1988

Strategy For Holy Week Incarnational Evangelism For The West Puerto Rico Conference Of Seventh-Day Adventists

Efren Pagan
Andrews University

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ABSTRACT

STRATEGY FOR HOLY WEEK INCARNATIONAL EVANGELISM
FOR THE WEST PUERTO RICO CONFERENCE
OF SEVENTH-DAY ADVENTISTS

By

Efrén Pagán

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University
Seventh-day Adventist Theological Seminary

TITLE: STRATEGY FOR HOLY WEEK INCARNATIONAL EVANGELISM FOR THE WEST PUERTO RICO CONFERENCE OF SEVENTH-DAY ADVENTISTS

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Date completed: July 1988

Problem

Most of the people living in Puerto Rico claim or are claimed to be Catholics by the Catholic leadership of the Island. Most of them have only a form of religion, having lost sight of the power of Christ’s religion. They need to be led back to Christ, even though they are unconscious of their situation or of their spiritual need.

Method

Each person is unique, but some characteristics are similar to most of the people in a specific group. Catholics constitute a large group in Puerto Rico. To reach them,
one must understand them and approach them in the proper way. With this in mind, incarnational evangelism should be done, and Holy Week is the most advantageous time of the year to do it.

Results

Holy Week is the best time of the year to bring Catholics to public evangelistic meetings. Holy Week evangelism has also proved to be the most effective method for bringing them into the evangelical community of believers in Christ. For several years Holy Week has been the time of year when more people from a Catholic background have been baptized into the Seventh-day Adventist church in the West Puerto Rico Conference.

Conclusions

The West Puerto Rico Conference of Seventh-day Adventists should adopt a standard and permanent plan for evangelism during Holy Week. This means six to seven months of aggressive evangelism, enough to reach the baptismal goals of the whole year. The rest of the year could be dedicated to a follow-up program on behalf of the new converts.¹

¹Even when a follow-up program to evangelism is extremely important, its consideration is not within the scope of this project.
Andrews University
Seventh-day Adventist Theological Seminary

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FOR THE WEST PUERTO RICO CONFERENCE
OF SEVENTH-DAY ADVENTISTS

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

by
Efrén Pagán
July 1988
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Dean,
SDA Theological Seminary

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Date approved
27 July 1988
DEDICATION

After several years of study and practice, I feel a debt of gratitude to God for the results reached. To His glory this project is dedicated and to the benefit of all those beloved Catholic people who could be saved as a result of accepting the true Gospel of Jesus Christ.
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<th>Description</th>
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<tr>
<td>ANF</td>
<td>The Ante-Nicene Fathers</td>
</tr>
<tr>
<td>FC</td>
<td>The Fathers of the Church</td>
</tr>
<tr>
<td>LCC</td>
<td>The Library of Christian Classics</td>
</tr>
<tr>
<td>SDA</td>
<td>Seventh-day Adventists</td>
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ACKNOWLEDGMENTS

I owe a debt of gratitude to God who gave me the privilege and allowed me the time and opportunity to develop this project. I also am in debt to Gloria, my wife, who has supported me patiently even though I was not at home for many hours, days, weeks, and even months. My parents, Pedro and Irene, brought me constant stimulus to go ahead, to study, and to complete the requirements for the degree. Elder Fred Hernández encouraged me also to continue graduate studies, as did Dr. Salim Japas. Some professors of the Seventh-day Adventist Theological Seminary also provided orientation. Among them, I must acknowledge Drs. Werner and Nancy Vhymeister, Dr. Garth Thompson, Dr. Elias Gómez, Dr. Douglas Kilcher, and Dr. C. Raymond Holmes. Dr. Salim Japas also generously helped me. Finally, I am grateful to the West Puerto Rico Conference of the Seventh-day Adventists who supported the project in many ways. Thanks!
CHAPTER I

INTRODUCTION

The Christian church exists for a Divinely appointed purpose: to preach the Gospel of the Lord Jesus Christ to the multitudes lost in sin. This is its mission. The fulfilling of this mission is the task that must occupy most of its time. The church needs to design plans and put into practice the best strategies in order to reach all kinds of people.

Justification of the Project

Five facts justify this project:

1. Puerto Rican people are mainly Catholic. As such, most are nominal Christians. Most of them go to church just once or twice a year, and this occurs mostly during Holy Week. They seem to be more open to religion during those days. This is partly due to a strong tradition established deep in their hearts. For this reason one must take advantage of this opportunity to try to reach

---


2 Luis Aponte Martinez, quoted in *El Nuevo Dia* (PR) 30 March 1985, 47. Aponte Martinez is the cardinal in the Puerto Rico Catholic Church.
them with a new evangelistic style adapted to their inclinations and common practices.

The wise King Solomon said, "If the iron is blunt, and one does not whet the edge, he must put forth more strength; but wisdom helps one to succeed" (Eccl 10:10).¹ It is true that evangelism could take place at any time of the year. Some souls will always react positively to the preaching of the Gospel and will accept Jesus Christ as their personal Saviour. But, if it is possible to take advantage of a time when people seem to be more willing to listen, the results will be better with the same effort, or the same results will be obtained with less effort. This is the meaning of having the iron whetted and using wisdom in fulfilling the mission God has assigned to His church.

The practice of doing evangelism around the time of Holy Week is not a totally new one. For several years it has been promoted and practiced in both the South American and Inter American Divisions of Seventh-day Adventists. In 1980 the Puerto Rico Baptist Association (Southern Baptists) also began a program for Holy Week evangelism.² Nevertheless, until the initiation of this study, no philosophy, solid rationale, nor theology was available

¹The version of the Bible used for this paper is the Revised Standard Version. When a different version is used, it is specified.

²This information was gathered from a personal interview with Luis González, pastor of one of the Baptist churches in Mayagüez, PR.
to support this practice.\textsuperscript{1} It has been common practice to plan an evangelistic series around Holy Week. In this way it has been possible to attract larger audiences. Such a discovery was made by Salim Japas\textsuperscript{2} and Daniel Belvedere.\textsuperscript{3} In fact, Belvedere is credited as the creator and propeller of the plan of Holy Week evangelism.\textsuperscript{4}

In Puerto Rico, for some years, it has been noted that the months of March through June were the most productive evangelistic months in terms of the number of people being baptized and joining the churches of the West Puerto Rico Conference.\textsuperscript{5} This resulted from a larger number of

\begin{table}
\begin{tabular}{|l|c|c|l|c|c|}
\hline
Month & Total & Average & Month & Total & Average \\
\hline
Abr & 2165 & 180.42 & Nov & 1040 & 86.67 \\
May & 1783 & 148.58 & Jul & 970 & 80.83 \\
Jun & 1725 & 143.75 & Ago & 846 & 70.50 \\
Dec & 1495 & 124.58 & Jan & 640 & 53.33 \\
Mar & 1381 & 115.08 & Oct & 538 & 44.83 \\
Sep & 1082 & 90.17 & Feb & 493 & 41.08 \\
\hline
\end{tabular}
\caption{Monthly average and total number of baptisms per month from January 1975 to December 1985.}
\end{table}

\textsuperscript{1}After writing some letters to church leaders from Latin America, I gathered some materials on Holy Week evangelism. This appears in Appendix 1.

\textsuperscript{2}Elder Japas is the ministerial secretary for the Inter American Division of Seventh-day Adventists.

\textsuperscript{3}Elder Belvedere is the ministerial secretary for the South American Division of Seventh-day Adventists.

\textsuperscript{4}Carlos E. Aeschlimann, "Evangelismo de Semana Santa," a pamphlet distributed to church leaders in the Inter American Division. (Mimeographed.)

\textsuperscript{5}From January 1975 to December 1985, the monthly average and total number of baptisms per month were as follows:

This information was taken from the Conference Secretary's office.
evangelistic crusades programmed to begin or end to a conclusion during Holy Week. In spite of these results, this is not the most convincing demonstration in favor of Holy Week evangelism.

2. Although, Holy Week evangelism has proven advantageous, this project tries to present the best possible plans for Holy Week evangelism—a study which, to my knowledge, has not been previously undertaken.

3. This project also considers the urgent need to involve pastors and church members in an active and continued evangelistic program. An excellent way to motivate this is to lead them first in a successful experience. If Holy Week is the best time of the year to do evangelism for Catholics, the church leaders and members should be persuaded, trained, organized, and equipped for it. Many will be motivated to a joyfully continued involvement in evangelism as a result of a successful experience in Holy Week evangelism.

4. The fourth justification is my own eagerness to be involved in planning and carrying out this form of evangelism.

5. It is my hope that this project could help the Christian workers in North America. The emigration of people from Central America, South America, and the Caribbean to the United States of America has increased the Roman Catholic population in the U.S. These people probably cannot be reached easily with the traditional methods of
evangelism used in North America. North American Christians should try a new strategy that can be better adapted and can have better results in this growing population.

**Purpose**

As Personal Ministries Secretary of the West Puerto Rico Conference, one of my responsibilities was to develop and facilitate, for both pastors and church members, a more aggressive plan for evangelism and soul winning. To do this more effectively, I developed a sociological and practical basis for Holy Week incarnational evangelism. The results were gratifying and, I believe, this strategy could be a key to faster real growth in the Conference.

Before the project was over, I was given a new responsibility as Communication Secretary and general manager of the West Puerto Rico Conference commercial FM radio station. This provided an opportunity for me to apply some new ideas to Holy Week evangelism through radio and television.

**Scope of the Study**

To reach the purpose of this project, it was necessary to take into consideration three important factors: (1) the people to be evangelized, (2) the message to be proclaimed, and (3) the messenger who would serve as the means of communication. All this was necessary to determine how to more efficiently complete the task -- that is, how
the messenger could best bring the right message to the
people for whom it was intended.

To determine this, it was necessary, first, to
consider the concept of how evangelism is done. Taking the
Lord Jesus Christ as the model evangelist, one notes that
His evangelistic plan began to develop with His incarnation.
Also, His incarnation was more than merely a physical incar-
nation. It included the way He presented, related, and
communicated with people. From this it seems appropriate
to join two words,—"incarnation" and "evangelism"—and to
identify the concept as "incarnational evangelism." This
is the theme of chapter 2 of this project.

The second need was to know the people to be evan-
gelized better. Therefore, time was dedicated to study
more carefully the Catholic people, in general, and Puerto
Rican Catholics, in particular. This search is considered
in chapter 3.

In trying to penetrate even more the Puerto Rican
Roman Catholic mentality and seeking an easier way to pre-
sent the true Gospel to them, it was discovered that the
celebration of Holy Week offers the best opportunities of
the whole year for that incursion. This is the topic of
chapter 4.

With this ground work laid, it was necessary to
design a strategy of incarnational evangelism that was di-
rected to nominal and practicing Catholics in West Puerto
Rico. This was to be developed around the time of Holy Week. This is the topic of chapter 5.

Finally, it was necessary to evaluate the job done on the basis of the results. Such evaluation appears in chapter 6. Chapter 6 also includes a summary and conclusion.

**Limitations**

While developing the project, some limitations had to be set. The first concerned time. Working on a project like this and writing the report is a difficult task for one who at the same time works full time. In addition, Holy Week occurs just once a year; thus, to put into practice a new idea, it was necessary to wait a whole year between each trial.

A second limitation comes from the fact that the results of an evangelistic campaign depend on many factors; one of which is the number and capabilities of the Bible workers who support the work of the evangelistic preachers. Even more, the number of people baptized is not the best indicator of the effectiveness of the series. A better indicator would be the tendency to maintain results while applying the strategy, and the number of people who remain in the church.\(^1\)

\(^1\)I believe that only the people who bear fruits of repentance and conversion should be baptized. (Luke 3:7-14) This would help to rise the percentage of new converts who remain in the church.
Definition of Terms

Some terms may be unfamiliar to the reader. A few of them are considered here.

"Adventist" refers to the Seventh-day Adventist Christian Church or one of its adherents.

"Protestant" refers to any Christian who is not a member of the Roman Catholic Church.

"Public evangelistic campaign" is a series of meetings to which the general public is invited. In such meetings, the Gospel of the Lord Jesus Christ and His teachings are presented with the hope of helping people to accept Jesus as their personal Saviour and decide to live in conformity to His teachings.

"Conference" refers to the West Puerto Rico Conference of Seventh-day Adventists, unless otherwise specified.

"Incarnational evangelism." In order to be effective, evangelism should imitate Jesus's method. His evangelism went farther than mere physical incarnation. Besides becoming flesh (Heb 2:14, 15), the Lord incarnated in time. This means that He accepted the language, habits, culture, dress, and all other traits the people He came to work for had. This is my definition of incarnational evangelism.
CHAPTER II
THE PRINCIPLE OF INCARNATIONAL EVANGELISM

Introduction
This present work refers to incarnational evangelism. This appears to be the way God revealed Himself to humankind through the Messiah and still does it through His human instruments. The first is the perfect revelation of God; the last constitutes the means by which God tries to make men joint partners in His revelation on behalf of those that are still in darkness.

Christ's Incarnation
The term "incarnation" directs our thoughts to the miracle by which God became Immanuel, that is, "God with us" (Matt 1:23). To become Immanuel, the eternal God "emptied himself, taking the form of a servant, being born in the likeness of men" (Phil 2:7). This way He became like man in the person of Jesus Christ, without ceasing to be God (John 20:26-28).

It is interesting to note that in the first chapter of the first book of the Old Testament, God revealed His desire to make man and, in effect, made man in His image and likeness (Gen 1:26,27). In the first chapter of the first book of the New Testament, He shows His disposition
to make Himself and, in effect, made Himself like man through the Divine-human Messiah (Matt 1:18-23). In that manner, He wanted to accomplish through the incarnation and redemption process what was not accomplished after creation because of sin; that is, to restore His relation to man and to promote man's development. He came to save humankind from sin (Matt 1:21), the same sin that had ruined the Divine purpose of creation.

Dimensions

For Christ, the incarnation meant, first of all, to empty Himself of His privileges as Sovereign of the Universe (Phil 2:7). Second, Christ had to take upon Himself "the form of a servant," making Himself in the likeness of man (vs. 7). Finally, He went even further and, "being found in human form he humbled himself, and become obedient unto death, even death on a cross" (vs. 8). The apostle Paul summarizes these dimensions of the incarnation of Christ by simply saying that our Lord, being rich, "yet for your sake He became poor" (2 Cor 8:9). Making Himself poor includes the dimensions of the incarnation referred to above.

Rienk B. Kuiper enlightens the consideration of this subject thus:

And what can be said of the matchless condescension of the Saviour himself? Here such terms as adaptation, accommodation, and adjustment must be rejected as utterly inadequate. He who was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb 7:26), received sinners and ate with them (Luke 15:2). He who as
the Son of man received from the Ancient of Days "Dominion, glory, and a kingdom, that all people, nations, and languages should serve him," and whose dominion is "an everlasting dominion which shall not pass away" (Dan. 7:13, 14), roamed about, "to seek and to save that which was lost" (Luke 19:10) and came "not to be ministered unto but to minister," even "to give his life a ransom for many (Matt. 20:28). He who was very God "counted not being on an equality with God a thing to be grasped but emptied himself, "not to be sure, of his divine nature, yet of his glory." He "made himself of no reputation, took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8).1

As we have seen, although the author refers to the three dimensions, he concentrates mainly on the third; that is, being found in human form Jesus humbled Himself. Jesus' ministry included, first, to receive sinners. This was the "passive" aspect of His humility. Second, He sought the lost. This was the "active" aspect. And He did it even though He knew that the success of this goal would take Him to a shameful death on the cross.

Necessity

The book of Hebrews calls our attention to the necessity of the incarnation of Christ. It makes clear that the mission that brought Him to earth was not primarily in favor of the angels (Heb 2:16). He become man to save men who had become captives of Satan because of sin. "Therefore he had to be made like his brethren in every respect" in order to make reconciliation for their sins (vs. 17).

1Rienk B. Kuiper, Evangelismo Teocéntrico (Ann Arbor, MI: Cushing-Malloy, 1977), 152.
The writer says, "He had to be." It was necessary for Christ to become incarnate so He could aid the sinner.

Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to life-long bondage. (vss.14, 15)

There was no way to destroy the devil and at the same time make free in a just and effective way the captives of sin without Him becoming "like his brethren" through incarnation.

**Purpose**

John the Baptist said of Jesus, "His winnowing fork is in his hand, and he will clear his threshing floor, and gather his wheat into the granary, but the chaff he will burn with unquenchable fire" (Matt 3:12). This speech is highly figurative. Nevertheless, we need not guess its meaning. Our Lord Jesus Christ Himself expressed the same idea in the parable known as the wheat and the tares (13:24-30).

The "threshing floor" of John the Baptist equals the "field" of the parable (vs. 24). Jesus said that the "field" refers to the "world" (vs. 38). The "wheat" equals the "good seed" (vs. 24). Jesus symbolizes this by way of the "sons of the Kingdom" (vs. 38) or the "righteous" (vs. 43). The "granary" is the barn (vs. 30). The Master indicates that the "granery" represents "the kingdom of their Father" (vs. 43).
We can come to the conclusion that in these passages the purpose of the incarnation of Christ was to cleanse the world of the contamination of sin brought about by Satan. Christ will do this by destroying those who persist in sin, and by saving those that cling by faith on the grace of God.

The basic purpose of the incarnation, as far as humankind is concerned, is to save sinners. This is clearly stated by the very name given to the incarnated God: "You shall call his name Jesus, for he will save his people from their sins" (Matt 1:21). That salvation demanded something more than just the incarnation. The Redeemer had come to die in place of the sinner (John 12:23-27). Anticipating His own death, Jesus said: "But for this purpose I have come to this hour" (vs. 27). He accepted the fact that the incarnation had a specific purpose which was that of participating of a vicarious death (Mark 10:45).

In addition to what has been already said, one must add that Jesus also came to reveal the true character of the Father (Matt 11:27). This He did through His life, His preaching, His teaching, and His works of healing (4:23,24). Peter testified of this in the first sermon directed to the Gentiles. He says:

The word, which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: How God anointed Jesus of

\footnote{Assad Bechara, "Religions TV Spots: Guidelines for Developing a Mass Media and Fallow-up Strategy" (D. Min. project report, Andrews University, 1980), 11. Here the author refers to the incarnation of Christ as the perfect model of communication.}
Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed of the devil, for God was with him. (Acts 10:37,38)

That revealing of the Father included the opportunity "to magnify his law and make it glorious" (Isa 42:21). This He did throughout all His ministry. In the Sermon on the Mount He announced: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them" (Matt 5:17).

Another purpose of the incarnation of Christ was to serve. He came to serve in the interest of the Father and for the needs of men. He said of Himself: "The Son of man also came not to be served but to serve" (Mark 10:45).

All these aspects of Christ's ministry contribute to building up and affirming man's confidence in God. I conclude that just as Jesus was in every respect "tempted as we are, yet without sin," we can therefore, "with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb 4:15,16).

In brief, as far as humankind is concerned, the purpose of the incarnation of Christ is to make salvation possible.

**Incarnational Evangelism**

**The Principle of Evangelism**

Evangelism is understood as being all that deals with the process of showing men the Gospel, the good news
of salvation in Christ. Joseph C. Aldrich indicates that from his point of view there are three categories in evangelism. The first is proclamational evangelism. This includes preaching in the temple, in the street, and anywhere it is possible. The second category is confrontational/intrusional evangelism. The object of the message is people we do not know, but that the circumstances permit us to enter into their activities and thoughts to confront them with Christ and His truth. The third he designates as incarnational/relational evangelism. Trying to explain this category of evangelism, he says that the "Christian becomes good news as Christ ministers through his serving heart." Incarnational evangelism is not another category of evangelism. It is the principle of evangelism. In order for the proclamation to be effective, it has to be incarnate. Jesus preached to the Jews in the language they could understand. This is precisely incarnational evangelism: reaching people where they can be reached in terms of sex, language, culture, social level, and knowledge. Incarnation is the principle that may be applied in all the methods of evangelism if they are to be effective, because there is no evangelism without incarnation.

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1Joseph C. Aldrich. Life-Style Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World (Portland, OR: Multomah Press, 1981), 78.

2Ibid., 78, 79.

3Ibid., 81.
In analyzing the concept being called "contextualization," Montiner Arias says he follows the pattern of the incarnation. He quotes two Biblical passages (John 1:14; Phil 2:5-11) that explain the incarnation of Christ; then he adds that this was the method that God used to communicate His love to humanity. He calls it "God's contextual evangelism."¹

"Contextual" and "relation" are two words among others that in one way or another try to identify the Christian principle of incarnational evangelism. The verb "to adopt" has been used also.² But all these words seem to be inadequate. Kuiper also arrived at that conclusion.³

With this in mind and in harmony with Gottfried Oosterwal⁴ and other theologians of evangelism, I prefer to refer to this evangelistic concept as the principle of incarnational evangelism.


²The terms "contextualization," "relation," and "adoption" point to the necessity of the messenger to adapt the message of the Gospel to the context or situation of the people he intends to reach. The emphasis of the incarnation includes the adaptation not only of the message to the receptor's level, but of the message itself.

³Kuiper, 152.

⁴Gottfried Oosterwal teaches Church Growth in the Seventh-day Adventist Theological Seminary, Andrews University.
A New Testament Concept

Arias declared that in the New Testament one does not have a "pure Gospel," but one which is contextualized in terms of Jewish Christianity and Hellenistic Christia-
nity. For that reason the Gospel has different versions. Of course, the Gospel Peter, Matthew, Mark, Luke, John, and Paul preached was the same, but they incarnated it and presented it according to the condition of the people to which it was presented. The same can be said of the Old Testament. God has always incarnated His word for the sole purpose to reaching each human being.

The Lord Jesus Christ labored in a way that was different from the religious teachers of His day. As Aldrich pointed out, Jesus's personal strategy of communica-
tion was to incarnate the truth. He justified His type of evangelism in a conversation he had with John's disci-
ciples. They asked Him a question regarding the practice of fasting. He answered: "No one puts new wine into old wineskin; if he does, the wine will burst the skins, and the wine is lost, and so are the skins; but new wine is for fresh skins" (Mark 2:22). With these words Jesus showed that He represented a new way of working, different from the traditional view of the Jews. The Master broke away from all patterns established by men and followed the Divine pattern.

1Arias, 3.

2Aldrich, 31.
This is precisely the challenge of incarnational evangelism: to follow the Divine model. Jesus said to His first disciples: "Follow me, and I will make you fishers of men" (Matt 4:19). They followed Him and learned from Him. We, too, must follow and imitate Him. Only in this way will we be efficient fishers of men. When the Master told His disciples, "As the Father has sent me, even so I send you" (John 20:21), He was not only showing the message to be preached but the specific form in which it was to be done.

The apostles' ministry was incarnated. Such was the case of Phillip when he found the eunuch reading a passage of the Scriptures. Then, he "opened his mouth, and beginning with this scripture he told him the good news of Jesus" (Acts 8:35). One must highlight the fact that the contact was the Biblical passage that the eunuch was reading and on which he was meditating. From this point on, the message was presented to the official of Candace in a way he could understand it and digest it.

Paul is another good example. This idea is dealt with below. Here I only want to call attention to the fact that his original name was Saul (Acts 7:58), and that this name was used for the last time in the occasion of his first evangelistic experience with a Gentile (13:6-12). The change of the name is verified specifically in Luke's phrase: "But Saul, who is also called Paul" (vs. 9).

1Arias, 6.
Kuiper considers that probably the change of name was a simple case of adapting it to the mission work.\textsuperscript{1} Without doubt, the Holy Spirit was guiding Paul. He was shown the convenience to use the Greek version of his name. This would give him more access to the world of the Gentiles to which he was sent (9:15).

**Necessity**

Incarnational evangelism is necessary because of the nature of the Gospel and of humankind. In the Gospel God speaks, He reveals Himself to men. His personality and message seem strange, to man. He then has to reveal Himself and communicate His message in a way men can grasp.

In reference to human nature, Arias says that man is not a disincarnated soul, but a historical being.\textsuperscript{2} He wants to say that man cannot be treated independently of what he is, knows, accepts, and understands. Man is a cultural being and each culture is different.\textsuperscript{3} The various cultures operate upon different expectations and upon different systems of values and definitions. They evaluate the foreigner in terms of how he sees, accepts, or rejects things.

\textsuperscript{1}Kuiper, 150.

\textsuperscript{2}Arias, 8.

In things that are of concern to the evangelist, culture presents a number of obstacles to evangelism. But each culture can also offer facilitators. Thus the missionary must incarnate so the mission can be done effectively, so obstacles can be overcome and advantage can be taken of the factors in favor of his person and his mission. One who does not recognize the aspects of various cultures may find him/herself limited. The prejudices one may innocently awaken by the way one acts, could obstruct ones work. This might negatively influence the mind of those he/she is trying to reach with the Gospel.

Still within the same culture, incarnational evangelism is necessary. One has to communicate with different classes of persons, and it is not possible to communicate with all mentalities in the same way. Each person is different. The circumstances that surround each individual are also different. Ellen G. White gave the following counsel to Gospel workers:

Some who engage in the work of saving souls fail to secure the best results because they do not carry out with thoroughness the work that they began with much enthusiasm. Others cling tenaciously to preconceived notions, making these prominent, and thereby fail to conform their teaching to the actual needs of the people. Many do not realize the necessity of adapting themselves to circumstances, and meeting the people where they are. They do not identify themselves with those whom they

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1Ellen G. White, Reflejemos a Jesús (Buenos Aires, Argentina: Asociación Casa Editora Sudamericana, 1985), 23.
wish to help to reach the Bible standard of Chris-
tianity.  

Edward R. Dayton emphasizes the fact that each per-
son is unique and each group is also unique. This demands
that each person and each group be reached according to a
specific strategy, perhaps even a unique strategy. An
approach that would work with an atheist would not work with
a nominal Catholic. In each case, the the evangelist must
incarnate even when he/she uses different strategies.

Referring specifically to Latin Americans, Dayton
W. Roberts points out that they can best be mobilized by
Latin Americans. This is not a rejection to the move-
ment of missionaries from one country and one culture to
another. It is just that there are fewer cultural barriers,
customs, and ideologies to cross. That makes it much easier
for a national worker to incarnate. But, of course, any
person can, through the grace of God, incarnate so that
he/she may work for any culture and country.

Aldrich concludes that the greatest barriers to
successful evangelism are not theological but cultural.

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1Idem, Gospel Workers (Washington, DC: Review and
Herald Publishing Association, 1948), 381.

2Edward R. Dayton, That Everyone May Hear: Reaching
the Unreached, 3d ed. (Mptcovia, CA: Mission Advance Re-

3Dayton W. Roberts, Los Auténticos Revolucionarios:
La Historia de Evangelismo a Fondo en América Latina,
Trans. José M. Blanco, Foreword by Leighton Ford (San José,

4Aldrich, 40.
In a sense I acknowledge this. The Gospel is the same for all mankind (John 3:16), but it can not be reduced to a formula which can be applied uniformly to all cultures. Neither can it be applied to all groups found in a given culture.\(^1\) It is high time for evangelism to be accomplished through incarnation. Those who have done it this way have reaped good results.

I agree with Billy Graham who notes that "our evangelism, like our Lord's must be incarnational".\(^2\)

**Purpose**

Incarnation in evangelism has the same purpose as Christ's incarnation. The first and basic purpose is man's redemption. In giving the disciples the great Gospel commission, Jesus said: "As the Father has sent me, even so I send you" (John 20:21). He added: "Go into all the world and preach the Gospel to the whole creation. He who believes and is baptized will be saved" (Mark 16:15, 16).

Here we must highlight the word "preach." In the New Testament three Greek words are used in relation to the preaching ministry:\(^3\)

\(^1\text{Arias, 8.}\)
\(^2\text{Billy Graham, "Church Growth and Multiplied Evangelism", Church Growth Bulletin 3 (1967): 194.}\)
\(^3\text{James D. Crane, *El Sermon Eficaz*, 6th ed. (El Paso, TX: Casa Bautista de Publicaciones, 1976), 22.}\)
1. **Εὐαγγελίζω (euaggelizo)** — "to proclaim good news, preach the Gospel, evangelize."¹

2. **Κηρύσσω (kerusso)** — "to herald, publicly proclaim, preach."²

3. **Λαλέω (laleo)** — "to speak."³

The Lord Jesus is here commissioning His disciples to make known, by incarnation, to all creatures, the good news of salvation in Christ. But preaching is not the final goal. The preaching must awaken the faith that will save the person who accepts Him.

There is also another term that emphasizes the truth already exposed. This term is "reconcile,"⁴ and it means to bring God and man together. The apostle Paul indicates that after man has been reconciled with God, Christ gives us the ministry of reconciliation. He has sent us into the world with the word of reconciliation, so we may beseech that men "on behalf of Christ, be reconciled to God" (2 Cor 5:18-20). In order to attain this purpose of reconciliation, of salvation, Christians must evangelize by applying the principle of the incarnation. J. Masson explains that this method is employed not to receive the approval of the

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¹The New Englishman’s Greek Concordance and Lexicon, 1983 ed., s.v. "Εὐαγγελίζω"

²Ibid., s.v. "Κηρύσσω"

³Ibid., s.v. "Λαλέω"

⁴Johnny D. Johnson, "The Development and Evaluation of a Program for Bible Evangelism to be Used by Laymen Employing Small-group Methods as a Basic Format" (D. Min. project report, Andrews University, 1977), 43.
world, but to remain faithful to the Divine intention concerning man's salvation.¹

**Aspects That Should Be Taken into Consideration**

Incarnational evangelism is necessary because all people are not the same. There has to be a way for the message to reach all people in an effective way. The question that arises immediately is: How can this be done?

In planning a strategy for evangelism one must take into consideration the geographical, ethical, social, national, historical, and generational aspects that have to deal with the group or person to be reached. Taking into consideration all these points could be the secret of success of the Adventist mission. I use "can be" because all people do not accept the salvation by grace that God offers no matter how effectively they are approached.

A group of scholars under the direction of Pablo Pérez² recognized that each society has at least three dimensions: ideological, sociological, and techno-enonomic. The first has to do with the ideas and concepts of the people in relation to the world surrounding them. This includes their religious beliefs, values, and ideas in


respect to what is good and what is evil. The sociological dimension refers to the way people are organized in their different social institutions (the family, fraternities, and others) and how they make their own decisions. The techno-economic dimension includes the various activities related to physical survival: means of production, distribution systems, division of labor, and use of environment.

In summary, incarnational evangelism takes into consideration the social, ideological and techno-economical characteristics of those it wants to reach.

What Does It Consist Of?

If one were to ask René Padilla what is meant by incarnational evangelism, he would simply answer that it consists in culturing the Word of God. Padilla advocates what he calls the incarnation of the Gospel in the multiple cultures of the world. He justifies his answer by stating that God does not proclaim His message by shouting from heaven, but by making Himself present as man among men. One must recognize again, in addition to this, that God sent His only begotten Son to the Jews as a Jew and not as a Roman or Greek. Therefore, the only possibility of communicating the Gospel is by incarnating it in the culture

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1C. René Padilla, El Evangelismo Hoy (Buenos Aires: Argentina, Ediciones Certeza, 1975), 45.

2Ibid., 44.

3Ibid., 43.
so that it could be within the reach of man who is a cultural being.¹

If one should ask the same question to H. J. Margull, he would respond by introducing the term "indigenization."² Incarnational evangelism consists of indigenization of the Gospel in relation to person, group, or nation that constitutes the world surrounding the church.

Incarnational evangelism does not consist only in incarnating the Gospel; the evangelist himself should be incarnated. Referring to the parable of the Good Samaritan, White says: "Nothing can, or ever will, give character to the work in the presentation of truth to help the people just where they are so well as Samaritan work."³ This is incarnational evangelism. The evangelist must come to the people where they are. Of course, this cannot be just a physical approach. It is much more than that, as is noted below. Jesus, in His zeal to bring salvation to man, penetrated as much as He could the armor of human prejudice. He assumed the most likely attitude that would facilitate His access to man, within his cultural frame, and making Himself understood among men.⁴

¹Ibid., 56.
²Arias, 4.
⁴Kraft, 278.
Various authors agree in calling attention to the necessity of adaptation or incarnational evangelism. Kuiper uses emphatic terms when referring to the duty of the Christian missionary. He says that "he has to" adopt to the ways of the people that he wants to evangelize.¹ Charles H. Spurgeon explained that he saw in Paul a sympathy for those he came in contact with, that it made him adapt to each case.² Salim Japas believes that if the missionary does not "adopt" the ways of the people by adapting the teaching to the changing situations, it is the wrong way to evangelize.³ It is necessary here to understand the term "changing" situations for this is meant not only in the sense of time, but in the ideological, sociological, and techno-economical sense.

A group of scholars from Lausane included in their report the firm conviction that "any attempt to evangelize implies a commitment to adapt one's manner of life as much as possible to that of local custom."⁴ Luisa Jeter-Walker recognized that both Jesus and the apostles adapted their methods to the circumstances.⁵ Japas subsequently evaluated

¹Kuiper, 149.


⁴Thailand Report, 4, 5.

the progress of evangelism in South America and concluded that the success attained since 1954 was due to new methods that were better adjusted to the psycho-social reality of Spanish-American countries and their culture.¹

White seems to suggest as a requirement for each Gospel worker the "duty" of learning to adapt his/her labors to the condition of the people.² Aldrich also discusses this point of adaptation in evangelism, but he comes closer to the terminology that is proposed here (that is, incarnational evangelism), saying that the point is not how much one knows but what one should become. The critical question for him is not what information one needs to know and to manage it well, but what attitude or identity one needs to assume in the presence of the specific situation of the people.³

The adaptation to the circumstances of those to be reached is illustrated by the experience of the apostle Paul. Reaching the city of Lystra, he met young Timothy, who was a son of a Jewish woman and a Greek father. Hearing the good testimony that was given about him, Paul chose Timothy to accompany him in his missionary journey. But before he continued his mission, Paul circumcised him.


³Aldrich, 69.
This he did "because of the Jews that were in those places" (Acts 16:3). There was no valid reason for circumsizing Timothy except that Paul's practice of evangelism was incarnational.

Japas uses a well-suited phrase when talking about this matter. He says that we "must 'accommodate' with sympathy"\(^1\) to the ways of thinking and feeling of the people we are trying to reach with the Gospel. This is precisely what incarnational evangelism consists of. We must understand "sympathy" with a sense of empathy. It is in this latter sense that the author of Hebrews expresses himself when speaking of the high priests. He says that "every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness" (Heb 5:1, 2). Here is revealed the necessity of "accommodating with sympathy," of empathizing, and of putting on another's shoes for the purpose of evangelizing.

Incarnating for the purpose of evangelizing means beginning to think like the people being evangelized. One must try to help them decide in favor of the Gospel. But their decision must be based on their own reasons, not on those of the Gospel worker.\(^2\) It is by understanding the nature and the reasons of a sickness that a remedy can be

\(^1\)Japas, *Fuego de Dios*, 83.

\(^2\)Aldrich, 89.
prescribed. By the same token, it is by understanding the people so we can approach them in an intelligent manner and give them the appropriate spiritual help they need.\textsuperscript{1}

This is making ourselves relevant in bringing to people a Gospel which is already relevant to their need.\textsuperscript{2}

\textbf{Paul's Example: 1 Cor 9:19-23}

Any serious discussion of incarnational evangelism cannot avoid the inclusion of Paul's declaration registered in his first epistle to the Corinthians (1 Cor 9:19-23). The apostle begins by saying, "though I am free from all men, I have made myself a slave to all, that I might win the more" (vs. 19). It seems as if he was trying to explain that he was definitely free in the sense that no other human being had to tell him what to believe and what not to believe, what to do and what not to do. It is interesting to note, also, that in writing to the Galatians, he asserted that what he believed was not because of any man. He said:

\begin{quote}
For I would have you know, brethren, that the Gospel which was preached by me is not man's Gospel. For I did not received it from man, nor was I taught it, but it came through a revelation of Jesus Christ. (Gal 1:11, 12)
\end{quote}

Later on in the epistle, he assured them that what he did was not based upon the criteria of men. To demonstrate this he related that after a fourteen-year absence, he went to Jerusalem (2:1) because he was moved by a

\begin{quote}
\textsuperscript{1}Johnson, 43,44.
\textsuperscript{2}Aldrich, 85.
\end{quote}
revelation (vs. 2). There he exposed in private "to those who were of repute" the Gospel that he preached among the Gentiles. Noting that some slipped in "to spy out our freedom which we have in Christ Jesus" (vs. 4), he did not for a moment accede (vs. 5). Those that "were reputed to be something" (that is, the leaders) added nothing to him (vs. 6). On the contrary, when they saw that the Gospel of the uncircumcision was entrusted to him, as the Gospel of the circumcision was given to Peter (vs. 7), they gave him "the right hand of fellowship" (vs. 9) so he could go unto his work among the heathen.

In spite of his liberty, he said, "I have made myself a slave to all, that I might win the more" (1 Cor 9:19). In his mind, there was a goal, an aim clearly defined: the winning of many souls for Christ. In his eagerness to do this, he voluntarily became a servant of all. This means that he was prepared to be and to do whatever was necessary for the successful dissemination of the Gospel of our Lord Jesus Christ.¹ As a slave, he set out to satisfy the necessities of the people or to submit to the ways they saw things in order to find the way and the opportunity for sharing the relevant good news of the Gospel.² He said later: "Just as I try to please all men in


²Aldrich, 72.
everything I do, not seeking my own advantage, but that of many, that they may be saved" (1 Cor 10:33).

Being a slave to all that he might win the more, means, in the first place, that for the Jews he would become "as a Jew, in order to win Jews" (9:20). This implies that when he mingled with the Jews he would observe the traditional feasts and rites of the Jews, although he was aware that those rules and laws had been abolished by the death of Christ, "the Lamb of God, who takes away the sin of the world" (John 1:29). As an example, one must note his going to Jerusalem and participating in the rite of purification (Acts 21:17-26). It also implies that he would speak to them first of the things that would result in unconditional acceptance. Commenting upon the wisdom that Paul used to reach the Jews, White wrote:

Paul did not approach the Jews in such a way as to arouse their prejudices. He did not at first tell them that they must believe in Jesus of Nazareth; but dwelt upon the prophecies that spoke of Christ, His mission and His work. Step by step he led his hearer on, showing the importance of honoring the law of God. He gave due honor to the ceremonial law, showing that it was Christ who instituted the Jewish economy and the sacrificial service. Then he brought them down to the first advent of the Redeemer, and showed that in the life and death of Christ every specification of the sacrificial service had been fulfilled.¹

Spurgeon highlighted the point that Paul did not direct himself to the Jews as the apostle of the Gentiles. Neither did he question things related to nationalities or

¹White, Gospel Workers, 118.
ceremonies. To the Jews he became "as a Jew in order to win Jews."

Second, Paul's saying he became a slave to all to win the more (I Cor 9:19), also meant that to those that were under the law, he made himself as one under the law, that he might win them that are under the law (vs. 20). This seems to be a reference to the proselyte Gentiles won over to Judaism; that is to say, those who were not Jews by birth but had embraced the Jewish faith. It also may refer to those Christians that, coming from Judaism, believed that it was still necessary to observe the law of Moses. In either case, the principle is the same: for those that are under the law, he acts as if he was under the law to win them for salvation. As Massey H. Shepherd suggests, Paul did not yield in a sole point of his position in regard to the Christians' coming from a Gentile background—that they were not obligated to observe the law of Moses—even though he himself continued to observe that law, for that would permit him to win for Christ those that observe the law.

1Spurgeon, 267.

2Francis D. Nichols, ed., The Seventh-Day Adventist Bible Commentary, rev. ed., 7 vols. (Washington, DC: Review and Herald Publishing Association, 1980), 6:734. This Bible commentary considers other possible options and interpretations to the phrase referred to here. It is not my purpose to consider them all, nor to determine which is the correct one, since it is irrelevant to my purpose.

Third, Paul would make sure that before those that were without law, he would be as one without the law to win them that were without law (1 Cor 9:21). This refers to Gentiles or pagans. He would not mention to them, much less demand of them, that they be circumcised, as was required by the tradition of the Jews (10:18-20). White interpreted Paul’s method of working among the Gentiles as giving priority to the presentation of Christ as the sole hope for salvation. After their hearts were touched by the presentation of Christ as the gift of God to humanity, he would invite them to give their lives to Him. Then he would present the moral law as a test of obedience. In all, the apostle tried to facilitate and avoid putting obstacles in the road of salvation for the Gentiles through Christ.

Finally, the apostle Paul said: "To the weak I became weak, that I might win the weak" (9:22). Earlier in the epistle, he made reference to those whom he called "weak" in conscience (8:7). The specific case concerned things being sacrificed to idols. He knew that neither eating nor not eating those foods would make anyone more acceptable unto God. But he recommended that no one should exercise this liberty if it would become a stumbling block to those that are weak (vs. 9). He concluded that if by eating certain foods he would cause a brother to fall, then

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he would never eat that food (vs. 13). Anything that would be a cause to offend he would avoid so that he could maintain an open door for the preaching of Christ.

Paul expressed his conviction of the correct way to evangelize, saying: "I have become all things to all men, that I might by all means save some" (9:22). To him, as much as to us, he had to live in a world of multiple cultures, and languages, that also fits the description of "a crooked and perverse generation" (Phil 2:15). Any plans to evangelize, no matter how well thought out and reliable they may be, could not be of benefit to all. Paul knew that by being inflexible in applying his plans, he would hinder the Gospel from reaching those who needed it the most. He knew very well that he should accommodate to the varied conditions and specific necessities of the people.¹

The zeal and fervor of showing the knowledge of Christ never should be lost. But we must be aware that some points of our faith may awaken prejudice. The counsel given by White to Gospel preachers is very appropriate:

The minister must not feel that the whole truth is to be spoken to unbelievers on any and every occasion. He should study carefully when to speak, what do say, and what to leave unsaid. This is not practicing deception, it is working as Paul worked.²


²Idem, Gospel Workers, 117.
The apostle Paul, as the wisdom of God was given to him, would relate to the Gentiles in a very different way than he did to the Jews, the weak, or the proselyte Jews. His message was the same, but the order of themes, the illustrations, the image that he projected of himself depended upon his audience. That spirit and capacity to adapt revealed Divine guidance and explains the success of his ministry. As Paul, every disciple of Christ must be able to adapt his testimony of the truth to the people. He must adapt his method to the class of people he is working for and to the circumstances he has to meet.¹

Paul justified his method of evangelism by saying: "I do it for the sake of the Gospel, that I may share in its blessings" (vs. 23). His mission, even more, his passion was to proclaim the truth and win souls, not to repel them. He recommended his method of working, saying:

Give no offence to Jews, or to Greeks or to the church of God, just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved (10:32, 33).

Right after saying that he challenged the Corinthians: "Be imitators of me, as I am of Christ" (11:1). His method of evangelism, by the way, was not originated by himself. It was what he saw and learned from Christ under the direction of the Holy Spirit.

All of Christ’s workers should follow this method of working. They must study diligently how to reach souls.

¹Ibid., 119.
By all possible means His workers should avoid all manner of prejudice and combativeness.\(^1\) They should avoid to close doors that must be kept opened so that many souls could be reached. Evangelists should strive at every moment to act in wisdom and in a tactful way.

Aldrich refers to this Pauline method of evangelism as Paul's principles of cultural sensibility.\(^2\) He sees three principles in this:

1. The principle of the "flexible conscience." According to Aldrich, Paul had a flexible conscience in things that were not moral. This allowed him the necessary flexibility to relate one day in a certain way with the Jews and then in another way with the Gentiles.

2. The principle of sharing the interests. Paul was capable of being near people of all classes and conditions because he made himself flexible to the interests, preoccupations, circumstances, backgrounds, and opinions of the people.\(^3\)

3. The principle of being a servant of men. All Paul's life was a true example of self-denial and unselfish service.

As one can see, Paul's philosophy and example of evangelism was to incarnate to the condition, situation,

\(^1\)Ibid.
\(^2\)Aldrich, 70.
\(^3\)Ibid., 71.
knowledge, and state of those he met so he could win them over, if possible, to Christ.

How Should One Do It?

As an answer to this question, seven recommendation are taken into consideration.

1. First, one should strip the truth he/she wants to teach from all cultural elements\(^1\) that could hinder, limit, or simply slow down the process of reaching the goal. Paul preached to the Gentiles a truth that excluded the tradition of the Jews concerning circumcision, just to mention one characteristic element of his native Jewish culture. It is true that there are wrong habits in each culture and that the Christian culture demands reforms. This is true in the case of the Puerto Rican culture and its tradition of eating "barbecued pig" at Christmas. The Adventist evangelist should not try a reform in this area until the person has accepted Christ as a personal Saviour and is stable in other doctrines that are more important.

2. One must deeply understand and sympathetically appreciate the culture of those whom he/she has in mind to evangelize.\(^2\) This can be obtained by a "profound compenetration" in the receptive culture.\(^3\) It includes being able to understand the social structure of the various

\(^1\)Arias, 3.  
\(^2\)Dayton, 47.  
\(^3\)Padilla, 56.
microcultures\textsuperscript{1} which are present in the area where the evangelistic incursion is going to take place. Otherwise, as Padilla puts it, the Word of God would be \textit{logos asarkos} (the Word disincarnated).\textsuperscript{2} Obviously, it is necessary to take seriously the point of contact of the message with the culture of the hearers.\textsuperscript{3}

3. One must try, as much as possible, to become personally acquainted with the people. It is said of our Lord Jesus that "he knew all men and needed no one to bear witness of man; for he himself knew what was in man" (John 2:25). Only by knowing the fears and problems of others can we properly guide them to the Lamb of God.\textsuperscript{4}

Dayton singles out three areas we should know in the specific case of those who have had some Christian influence: (a) how much do they know of the Gospel; (b) what is their attitude towards what they know; and, (c) what do they think of attending the religious services of a church, in general, and your church, in particular.\textsuperscript{5} Generally speaking, then, it is useful to study the peculiar and distinctive characteristics of the people.\textsuperscript{6} White said:


\textsuperscript{2}Padilla, 69.

\textsuperscript{3}Ibid., 57.

\textsuperscript{4}Johnson, 44.

\textsuperscript{5}Dayton, 54-57.

\textsuperscript{6}Jeter-Walker, 190.
"The classes of people you meet will decide for you the way in which the work should be handled."¹ Whoever testifies for Christ, then, should add to the systematic preparation of the mind an equally systematic preparation of behavior.² This two questions are inseparable: How are the people? How can they be approached?³

4. One must have a positive attitude of acceptance.⁴ One should never despise another person. Christ's example is unquestionable. Of Him was written:

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances.⁵

We should follow this example and see in each human being a soul for which Christ died and a candidate for the heavenly kingdom.

5. One who is a Gospel worker must become available, and accessible.⁶ But one must have more than just a passive attitude. He/she must become actively aggressive to mingle with the people, with sinners. This is a must

¹White, Evangelism, 106.
²Ibid., 83.
³Dayton, 33, 34.
⁶Ford, 113.
for evangelism.\textsuperscript{1} Jesus Himself justified His relationship with the publicans and sinners, indicating that this was the purpose of His mission. He said:

Those who are well have no need of a physician; but those who are sick. I have not come to call the righteous, but sinners to repentance (Luke 5:31-32)

6. One should first deal with what the people believe to be their most imperative necessity. In essence, the Gospel came into being to solve the greatest need of man: salvation from sin.\textsuperscript{2} But not all feel or understand that this is their greatest need. They must first be confronted with the solution to what they believe is their greatest need.\textsuperscript{3} This is the point of initial contact; this is where it should all begin.\textsuperscript{4}

7. One must resolve at the beginning that incarnational evangelism requires an effort on the part of the evangelist. Thus, one must evangelize to the maximum of his/her abilities. The following declaration explains itself:

God’s workmen must labor to be many-sided men; that is, to have a breadth of character, not to be one-idea men, stereotyped in one manner of working, getting into a groove, and unable to see and sense

\textsuperscript{1}Padilla, 171, 172.

\textsuperscript{2}Aldrich, 89.

\textsuperscript{3}Aldrich offers a magnificent discussion of the theme of basic necessities of man and how to help satisfy them as a mean of introducing them to Christ. Any strategy of evangelism will be enriched by studying his analysis and recommendations. See pp. 88-97.

\textsuperscript{4}Dayton, 57.
that their words and their advocacy of truth must vary with the class of people they are among, and the circumstances that they have to meet.¹

One can see, then, that there is a great need on the part of the Christian worker to make an effort to, work to capacity² and discipline himself. The result he works for will merit his effort.

**Limitations**

I am convinced that the principle of incarnational evangelism is the Divine, Biblical, and the Christian principle to be applied in reaching souls with the message of salvation. But there are two limitations to be faced.

The first is rather a word of caution. One should be careful in taking the spirit of the incarnation to such extremes that might violate the moral principles of God. It is unacceptable that in the desire to identify with an alcoholic one participates in drinking alcoholic beverages. Or that in the interest of cultivating friendship with a blasphemer, one imitate or even give approval to his/her blasphemies. In this, Christ left us an unmistakable example.³

¹White, *Evangelism*, 106.

²An area where I do not desire to enter is the area of communications. However, it is of vital importance. For an excellent consideration of this theme, I recommend the study of the article written by C. H. Kraft, referred to above (pp. 277-283).

The second limitation is due to man's own nature. No matter how effective the evangelist is in presenting the Gospel, not all will accept it. It is said of our Lord Jesus Christ that "he came to his own home, and his own people received him not" (John 1:11). Although he was the best preacher, teacher, and healer that humanity has known, one of his most intimate disciples will not participate of His eternal salvation. And this is in spite of hearing His teachings and seeing His example for around three years.

The Place of the Holy Spirit

No method or strategy of evangelism will have any success apart from the Holy Spirit. Such strategies and methods are of value only in the hands of the Spirit of Christ.¹ Never can they be substituted for the Spirit of God,² even when the principle of the incarnation is considered as "a gift of the grace of God."³

The apostle Paul established the relationship that exists between the Holy Spirit and his method of evangelizing. He said to the brethren of Corinth that when he went to them to preach the Gospel, he came not "in lofty words or wisdom" (1 Cor 2:1), but "in demonstration of the Spirit and of power" (vs. 4). Later on, he assured them that he had received "not the spirit of the world, but the Spirit

¹The Thailand Report on Traditional Religionist of Latin America and Caribbean, 5.
²Dayton, 32.
³Padilla, 77.
which is from God" (vs. 12) to know freely the things that are of God. Thus he spoke to the Corinthians, as well as to all people, "in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit" (vs. 13).

**Conclusion**

Incarnational evangelism is more than mere accommodation. It is primarily the culturalization or indigenization of the word of God. It is reaching the people where they are, adapting to their situation, circumstances, and conditions. It is identifying with them, empathizing, accommodating oneself to them in sympathy. It is thinking like they think, understanding them for the purpose of giving them a message that can be relevant to them, and, in this way result in the good news of salvation for them.

I conclude, then, that incarnational evangelism does not rival the work of the Holy Spirit. It is the method that the Holy Spirit uses to evangelize men through other men, just as He did through Christ (Luke 4:18, 19).

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1Arias, 5.

2For a practical consideration of the concept of incarnational evangelism, see Appendix 1.
CHAPTER III

UNDERSTANDING AND RELATING TO PEOPLE FROM A CATHOLIC BACKGROUND

The Challenge

The Roman Catholic Church claims to have more than six hundred million members. They are found in nearly all the countries of the world. It is almost impossible not to have dozens, hundreds, and even thousands living in one's neighborhood.\(^1\) A high percentage of them are nominal Catholics,\(^2\) because they do not attend the religious services of their local congregations. What has the Adventist Church been doing to help them to really know Jesus? A great number of them have been overlooked or ignored. When the Lord commissioned His church to "go into all the world and preach the Gospel to the whole creation" (Mark 16:15), He was including in the scope of this mission these millions of Catholics. They also need to accept Christ as their personal Savior and surrender their lives to Him.

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\(^1\)Mary E. Walsh, Bible Lessons for Catholics (Nashville: Southern Publishing Association, 1967), 1.

Many Catholics have been excommunicated or despised by their church for marrying a Protestant and/or being married before a Protestant minister. Others, for different reasons, have lost confidence in the church. In both cases, they urgently need to put their faith in the One who draws all people unto Himself (John 12:32), receives them (6:37), and gives them the certainty of forgiveness, companionship, and eternal life (10:10, 11).

Among all those who claim to be or are claimed to be members of the Catholic Church, there are many who are real Christians. Thousands of them serve God according to the light they have. They practice the truth they have in a greater sense than those who pretend to know all the truth. According to His purpose of giving more light to those who use what they already have (Matt 25:29), God looks "with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying." He will labor in their behalf, bringing more light upon them to dispel the darkness which surrounds them.

Many fervent and nominal Catholics look with interest toward the Adventist Church. They are attracted by the way they live and worship God, the services they render

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2 White, *Evangelism*, 575.


4 Ibid., 574.
to the community, and the loyalty they reveal toward the Word of God. In spite of the efforts made by the enemy of the souls and by the Catholic hierarchy to create prejudice against Adventists, Adventists still can minister to Catholics.¹ A great number of Catholics will be saved² through a personal encounter with Christ and by sheltering in His redemptive love.

The challenge is to present to them the true Gospel of the Lord Jesus Christ. This implies that they should be taught the truth, that they should be allowed to accept Christ as their personal Savior and join His church.

Reasons for a Strategy to Reach Them with the Gospel

Those who live in a community with Catholics know that it is not easy to bring them to "Protestant" meetings. In view of this, James L. Carder suggests personal contact.³ His suggestion is wise, but public evangelism still will continue to be a powerful way to reach them. The situation rather requires the development of strategies. Some strategies already practiced have been found to be effective in bringing Catholics to evangelistic meetings.

¹Ibid., 420.


Although many books and articles have been written about Catholicism, most have had the purpose of showing how far they are from Biblical truth. Few consider how to reach Catholics with the Gospel. Even more, when looking over the material written on evangelism, there are chapters, sections, and books suggesting how to evangelize children, young people, and adults, but not many suggesting how to evangelize Catholics. For this reason, I desire to offer here the result of my research and personal experience.

When thinking of Catholics, it is important to be prepared to deal with them as a special class. They constitute a singular group with certain characteristics. Therefore, it is necessary to develop a specific strategy, applying the principle of incarnational evangelism. Ways must be found to reach them more effectively. Only in this manner can one expect to reap abundantly.

In order to develop such a strategy, it is necessary to understand them. Even when the Holy Spirit is the one who converts souls, one must try to understand what facilitates as well as hinders His work. So their individual


2Carder, 6.

3Walsh, 4.


5Thailand Report, 14.
peculiarities must be studied as well as their collective characteristics.¹ In this way it will be easier to adapt to the way they are.²

The task of helping people from a Catholic background to come to Christ seems to be easier now than ever before. The Second Vatican Council advocated wider access of the Holy Scriptures to the members of the Catholic church.³ Its study has been encouraged personally, privately, as well as publicly. This has helped in the sense that it is now possible to refer to the Bible as a book that can be read and understood. The superstitions about the Bible being a prohibited book, one that cannot be understood, can now be confronted with better success.

Another favorable point is that Protestants are no longer considered heretics but "separated brethren."⁴ Even more, Catholics initiated an emphasis on ecumenism. This allows two things: a better disposition to receive Protestants in their homes and better possibilities for Catholics to come to Protestant evangelistic meetings and enter their churches.⁵ All these factors have liberated the imprisoned

¹Charles L. Neal, Evangelismal Personal (El Paso, TX: Casa Bautista de Publicaciones), 29.
²Japas, Fuego de Dios, 83.
⁴Thailand Report, 15,16.
mind of many Catholics, opening the way for a dialogue and taking away the fear that previously impelled them to say, "Sorry, we are Catholics."

Protestants need to be aware of the fact that these conditions will not always be favorable.\(^1\) For this reason they should take advantage of the opportunity and utilize it to the utmost.

**General Characteristics**

The average Catholic is friendly. This characteristic is more evident among those who are descendants of Spaniards, and the indigenous people, and less evident among descendants of other European countries. They are communicative, to the point of sustaining friendly conversation with strangers. This can be inhibited or limited only in a prejudiced mind, when the Catholic person realizes that he or she is speaking to a Protestant. Even so, it is uncommon to conclude the conversation drastically.

This friendly and communicative spirit is probably the main reason for their high sense of community and of the group. The family circle includes uncles, aunts and cousins,\(^2\) the latter being considered as brothers and sisters. There are also second cousins, third cousins, thus including a great number of people in the family circle.

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\(^1\) Walsh, *Bible Lessons*, 4.

\(^2\) *Thailand Report*, 11.
Outside the family circle they reveal a great sense of community and loyalty. Much of this has been lost as families move to cities: urbanizations, condominios, public residences, and parceled lands. As a result of the city movement, some traces of individualism have begun to show, mainly in the largest cities. Nevertheless, in general, the average Latin American Catholic repudiates isolation. They evidence a great need to identify with their group.

In spite of this, there are many divisions among them concerning matters of faith and practice. They are also divided in their degree of devotion. Some are so devoted that they are called "pious" or "more papist than the Pope." Others excuse their lack of devotion stating that they are Catholics, not "fanatics."

There is a difference between the religious and the laity of the Catholic Church. This has begun to change as the number of priests and nuns who have left the orders increase and the number of interns for the vocations decrease. This results in a great reduction in the number

1The urbanizations in Puerto Rico are projects of family quarters. Condominios are apartment dwellings. Both are private properties owned by middle-and high-class people. The public residences are apartment dwellings owned by the government and rented to low-income families. The parceled lands are pieces of land that the government gives away to families of low-income. In many cases, the government helps them to build their living quarters that eventually becomes their property.

2Thailand Report, 12.

of the very religious. As a consequence, participation of the laity has increased. The office of deacon and other positions that laypersons may fulfil,¹ are growing in prestige and activity. In 1984, fifteen years after leaving the fellowship of the Catholic community, I attended a funeral of a Catholic church member. My biggest surprise was watching the Mass conducted by a layman.

In spite of the traditional separation between the religious and the laity, the influence of the priests over their followers is undeniable. This influence reaches practically all aspects of life,² and it is justified by the esteem and respect Catholics have for their leaders.³ This explains the extended influence of the priests in the Catholic community.⁴

The average Catholic knows very little of the Bible and theology.⁵ In recent years there have been some attempt to achieve progress in this matter. The movement of religious instruction and the charismatic groups have realized some progress.

³Thailand Report, 11.
⁴White, 418.
⁵Japas, 62.
But they still believe that the Bible contains only in seed the truth necessary for salvation. This is developed in tradition, which is taken as the same or superior to the Bible. Both are considered the source of Divine revelation.

For Catholics, their church is the only true church, established by the Lord Jesus Christ. To prove it, they make reference to their supposed unity and to their large number of followers. Even more, they emphatically believe and teach that outside their church there is no salvation.¹

They are distinguished by their devotion to the blessed virgin Mary. They attribute even more devotion to her than to the Lord Jesus Christ.

Nevertheless, they have basic religious convictions.² They believe in the Trinity and in the Divinity of Christ. They teach that Christ is the Savior of the world and have perpetuated this truth in the bloodless sacrifice of the Mass. This has a central place in their worship. The believers participate of the symbol of the bread; the priests and, now, their immediate assistants are the only ones that participate of the wine. Footwashing is practiced in Holy Week when the priest washes the feet of twelve selected individuals.

The saints are also worshiped. In a special way, they highlight the figure of the apostle Peter. He is considered the rock on which the Lord established His church.

¹Schubert, 2.
²Thailand Report, 15.
He was given the keys of the heavenly kingdom and is considered the first pope of the church.¹

The average Catholic suffers a profound sense of a lack of merits. This explains their need to be worthy of salvation.² They try to win salvation through penance and works or merits. They feel a need of mediators and believe that the virgin, the saints, and dead believers intercede in their behalf. This same need is revealed in their human relations. They seem to depend on recommendations, since it is said that "you cannot get anywhere without connections."

This need of merits also explains the characteristic altruism of so many Catholics. They have a great interest in the present and identify easily with those who suffer or are in need. They look for solutions to problems and establish institutions or participate in rallies on behalf of social welfare.³

Catholics have a high regard for symbols.⁴ They can be identified by the cross or the rosary they have in their cars, by the graven or painted images in the balconies or doors of their homes, or by the niches and image, generally placed in front of their residences.

¹Japas, 63.
²Thailand Report, 15.
³Ibid., 15, 16.
⁴Japas, 12.
Many of them are only nominal Catholics. Luis Aponte Martínez, Puerto Rico’s cardinal, estimates that only 15 percent of Puerto Rican Catholics regularly attend Mass. That leaves 85 percent who claim to be Catholics but barely visit the church. Many go to church only when there is a wedding, a funeral, or for the celebration of Holy Week (Good Friday, Maundy Thursday, Easter Sunday, or Palm Sunday).

At one time the religious services in the Catholic church were considered as mainly for women and children. The males attended special events. Today one may observe a small variation, especially with those who are getting married, newly weds, or those who have children in elementary school.

Classifications

There are many ways of classifying Catholics. Those included in each category participate of many of the general characteristics but also have their peculiarities. Japas classifies them in three different ways: fanatics, liberals, and indifferents. This classification is in terms of practice and defense of their faith.

They can also be classified according to their attendance at Mass. In this case there are those who go regularly, those who go once in a while, those who go once

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1 Montgomery and McGavran, 37, 38.
2 Japas, *Fuego de Dios*, 82.
or twice a year (mainly during Holy Week), and those who go once a year or less.

They have also been classified according to their individual loyalty to the traditional position of the church. In this case there are devoted or strict Catholics, liberals or open-minded Catholics, nominals, and apostate or disappointed Catholics. The first ones are antagonistic toward Protestantism. Liberals are those who have no scruples about relating to people of other creeds. The nominals are passive receptors of an inheritance of their ancestors. Finally, the apostates or disappointed are those who have lost faith in all that has been established and sustained by the church.¹

The Lausanne Committee classified Catholic members in seven levels.

1. The tridentines are those who maintain the Counter Reformation dogma, as it was defined by the Council of Trent. They are traditionalists and conservatives.

2. The modernists follow the liberal posture characteristic of the period subsequent to Vatican II.

3. Those of Catholic culture have little theological knowledge and some manifestation of superstition.

4. Ethnic Catholics are mostly emigrants who use religion as a means of identification. For them, departing

from their Catholic tradition is equivalent to losing their identity, nationality, and roots.

5. The charismatics are known by their enthusiasm and sensation of freedom.

6. The alienated are indifferent to the church and to God.

7. The moderate Catholics are those of the center. They constitute the majority and maintain the postulates of the Second Vatican Council.¹

Understanding Catholics

In order to understand Catholics, it is necessary to consider that they have lived under a "spiritual dictatorship."² This situation is a consequence of their ecclesiology. Theirs is the only and true church,³ and it is expected that each member will accept its moral and religious teachings, independently of these being Biblical, practical, reasonable, or absurd.⁴ Any intent to analyze or to judge whether the church is the true one or not is considered a mortal sin. Furthermore, the simple act of expressing doubt in the authority of the church is considered a sin.⁵

¹Thailand Report, 9, 10.
²Japas, 82.
³Rowel, 9.
⁴Licatesi, 359.
⁵Schubert, 1.
Catholics have been taught that outside the church there is no salvation. All who venture to leave the church are considered as changing their religion. Since for them religion and God are the same, the act of leaving the church equals abandoning God. The authority of the Roman church, represented by the Pope, is taken to be over any other authority, including the governments of the different states and nations of the world. Therefore a jealous Catholic normally rejects any argument presented against the church and its doctrines. All this reveals and explains that their major concern is ecclesiological. This loyalty to the church is "primarily emotional."

Another key point in understanding Catholics is related in their attitude towards the Bible. They have been taught that the Bible is a difficult book to understand. Only certain persons are considered to be the "sole guardians of truth and knowledge." The common man is not able to understanding it, nor to interpret its significance. It can only be interpreted in the light of the

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1 Arteaga, 14.  
2 Thailand Report, 14.  
4 Carder, 20.  
5 Read, 231.  
7 Fernández, 15.
opinions of the Church Fathers, which are considered infallible.\(^1\) As a result, the great majority of Catholics know nothing or little of the Holy Scriptures.\(^2\) Many of them have never had a Bible in their hands. Those who have, have probably never read it. This situation is due also to the fact that the "conversion" of many Catholics has been extremely superficial.\(^3\) This is complicated by the growing reduction in the number of priests and the consequent limited opportunity of any instruction in the basic posture of Catholicism.\(^4\) All this gives way to multitudes which lack a knowledge of truth and the aggravating circumstances of truth being mixed with error.\(^5\) In the face of all this rises the misfortune of believing in an infallible authority to interpret the Bible; that is, the Pope\(^6\) and the Magistrate of the church. This makes them believe they are in the truth, while they really are in error.

Their confidence in the Pope as their infallible religious authority comes from the belief that the Pope is the successor of the apostle Peter, considered the first

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2Schubert, 3.

3Neal, 389.


5Licati, 355.

6Fernández, 15.
Pope and the head of the church. The papacy is considered the representative of Christ on earth, being infallible when he speaks ex cathedra. His authority includes responding to all questions and solving all problems.\footnote{Thailand Report, 15.}

In regard to the religious behavior of Catholics, it is necessary to understand that for them the church is a serious\footnote{John R. Scott, La Evangelización y la Biblia, 2d ed. (Barcelona: Ediciones Evangélicas Europeas, 1973), 86.} and a sacred place. Thus public worship is characterized by the most complete reverence and the least possible movement inside the church. An exception to this is during the communion when all participants come forward to receive the wafer from the hands of the priest who awaits them in front of the altar.

Some Catholic practices have been deeply established in the lives of many devotees,\footnote{Ibid., 14.} due primarily to constant repetition. Among these practices is the making of the sign of the cross when passing in front of a church or when walking past the altar. In the last case, they also make a reverence inclining one knee towards the floor. Although some of these habits can be overcome, others are more difficult to break-away from. Among these, perhaps, the well known Ave María or "Holiest Mary." Some will probably die with these ingrained habits, even after many years of embracing new "truth."
A very beautiful, appropriate, and correct practice is kneeling for prayer, which is done almost every time they pray. But, in contrast to other Christians, they pray with their eyes open. They are led in prayer by a leader, to whose words they respond with expressions previously learned by heart.

Few Catholics live according to their faith. It is estimated that now only 10 percent of the Catholics in Hispanic America are devout adherents. As a consequence, their major need is spiritual.

In regard to their attitude towards Protestants, they have been taught that Protestant churches were not founded by the Lord Jesus Christ. Other churches were made by men, and immoral men. This classification includes Henry VIII, Martin Luther, John Calvin and many others.

Some Protestant leaders have handled the theme of Mary, the mother of the Lord Jesus Christ, so poorly that Catholics consider them as enemies of "the mother of God".

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3 Rowell, 16.

4 Fernández, 12.

5 Carder, 20.

6 Arteaga, 13.
As a result, they are held as enemies of God also. This is a common prejudice towards Protestants.

Catholics are also prejudiced against Protestants because of the many denominations. They confuse Seventh-day Adventists with the Mormons or the Jehovah's Witnesses, and refer to them disrespectfully as sects. Consequently, they triumphantly claim that Protestants have nothing to offer Catholics.¹ For this reason Catholic leaders feel they are authorized to prohibit their members from paying any attention to Protestants or to read their publications. Catholics, being so intimidated about avoiding heresy, try to ignore and refuse to take into consideration anything which seems to go against the doctrine of their church.² Neither are they permitted to attend Protestant meetings, for fear they will fall into a mortal sin.³

When a Catholic joins a Protestant church, he/she risks losing friends and family. Even in the 1980s some young people are being expelled from their homes, and husbands or wives have been pushed into a divorce because they have united with a Protestant church. This kind of religious persecution is still practiced in many places.⁴

¹Thailand Report, 14.
³Arteaga, 14.
⁴Thailand Report, 14, 15.
One who would evangelize Catholics must also be aware of the meaning of certain words used by Catholics. These should be understood as Catholics understand them, otherwise there would be problems of communication.

Movement of Members within the Catholic Church

The information presented here was gleaned from the result of a study done by Dean R. Hoge.¹ It is considered in this paper due to the importance it could have in the development of any evangelistic strategy. It helps to discover receptiveness, which is so important in evangelism.

For the purpose of this study, a Catholic was defined as anyone baptized in the Catholic church. This excludes those who visit the church and participate of the sacraments but are not baptized. Once baptized a Catholic, one is always considered a Catholic, irregardless of having joined another church afterwards.

One is considered an active Catholic if he/she attends Mass at least twice a year, apart from weddings, funerals, Christmas, and Holy Week. Attendance at a charismatic prayer group is not counted unless Mass was celebrated in the group. An inactive Catholic does not attend Mass at least twice a year, apart from the events already mentioned. In this category are also those who have changed

to another church and attend its services but not Catholic Mass. Those who do not attend Mass the minimum time required, due to age or health reasons, are not considered inactive.

One who was active Catholic but inactivated for three consecutive years, falls in the category of dropout. If after being inactive for three or more years the person becomes active, he/she is classified as returnee. 1

Due to the importance of the findings of this study, they will be considered. Every evangelist can enrich his/her ministry, by taking them into consideration. Although the study was done in the United States, it seems that quite similar results would be obtained, if this research were to have been conducted in Puerto Rico.

In the study statistics were taken to discover the age of dropping out (Figure 1), reasons for dropping out (Table 1), types of dropouts (Table 2), predispositions for dropouts (Table 3), facilitating person or relationship for dropouts (Table 4), and facilitating events for dropouts (Table 5).

Concerning the returnees, the study provides statistics about their age (Figure 2), age of dropping out (Figure 3), predispositions (Table 6), facilitating person or relationship (Table 7), and facilitating events for returnees (See Table 8).

1Hoge, 5.
Figure 1: Dropouts-Age of Dropping out

SOURCE: Ibid., 83.
TABLE 1

1978 GALLUP POLL: REASONS FOR DROPPING OUT

<table>
<thead>
<tr>
<th>Reason</th>
<th>Catholic Preference Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>When I grew up and started making decisions on my own, I stopped going to church.</td>
<td>41%</td>
</tr>
<tr>
<td>I found other interests and activities that led me to spend less and less time on church-related activities.</td>
<td>39</td>
</tr>
<tr>
<td>I had specific problems with or objections to the church, its teachings, or its members.</td>
<td>35</td>
</tr>
<tr>
<td>I moved to a different community and never got involved in a new church.</td>
<td>25</td>
</tr>
<tr>
<td>The church was no longer a help to me in finding the meaning and purpose of my life.</td>
<td>25</td>
</tr>
<tr>
<td>Work schedule</td>
<td>17</td>
</tr>
<tr>
<td>Divorced or separated</td>
<td>7</td>
</tr>
<tr>
<td>Poor health</td>
<td>4</td>
</tr>
<tr>
<td>Another reason</td>
<td>5</td>
</tr>
<tr>
<td>Don't know or no answer</td>
<td>4</td>
</tr>
<tr>
<td>*<em>TOTAL</em></td>
<td><strong>227%</strong></td>
</tr>
</tbody>
</table>

*Totals add up to more than 100% due to multiple responses. SOURCE: Gallup (1978a: 51). (Quoted by Hoge, 11.)
TABLE 2

**TYPES OF DROPOUTS**

<table>
<thead>
<tr>
<th>Types of Dropouts</th>
<th>Percentage of Dropouts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>22-</td>
</tr>
<tr>
<td><strong>Family-tension Dropouts.</strong> These persons experienced tensions in their parental families, and as soon as possible they rebelled against both the family and the church. Often this took place when they left home or when parents reduced their pressure.</td>
<td>52</td>
</tr>
<tr>
<td><strong>Weary Dropouts.</strong> These persons found the church boring and uninteresting. Motivation for Mass attendance was lacking. In some cases an earlier motivation for attending had been taken away, for example, loss of a churchgoing fiancé or fiancée, or grown children had left home.</td>
<td>23</td>
</tr>
<tr>
<td><strong>Life-style Dropouts.</strong> These persons objected to Catholic moral teachings and feared going to confession. Some were divorced; some had life-styles in conflict with the church’s moral teachings.</td>
<td>19</td>
</tr>
<tr>
<td><strong>Spiritual-need Dropouts.</strong> These persons experienced strong feelings of spiritual need or void that were not met by the Catholic Church. In their distress some stayed away; others gravitated to non-Catholic religious groups.</td>
<td>2</td>
</tr>
<tr>
<td><strong>Anti-change Dropouts.</strong> These persons objected to changes in the Mass and other recent changes in their parishes. They usually preferred the old-style Latin Mass and felt uneasy with liturgical innovations.</td>
<td>0</td>
</tr>
<tr>
<td>Other or inadequate date</td>
<td>5</td>
</tr>
</tbody>
</table>

**TOTAL** | 101  | 100  | 100 |

SOURCE: Ibib., 96.
### TABLE 3

**PREDISPOSITIONS AND FACILITATORS FOR DROPOUTS**

<table>
<thead>
<tr>
<th></th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Younger</td>
</tr>
<tr>
<td>Tension in parental family; rejection of family pressure once the pressure is off.</td>
<td>52</td>
</tr>
<tr>
<td>Objection to Catholic moral teachings</td>
<td>16</td>
</tr>
<tr>
<td>Objection to confession or fear of confession, or present life practices conflict with church’s moral teachings</td>
<td>27</td>
</tr>
<tr>
<td>Objection to changes in Mass or other recent changes</td>
<td>3</td>
</tr>
<tr>
<td>Other objection to Catholic Church—not Biblical enough, too cold, too much talk of money, or other</td>
<td>9</td>
</tr>
<tr>
<td>Feels that the Catholic Church is boring; lazy; has lost interest; or an earlier motivation has been taken away</td>
<td>27</td>
</tr>
<tr>
<td>No support from family or spouse, or struggle with family or children</td>
<td>5</td>
</tr>
<tr>
<td>Feels a void or spiritual need in life; feels emptiness or lack of meaning or emotional depression</td>
<td>6</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>150</td>
</tr>
</tbody>
</table>

**SOURCE:** Ibid., 86.
# TABLE 4

## FACILITATING PERSONS OR RELATIONSHIPS FOR DROPOUTS

<table>
<thead>
<tr>
<th></th>
<th>Younger</th>
<th>Older</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spouse, fiancé, or fiancée</td>
<td>16</td>
<td>11</td>
</tr>
<tr>
<td>Relative or in-law</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>Children (if children took a conscious role or consciously opposed the church)</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>16</td>
<td>8</td>
</tr>
<tr>
<td>Peer group</td>
<td>19</td>
<td>1</td>
</tr>
<tr>
<td>Took part in charismatic group--mixed-denomination or unspecified-denomination</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Took part in non-Catholic religious group--mainline Protestant</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Took part in non-Catholic religious group--fundamental, Baptist, Mormon, or Pentecostal</td>
<td>13</td>
<td>15</td>
</tr>
<tr>
<td>Television program or reading</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>78</td>
<td>56</td>
</tr>
</tbody>
</table>

**SOURCE:** Ibid., 86.
### TABLE 5

**FACILITATING EVENTS FOR DROPOUTS**

<table>
<thead>
<tr>
<th>Event</th>
<th>Percentage</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Younger</td>
<td>Older</td>
<td></td>
</tr>
<tr>
<td>Moved to new parish or community</td>
<td>3</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Left home or school</td>
<td>27</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Marriage, remarriage, or upcoming marriage</td>
<td>8</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Conflict with priest</td>
<td>14</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Conflict with other parishioners</td>
<td>6</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Divorce</td>
<td>2</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Small children to care for</td>
<td>3</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Disabled, or need to care for disabled person</td>
<td>0</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Conversion experience or religious experience</td>
<td>0</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Children have left home</td>
<td>0</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>9</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>72</strong></td>
<td><strong>72</strong></td>
<td></td>
</tr>
</tbody>
</table>

**SOURCE:** Ibid., 87.
Figure 2: Returnees-Age of Return


Figure 3: Returnees-Age of Dropping Out

SOURCE: Ibid., 83.
TABLE 6

PREDISPOSITIONS FOR (1) RETURNES
AND (2) CONVERTS

<table>
<thead>
<tr>
<th></th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married to a Catholic or about to marry a Catholic; feels concern for the marriage (concern for children is secondary or absent)</td>
<td>8</td>
</tr>
<tr>
<td>Has children being reared Catholic and feels concern for their education or religious training, or for family religious unity</td>
<td>55</td>
</tr>
<tr>
<td>Dissatisfied with another church; recently withdrew from it, and the dissatisfaction is still significant; desires a new church</td>
<td>1</td>
</tr>
<tr>
<td>Feels a void or spiritual need in life; feels emptiness or lack of meaning or emotional depression</td>
<td>41</td>
</tr>
<tr>
<td>Feels guilt for inactivity or for being away from the Sacraments</td>
<td>30</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>136</td>
</tr>
</tbody>
</table>

*Does not apply.

SOURCE: Ibid., 133 (for returnees).
Ibid., 34 (for converts).
### Table 7

**Facilitating Persons or Relationships For (1) Returnees and (2) Converts**

<table>
<thead>
<tr>
<th>Person or Relationship</th>
<th>Percentage (%)</th>
<th>(1)</th>
<th>(2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic spouse, fiance, or fiancee</td>
<td>29</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>Relative or in-law</td>
<td>17</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Children (if children took a conscious role in facilitating)</td>
<td>7</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>19</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Priest</td>
<td>14</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Other parish staff</td>
<td>3</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Charismatic group</td>
<td>9</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Marriage Encounter</td>
<td>4</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Television programs or reading</td>
<td>6</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>104</strong></td>
<td><strong>132</strong></td>
<td></td>
</tr>
</tbody>
</table>

**Source:** Ibid., 133 (for returnees).  
Ibid., 34 (for converts).
# TABLE 8

**FACILITATING EVENTS FOR (1) RETURNEES AND (2) CONVERTS**

<table>
<thead>
<tr>
<th>Event</th>
<th>Percentage (1)</th>
<th>Percentage (2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marriage, remarriage, or upcoming marriage</td>
<td>5</td>
<td>21</td>
</tr>
<tr>
<td>Annulment of former marriage or death of former spouse</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Death of loved one</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Marital or family crisis</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Divorce</td>
<td>3</td>
<td>*</td>
</tr>
<tr>
<td>Serious illness or personal crisis</td>
<td>17</td>
<td>8</td>
</tr>
<tr>
<td>(including serious illness in the family)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Birth or baptism of child</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Child entering Catholic school</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Child entering CCD or making First Communion</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Moved to new community or changed parishes in same community</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>Had religious experience</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>94</strong></td>
<td><strong>84</strong></td>
</tr>
</tbody>
</table>

*Does not apply.*

**SOURCE:** Ibid., 133 (for returnees).

Ibid., 34 (for converts).
For the converts, the study shows their age upon joining the church (Figure 4), as well as predispositions (Table 6), facilitating person or relationship (Table 7), and facilitating events for joining the church (Table 8).

![Figure 4: Converts-Age upon Joining the Church](image)

**SOURCE:** Ibid., 31.

Studies like Hoge's are not common outside the United States. But Japas made an exposition of motives for leaving the Catholic church in Latin America. He mentioned the following: the auricular confession, offenses due to financial matters, desillution arising from a comparison of the teachings of the Catholic church with the apostolic church, the discovery of a more simple form of worship in the Protestant churches, but, above all, the necessity of security, salvation and eternal life.

It is helpful for the evangelist to know Hoge's findings as well as Japas'. This will help him/her to
design his/her incarnational strategy. Every evangelist should understand that it is wiser to dedicate more time, money and efforts working for those who seem to be more receptive to the Gospel calling.

**How to Approach Catholics**

To know the general characteristics of Catholics, the categories in which they can be classified, and the reasons for being as they are is not all one needs to help them to come to Christ. It is also necessary to know how to approach them.1

**Make Contact with Them**

The evangelist’s first need is to make contact with them.2 This implies finding, speaking, and relating to them. This contact should be done in a tactful way. Tact is necessary in all human relations, especially when the salvation of souls is at stake. Then comes sympathy.3 It is necessary to win their good will to receive and listen to strangers. The secret is to treat them with the kind of sympathy that begets sympathy. That was Christ’s method. He mingled with people like one who wanted their well-being.

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1In this section some points which apply to either personal or public evangelism are considered. In chapter 5 the main emphasis will be on public evangelism.

2Fernández, 14.

3Licatesi, 362,
He showed sympathy, attended their every need, won their confidence, and then invited them to follow Him.¹

Adventists should be careful with the words they use. All Adventist and Protestant jargon should be avoided. At the same time, terminology which sounds familiar to Catholics should be used. For example, the Bible should be called the Sacred Scriptures, and the apostle Peter as Saint Peter.² One should also avoid identifying oneself as a Seventh-day Adventist in view of the prejudice against this Church in particular, or against Protestants, in general.

The first visit should be a short one. Fifteen minutes could be more than enough. The purpose is to build confidence. A completely natural attitude should be maintained. The theme of the conversation should be casual, of general interest, or concerning some literature that has been properly selected for distribution. The name of Christ should be introduced in the most natural possible way, taking care not to go into a doctrinal points which might provoke the person to assume a defensive attitude. A good and tested method to win over someone's trust is to ask questions to stimulate dialogue. While asking questions, one should be perceived as seeking information and being


²Japas, Fuego de Dios, 84.
interested in knowing some important thing.\textsuperscript{1} This also produces in them the desire to ask questions.\textsuperscript{2}

To win over the people’s trust by asking questions and thus stimulating a friendly dialogue, the evangelist must become a good listener. He must show interest in what others think, know, and say regarding themselves.\textsuperscript{3} Many Protestants build a barrier while dealing with Catholics by being cold or showing little interest in them.\textsuperscript{4}

**Live What You Teach and Preach**

While seeking to make an evangelistic contact with Catholics, it is necessary to be consistent, that is, to live according to what one plans to teach and preach. This is not possible for those who neglect private and the frequent practice of prayer, for that is a secret of a successful evangelism.\textsuperscript{5} A second secret is the total confidence of the evangelist in God.\textsuperscript{6} This should be shown in all relations. Of course, nobody can stimulate others to trust in God and to communicate with Him by prayer unless he/she is doing it.

\begin{itemize}
\item \textsuperscript{1}Rowell, 18.
\item \textsuperscript{2}Ibid., 52.
\item \textsuperscript{3}Licatesi, 362.
\item \textsuperscript{4}Thailand Report, 13, 14.
\item \textsuperscript{5}Fernández, 10.
\item \textsuperscript{6}Rowell, 18.
\end{itemize}
Develop Good Characteristics

God's servant must be kind.1 He/she should also be meek.2 But over all, he/she should be able to love unselfishly. This kind of love should be seen in his/her life and methods of reaching people.3 It should be a healing love, able to counteract the prejudice, which prevents so many from receiving heaven's ambassadors.4 The lack of such love is a barrier that hinders many Catholics in thinking positively of Protestants and their message.

The evangelist should be a humble person. He/she should avoid flattery5 and needs to avoid receiving it from others as well as from self. Evangelists should have a humble opinion of themselves. The apostle Paul said, "... not to think of himself more highly than he ought to think, but to think with sober judgment" (Rom 12:3).

When speaking of sacred things, the evangelist should do it with solemnity, both in language and behavior. When the time comes to use the Bible, it should be done reverently, since the average Catholic has a high concept of the Holy Scriptures as the Word of God.

1Walsh, "How to Win Catholics" The Adventist Layman, February 1972, 10.


3Walsh, Bible Lessons, 2.


5Carder, 22.
When praying, he/she should kneel on both knees, since this is how the Catholics do it.\textsuperscript{1} In places other than the church, it can be done while sitting or standing, since this is the common way they do in rosary.

**Assume a Correct Attitude**

Whoever pretends to reach Catholics should assume a correct attitude every time. This begins in the mind but is revealed in behavior. So, one must begin by adapting to their mentality. One should start out wherever he/she wishes them to be, but must start where the Catholics actually are.\textsuperscript{2} This implies that when speaking to them, one has to refer to things that they can understand and are familiar with. It also implies that one should overlook and not condemn their wrong practices or beliefs. Do not mention anything against their idols, adornment, or jewels. The time will come when that would be done appropriately.

At all times, one should be flexible in applying the evangelistic methods.\textsuperscript{3} These do not function the same way in all cases. Flexibility, under the guidance of the Holy Spirit, helps to reach the goal. So, one must be wise and intelligent (Matt 10:16).\textsuperscript{4}

\textsuperscript{1}Walsh, 6.
\textsuperscript{2}Schubert, 3.
\textsuperscript{3}Thailand Report, 10.
\textsuperscript{4}Downey, 109.
Avoid any unkind and harmful comment.\textsuperscript{1} The following advice is valuable for personal evangelists as it has been for public evangelists:

Preach the truth, but retain the words which show a harsh spirit; for such words cannot help or enlighten anyone. . . . But for Christ's sake, heed the admonitions which have been given in regard to making scathing remarks about the Catholics. But there is such a thing as shutting the doors in their faces as they are about to enter.\textsuperscript{2}

Such a result would be tragic; remarks and unkind attacks are out of place because they cause much harm and become an obstacle in evangelism. Every word should be said with love. The person should not be overwhelmed, and those who have not received all the light should not be condemned.\textsuperscript{3}

Censure and condemnation have no place in evangelism. This erects unnecessary barriers and gives the impression that one is antagonistic and a declared enemy of Catholicism. As a consequence, prejudice arises that could be difficult and, perhaps, be impossible to overcome.\textsuperscript{4} A prejudiced person is blind and closes the mind to understanding--and the door to dialogue.\textsuperscript{5} Thus, my advise is to disturb as little as possible their accustomed train of

\begin{itemize}
\item[\textsuperscript{1}]Walsh, "How to Win Catholics", 7.
\item[\textsuperscript{2}]White, Evangelism, 576.
\item[\textsuperscript{3}]Ibid., 576.
\item[\textsuperscript{4}]Ibid., 144.
\item[\textsuperscript{5}]J. H. Meir, What Catholics and Protestant Should Know, (Mountain View, CA: Pacific Press Publishing Association, 1953), VII.
\end{itemize}
thought. The best way of dealing with error is not to point it out, but to present the truth.

In all conversation with Catholics, be it secular or religious, emphasis should be placed on points held in common. This opens the way for fruitful dialogue. The points of disagreement should be set aside. When the emphasis is shifted to things which are held in common, the hearts come closer. Not much attention should be given to points of disagreement at first, because they tend to alienate. Questions will arise at any time but, in a courteous way, these should be postponed or obviated (2 Tim 2:23) to avoid disputes that prevent good relations or break those already established. Everything that has to do with opinions, that is to say, that have no answer in the Bible, must be avoided. Arguments are poison. They ruin good relations. Thus they should be shunned.

In the same way, the evangelist should not assume an imposing attitude. As long as arguments continue, the results worsen. Nervousness and irritation give way to

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1White, 140.

2Walsh, 10.

3Rowell, 71.

4Carder, 23.

5Fernández, 10.

6General Conference, 126.

7Fernández, 10.

8Rowell, 18.
Satan's wiles and can ruin the evangelistic plan. If an honest and pertinent question comes, respond with conviction, meekness, and a humble spirit. Pray to God that the light may shine in the dark recesses, and that they will not remain.

When one enters into a spirit of controversy and argument, a maze of negative situations can arise. When the arguments seem not to be enough, or when they do not cause the desired effect, one could yield to the temptation of putting down the opponent. Sidestep these issues by all means possible. When one has progressed in the study of the Bible, and it is understood that the person has accepted the basic truths already presented (especially the inspiration and purpose of the Holy Scriptures), then it may be possible to point out with sobriety the inconsistencies of the papal teachings. But, in so doing, one must obtain from speaking contemptuously of the Catholic church or any other church; also avoid speaking indiscreetly of their religious leaders.

Another area in which one should have a correct attitude is in the use of visual aids. Catholic people

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1 Walsh, Bible Lessons, 2.
2 Carder, 19.
3 Fernández, 10.
4 Rowell, 18.
5 General Conference, 123, 124.
6 Walsh, 2.
are used to seeing religious idols. They have been exposed to them since they were born. The use of some visual aids can be very effective in helping Catholics understand the truth. This is not only correct but appropriate.

To be prepared for the great adventure of trying to enlighten Catholics with the Gospel requires perseverance. Not all things will be managed in an ideal way, but the one who perseveres obtains the best results. One should also be positive,¹ and never have an attitude of failure, for he/she is by the side of a General who does not know defeat. With God's help, the evangelist can accomplish his part to present the Savior in the best possible way. It is then up to the hearer to decide to enjoy life with Christ or face death without Him. The evangelist's task is like that of Moses: to put forth life or death to the people, and to stimulate them to choose life in order to live with Christ and by His merits (Deut 30:15).

**Present a Sound Doctrine**

Reference has already been made to the need of beginning dialogue with Catholics on common ground.² Fortunately, one can share with them a high respect for the Bible.³ It is most helpful to use the most common of the

¹Rowell, 9.
²Walsh, 2.
³Francisco Lacueva, *Catolicismo Romano Curso de Formación Evangélica*, vol. 8 (Tarrasa, Spain: Vímosa Industrias Gráficas, 1972), 51.
Catholic versions, or the one they have available. Teachings that are held in common should be presented first: Trinity, prayer, the resurrection of Christ, the judgment. But the basic topic is the inspiration of the Bible. Catholics respect and admiration for the Sacred Book should be awakened and/or affirmed. The evangelist should not lose sight of the fact that at some time or another he has to leave the common ground and sow in other areas, some of which are misunderstood and can be very delicate.

As delicate themes are approached, one should proceed with much caution, and not try to cover too much material at once. It is wise to concentrate on one point at a time, and each point should be totally Biblical. The hearers should be confronted directly with Scripture. This is the "most powerful of all weapons against Rome, . . . the Heaven-appointed agent to liberate, enlighten and evangelize the people."  

Beside teaching that which is totally Biblical, the evangelist has to strive to lift up Christ before the Catholic audience. It should be obvious that the

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1Rowell, 18.
2Japas, 83.
3Fernández, 12.
4Licatesi, 364.
5Fernández, 15.
6White, The Great Controversy, 88.
7Fernández, 10.
evangelist believes in Christ,\(^1\) in His Divinity, in His sacrifice, and in His resurrection. The Savior's name should be pronounced with reverence and never without an adjective or complementary name: Lord Jesus Christ, or Holy Lord Jesus.

It is necessary to stay within the subjects that are essential for salvation: those that make it easier to comprehend the things that are really a matter of life and death.\(^2\) For this purpose, one should be careful with the order themes are presented. These should be appropriate and correct. They should follow the apostolic example of feeding them first with spiritual milk before giving solid food (Heb 5:12). Themes like Dan 7 and Rev 13, should not be presented until the people have been converted and affirmed in the fundamentals of the Christian faith.\(^3\)

It is best to take advantage of the prophecies concerning the first advent.\(^4\) These help to eliminate prejudices and are useful to help establish or strengthen the faith in the inspiration of the Bible. It is also very favorable to emphasize the dates when the prophecies were given and the time when they were accomplished.

God's servants need to be able to teach effectively. They must show themselves as people who bring new and

\(^{1}\text{Japas, 84.}\)

\(^{2}\text{Rowell, 72, 73.}\)

\(^{3}\text{Walsh, Bible Studies, 6.}\)

\(^{4}\text{Ibid., 5.}\)
exciting things from the Word of God. The speakers' enthusiasm brings enthusiasm to the listeners.

To avoid being caught off guard, it is advisable to study as well as possible the Catholic doctrines. A good catechism or some books written by Catholic apologists should be used.¹ It is necessary to know the basic Catholic doctrines and those principles that are controversial to be able to show its error with the Bible.² Although one cannot have an appropriate answer to every critical issue, one must have an answer to those that are basic. Among these critical issues are the Apocryphal books, the Virgen Mary, the saints, Peter as the head of the church, purgatory, confession, baptism, and others.³ One must have solid Biblical arguments prepared for the time when the questions arise.

**Be Practical**

There are some points that should be taken in serious consideration.

1. Catholics, as the majority of the people from Hispanic America, are very sensitive concerning social relations between people of different sex. For this reason it is unwise for a man to visit a lady alone, even when the

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¹Japas, 86.
²Rowell, 40.
³Walsh, 2, 6.
purpose of the visit is trying to lead her to Christ.\footnote{Carder, 22.} Also is not advisable for a man to be accompanied by another man. It is best for a woman to work with women, or, at the very least, that the man be accompanied by his wife, daughter, or mother. This caution is not necessary when the study involves a couple. It is wise to guard against all that could be misinterpreted, even if one’s heart is totally free of any bad intentions or thoughts.

2. Another delicate point concerning Catholics is money. Once an evangelist accepts any kind of donation from the interested persons, he/she may have the misfortune of being considered one who is after the people’s money. Therefore, one should be practical and not accept nor even ask for any donation of any person who is being led to Christ.

3. One should never bypass the actual needs of the people. Later there would be time to present the calling of the Gospel more effectively. A family who lacks food and clothing would need first a good loaf of bread, some money, or a piece of clothing. This should be done in such a way that the receiver is not humiliated. This way of working could give place to marvelous results. Christ’s ministry was integral. He first identified Himself with people’s needs. Today’s Christian ministry should be the same way.
4. Another practical idea is bringing them into contact with a person or family of good Christian testimony who has come from Catholicism. This will facilitate them to identify with the body of believers.

5. At no time must there be a suggestion that one’s intention is for them to leave their church. That is a matter that is left to the Holy Spirit. To offer the option of a better religion could be taken as sheer piracy. What should be sought is to have them accept Christ as their personal Savior and then be baptized as the Lord Jesus Christ was. At the right time the evangelist should invite Catholics and help them to come to his or her church. To be able to do this, one must use a proper criteria. This begins by showing the necessity of growing spiritually (Heb 10:25) and of receiving further instruction in the Word of God.

6. The evangelist should take advantage of the strong relations that make the Catholic family one that reaches beyond the circle of the spouses, parents, and children. Reaching a Catholic in the appropriate manner could be the means of opening doors to reach his offspring, parents, cousins, in-laws, and other relatives and

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2 Carder, 21.

3 Thailand Report, 23.

4 Montgomery and McGravran, 38.
intimates. It is practical to elaborate a chain of conversions, beginning from a contact with only one Catholic. In my family, my brother accepted the "truth" first, then my parents, sister-in-law and niece, sister and brother in-law, and later my brother-in-law's sister, followed by a brother-in-law of the brother-in-law accepted it. That extended the chain of conversions to nine and it is still growing.

7. Finally, the evangelist should abstain from pressuring too much for that moment of baptism. Each person takes time to mature in his or her Christian experience prior to baptism. Enough time should be allowed to give evidence of conversion and understanding of the Christian responsibilities toward God and men.

The Problem of Prejudice against the Evangelist

Prejudice is a major obstacle for evangelism. Its magnitude must be underlined when considering its results.

Definition of Prejudice

An equivalent term for "prejudice" is used only once in the New Testament. In his personal advice to Timothy, Paul says: "In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without favor, doing nothing from partiality" (1 Tim 5:21). The word translated here as "partiality" is προκριματος that comes from πρόκριμα. This rare Greek word comes from the classical Greek προκριματευομαι. The same is used in refe-
rence to place and time and signifies "decide before hand," "to prefer before." Прору́т includes "an unfavorable pre-judgment against one" and presupposes partiality. The English word "prejudice" refers to a preceding judgment or decision. This means to judge things before having a sound knowledge of them. Therefore, a prejudiced person is one who judges someone or something without having the indispensable elements of judgment to arrive at a correct verdict.

The Necessity of Recognizing Prejudice

It is necessary to recognize that prejudices are real. One has to face them in the whole process of witnessing. Not only are they real but due to the perverted nature of fallen humanity, they are also natural.

Jesus recognized the nature and effects of prejudice. After healing a leper through the touch of His hand, Jesus told him, "See that you say nothing to anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, for a proof to the people" (Matt 8:4). What did the Master want? At least three things. He wanted to avoid the prejudice. If the people knew He touched a leper,

1H. Cremer, 378.

2A New English Dictionary on Historical Principles, s.v. "Prejudice".


4H. Cremer, 378.
they might refuse Him or talk against Him, accusing Him of being unclean (Lev 13:44-46; Num 19:22). This is why this man’s healing had to be corroborated, without a doubt, before a priest. The Master also tried to prevent the prejudiced minds from finding an argument to accuse Him of violating Moses’ law. For this reason He told the healed man to go and give the priest the offering that the law of Moses stipulated. Jesus also wanted to fight the prejudices that the priests had concerning His divinity. For this reason, He told the healed man to go and show himself to the priest, "for a proof to the people" (Matt 8:4).  

Types

There are all types of prejudice: religious, social, psychological, national, racial, cultural, political, and others. Each one can in some way or another affect the process of evangelism. For example, if the person that the evangelist is trying to reach with Christ’s love finds out that he/she favors an opposing political party, it could be the moment when the evangelist loses his or her influence. This could also be true for each one of the other types of prejudices.

Causes

Prejudice is a plant that grows in the terrain of man’s fallen nature. The darkness of ignorance protects and promotes its birth and development. It establishes itself as a result of giving credence to an incomplete and distorted body of information.\(^1\) This is how one comes to imprecise and wrong conclusions about others.\(^2\) It is fed by unkind thoughts and fortified by selfishness.\(^3\)

Results

As a result of prejudice, intolerance is generated. Intolerance can grow easily to hate, and hate can lead to persecution and even death. Prejudice obviously hinders the work of evangelism and in some cases disrupts it almost entirely.

Thus prejudice constitutes a barrier for evangelism. It does not mean a total failure. But it is a challenge for Christ’s witness. Although the evangelist faces this type of barrier, he/she "should work in such a way that [he/she] can reach all the social classes."\(^4\) This means overcoming prejudice. It is possible in two ways: first, the evangelist should be a step ahead, trying keep prejudice

\(^1\)Japas, 65.
\(^3\)Japas, 65.
from arising to the point of hindering the work; second, he/she should confront it. This is more difficult and much more delicate. But the fact cannot be ignored that the salvation of souls is at stake and a wrong step could be very unfortunate.

Prejudice results in making people close their minds to the message\(^1\) or testimony that is given to them. It distorts the situation in such a way that those who are prejudiced can treat God’s servants as Satan’s agents. Thus, people are less receptive to the Gospel invitation. The impact that the Gospel could have had on them becomes almost or totally null.\(^2\)

**How It Is Revealed**

The prejudiced person resists the weight of evidence presented to him or her.\(^3\) It seems as if no argument were good or powerful enough to open a dialogue or to simply maintain it. Even the most logical arguments seem to hit an impenetrable wall. It is an illogical but real resistance.\(^4\)

\(^1\)Ibid.
\(^2\)Japas, 66.
\(^3\)Ibid., 65.
\(^4\)Allport, 9.
Common Prejudices against Protestants

Prejudice hardly arises alone. It is well known that the Catholic church encourages prejudice in the minds of its members against Protestants.¹ Specifically Seventh-day Adventists are accused of being Jews.² If the evangelist realizes that Catholics emphasize the fact that the Jews killed Jesus Christ, then he/she can understand what this implies. Not only do they accuse Protestants of being enemies and adversaries of the Son of God, but also of the "blessed" Virgen Mary and the apostles. They disrespectfully accuse Adventists of being a sect and of having nothing to teach them.

As the evangelist approaches and makes contact with Catholics, he/she must learn more and more about the many prejudices they have against Protestants. It is necessary to know them and how to confront them effectively.

How to Approach Prejudice

God's servants need to be wise. Although they must be "innocent as doves," they should also be "wise as serpents" (Matt 10:16). The Lord Jesus Christ declared that "the sons of this world are more shrewd in dealing with their own generation than the sons of light" (Luke 16:8). This does not mean that the sons of light will not seek to act wisely in fulfilling their mission. Human prejudice

¹Licatesi, 358.
²Japas, 67.
does not come from God. This is why it is necessary to delineate strategies to deal with it. Evangelists should never allow personal impulsiveness to govern him/her. Impulsiveness cannot replace sanctified reason.\(^1\)

In evangelism, it is extremely important to avoid building up unnecessary barriers that encourage or confirm prejudice. This means that in new territories and before people that are evidently prejudiced, one must abstain from identifying oneself a Seventh-day Adventist. White said:

> In laboring in a new field, do not think it your duty to say at once to the people, we are Seventh-day Adventists; we believe that the seventh day is the Sabbath, we believe in the nonimmortality of the soul. This would often create a formidable barrier between you and those you wish to reach.\(^2\)

Even more, the evangelist should not mention any religious denomination\(^3\) until the people bear fruits of conversion. Another important point relates to the themes to be presented. These should be organized in logical order.\(^4\) This includes the individual theme as well as their sequence. The purpose is to win their hearts and confidence.\(^5\) This is the first step in overcoming prejudice.\(^6\)

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1. White, *This Day with God*, 269.
6. Japas, 68.
Such was the method successfully used by Zwingli, the great reformer. White explains it:

Little by little, as they could bear it, he opened the truth to his hearers. He was careful not to introduce, at first, points that would startle them and create prejudice. His work was to win their hearts to the teachings of Christ to soften them by his love, and keep before them His example; and as they should receive the principles of the Gospel their superstitions, beliefs, and practices would inevitably be overthrown.¹

It must be understood that the heart cannot be won over by means of controversy. So, one must not try to give priority to controversial doctrines. It is better to try to reveal Christ’s love. This should be the outstanding theme in conversation and interpersonal relations. The Lord, referring to His greatest act of love, said: "And I, when I am lifted up from the earth, will draw all men to myself" (John 12:32). It is Christ’s love which attracts and conquers, thus breaking down the barriers of prejudice.

It should be clear that the evangelist should be known as a conscientious person, that above all he/she desires peace² and well-being for all. The message he/she preaches is the same that has done him/her so good. People need to see in one true Christianity.³ This way the ground of the heart will be prepared to receive the seed of the Gospel that will give fruit "a hundredfold, in another sixty, and in another thirty" (Matt 13:23).

¹White, The Great Controversy, 180.
²Allport, 415.
Conclusion

To work with people from a Catholic background could be a challenging and gratifying experience. They have needs similar to other people. They should be approached appropriately, being prepared to meet and overcome prejudice they may have.
CHAPTER IV

ORIGIN, DEVELOPMENT, AND OBSERVANCE
OF HOLY WEEK AMONG CATHOLICS
IN PUERTO RICO

Introduction

Up to this point the concept of incarnational evangelism and an understanding of Catholic people and how to reach them with the Christian message of salvation has been studied. Now, I propose to determine why the celebration of the paschal cycle\(^1\) in general, and Holy Week in particular, is so significant for Catholics. This interest comes from my own personal conviction and from the clear evidence I have concerning this season of the year as the most propitious to bring Catholics to evangelistic meetings.

This research studied the background of the present celebration of Holy Week, and covers all aspects that could be helpful in reaching the goal: to reach Catholic people with the Gospel in the most effective way possible.

\(^1\)The paschal cycle begins on Ash Wednesday and covers Lent, that is, forty days until the Easter Sunday. It is followed by another forty days up to the Day of the Ascension of the Lord, and ten more days until Pentecost.
Background

Holy Week commemorates the last events in the life of the Messiah: His passion, death, and resurrection. These events were anticipated in the religious festivities of the people of Israel, specifically in the Passover and the Unleavened Bread Feast. Both festivities reminded the Israelites of their liberation from the Egyptian bondage.

The Liberation of the People of Israel from the Egyptian Bondage

God sent Moses back to Egypt with a specific purpose: "Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt" (Exod 3:10). He anticipated that this would not be an easy task because "the king of Egypt will not let you go unless compelled by a mighty hand" (vs. 19). But God guaranteed the success of this mission saying, "So I will stretch out my hand and smite Egypt with all the wonders which I will do in it; after that he will let you go" (vs. 20).

God's proposed method of carrying out successfully His purpose would make a real impact on the people of Israel (10:2). His plan was that this was to be told from one generation to another, so as to impress on all people the identity and power of the great "I am who I am" (3:4).

As a climax to this liberation, God proposed to strike a blow to Pharaoh's haughtiness. He represented idolatry, the Egyptian supremacy and the enslaving power exercised over God's people. The final blow would be the
death of all first-born in the land of Egypt, beginning with Pharaoh's own (11:5). Nevertheless, God would make a distinction in behalf of His people's first-born, liberating them from the destruction (vs. 7). With that purpose in mind, He showed them a way to escape, so that they would not perish with the Egyptians (12:7, 12, 13). The same day the Lord liberated the Israelites with the involuntary consent of the Egyptians (11:8) and their leaders (12:29-33).

Passover

God provided an escape for the people of Israel. He instructed Moses to tell the people of Israel to choose a lamb for each household on the tenth day of the month (vs. 3; 23:15). The lamb could be from the sheep or the goats, male, one year old, and unblemished (12:5). It should be killed on the evening of the fourteenth day of the same month (vs. 6). (See Table 9.) They were to put its blood on the two doorposts and the lintel of the houses in which they would eat it (vs. 7, 22, 23). After that, they were to roast the lamb and eat it with unleavened bread, bitter herbs (vss. 8, 9), and without breaking any of its bones (vs. 46). Any piece of it that remained until the morning was to be burned (vs. 10). It was specified that the Israelites should eat it in haste, with their loins girded, sandals on their feet, and their staves in their hands (vs. 11). After that, there would follow a seven-day period in which they would eat unleavened bread and nothing leavened (vss. 15, 19, 20), beginning on the fifteenth day of the
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month and ending on the twenty-first (vs. 18). Foreigners could not participate in the ceremony (vs. 43) unless they were living among the Jews and were already circumcised (vs. 48). The Lord wanted this feast to be observed every year as a testimony for future generations (vss. 24-27).

The evening of the celebration of the first Pass-over, at midnight, the angel of the Lord smote all the first-born among the Egyptians, including all the first-born of the cattle (vs. 29). Nevertheless, He protected the Israelites' first-born. Then the people of Israel departed from Egypt and went into the desert on their way to the promised land (vs. 51). In this manner they concluded the 430 years they spent in Egypt (vs. 40, 41).  

The people of Israel continued observing the Pass-over intermittently throughout history. They are found observing it even in New Testament times. The Lord Jesus Christ Himself took part in it (John 2:13). Even after His death, the people of Israel and some Christians continued participating in it.  

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Purposes of the Passover

The annual celebration of the Passover was an expression of the Israelites' gratitude toward God. At the same time, it was a commemorative feast. It recalled two great events that occurred the same day: the glorious Divine liberation of their first-born while God's judgment fell upon the Egyptians (Exod 12:12, 13, 29, 30), and the liberation of the people of Israel from the long period of slavery in Egypt (12:17, 41, 42, 51). For this second event the feast was also called "the season of our deliverance." 

There were three outstanding aspects of the Passover supper that must be highlighted.

1. **The haste with which it should be eaten.** This anticipated and then recalled "the hasty departure from Egypt" (12:33). It also prevented the meal from becoming spoiled. As it was a symbolic supper, it could not be spoiled. The meat that remained was to be burned the next day.

2. **The use of unleavened bread.** This reminded them that they had no time to bake the bread, due to the urgent need of leaving Egypt. Even more, the unleavened bread could not be allowed to ferment. Being symbolic, all things had to be immaculate.

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3Lord, 2.
3. The bitter herbs. These were to neutralize any impurity that might be in the food.\(^1\) This symbolizes Christ's ability to neutralize the effects of sin.

The annual celebration of the Passover served to confirm parenthood ties, and to join the family under the fear and voluntary obedience to God. It infused new life into the family, motivated by God's merciful acts in their behalf. It also stimulated the commitment of renewing the vows of mutual protection, in harmony with God's trustworthy protection.\(^2\) Doing this at the beginning of the year was a way of expressing submission and consecration to the Most High God. At the same time, it revealed the people's faith in the Divine covenant and His guaranteed protection.\(^3\)

The Passover was not only a commemoration of a glorious double liberation, but it also anticipated an even greater liberation. The sacrificed lamb represented the Messiah, who would come to make God's people free from the slavery of sin (Isa 53:4, 5). John the Baptist recognized this when he referred to Jesus as the "Lamb of God, who takes away the sin of the world" (John 1:29). This was anticipated when Adam and Eve were in the Garden of Eden. The Divine declaration, "He shall bruise your head" (Gen 3:15), pointed to the mortal wound the Messiah would give

\(^1\)Gaster, 19.

\(^2\)Ibid. 18.

\(^3\)Ibid., 20.
This way, God made possible the liberation of his spiritual captives.

That Jesus was represented in the paschal meal is a fact clearly accepted in the New Testament (see Table 10). Paul, for example, refers to Christ as "Our paschal lamb," the lamb of God sacrificed for humankind (1 Cor 5:7). For him, leaven represented malice and evil (vs. 8), and the unleavened bread pointed to Christ's immaculate sacrifice. The bitter herbs represented Jesus, in His capacity to neutralize the poison of sin which has threatened to ferment and ruin the human soul. Christ's dwelling in the believer's heart by faith is the only effective antidote against sin.

The Passion Week of the Lord Jesus Christ

Due to the significance of the passion, death, and resurrection of the Lord Jesus Christ for Christians, in general, and for the Catholics, in particular, I propose to carefully examine the events of this eight-day period. These events are the reasons for the celebration of Holy Week.

Even though it is widely recognized that the most significant events of this week were the triumphal entry into Jerusalem, the institution of the Lord's Supper,
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the crucifixion, the rest of the Lord in Joseph's tomb, and the resurrection, I want this coverage to be more exhaustive.

The events of that unique week began on Saturday. According to the Bible, Saturday evening is the beginning of the first day of the week (Lev 23:32; Mark 1:21,29,32). Jesus was participating in a supper held in His honor, in Simon the leper's house (Matt 26:6-13; Mark 14:3-9). While He sat by the table, Mary, the sister of Martha and Lazarus, anointed His feet with a costly ointment of pure nard (John 12:1-3). Judas criticized what he considered a waste of money that could have been put to better use (vs. 4-6), but the Master intervened and said that this act was in anticipation of His burial (vs. 7). He justified Mary's homage saying, "You do not always have me" (vs. 8). That night, Jesus stayed in Bethany.

In order to be exhaustive and preserve clarity, all the events of Holy Week are presented in Appendix 2.

Four things should be highlighted:

1. The first relates to the Sunday when the week began. The city was crowded with visitors from all over the world. They listened enthusiastically to the things said about Jesus. They asked whether He would come to the

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feast or not. When they heard He was coming close to the city, they went out to meet Him, bringing palm branches in their hands (John 12:12, 13).

As the people went out of the city, the business of money changing was interrupted, and so was the buying and selling of animals near the temple. This made the Pharisees feel jealous, and one of them said: "You see that you can do nothing; look, the world has gone after Him" (vs. 19).

When the Lord finally entered the city with the jubilant crowd around Him, He found that all was calm in the temple. "And when he had looked round at everything, as it was already late, he went to Bethany with the twelve" (Mark 11:11).

2. The cleansing of the temple occurred on Monday, the day after Jesus' triumphal entry into Jerusalem (Mark 11:12-17). John Matthews¹ and Maier² came to the same conclusion—that Monday was the tenth day of Abib. According to the Passover rite, this was the day when the lamb for the sacrifice was chosen (Exod 12:3). The things that transpired that day made Jewish leaders decide definitely that Jesus had to die (Mark 11:18). The next day,
they met to consider how "to draw out some admission or declaration by which he might be condemned."¹

3. Even though some have referred to Tuesday as Jesus' last day of work, the fact is that it was His last day teaching at the temple. Instead of going to Bethany, as He had done before (Mark 11:11; Matt 21:17), that night He went to the Mount of Olives (Luke 21:37). The next day a meeting was held in which the chief priests, the scribes, and the elders of the people planned, in Caiaphas' palace, how to arrest Jesus by deception and kill Him (Matt 26:3, 4; Mark 14:1; Luke 22:2). Yet the Lord did not come back to the temple; He stayed with the disciples.

4. Wednesday was the last full day of liberty for Jesus.² The next day He would be arrested around 10:00 or 11:00 P.M.,³ and then brought to be judged. On Friday, before 9:00 A.M.,⁴ He would have been already officially condemned to death. At 3:00 PM He would die, and then He would rest in Joseph's tomb. Finally the greatest miracle in history would take place: His resurrection.

Importance of the Passion

Week Events

The passion, death, burial, and resurrection of the Lord Jesus Christ are the best-known events in the history of the world.¹⁻²⁻³⁻⁴

¹White, The Desire of Ages, 593.
²Matthews, 91.
³Maier, 39.
⁴Matthews, 138.
of Western civilization.1 This was the week that changed the world. The Apostolic church recognized the importance of these events. As an example, let us consider the four Gospels. Matthew dedicated twelve and a half of a total of thirty-six and a half pages of the Gospel to this theme; that is, 34 percent of all that he wrote.2 Mark dedicated 34 percent of his Gospel; that is, eight and three-fourths pages of a total of twenty-three. Luke dedicated to it nine out of thirty-nine pages of his Gospel; that is, 23 percent. John used the last eleven and a half pages of his Gospel of twenty-seven and three-fourths pages, a total of 40.5 percent. These figures are quite similar to those obtained by Johnson3 and Maier.4

Another way of calculating the importance of the Lord’s passion is to observe how often He or His disciples refer to it. A conservative analysis reveals the evangelists refers to it at least fifty-nine times. Matthew refers to it fourteen times (Matt 16:21; 17:3, 9, 12, 21-22; 20:17-19; 21:38; 23:32; 26:10-12, 20-25, 26-29, 31-32, 45, 46); Mark, another fourteen (Mark 8:31; 9:8, 9, 11, 30; 10:32-34, 38-40, 45; 12:1-5, 6-8, 9; 14:8, 18, 21, 27, 28); Luke, also a similar amount (Luke 2:35; 9:22, 30-31,

1Maier, 9.

2To calculate these figures, the passion week was counted beginning with the report of the triumphal entry.


4Maier, 11.
The importance of Jesus' death is shown when one analyzes the times it was planned by His adversaries. The Gospels refer to this some eighteen times. Matthew did so three times (Matt 21:45-46; 26:3-5, 14-16); Mark, four times (Mark 11:18; 12:12, 13; 14:1-2, 11); Luke another four times (Luke 19:47; 20:19; 22:2, 3-6); and John a total of seven (John 7:25-26, 32, 44, 45-52; 11:47-54, 55-56; 12:9-11).

All this reveals the importance of the events of Jesus' passion week. The consideration of this theme is treading holy ground. This is the high point in God's revelation to fallen humankind. It is also the climax of the Divine efforts on behalf of the redemption of the human race.

**The Celebration of Holy Week**

Holy Week is the most important religious feast on the Roman Catholic Church annual calendar. It is considered "the crown of the ecclesiastical year." Those who live in countries where a large majority of the population professes Catholicism can attest to the enthusiasm this celebration generates.

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1Davies, 60.
Importance

The celebration of Holy Week commemorates "the greatest action ever executed on behalf of mankind:" the eternal redemption brought about by Christ on Mt. Calvary.\textsuperscript{1} It is also a commemoration of the mysteries of redemption\textsuperscript{2} because, besides reminding us of Christ's death, it also recalls His glorious resurrection which has been considered "the greatest of all miracles."\textsuperscript{3}

The Great Week is also considered to be the supreme solemnity of the Easter Season.\textsuperscript{4} It perpetuates and makes present the event that brought salvation to mankind. At the same time, it anticipates the climax of the plan of salvation, in the second coming of Christ through the redemption of the body (1 Cor 15:51-54; 1 Thess 4:16, 17).\textsuperscript{5}

This so-called paschal mystery\textsuperscript{6} represents and guarantees salvation worked on behalf of human beings. The apostle Paul seems to understand and teach it this way

\textsuperscript{3}Lord and Foley, 8.
\textsuperscript{4}\textit{Documentos Conciliares}, 90, 91.
when he argues that without the resurrection of Christ, faith is vain; that is, without value or benefit (1 Cor 15:17). In contrast, it is this resurrection which guarantees the resurrection of those who believe in Christ for eternal life. The death and resurrection of Christ are the two main pillars of Holy Week\(^1\) and the decisive events in man's salvation.

Holy Week is important because it celebrates "the emergence of life from darkness and death,"\(^2\) not in the sense of creation, but of a new creation. As in the Garden of Eden man lost his life because of sin. By dying on Calvary and then coming out of Joseph's tomb, Jesus restored life for all those sinners who believe in Him (John 3:16). Thus, it comes to be not only the focal or central point of the liturgical year but also of the Christian life and the history of the universe.\(^3\)

Holy Week is a proclamation of Christ's resurrection.\(^4\) Therefore, even when it begins with the sad note of Jesus' passion and death, it ends with the greatest joy produced by Christ's resurrection.\(^5\)

\(^1\)Hamman, 10.


\(^3\)Mueller, 229.


\(^5\)Watts, 20.
believe in the celebration of Holy Week or not, they cannot escape the glorious historical events this week recalls and the fact that through them the bondage of sin was broken.¹

At the same time, Holy Week reminds Christians of Satan's definitive defeat before the Son of God. By this defeat humans can be freed from Satan's enslaving yoke. This way they are free to choose to live for God, carrying voluntarily Christ's easy yoke (Matt 11:28-30).

Holy Week also brings to mind the transformation that occurred in the life of Christ's followers as a group. Up to Maundy Thursday, they were discussing who would be the greatest in Christ's kingdom. That same night, all of them abandoned Him (Mark 14:50-52). Nevertheless, Jesus' death brought them together in pain, and His resurrection in joy. This way they came to be one in faith and love by a common Saviour, who made them the spiritual Israel, the Christian Church.² The church then became a missionary community, with the specific purpose of continuing Jesus' work: to preach, to teach, and to heal (Matt 4:23).

Having so many reasons to remember the Lord's week of suffering, it should be done with courage and enthusiasm. Recalling these events just at Holy Week, however, is a


mistake that should be avoided. During Holy Week they should be remembered in a very special way;\(^1\) but, it is also necessary to live daily under its influence. White said:

> It would be well for us to spend a thoughtful hour each day in the contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His Spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.\(^2\)

There is no doubt then, regarding the need and privilege of meditating daily on such significant events, which are the most important events after creation.\(^3\)

Paul recognized the importance of Jesus' sacrifice. He referred to "the word of the cross" as the "power of God" for those "who are being saved" (1 Cor 1:18).

Catholics have a high regard for the celebration of Holy Week. For them, it has a sacramental value also. That means that they look to it as a continuation of the work of salvation.\(^4\) By means of participating in its celebration, the richness of the sanctifying power and of


\(^4\)Davies, 65.
Christ's merits are opened to them in such a way that the believers can come in contact with them and be filled with the grace of salvation\textsuperscript{1}. Christian Passover is for them a mystery of salvation\textsuperscript{2}. It is also included among the necessary means to become incorporated to Christ, together with baptism, the Eucharist, and Sunday observance.\textsuperscript{3}

**Purposes**

The Catholic church, first, and then other Christian groups that have pleaded throughout history for a celebration of Holy Week as it is held today, have mentioned several purposes for it. The adoption of the ecclesiastical year, which includes the celebration of Holy Week, was originally designed with the purpose of communicating the Gospel to the multitudes of "nominal Christians who flocked into the church" after Constantine's conversion.\textsuperscript{4} In this way it was possible to present to them the fundamentals of the gospel "week by week, year in, year out."\textsuperscript{5}

The moment was propitious for this, because with the passing of years, the emphasis in the eschatological aspect was declining. In its place, the emphasis was transferred

\textsuperscript{1}Documentos Conciliadores, 91.

\textsuperscript{2}Haag, 14.

\textsuperscript{3}Mueller, 229.

\textsuperscript{4}Davies, 22.

\textsuperscript{5}Ibid., 15
to the historical process of redemption. This helped in the establishment of a series of commemorations of significant events.

The purpose of the ecclesiastical year, in general, and Holy Week, in particular, is more than an opportunity to remember or to know better the historical events. As was already said, the purpose is that the believer can participate in a redemptive event. He/she has to participate in sacraments through which he/she renders his/her life again to Jesus and shares anew in His death and resurrection.\(^1\) By faith the believer will live with Christ, entering together and triumphantly into Jerusalem on Palm Sunday, being present in the Last Supper on Maundy Thursday, being a witness to His death by standing at the foot of the cross on Good Friday, mourning with the women by the tomb on Holy Sabbath, and rejoicing with the disciples at the presence of the resurrected Lord.

Another purpose for the celebration of Holy Week concerns those who are weak in faith. Holy Week tries to recapture the fervent spirit of the people who first entered Jesuralem after the conversion of Constantine in the fourth century, in commemoration of the triumphal entry. This way, the celebration becomes a way of reeducating believers.\(^2\)

\(^1\)Ibid.

Besides that, the celebration of Holy Week tries to catch the unbelievers' attention. Well-planned programs, having these people in mind, could be effective in bringing them to church.\textsuperscript{1} It has been found that this is a good time for doing so.\textsuperscript{2}

In some cases, Holy Week has been used to promote unity and a spirit of cooperation among different denominations. This has been tried through ecumenical meetings\textsuperscript{3}, mainly among Protestants. In addition, the ecumenical emphasis after the Second Vatican Council has made the Catholic church more open to this kind of program.

\textbf{Origin}

Before considering the origin of the celebration of Holy Week, it is necessary to point out that Holy Week is also called Easter Week. The origin of this term is quite interesting.

The word "Easter" is used in the KJV (Acts 12:4), but it is an unfortunate translation of what must be rather translated "Passover," or "Feast of Passover."\textsuperscript{4} "Easter" is not used in the originals manuscripts. Apparently it is a word of Anglo-Saxon origin. Some people have suggested that it comes from Norse Eostre, the name given to the

\textsuperscript{1}\textit{Ibid.}, 11.
\textsuperscript{2}\textit{Ibid.}, 12.
\textsuperscript{3}\textit{Ibid.}, 11.
\textsuperscript{4}Neufeld, 14.
Spring goddess in whose honor an annual festival was celebrated at the time of the vernal equinox. Nevertheless, such a goddess has not been found in the mythology of any Germanic tribe.

This name was used rather to refer to the time of the rising sun, the time of the new birth, or the beginning of Spring. It was also used to designate the feast of the new life in the Spring. The word comes from the same root of the word for the cardinal point "East." As a consequence, "Easter" originally referred to the celebration of the Spring sun, which, coming from the East, brought new life to earth at the end of winter.

This symbolism was later transferred to the Christian Passover. "Easter" was used to refer to the feast in celebration of the risen Lord, the sun of righteousness with healing in its wings (Mal 4:2), and new and eternal life to all those who believe in Him.

Easter Sunday is also known as the great day, the resurrection Passover, the feast of the feasts, and the solemnity of the solemnities. All this shows the generalized importance given to this festivity.

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1"Church PR Secretary Explains Closed Doors on Easter Sunday," Tell, March 1972, 8.
2Neufeld, 14.
3Ibid.
4Ibid., 15.
The Observance of Holy Week

The Lord Jesus Christ resurrected and ascended to heaven. Soon, twelve months had passed and again the time of the Jewish Passover arrived. That day was also the day of the first anniversary of Christ's death. During that week of Unleavened Breads, the first anniversary of His resurrection took place. Without a doubt, the disciples had solemn memories of the Lord's suffering, absorbed finally by the joyful memories of His resurrection.¹

Even when there is no New Testament evidence as to the apostles observing one or more days in honor of Jesus' death and resurrection, it is not difficult to understand that something was done. The significance of these events were deep and full of feelings for them.² In addition, there is extensive evidence of its observance by the second century of the Christian era. This evidence comes from the historical details of the Quartodeciman controversy.

The Quartodeciman Controversy

The expression "Quartodeciman controversy" comes from "fourteenth," referring to the day when the Jews observed the Passover (Abib 14). It is appropriate to underline the fact that early Christians remembered the Messiah's death on that same day the Jews kept the Pass-

¹Mueller, 220.

²Frank B. Holbrook, "Frank Answers: When Did Easter Originate," These Times, April 1977, 32.
over,\textsuperscript{1} and, of course, the day when the Lord died. This was so, no matter which day of the week it was.\textsuperscript{2} Historical references corroborate it.\textsuperscript{3}

Nevertheless, there were some changes. To understand what happened, it is necessary to remember that Christians constituted a group originally seen as a sect of Judaism. When serious problems arose between Romans and Jews (which brought about the A.D. 70 war), the relations between Christians and Jews became more strained. Up to this time, they were quite close.\textsuperscript{4}

Some time later the situation became worse. The tension between Romans and Jews became so strained that it produced another war (A.D. 132-135). The Roman emperor, Hadrian (A.D. 116-138), had shown some sympathy to Christians,\textsuperscript{5} but now it seemed embarrassing that Christians celebrated a great religious feast on exactly the same day the Jews did.\textsuperscript{6} His hatred toward the Jews and all things related to them was such that he prohibited, under penalty

\begin{itemize}
\item \textsuperscript{1} Shepherd, 41.
\item \textsuperscript{3} Eusebius \textit{An Ecclesiastical History} 5.23.1 (NPNF, 1:241).
\item \textsuperscript{5} Samuele Bacchiocchi, "Rome and the Origin of Sunday Observance," \textit{Ministry}, January 1977, 17.
\item \textsuperscript{6} Odom, 105,106.
\end{itemize}
of death, Sabbath observance, Passover, and all other Jewish feasts. As a reaction to this, there was a Christian movement to differentiate themselves from the Jews in order to save the growing relations with the empire. It was at this time that the idea of celebrating Christ’s death and resurrection on definite days of the week began, or at least gained strength. This occurred during the bishopric of Sixtus in Rome (A.D. 116-138).

Sixtus began as bishop of Rome a year before Hadrian was named Roman emperor. Irenaeus refers to Sixtus as the first who departed from the commemoration of Christ’s death and resurrection on the dates when it occurred. Even if Irenaeus is wrong, it seems that all researchers point to Rome as the place where this practice began.

A reason for a change in the Christian observance of Passover has already been anticipated: that is, to establish a clear difference between the Christians of Rome and the Jews. In Sixtus’ time there was a strong inclination to depart as much as possible from Judaism. This antijudaistic spirit is quite evident in the literature of the second and third centuries.

All this explains the development of a controversy between two Christian groups. It had to do with the day

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1Bacchiocchi, 16.


3For a broader discussion of these themes, refer to Bacchiocchi’s article in Ministry, 32.
when the Christian Passover should be celebrated. One group pleaded to celebrate it at the time of the Jewish Passover. The other celebrated it on fixed days of the week: the first Friday and Sunday after the first full moon of March.\(^1\)

The first group argued that Jesus was their Passover (1 Cor 5:7); that is, Jesus fulfilled what was anticipated by the Jewish feast. They were known as Quartodecimans and the dispute as the "Quartodeciman Controversy,"\(^2\) because they insisted that the fourteenth of Abib was the correct date. They also argued that this was the custom of the apostle John\(^3\) and many others.\(^4\) This group was mainly constituted by the churches of Asia Minor.\(^5\)

The second group was formed by the churches of the West, having the church of Rome as their leader. The church of Jerusalem was in this group also. In the year A.D. 135, the emperor had partially destroyed the city of Jerusalem. He expelled from the city both the Jews and the Jewish-Christians. The part of the city that remained was repopulated with aliens and Christians coming from among the

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\(^1\) Holbrook, 32.

\(^2\) Bacchiocchi, _Anti-Judaism_, 83.

\(^3\) Mueller, 221.

\(^4\) Hoolbrook, 32.

\(^5\) Neufeld, 15.
Gentiles. This was one of the factors that precipitated the confrontation.

The zeal and perseverance of the churches of Asia and the firmness of those of the West, drew out the controversy for a long time. When Victor came to the bishopric of Rome (A.D. 189-199), a new stage began in the controversy. He required all Christian communities to adopt the Sunday version of the Passover. Polycrates, bishop of Ephesus, representing the churches of Asia, opposed the request. In reaction, Victor excommunicated him. Irenaeus, bishop of Lyon, acting as a peacemaker, asked Victor to emulate his predecessors. They, while being defenders of the innovation, had kept good relations with the Quartodecimans.

Even though the controversy continued until the fourth century, it was finally resolved after a lengthy process. Such definition came in the Council of Nicaea (A.D. 325), due to the support of the emperor Constantine. He was in favor of the Friday and Sunday version and asked for unanimity in this practice. The Council supported him.

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1Bacchiocchi, "Rome," 16.
2Idem, Anti-Judaism, 83.
3Ibid., "Rome," 17.
4Holbrook, 32.
5Mueller, 221.
6Bacchiocchi, Anti-Judaism, 83.
7Theodoret, Ecclesiastical History, 1.9 (NPNF, 3:47).
Since then, even the churches of Asia Minor have observed the Passover on fixed days of the week.

**Events**

Holy Week was not celebrated in the past as it is today. The way it is celebrated now is a result of a long evolutionary process of more than fifteen centuries.

**Before the Council of Nicaea.**

Before the Council of Nicaea the names "Palm Sunday," and "Holy Monday," for example, were not known. The celebration was limited to the fourteenth and sixteenth days of Abib, or the Friday and Sunday which followed Abib 14, according to the accepted tradition. This Christian passover proclaimed both the crucifixion and the resurrection of Christ. These events were considered as a single event proclaiming man's redemption. These were not two different celebrations: the passion on Friday, with its characteristic sadness, and the resurrection on Sunday, with its typical joy.

Friday was celebrated with fasting to symbolize sadness for Christ's death. This fasting began to be extended through Saturday to recall Christ's burial. Also by the second century came the practice of having vigils

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1Davies, 16.
2Ibid., 17.
3Ibid., 20.
on Friday and Saturday, prayers, intercessions, and readings of the Prophets and Psalms.¹

Saturday became the day for practicing the rite of initiation, that is, baptism.² Tertullian said this was the most appropriate day for baptism.³

After the Council of Nicaea

In the fourth century there was a significant change in the observance of the Christian Passover. The death and resurrection began to be considered as two separate aspects. Good Friday came to be considered as a feast in itself in commemoration of the crucifixion. Easter Sunday was also considered apart, as the annual day of proclamation of the resurrection of the Lord Jesus Christ.⁴ Now the setting was prepared for a further development and the beginning of the eight-day celebration of Holy Week as it is known today.

Traditional events

Strictly speaking, the celebration of Holy Week starts on Saturday night; that is, the night before Palm Sunday.⁵ Nevertheless, on the morning of Palm Sunday an unusual number of believers meet to commence the sacramental

¹Ibid., 21.
²Ibid., 22.
³Tertullian On Baptism 19 (ANF, 3:678).
⁴Davies, 17.
⁵Martin, 18.
celebration of Holy Week. The celebration of Palm Sunday also began in the fourth century, as soon as the church enjoyed the freedom that came as a result of Constantine's conversion. The believers in Jerusalem conducted a ceremony in which they represented Jesus' triumphal entry into Jerusalem eight days before Easter Sunday. They had a procession in which the participants waved palm branches and sang praises. By the middle of the eighth century, the custom of having processions in every place and of blessing and distributing palm branches was established. In Puerto Rico this tradition has been losing impact. Nevertheless, great numbers of believers still continue coming to the churches for their blessed branches. Nowadays these branches often are fixed on the rear-view mirror in a car, on the front wall of the house, or some other place inside the house.

The next three days (Holy Monday, Holy Tuesday, and Holy Wednesday) contain less activity. There are meetings

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2Mathews, 21.

3 When I was studying in a Catholic Elementary School, I took part in the preparation of special arrangements with palm branches. The best ones were reserved for the rich and distinguished people of the town. Multitudes came to Mass on Palm Sunday to get their blessed palm branches. In the last years (1984-1988), I have gone to the biggest cathedral in West Puerto Rico. The impact of secularization is evident. Even when many people continue coming to Mass, there are fewer than just a few years ago. What really happens is that the people come just to one or two meetings, mainly Thursday and Friday, instead of the whole week.
in the mornings and in the evenings. On Wednesday evening, in preparation for the three days preceding the Resurrection Passover, the candles in the church are extinguished one after the other. Only the one that represents the Lord Jesus Christ remains lit. At the end of the ceremony, it is brought to the front and placed behind the altar.

Maundy Thursday is an important day in the celebration of Holy Week. This name means "Thursday of the Commandment." Holy Thursday was so named for two reasons: first, it is a commemoration of the day when Jesus commanded the disciples to wash one another's feet (John 13:13-17); second, it designates the night Jesus gave the new commandment: "That you love one another; even as I have loved you, that you also love one another" (vs. 34).

This day has an additional significance. It was the day when the Lord ate the Last Supper with His disciples and instituted the Lord's Supper or the Eucharist (Luke 22:7, 19, 20). This is the way that the so-called longest-continued supper in history was inaugurated.¹

Early in the development of the celebration of Holy Week the custom of having three Masses on Maundy Thursday was instituted. The last one was in commemoration of the establishment of the Lord's Supper. It was celebrated at night, with the participation of priests and believers in Holy Communion. It is the only day of the year when the laypeople could participate in the Communion after regular

¹Maier, 34.
meals. This was permitted due to the deep significance this communion has for the body of believers. For this reason, the Supper needs to be accessible to the people.

While Palm Sunday is very important in the celebration of Holy Week, Good Friday is even more. It is preceded by a dual-purpose vigil: to keep watch with Christ and for oneself. This is a day of sacred fasting. People are taught not to eat meat, but they are allowed to eat fish. This is the anniversary of the Lord's death, the Crucifixion Passover.

The most important procession of the year takes place during this day. The saints (that is, statues or images) are taken out of the churches or chapels. Along the procession route, there are live dramatizations of the steps of Jesus to Calvary. Live representations of the crucifixion are also enacted. Inside the churches, life-sized figures representing Jesus hanging on the cross are visible with the Virgin Mary, John, and Mary Magdalene in front of Him. On this day sermons are preached on the seven last words of Christ. Around 3:00 P.M. fireworks that

1Weiser, 105.
2Martin, 26.
3Ibid., 29.
4Documentos Conciliares, 93.
5Among Puerto Rican Catholics, the observance of Good Friday is very sacred. It is a day of rest and people abstain even from domestic labor. People are not permitted to nail or even use a hammer. Everyone is supposed to go to church and take part in the Good Friday procession.
produce artificial lightning and thunder add audio-visual effects.¹

The celebration of Good Friday is a great parenthesis in Puerto Rico's daily living. There are fewer cars on the streets. Businesses are closed. Large numbers of people are seen around the churches.

On Holy Saturday, the population comes back to daily activities. For the more devout Catholics, this day is a continuation of the fasting begun on Friday. The purpose is to come to the joy of resurrection with good spirit and enthusiasm.² Saturday is the day to commemorate the time Jesus spent in Joseph's tomb. It is also the day for the rite of baptism, which takes place in a vigil that tries to grasp the attention of all the believers.³

Finally Easter Sunday arrives. It is the climax of the celebration of Holy Week. The vigil that begins on Saturday night is the most impressive service of the year;⁴ but the Mass which takes place early in the morning is the most important in the liturgical year.⁵ Both the vigil and the Mass, which include the celebration of the Eucharist, constitute the central point of the whole

¹Weiser, 119.

²Documentos Conciliares, 93.


⁴Martin, 39.

⁵Ibid., 38.
festival.¹ This is a day of joy, of music, of praise, and prayers are said while standing and not kneeling as a symbol of the resurrection. In this jubilant way, the fasting ends. Thus Easter is called the greatest feast of Christendom, and the greatest and most important holiday of the year.²

On Easter Sunday all believers are expected to take part in the Eucharist.³ Recently when I went to the Mayagüez Cathedral, I saw the fervor awaken in the people on this day, and how extensively they participated in the Eucharist. The music of the choir was excellent, the cathedral was crowded, and all this in spite of the fact that several Masses were offered one after the other. The clothes of the worship leaders were impressive. Everything showed joy—even when the true joy Christ brings to the soul seemed absent from the faces of most worshipers.

Impact of Holy Week on the People as Seen Through Mass Media and Religious Meetings

The impact of Holy Week on the life of the people in Puerto Rico, can be measured in different ways. However, this section is limited to observing the impact as seen

¹Davies, 62, 63.
²Weiser, 145, 147.
³Catecismo de la Doctrina Cristiana para la Diócesis de Puerto Rico, 11th ed. (San Juan, PR: La Propaganda Católica, 1938), 59.
through press, television, cinemas, theaters, video clubs, and radio.

**Press**

In a study done before, during, and after the Holy Week of 1985 in Puerto Rico, the necessary data was taken to measure the impact of Holy Week in the press (see Table 11). If the religious fervor of the people could be measured by what is written in the newspapers of the Island, it could be concluded that it is from three to fifteen times higher during Holy Week than at almost any other time of the year.

**Television**

To see the impact of Holy Week on TV, one must watch the programming of the main local TV channels for Good Friday. On Good Friday, of 1985, Telemundo (Channel 2), the first commercial TV station in importance on the Island, started special programming at 8:00 A.M. All programming was religious. The same was the case of the second most important TV channel (Channel 4).

**Cinema and Theaters**

The impact in the cinemas was evidenced by the promotion of religious films such as "The Ten Commandments," "The Bible," "Jesus," "Ben-Hur," and others. This kind of film is not shown at any other time of the year.

In a personal interview with an owner whose cinema usually presents X, XX, XXX, R, and PG-rated films,
<table>
<thead>
<tr>
<th>Day</th>
<th>Event</th>
<th>El Nuevo Dia</th>
<th>El Mundo</th>
<th>La Estrella de Occidente</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thursday</td>
<td></td>
<td></td>
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<tr>
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<td>Monday 25th</td>
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<td></td>
</tr>
<tr>
<td>Tuesday 26th</td>
<td>3 (2)</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wednesday 27th</td>
<td>6 (2)</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thursday 28th</td>
<td>13</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Friday 29th</td>
<td>10</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saturday 30th</td>
<td>8</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday 31st</td>
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<tr>
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<td>Holy Monday</td>
<td>14</td>
<td>6</td>
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<tr>
<td>Tuesday 2d</td>
<td>Holy Tuesday</td>
<td>7</td>
<td>9</td>
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<td>Wednesday 3d</td>
<td>Holy Wednesday</td>
<td>16</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Thursday 4th</td>
<td>Maundy Thursday</td>
<td>21</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Friday 5th</td>
<td>Good Friday</td>
<td>27</td>
<td>29</td>
<td></td>
</tr>
</tbody>
</table>

1The number in parenthesis refers to the number of religious articles not related to Holy Week.
<table>
<thead>
<tr>
<th>Day</th>
<th>Event</th>
<th>El Nuevo Día</th>
<th>El Mundo</th>
<th>La Estrella de Occidente</th>
</tr>
</thead>
<tbody>
<tr>
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<td>27</td>
<td>10</td>
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<tr>
<td>Monday 8th</td>
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<td>5</td>
<td></td>
</tr>
<tr>
<td>Tuesday 9th</td>
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<td>0</td>
<td></td>
</tr>
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<tr>
<td>Thursday 18th</td>
<td></td>
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<td></td>
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</tr>
</tbody>
</table>
I learned that during the last weekend of Holy Week (Maundy Thursday to Easter Sunday) only religious films were offered. When asked why, the movie owner simply answered that it was in consideration of the solemnity of Holy Week. This was done even though these religious films probably did not bring more people into the cinema—mainly because religious-oriented people were not used to attending his kind of cinema. People attend other cinemas in greater numbers to watch religious films during Holy Week—usually as an activity for the whole family.

The presentations in the theaters were similar to those of the cinemas, the only difference being that the plays in the theatres began before Holy Week.

**Video Clubs**

Video clubs also show evidence of the impact of Holy Week. Clients rented religious video films as never before during the year. Interviews with several owners of video clubs disclosed that they own only a few religious video films, most of which were rented primarily during Holy Week, Christmas, and Thanksgiving seasons.

**Radio**

The impact of Holy Week on radio stations is also very evident. Religious music and special programming is aired on almost all the radio stations of the Island on Good Friday. Many of the commercial radio stations discontinue commercials and offer religious music and
programs. On this day they give air-time, free of charge, to priests, ministers and laypersons as never before.

**Religious Meetings**

Many religious meetings are held during Holy Week, both in Catholic and Protestant churches of Puerto Rico. It seems that most people make a parenthesis in their daily life to attend church services. It is the time of the year when the highest number of religious meetings are scheduled.

For example, we can consider the series of public evangelist meetings I developed in the Seventh-day Adventist Church in the town of Las Marias, Puerto Rico, in 1985. The attendance at these meetings climaxed during Holy Week, especially on Maundy Thursday and Good Friday. Among those who came was an exceptionally high number of people from other creeds, especially Catholics. In fact, the attendance was 40 percent higher in relation to the same days a week earlier.

These results were corroborated again in the public evangelistic series carried out in 1988 in the Seventh-day Adventist Church in Caimital Alto, Aguadilla, Puerto Rico. In this case, the number of visitors doubled on Holy Wednesday and tripled on Maundy Thursday and Good Friday night meetings.

Similar results have been obtained by other pastors and lay evangelists who have carried out public evangelistic meetings during Holy Week in Puerto Rico.
Conclusion

In Puerto Rico the greatest religious impact in the year comes during the celebration of Holy Week. More than any other time of the year, it raises the religious fervor of adults, young people, and children. It is a parenthesis of spiritual retreat and is very evident in the majority of the population. It is recognized as the only religious activity able to bring the attention of the people toward religious and spiritual things in an unquestioned way. It stimulates the religious sensitivity of the people as no other event in the year is able to do.
CHAPTER V

A STRATEGY FOR HOLY WEEK PUBLIC EVANGELISM

Introduction

All strategies that could be designed for evangelism have many things in common. They are similar in some stages and procedures. For example, every strategy for evangelism necessarily includes a preparatory stage. It is also necessary to make some kind of personal contact with the people one wants to reach with the Gospel.

For this reason, reference is made here to those things that are known by those who have participated in public evangelism. This will enable others to have a clear understanding of the present strategy. Those things which seem to be less vital are included in the Appendixes.

The present strategy comes from the conviction that Holy Week has a special significance and makes a strong impact on both nominal and practicing Catholics on the island of Puerto Rico. As a result, it is possible to catch the attention of many of them and bring some of them to public evangelistic meetings.

This paper attempts to make a contribution to the public evangelism program of the Adventist church. It calls
attention to the time of year when a well-planned and developed series of public evangelistic meetings could be most productive.

**Some Methods of Public Evangelism**

At least six methods of public evangelism are considered here. Some of them seem to be identical but could have some differences. For this reason, they are considered separately.¹

**Small Groups**

A small group consists of a reduced number of persons who meet with a specific purpose. They could be people living in the same area or people who come together due to a similar interest. Their common interest could be prayer, the study of Scripture, or the discussion of themes related to health, home, and others. No matter what the purpose is, the leader should keep in mind that he/she must seek every opportunity to bring each participant's heart to Christ, truth, salvation, the church, and baptism. A small group could be a small evangelistic lecture crusade, even when in this context interaction is better than preaching. It could also be a small Bible class or a small baptismal class.

**Public Evangelistic Lectures**

There are two methods of presenting public evangelistic lecture meetings. The first is known as the indirect

¹For a better understanding of this rationale, see p. 9 and the examples presented on pp. 153-154.
method. It opens with one or more non-religious lectures (up to four or five, generally): smoking, alcohol, drugs, home, courtship, marriage, grief, and others, according to the need of the people. The purpose of these lectures is to grasp the attention of those who have a certain degree of prejudice against religion or the speaker's denominational affiliation. An attempt is made to avoid or break down prejudice by trying to obtain the confidence of the audience. The consideration of religious topics comes later.

The second strategy is known as the direct method. This begins with religious topics and tries to catch the attention of those who are receptive or want to listen, those who know about the many Bible themes to be considered during the series of public evangelistic meetings.

**Bible Class**

Bible class introduces its members to the basic concepts and doctrines of the Bible. Those who attend, for whatever reason, want to better understand the Bible. Incidentally, the Bible class teacher knows that his/her personal goal goes further than mere instruction. He/she prays and works to bring the students to a personal decision for Christ, baptism, and responsible and active membership in the church.
Baptismal Class

A baptismal class is a Bible class established and conducted with the specific purpose of preparing its members for baptism. Those who come to these meetings are people with some previous Biblical instruction. They received this instruction from person to person, formal Bible studies, in a Bible class, in a public evangelistic lecture series, or through evangelistic preaching in a church. They know that the baptismal class prepares them for baptism and the date for baptism may already be scheduled.

Combination of Methods

The evangelist could start with a public evangelistic lecture crusade and then change to a Bible or baptismal class. He could also open with a Bible class and then follow with a baptismal class. Likewise, he can initiate a small-group-meeting series and merge it later into a larger public effort, Bible class, or baptismal class.

Why Choose Holy Week?

The annual religious celebration of Holy Week in Puerto Rico has shown itself to be the activity that brings more people to church, as well as to other religious meetings, than any other religious celebration in the year. During this time, people seem to be more open to listening to or watching religious programs and movies. This is due to a tradition firmly established in this country with 90 percent of its population claiming to be members of the
Catholic Church.\textsuperscript{1} To this one must add the fact that the passion, death, and resurrection of the Lord Jesus Christ are themes that capture the attention of thousands and even millions of people.

If only during this season thousands stop eating meat to eat fish, why not offer them some kind of fish on sale during those days? Or putting it this way, if during this time of the year there are thousands and even millions willing to attend Christian programs, why not present an attractive alternative able to rival the traditional Roman Catholic ceremonies? If it is possible to catch their attention and impress them with the truths that Christians believe and preach, will it not be possible to gain the sympathy of many and even make friends, brothers, and sisters in Christ?

The concern here is not to bring about a special celebration of Holy Week for the sake of church members, but present an evangelistic series in behalf of the multitudes of practicing and nominal Catholics who are not well acquainted with the Gospel of Christ and the truth He practiced and preached. This is the real reason for an aggressive public evangelistic strategy for Holy Week. If the people are open to come and listen to Christian messages during this week, it is justified to try to bring them to special evangelistic programs.

\textsuperscript{1}Luis Aponte Martínez, Cardinal in the Puerto Rico Catholic Church, claimed that percentage in an article published in a local newspaper.
Objectives for the Evangelistic Celebration of Holy Week

This plan for Holy Week evangelism desires to reach three objectives. The first is to hold a special baptismal service on the Holy Sabbath or Easter Sunday, as a motivation to baptize those who are adequately advanced in the study of the Holy Scriptures.

Second, this plan seeks to bring to the meetings those who have been studying the Holy Scriptures, with the purpose of leading them to a decision for Christ. If they have already made that decision, it will be the opportunity to lead them to a decision for baptism.

Finally, the evangelism tries to bring to the meetings those who have had some reservations about coming to evangelistic or church meetings. Some need help to overcome any fear they have and to make them feel at home in the meetings, so that they might enroll in a Bible study program.

How to Reach Catholics

In order to reach these objectives, it is advised that an evangelistic celebration of Holy Week be performed in the church building. This means that no matter where the public evangelistic crusade is taking place, it should move to the church building during Holy Week. An exception to this suggestion would be in the case of an isolated place or a place where the establishment of a new congregation is planned.
Two Stages in Holy Week Public Evangelism

The proposed strategy for Holy Week evangelism consists of two stages. Both stages offer a variety of options. For someone who wants to develop a series of public evangelism centered around Holy Week, these two stages represent a total of fifty-two different options (see Tables 12 through 20).

First Stage

The first stage mainly covers the period known as Lent, thus, it could also be called Lent evangelism. The public meetings should begin no later than the week of Ash Wednesday. Beginning at this point, the meetings continue having in mind Holy Week for making decisions to study the Word of God, to accept Jesus as a personal Saviour, to prepare for baptism, or to be baptized during Holy Week. The achievement reached during Holy Week depends on the number of weekly meetings held and the method of evangelism used.

1. If the evangelist chooses to preach to a large audience he may follow either the direct or indirect method. The first one should always start with Lent; the last one should start one or two weeks before Lent. Each method offers a total of thirteen options (see Tables 12 and 13).

The public meetings could be in the church building or in any other place (called "original" in Tables 12 to 20). They can continue in the same place or move to the
### TABLE 12

OPTIONS FOR HOLY WEEK PUBLIC EVANGELISM
FIRST STAGE: LECTURES, INDIRECT METHOD

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Original^3</td>
<td>b</td>
<td></td>
<td></td>
</tr>
<tr>
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<td>db</td>
<td>Original</td>
<td>bc</td>
</tr>
<tr>
<td>3</td>
<td>Original</td>
<td>dsB</td>
<td>Original</td>
<td>Bc</td>
</tr>
<tr>
<td>4</td>
<td>Church Building</td>
<td>b</td>
<td></td>
<td></td>
</tr>
<tr>
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<td>Church Building</td>
<td>db</td>
<td>C. Build.</td>
<td>bc</td>
</tr>
<tr>
<td>6</td>
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<td>bc</td>
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<tr>
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<td>dsB</td>
<td>C. Build.</td>
<td>Bc</td>
</tr>
<tr>
<td>8</td>
<td>Church Building</td>
<td>dsB</td>
<td>Original</td>
<td>Bc</td>
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<tr>
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<td>11</td>
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<td>db</td>
<td>Original</td>
<td>bc</td>
</tr>
<tr>
<td>12</td>
<td>Other</td>
<td>dsB</td>
<td>Other</td>
<td>Bc</td>
</tr>
<tr>
<td>13</td>
<td>Other</td>
<td>dsB</td>
<td>Original</td>
<td>Bc</td>
</tr>
</tbody>
</table>

[^1] b=baptism; db:decision for baptism; dsB=decision for the study of the Bible.

[^2] bc=baptismal class; Bc=Bible class

[^3] It is recommended that the evangelistic celebration of Lent be held in the church building, unless there is a strong prejudice against it, it is planned to plant a new church, or the chosen place is an isolated one.

[^4] "Other" means a meeting place different from the one where the evangelistic series began.
<table>
<thead>
<tr>
<th>Option no.</th>
<th>Celebration of Holy Week Place</th>
<th>Purpose</th>
<th>Continuation Place</th>
<th>Method</th>
</tr>
</thead>
<tbody>
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<tr>
<td>2</td>
<td>Original</td>
<td>db</td>
<td>Original</td>
<td>bc</td>
</tr>
<tr>
<td>3</td>
<td>Original</td>
<td>dsB</td>
<td>Original</td>
<td>Bc</td>
</tr>
<tr>
<td>4</td>
<td>Church Building</td>
<td>b</td>
<td></td>
<td></td>
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<tr>
<td>5</td>
<td>Church Building</td>
<td>db</td>
<td>C. Build.</td>
<td>bc</td>
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<td>db</td>
<td>Original</td>
<td>bc</td>
</tr>
<tr>
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<td>C. Build.</td>
<td>BC</td>
</tr>
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<td>dsB</td>
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<td>BC</td>
</tr>
<tr>
<td>9</td>
<td>Other</td>
<td>b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
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<td>11</td>
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<td>db</td>
<td>Original</td>
<td>bc</td>
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<tr>
<td>12</td>
<td>Other</td>
<td>dsB</td>
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<td>13</td>
<td>Other</td>
<td>dsB</td>
<td>Original</td>
<td>Bc</td>
</tr>
</tbody>
</table>
church building or another place. After Holy Week the meetings could continue where the celebration of Holy Week took place, or return to the original place to follow through with a baptismal or Bible class. The continuation of the series depends on the decisions listeners made during Holy Week.

2. If the evangelist prefers to lead small-group meetings, he should start with Biblical themes at the beginning of Lent. He has also thirteen options (see Table 14).

No matter where the meetings take place, they may continue there or move to the church building (or to any other place to celebrate Holy Week). The series can end there, or continue in the place where Holy Week was celebrated. It could also return to the original meeting place to prepare those who want to be baptized or to instruct those who have interest in studying the Bible, according to the decisions made during Holy Week.

3. If organizing and conducting a Bible class is chosen, there are five options (see Table 15). Holy Week could be celebrated in another place or in the same place the series began to obtain decisions for baptism. The series ends on Easter Sunday, remains where Holy Week was celebrated, or returns to the original place for a baptismal class.

4. If a baptismal class is the method chosen, there are three options (see Table 16). Baptism could take place during Holy Week in the meeting place where the class
### TABLE 14

**OPTIONS FOR HOLY WEEK PUBLIC EVANGELISM**  
**FIRST STAGE: SMALL GROUP MEETINGS**

<table>
<thead>
<tr>
<th>Option no.</th>
<th>Celebration of Holy Week Place</th>
<th>Purpose</th>
<th>Continuation Place</th>
<th>Method</th>
</tr>
</thead>
<tbody>
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<td>db</td>
<td>Original</td>
<td>bc</td>
</tr>
<tr>
<td>3</td>
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<td>dsB</td>
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<td>Bc</td>
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<tr>
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<td>b</td>
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<td></td>
</tr>
<tr>
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<td>C. Build.</td>
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</tr>
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<td>Church Building</td>
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<td>bc</td>
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<td>12</td>
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<td>dsB</td>
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TABLE 15

OPTIONS FOR HOLY WEEK PUBLIC EVANGELISM
FIRST STAGE: BIBLE CLASS

<table>
<thead>
<tr>
<th>Option No.</th>
<th>Celebration of Holy Week Place</th>
<th>Purpose</th>
<th>Continuation Place</th>
<th>Method</th>
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<td>1</td>
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<td>db</td>
<td>Original</td>
<td>bc</td>
</tr>
<tr>
<td>2</td>
<td>Church Building</td>
<td>db</td>
<td>C. Build.</td>
<td>bc</td>
</tr>
<tr>
<td>3</td>
<td>Church Building</td>
<td>db</td>
<td>Original</td>
<td>bc</td>
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<td>bc</td>
</tr>
<tr>
<td>5</td>
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<td>db</td>
<td>Original</td>
<td>bc</td>
</tr>
</tbody>
</table>

TABLE 16

OPTIONS FOR HOLY WEEK PUBLIC EVANGELISM
FIRST STAGE: BAPTISMAL CLASS

<table>
<thead>
<tr>
<th>Option No.</th>
<th>Celebration of Holy Week Place</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Original</td>
<td>b</td>
</tr>
<tr>
<td>2</td>
<td>Church Building</td>
<td>b</td>
</tr>
<tr>
<td>3</td>
<td>Other</td>
<td>b</td>
</tr>
</tbody>
</table>
developed, or in the church building, or any other place. This is the end of the evangelistic effort.

Second Stage

The second stage starts during Holy Week or one or two weeks before, and it should go on until most of the people who keep coming are baptized.

If the method used is the indirect method of public meetings, it should begin one or two weeks before Holy Week. The celebration of Holy Week should take place in the same place where the series began. It is wise to take advantage of the season to lead people to a decision for the study of the Bible and for Christ. The study of the Bible, either by preaching or teaching, should take place in the same place where the evangelistic effort started. Even when it is possible to move to a new place, it should be kept in mind that such a change, if premature, could negatively affect the results of the series (see Table 17).

When the direct method of public evangelism is used, the series begins during Holy Week. It is preferable to use the church building, but it is also possible to use any other meeting place. During that week, the evangelist tries to obtain decisions for baptism, for the study of the Bible, to accept Jesus as a personal Saviour, or simply baptize those who have prepared for it. The series ends on Easter Sunday, or it is followed by a baptismal class or a Bible class. These should take place in the same place where Holy Week was celebrated (see Table 18).
## TABLE 17

**OPTIONS FOR HOLY WEEK PUBLIC EVANGELISM**  
SECOND STAGE: LECTURES, INDIRECT METHOD

<table>
<thead>
<tr>
<th>Option no.</th>
<th>Celebration of Holy Week Place</th>
<th>Purpose</th>
<th>Continuation Place</th>
<th>Method</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Original</td>
<td>dsB</td>
<td>Original</td>
<td>Bc</td>
</tr>
<tr>
<td>2</td>
<td>Original</td>
<td>dsB</td>
<td>C. Build.</td>
<td>Bc</td>
</tr>
<tr>
<td>3</td>
<td>Original</td>
<td>dsB</td>
<td>Other</td>
<td>Bc</td>
</tr>
</tbody>
</table>

## TABLE 18

**OPTIONS FOR HOLY WEEK PUBLIC EVANGELISM**  
SECOND STAGE: LECTURES, DIRECT METHOD

<table>
<thead>
<tr>
<th>Option no.</th>
<th>Celebration of Holy Week Place</th>
<th>Purpose</th>
<th>Continuation Place</th>
<th>Method</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Original</td>
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<td>2</td>
<td>Original</td>
<td>db</td>
<td>Original</td>
<td>Bc</td>
</tr>
<tr>
<td>3</td>
<td>Original</td>
<td>dsB</td>
<td>Original</td>
<td>Bc</td>
</tr>
<tr>
<td>4</td>
<td>Church Building</td>
<td>b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Church Building</td>
<td>db</td>
<td>C. Build.</td>
<td>Bc</td>
</tr>
<tr>
<td>6</td>
<td>Church Building</td>
<td>dsB</td>
<td>C. Build.</td>
<td>BC</td>
</tr>
</tbody>
</table>
When the series of lectures (direct method) during Holy Week did not take place in the church building, the baptismal or Bible class which follows should continue in the same place where the series began.

For the specific eight-day Holy Week evangelistic series, it is not recommended that a baptismal or Bible class, or a small-group meetings, be held. The large majority of people prefer and are willing to listen to lectures presenting Christ in the events of the week. Using a method different from preaching could be good, but not as good as taking ultimate advantage of the opportunities Holy Week offers.

Some Examples

To illustrate what was said above, some examples are in order. Mr. X is a good lecturer. He prefers to begin with some themes of general interest before going to religious topics. He chooses to participate in the first stage of Holy Week evangelism, that is, Lent evangelism. That means he begins his evangelistic series one or two weeks before Lent. From the options shown on Table 12 he chooses the second one. This implies that he will have special meetings for Holy Week in the same place he began the evangelistic series. After Holy Week, he will continue there with a baptismal class.

Mr. Y prefers to organize and conduct a Bible class, because he likes teaching. He will begin the week of Ash Wednesday. Following option No. 2 on Table 15, he will
move to the church building for an evangelistic celebration of Holy Week. This will be led by a different person. Meanwhile, he will be praying for the people who are coming to his Bible class, so that they will decide to prepare for baptism. At the end of this celebration he hopes the people will continue coming to the church for a baptismal class under the leadership of another person.

Mr. Z is a fine preacher, but he does not have much time for public evangelism. He opts to hold a short series of public meetings during Holy Week. Having chosen the fourth option on Table 18, he will preach to a group of people who were already in preparation for baptism. His short series will end with a baptism at the end of the week.

Table 19 indicates the possible extension of the two stages of Holy Week evangelism, some seven options.

Table 20 points to the period of time required of the evangelist, from beginning to end of the evangelistic series. For instance, Mr. Z is committed for just a week (option one, on broken line), as he will end an evangelistic series begun by another person during Lent or shortly before it.

*How to Bring Catholics to Public Evangelism Meetings*

To bring Catholics who practice their faith to meetings of other religious denominations is not an easy

---

1The evangelist is the lecturer, preacher, class instructor or small-group leader.
<table>
<thead>
<tr>
<th>TWO WEEKS BEFORE</th>
<th>ONE WEEK BEFORE</th>
<th>TWO WEEKS BEFORE</th>
<th>ONE WEEK BEFORE</th>
<th>INDIRECT METHOD</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DIRECT METHOD</th>
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<tr>
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<td>5</td>
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<td></td>
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</tr>
</tbody>
</table>
# TABLE 20

## TIME TABLE FOR HOLY WEEK PUBLIC EVANGELISTS

<table>
<thead>
<tr>
<th>TWO WEEKS BEFORE</th>
<th>ONE WEEK BEFORE</th>
<th>LENT</th>
<th>HOLY WEEK</th>
<th>CONTINUATION</th>
</tr>
</thead>
<tbody>
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<td></td>
<td></td>
<td></td>
<td>TWO WEEKS BEFORE</td>
<td>ONE WEEK BEFORE</td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<td></td>
<td>7</td>
<td></td>
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</table>

## INDIRECT METHOD

<table>
<thead>
<tr>
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<th>ONE WEEK BEFORE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
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<tr>
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</tr>
<tr>
<td>6</td>
<td></td>
</tr>
<tr>
<td>7</td>
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</table>

## DIRECT METHOD

<table>
<thead>
<tr>
<th>TWO WEEKS BEFORE</th>
<th>ON WEEK BEFORE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<tr>
<td>6</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>
task. However, among both practicing and nominal Catholics there are many who will come if they are approached properly, and they will come for different reasons—they are friendly and kind people; they are displeased with their priest, church hierarchy, or fellow church members; or they feel a social, emotional, or spiritual need. It is necessary to respond properly to their friendliness showing them cordial acceptance and meeting their felt needs.

To do this, there are two basic methods of public evangelism—and are already named as direct and indirect methods. In both approaches the lectures should be offered in a practical way and not as a lecturer's well-known body of information. The lectures should be a means to prevent or bring solutions to a problem.

The language used should sound familiar to the audience. The evangelist must also avoid offending the people's present convictions. One should not mention prematurely to a Catholic, for example, that the Virgin Mary did not rise from the dead. At the same time, the evangelist must use quotations and illustrations taken from those considered by the audience as authorities and good examples in order to have access to their lives. Some prominent people among the Catholics are Saint Augustine, Saint Peter, the Virgin Mary, Mother Teresa, and others.

Audiovisual aids can also be of great benefit and should be used tactfully in an attempt to grasp people's attention and win their good will.
Well-planned incentives can be useful. A beautiful picture, an appropriate book, or a nice gift could be enough to encourage attendance. It should never be forgotten, however, that the best incentive is a good and relevant lecture or Bible study, according to the method used.

Captivating and instructive color films can also be used to attract and retain the audience. Music can be used for this purpose, as well, especially when it is well performed and appropriate. People will attend willingly if the evangelist and his team win their admiration, respect, and confidence.

The use of short and sound phrases can also be helpful. For example, the well-known phrase "all roads lead to..." (tent, theater, street and number where the meeting place is located) can be used to emphasize on the importance of attending. After announcing that the next lecture will be on marriage, the speaker can say, "Because marriage deserves to be saved." Then people are invited to come to the next meeting. The same phrases can be used in handbills, billboards, radio and TV spots, and any other types of promotion.

These last methods of promotion should be carefully planned. The words, figures, and sound effects used should be familiar and/or attractive to the Catholic mentality (see Appendix 3). When the lectures are not religious, religious elements should be avoided. When they are religious, it is necessary to be even more careful. Elements
which suggest sectarianism should be avoided, unless the purpose is to get the attention of those who already have some sympathy toward Adventism, in particular, or Protestantism, in general.

An important issue is the one related to the meeting place. When following the indirect method, the church building is not the best place for the evangelistic series. But in all cases, the meeting place should be accessible and of good reputation, even when the community itself is not.

The speaker, the master of ceremonies, the ushers, and other team members have the key responsibility of maintaining and stimulating attendance. The speaker should be enthusiastic and practical, knowing his subjects well and showing himself to be God's spokesman on Biblical themes. The master of ceremonies should be jovial and able to coordinate and connect adequately each part of the daily program. The ushers should be kind, courteous, and ready to serve people promptly.

But all that has been previously said would be ineffective if fervent prayer to the One who incarnated Himself, who called and sent His followers to preach the Gospel, is forgotten or neglected. Intercessory prayer in behalf of those who come (or could come) to the meetings and who need to know the truth for this time is necessary.¹

¹Shuler, 92.
At the same time, the members of the evangelistic team and all those who take part in producing the evangelistic crusade need to consecrate themselves to the Lord, removing obstacles such as annoyance, suspicion, and differences among themselves. There should be evidence of unity and harmony among them all.

Once Biblical topics begin they should be Christ-centered: "And I, when I am lifted up from the earth, will draw all men to myself" (John 12:32). Jesus was lifted up on Calvary. Now He should be lifted up through incarnational preaching of the Gospel. The result will be the same: "I ... will draw all men to myself." White said that the knowledge of God, as it was shown in Christ, is what all saved must have. To make this possible, God and Christ ought to be presented in every doctrine taught and in every Biblical lecture preached. Only in this way can incarnational preaching produce genuine conversions.

Venerated Personalities among Catholics

The benefit of referring to venerated personalities among Catholics while evangelizing people from this background is beyond question. There are many of them.

The Blessed Virgin Mary

For most Roman Catholics, the Virgin Mary is the object of the greatest veneration. This is so, first, because she was the mother of the Lord Jesus Christ.

1 White, Ministry of Healing, 425.
Besides this, she was honored with an angelic message and is also honorably mentioned several times in the Bible.

As Christians, it is necessary to acknowledge the Virgin Mary's virtues. Evangelists can take advantage of this before those who venerate, respect, or simply admire her, and who themselves are the object of the evangelistic effort. This will provide easier access to them and will multiply the possibility of their continuing to come to the meetings, or allowing the evangelist to visit them.

It is necessary to avoid premature confrontation in relation to the groundless Catholic beliefs concerning Mary. This would be an obstacle almost impossible to overcome. For this reason she should be referred to with respect and as many times as possible. Among others, Mary could be referred to in the terms included on Table 21.

The Virgin Mary could also be used as a positive example, as frequently as possible. Table 22 presents some cases in which the person or attitudes of Mary serve as a positive example and illustration.

When making reference to Mary, one must be careful to avoid taking the position opposite that of the adversary. If a Catholic, for example, refers to Mary as mother of God, avoid arguing this concept at the moment. One can ignore it or refer to her as Jesus' mother, and talk about some of her virtues. This helps to make possible the sharing of the Gospel with Catholics. At the same time,
TABLE 21

BIBLICAL TERMS USED IN RELATION TO THE VIRGIN MARY

<table>
<thead>
<tr>
<th>Terms</th>
<th>Scripture Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus' Mother</td>
<td>Matt 1:20, 21</td>
</tr>
<tr>
<td>The &quot;Favored one&quot;</td>
<td>Luke 1:28</td>
</tr>
<tr>
<td>The one who &quot;found favor with God&quot;</td>
<td>Luke 1:30</td>
</tr>
<tr>
<td>&quot;The mother of my Lord&quot;</td>
<td>Luke 1:43</td>
</tr>
<tr>
<td>The &quot;blessed&quot; Virgin Mary</td>
<td>Luke 1:48</td>
</tr>
</tbody>
</table>

this will prevent the door of communication from being closed or being closed beforehand.

A topic which bring useless discussion is the one related to how many children Mary had. This topic is considered in Appendix 4.

Saint Joseph

Saint Joseph, the foster father of the Lord Jesus Christ (Luke 2:48), is another prominent figure for Catholics. It is possible to make some reference to him for the sake of evangelism. He should be always called Saint Joseph. Calling him simply Joseph would be disrespectful.

He could be referred to as an example of a just man (Matt 1:19). God revealed Himself to Joseph through dreams on five different occasions (vs. 20; 2:13, 19, 20, 22).
<table>
<thead>
<tr>
<th>Case</th>
<th>Scripture Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divine miracle, through the Holy Spirit</td>
<td>Matt 1:18-20</td>
</tr>
<tr>
<td>Divinity of Jesus</td>
<td>Matt 1:22, 23</td>
</tr>
<tr>
<td>Faith and fulfilling of God’s promise in those who believe</td>
<td>Luke 1:45</td>
</tr>
<tr>
<td>Fifth Commandment</td>
<td>John 19:25-27</td>
</tr>
<tr>
<td>God’s assistance to His people</td>
<td>Luke 1:54, 55</td>
</tr>
<tr>
<td>God’s powerful deeds in man</td>
<td>Luke 1:49</td>
</tr>
<tr>
<td>Humility and self-submission</td>
<td>Luke 1:38, 48</td>
</tr>
<tr>
<td>Obedience</td>
<td>Luke 8:19-21</td>
</tr>
<tr>
<td>Obedience to civil authorities</td>
<td>Luke 2:1-7</td>
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<tr>
<td>Obedience to Jesus</td>
<td>John 2:1-5</td>
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<tr>
<td>Perseverance in prayer</td>
<td>Acts 1:14</td>
</tr>
<tr>
<td>Praise and worship to God</td>
<td>Luke 1:46, 47</td>
</tr>
<tr>
<td>Recognition of God’s great heroic deeds</td>
<td>Luke 1:51</td>
</tr>
<tr>
<td>Recognition of God’s mercy</td>
<td>Luke 1:50</td>
</tr>
<tr>
<td>Salvation</td>
<td>Matt 1:21</td>
</tr>
<tr>
<td>Sufferings of a devoted mother for her son</td>
<td>Luke 2:34, 35</td>
</tr>
<tr>
<td>The virtue of confidentiality</td>
<td>Luke 2:16-19</td>
</tr>
<tr>
<td>Value of faith and obedience</td>
<td>Luke 11:27, 28</td>
</tr>
</tbody>
</table>
Joseph showed himself to be a man who did not take reprisal (1:19). His character was meditative and judicious (vs. 20). Finally, he is a beautiful example of a person who bears a voluntary and prompt obedience to God's will (2:13, 14, 19-21, 22, 23).

**The Apostle Peter**

For most sincere Catholics, Saint Peter has been the highest authority their church has had in history. Without doubt, he was a good disciple and a great apostle of the Lord Jesus Christ. Even more, he was chosen and inspired to write two important epistles that are part of the Biblical canon. It is also believed that he supplied the details of the stories found in the Gospel according to Mark.

With all this in favor of Peter, the Christian evangelist must make reference to him and to his example and writings. This will help gain the people's confidence and an easier access to Catholic mentality.¹ For this reason, it is necessary to refer to him respectfully as Saint Peter, or, the great apostle Saint Peter.

Concerning his teachings and example, there is much material therein on almost any of the most important Biblical themes. Table 23 offers a guide in alphabetical order.

¹Sergio Moctezuma, *Id y Haced Discípulos* (Coral Gables, FL: Church Ministries Department of the Inter American Division of SDA, n.d.), 74, 75.
TABLE 23

CONCORDANCE TO PETER'S TEACHINGS AND EXAMPLE

<table>
<thead>
<tr>
<th>Theme</th>
<th>Scripture Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angels</td>
<td>Acts 11:6-10, 17</td>
</tr>
<tr>
<td>Apostasy in the Church</td>
<td>2 Pet 2:1-3;20-22</td>
</tr>
<tr>
<td>Attending Church meetings</td>
<td>Acts 3:1, 3</td>
</tr>
<tr>
<td>Attending evangelistic meetings</td>
<td>Mark 9:2-5;</td>
</tr>
<tr>
<td></td>
<td>Luke 9:28-33</td>
</tr>
<tr>
<td>Baptism</td>
<td>Acts 1:21,22;</td>
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<td></td>
<td>2:38; 10:47, 48;</td>
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<td>1 Pet 3:21</td>
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<tr>
<td>Baptism of the Holy Spirit</td>
<td>Acts 1:8; 2:1-4;</td>
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<tr>
<td></td>
<td>14-21; 10:44-47</td>
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<tr>
<td>Bible</td>
<td>1 Pet 23-23; 2:2</td>
</tr>
<tr>
<td>Christ's intercession</td>
<td>1 Pet 3:22</td>
</tr>
<tr>
<td>Christian norms (external appearance)</td>
<td>1 Pet 3:3-5</td>
</tr>
<tr>
<td>Christian reward</td>
<td>Matt 19:27-29;</td>
</tr>
<tr>
<td></td>
<td>Mark 10:28-31</td>
</tr>
<tr>
<td>Coming to Christ</td>
<td>John 21:7, 8</td>
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<tr>
<td>Conversion</td>
<td>John 13:37; Acts 2:40</td>
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<tr>
<td>Conversion</td>
<td>Acts 3:19</td>
</tr>
<tr>
<td>Creation</td>
<td>2 Pet 3:5, 6</td>
</tr>
<tr>
<td>Destruction of the wicked</td>
<td>2 Pet 3:7</td>
</tr>
<tr>
<td>Divine election</td>
<td>1 Pet 1:2</td>
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<tr>
<td>Divinity of Christ</td>
<td>Matt 16:15, 16;</td>
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<tr>
<td></td>
<td>Mark 8:20; Luke 9:20; 1 Pet 1:1</td>
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<td>End of the world</td>
<td>1 Pet 4:7; 2 Pet 3:3</td>
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<td>-----------------------------------------</td>
</tr>
<tr>
<td>Faith</td>
<td>Acts 3:16; 15:9; 1 Pet 1:5, 7, 8, 5:9</td>
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<tr>
<td>Fallen angels</td>
<td>2 Pet 2:4</td>
</tr>
<tr>
<td>First commandment</td>
<td>Acts 10:25, 26</td>
</tr>
<tr>
<td>Footwashing</td>
<td>John 13:6-10</td>
</tr>
<tr>
<td>Forgiving others</td>
<td>Matt 18:21, 22</td>
</tr>
<tr>
<td>Fraternal love</td>
<td>1 Pet 1:22, 2:17; 3:8; 4:8, 5:13</td>
</tr>
<tr>
<td>Freedom of conscience</td>
<td>Acts 4:19</td>
</tr>
<tr>
<td>Health reform</td>
<td>Acts 10:14; 11:8</td>
</tr>
<tr>
<td>Help, looking for Christ's</td>
<td>Matt 14:26-31</td>
</tr>
<tr>
<td>Holiness</td>
<td>1 Pet 1:16; 2:1, 11</td>
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<tr>
<td>Holy Spirit</td>
<td>Acts 1:16; 2:14-21, 33, 38; 4:8, 31; 5:3, 9, 32; 8:15-22; 10:47; 11:12, 15, 16; 15:8; 1 Pet 1:2, 11, 12; 4:14; 2 Pet 1:21</td>
</tr>
<tr>
<td>Invitation to follow Jesus</td>
<td>John 21:19</td>
</tr>
<tr>
<td>Jesus' healing power</td>
<td>Acts 4:10</td>
</tr>
<tr>
<td>Joy</td>
<td>1 Pet 1:8</td>
</tr>
<tr>
<td>Love for family members</td>
<td>Matt 8:14; Mark 1:29, 30</td>
</tr>
<tr>
<td>Theme</td>
<td>Scripture Reference</td>
</tr>
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</tr>
<tr>
<td>New birth</td>
<td>1 Pet 1:3, 23; 2:1, 24; 3:18</td>
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<tr>
<td>New earth</td>
<td>2 Pet 3:13</td>
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<tr>
<td>Newness of life</td>
<td>2 Pet 1:4</td>
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<td>New Testament</td>
<td>2 Pet 1:14, 15; 3:1, 2, 15, 16</td>
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<tr>
<td>Ninth commandment</td>
<td>1 Pet 3:9-10</td>
</tr>
<tr>
<td>Obedience</td>
<td>Matt 4:18-20; Mark 1:16-18</td>
</tr>
<tr>
<td>Old Testament</td>
<td>Acts 1:16; 1 Pet 1:10; 2 Pet 1:19-21; 3:2, 16</td>
</tr>
<tr>
<td>Prayer</td>
<td>Matt 26:40, 41; Mark 14:37, 38; Acts 1:14, 24, 25; 4:24-31; 9:40; 10:9; 1Pet 3:7, 12; 4:7</td>
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<tr>
<td>Priesthood of all believers</td>
<td>1 Pet 2:5, 9</td>
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<td>Purification by blood</td>
<td>1 Pet 1:18-20</td>
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<tr>
<td>Relation to civil authorities</td>
<td>1 Pet 2:13, 14</td>
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<tr>
<td>Resurrection</td>
<td>John 20:3-7; Acts 2:24-28; 3:15, 26; 4:2; 5:30, 31; 10:39-41</td>
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<tr>
<td>Righteousness by Faith</td>
<td>Acts 15:9, 11</td>
</tr>
<tr>
<td>Rock, Christ as the</td>
<td>2 Pet 1:1</td>
</tr>
<tr>
<td>Sabbath day</td>
<td>Mark 2:23-28</td>
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TABLE 23—Continued

<table>
<thead>
<tr>
<th>Theme</th>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td><strong>Salvation</strong></td>
<td>Acts 4:12; 2 Pet 3:9</td>
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<tr>
<td><strong>Salvation by grace</strong></td>
<td>1 Pet 1:18</td>
</tr>
<tr>
<td><strong>Salvation, future dimension</strong></td>
<td>1 Pet 1:5; 4:13</td>
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<tr>
<td><strong>Salvation, past dimension</strong></td>
<td>1 Pet 1:9, 18</td>
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<tr>
<td><strong>Sanctification</strong></td>
<td>2 Pet 1:5-7; 3:18</td>
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<td><strong>Satan</strong></td>
<td>1 Pet 5:8</td>
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<tr>
<td><strong>Second coming of Christ</strong></td>
<td>Acts 3:20, 21; 1 Pet 1:7; 2 Pet 1:16;</td>
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<td>3:3-13, 15, 16</td>
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<tr>
<td><strong>Second coming of Christ, preparation for</strong></td>
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<tr>
<td><strong>Sin</strong></td>
<td>2 Pet 3:14</td>
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<tr>
<td><strong>Spouses</strong></td>
<td>Acts 8:22, 23</td>
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<tr>
<td><strong>State of the dead</strong></td>
<td>1 Pet 3:1-7</td>
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<tr>
<td><strong>Tenth commandment</strong></td>
<td>Acts 2:24, 25; 13:36</td>
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<tr>
<td><strong>Trials</strong></td>
<td>2 Pet 2:14-16</td>
</tr>
<tr>
<td><strong>Trust in God</strong></td>
<td>1 Pet 1:6, 7, 15; 3:14, 15; 4:12-19; 5:8-10; 2 Pet 2:9</td>
</tr>
<tr>
<td><strong>Witness to the Lord’s love</strong></td>
<td>1 Pet 5:7</td>
</tr>
<tr>
<td><strong>Witnessing to those outside the Church</strong></td>
<td>John 21:15-18</td>
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</tbody>
</table>
Church Fathers

Another method the evangelist can use to gain access to a mentality formed or influenced by Catholic doctrine is related to the Church Fathers and other prominent Catholic authors and leaders. Thus it is necessary to study their writings and what others have written about them. It is possible to use some good quotations and positive examples that could help gain access or to affirm that already established.

The basic subjects are the inspiration of the Bible, the validity of the Old Testament, and how to understand the Word of God. Fortunately, there are many positive declarations to refer to in the church fathers' and other Catholic authors' writings. The purpose is to open the doors to a dialogue and help Catholics to accept the Bible and the Bible as God's authoritative voice. The Bible should be the book to which the Christian refers in matters of faith and practice. In Appendix 5 there are a few declarations from church fathers and other prominent Catholic authors regarding the the most crucial Biblical subjects.

Deuterocanonicals

The Catholic Old Testament includes some books or sections of books that are not found in the Hebrew or Protestant versions. Catholics call them Deuterocanonicals. These books were written in the intertestamental period. Evangelists who want to work for the salvation of nominal
and practicing Catholics would have an advantage if they studied these books and chose some appropriate quotations from them to support Biblical doctrines (see Appendix 6). At the same time they should avoid the mistake of degrading or discrediting these books. The time will come when, soberly and kindly, one can talk about being cautious in considering these books as Divinely inspired.

**A Plan for Holy Week Evangelism**

The Holy Week evangelistic plan includes the two stages of Holy Week public evangelism already considered, as well as the preparation for it through personal evangelism. This preparation should start not less than two months before the first public meeting.

This present plan is an adaptation and, in some cases, a modification of one that was carried out in 1986 in the West Puerto Rico Conference of Seventh-day Adventists (see Appendix 7). At that time I was the Lay Activities departmental secretary of the Conference. The results of this plan are evaluated below (see chapter 6, Evaluation).

**Preparation for the First Stage**

Ash Wednesday marks the last possible week to start the first stage of Holy Week public evangelism. For this reason, it is necessary to begin the process of sowing the seeds of the Gospel by November and not later than December of the preceding year. Every Saturday afternoon of that
month should be dedicated for special house-to-house visitation which should be done with the purpose of making friends, helping physically or economically needy people, and giving away Christian literature. The ultimate purpose is to gain good will toward the message and the Lord.

The next step is to help people decide to study the Scriptures in their own homes. A group of missionary mailmen or Bible instructors should begin actively working no later than December. Bringing guests to church meetings could be difficult, and it is also a crucial step. It is necessary to take advantage of holidays such as Thanksgiving Day, Christmas Day, and Three King’s Day. A special activity in accordance with the occasions should take place in the church building, or in any other place where the whole church could go for the celebration. A special visitation plan to sing to the people the joyful songs of Christmas, plus giving a special but simple gift, would be appropriate and useful for the sake of evangelism.

By January, a census of visitors should be taken in the Adventist Youth program, Sabbath School, worship service, prayer meeting, and in other regular church meetings. This should reveal the presence of some visitors who probably are not baptized yet. The aim is to start studying the Bible with them.

It would also be useful to have a visitor’s day in the Adventist Youth Program and Sabbath School just before
the first public meeting. Those who come must also be invited to the public evangelistic meetings.

Saint Valentine’s Day is another great opportunity to bring young couples to church activities. A well-planned meeting should take place, having in mind that it is an evangelistic activity. By that time, the first stage of public evangelistic meetings is about to begin. All the necessary efforts to bring these people to the evangelistic meetings should have been done.

First Stage or Lent Evangelism

If the indirect method is followed, public meetings should start by the beginning of February. This allows enough time to lecture on general non-religious themes before Ash Wednesday. Table 24 presents an example.

Although the first few lectures are not religious, people would understand their value and that there could be true religion in them. References to religious or Biblical concepts should be progressive, beginning with nothing, and moving toward the purely religious topics of the Bible.

If it is preferred, two or three introductory lectures would be enough, depending on the kind of audience. If those who come do not know that the meetings are sponsored by Seventh-day Adventists, are prejudiced against them, or against all so-called Evangelicals or Protestants, then it is better to give five to seven non-religious lectures. If this is not the case, however, the number of non-religious lectures could be fewer.
TABLE 24

AN EXAMPLE OF THE FIRST FEW LECTURES WHILE FOLLOWING THE INDIRECT METHOD OF PUBLIC EVANGELISM

<table>
<thead>
<tr>
<th>Lecture No.</th>
<th>Day of the Week</th>
<th>Lecture Theme</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Monday</td>
<td>Tobacco</td>
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<tr>
<td>2</td>
<td>Wednesday</td>
<td>Worries</td>
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<td>3</td>
<td>Friday</td>
<td>Engagement</td>
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<td>4</td>
<td>Monday</td>
<td>Alcohol</td>
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<tr>
<td>5</td>
<td>Wednesday</td>
<td>Sex and Veneral Diseases</td>
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<td></td>
<td></td>
<td>Marriage</td>
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<td>6</td>
<td>Friday</td>
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<tr>
<td>7</td>
<td>Monday</td>
<td>Moral Values in Child Education</td>
</tr>
<tr>
<td>8</td>
<td>Ash Wednesday</td>
<td>The Bible</td>
</tr>
</tbody>
</table>
The length of the evangelistic series depends on the number of weekly meetings. If there is a desire to end the meetings during Holy Week, that gives around seven weeks to develop the series. In this case, five meetings a week would be right, that is, a total of thirty-five meetings. There could be a few more meetings if there are meetings during the eight-day period of Holy Week.

If it is not possible to have so many meetings every week, it would be necessary to use Holy Week to seek out baptismal decisions and to establish a baptismal class at the end of that week. In the final instance, Holy Week can be used to obtain decisions for Christ and for the study of Scripture. At the end of the week a Bible class can follow.

If the direct method is the one chosen, the sequence is the same. The exception is that the public evangelistic series (lectures, Bible class, baptismal class or small group meetings) would start during the week of Ash Wednesday and the topics would be religious.

Preparation for the Second Stage

It is necessary to know the date of Palm Sunday (see Table 25). By this time, the second stage of Holy Week public evangelism begins or will have begun. That means that the preparation for this stage starts as early as possible in the month of January. During that month the seed of the Gospel should be sown abundantly. This
<table>
<thead>
<tr>
<th>Year</th>
<th>Ash Wednesday</th>
<th>Palm Sunday</th>
<th>Easter Sunday</th>
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<tbody>
<tr>
<td>1988</td>
<td>February 17</td>
<td>March 27</td>
<td>April 3</td>
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<td>1989</td>
<td>February 8</td>
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<td>1990</td>
<td>February 28</td>
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<td>1991</td>
<td>February 13</td>
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<td>1992</td>
<td>March 4</td>
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<td>1993</td>
<td>February 24</td>
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<td>1994</td>
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<td>February 17</td>
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<td>2000</td>
<td>March 8</td>
<td>April 16</td>
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</table>
should be done according to what was already considered while discussing the preparation for the first stage.

February and March are the months to study the Bible with as many people and families as possible. Lent facilitates this because the Catholic people are being stimulated by their leaders and tradition towards spiritual activities, including the study of the Bible.

The census of visitors, already considered as a preparation for the first stage, could be scheduled for any week of February. The visitors' day in the Adventist Youth program and the Sabbath School could be planned for the first or third week before Holy Week, depending on whether the direct or indirect method of public evangelism is being used.

By the time the public meetings begin, people should already be stimulated to come to them.

**Second Stage**

This second stage differs from the first one in the dates. If the indirect method is being followed in public evangelism, the meetings should begin one or two weeks before Holy Week. Beginning on Palm Sunday, the lectures should be religious. This series tries to lead people to a decision for Bible study no later than Easter Sunday.

If the direct method of public evangelism is chosen, the evangelistic series should begin the weekend of Palm Sunday. If the only purpose of this is to reap what was already sowed and cultivated, then it is necessary to seek
the final decisions for baptism, baptize, and end the evangelistic series on Easter Sunday. Other purposes could be to lead people to a decision for a study of the Bible, for Christ as personal Savior, or for preparing for baptism.

A variation for this stage is that, during the days of Holy Week, only religious lectures are allowed. Unless it be just a short part in the program, having a baptismal class, a Bible class, or a small-group meeting is not recommended. People are open to listening to preaching.

The extension of this series of public evangelism depends on the preparation made, the number of people coming to the meetings, and the number of weekly meetings after Holy Week is over. Nevertheless, the evangelistic series should end by May or the middle of June.

**Special Dates for Fasting and Prayer**

Due to the importance that prayer and fasting have as a part of any strategy for public evangelism, it is recommended to dedicate the following occasions and dates for this purpose:

1. The beginning of the period of preparation or sowing for the first stage: last weekend of October or first week of November.

2. The beginning of the sowing period for the second stage: first or second weekend of January.

3. Shortly before the beginning of the public meetings for the first stage: the weekend before Ash Wednesday or two weekends before.
4. Forty-day plan of prayer and fasting during Lent: from Ash Wednesday to Palm Sunday (see Table 26).

5. Shortly before the beginning of the public evangelistic meetings for the second stage: the day before Palm Sunday or two weeks before that.

6. Special day of prayer and fasting for Good Friday.

7. A chain of prayer every hour of the day (see Table 27).

Table 28 is a summary of this preparation referred to previously.

**Special Activities for the Evangelistic Celebration of Holy Week**

None of the days of Holy Week should be considered with indifference. It is possible to do something special on each day to catch the attention of the people and bring a large number of them to the meetings.

**Palm Sunday**

The public evangelistic meeting on Palm Sunday should be characterized by joy and cheerfulness. This is so, first, because this is the beginning of the Holy Week celebration. A program of joyfulness motivates attendees to continue coming throughout the week. Second, it is extremely important to stress that the event commemorated that day—that is, the triumphal entry of Jesus to Jerusalem—was a joyful one, that occurred amidst acclamation
<table>
<thead>
<tr>
<th>DAY</th>
<th>NAME</th>
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<tbody>
<tr>
<td>Ash Wednesday</td>
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</tbody>
</table>
HOW TO FILL IT OUT

1. Choose the day or days of the week when it is more convenient for you to have a day of fasting and prayer (Sunday and/or Tuesday and/or Thursday).

2. Choose the day or days of the season you would like to have fasting and prayer (Sunday 21st of February and Thursday 24th of March).

3. Write your name down in the space provided.
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<th>TIME</th>
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</table>

Church: ____________________________

Promoter: ____________________________
### Table 28

**Summary of the Preparation Needed for Holy Week Public Evangelism**

<table>
<thead>
<tr>
<th>Step no.</th>
<th>Event</th>
<th>First Stage</th>
<th>Second Stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Day of Fasting and Prayer</td>
<td>Last weekend of October or weekend of January</td>
<td>First weekend of November</td>
</tr>
<tr>
<td>2</td>
<td>House-to-house visitation to make friends, serve needy people, and distribute literature</td>
<td>November</td>
<td>January</td>
</tr>
<tr>
<td>3</td>
<td>Bible studies to those who have interest in the Bible</td>
<td>December and January</td>
<td>February and March</td>
</tr>
<tr>
<td>4</td>
<td>Census of visitors in Adventist Youth program and Sabbath School meeting</td>
<td>First week of December</td>
<td>First week of February</td>
</tr>
<tr>
<td>5</td>
<td>Visitors' day in Adventist Youth program and Sabbath School</td>
<td>Weekend before the beginning of public meetings</td>
<td>Weekend before the beginning of public meetings</td>
</tr>
<tr>
<td>6</td>
<td>Day of fasting and prayer</td>
<td>Last weekend of January</td>
<td>First weekend of March</td>
</tr>
<tr>
<td>7</td>
<td>Beginning of public meetings</td>
<td>February or March</td>
<td>March or April</td>
</tr>
<tr>
<td>8</td>
<td>Day of fasting and prayer</td>
<td>Good Friday</td>
<td>Good Friday</td>
</tr>
</tbody>
</table>
of the people and a big celebration.¹

The music used that day should be cheerful and appropriate to the meeting place. If the meeting is in the church building, the music should be both cheerful and solemn; if in a tent, it can be less solemn but always cheerful.

The meeting place can be decorated with palm branches and crowns, both inside and outside the meeting place. It is possible to stretch some mantles in front of the pulpit. A donkey could be brought to the front outside of the meeting place and fastened there. This would grasp the attention of people concerning the celebration that is to take place.

If it is possible, a good film related to events remembered on Palm Sunday could be shown. This would help some people to turn off their TV sets and come to the meetings. Religious TV programs are not yet being aired at this time, even when motivation to celebrate Holy Week is quite strong. Such motivation comes from tradition, the Catholic Church, some Protestant churches, newspapers, and also TV.

It is a good idea to offer an attractive gift to those who come. For example, a picture illustrating Jesus’ triumphal entry to Jerusalem might be given. If it is possible to have the words "BLESSED IS HE WHO COMES IN THE NAME OF THE LORD" (Matt 21:9) on it, it would be better.

¹Before making a decision concerning the event or events to lecture about on every meeting, see Appendix 2.
This verse was used abundantly by Catholics when Pope John Paul II visited Puerto Rico recently.

**Holy Monday**

Monday and Tuesday were days of intense activity for the Lord Jesus Christ. The special features for the meetings of those days would depend on the themes chosen for presentation. The most important event on Monday was the cleansing of the temple. If this is the theme the preacher chooses, he might use a whip made of cords as an illustration. It should be placed near the pulpit. Another one can be set on the bulletin board outside the church building.

The lecture or sermon should highlight the negative qualities Heaven rejects and the positive ones God encourages. As the incident of the cursed fig tree is related to the previous one, both could be included in the same preaching.

**Holy Tuesday**

On Tuesday the preacher can talk about one of the various topics the Lord talked about that day. He could preach about the sincere motives that should move His followers, using as a contrasting example the attitude of the Jewish nation. In this talk he can make reference to the parable of the two sons (Matt 21:33-44; Mark 12:1-11; Luke 20:9-18), or to the parable of the King who gave a marriage feast for his son (Matt 22:1-14).
He also can talk about the end of the world, showing the credibility of Christ's teachings on the basis of the fulfillment of the prophecy regarding the destruction of Jerusalem's temple (Matt 24:1-28).

The meeting place should be decorated according to the theme chosen.

Holy Wednesday

Wednesday seems to be the most peaceful day in the last week of the life of the Lord. The theme for that day could be anticipating some of the Maundy Thursday events, or Jesus' anointment in Bethany in the house of Simon the leper (Matt 26:6-13; Mark 14:3-9).

If this last one is chosen, the decoration could be a simple alabaster flask, reminiscent of the one used by the woman who anointed Jesus.

This meeting begins the sad and solemn period of Jesus' passion. The music used in the program should be according to these emotions.

Maundy Thursday

Maundy Thursday recalls a whole series of important events in the life of the Lord Jesus Christ. Some of them are: the Last Supper, the establishment of the Eucharist, Jesus washing the disciples' feet, the betrayal of the Lord by Judas, the arrest, Peter's denial, and the judgment before Annas and Caiaphas. The preacher should choose from among these a theme to develop in his preaching.
Moreover he should know that there is no more appropriate day for the Eucharist than this one. This is especially so if the celebration takes place in the church building. In this case, it is almost imperative to have the Eucharist service.

To be more effective, church members should be carefully instructed ahead on time. Preparation should be made long before the day. The night of the program should go smoothly, with decorum, solemnity, and beauty. Nobody should feel uncomfortable. The footwashing service should take place in a room other than the main meeting hall, where those who do not want to participate may stay. While the others are participating in the footwashing service, those who abstain should receive particular instruction about the footwashing ceremony and about the Lord's Supper which follows. It can be done through a Biblical discussion of the topic, or by a series of slides, or an adequate film.

It would be appropriate if the lecture prior to the footwashing could be about the need of maintaining or reestablishing good relations with family members, friends, and neighbors. The lecture should end with a joyful greeting that serves as a ceremony of cordial and sincere friendship, through hand-shaking and other manifestations of affection. All those present should be invited to stand up and greet each other. Those who plan to participate in the footwashing service should leave quietly without further instruction to the place where the foot-washing service is
to take place. All others would be invited to sit down to continue with the program.

In order to be ready to begin the Lord’s Supper, the preacher and his immediate helpers should have a footwashing service for themselves before the beginning of the evening meeting. Continuity in the program is necessary, even when there are many parts to it.

The Lord’s Supper or Eucharist follows the footwashing service. A brief explanation about the symbolism of the service and its practical implications related to forgiveness, to the commemoration of the Lord’s death, and to the anticipation of His second coming should be included. Then the Lord’s Supper takes place, briefly but solemnly, with people partaking of both the bread and wine symbols.

**Good Friday**

Considering the attendance at the activities of Good Friday and the time given to Good Friday themes in radio, television, and newspapers in the past, this is the most "spiritual" day of the whole year in Puerto Rico. This day commemorates several events in the life of the Messiah: the official judgments before the council; Jesus before Pilate, before Herod, and again before Pilate; the crucifixion; the seven last words of the Lord; and His death and burial. The preacher can choose from among these the theme he/she will present. It is also possible to have the meeting at a different hour of the day, or to have more than one
meeting the same day, because most people are at home during this Friday, which is a holy day.

Concerning the themes and the hours, it is possible to meet during the morning and lecture on the judgments that Jesus was submitted to, the choice the crowd was given (to free Him or Barabbas), or the spiritual meaning of the crucifixion. This meeting could end with a simple but pleasant vegetarian dinner. For Catholics Good Friday is a day of fasting, and for most of them, this means not eating meat.

The meeting could also be during the afternoon. In this case, the theme to preach about is the seven final words, or any other appropriate theme for the occasion. The meeting can end with a simple but pleasant vegetarian supper.

If the meeting is in the evening, the topic could be about the meaning of the crucifixion. However, people are used to listening to a sermon on Jesus’ last words. It is also possible to develop a more doctrinal theme, speaking about the immutability of God’s law and how the Messiah died vicariously for man.

For this or these meetings, a simple cross, or three of them, with a white mantle, a few rustic nails, and a big hammer could serve as illustration in the meeting place. The hall could be dimly lighted, but there should be enough light for reading Bible texts.
The music should be most solemn. There is no place for any other kind of music, because this is the day when Jesus died cruelly in place of sinners. This is the most appropriate night for the hymn "The Old Rugged Cross."

**Holy Saturday**

Holy Saturday reminds one of the time Jesus spent in Joseph of Arimathea's tomb, but it is also the Catholics' special day for baptism.

The lecture could be on the attitude of all those who were related in some way to the Lord: His disciples, His opponents, and those who were mere spectators. The program could include a well-planned baptism. This is the best day of the year for it, since baptism symbolizes death, burial, and resurrection with Christ to a new life. The preaching and the baptismal program can take place in the morning or afternoon, or the first one may be held in the morning and the last one in the afternoon or evening.

A simple white tunic could serve as illustration in the meeting place. If it is desired, the crosses used on Good Friday could remain in place during Holy Saturday.

**Easter Sunday**

With Easter Sunday the evangelistic celebration of Holy Week ends. The resurrection of the Lord Jesus Christ and His first appearances to Mary Magdalene, the disciples on the way to Emmaus, and to the eleven disciples gathered in the upper room are commemorated.
This is the most joyous day of the Holy Week. The lecture should be about the significance of Christ's resurrection. The music should be joyful.

The meeting place can be adorned with the simple written slogan "He has risen." A film or a series of slides related to the resurrection would be appropriate.

Additional Suggestions

The evangelistic celebration of Holy Week serves specific purposes: (1) to bring Catholics to the church evangelistic programs during the time of the year when they seem to be more willing to accept such an invitation; (2) to help them decide to study the Holy Scriptures as never before; and (3) if it is possible, to help them to accept Jesus as a personal Saviour or to decide to be baptized.

The evangelist preacher needs to define his/her main purpose for the evangelistic celebration of Holy Week and not lose sight of it. After Holy Week he must continue with the evangelistic program or with a follow-up strategy on behalf of those who were baptized into the church.
CHAPTER VI

SUMMARY, EVALUATION, AND CONCLUSION

The Holy Week incarnational strategy in this project report is dynamic. It has been modified and polished as it has been put into practice time after time throughout the past six years (1983-1988).

Summary

In 1983, while I was a pastor of four churches, I conducted an evangelistic lecture series in a tent and a Bible class in a church at the same time. The first one began two weeks before Ash Wednesday and the second during the same week. At the end of both series fifty-one people had been baptized. My goal for the whole year was fifty. This means that the goal was reached in just a quarter of the year.

That same year I was called to be the department secretary for Lay Activities and Sabbath School. For that triennium (1983-1986), I experimented with three different types of public evangelistic series. In 1984 I conducted a one-week, direct-method series in a church. The next year I developed a twelve-week direct-method lecture series, also in a church. A similar series was given in 1986, but this
time in a tent, following the indirect method of public evangelism.

In 1987, being the general manager of the SDA radio station, I headed a fourteen-week indirect method series in a tent, beginning on Lent. This series was transmitted live through the radio station. The following year I led another one-week, direct-method lecture series during Holy Week. This time the series was live on radio and the following day was shown recorded on TV.

In all these evangelistic series it was obvious to me that my main audience was Catholic; thus I adapted the method and the lectures to them.

**Evaluation**

During the evangelistic lecture series given in 1985, the average daily attendance during Holy Week was 25 percent higher than the average daily attendance during any other week (see sample Attendance Control Sheet, below). The attendance was best on Good Friday, Maundy Thursday, Holy Tuesday, and Holy Wednesday.¹

The one-week series conducted during the Holy Week of this year (1988) confirmed that the key days to bring nominal and practicing Catholics to evangelistic meetings are Good Friday, Maundy Thursday, and Holy Wednesday (see

¹On Holy Wednesday a drastic drop in attendance was experienced. This was due to heavy rains one hour before the beginning of the meeting, and continued raining for almost two hours. Normally attendance on Holy Wednesday is better.
Holy Week Evangelism

ATTENDANCE CONTROL SHEET
Las Marias SDA Church

<table>
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<th>Week</th>
<th>Meeting No.</th>
<th>Date</th>
<th>Visitors</th>
<th>Members</th>
<th>Total</th>
<th>Ave./week</th>
<th>Remarks</th>
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</tr>
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</tr>
<tr>
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<td></td>
<td>2</td>
<td></td>
<td>65</td>
<td>57</td>
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</tr>
</tbody>
</table>

Total of baptism at the end of the series: 5

Total of people preparing for baptism: 15
Attendance Control Sheet, Caimital Alto SDA church). In this case the average attendance of visitors was 100 percent higher on Holy Wednesday and Maundy Thursday than on the first three days of the week. On Good Friday it was more than 200 percent higher. This attendance increase was partially due to radio and television promotion of the evangelistic series.

The attendance of guests to the two indirect-method evangelistic series carried out in tents (1986, 1987) was also higher during Holy Week. The increase in attendance was less, however, than it was in the series conducted in churches.

The Holy Week public evangelism carried out in the whole territory of the West Puerto Rico Conference of SDA has resulted in the greatest number of baptisms in the last ten years of its history (see Table 29). In 1986 my Conference put into practice the findings of the present project. As a result, 675 people were baptized into the church during the Holy Week evangelism period of reaping (Holy Sabbath through June). This is the greatest number of baptisms for that period in the decade covered by this evaluation (1979-1988). Of all those baptized within the year 1986, 64.90 % were baptized during this period.

From personal experience I know that most apostasies occur one week to six months after baptism (that is, many of the people who are withdrawn from church records, stop attending church shortly after baptism). In 1986 there
## Holy Week Evangelism

### ATTENDANCE CONTROL SHEET
**Caimital Alto, Aguadilla**

<table>
<thead>
<tr>
<th>Week</th>
<th>Meeting</th>
<th>Visits</th>
<th>Date</th>
<th>Members</th>
<th>Daily Total Ave./week</th>
<th>Remarks</th>
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<td>8</td>
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<tr>
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<td>10</td>
<td>3</td>
<td>49</td>
<td>59</td>
<td>Easter</td>
</tr>
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</table>

Total of baptism at the end of the series:_______

Total of people preparing for baptism:__________
### TABLE 29

**HOLY WEEK PUBLIC EVANGELISM**

**WEST PUERTO RICO CONFERENCE OF SDA BAPTISMS**

<table>
<thead>
<tr>
<th>Year</th>
<th>Holy</th>
<th>Baptisms Resulting from HW Evan.</th>
<th>Total</th>
<th>%¹</th>
</tr>
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<td></td>
<td>Sat</td>
<td>Mar</td>
<td>Apr</td>
<td>May</td>
</tr>
<tr>
<td>1979</td>
<td>Apr</td>
<td>(191)²</td>
<td>155</td>
<td>328</td>
</tr>
<tr>
<td>1980</td>
<td>Apr</td>
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<td>237</td>
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<td>1981</td>
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<td>103</td>
</tr>
<tr>
<td>1985</td>
<td>Apr</td>
<td>(52)</td>
<td>196</td>
<td>184</td>
</tr>
<tr>
<td>1986</td>
<td>Mar</td>
<td>240</td>
<td>146</td>
<td>187</td>
</tr>
<tr>
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<td>Apr</td>
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<td>143</td>
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<tr>
<td>1988</td>
<td>Apr</td>
<td>(85)</td>
<td>132</td>
<td>295</td>
</tr>
</tbody>
</table>

¹The percentage of baptisms from Holy Week evangelism in relation to the total baptized during the year.

²The number in parenthesis is not counted in the subtotal figures because it represents people baptized before Holy Week.

³This total is not final because at the time of this writing, the official figure was not available.

⁴The information is not available because the year has not ended yet.
were fewer apostasies during the whole year than during the other years of the period (see Table 29). The percentage of apostasies in relation to people baptized the same year was the lowest. This resulted, partially, from the emphasis made on a good preparation of the candidates for baptism in baptismal classes. This could also be attributed to the giving of a detailed test to each candidate before baptism.

The year 1986 was also the best year in actual membership growth in the Conference for the last seven years. The percentage of actual growth was the best in the last six years (not taking into account the present one, which has not yet finished).

**Conclusion**

Those who come to public evangelistic meetings in the West Puerto Rico Conference are mainly nominal or practicing Catholics. If they are carefully taken into account, they can be reached successfully through incarnational evangelism. If in addition, evangelists take advantage of the opportunity that Holy Week brings, the results are even greater. The best results can be expected when the series is prepared in advance, and the Lent Season is used to advantage. This has been proven in my experience as a district pastor, public evangelist, and evangelism promoter for the Conference. Statistics also bear out the statement.
TABLE 30
WEST PUERTO RICO CONFERENCE OF SDA DROPOUTS AND CHURCH GROWTH

<table>
<thead>
<tr>
<th>Year</th>
<th>% of Dropouts</th>
<th>Conference Dropouts</th>
<th>Membership</th>
<th>Growth</th>
<th>% of Growth</th>
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</thead>
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<td>45.58</td>
<td>10,554</td>
<td>648</td>
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<td>1980</td>
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<td>11,062</td>
<td>508</td>
<td>4.81</td>
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<tr>
<td>1981</td>
<td>791</td>
<td>62.78</td>
<td>11,511</td>
<td>449</td>
<td>4.06</td>
</tr>
<tr>
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<td>716</td>
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<td>483</td>
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<tr>
<td>1987</td>
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<td>12,791</td>
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<td>1988</td>
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</tr>
</tbody>
</table>

1In relation to the total of people baptized during the year.

2In relation to the preceding year.
APPENDIX 1

IMPLICATIONS OF INCARNATIONAL EVANGELISM

This is a practical consideration on the development of the subject of incarnational evangelism. This implies the following:

1. It is necessary to come into contact with the people whose attention one tries to capture. There is no evangelism without that contact and that attention. Our Lord found Himself among people and used to "surprise them with illustrations that won their attention."  

2. In the case of those that come to us, we should receive them with joy. This is what Jesus did (John 6:37), and what the apostle Paul taught (Rom 14:1; 15:7).

3. One should get involved in the Catholic culture and avoid imposing an Adventist one. People should be reached in their social status, without judging and discrediting them (Rom 14:3, 10, 13). One should be aware of being conceited and haughty (12:16). One must respect

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2White, Evangelism, 123.

3Chase, 11.

4Padilla, 176, 177.

5Jeter-Walker, 191.
others' culture, especially when this does not violate God's principles, or hinder the progress of the evangelical cause.

4. One must practice fellowship with them, for the sake of fueling their enthusiasm and positive attitude (Acts 13:44-49), looking for what contributes to peace and edification (Rom 14:19; 12:18). It is indispensable to show love, respect, and mutual trust, because evangelism is carried out more effectively in such a context.

5. One has to imitate Christ who "had tact to meet the prejudiced minds."

6. One has to demonstrate that he/she is motivated by the spirit of altruism and self-denial (I Cor 10:33; Rom 15:1-3), trying to please in all that is morally possible (Titus 2:9). One must treat others as superior to oneself (Phil 2:5-8). One should reveal that one does not look to one's own interests but those of others (vs. 4).

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3Johnson, 43.

4Ibid.


6White, Evangelism, 123.
all, one must avoid being a burden to those one seeks to reach (2 Cor 12:14-16; I Cor 9:1-18, esp. vss. 12 and 15).

7. Those who witness for Christ must be honest, and must demonstrate it before those that are not of the faith (1 Thess 4:12; Col 4:5). They should strive to gain a good testimony among them (I Tim 3:7), being faithful in all things and defrauding in nothing (Titus 2:10).

8. When dealing with unbelievers one has to show kindness and sympathy. The heart must be full of these virtues (Rom 15:14). Although it is not possible to treat every person in the same way, all people need kindness and sympathy.\(^1\) One has to have a pleasing attitude in all that contributes to edification (15:2). One has to love without dissimulation (2:9, 10). In this one must imitate Christ, who not only spoke of love, but loved.\(^2\) This includes the practice of hospitality (vs. 13) and being pleasant, including those who persecute one (vs. 14). A laborer of Christ does not repay evil with evil (vs. 17), nor take vengeance (vs. 19). Beforehand, he must respond and overcome evil by doing good (vs. 21; Luke 6:35). He must be able to bear the weaknesses of others (Rom 15:1) and be patient (Eph 4:6), overlooking their trespasses or faults (2 Cor 5:19). He should be hasty to forgive\(^3\) and to do what is required of him, even when such requirement is

\(^1\)Idem, Reflejemos a Jesús, 23.

\(^2\)Aldrich, 31.

\(^3\)Ibid.
unjust (Matt 17:25-27); Luke 6:29-30). In his aim to reach the heart, he must be prepared to console those who are passing through tribulation with "the comfort with which we ourselves are comforted by God" (2 Cor 1:3-6).

9. In the process of reaching souls, he should discover their interests and adapt himself to them.¹

10. It is indispensable that whoever is called to win souls be full of knowledge and be capable of teaching others (Rom 15:14). He should be able to present truth in a graceful way² (Col 4:6), proclaiming it with words and deeds.³

11. One should be able to gain ground through things that tie us together, starting with such things as relationships and occupations (Acts 18:1-3).

12. One should not ignore the most appropriate moments to give testimony for the truth, such as during religious festivities (for example, Holy week, Christmas, Day of the Dead), patriotic days (Columbus Day and Memorial Day), and when a loving relative has passed away. Paul urges one to walk "wisely toward outsiders, making the most of the time" (Col 4:5); this is to say, to take advantage of the right time and to gain ground at the appropriate moments.⁴

¹Jeter-Walker, 191.
²White, Evangelismo 123.
³Arias, 8.
⁴Nichols, 7:217.
13. One has to follow Paul's example of being able to adapt to the spiritual condition of the people (1 Cor. 3:1,2), and to different moments and circumstances.\(^1\) The effectiveness in winning souls is directly correlated to this capability of adaptation.\(^2\)

14. Adaptation also means to adjust to people's schedule and language.\(^3\) Their language is not just the tongue they understand (Spanish, English, Russian), but the familiar words of their daily living.

15. One has to speak to the people's conscious needs. To do this, one needs to find out what they are\(^4\) and to understand their priorities.

16. One must follow Phillip's example and begin where the person is in regards to knowledge and interest (Acts 8:26-39).

17. In all cases, one should start on neutral ground. This would be especially effective in working among those of one's own nationality\(^5\). In this case the neutral ground can be a point of faith or doctrine which is common

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\(^1\)Aldrich, 73.

\(^2\)Ibid., 69.

\(^3\)Jeter-Walker, 6, 110, 112, 191.

\(^4\)Ibid., 112.

to both parties,¹ or some area of common interest, such as living in the same community, having children in the same school, and being concerned about social problems.²

18. One must learn from Christ’s Example to present only the spiritual message that the audience is prepared to listen to (Mark 4:33).³

19. In trying to teach others the great truths of the Word of God, one ought to relate this truth with the hearers’ personal experiences.⁴ The things that are familiar to them, will be excellent illustrations of truths one is trying to communicate.⁵ Jesus, for example, spoke to the Jews about the lost sheep, not about the lost buffalo.

20. At all times, one should try to discover at what point the hearer will see the Gospel as the good news of salvation for him/her.⁶

21. A delicate area in the process of witnessing is to avoiding at all costs offending the conscience or sensibility of the people one is trying to reach with the Gospel (1 Cor 10:28, 29). One should not serve as a stumbling block to anyone (Rom 14:13; 1 Cor 10:32-33). One

¹Aldrich, 70.


³White, Evangelism, 123.

⁴Jater-Walker, 110, 112.

⁵White, 123.

⁶Aldrich, 87.
should also avoid the risk of harming, disappointing, or offending another (Rom 14:15, 20-21). This includes avoiding getting into a discussion that generally ends in displeasure, offense, harm, and dispute (Rom 14:1; Titus 2:9).

22. One should learn to follow a logical sequence both in the process of witnessing and in the topics to be presented. This was the example both of our Lord Jesus Christ (John 4:7-28), and the apostle Paul (Acts 28:17-31).

23. One should learn to exhort rather than reprimand or demand. Exhorting should be done in a tactful, sincere way with love and purity (1 Tim 5:1-2).

24. In some cases, provoking jealousy could be of some benefit. Paul tried this method when attempting to reach the Jews (Rom 11:13-14).

After analyzing these points, it seems that incarnational evangelism could be a painful process. Commenting about the tenacity of Paul, David Watson says that he sees in him the determination of becoming relevant to the Jews, Gentiles, weak, and all people, independently of how painful and humiliating it might be. Living these sorrowful experiences of self-humiliation seems, in many cases, to be the price of soul-winning. The pact of Lausanne agrees,

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1 Dr. Oosterwal would say, in the Church Growth class, that the growth by incarnation without a doubt could be the most suffering aspects involved in church growth.

2 David Watson, I Believe in the Church (Grand Rapids, MI; William B. Eerdmans Publishing Company, 1979), 330.
recognizing that incarnational evangelism requires "a deep and costly penetration in the world."¹

¹Padilla, 173.
## APPENDIX 2

### EVENTS OF THE LORD’S WEEK OF PASSION

**A HARMONY OF THE GOSPELS**

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<tr>
<th>Day and Event</th>
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<th>Luke</th>
<th>John</th>
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<tbody>
<tr>
<td><strong>Palm Sunday</strong></td>
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<tr>
<td>Jesus made His way to Jerusalem</td>
<td></td>
<td></td>
<td></td>
<td>19:28</td>
</tr>
<tr>
<td>Stopped on the Mount of the Olives</td>
<td>21:1</td>
<td>11:1</td>
<td>19:29</td>
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<tr>
<td>Sent two of the disciples to the</td>
<td>21:1-</td>
<td>11:1-</td>
<td>19:29-</td>
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<tr>
<td>opposite village for an ass</td>
<td>7</td>
<td>7</td>
<td>35</td>
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<tr>
<td>Multitudes left Jerusalem to meet Him</td>
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<td></td>
<td>12:12,</td>
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<td></td>
<td></td>
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<td>13</td>
</tr>
<tr>
<td>Jesus sat on the ass and continued to</td>
<td>21:7-</td>
<td>11:7-</td>
<td>19:35-</td>
<td>12:14-</td>
</tr>
<tr>
<td>Jerusalem</td>
<td>11</td>
<td>10</td>
<td>40</td>
<td>16</td>
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<tr>
<td>Met those who left Jerusalem to meet</td>
<td></td>
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<td></td>
<td>12:17-</td>
</tr>
<tr>
<td>Him</td>
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<td></td>
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<td>19</td>
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<tr>
<td>Wept over the city when He saw it</td>
<td></td>
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<td>19:41-</td>
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<td></td>
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<td></td>
<td>44</td>
</tr>
<tr>
<td>Entered Jerusalem</td>
<td>11:11</td>
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<tr>
<td>Went into the temple</td>
<td>11:11</td>
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<td>When out of Bethany, as it was already</td>
<td>11:11</td>
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<td>late</td>
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<tr>
<td><strong>Holy Monday</strong></td>
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<tr>
<td>Came back to Jerusalem</td>
<td>11:12</td>
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<tr>
<td>Fig tree incident</td>
<td>11:12-</td>
<td>14</td>
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<tr>
<td>Came into Jerusalem</td>
<td>11:15</td>
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<tr>
<td>Entered the temple</td>
<td>21:12</td>
<td>11:15</td>
<td>19:45</td>
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### Appendix 2—Continued

<table>
<thead>
<tr>
<th>Day and Event</th>
<th>Matt</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
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<tbody>
<tr>
<td>Drove the merchants out of the temple</td>
<td>21:12,</td>
<td>11:15-</td>
<td>19:45,</td>
<td>46</td>
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<tr>
<td>Taught in the temple</td>
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<td>19:47</td>
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<tr>
<td>Healed the blind and the lame</td>
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<td></td>
<td></td>
<td>21:14</td>
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<tr>
<td>Was admonished by the chief priests and the scribes</td>
<td>21:15,</td>
<td>16</td>
<td></td>
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<tr>
<td>They planned His death</td>
<td></td>
<td></td>
<td>11:18</td>
<td>19:47,</td>
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<tr>
<td>When evening came, He came out of the city</td>
<td>21:17</td>
<td>11:19</td>
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<tr>
<td>Went to Bethany</td>
<td></td>
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<td>21:17</td>
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<tr>
<td><strong>Holy Tuesday</strong></td>
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<tr>
<td>Made His way back to Jerusalem</td>
<td></td>
<td></td>
<td>21:18</td>
<td></td>
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<tr>
<td>Fig tree incident</td>
<td>21:19-</td>
<td>11:20-</td>
<td>21:19-</td>
<td></td>
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<tr>
<td>Came to Jerusalem</td>
<td></td>
<td>22</td>
<td>11:20</td>
<td>26</td>
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<tr>
<td>Entered the temple</td>
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<td>11:27</td>
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<tr>
<td>Taught the people in the temple</td>
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<td></td>
<td>11:27</td>
<td>20:1</td>
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<tr>
<td>The question about His authority</td>
<td>21:23-</td>
<td>11:27-</td>
<td>21:23-</td>
<td>20:1-</td>
</tr>
<tr>
<td>Parable of the two sons</td>
<td>21:28-</td>
<td>27</td>
<td>21:28</td>
<td>33</td>
</tr>
<tr>
<td>Parable of the vineyard</td>
<td></td>
<td>11:27</td>
<td>21:28</td>
<td>33</td>
</tr>
<tr>
<td>The chief priests and Pharisees tried to arrest Him</td>
<td>21:45,</td>
<td>12:12</td>
<td>21:45</td>
<td>12:12</td>
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<td></td>
<td></td>
<td>46</td>
<td>12:12</td>
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<th>Matt</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
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<tbody>
<tr>
<td>Parable of the marriage feast</td>
<td>22:1-14</td>
<td></td>
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<tr>
<td>People stopped questions</td>
<td>22:46-23:37</td>
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<tr>
<td>Lament over Jerusalem</td>
<td>23:37-23:39</td>
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<tr>
<td>The widow’s offering</td>
<td>12:41-21:1-4</td>
<td></td>
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<tr>
<td>Some Greeks wanted to see Jesus(^1)</td>
<td>12:20-22:20</td>
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<tr>
<td>Jesus spoke about His death</td>
<td>12:23-22:23</td>
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<tr>
<td>A voice was heard from heaven</td>
<td>12:27-22:27</td>
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<tr>
<td>Jesus spoke again of His death</td>
<td>12:31-22:31</td>
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<tr>
<td>He departed</td>
<td>12:36-22:36</td>
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<tr>
<td>Some people did not believe in Him</td>
<td>12:37-22:37</td>
<td></td>
<td></td>
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<tr>
<td>Others did believe in Him</td>
<td>12:42,42-22:42,42</td>
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</table>

\(^1\)White, *The Desired of Ages*, 621.
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<table>
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<tr>
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<th>Matt</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
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<tbody>
<tr>
<td>Jesus’ Word will judge people</td>
<td></td>
<td></td>
<td></td>
<td>12:44-50</td>
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<tr>
<td>Came out of the temple</td>
<td>24:1</td>
<td>13:1</td>
<td></td>
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<tr>
<td>Predicted the destruction of the temple</td>
<td>24:1,</td>
<td>13:2</td>
<td>21:5-</td>
<td></td>
</tr>
<tr>
<td>Went out to the Mount of Olives</td>
<td>24:3</td>
<td>13:3</td>
<td></td>
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<tr>
<td>Signs of the destruction of the temple and the end of the world</td>
<td>24:3-</td>
<td>13:3-</td>
<td>21:7-</td>
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<tr>
<td></td>
<td>28</td>
<td>23</td>
<td>24</td>
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</tr>
<tr>
<td>The second coming</td>
<td>24:29-</td>
<td>13:24-</td>
<td>21:25-</td>
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<tr>
<td></td>
<td>51</td>
<td>37</td>
<td>36</td>
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<tr>
<td>Parable of the ten maidens</td>
<td>25:1-</td>
<td>13</td>
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<tr>
<td>Parable of the talents</td>
<td>25:14-</td>
<td>30</td>
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<tr>
<td>Parable of the judgment of the nations</td>
<td>25:31-</td>
<td>46</td>
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<tr>
<td>Lodged on the Mount of Olives</td>
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<td>21:37</td>
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</table>

Holy Wednesday

The people came to the temple looking for Him 21:38

Jesus announced His crucifixion 26:1, 2

Chief priests and elders took counsel to arrest Him 26:3- 14:1, 22:1, 2 5 2 2

He was anointed in Simon’s house¹ 26:6- 13 14:3- 9

¹According to John, this event occurred before the triumphal entry (John 12:1-8).
Judas negotiated the betrayal 16

Maundy Thursday

Jesus and the disciples sat at the table 26:20-18 14:17, 22:14-16
He spoke about the betrayal 25 26:21-21 14:18-

Footwashing 13:1-11
Institution of the footwashing rite 13:12-17
Jesus spoke again of the betrayal 22:21-23 13:18-27
Spoke directly to Judas 13:27-29
Judas left the room 13:30
Declaration about the greatest among the disciples 22:24-30
To the Mount of Olives 26:30 14:26
Jesus said the disciples would fall away away because of Him 26:31 14:27
Spoke about His resurrection 26:32 14:28
The new commandment 13:31-35
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<tr>
<td>The promise of the second coming</td>
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<td>14:1-3</td>
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<tr>
<td>Jesus, the way to the Father</td>
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<td>14:4-6</td>
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<tr>
<td>Jesus' relation to the Father</td>
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<td>14:7-14</td>
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<tr>
<td>The promise of the Counselor</td>
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<td>14:15-31</td>
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<tr>
<td>Continued to the Mt. of Olives</td>
<td></td>
<td></td>
<td>14:31</td>
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<tr>
<td>The true vine</td>
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<td>15:1-17</td>
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<tr>
<td>The hate of the world against Jesus and His disciples explained</td>
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<td>15:18-25</td>
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<tr>
<td>The witness of the Counselor and the disciples about Jesus</td>
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<td>15:26, 27</td>
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<tr>
<td>Jesus prepared the disciples for the coming persecution they would suffer</td>
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<td>16:1-4</td>
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<tr>
<td>The work of the Holy Spirit</td>
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<td>16:5-15</td>
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<tr>
<td>Jesus spoke of His arrest</td>
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<td>22:35-38</td>
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<tr>
<td>Jesus announced His death, resurrection, and ascension to the Father</td>
<td></td>
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<td>16:16-31</td>
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<tr>
<td>Spoke again on the scattering of the disciples</td>
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<td></td>
<td>16:32</td>
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<tr>
<td>Stimulated them to have confidence in Him</td>
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<tbody>
<tr>
<td>To the Mount of Olives</td>
<td></td>
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<td>22:39</td>
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<tr>
<td>They came to Gethsemane</td>
<td>26:36</td>
<td>14:32</td>
<td>22:40</td>
<td>18:1</td>
</tr>
<tr>
<td>He asked them to pray</td>
<td>26:36</td>
<td>14:32</td>
<td>22:40</td>
<td></td>
</tr>
<tr>
<td>Jesus was arrested</td>
<td>26:50-52</td>
<td>14:46-49</td>
<td>22:54-56</td>
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</tr>
<tr>
<td>The disciples forsook Him and fled</td>
<td>26:56</td>
<td>14:50-52</td>
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<td></td>
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<tr>
<td>He was led to Annas</td>
<td></td>
<td></td>
<td></td>
<td>18:13,14</td>
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<tr>
<td>Peter and John followed Him</td>
<td></td>
<td></td>
<td></td>
<td>18:15-18</td>
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<tr>
<td>Annas questioned Jesus</td>
<td></td>
<td></td>
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<td>18:19-23</td>
</tr>
<tr>
<td>Jesus</td>
<td></td>
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<tr>
<td>He was sent to Caiaphas</td>
<td></td>
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<td>18:24</td>
</tr>
<tr>
<td>Before Caiaphas</td>
<td>26:57-60</td>
<td>14:53-56</td>
<td>22:54-66</td>
<td></td>
</tr>
<tr>
<td>Condemned to death</td>
<td></td>
<td></td>
<td>26:66</td>
<td></td>
</tr>
<tr>
<td>Mocked</td>
<td></td>
<td></td>
<td>26:67,68</td>
<td></td>
</tr>
<tr>
<td>Peter's repentance</td>
<td>26:75</td>
<td>14:72</td>
<td>22:62</td>
<td></td>
</tr>
<tr>
<td>Jesus was mocked again</td>
<td></td>
<td></td>
<td>22:63-65</td>
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### Appendix 2-Continued

<table>
<thead>
<tr>
<th>Day and Event</th>
<th>Matt</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
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<tbody>
<tr>
<td><strong>Good Friday</strong></td>
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<tr>
<td>Before the Council for the official judgment</td>
<td>27:1</td>
<td></td>
<td>22:66-71</td>
<td></td>
</tr>
<tr>
<td>Brought before Pilate</td>
<td>27:2</td>
<td>15:1</td>
<td>23:1</td>
<td>18:28</td>
</tr>
<tr>
<td>Judas returned to the priests</td>
<td>27:3-5</td>
<td></td>
<td></td>
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<tr>
<td>He left them and hanged himself</td>
<td>27:5-10</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Jesus before Pilate</td>
<td>27:11-14, 15:2-5, 23:2-6, 18:29-38</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Sent to Herod</td>
<td></td>
<td></td>
<td>23:7</td>
<td></td>
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<tr>
<td>Before Herod</td>
<td></td>
<td></td>
<td>23:8-11</td>
<td></td>
</tr>
<tr>
<td>Herod sent Him back to Pilate</td>
<td></td>
<td></td>
<td>23:11,12</td>
<td></td>
</tr>
<tr>
<td>Jesus before Pilate</td>
<td></td>
<td></td>
<td>23:13-16</td>
<td></td>
</tr>
<tr>
<td>Sentenced to death</td>
<td>27:15-15:6-26, 18:39-25</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pilate led Him away to be crucified</td>
<td>27:26</td>
<td>15:15</td>
<td>23:25</td>
<td>19:16</td>
</tr>
<tr>
<td>The soldiers mocked Him</td>
<td>27:27-31, 15:16-20</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Simon of Cyrene carried the cross behind Jesus</td>
<td>27:32</td>
<td>15:21</td>
<td>23:26</td>
<td></td>
</tr>
<tr>
<td>Jesus’ message to the woman of Jerusalem</td>
<td></td>
<td></td>
<td>23:27-32</td>
<td></td>
</tr>
<tr>
<td>On Golgotha He was offered wine</td>
<td>27:33, 15:22,34</td>
<td></td>
<td></td>
<td>23</td>
</tr>
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</table>
Appendix 2—Continued

<table>
<thead>
<tr>
<th>Day and Event</th>
<th>Matt</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
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</thead>
<tbody>
<tr>
<td>Crucifixion</td>
<td>27:35</td>
<td>15:24</td>
<td>23:33</td>
<td>19:18</td>
</tr>
<tr>
<td>He was mocked by the soldiers and the people</td>
<td>27:35-</td>
<td>15:24-</td>
<td>23:34-</td>
<td>19:19-</td>
</tr>
<tr>
<td>One of the criminals hanging beside Him, asked Him mercy</td>
<td></td>
<td></td>
<td>23:39-</td>
<td></td>
</tr>
<tr>
<td>Jesus commended Mary to John’s care</td>
<td></td>
<td></td>
<td>19:25-</td>
<td>27</td>
</tr>
<tr>
<td>Darkness over all the land</td>
<td>27:45-</td>
<td>15:33-</td>
<td>23:44,</td>
<td></td>
</tr>
<tr>
<td>The soldier offered Jesus vinegar to drink</td>
<td></td>
<td></td>
<td>19:28,</td>
<td>29</td>
</tr>
<tr>
<td>Jesus’ death</td>
<td>27:50</td>
<td>15:37</td>
<td>26:46</td>
<td>19:30</td>
</tr>
<tr>
<td>The curtain of the temple was torn in two</td>
<td>27:51</td>
<td>15:38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The earth shook and the tombs were opened</td>
<td>27:51-</td>
<td></td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>A Roman centurion recognized Jesus’ Divinity</td>
<td>27:54</td>
<td>15:39</td>
<td>23:47</td>
<td></td>
</tr>
<tr>
<td>The multitudes went back beating their breasts</td>
<td></td>
<td></td>
<td>23:48</td>
<td></td>
</tr>
<tr>
<td>A soldier pierced His side with a spear</td>
<td></td>
<td></td>
<td>19:31-</td>
<td>37</td>
</tr>
<tr>
<td>Jesus’ followers watched from afar</td>
<td>27:55,</td>
<td>15:40,</td>
<td>23:49</td>
<td></td>
</tr>
<tr>
<td>Jesus was buried</td>
<td>27:59,</td>
<td>15:46</td>
<td>23:53</td>
<td>19:38-</td>
</tr>
<tr>
<td>The women went and saw the place where He was buried</td>
<td>27:61</td>
<td>15:47</td>
<td>23:54,</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>55</td>
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<tr>
<td>Day and Event</td>
<td>Matt</td>
<td>Mark</td>
<td>Luke</td>
<td>John</td>
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<tr>
<td>They returned to prepare spices</td>
<td></td>
<td></td>
<td>23:56</td>
<td></td>
</tr>
<tr>
<td>and ointments</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>They rested on Sabbath</td>
<td></td>
<td></td>
<td>23:56</td>
<td>19:42</td>
</tr>
</tbody>
</table>

**Holy Saturday**

<table>
<thead>
<tr>
<th>Event</th>
<th>Matt</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus’ body laid in Joseph’s tomb</td>
<td>27:60</td>
<td>16:1</td>
<td>23:54</td>
<td>19:42</td>
</tr>
<tr>
<td>A soldiers’ guard was asked of</td>
<td>27:62</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pilate</td>
<td>61</td>
<td>56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The sepulchre was sealed and</td>
<td>27:66</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>secured</td>
<td></td>
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</tbody>
</table>

**Easter Sunday**

<table>
<thead>
<tr>
<th>Event</th>
<th>Matt</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>The women came to the sepulchre</td>
<td></td>
<td>16:1-</td>
<td>24:1</td>
<td>20:1</td>
</tr>
<tr>
<td></td>
<td>28:1</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>There was a great earthquake. An</td>
<td>28:2-</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>angel rolled back the stone and</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sat upon it</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The women found the tomb empty</td>
<td></td>
<td>16:4-</td>
<td>24:2-</td>
<td></td>
</tr>
<tr>
<td>and saw an angel</td>
<td>28:5-</td>
<td>7</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>They departed quickly</td>
<td></td>
<td>16:8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>28:8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>They told Peter and John the</td>
<td></td>
<td></td>
<td>24:9-</td>
<td>20:2</td>
</tr>
<tr>
<td>tomb was empty</td>
<td></td>
<td></td>
<td>20:11</td>
<td>17</td>
</tr>
<tr>
<td>Peter and John went to the</td>
<td></td>
<td></td>
<td>24:11,</td>
<td>20:3-9</td>
</tr>
<tr>
<td>sepulchre</td>
<td></td>
<td></td>
<td>20:11</td>
<td>9</td>
</tr>
<tr>
<td>They returned to the other</td>
<td></td>
<td></td>
<td>24:12</td>
<td>21:10</td>
</tr>
<tr>
<td>disciples</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesus revealed to Mary</td>
<td>28:8-</td>
<td>16:9</td>
<td>20:11</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td></td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>She came back to the disciples and</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>told them He was alive</td>
<td></td>
<td>16:10</td>
<td>20:18</td>
<td></td>
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<td></td>
<td></td>
<td>11</td>
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## Appendix 2—Continued

<table>
<thead>
<tr>
<th>Day and Event</th>
<th>Matt</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>The soldiers told the chief priests all that had taken place</td>
<td>28:11-15</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Jesus revealed Himself to two of the disciples on their way to Emmaus</td>
<td>16:12, 24:13-13, 32</td>
<td></td>
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</tr>
<tr>
<td>They came back to tell the other disciples the experience</td>
<td>24:33-35</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Jesus revealed Himself to the disciples</td>
<td>16:14-18, 24:36-49, 20:19-23</td>
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</tbody>
</table>
APPENDIX 3

HOLY WEEK EVANGELISM
HANDBILLS
Todo lo que Ud. pueda desear, necesitar, esperar
EN SEMANA SANTA

DISERTACIONES
Sínceras
Conmovedoras
Cristianas
Bíblicas

PELICULAS
Emocionantes
Instructivas
A color

UNA JORNADA
EN PROCURA DE
UNA MARAVILLOSA
RENOVACION
DEL INDIVIDUO
Y LA SOCIEDAD

PROGRAMAS
TODAS
LAS NOCHES

domingo 27 de marzo
lunes 28
martes 29
miércoles 30
jueves 31
viernes 1 de abril
sábado 2
domingo 3

7:30 P.M.

VENGA A ESTE LUGAR
TEMPLO ADVENTISTA
Carr. 2, Km. 121
Bo. Caimital Alto
Aguadilla

Con: Efren Pagán Irizarry

¡BIENVENIDOS!
Todo lo que Ud. pueda desear, necesitar, esperar

EN SEMANA SANTA

DISERTACIONES

Sinceras Comovedoras Cristianas Bíblicas

PELICULAS

Emocionantes Instructivas A color

PROGRAMAS TODAS LAS NOCHES

domingo 27 de marzo
lunes 28
martes 29
miércoles 30
jueves 31
viernes 1 de abril
sábado 2
domingo 3
7:30 P.M.

¡BIENVENIDOS!

UNA JORNADA EN PROCURA DE UNA MARAVILLOSA RENOVACION DEL INDIVIDUO Y LA SOCIEDAD

VENGA A ESTE LUGAR

TEMPLO ADVENTISTA

Carr. 2, Km. 121
Bo. Caimital Alto
Aguadilla
Con: Efrén Pagán Irizarry

¡BIENVENIDOS!

Semana Santa: Más que Ceremonias, la Oportunidad de Comenzar a Vivir Realmente

Por: Efrén Pagán Irizarry

Es incuestionable que la época de la semana santa atrae más miembros y visitantes a las iglesias que ninguna otra temporada del año. Sin duda, más que el nacimiento de nuestro Señor Jesucristo, su pasión, muerte, sepultura y resurrección capta la atención y el sentimiento de millares y aún millones de personas de todas las edades.

En la mayor parte de las iglesias se llevan a cabo ceremonias vistosas e impresionantes. Lamentablemente, para la mayoría de la gente, luego de la semana santa todo parece seguir igual que antes. Todo lo visto y oído no logra sino impresionar el ojo, los oídos o los sentidos, pero no impacta en forma permanente el corazón, la fe y el comportamiento. ¿Por qué?

Para muchos la religión se ha convertido en una actividad social. Pagamos una cuota para ser miembros, lláname ésta limosna, ofrenda, donativo, contribución o diezmo. Asistimos para cumplir con un compromiso o lo que aceptamos como un deber. Pero salimos tal como entramos, para reanudar una vida dominada por preocupaciones meramente temporales. La eternidad no significa

ASISTA A LA
Todo lo que Ud. pueda desear, necesitar, esperar
EN SEMANA SANTA

DISERTACIONES
Sinceras Conmovedoras Cristianas Bíblicas

PELICULAS
Emocionantes Instructivas A color

UNA JORNADA EN PROCURA DE UNA MARAVILLOSA RENOVACION DEL INDIVIDUO Y LA SOCIEDAD

PROGRAMAS TODAS LAS NOCHES
domingo 27 de marzo
lunes 28
martes 29
miércoles 30
jueves 31
viernes 1 de abril
sábado 2
domingo 3
7:30 P.M.

VENGA A ESTE LUGAR
TEMPLO ADVENTISTA
Carr. 2, Km. 121
Bo. Caimital Alto
Aguadilla

Con: Efren Pagán Irizarry

¡BIENVENIDOS!
REFLEXIONES
EN TORNO AL

VIDA PASION MUERTE

DE NUESTRO SEÑOR JESUCRISTO

EVENTO CUMBRE DE LA HISTORIA
APPENDIX 4

BIBLE STUDY:
JESUS' BROTHERS AND SISTERS AND
MARY'S SONS AND DAUGHTERS

Postulate: Even though Jesus had "brothers and sisters,"
the blessed Virgin Mary had only one child: our Lord
Jesus Christ.

Evidences:
A. Jesus' "brothers and sisters" are mentioned in ten
Biblical passages:

1. Matt 12:46-49
While he was still speaking to the people, behold,
his mother and his brothers stood outside, asking
to speak to him. . . . "Who is my mother, and who
are my brothers?" . . . "Here are my mother and my
brothers! For whoever does the will of my Father
in heaven is my brother and sister, and mother."

Is not his mother called Mary? Are not his brothers
James and Joseph and Simon and Judas? And are not
all his sisters with us?

3. Mark 3:31, 32
. . . And his mother and his brothers came; . . .
and a crowd . . . said to him, "Your mother and
your brothers are outside, asking for you." And he
replied, "Who are my mother and my brothers?" And
looking around . . . he said, "Here are my mother
and my brothers! Whoever does the will of God is
my brother, and sister, and mother."

4. Mark 6:3
Is not this the carpenter, the son of Mary and
brother of James and Joseph, and Judas and Simon,
and are not his sisters here with us?
5. **Luke 8:19, 20**

Then his mother and his brothers came to him . . . And he was told, "Your mother and your brothers are standing outside. . . . But he said to them, "My mother any my brothers are those who hear the word of God and do it."

6. **John 2:11, 12**

. . . He went down to Capernaum, with his mother and his brothers . . .

7. **John 7:2-10**

So his brothers said to him, "Leave here and go to Judea . . ." For even his brothers did not believe in him. . . . But after his brothers had gone up to the feast, then he also went up . . .

8. **Acts 1:14**

All these with one accord devoted themselves to prayer together with . . . Mary the Mother of Jesus, and with his brothers.

9. **1 Cor 9:5**

Do we not have the right to be accompanied by a wife, as . . . the brothers of the Lord . . .?

10. **Gal 1:19**

But I saw none of the other apostles except James the Lord’s brother.

B. In these Biblical passages it is discovered that Jesus had at least four brothers and two sisters (Matt 13:55, 56).

C. It is never said that Jesus’ brothers and sisters were Mary’s sons and daughters.

D. In any case if they were, they ought to have been younger than Jesus (Matt 1:25; Luke 2:22, 23).

E. Jesus’ brothers and sisters are not mentioned in the narrations of His childhood experiences:
1. Matt 2:13, 14

... An angel of the Lord appeared to Joseph in a
dream and said, "Rise, take the child and his
mother, and flee to Egypt ..." And he rose and
took the child and his mother ... and departed to
Egypt ...

2. Matt 2:19-21

But when Herod died, an angel of the Lord appeared
in a dream to Joseph in Egypt, saying, "Rise, take
the child and his mother, and go to the land of
Israel ..." And he rose and took the child and
his mother, and went to the land of Israel.


In this text is narrated Jesus' visit to Jerusalem,
at the age of twelve. No mention is made of His
"brothers and sisters."

F. Jesus' brothers are mentioned for the first time when
they come back from Canā of Galilee to Capernaum (John
2:11, 12).

G. Before He died, Jesus entrusted Mary to John's care
(John 19:26, 27). Why? There are three possible
reasons:

1. Mary was a widow

After coming back from Jerusalem, when Jesus was
twelve (Luke 2:40-51), Joseph disappeared from the
Biblical setting. He may have died after that and
before the beginning of Jesus' public ministry (John
2:1-12).¹

2. She had no more children

a. Rule concerning widows with children or grand-
children:

¹White, The Desire of Ages, 145.
If a widow has children or grandchildren, let them first learn their religious duty to their own family and make some return to their parents (1 Tim 5:4).

b. Rule concerning widows without children or grandchildren.

Honor widows who are real widows. . . . Let the church not be burdened, so that it may assist those who are real widows (1 Tim 5:3-16).

Jesus followed this rule with His mother. He entrusted her to the care of John, the loved disciple (John 19:26, 27).

H. Even when the Bible never says that Jesus' brothers and sisters were Mary’s sons and daughters, on several occasions they are called Joseph’s sons and daughters (Matt 13:55, 56; Luke 3:23 and 4:22; John 1:45 and 6:42).¹ But the Bible clearly states Jesus was not Joseph’s son, because He was begotten by virtue of the Holy Spirit (Matt 1:18, 20). As a consequence, it is deduced that Jesus' "brothers and sisters" were Joseph’s sons and daughters, and Jesus’ stepbrothers and step sisters.

I. The attitude of Jesus’ "brothers and sisters" toward Him gives the impression that they were older than Jesus (Mark 3:21; John 7:3-8).²

J. They believed in Jesus after His death, resurrection and ascension (Acts 1:14).

¹Ibid., 86, 90.
²Ibid., 87.
Conclusion: All the Biblical evidence seems to support the postulate—Even when Jesus had "brothers and sisters," the blessed Virgin Mary had only one child: Our Lord Jesus Christ.
APPENDIX 5

SELECTED DECLARATIONS FROM CHURCH FATHERS
AND OTHER PROMINENT CATHOLIC AUTHORS

A. Baptism


Now about baptism: This is how to baptize. Give public instruction on all these points, and then "baptize" in running waters, "in the name of the Father and of the Son and of the Holy Spirit." If you do not have running water, baptize in some other. . . . If you have neither, then pour water on the head three times [,] "in the name of the Father, Son, and Holy Spirit."

Hermas The Shepherd: Parables 9.16.2-4 (FC, 1:334).

"They had to ascend," he said, "by means of water in order to be made living. Otherwise, if they had not shed the death of their former life, they could not enter the Kingdom of God. Those, also, who were deceased so received the seal of the man of God and entered the Kingdom of God. For, a man is dead before he receives the Name of the Son of God, but, when he receives the seal, he puts off death and receives life. The seal, therefore, is water. The dead go down into the water and come out of it living. Therefore, this seal was proclaimed to them and they put it to use to enter the Kingdom of God."

__________, The Shepherd: Visions 3.3. (FC, 1: 244).

"Your life has been saved by waters and will be so saved."

__________, The Shepherd: Parables 8:6.3. (FC, 1: 312).

. . . "Believers who have received the seal, but have broken it and failed to keep it whole, may realize what they have done, and repent. Then they will receive a seal from you and will praise the Lord for having had mercy on them and for sending you to renew their souls."

Clement, Christ the Educator 1.6.50 (FC, 23:47)

. . . Baptism purifies us from sin.
Justin, The First Apology, 51 (ANF 1:183)

Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe, he who leads to the laver the person that is to be washed calling him by his name alone.

_________, Dialogue with Trypho, 19 (ANF 1:201)

By reason, therefore, of this laver of repentance and knowledge of God, which has been ordained on account of the transgression of God's people, as Isaiah cries, we have believed, and testify that that very baptism which he announced is alone able to purify those who have repented; and this is the water of life. . . . For what is the use of that baptism which cleanses the flesh and body alone! Baptize the soul from wrath and from covetousness, from envy, and from hatred; and, lo! The body is pure.

Tertullian, On Repentance, 6 (ANF 3:661)

. . . A presumptuous confidence in baptism introduce all kind of vicious delay and tergiversation with regard to repentance. . . . For repentance is the price at which the Lord has determined to award pardon . . .

_________, On Repentance, 6 (ANF 3:662)

That baptismal washing is a sealing of faith . . . We are not washed in order that we may cease sinning, but because we have ceased, since in heart we have been bathed already.

_________, On Baptism, 18 (ANF 3:678)

. . . According to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however in the case of children. . . . Let them "come," then, while they are growing up; let them "come" while they are learning, while they are learning whither to come; let them become Christians when they have become able to know Christ.
The Passover affords a more than usually solemn day for baptism; when, withal, the Lord’s passion, in which we are baptized, was completed. . . . After that, Pentecost is a most joyous space for conferring baptisms. . . . However, every day is the Lord’s; every hour, every time, is apt for baptism: if there is a difference in the solemnity, distinction there is none in the grace.

They who are about to enter baptism ought to pray with repeated prayers, fasts, and bendings of the knee, and vigils all the night through, and with the confession of all bygone sins, that they may express the meaning even of the baptism of John: "They were baptized" . . . "confessing their own sins."

B. Bible

Justin, Dialogue with Trypho, 7 (ANF 1:198)

There existed. . . . certain men . . . , both righteous and beloved by God, who spoke by the Divine Spirit, and foretold events which would take place, and which are now taking place. They are called prophets. These alone both saw and announced the truth to men, neither reverencing nor fearing any man, not influenced by a desire for glory, but speaking those things alone which they saw and which they heard, being filled with the Holy Spirit.

. . . We have not believed empty fables, or words without any foundation, but words filled with the Spirit of God, and big with power, and flourishing with grace.

Unless, therefore, a man by God’s great grace receives the power to understand what has been said and done by the prophets, the appearance of being able to repeat the words or the deeds will not profit him, if he cannot explain the argument of them.

Theophilus, To Autolycus, 1:14 (ANF 2:93)

Give reverential attention to the prophetic Scriptures, and they will make your way plainer for escaping the
eternal punishment, and obtaining the eternal prizes of God.

Clement of Alexandria, *The Stromata* 7.16 (ANF 2:550, 551)

... The truth, who regenerates and creates anew, and nourishes the elect soul ...

Tertullian, *On Prescription against Heretics*, 17 (ANF 3:251)

Now this heresy of yours does not receive certain Scriptures; and whichever of them it does receive, it perverts by means of additions and disminutions, for the accomplishment of its own purpose; and such as it does receive, it receives not in their entirety; but even when it does receive any up to a certain point as entire, it nevertheless perverts even these by the contrivance of diverse interpretations. Truth is just as much opposed by an adulteration of its meaning as it is by a corruption of its text.

__________, *Against Praxeas*, 20 (ANF 3:615)

I must take some further pains to rebut their arguments, when they make selections from the Scriptures in support of their opinion, and refuse to consider the other points, which obviously maintain the rule of faith without any infraction of the unity of the Godhead ...

__________, *Against Praxeas*, 17 (ANF 3:613)

Now the Scripture is not in danger of requiring the aid of any one's argument, lest it should seem to be self-contradictory. It has a method of its own ...

Origen, *Against Celsus* 6:1 (ANF 4:573)

... We maintain, that if it is the object of the ambassadors of the truth to confer benefits upon the greatest possible number, and, so far as they can, to win over to its side, through their love to men, every one without exception—intelligent as well as simple—not Greeks only, but also Barbarians (and great, indeed, in the humanity which should succeed in converting the rustic and the ignorant), it is manifest that they must adopt a style of address fitted to do good to all, and to gain over to them men of every sort.
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<td><strong>BRIEF CONCORDANCE TO THE DEUTEROCANONICALS</strong>¹</td>
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<td>Eccli 3:8</td>
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Eccli 3:9, 10  "Honour thy Father, in work and word, and all patience, that a blessing may come upon thee."

Eccli 3:11  "The father's blessings establisheth the houses of the children: . . . the mother's curse rooteth up the foundation."

Eccli 3:12  "Glory not in the dishonor of the father. . . ."

Eccli 3:13  "The glory of a man is from the honour of his father, . . . a father without honour is the disgrace of the son."

Eccli 3:14  "Son, support the old age of thy father, and grieve him not . . . ."

Eccli 3:15  "... the relieving of the father shall not be forgotten."

Eccli 3:18  "... an evil fame is he that forsaketh his father: ... he is curse of God that angereth his mother."

Forgiveness Eccli 28:2  "Forgive thy neighbour . . . and then shall thy sins be forgiven to thee when thou prayest."

Eccli 28:3, 4  "Man to man reserveth anger . . . God . . . hath no mercy of a man like himself."

Eccli 28:5  "He that is but flesh, nourisheth anger, and doth he ask father of God? . . . ."

Eccli 28:6  "... let enmity cease."

Eccli 28:8  "... be not angry with thy neighbour."

Eccli 28:9  "... overlook the ignorance of thy neighbour."

Health Tob 1:10-12  "... (When all ate of the meats of the Reform Gentiles) he kept his soul and never was defiled with their meats."
Tob 1:13 "And because he was mindful of the Lord . . . God gave him favour in the sight of . . . the king."

Esth 14:17 "... I have not eaten at Aman’s table, nor hath the king’s banquet pleased me, ... I have not drunk the wine . . . "

Eccli 18:20 "Before sickness take a medicine . . . "

Eccli 37:32 "Be not greedy in any feasting, and pour not out thyself upon any meat."

Eccli 37:33 "... in many meats there will be sickness and greediness will turn to choler."

Eccli 37:34 "... he that is temperate, shall prolong life."

1 Macc 1:46, 50 "... the king sent letters that they should follow the law of the nations . . . and swine’s flesh to be immolated, and unclean beasts."

1 Macc 1:65 "... determined ... that they would not eat unclean things ... they chose rather to die than to be defiled with unclean meats."

2 Macc 6:18 "Eleazar . . . was pressed to eat swine’s flesh. But he, choosing . . . death . . . "

2 Macc 6:18-31 Eleazar’s example of ultimate loyalty to God in not eating swine’s flesh.

2 Macc 7:1 "... seven brethren, together with their mother, were ... compelled . . . to eat swine’s flesh . . . "

2 Macc 7:1-42 Their example of ultimate loyalty.

2 Macc 11:30, 31 "We grant ... a safe conduct . . . that Jews may use their own kind of meats . . . "
Idolatry

Wis 13:10 "... unhappy are they ... who have called gods the works of the hands of men."

Wis 13:11-19 Foolishness of idolatry

Wis 14:8 "... the idol ... is cursed ..."

Wis 14:9,10 "... to God ... are hateful alike ... shall suffer tortments."

Wis 14:11 "... there shall not be no respect ... to the idols ... because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise."

Wis 14:12 "... the beginning of fornication is the devising of idols: and ... the corruption of life."

Wis 14:13 "... neither were they ... neither shall they be ..."

Wis 14:14 "... by the vanity of men they come into the world ... they shall ... come ... to an end."

Wis 14:15-21 How idol-worshiping develops.

Wis 14:22-26 Consequences of idolatry

Wis 14:27 "... the worshiping of ... idols is the cause ... of all evil."

Wis 14:28-31 "... they trust in idols ... they shall be justly punished ..."

Wis 15:13 "... he offendedth above all others, who of earthly matter maket ... .graven gods."

Wis 15:14,15 "... idols ... neither have the use of eyes to see, nor noses to draw breath ..."
Wis 15:16,17 "... man made them ... no man can make a god like to himself. ... he formed a dead thing ..."

Wis 15:18,19 "... things without sense ..."

Bar 6:3,4 "... Beware ... that you imitate not the doings of other. ..."

Bar 6:5 "... when you see ... adoring them, say ... Thou oughtest to be adored, o Lord."

Bar 6:6 "... I myself will demand an account of your souls."

Bar 6:7 "... they cannot speak."

Bar 6:8-10 Idolatry and prostitution

Bar 6:11,12 "... cannot defend themselves from the rust, and the moth ..."

Bar 6:13 "... cannot put to death one that offendeth him."

Bar 6:14 "... cannot save himself from war, or ... robbers ..."

Bar 6:15 "... fear them not. ..."

Bar 6:16 "... their eyes are full of dust ..."

Bar 6:17 "... the priests secure the doors ... lest they be stripped by thieves."

Bar 6:18 "They light candles to them ... of which they cannot see one ..."

Bar 6:19 "... the creeping things ... eat them and their garments, and they feel it not."

Bar 6:20 "Their faces are black with the smoke ... made in the house."
Bar 6:21 "... birds fly upon their bodies . . . ."

Bar 6:22 "... they are no gods . . . . Fear them not."

Bar 6:23 "... except a man wipe off the rust, they will not shine . . . ."

Bar 6:24 "... there is no breath in them."

Bar 6:25 "... having not the use of feet . . . . are carried upon shoulders . . . ."

Bar 6:26 "... if they fall to the ground, they rise not up again by themselves . . . ."

Bar 6:27 "The things that are sacrificed to them, their priests sell and abuse . . . ."

Bar 6:28-34 "... whether it be evil that one doth unto them, or good, they are not able to recompense it . . . ."

Bar 6:35-37 "They cannot deliver a man from death . . . . restore the blind . . . . shall not pity the widow . . . ."

Bar 6:38-41 "... their gods themselves have no sense."

Bar 6:42-44 "... all things that are done about them, are false . . . ."

Bar 6:45-46 "... they are made by workmen, and by goldsmiths . . . ."

Bar 6:47-49 "... can neither deliver themselves from war, nor save themselves from evils?"

Bar 6:50-51 "... they are not gods, but the work of men's hands . . . ."

Bar 6:52-55 "... they can do nothing . . . ."

Bar 6:56-58 "... Neither are these gods . . . . able to deliver themselves from thieves or robbers . . . ."
Bar 6:59-70  " . . . they are neither able to judge causes, nor to do any good to men."

Bar 6:71  " . . . they themselves at last are consumed . . . "

Bar 6:72  "Better . . . is the just man that hath no idols . . . he shall be far from reproach."

Mortality Eccli 17:29  " . . . the son of man is not immortal . . . "

Obedience Eccli 2:18  "They that fear the Lord . . . and love him, will keep his way."

Eccli 2:19  "They that fear the Lord, will seek after the things that are well pleasing to him . . . shall be filled with his law."

Eccli 2:21  "They that fear the Lord, keep his commandments . . . "

Bar 1:17-21  " . . . we were not obedient to . . . God . . . many evils have cleaved to us . . . "

Patience Eccli 1:29  "A patient man shall bear for a time, and afterwards joy shall be restored to him."

Prayer Jdt 4:11  " . . . the Lord will hear your prayers, if you continue with perseverance in fasting and prayers . . . "

Jdt 4:12  " . . . Moses . . . overcame Amalec . . . not by fighting . . . but by holy prayers."

Jdt 13:6  " . . . praying with tears, and the motion of her lips in silence."

Jdt 13:7  Example of a fervent prayer

Eccli 3:4  " . . . shall obtain pardon for his sins by prayer . . . "

Eccli 3:6  "He that honoureth his father . . . in the day of his prayer he shall be heard."
"For it is not for the justice of our fathers that we pour out our prayers . . . "

"He that washeth himself after touching . . . if he toucheth . . . again, what doth his washing avail?"

". . . a man that fasteth for his sins, and doth the same again . . . "

". . . the King of the world will raise us up . . . in the resurrection of eternal life."

". . . to look for hope from God, to be raised up again by him . . . "

". . . God made high and great days and some of them he put in the number of ordinary days."

". . . We will not . . . obey the king's edict, to profane the sabbath day."

". . . it was the day before the sabbath . . . they did not continue the pursuit."

". . . they kept the sabbath: blessing the Lord . . . "

". . . after the sabbath they divided the spoils . . . "

". . . There is the living Lord himself in heaven . . . that commanded the seventh day to be kept."

"Tarry not in the error of the ungodly, give glory before death . . . "

"Give thanks whilst thou are living . . . "

". . . the dead . . . shall not give glory and justice to the Lord."
Bar 2:18  "... the soul that is sorrowful ... give glory and justice to thee the Lord."

Bar 6:26  "... their gifts shall be set before them, as to the dead."

Stewardship Tob 4:7  "Give alms out of thy substance ... ."

Tob 4:8  "According to thy ability be merciful."

Tod 4:9  "If you have much give abundantly."

Tod 4:10  "For thus thou storest up ... a good reward ... ."

Tod 4:11  "For alms delivers from all sin ... ."

Ten Bar 4:1 Commandments  "This is the book of the commandments of God, and the law, that is for ever: all that keep it, shall come to life ... ."
APPENDIX 7

HOLY WEEK PUBLIC EVANGELISM
SEVERAL FORMS FOR PLANNING AND PROMOTION
Holy Week Personal Evangelism

A. Goals

1. To give Bible studies in at least three different homes weekly.

2. To have at least six persons involved in these Bible studies.

3. To guide them to the knowledge of Bible truths, praying for their conversion, baptism, and faithful and active participation in church membership.

4. To help at least one person a year to be baptized.

B. Materials

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<th>MATERIAL</th>
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<tr>
<td>Bibles:</td>
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<td>Literature:</td>
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C. Incentives

1. An identification and credential card as Bible Instructor.

2. A ____% discount on the prices of materials needed for personal evangelism.

3. An annual special meeting: A dinner, a camp weekend, etc.

NAME ___________________ CHURCH ___________ SEX____ AGE __
ADDRESS ______________________________ TELEPHONE ________
A public evangelism series will soon start in this community. It is a church effort to reach the community with Christ’s Gospel and the knowledge of truth. We want to know if we can count on you for support and active participation.

[ ] I will be praying for the success of the evangelistic series and for the salvation of souls.

Day(s) ________________________________
Time __________________________________________

[ ] I can help to carry out an opinion poll.

Day(s) ________________________________
Time __________________________________________

[ ] I can help visiting people from house to house with literature or handbills.

Day(s) ________________________________
Time __________________________________________

[ ] I can help as a missionary mailperson.

Day(s) ________________________________
Time __________________________________________

[ ] I can give Bible studies to people interested in studying the Bible.

[ ] I will be coming and bringing visitors to the meetings.

[ ] I can help as

[ ] Usher   [ ] Singing   [ ] Secretary   [ ] Poetry
[ ] Playing instrumental music   [ ] _________________________

NAME ____________________________ TELEPHONE NO. ________
RESOURCES FORM FOR HOLY WEEK
PERSONAL EVANGELISM (Year)

Pastor

Please, fill this form out and bring it back to the Church Ministries Secretary's office, not later than (month)(day)(year).

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CHURCH: ________ Pastor’s Signature: _________________

\(^1\)See Function Options for Holy Week Personal Evangelism.
FUNCTION OPTIONS FOR HOLY WEEK
PUBLIC EVANGELISM

A. First Stage: November to Holy Week
1. Lectures (Direct Method)
2. Lectures (Indirect Method)
3. Small group meetings
4. Bible class
5. Baptismal class

B. Second Stage: January to June
6. Lectures (Direct Method)
7. Lectures (Indirect Method)
8. Small group meetings
9. Bible class
10. Baptismal class

C. Both Stages: December to May
11. Lectures (Direct Method)
12. Lectures (Indirect Method)
13. Bible class
RESOURCES FORM FOR HOLY WEEK
PUBLIC EVANGELISM (Year)

Pastor________________________

Please, fill this form out and bring it back to the Ministerial Secretary's Office, not later than (Month)(Day)(Year).

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Church:______________________ Pastor's Signature:______________________

<sup>1</sup>L=Lecturer; SG=Small group leader; BC=Bible class instructor; BAP=Baptismal class instructors.

<sup>2</sup>D=Direct method; I=Indirect method.
Holy Week Public Evangelism
First Stage

DATES AND MATERIALS PLANNING FORM

A. Sowing the seed of the Gospel through literature (tracts, magazines, or books) during the month of November.

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<th>LITERATURE</th>
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B. Cultivating interest through Bible courses (missionary mailmen plan) and Bible studies (Bible instructors) during the months of December, January, February, and March.

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<th>BIBLE COURSE</th>
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C. Ripening through a series of lectures (direct or indirect method) and for classes (Bible or Baptismal) during the months of January, February, March, (and April).

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Holy Week Public Evangelism
Second Stage

DATES AND MATERIALS PLANNING FORM

A. Sowing the seed of the Gospel through literature (tracts, magazines or books) during the month of January.

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B. Cultivating interest through Bible courses (missionary mailmen plan) and Bible studies (Bible instructors) during the months of February, March, April, and May.

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C. Ripening through a series of lectures (direct or indirect method) and for classes (Bible or Baptismal) during the months of March, April, May, (and June).

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Holy Week Public Evangelism
DAILY PROGRAM PLANNING FORM

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<td>____ ____</td>
<td>Invocation</td>
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<td>____ ____</td>
<td>Movie, slide show, or other</td>
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<td>____ ____</td>
<td>Special talk or Bible class</td>
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<td>____ ____</td>
<td>Announcements and promotion</td>
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<td>____ ____</td>
<td>Music, poem or drama</td>
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<td>____ ____</td>
<td>Introduction to Lecturer or Instructor</td>
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<td>____ ____</td>
<td>Lecture or class</td>
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<td>Materials and hand-outs</td>
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<td>Question and Answer period</td>
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<td>Preview of next meeting</td>
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<td>Movie</td>
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<td>Farewell</td>
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ANNOUNCEMENTS

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General


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_______. "Why Don't Seventh-day Adventist Observe Easter?" Liberty, July 1971, 27.


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Unpublished Material


VITA

Personal
I was born on June 20, 1951, in Juana Diaz, Puerto Rico. Coming from the Catholic Church, I was baptized by Elder Miguel Angel López and accepted into the membership of the Antillian Union College SDA church on April 11, 1970. On July 25, 1972 I married the former Gloria Alameda.

Educational

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<th>Date</th>
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<tr>
<td>August 1966</td>
<td>Ponce High School</td>
<td>High School</td>
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<td>to July 1968</td>
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<td>August 1968</td>
<td>University of Puerto Rico, Mayagüez Campus</td>
<td>Chemical Engineering (Unfinished)</td>
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<td>Antillian Union College</td>
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<td>to May 1973</td>
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<td>January 1980</td>
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<td>MA in Religion</td>
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<td>to August 1982</td>
<td>MDiv (Equiv.)</td>
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<td>September 1982 to August 1988</td>
<td>Andrews University</td>
<td>D. of Min.</td>
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Professional
In 1973 I was called to serve as assistant pastor to Elder Antonio Escandón in the West Puerto Rico Conference of SDA. I planted my first new congregation in 1974 and shortly after was assigned to my first district of churches.
I was ordained to the pastoral ministry on September 2, 1978. By that time I had planted four new congregations.

After studying for two years in the SDA Theological Seminary, I returned to serve as district pastor in the West Puerto Rico Conference of SDA in 1982. In 1983 I was called to serve as Lay Activities and Sabbath School departmental secretary of the Conference. Three years later I was moved to the Communication, Health, and Temperance departments. This included serving as general manager of WTPM-FM (92.9 MHz), a commercial 50,000 watts radio station owned and operated by the West Puerto Rico Conference. In 1987 I was also called to serve as secretary of the Conference. I have been a member of the Conference Committee since 1982 and of the Union Committee since 1987. I have also had a radio and television broadcast ("Clase Bíblica Radial" and "Tele-Clase Bíblica").

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