2005

Training Members In The Greenwich Seventh-day Adventist Church Towards A More Effective Sharing Of The Gospel

Terry Messenger
Anders University

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ABSTRACT

TRAINING MEMBERS IN THE GREENWICH SEVENTH-DAY ADVENTIST CHURCH TOWARDS A MORE EFFECTIVE SHARING OF THE GOSPEL

By

Terry Messenger

Advisers: Bruce L. Bauer, Rudi Maier
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

TITLE: TRAINING MEMBERS IN THE GREENWICH SEVENTH-DAY ADVENTIST CHURCH TOWARDS A MORE EFFECTIVE SHARING OF THE GOSPEL

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Date completed: June 2005

The Problem

The Seventh-day Adventist Church in Britain is clergy dependant and as a result the Church is not growing as fast as it could be. Members of the Church are not proficient or confident in leading a person to Jesus.

The Method

A personal profile has been established so it can be seen that much of this project arises out of my own personality and spiritual characteristics.
A profile of the Greenwich community as well as the church has been established through research, interviewing, and data gathering from kept records.

A Task Force Team (TFT) has been set up comprising of people trained in personal evangelism. Questionnaires and seminars were the primary means of establishing membership of the TFT.

The Results

The questionnaires, designed to establish the members of the TFT, have been completed and evaluated and nineteen people have been identified. The training process can now begin.

Conclusions

The research into the makeup of the Greenwich community and church highlighted the disparity regarding the ethnic makeup of both of them. It is envisaged that the work of personal evangelism, i.e., reaching people in their homes, will do much to bridge the cultural gap. The cross-cultural instrument and questionnaire has identified some on the TFT who would be especially suitable to work with others of differing backgrounds and cultures.

To have a team of dedicated people, gifted in personal evangelism and witness, trained, and equipped to be as efficient as possible should be the aim and work of every church community if the gospel is to reach as many people as possible.
TRAINING MEMBERS IN THE GREENWICH SEVENTH-DAY ADVENTIST CHURCH TOWARDS A MORE EFFECTIVE SHARING OF THE GOSPEL

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

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June 28, 2005
Date approved
Dedicated to my wife Lynette
and my two daughters
Almaz and Kychia
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This dissertation would not have reached its final form without the help and guidance of Bruce Bauer, Gordon Doss, Jon Dybdahl, and Rudi Maier, lecturers at Andrews University, who helped to shape the present thesis. I would also like to acknowledge Linda Bauer and Barbara Rice who did a sterling job in editing and re-editing the paper until it reached its final form. I am also indebted to my colleagues of the D.Min. cohort with whom I studied with on this project at Newbold College, UK. Without their support, encouragement and good humor, this paper may not have been written.
CHAPTER I

INTRODUCTION

Scope and Purpose

The purpose of this project is to train members in the Greenwich Seventh-day Adventist church towards a more effective sharing of the gospel providing a model for the British Union Conference.

Justification

One of the greatest needs in our churches today is for members of the church to be fully committed to the gospel of Jesus Christ and to be proficient and effective in sharing the gospel message with others. At present many of the churches are 'clergy dependant' in that the minister is expected to perform the works of evangelism and the members simply support and reinforce the outreach strategies. As a result many ministers suffer from 'burnout' and the members are not maturing in the Christian graces. The ministry should revert to the biblical model of functioning as trainers of the people to do the work of evangelism. This paper is about a project for developing and training members in the Greenwich Seventh-day Adventist church to be able to successfully lead a person to Christ and to nurture them in the faith. This should result in greater numerical growth for the church as well as enhancing the spiritual experience of the members.
Definition of Terms

1. **British Union Conference:** The governing administrative body of the Seventh-day Adventist Church for the British Isles.

2. **South England Conference:** The governing administrative body of the Seventh-day Adventist Church for southern England.

3. **Campaign:** A series of evangelistic meetings.

4. **Revival:** A series of meetings designed to enhance the spiritual life of church members.

5. **Task Force Team (TFT):** Members of the church who have been trained in the science of personal witnessing.

Outline

The paper is divided into five main chapter divisions including the introduction and conclusion.

The second chapter seeks to establish the spiritual, personal and theological basis for ministry. It investigates the project director as a person examining the impact his spirituality, temperament, giftedness, leadership style and task-type preference will bear on the project. A person's everyday life cannot be separated from their spirituality, and so the project directors spiritual needs and goals will be presented.

The concept of the priesthood of believers is discussed. The main premise here is that when members understand their role in the church and are indeed trained in that role, the church should grow both numerically and spiritually based on this biblical blueprint.

The third chapter consists of a basic demographic description, a short history of the town of Greenwich and a cultural and religious analysis of the United Kingdom (UK).
A history of the church from its origins to the present day will also be a subject of focus with an analysis of the kind of evangelism that has been conducted over the years and its effectiveness. A profile of the congregation will be presented examining the membership and attendance numbers, the ethnicity and age composition, as well as their geographical location. Finally, the need for personal evangelistic training within the church, the need for a discipling model, and the white British evangelistic dilemma will be examined.

The purpose of the fourth chapter is to propose a method for training the members of the church to be proficient and proactive in the area of personal evangelism. Personal evangelism is a broad term, but for the purpose of this study, personal evangelism is being used in the narrower sense of leading a person to Christ and then being able to nurture that person so that their faith is strengthened principally through the study of Scripture. The emphasis is therefore on one-to-one evangelism. The intention is that once a person has been trained they will become trainers of others and so many in the church will become trained personal evangelists. Thereby through the process of multiplication many lives in the community will be reached, including people groups who are not being reached at present.

The aim of this program is to ensure that a wider diversity of peoples in the community will be reached with the gospel and that many Christians within the church will become more proactive in evangelism thereby fulfilling part of the discipling model given by Jesus in Matt 28:19, 20. This will contribute to producing a strong, healthy church, where everybody is regarded as a minister and thereby has a part to play which in turn will reduce the number of people leaving church or not participating in the life of the church.
The fourth chapter seeks to provide a strategy to enable some of the members in the church to become effective in sharing the gospel with others by learning how to guide a person make a decision for Christ, and to teach a series of Bible studies resulting in spiritual growth and nurture. This chapter will include an evaluation of the project. This chapter will not provide a 'final outcome' as the project will be in its infancy but it will be possible to evaluate the initial strategies and whether or not any impact is being made.

Methodology

The need for personal evangelism was established through research and personal observation. The review of literature establishes the fact that Britain is a postmodern society, largely secular, and materialistic. The church has to meet this challenge and seek to engage people in ways it has not tried or has barely emphasized if it is to make any impact on society.

Much of the material for the first chapter is gleaned from personal analysis tests, an awareness of my own strengths and weaknesses, insightful publications on the subject of the minister concerning his or her spirituality, and lecture notes gleaned from Jon Dybdahl, president of Walla Walla College in the United States.

In order for the church to be effective it is important to understand the social context in which it operates and the type of constituents that make up the church. A plan must then be devised to impact that society.

Local church surveys will provide results and analysis of the composition of the members and attendees of the church. In one or two cases members of the local church were interviewed. Information from the local council or borough was examined to establish an analysis of the community. Church-wide seminars have identified those with
the gift of personal evangelism as well as the cross-cultural gift and these will be selected to be part of the Task Force Team (TFT) who will be trained by the pastor to lead a person to accept Christ and to run an effective Bible study series. Those who possess the cross-cultural gift will work with people groups in the community that are not being reached by the church at present. Those who have been trained will be encouraged and guided to train others in the church who have the gift of personal evangelism. A process of evaluation will be conducted throughout the running of the project to monitor its success.

It is my wish that this project will lead to a further evaluation of the task of ministry and so equip the members that they will become spiritually mature as well as proficient in leading a person to Jesus so that God's kingdom might be extended at a much faster rate.

**Limitations**

Much that could be deemed useful for the purposes of this study has had to be omitted because of the limitations of space and time. An extensive study on the social and religious culture in Britain has not been conducted, but instead a brief overview is provided. A study as to why there are so few white British people in the Adventist church has not been conducted, as well as examining the reason why so few Caucasians are joining the church. However, research has been conducted in this area. It is not the

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burden of this project to detail cross-cultural training methods but a basic training format for the TFT will be provided.

It is essential in postmodern Britain to meet the people where they are by the church providing community based events which meet the needs of postmodern people. Recently, the Greenwich Church has conducted a money management program to attract community people and was well attended. Some people have made friendships with the church and those trained in the art of personal evangelism can now approach individuals sensitively. It is not the purpose here to study about types of community projects that would reach the local community.

The growth of cell groups within the church is a vehicle that would attract people who are not presently being reached. This is an area which needs development in the Greenwich church and there needs to be systematic training for cell group leaders so that groups can function with an evangelistic emphasis. It is possible for the church to start a small group consisting of the two or three white members and others who have been identified and trained to minister cross-culturally to seek to impact the indigenous population. This area would require much further study and as this project's sole concern is to train people in the art of leading a person to Christ and nurturing them in the faith on a one-to-one basis by a series of Bible studies, this important area will not be discussed here.

Friendship evangelism is another area that requires attention where people can be trained in the art of making and initiating friendships as well as witnessing in the workplace. It is possible for these programs to function simultaneously as outlined by

Vital to church growth is the type of worship service the church provides. If more Whites do come to Greenwich the whole structure and type of worship would need to be examined. This would ensure that they “felt at home” in the church. This is a vast subject and is outside the scope of this paper, but is vital if the Whites who are won through personal evangelism are to stay in the church. The process of post-baptismal care or nurture is also a valid topic but is also outside the scope of this particular presentation.

Another important church growth method is that of planting new churches, thereby reaching a segment of the population which the mother church could not reach. The church may focus on influencing a certain segment of the population, for example, the rich or White British. This will not be dealt with here.

So there is much the church can do in trying to reach different people. I believe personal evangelism is one such method, but it has been neglected because it is seen as slow, laborious and ‘hidden,’ but I believe it has the potential for greater long lasting effects. If implemented in partnership with other ministries personal evangelism will help to produce a strong, vibrant church, especially if it becomes part of the natural life of the church and is not viewed simply as a one off program.

The focus of this project, then, is training people to lead a person to make a decision for Christ and to be able to nurture them through a systematic study of the Bible.

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on a one-to-one basis. Training in personal evangelism is just one aspect of the teaching process, but a start made in this area can lead to the other processes following later. In the process of personal evangelism training, gifts may be discovered that can lead to the development of the other teaching ministries.
CHAPTER II

SPIRITUAL AND THEOLOGICAL FOUNDATIONS FOR MINISTRY

Personal History

I was not raised in a Christian home. My parents were not church attendees although they regarded themselves as belonging to the Church of England. At the age of nine or ten, my sister and I went to Sunday School although we disliked it. This lasted for approximately two years when, for a reason that I cannot recall, we did not attend anymore. From a very early age I believed that God existed and that the Bible was a true book, although I never actually read it.

This scenario lasted until I was eighteen years of age and I began talking to a Seventh-day Adventist Christian at school. She invited me to attend some evangelistic meetings and the message of the seventh-day Sabbath captivated me. Up to this point I had decided to become a Christian, but the message of the Sabbath convinced me that I should follow God the way prescribed by the Bible contained in the Ten Commandments. Four weeks later, after extensive Bible studies, I was baptized into the Seventh-day Adventist Church.

Later, in 1981, I sensed a call to the ministry through the prompting of some church members and a sense of dissatisfaction with my job at that time. I began studies to enter the ministry at Newbold College, England in 1982 and was married in 1983 to
Lynette, who was baptized the same time as me. Difficult financial times and God’s helping hand convinced me that this was the road I was meant to take. In 1988 I graduated from college and worked as an intern in southeast London. I enjoyed the first year of ministry, working with a very enthusiastic senior pastor.

In 1989, I became the youth pastor at the Stanborough Park Church in Watford. I worked with two senior pastors, one teaching the value of good sermon preparation and the other placing strong emphasis on personal evangelism as a priority in ministry. I enjoyed working with the young people and some baptisms resulted.

I was transferred to my first district as a pastor with my own church in 1992. The Guildford Church had about thirty members. I was assigned also to the town of Basingstoke. Three years later a company was raised in Basingstoke after much hard work and the providence of God. In 1996 I was transferred to the Portsmouth and Isle of Wight district and saw the Portsmouth Church grow from 38 to 56 members in four years. In the year 2000, I began a new ministry in the Greenwich and Mottingham churches in southeast London, where I am currently serving

**Personal Profile**

**Temperament**

I am indebted to Roy Oswald and Otto Kroeger’s book, *Personality Type and Religious Leadership*\(^1\) for much of this section in helping me to discover my temperament type in pastoral ministry as well as David Keirsey’s book, *Please

Understand Me: Character and Temperament Types II\(^1\) for allowing me to take the shortened version of the Myers-Briggs Type Indicator (MBTI) test. This test is based on findings by the psychologist, Carl Jung. Over the sixty years since its inception in 1943, the MBTI or Myers-Briggs Type Indicator has evolved and been perfected through continual test research and development of ever more accurate questions. Many, many millions of people have taken the test (actually the Indicator is an inventory or psychological instrument rather than a test. A test suggests right and wrong answers. All answer choices in the MBTI are equally desired).\(^2\) The typology provides personality formula, preferences and the description of type. This helped me to realize that I am either an ISFJ (introversion, sensing, feeling, judging) person or an ESFJ (extroversion, sensing, feeling, judging) person. The ESFJ's like harmony and they tend to favor clearly defined rules. They may be dependent, first on parents and later on spouses. They wear their hearts on their sleeves and excel in service occupations involving personal contact. They are eager to serve others and give much of their time and energy to make sure the needs of others are met. They base their self-image on being seen as dependable, beneficiant and respectable.\(^3\) They have a friendly, soft-hearted nature and always concerned about the needs of their guests, wanting to ensure that all are involved and provided for. They have a fascination for gossip and need to control their fears that the worst is sure to happen. They can be crushed by personal criticism, and will function effectively only when appreciated both for themselves and for the abundant service they

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give to others. ESFJ’s need to be needed. They take their role as family provider seriously and are orderly about the house, and prefer that other family members be the same. They are fiercely devoted to their children.¹

The ISFJ’s are service and work oriented. They may suffer from fatigue and tend to be attracted to troublemakers. They are good nurses, teachers, secretaries, general practitioners, librarians, middle managers, and housekeepers.² They are providers, who offer their comfort gently and helpfully. They are not as open and talkative as the ESFJ’s, except with close friends and relatives. Their shyness with strangers is often misjudged as stiffness, even coldness, when in truth they are warm-hearted and sympathetic. Their reserve ought really to be seen as an expression, not of coldness, but of their sincerity and seriousness of purpose. They have a strongly held work ethic, which tells them work is good, and their play must be earned, if indulged in at all. ISFJ’s experience some discomfort when placed in positions of authority, and may try to do everything themselves rather than to direct others to do their jobs. They tend to be devoted and loyal to their superiors and to them, regulations are tried and true, and they rarely question the effectiveness of going by the book.³ I scored equally in extroversion and introversion. This test is uncannily accurate as it describes my personality to the letter—in both categories. I tend to interchange between introversion and extroversion depending on place and circumstances. It appears that I am a conserving, serving pastor who seeks to belong and to serve and nurture others. I am quite authority dependent. For

¹Keirsey, 110-112.
²Boeree.
³Keirsey, 112-114.
instance, I may have complained about some of the subjects I had to endure in college but would go along with it because the institution required it.

I tend to be loyal to the church, desiring to be a servant and respect church authority. If there are changes to be made, then I would more likely bring them about, than say an intuition, thinking type who would be better at envisioning change, but less likely to bring it about. My temperament suggests that congregations would not undergo unnecessary change, and if change does take place it would most likely be by evolution not revolution.

As leaders, sensing, judging clergy bring order and stability to their congregations. Oswald and Kroeger state: "They are super-dependable and can be counted on to follow through on their commitments. They run efficient meetings and will usually work from an ordered, planned agenda." Sensing, judging people berate themselves if they are aware of a certain order and do not actually follow that plan.

Pastoral ministry is an area where sensing, judging clergy do well. They faithfully call on the sick, housebound, and older members. Visitation is an area that I enjoy. This project will include training of members in one-to-one witnessing techniques that suits this particular type of temperament. Worship style tends to follow guidelines established by the church and is likely to be formal and dignified. Sermons are typically down to earth, realistic, and direct. They are also well organized and centered on the Word of God. Illustrations are usually very practical, taken from the daily experiences of life.²

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¹Oswald and Kruger, 77.

²Ibid., 101.
I have had difficulty in accepting praise and commendation but I am beginning to respond appropriately to this. As a sensing, judging type, I am a pessimist and usually prepare for setbacks that are going to occur. I expect people to let me down and when they do it is no great disappointment!

A notable aspect of the MBTI test is that my introversion and extroversion scores are equal. This is probably true as there are moments when I want to be alone to reflect and meditate and at other times I am the life and soul of the party and leading others quite comfortably.

Spiritual Gifts

Dan Dick and Barbara Miller’s book, *Equipped for Every Good Work,*¹ has helped me to understand my spiritual gifts. I have taken part in a number of spiritual gift inventories in the past and have scored heavily in the areas of evangelism, leadership, teaching, and compassion. In the test in Dick and Miller’s book I scored heavily in the area of evangelism, with shepherding and faith scoring ten points behind as the second and third gifts respectively.

According to Dick and Miller, evangelism is, “the ability to share the gospel of Jesus Christ with those who have not heard it before or with those who have not yet made a decision for Christ. This gift is manifested in both one-on-one situations and in group settings, both large and small. Evangelism is an intimate relationship with another person or persons that requires the sharing of personal faith experience and a call for a response

of faith in God." I especially enjoy working with people who are not Christians and trying to help them come to a decision for Christ. If I am about to visit an interest or contact I am filled with excitement about the prospect of what will take place in the interview. It has been thrilling to watch people come to Christ through a study of the Bible and to witness this happen many times in their homes. I also have a passion to train or help others become proficient in leading others to Christ. I usually prefer the one-to-one contact, but I am also thrilled when I have orchestrated evangelistic campaigns or group studies. This particular project fills me with excitement and anticipation as I seek to help others discover their own gifts in personal evangelism.

In Dick and Miller's book, the gift of leadership is described as: "The gift of orchestrating the gifts and resources of others to accomplish the work of God. Leaders move people toward a God-given vision of service, and they enable others to use their gifts to the best of their abilities. Leaders are capable of creating synergy, whereby a group achieves much more than its individual members could achieve on their own."\(^1\)

I enjoy helping others discover their spiritual gifts and equipping them to accomplish their God given tasks. Teaching is another aspect I relish in ministry. I get a lot of satisfaction in explaining scriptural truths to others, whether in a group or in a one-to-one setting. I have been told that I am able to explain complicated subjects clearly and simply, so that even a child could understand.

The gift of compassion also figured strongly in previous tests. Frequently, as I walk a crowded street, I look at people and wonder how they can be reached for Christ.

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\(^1\)Ibid., 39.

\(^2\)Ibid., 41.
Shepherds are good at guidance. They nurture others in the Christian faith and provide a mentoring relationship to those who are new in the faith.¹ This provides an accurate description as both these activities are close to my heart.

Faith is described as, “the exceptional ability to hold fast to the truth of God in Jesus Christ in spite of pressures, problems and obstacles to faithfulness. . . . It is characterized by an unshakable trust in God to deliver on God’s promises, no matter what.”² This, again, is an accurate description.

Leadership/Interaction Style

Spiritual gifts describe the spiritual aspect of our relationships, whereas this heading alludes to the ways we interact with one another. Dick and Miller pinpoint four main leadership/interaction styles, namely: Directors, Dreamers, Pleasers, and Thinkers. Pleasers are people-orientated, often more concerned with others than themselves—they seek to maintain balance, harmony, and civility in every setting. They avoid anything unpleasant, including conflict and confrontation. When they make a promise they will keep it. They are personally sensitive and their feelings are hurt on a regular basis. Pleasers are patient, kind and easy to get along with. They can be underestimated, but their concern for justice and the general well-being makes them effective leaders.³ As I reflect on this, after examining the other leadership styles, it is clear that I fall under the category of a Pleaser.

¹Ibid., 42.
²Ibid., 40.
³Ibid., 59.
Spirituality Web

The Holy Spirit grants believers gifts of the Spirit and according to the gifts, the believers minister in their own particular ways in line with their particular gifts. But there will be some believers possessing the same gifts with varying interests and ways of doing tasks. Therefore, a new classification has evolved under the umbrella of a spirituality web or type. These types represent different ways in which a person encounters God. Dick and Miller state, “Our relationship with God includes both the way we approach God and the way we experience God.”¹ There are six main types, according to Dick and Miller: head spirituality, heart spirituality, pilgrim spirituality, mystic spirituality, servant spirituality, and crusader spirituality.² It is not the task here to describe the characteristics of each one, but as I study them I recognize that I tend towards the heart, servant and crusader spiritualities. The reasons for this are outlined below.

Intercessory prayer plays a large part in my devotions and I have lists on computer of people I pray for. As a servant type, I constantly seek guidance through prayer and in asking for strength to carry out tasks each day.

Through the study of scripture I tend to read the stories of Jesus and seek God’s guidance for my life each day. I see the scriptures as an instruction manual, giving directions as to how to live the Christian life and especially how I should serve others.

When interacting with others, I gravitate towards informal conversations and

¹Ibid., 82.
²Ibid., 94.
listen for what God is trying to communicate through people. The servant aspect of me wishes to engage in conversation to gain strength for my work, and sometimes to seek support for some project I have in mind.

Acts of compassion performed usually originate from strong benevolent feelings towards that person and it is important to gain some sort of relationship with the person helped. It is important also to perform these acts because it is what God wants and it is pleasing to Him as opposed to simply doing what God requires (a characteristic of head spirituality). These acts give a sense of energy and well-being.¹ If a few days have passed and I have not helped anyone or brought someone closer to God I feel restless and even a little depressed.

As a heart believer I wish the experience of corporate worship to be joyful and inspirational which may include testimony time, where members of the congregation have a chance to share their faith stories with one another.

As a servant type I prefer doing to planning and sometimes consider committees a waste of time. As a crusader I tend to put all my energies into the task of enabling my vision to be accomplished and will be focused and dedicated to achieving the task.²

Task Type Preference

Task type preference describes the way in which we best work to accomplish any given task. The task types, according to Dick and Miller, can be classified into four main

¹Ibid., 115.
²Ibid., 116.
areas: project, work, process and fellowship. The people that join a working group that has clear, definable goals, where they can take part from start to finish are the project type. Those in the fellowship category are keen to accomplish the goals of the group, but being with the team, who share the same ideas and outlook is of the greatest importance. Some people enjoy focusing on the finishing of a particular task that requires a short amount of time using a specialized skill. These form the work group. The process group does not always initiate new programs but seeks to maintain and oversee that which already exists.

I fit into the work type task preference. I tend to be frustrated by boards, councils, and committees and tend to be happier when I am involved in doing a task and seeing it through to completion. For this reason, the process way of working is the most uncharacteristic. I do not mind working as a team, but I find that if a member of that team works differently, or works at a different pace, it frustrates me. I am far happier, working on my own, or with someone of a similar nature so that I can accomplish the task in my own way and time. That being said, I also share characteristics with the fellowship type i.e., working with people to complete a task. This will prove helpful in this training project.

Present Ministry Situation

At present I am serving two congregations, namely the Greenwich and Mottingham Seventh-day Adventist Churches in southeast London. I have been here

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1Ibid., 118.
2Ibid., 119.
since November 2000. Greenwich has a membership of approximately 240 and Mottingham about sixty. They are both predominantly West Indian churches. Although the Greenwich Church is situated in Greenwich, only three members reside in that district with most of the members residing in the lower class areas. Greenwich is a middle-class area with a predominantly White population. Mottingham, unlike Greenwich, does not have a building and rents a community hall.

In my first year at Greenwich and Mottingham, I conducted a witnessing training program including topics such as, giving Bible studies, how to win souls to Christ, witnessing in the workplace, and personal visitation techniques. On reflection, the programs were of limited success as they lacked the field approach that I hope to develop in this project. This year I have adopted a system of training five members on a one to one basis, taking them with me on Bible studies and evangelistic visitation. This has been a positive experience, as some have taken over the visitation and studies themselves. The idea is that they will in turn become trainers of others.

I have conducted a public evangelism campaign in Greenwich which was successful, resulting in six baptisms. This year an evangelist from Jamaica was asked to conduct an evangelistic program from which there were fifteen baptisms. The Greenwich church has a strong tradition of conducting such programs and they are relatively successful, therefore, I believe these should continue being conducted alongside the training programs.

My style of ministry is people orientated in that there is a strong visitation program of both members and non-members. I am involved in a number of one-to-one Bible studies as well as a group study. I try to visit the elderly, shut-ins, and weak as
much as possible. I also enjoy preaching and have tried to do so without notes for the past year and found it gives greater freedom.

In lifestyle matters I try to stay as healthy as possible by jogging four miles three times a week and walking my daughters two miles to school every day. I try to keep good eating habits, although I'm not always successful at this! I try to keep a good balance between work and family, ensuring that I take one full day off in the week. I always take a two-week holiday away from home to spend quality time with the family.

I usually have devotional time in the early morning and after breakfast read for about an hour, either journals or a current book title. I am a person who needs routine and so endeavor to do all paperwork in the morning and visitation in the afternoon and evening.

I enjoy ministry despite its challenges. The thought that I am in the business of saving lives for eternity is enough to keep anyone motivated!

Personal Needs and Goals

I do not suppose that anyone feels that they have everything just right in their lives. Because we live in a sinful world there will always be tensions and unbalanced lifestyles. Certainly, in my life, there are things I'm happy with and others I am not. In this section I will share how I believe my personal life could be enhanced so that I could function better as a whole person.

I am indebted to the work of Richard A. Swenson in his book, Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives\(^1\) for much of

which is to follow. According to Swenson this world has been progressing scientifically and technologically at a fantastically fast rate in recent times and for many reasons that is good. But much of modern progress has led to problems, stress, and overload. The result is that modern man has no time for himself, he is always busy, and no time left in reserve. Swenson calls this reserve, "margin." He states: "Margin is the amount allowed beyond that which is needed. It is something held in reserve for contingencies or unanticipated situations. Margin is the gap between rest and exhaustion, the space between breathing freely and suffocating . . . margin is the opposite of overload."¹ I strive to find margin in life and do not always succeed!

Sometimes I am emotionally drained for no apparent reason. A brief analysis of this problem leads me to the conclusion that my social life is not as healthy as it could be. I spend time with my family, but do not take the time to socialize with people beyond the church circle. One of my personal goals is to purposely cultivate new friendships.

Although I take plenty of regular exercise I tend to eat too much and am especially prone to chocolate! Another one of my goals is to cut down in this area. I recognize that I need to eat less at meal times too, not that I am overweight, but to lose a few pounds. Drinking more water would be beneficial. The recommended amount is six to eight glasses a day, my consumption is half that amount.

I am fairly proficient in managing time and am able to discipline myself to work at certain times and relax at others. I am seldom late for appointments and am fairly well disciplined at timing tasks to finish within a certain timeframe. It is ensured there is some spare time available if something interrupts my schedule, which happens quite

¹ Ibid., 91, 92.
often in ministry! There is a danger that I could be running my own timetable and not God’s, but I ask God to lead every day.

In the area of financial management there is always room for improvement. Although I avoid debt like the plague, there are some areas that cause concern. I tithe regularly, but wonder if I give enough in terms of offerings and general benevolence. There are occasions when I have helped others financially on a personal basis, especially inside the church, but when I read of the generosity of others I am left standing. I wonder if I exercise enough faith in this area? Swenson asks the question, How is it possible to break the power money has over us? His answer is very simple, give it away! This goes very much against the grain of our consumer society where people live to acquire more and more. I do not live like that, but could I live more simply?

A goal in this area would be to set up a family budget. I have done this in the past, but neglected this recently. A budget helps to plan spending more efficiently, thereby freeing more money for benevolent causes.

Many lack contentment today because of consumerism and the desire for more and more. The apostle Paul admonishes, “Godliness with contentment is great gain” (1 Tim 6:6). As Christians we can be content with what we have because our greatest desires have been satisfied through Jesus Christ. But even the most devout Christian can find themselves wanting something, not because they really need it, but because their friend or colleague has it. For those of us in ministry we are not immune from this when we see a colleague with the latest, fastest computer or a really wonderful mobile phone. I have purchased some things like this, thinking I really needed them only to realize later I
hardly use these things and bought them simply because a colleague had one. I need to assess more wisely before I purchase!

Linked closely with contentment is the need to live simply. To live simply is a life of freedom. It is free from the anxiety about reputation, possessions and the future. To live simply is to live gratefully and not take the necessities of life for granted. To live simply means to take a walk and take the time to appreciate everything we see. It is a close ally to a life with margin. In many respects I try to live this way. When I take my daughters to school, I seldom use the car as it allows more time to talk with them and on the way back time to focus and meditate on the things around. This helps put life in perspective and forces me to ask why I am doing certain things. In my early ministry I used to worry about reputation and felt I had to perform impeccably. I still do this to a certain extent but have learned to relax more and realize that it is not the end of the world if mistakes are made. In fact ministry becomes real and authentic and people find you more approachable when they see the pastor make mistakes. The most difficult aspect about simplicity is trying to ignore fashion or status because this requires being different from our peers. My goal is to live as simply as possible and not to worry too much about what others think.

Spiritual Needs and Goals

I do not think anyone can claim to have “spiritually arrived.” In my own pilgrimage there is much room for improvement. How do we measure a person’s spirituality? It is not like testing someone’s knowledge on a given subject and being graded accordingly. A person’s spiritual life can only be a subjective observation.
Richard Foster, in his book, *Celebration of Discipline: The Path to Spiritual Growth*, covers the main spiritual disciplines, which can be used to measure a person's spirituality. I shall be using this model for my self-assessment.

A person's spirituality can be defined in terms of that individual's relationship to God i.e., the closer to God a person is then the stronger their spiritual life. The spiritual disciplines if exercised correctly should bring a person closer to God.

Communion with God is indispensable for a great leader according to Reggie McNeal in his book, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*. He states that fax-machines, the internet, telephones, over committed schedules, the press of people's needs, program concerns and ministry agendas threaten to shut down the spiritual leader's communion with God and that once this happens the leader’s effectiveness is obliterated. He goes on to state, "Great spiritual leaders are great spiritual leaders because they enjoy exceptional communion with God."

One of the spiritual disciplines under the general heading of an inward discipline outlined by Foster is the discipline of meditation. He describes Christian meditation as, "the ability to hear God’s voice and obey his word." This involves the art of listening to that still small voice and then molding one's life accordingly. It was a few years ago when I heard it suggested that after praying, it is good to wait in the presence of the Lord

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3Ibid., 150.

4Foster, 21.
before hurrying about the daily tasks. The mind must be completely unhurried and calm. I tried this with beneficial results; even believing I could hear God speak. Sometimes God would direct me to a portion of Scripture, which would speak to me, or at other times I would place myself in one of the biblical stories and imagine the sights and sounds around. By practicing this I discovered I had less anxiety and was more confident that Jesus could soothe the soul. It is easier to meditate when out in the countryside or a tranquil park and I can think upon the wonders of creation and speculate on the glories of heaven. I realize presently that I do not take the time to meditate as much as I used to, it is not an easy discipline. One of my goals is to do less talking with God and more listening!

The second inward discipline outlined by Foster, is the discipline of prayer.¹ What can be said about this vast subject? I have read many books on prayer and learned many valuable ideas, but still feel that my prayer life is far from perfect. Prayer helps one to know the mind of God and is an avenue, not unlike meditation, that God uses to transform us. Mulholland offers a succinct definition when he states, “Prayer is the act by which the people of God become incorporated into the presence and action of God in the world.”² I have read of people like the great reformer, Martin Luther, who would spend three hours daily in prayer or John Wesley who would arise daily at four in the morning to commune with the Father. I come so far short of this, although I do manage to spend forty-five to sixty minutes with God each morning for Bible study and prayer. I

¹Ibid., 33.

²M. Robert Mulholland, Jr., Invitation to a Journey (Downers Grove, IL: InterVarsity Press, 1993), 108.
often wonder whether I should pray more. I am also aware that I can lift my heart to God at any time during the day, even when I am busy doing something else, but when I come to the end of a day I realize I may have only spoken to Him in my morning devotional. Another one of my goals is to speak more to God during the day.

I am convinced of the value of intercessory prayer (praying for others), as I have seen lives changed. One aspect of prayer I have learned is not only to pray when I feel like it, if that were the case I would hardly pray at all! I have found that if you pray even when you do not feel like it, after a while, during the prayer the experience becomes enjoyable.

A third inward discipline is that of fasting. This aspect embarrasses me, as I cannot remember the last time I practiced this discipline. For a long time I viewed this exercise as a form of righteousness by works, that somehow God would listen to me more if I prayed and fasted. But I am beginning to realize the value of this discipline and the need to incorporate it into my life. It is widely known that a food fast can greatly benefit a person's health in that ones digestive organs are given a chance to rest and if one takes plenty of water the whole system is cleansed. From the record in the Scriptures, it was obviously a practice for Jesus to fast and He encouraged His followers to do the same.

According to Foster, fasting has certain spiritual benefits. Fasting can reveal to us our spiritual condition. This could be linked to the fact that abstinence from food helps our minds to function more clearly. The practice of fasting can reveal certain habits, which control us. If pride controls us, for example, it will be revealed, as well as anger, bitterness, jealousy, strife, and fear. Fasting can help us to keep our balance in life and to

\(^1\) Foster, 42.
make choices to dispose of the non-essentials. Others have indicated that fasting increases effectiveness in prayer, guidance in making decisions, increased concentration, etc. This is a lost art in my life and I need to schedule times of fasting in my agenda. Foster expresses my own thoughts when he states, “Fasting can bring breakthroughs in the spiritual realm that will never happen in any other way. It is a means of God’s grace and blessing that should not be neglected any longer.”

A further inward discipline is that of study. This is another area where I feel I could do a lot better. In my morning devotions I take time to study God’s Word by reading one chapter each day and then I reflect, meditate, and pray about it, although not always as intensely as I would wish! However, it has been a long time since I last sat down and conducted a serious study of the Bible. I need to set aside time to conduct a serious word study or take the time to get to know a book of the Scriptures really well, aside from sermon preparation.

God further transforms a person through study. Meditation and prayer are devotional whereas study is analytical. When we exercise these disciplines together they compliment each other and enhance the experience of the others. Study focuses the mind and helps a person to concentrate, a commodity much needed in our visual, fast impact society. Study demands humility in that we should be ever ready to learn and throw away cherished ideas that we have found to be erroneous. O Lord, help me to make time to study!

Recently, I have been learning the value of cell groups within the church. These

\[\text{Ibid., 75.}\]
provide a place where the Scriptures can be shared with one another and individuals can be prayed for. Every person has a chance to contribute without being ridiculed and true fellowship results. Individuals open up to each other describing their hurts, joys, and frustrations and can be accountable to one another, or certainly with at least one individual in that group with whom they feel comfortable. One of my goals is to be part of an ongoing small group where I can find spiritual support with others.

Theological Understanding of Ministry

Definition of Theology

According to Dybdahl, the Bible is inspired whereas theology is human. The Bible is the Word of God, whereas theology is man’s attempt to explain God. Theology arises out of mission. For example, the beliefs of the Seventh-day Adventist Church grew out of a need to explain God and His working in the context of nineteenth century Protestant America. Theology is a complex interplay between Scripture, culture, temperament, worldview, and God’s impact on a person’s life.

Basis for Ministry

Dybdahl outlines eleven foundational ideas on which ministry should be based and these can be used as a guide and test for ministry:

1. God is personal, active and multi-faceted (Jas 2:23; Heb 4:12; Isa 55:9).

2. Jesus is the supreme revelation of God and His primary revelation is of God as a healer (Col 1:18, 19; Matt 15:30).

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1 Jon Dybdahl, Class notes from Spiritual and Theological Basis for Ministry, Newbold College, England: June 2002.
3. A relationship with Jesus is fundamental and foundational (John 17:3).

4. Scripture is the core source of truth and experience and these must be subject to the Bible (Isa 8:20).

5. True religion combines head and heart and experience is a key part of that. (Deut 6:5).


7. The church must center on God and people (1 Pet 2:5).

8. All are ministers in God’s church (Rom 12:6-8).

9. The church is essentially mission driven otherwise it ceases to be the church (Matt 28:19, 20).

10. All mission work must lead people to experience Jesus (John 17:26).

11. The dynamic that drives the church is spiritual and communal (Acts 2:42-47). Essentially, true religion is not simply an intellectual experience but must arise from the heart—it is not what a person understands so much, but what he or she experiences.

God is Healer

God is a healer and He calls us, as Christians, to be healers who are being healed. (2 Cor 5:18). True liberation is found in knowing, that as human beings, we are broken, born in a world of sin but that God still loves us (Rom 5:8). True ministry takes place when God uses our wounds to heal others. It is in the realization that God is healing which leads one to be more effective in attempting to heal others.

1Dybdahl, Class notes.
In the biblical record it is noteworthy that Jesus spent more time healing than teaching and preaching. Exod 15:26 states: “I am Yahweh, your healer.” In Matt 1:21 it is stated that Jesus will heal us from our sins. It is the nature of God’s ministry to heal that which is broken. Therefore, as God’s ambassadors on this earth, Christians should allow God to use them to heal those who are wounded.

There are four relationships that are broken: (1) Human to God; (2) Human to Human; (3) Human to Self; (4) Human to Nature.

God’s plan is to restore these broken relationships as gloriously outlined in the last two chapters in the book of Revelation (Rev 21, 22).

Most of humanity is hurt by past psychological, emotional damage that continues to have an effect in the present. The four main traumas that children experience before the age of twenty are their parents divorcing, physical or sexual abuse, adoption, and death of a sibling or parent. These negative aspects affect a person’s view of God and His grace as well as that person’s relationships with others. The author David Seamands states: “In the rings of our thoughts and emotions, the record is there; the memories are recorded, and all are alive. And they directly and deeply affect our concepts, our feelings, our relationships. They affect the way we look at life and God, at others and ourselves.”¹

There are two central issues in the healing process: (1) Repentance and (2) Forgiveness.

The message of repentance formed the core preaching of Jesus and the early church (Matt 3:1, 11, 12; Mark 1:4, 14, 15; Acts 2:38). The essential message at that time had four main components:

1. That the time is fulfilled (Mark 1:14, 15).
2. The kingdom of God is at hand (Matt 3:2).
3. Repent, which implies a directional turn, not a positional one (Matt 3:2).
4. Believe the gospel (Mark 1:15).

The act of repentance leads to forgiveness of the broken person by God, which if experienced, leads to inner healing (Acts 2:38). In other words, inner healing takes place when in-depth repentance and forgiveness takes place.

When people believe that God has forgiven them they open the way to forgive others. The Scriptures clearly state that if we do not forgive others, then God will not forgive us (Matt 6:14, 15). This is not a law, but a fact that we cannot receive forgiveness if we have not forgiven others. There are five issues in forgiveness: giving forgiveness to people and to God, receiving forgiveness from others, from God, and from self. It is only by experiencing forgiveness in these entire areas that true healing takes place.

Helen Pearson, a lecturer at Newbold College, England, adds the insight that true healing occurs when a person develops a relationship with the loser within.1 Everybody has been hurt, but has learned to cope by adhering to the messages they have heard since they were young, such as, "be strong, pull yourself together, it will be alright, think about

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someone else, don’t be selfish, you are bruised because you are not a real Christian, and you are not praying or reading your Bible enough.” This only works until we meet someone else like us or worse than us. What have we then to give that wounded person but the same inadequate responses? Many in ministry are trying to be strong and are not able to empathize with the wounds of others. God has called us to be wounded healers, entering into the world of the broken. This is what Jesus did when He took on the sins of humanity and entered this world (Heb 4:14, 15). This is true ministry.

According to Dybdahl, theology should be simple, repeatable, directly applicable and integrated.1 Jesus heals by restoring relationships and a possible model for this to take place has three components: a healing retreat, community, and ten healing paths.

The healing retreat could take the place of the traditional evangelistic campaign. A definition of “brokenness” could be explored with an introduction, explanation, and commitment outlined to the group. It would be a definite advantage if actual healing were to take place. Those taking part would be invited to either observe or commit to the group. The presentation would describe ten healing paths that would lead to wholeness in Christ. The beauty of this approach is that it meets the needs of the people and helps them to see that their needs can be met in the Christ of the Bible, in other words they have an opportunity to move from brokenness to wholeness.

Christian Journey

Mulholland has suggested that spiritual growth or formation is a process of

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1Dybdahl, Class notes.
being conformed to the image of Christ for the sake of others.¹ This process must be grace based and holistic.

M. Scott Peck in his book, *The Road less Traveled*, outlines four key stages in the life of a Christian:

1. Anomic. This is the pre-Christian stage, which is a state of lawlessness. Life lacks structure and as a result there is an experience of dissatisfaction.

2. Institutional. The gospel is heard and accepted. There is structure and there are definite answers to life. Comfort is found in standards and rules.

3. Agnostic. It is discovered that life is complex. Doubts arise and questions are asked.

4. Communal. In a messy world no organization is perfect, God is in control nonetheless.²

The challenge of the evangelist is to move people from stage one to stage two, whereas the challenge of the pastor/teacher is to move them from stage two to four without losing them!

Worldview

Everyone is biased by his or her own worldview. Worldview can be defined as the basic, core, foundation concepts which underlie all a person thinks and does unconsciously.³ It affects a person’s beliefs, behavior and values. “The worldview is the

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¹Mulholland, 22.
³Dybdahl, Class notes.
central systematization of conceptions of reality to which the members of the culture assent (largely unconsciously) and from which stems their value system.”

An agnostic or atheist would view the world from a humanistic standpoint. On a personal level they see the world made up of human relationships and the key to understanding the human mind through the study of psychology. On the impersonal level the world can be understood through the study of mathematics, chemistry and physics. Advocates of this view argue that it leads to a better world. One advocate declares that countless millions of thoughtful persons have espoused secular humanist ideals, have lived significant lives, and have contributed to the building of a more humane and democratic world. The modern secular humanist outlook has led to the application of science and technology to the improvement of the human condition. This has had a positive effect on reducing poverty, suffering, and disease in various parts of the world, in extending longevity, on improving transportation and communication, and in making the good life possible for more and more people. It has led to the emancipation of hundreds of millions of people from the exercise of blind faith and fears of superstition and has contributed to their education and the enrichment of their lives.

The medieval mind viewed the world from a divine/superhuman perspective. On a personal level, a supreme, personal being called God was believed in, including the

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2 Dybdahl, Class notes.
4 Ibid.
concept of angels, prophets, dreams and visions, the Bible, and the conscience. On an impersonal level, linked to the divine/superhuman understanding, concepts such as karma, gravity, universal force, meditation, horoscopes, and amulets made up their worldview.¹

Deism views the supernatural as having once operated to get everything started, but now the world is humanistic with God allowing only human laws to operate. “The classical view is that the universe was created by a God who then makes no further intervention in its affairs.”² God is an absentee landlord.

Another view is that of the magical which views everything on the impersonal level i.e., there may not be a personal God and supernatural beings but the supernatural still operates in getting what the person wants.³ It has its place in most cultures. “Magical thinking is universal. Magic, and therefore magic thinking, have been part of all human groups since prehistoric times. Although it is true that magic has been associated more with pre-industrial societies, magical thinking is by no means absent in the modern industrial world where science is the dominant ethos.”⁴

The Christian theist incorporates all of these views recognizing there are differing viewpoints and worldviews. It is vital in ministry to be aware of these differing views in

¹Ibid.


³Dybdahl, Class notes.

order to reach everyone for Christ. The apostle Paul demonstrated this when he stated that he had become all things to all men so that he may save some (1 Cor 9:22).

The Western worldview is monocausal where aspects of life are separated and put into categories i.e., God, nature, and human are distinct and separate. The biblical view is multicausal i.e., God, nature, and human are linked and interact with each other.

Understanding the world in which we live with its multiplicity of worldviews and lifestyles is essential for effective ministry to take place.

Use of Scripture

When a person comes to Scripture they see it through their worldview. It is therefore important for a person to come to the Bible in humility, seeking the guidance of the Holy Spirit so that God will help them interpret correctly. Jon Paulien has suggested four guidelines to aid in this process:

1. Use a variety of translations.
2. Stay with the clear, easy to understand texts.
3. Spend the majority of time in general reading, not concordance or proof text reading.
4. Discuss findings with peers and pray about their criticisms.

If the Bible is understood as the Word of God then this process is indispensable for our own understanding and for correct ministry to others.

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1Ibid.
2Ibid.
**View of Mission**

The traditional view of mission has been that the missionary/evangelist shares what they know about the Bible with the audience. No thought is given to the fact that the Bible itself comes from a different culture and that the audience may be of a different culture. As a result a Western missionary not only passes on biblical views, but the Western worldview, which is then adopted by the audience as a biblical view.

A true missionary will realize his audience may not share his culture and that the Bible was written in a different culture and will enter into dialogue with his audience instead of telling them what is right or wrong from their own perspective. If this process is followed it will increase the power and relevance of the gospel.¹

**Personal Evangelism**

When training people for personal evangelism it is vital for each participant to understand the theology of ministry. It is important to understand that God is personal and active in the lives of individuals and that it is His power, which changes lives. The basis for ministry must be understood in this context.

It is important in personal evangelism to understand that we are dealing with broken people who need to be introduced to Jesus in order to receive wholeness. The evangelist must be clear that they themselves are broken but they have found healing in Jesus Christ. It is also vital to understand that everyone is on a spiritual journey including the evangelist. By identifying where the person is on that journey will aid in helping the individual make a decision for Christ. Knowledge of a person’s worldview

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¹Dybdahl, Class Notes.
will help the personal evangelist to adapt their approach accordingly to meet the person where they are in their world. A correct use of Scripture in this context will not turn the potential convert away from the Word of God but help them to realize that the Scriptures are highly relevant to their situation and that it does meet their life needs.

Especially in personal evangelism the science of understanding the hearer’s mind is essential so that needs are met and the potential convert can be drawn closer to the Savior and make that vital decision to surrender their life to Christ.

**Theological Understanding of Church**

**Present Situation**

Individual Christian believers are called out from the world to form a community known as the church. This community is to reflect the character of God in such a way that its lifestyle will seem so attractive to onlookers that they will be led to believe in the Lord Jesus Christ and become part of the church. Jesus’ prayer as recorded in John 17 will thereby be answered for the extension of His kingdom.

The question that needs to be addressed is whether or not the church in the twenty-first century is living up to its task. It is to this question I now turn.

In the Western world the Adventist Church is not growing and in some areas it is even in decline. This is also true for other Christian denominations. Evangelistic methods that worked well for many years no longer produce the same results. David Cox, Personal Ministries Director at the British Union Conference of Seventh-day Adventists, states: “Even where our evangelistic strategy is reasonably successful, the large majority of our converts come from a very small segment of the population. In Northern Europe for instance, Adventists have little or no real impact among secular,
unchurched people who make up 80-90 percent of the population. Similarly, the large minority groups, such as Asians and Chinese, Jews and Muslims living in some of our cities, have not responded to our traditional evangelistic methods at all.”

Many converts leave the church shortly after becoming members, especially if they entered as the result of a public evangelistic campaign. Many young people who have been raised in the church have left by the time they have reached eighteen years of age. It is not that they do not believe the doctrines anymore but reasons include the fact that there is a failure to experience God in their lives as promised from the pulpit; a lack of support in times of discouragement and crisis from the church, negative experiences with fellow church members or leaders, irrelevance of church to everyday life, and moving to a new location where the new church is slow to accept them.

The fact is, times have changed and we are now living in a postmodern world and the church must adapt to this situation. There are certain characteristics of the postmodern mind which are examined in the third chapter of this dissertation.

Eddie Gibbs, in his book *Church Next: Quantum Changes in How We Do Ministry* makes the point that churches need to change the way they do ministry from an invitational stance to one of outreach and dispersal, a theme I shall return to later. He states that the church had a difficult job relating to the modern mind but that the challenges posed by postmodernity will be even greater.²

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Priesthood of All Believers

The Church can meet the challenge of postmodernity by adhering to and putting into practice the concept of the priesthood of all believers. The church, more especially the Western world, finds itself in a situation where most of its members have become mere spectators watching the clergy perform acts of ministry. The members may support financially and in prayer, but much of the actual work of ministry is carried out by the paid, ordained professionals. This is not the biblical model.

The book of Acts describes the formation and working of the early church. The church was highly successful, with thousands being converted to the faith in one day! One of the reasons for its rapid growth was the concept of every member ministry (Acts 2:42-47). The apostle Paul later outlined this principle by comparing the church to a human body that has many parts but different functions, which serve to uphold the good of the body. Individual believers possess various spiritual gifts, which contribute to the good of the church and the extension of God’s kingdom (Rom 12:1-8). The present church is not carrying out this principle and hence results are meager.

The Seventh-day Adventist Church has been blessed with the gift of prophecy and it is believed that this special gift was granted to one of its founding members, Ellen White. Her guidance and council especially through her written works have helped the church stay on track with its mission. In this context she states: “The great outpouring of the Spirit of God, which lightens the earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers with God. When we have entire, wholehearted consecration to the service of Christ, God will
recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.”

In other words, every member of the church is called upon to be a minister for Christ. The task of the pastor is not so much to preach, but to teach the members to win souls. I believe that an emphasis in this area would pave the way for greater growth in the Adventist Church in Britain.

Open Church

Much has been written recently concerning the inadequacy of the worship service in meeting the needs of churched and unchurched people. Many commentators have remarked that the church is locked into the past with worship forms that have not changed for centuries. James Rutz, in his book *The Open Church* argues for a much “looser” form of worship with much more congregational participation. He encourages the sharing of personal stories and testimonies as well as prayer for individuals in the actual service. This idea has some merit, but Rutz seems to go over the top when he suggests there does not have to be much control and it is best that the pastor or minister should not be present!

Certainly, within many of the Adventist churches in Britain there is need for improvement. There needs to be much more careful thought and planning regarding the worship service. Many times people are chosen at the last minute to participate to fit into a timeworn order of service. Perhaps the setting up of worship committees in the

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churches would go some way in addressing this problem. Many times preliminaries are slotted into the worship service i.e., announcements, promotions, etc. . . . which would be better facilitated elsewhere. The music should be carefully chosen and planned to fit into the theme of worship so that the experience flows naturally. The worship experience should lift the hearts of the worshippers into the presence of God and everything in the worship should have that end in view. Congregational participation should be encouraged. This is important as this project seeks to find a way through personal evangelism to bring people into the church. It is essential for the new converts to come to a place where they can experience God in meaningful worship.

Seeking the Lost

Traditionally, the church has sought to win converts by running programs such as evangelistic campaigns. These use the medium of a “powerful” preacher to proclaim the gospel with conviction. Much is spent on advertising the event and usually it is held three to six times a week in the evening. These programs have been very successful in the past resulting in many baptisms. Indeed, in many parts of the world today, especially the Caribbean, Philippines, and Brazil this type of evangelism is still very effective. It is worth noting however, that in each of these territories there is strong lay involvement, which contributes largely to the success of these programs. In the Western world this method has become less effective and seems to be reaching those who already have some form of Christian faith. In the Seventh-day Adventist Council of 2003, although it was acknowledged that these programs are successful, there was a further note of caution and advice for this type of work in the future. It was stated that for long-term success it is vital that a sense of program ownership be held by the recipient entity. Unless careful
attention is given in this regard the export of programs and resources can quickly
generate an attitude of dependency. Evangelism must not become an event conducted in
isolation from the realities and resources of the local denominational infrastructure.

Evangelism by guest teams, supported with external resources, must not supplant
the expectation for local pastors and church leaders to carry the initiative for evangelism
and discipleship programs in the local area.

Foreign personnel conducting high-profile and relatively high-cost programs can
overburden the local capacity to provide nurture and follow-up support of the evangelism
program. Local pastors and leaders who are left in situations where it is impossible to
fulfill their duties as guardians of the flock will soon surrender to discouragement.

Evangelistic messages (through preaching, print, images, and music) must be
sensitive to the culture, history, values and present circumstances of the intended
recipients. Persons who pay little attention to these matters may, by their behavior and
communication, create great misunderstanding about the core values in Seventh-day
Adventist lifestyle and beliefs.

Perhaps the most important issue is that converts need an appropriate long-term
environment in which to grow and mature. The Scripture mandate (Matt 28:18-20),
views discipleship, not baptism, as the fulfillment of mission proclamation.¹

Ellen White recognized the danger of engaging in evangelism activities that were
of short duration and limited scope. "It is poor policy to leave a few here and there,
unfed and uncared for, for devouring wolves, or to become targets for the enemy to open

¹"Evangelism and Church Growth--From Baptism to Discipleship," 2003,
fire upon. I have been shown that there has been much of such work done among us as a people. Promising fields have been spoiled for future effort by striking in prematurely without counting the cost, and leaving the work half done. Because there has been a course of lectures given, then stop the work, rush into a new field to half do the work there, and these poor souls who have but a slight knowledge of the truth are left without proper measures being taken to confirm and establish them in the faith and educate them.”

I would argue that if the members were involved and trained in personal evangelism there would be more success in this area. They would be ready to visit people who came to the meetings when the evangelist has gone or stopped preaching. The work would not then be left half done.

The church needs to move out of its walls and purposely evangelize in the community. There are many ways in which this can be done, but I would argue that one of the most effective is to get into people’s homes and share the Bible in a non-threatening way with them. Ellen G. White, states in this context, “If half the time usually spent in making public effort were devoted to house-to-house teaching . . . it would be much better. Public efforts have been made which have accomplished good. Some have responded and received the truth, but, oh, how few these have been. The Lord desires that the truth shall come close to the people, and this work can only be accomplished by personal labor.”

It is my understanding and conviction that members

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2Ibid., 445.
need to be trained in the art of leading a person to Christ and guiding others to follow biblical truths either on a one-to-one basis or in a small group setting. "The value of churches having regular visiting teams going out with the gospel cannot be over-emphasized. It is effective and not as difficult as many believe. Through visiting we meet people of all age-groups, and, given time and patience, we can gain their confidence and forge friendships with those who are interested to look into the Christian faith. Contact will be made with hundreds who do not attend church services."\(^1\)

I believe pastors must lead in this work in providing workshops and seminars, but most importantly, there needs to be actual training in the field. This requires the pastor to do this work themselves in order to be a successful role model. This does not mean that every member should do this but those with a strong spiritual gift in this area should be carefully selected and trained. McGarvan, regarded as the father of the modern church growth movement states, "Ordained ministers must enlist and train at least 10 percent of their members to become effective evangelists. These members of their churches will speak to their neighbors and friends in ways that vary from neighborhood to neighborhood. They will be heard exactly as were the unlearned apostles in the early church."\(^2\) McGarvan proceeds to cite an illustration of this from the city of Boston. In 1978, a Church of Christ minister, Kip McKean, came to a small congregation of about fifty members. By 1983, this had grown to a congregation of fourteen hundred baptized believers! One of the reasons for this amazing growth, according to McKean, was the


fact that every week the congregation members assembled in different parts of the city of Boston holding evangelistic home Bible studies. When the church had reached fourteen hundred members, there were 150 different groups meeting all over the city! The Jehovah’s Witnesses number almost 120,000 members in Britain and the Mormons, almost 180,000. Seventh-day Adventists number about 20,000. Both the Jehovah Witnesses and Mormons are strong in teaching their members to personally evangelize (However, I do not endorse the methods they use to evangelize). I do not believe their growth is an accident.

### Importance of Belonging

People usually become members of the Adventist church when they have accepted the doctrines of the church and are then baptized. This may have served the denomination well in the past, but it is not appealing to the postmodern mind. The postmodernist is not so much searching for truth, but looking to see which belief systems actually work. Eddie Gibbs states, “The never-churched need to be enveloped by small communities of believers so that they can see the impact of the gospel in their relationships and experience some of the benefits through intentional spillover.” Many join the church only to leave because they failed to build relationships within the

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1Ibid., 133.


3The Church of Jesus Christ of Latter-day Saints, [www.lds.org](http://www.lds.org) (21 June 2002).

4Gibbs, 197.
congregation, or sadly, they never had the chance to witness authentic Christianity in action. Churches need to be filled with loving and lovable Christians that will give the newcomer a chance to grow spiritually in a warm and caring climate without feeling that they have to "sign-up" sooner or later. The Bible provides a picture of a strong community in the experience of the early church. The believers met on a daily basis praying, fellowshipping, and studying together. They divided their worldly goods equally among themselves and visited each other's houses. They praised God together on a regular basis. As a result many came into the fledgling church (Acts 2:42-47; 4:32).

It would be good to involve newcomers in community projects and even give them some responsibility so that they would actually be part of the community of believers aiding and guiding in spreading the gospel. In the context of this project it would be prudent to train people in personal evangelism even at this early stage. It would be a natural transition later for them to become members of the church.

One of the ways that has proven successful for this to take place is the setting up of small groups or cell groups within a church structure. "The absolute necessity of small-group ministry within the church is a concept that must be understood and implemented by pastors and church leaders if we are ever to effectively equip the church for ministry in these last days."1 These groups provide a powerful context in which the new Christian can grow. They offer ready-made opportunities for people to share their stories and explain the gospel in a variety of ways. Story-telling is a feature that sits well with the postmodern mind. It combines the benefit of nurture with evangelism, both

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reaching out and retaining. The nature of a small group should be primarily relational. The contribution of each group member is regarded as valid and important, not because the contribution may be the correct answer or even that others agree with it, but because it reflects where the group member is in terms of experience and understanding.

“Authentic relationships form the foundation of any quality small group. Once that relational framework is laid we can pour the transforming truth of God’s Word, shoring up the foundations for life change.”¹ This means that a cell group can consist of Christians and non-Christians and they can still grow in their relationships with God and with each other, despite their differences of opinion. Cell groups also provide the opportunity to discover one’s spiritual giftedness and therefore provide greater opportunities for people to practice personal evangelism. It is argued that decisions for Christ can be obtained in the small group setting, in a way that is natural and spontaneous.² Cell groups can multiply, enabling the church to grow by selecting a leader to from another group from the original core group. Dr. Paul Yonggi Cho is one of the most successful exponents of the cell group phenomenon. His church in North Korea in 1984 reached a total membership of 500,000 members from an initial beginning of just a handful of believers. This growth came about largely through the multiplication and division of small groups when they became too large.³


Discipleship

Jesus instructed his followers to go and make disciples of all nations (Matt 28:19, 20). It is noteworthy that his followers were not simply to convince people of the gospel, thereby enabling them to become believers, but for the believers to become workers for Him. For too long the Church has been satisfied just to convince people of its message without equipping them to become soul winners for Jesus, thereby neglecting the major theme of the gospel commission. Perhaps one of the reasons that the church is a largely conservative institution is that many Christians are more comfortable than they ought to be with the way things are.

A disciple is an apprentice, someone who learns by following or watching a teacher and then putting into practice what they have seen the teacher do. This is why I believe field training would be more beneficial than simply the seminar/workshop approach. As people are trained, their spiritual life will improve and they will experience the Christian life as having vitality. Russell Burrill, an Adventist church growth expert in the United States, states, “Having a discipleship strategy is absolutely essential if the church is interested in long-term maturity among its members.”¹ Churches will grow because visitors will be impressed that this is the place where lives are changed, that believing in Jesus really does make a difference and they will be led to make a similar commitment.

Community

According to Jesus in John 13:35, what convinces unbelievers about Christianity is not overwhelming argument, nor a well prepared or well presented Bible study or sermon, but a community of Christians who love one another. Stanley Grenz in his book, *Revisioning Evangelical Theology*, argues that the church should reflect the qualities of the triune God. He states, “The church is the community of love, called to reflect the nature of the triune God.”1 God is not only concerned in saving individuals, but to bring about a reconciled, corporate body living in the joys of recreation and redemption that is reflected to others thereby influencing them to give glory to God and also become part of the community of believers. God wants believers to reflect the image of God and there is no better way for this to happen than by believers living together in unity, thereby mirroring the triune nature of God.

God is love. Love is a relational term in that someone must love someone else. If God were solitary, then the only object of his love would be the created universe, but because God is triune i.e., Father, Son and Holy Spirit, then throughout eternity God has been and ever will be a community of love. Therefore, God’s purpose for the church in reflecting His character of love is for the church to reflect that same love expressed through community. So the main vehicle for mirroring the divine image is the church.

Community must be modeled and practiced within the Christian context in order for God’s glory to be known. Training people in personal witness will go a long way in enhancing this principle by demonstrating that Christianity is not a community locked up

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within itself simply showing love to one another, but it is concerned with seriously reaching out to those who do not know the gospel—a prime aspect in the character of the divine trinity.

Reflection

Personal

This chapter has established my own personal profile and it can be seen that I enjoy the work of personal evangelism because of the type of person I am. Much of my ministry has been focused in this area and as a result I have experienced great joy and fulfillment. It is fitting to be involved in a project where I can utilize my talents and abilities to the maximum effect and be genuinely enthusiastic in the process.

Theology

It is obvious from reading the gospels that evangelism was not just one aspect of Jesus' life but it was His life. To Jesus, seeking the lost was not a matter of putting on a single program, but a 365 days-a-year activity. But the most important part of Christ's evangelistic strategy was the training of the few in order to reach the many. At the end of His life, there was not much to show for His work. It was that which He gave his disciples that made the difference in the long term. Robert Coleman describes Jesus' training of the few to reach the many as the genius of His strategy. He writes, "Though He did what He could to help the multitudes, He had to devote Himself primarily to a few men, rather than the masses, in order that the masses could at last be saved."\(^1\)

It has to be decided where we want ministry to really count. I believe that the prime purpose of ministry is to equip people to effectively share the gospel. The church has been counseled many times that the real potential for evangelism lies not with a few skilled evangelists, but with the mobilization of the membership as a whole.

**Reason for Project**

Christ’s method of evangelism was simple, yet effective in the long-term. If we wish to experience healthy, growing, vibrant churches then the training of the members in personal evangelism is indispensable. Authentic interaction and contact with people is a powerful way to make an impact for Christ in today’s postmodern society.

Ministry does not take place in a vacuum as real people are engaged in interaction with each other. It is therefore vitally important to know something about the people who will be engaged in ministry and those who will be ministered to. The next chapter examines those who will be doing the work of ministry i.e., the Greenwich Seventh-day Adventist Church members and those who will be ministered to i.e., the Greenwich community. It is to this our attention will now be turned.
CHAPTER III

CULTURAL AND RELIGIOUS ANALYSIS OF THE GREENWICH SEVENTH-DAY ADVENTIST CHURCH AND ITS CONTEXT

History of Church

Overview

In 1969 a middle aged Black woman from the Lewisham Church started a house group in Deptford. At first the group contained only children. When the church moved to a community hall in 1969 people from the Lewisham church and others began to attend on a regular basis.

In 1973 the small group attained Company status. By 1978 there were thirty members all of whom were Black and the company officially became a church. It was named the Deptford Seventh-day Adventist Church. In 1983 the church was able, after much sacrifice by the members and with help from the South England Conference, to purchase their own building located on the high road in Deptford.

By 1987 church membership had risen to seventy-two and was a Black congregation. The church continued to grow and by 1989 the membership had outgrown their building. An unsuccessful attempt to buy a synagogue located in the New Cross district was made. In 1992, a derelict Anglican church located in Greenwich was bought which needed much repair and renovation. When the congregation moved into the
building in 1993 the sanctuary area was in such a state of disrepair that only the small hall could be utilized.

After a year, and after much hard work, the congregation was able to use the sanctuary. In 1995 the church was renamed the Greenwich Seventh-day Adventist Church.¹ Up to the present day the congregation is Black, but in the past two years three white English members have been added to the church. A young, white American couple began to attend in 2002.

Evangelism

Most of the following information was gleaned from the current first elder of the church, Michael Barton, who has been a member of the church since 1979. The church has conducted a consistently strong evangelistic program since 1980. This has taken the form of the traditional public campaign, with at least one being run every year. Table 1 lists those meetings with their results as well as various training programs.

A campaign is a program where an evangelist speaks most nights of the week for a duration of between three to five weeks. The evangelist will speak on basic Bible doctrines with a view to the visitors in the congregation making a decision for Christ, which will result in baptism. A revival is usually a series of meetings for the church members designed to build up faith. The Seminars were designed to encourage members to share their faith naturally with their non-Christian friends and relatives.

¹History of the Greenwich Seventh-day Adventist Church (May 1995). Located on a plaque inside the Greenwich Church building.
**TABLE 1**

**BAPTISMS FROM EVANGELISM**

<table>
<thead>
<tr>
<th>Meeting Type</th>
<th>Year</th>
<th>Evangelist</th>
<th>Number of Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Campaign</td>
<td>1980</td>
<td>David Hughes</td>
<td>4</td>
</tr>
<tr>
<td>Campaign</td>
<td>1981-2</td>
<td>N. Taylor</td>
<td>3</td>
</tr>
<tr>
<td>Campaign</td>
<td>1983-4</td>
<td>Theo Sergeant</td>
<td>10</td>
</tr>
<tr>
<td>Revival</td>
<td>1985-6</td>
<td>Michael Barton</td>
<td>3</td>
</tr>
<tr>
<td>Seminar</td>
<td>1987-8</td>
<td>Lincoln Haynes</td>
<td>2</td>
</tr>
<tr>
<td>Seminar</td>
<td>1988-9</td>
<td>Lincoln Haynes</td>
<td>3</td>
</tr>
<tr>
<td>Campaign</td>
<td>1990</td>
<td>Nerval Myrie</td>
<td>2</td>
</tr>
<tr>
<td>Campaign</td>
<td>1991-2</td>
<td>Des Boldeau</td>
<td>9</td>
</tr>
<tr>
<td>Campaign</td>
<td>1993-4</td>
<td>Nerval Myrie</td>
<td>22</td>
</tr>
<tr>
<td>Campaign</td>
<td>1995-6</td>
<td>Finbar Benjamin</td>
<td>4</td>
</tr>
<tr>
<td>Net '98</td>
<td>1998</td>
<td>Dwight Nelson</td>
<td>1</td>
</tr>
<tr>
<td>Campaign</td>
<td>1999</td>
<td>Finbar Benjamin</td>
<td>7</td>
</tr>
<tr>
<td>Revival</td>
<td>2000</td>
<td>Carl Ming</td>
<td>3</td>
</tr>
<tr>
<td>Campaign</td>
<td>2001</td>
<td>Terry Messenger</td>
<td>6</td>
</tr>
<tr>
<td>Campaign</td>
<td>2002</td>
<td>Robert Vassal</td>
<td>15</td>
</tr>
<tr>
<td>Campaign</td>
<td>2003</td>
<td>Robert Vassal</td>
<td>14</td>
</tr>
</tbody>
</table>

**Baptisms**

It can be seen that many campaigns have taken place with varying results. On the whole it is fair to say that these evangelistic meetings were effective. However, these programs do not attract secular people, but people who are already Christians.

Of the forty-two individuals who were baptized from 2000 to 2002 only five were unchurched, in other words they had no previous church contact. The rest were children, relatives, or friends. Thirty-six percent of those baptized either no longer attend church or only attend sporadically. Providing training for the new converts or helping them discover their spiritual gifts would, I believe, alleviate this situation.
Not many training events have taken place, which means that church members have seen their major input in evangelism being inviting their friends and relatives to these meetings but they have not gained skills in leading a person to Christ themselves.

The church has conducted evangelistic programs designed to influence the nominal Christian i.e., persons who already have a Christian background who largely come from the ethnic Black population. The church is not reaching the secular mind and needs to address this problem. I believe that training in personal evangelism will go a long way to address this issue.

Profile of the Greenwich Church

Membership

The current membership of the church is 205 (as of May 2003). One hundred and fifty are active and fifty-five are inactive. The inactive members are those whose names appear on the church membership records, but they have stopped attending the Greenwich Church. There are sixty-three people who are not members but regularly attend church who hold their membership elsewhere.

Ethnicity

The church is culturally diverse and its actual ethnic makeup is shown in table 2. The unknown numbers are those who are members but are not contactable and there is no way of establishing data for them. A person’s ethnicity is determined by their place of birth. “Britain (Black)” refers to those of either Caribbean or African parentage who were born in the UK.
It can be seen in table 2 that the largest group are Jamaicans. This is due to the larger population of the island as compared to the other islands of the Caribbean and the higher rate of immigration from there to the UK. Many have come to Britain for economic reasons or to rejoin their families who came to Britain before. Many Jamaicans have arrived in Britain recently i.e., the past two years. They are very enthusiastic about evangelism and are effective in winning their non-Adventist Jamaican friends who have also arrived in Britain recently.

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jamaica</td>
<td>70</td>
<td>35%</td>
</tr>
<tr>
<td>Black British</td>
<td>58</td>
<td>28%</td>
</tr>
<tr>
<td>Unknown</td>
<td>33</td>
<td>16%</td>
</tr>
<tr>
<td>Trinidad</td>
<td>8</td>
<td>4%</td>
</tr>
<tr>
<td>Mauritius</td>
<td>6</td>
<td>3%</td>
</tr>
<tr>
<td>Barbados</td>
<td>5</td>
<td>2%</td>
</tr>
<tr>
<td>Ghana</td>
<td>5</td>
<td>2%</td>
</tr>
<tr>
<td>Antigua</td>
<td>3</td>
<td>1%</td>
</tr>
<tr>
<td>Nigeria</td>
<td>3</td>
<td>1%</td>
</tr>
<tr>
<td>White British</td>
<td>3</td>
<td>1%</td>
</tr>
<tr>
<td>St. Lucia</td>
<td>3</td>
<td>1%</td>
</tr>
<tr>
<td>*Others</td>
<td>8</td>
<td>4%</td>
</tr>
</tbody>
</table>

Note: * These are Burundi, Curacao, Grenada, Guyana, Martinique, Moldova, St. Vincent, and Zambia.

It should be noted that one of the Jamaican members, who is also one of the elders, owns a Caribbean restaurant and a number of baptisms have resulted from other Jamaicans frequenting the restaurant. It provides a place for the newly arrived to go and
fellowship with those in the same predicament. The owner is active in inviting these individuals to church. The second largest group, 28 percent, comprises those who are Black but were born in Britain. Most of these are of Jamaican origin as would be expected, but there are some from the other Caribbean islands as well as the African continent.

It can be seen (table 3) that Jamaica also predominates among the attendees. One factor behind this is that one of the Jamaican members comes from a large extended family and many of their family have been invited to the UK and have chosen to worship with their relatives in Greenwich. They number approximately fifteen persons.

### TABLE 3

**ETHNIC COMPOSITION OF ATTENDEES**

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jamaica</td>
<td>40</td>
<td>62%</td>
</tr>
<tr>
<td>Black British</td>
<td>10</td>
<td>15%</td>
</tr>
<tr>
<td>Ghana</td>
<td>7</td>
<td>11%</td>
</tr>
<tr>
<td>Trinidad</td>
<td>3</td>
<td>5%</td>
</tr>
<tr>
<td>U.S.A.</td>
<td>2</td>
<td>3%</td>
</tr>
<tr>
<td>Brazil</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Philippines</td>
<td>1</td>
<td>2%</td>
</tr>
</tbody>
</table>

**Age**

Table 4 shows the age composition of members and table 5 the age composition of attendees. The majority of the members fall into the twenty-two to forty age bracket

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1Attendees are those who regularly worship at the church but whose membership is in another Seventh-day Adventist Church.
with the sixteen to twenty-one group being the next largest. Greenwich is largely a young church and has many young families with children. A similar pattern can be seen among those who attend church (see table 5), with the twenty-two to forty age bracket predominating. Note that children from birth to ten are included while most are not members but are included with the regular attendees. Only one child is not included here because she was baptized in June 2003 at the tender age of seven. The fact that the church has a significant youth component means there is potential for training, as the young tend to be easier to train than the older ones who may feel they have contributed enough already and may also feel that there is not much more they can learn.

### TABLE 4

AGE COMPOSITION OF MEMBERS

<table>
<thead>
<tr>
<th>Age</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-10</td>
<td>1</td>
<td>0%</td>
</tr>
<tr>
<td>11-15</td>
<td>10</td>
<td>5%</td>
</tr>
<tr>
<td>16-21</td>
<td>39</td>
<td>19%</td>
</tr>
<tr>
<td>22-40</td>
<td>65</td>
<td>32%</td>
</tr>
<tr>
<td>41-60</td>
<td>33</td>
<td>16%</td>
</tr>
<tr>
<td>61-100</td>
<td>24</td>
<td>12%</td>
</tr>
<tr>
<td>Unknown</td>
<td>33</td>
<td>16%</td>
</tr>
</tbody>
</table>
TABLE 5
AGE COMPOSITION OF ATTENDEES

<table>
<thead>
<tr>
<th>Age</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-10</td>
<td>25 approx</td>
<td>28%</td>
</tr>
<tr>
<td>11-15</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>16-21</td>
<td>12</td>
<td>13%</td>
</tr>
<tr>
<td>22-40</td>
<td>40</td>
<td>46%</td>
</tr>
<tr>
<td>41-60</td>
<td>8</td>
<td>9%</td>
</tr>
<tr>
<td>61-100</td>
<td>3</td>
<td>3%</td>
</tr>
</tbody>
</table>

Geographical Location

Members and attendees come from various locations of the larger London metropolis. Some have to travel considerable distances to the church (see table 6).

It can be seen that most of the congregation live in the New Cross and Deptford areas. This should not be too surprising as the church was originally located in the Deptford/New Cross district, two to three miles distant from the present location of the church. The factor, which must raise some concern, is the fact that there is only one member who lives in Greenwich along with three attendees. This shows that the church has not made much impact in Greenwich since it relocated in 1993.

There has not been a conscious effort to reach the town of Greenwich which has a large majority White population. The evangelistic campaigns attract people from the New Cross, Deptford, and Catford districts in the main because that is where most of the members live. A conscious effort must be made to reach the largely indigenous population of Greenwich itself as well as its ethnic peoples.
<table>
<thead>
<tr>
<th>District</th>
<th>Members</th>
<th>Attendees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deptford</td>
<td>30</td>
<td>4</td>
</tr>
<tr>
<td>Catford</td>
<td>24</td>
<td>7</td>
</tr>
<tr>
<td>New Cross</td>
<td>21</td>
<td>11</td>
</tr>
<tr>
<td>Lewisham</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>Brockley</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>Forest Hill</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Peckham</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Lee</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Sydenham</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Thamesmeade</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>Charlton</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Norwood</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Plumstead</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Woolwich</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Blackheath</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Eltham</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Grove Park</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Sidcup</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Croydon</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>*Others</td>
<td>29</td>
<td>12</td>
</tr>
</tbody>
</table>

Note: *Others include Abbey Wood, Ashford (Kent), Bermondsey, Camberwell, Kidbrooke, Liverpool, West London, Belverdere, Birmingham, Bromley, Canning Town, Dulwich, Greenwich, Jamaica, Luton, Orpington, Penge, Poplar, Stamford Hill, Stockwell, Wales, Walworth, Brixton, Dagenham, Downham, Isle of Dogs, Newbury Park, and Surrey Quays.

It could be that personal evangelism targeted in this area would produce results.

The average attendance on any given Sabbath varies between 170 and 250, depending whether or not a special program is taking place. The attendance is good if compared to the actual membership figures. One of the factors for this is the fact that many of the neighboring churches lack space for their congregation and some come to Greenwich in the certain knowledge they will find a seat!
Ten Year Growth Rate

The church has grown steadily over the past ten years as can be seen in figure 1. These figures include eighty-nine baptisms, thirty-four being transferred in from other churches, eleven deaths, three apostasies and twenty transferring their membership out to other churches. The total net gain of members over the ten year period is therefore eighty-nine. The decadal growth rate is therefore 60 percent.

![Figure 1. Greenwich Church Growth](image)

<table>
<thead>
<tr>
<th>Year</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1992</td>
<td>116</td>
</tr>
<tr>
<td>1994</td>
<td>119</td>
</tr>
<tr>
<td>1996</td>
<td>138</td>
</tr>
<tr>
<td>1998</td>
<td>133</td>
</tr>
<tr>
<td>2000</td>
<td>133</td>
</tr>
<tr>
<td>2002</td>
<td>142</td>
</tr>
<tr>
<td>2004</td>
<td>153</td>
</tr>
<tr>
<td>2006</td>
<td>157</td>
</tr>
<tr>
<td>2008</td>
<td>158</td>
</tr>
<tr>
<td>2010</td>
<td>169</td>
</tr>
<tr>
<td>2012</td>
<td>186</td>
</tr>
</tbody>
</table>
The church is growing. I believe, however, that the rate of growth can be accelerated as members are trained in personal evangelism and as they in turn train others giving special attention to cross-cultural techniques. It has been noted previously that the ethnic population of Greenwich is 16 percent, with the Greenwich Church made up almost entirely of ethnic peoples, so it will be beneficial to utilize those members who have the cross-cultural gift to work with the majority population. Training will, hopefully, increase the indigenous population in the membership of the church.

Social Context

Authentic ministry arises from the nature and makeup of the whole person. Ministry is more effective when the minister knows and utilizes his or her gifts accordingly. In this way the experience of ministry will be a happy one and logically more people will be reached for Christ. But this is not enough for ministry to be truly effective. It is essential to have knowledge about the cultural, religious, demographic, and age characteristics of those doing the work of ministry as well as establishing the same characteristics for those to whom we minister. It is only in this way that bridges can be built that would enhance the communication process between the two parties thereby ensuring a more effective communication of the gospel. This chapter is devoted to establishing these facts. Once these facts have been established, then a case for the need of personal evangelism will be presented.

Greenwich is situated southeast of central London and is bound to the north by the river Thames (see figure 2). Greenwich is both a town and a borough. A borough is a district governed by a local council or government and contains a number of
heritage sites. On the other hand, it is a borough with pockets of extreme poverty and deprivation.

In the early 1990s Greenwich experienced a collapse of its economy, with the loss of thousands of jobs. But in recent years this trend has been reversed. In February 2002 the unemployment rate stood at only 6.2 percent.¹

The area has been undergoing regeneration over the past few years and continues to do so. Highlights include the major remediation of all contaminated land, substantial developments on large sites including Greenwich Peninsula, the Royal Arsenal and Thamesmead, major new transportation infrastructure including two new railways and new piers at Woolwich and North Greenwich, new parks, open spaces, river walks, cycleways, leisure centers, and major improvement programs to large housing estates.

¹Most of this information has been obtained from David McCollum, “Greenwich Facts and Figures,” January 2003, http://www.greenwich.gov.uk (10 January 2003).
History

The Saxon name Grenavic means "green village" or "town" and was used by the invading Danes at the end of the 10th century as a base for their raids on London.¹

The early presence of man is marked by burial mounds to the south west of Flamsted House in Greenwich Park. These are thought to be Early Bronze Age barrows re-used by the Saxons in the sixth century as burial grounds. To the east between Vanbrugh and Maze Hill Gates is the site of a Roman villa or temple. Excavated in 1902, 300 coins were found dating from Claudius and Honorius to the 4th century. Preserved today in an enclosure of railings is a small area of red paving tesserae. Alphege, Archbishop of Canterbury, was imprisoned at Greenwich by the Danes in 1012. Held to ransom for 3,000 pieces of silver, he refused to let his people pay the sum and was stoned to death. There has been a parish church on the site since the 12th century to mark his brutal martyrdom.²

Since the late nineteenth century, the Prime Meridian at Greenwich has served as the reference line for Greenwich Mean Time. Before this, almost every town in the world kept its own local time. There were no national or international conventions, which set how time should be measured, or when the day would begin and end, or what length an hour might be. However, with the vast expansion of the railway and communications networks during the 1850s and 1860s, it became necessary to set an international time standard.

²Ibid.
The Greenwich Meridian was chosen as the Prime Meridian of the World in 1884 at the International Meridian Conference, where forty-one delegates from twenty-five nations met in Washington, DC. By the end of the conference, Greenwich had won the prize of Longitude 0° by a vote of 22-1 against, with two abstentions (France and Brazil). Algeria, a French dependent, objected to the phrase "Greenwich Mean Time" and proposed "Paris Mean Time diminished by 9:21 secs" instead.

Why was Greenwich chosen? There were two main reasons for the choice. The first was the fact that the United States had already chosen Greenwich as the basis for its own national time zone system. The second was that in the late nineteenth century, 72 percent of the world's commerce depended on sea-charts, which used Greenwich as the Prime Meridian. The decision, essentially, was based on the argument that by naming Greenwich as Longitude 0°, it would be advantageous to the largest number of people. Therefore the Prime Meridian at Greenwich became the center of world time.¹

Size and Population

The borough covers an area of 12,461 acres and has a population of 218,000 (year 2000). It is estimated that about sixteen per cent of the borough’s population is from minority ethnic groups, mainly Indian, Irish, Caribbean, and African groups. The proportion of older people (over sixty years of age) decreased from nineteen per cent in 1991 to sixteen per cent in 2002.

Housing

There are approximately 92,819 properties in the borough. Forty-one percent of all dwellings in the borough are owned by the public sector, 30 percent of which are owned by the local authority and a further 11 percent owned by registered social landlords. Housing constitutes the largest user of land in the borough occupying approximately 35 percent.\(^1\)

Education, Health and Social Care

Greenwich council has about 37,000 pupils attending its six nursery, 69 primary, fourteen secondary, and six special schools.

In comparison to east and southeast London, Greenwich is one of the worst boroughs in terms of children at risk, smoking, general fertility rates and unfit dwellings. The teenage pregnancy rate is also high. Many people are living below the poverty line. In 1998, 43 percent of households were reliant on some form of means tested benefits.\(^2\)

Tourism

Greenwich has a wealth of visitor attractions, theatres, cinemas, restaurants, pubs, and leisure centers that attract over three million visitors to the area making tourism worth thirty-six million pounds to the local economy.\(^3\)

\(^1\)Ibid.

\(^2\)Ibid.

\(^3\)Ibid.
The skyline of Greenwich is changing. The tranquil historic settings of the Royal Naval College, the National Maritime Museum in Greenwich, and the great industrial setting of the Royal Arsenal in Woolwich is now richly contrasted with the contemporary, innovative, award-winning urban designs on the Greenwich Peninsula. The Millennium Dome and the developments in the Millennium Village along with other developments along the Greenwich Waterfront provide the borough with an urban landscape that befits a borough steeped in culture and history, as it enters the twenty-first century.¹

Church Location

The Greenwich Seventh-day Adventist Church is situated in the actual town of Greenwich in an area not far from the major tourist attractions i.e., the Cutty Sark, the Royal Observatory, the National Maritime Museum, and Greenwich University.

It is thus situated in the wealthier part of the town in an area of middle-class housing.²

Cultural And Religious Analysis of the UK

Many of the traditional forms of evangelism, such as the public evangelistic meeting, while still having some validity in certain areas, are not reaching the secular and postmodern mind in our society today. As has been shown traditional campaigns have been the main evangelistic strategy of the Greenwich Seventh-day Adventist church since its origins in 1979 and has met with some success. However, traditional evangelism has

¹Ibid.
²Ibid.
only gained the attention of people who already have some form of connection to Christianity. The vast majority of the population simply does not attend these meetings despite the large amounts of money spent on media advertising through various media such as local radio, newspaper, and posters. Twenty or thirty years ago a reasonable crowd would have responded.

So what has changed? What is so different about the mindset of people in the UK today? Is there a more effective form of evangelism whereby this type of mindset can be reached?

The UK has largely become a secular society. Statistics suggest that less than nineteen percent of the population attend church or any other religious place of worship, although most people would still adhere to the belief that there is a God, whatever form that may take.¹ It seems that institutional religion is dying but religion in the individual mind still flourishes. But churches still have their place in administering certain rites such as weddings and funerals. Grace Davie states: “Many Europeans remain grateful to rather than resentful of their churches, recognizing that the churches perform a number of tasks on behalf of the population as a whole. Churches are asked, for instance, to articulate the sacred at times in the life-cycle of individuals and families, and at times of national crisis or celebration.”²


Modernism and Postmodernism

Many would argue that Britain is entering or has entered a postmodern era, which is a reaction against modernism, which suggested among other things that nothing could be believed unless it was scientifically proven. Of course modern thought has not died and some contend that it is still the most predominant way of thinking. Craig Gay argues that modernism can be defined as a way of living that is normal and expedient to go about one's daily life without giving much thought, if any, to God. He states that: “Society has become so institutionally complicated that individuals are now left largely to their own devices to choose whichever explanation and interpretation of the social order makes the most sense of their own individual circumstances and experience. Religion has thus forfeited its role as the interpreter of social order and has become instead a matter of personal preference and choice, something to be adopted and/or discarded privately as each one of us sees fit.” ¹

This way of thinking suggests that not many people of the modern mindset would come to a church meeting. The best way for moderns to be reached is through sensitive personal evangelism where the church goes out to seek and save the lost.

Postmodernism is a reaction to modernism and its roots and ideas can be found in the writings and works of philosophers such as Roland Barthes (1915-1980) who advocated such ideas as “the death of the author,” the text as “perpetually interweaving,”

and contributed in the area of semiology.\textsuperscript{1} Barthes made a strong, polemical argument against the centrality of the figure of the author in literary study, ending with the much-quoted phrase, that the death of the author is the birth of the reader. By giving the reader a greater role in the creation of meaning, Barthes saw works of literature as analogous to works of music-structures to be played and created as they were interpreted. He blurred the distinctions between literature and literary criticism.\textsuperscript{2} In this theory can be traced the beginnings of the criticism of authority figures which is a characteristic of postmodern thought. Michel Foucault (1926-1984) referred to the myth of history, knowledge as power, and the specific above the general.\textsuperscript{3} He attempted to show that the basic ideas which people normally take to be permanent truths about human nature and society change in the course of history.\textsuperscript{4} This has paved the way for the death of the metanarrative, i.e., the big story concept where there is no main narrative to explain the human tradition which naturally leads to the thought that there is no absolute truth. Immanuel Kant (1724-1804) spoke about the individual and the universal and the impact of interpretation.\textsuperscript{5} He introduced the idea of the human mind as an active originator of

\textsuperscript{1}Cited in Andrew Edgar and Peter Sedgwick, eds., \textit{Cultural Theory: The Key Thinkers} (London, U.K: Routledge, 2002), 16.


\textsuperscript{3}Edgar and Sedgwick, 71.


\textsuperscript{5}Edgar and Sedgwick, 120.
experience rather than just a passive recipient of perception. This paved the way for the ideal that everybody has their own thoughts and ideas which are as valid as anybody else's—a major building block of postmodern thought. Jacques Derrida (1930-) referred to the fallacy of logocentrism and the metaphysics of presence, and stated that we must view familiar concepts again but read them differently. The author's intentions in speaking cannot be unconditionally accepted. This multiplies the number of legitimate interpretations of a text. What we read is subject to different interpretation by different readers—each interpretation is therefore valid. Jean-Francois Lyotard (1924-1998) was responsible for introducing the term postmodernism into philosophical discussion and considered such concepts as the collapse of metanarratives, and legitimation. Friedrich Nietzsche (1844-1900) criticized organized Christianity, proclaiming "God is Dead" and considered the failure of science and technology. Modernism also pronounced that God is dead but idolized science and technology. Nietzsche went further by stating that not only is God dead but science and technology are not infallible either. This is clearly witnessed in society today, which postulates that there is no absolute answer. There are many others who could be mentioned, but suffice to say these are the main proponents of

2Edgar and Sedgwick, 45.
4Edgar and Sedgwick, 145.
5Ibid., 164.
postmodern thought and much of their ideas permeate society today.

Stanley Grenz states: "The postmodern mind refuses to limit truth to its rational dimension and thus dethrones the human intellect as the arbiter of truth. There are other valid paths to knowledge besides reason, say the postmoderns, including the emotions and the intuition."^1

Postmodernism states that knowledge is always incomplete and that there is no absolute truth. Postmoderns are conscious of the importance of community and believe that truth consists of personal well-being in the community and the well-being of the community as a whole. Truth is relative to the community in which the person participates and since there are many human communities, then there are many truths. The community has the final say on what is truth for that community. Michael Makidon states, "Nietzsche's death of God has led to the death of objective certainty in philosophy, art, our culture, and in our universities. Because the autonomous individual could not be trusted, something had to take its place. That something was the community. It is now the task of communities to set the standards of truth."^2

The postmodern loves to be part of something, to participate and take part in what is going on around him or her. Leonard Sweet states: "Postmoderns are often misunderstood as "it's all about me." Actually, it's less about "me, me, me" than about participation, participation, participation. People want to live within their own

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experience, not the experience of what they read or see. They want to experience it for themselves and help create what they experience.”

Grenz states further that: “The transition from the modern era poses a grave challenge to the church in its mission to its own next generation . . . To reach people in the new postmodern context, we must set ourselves to the task of deciphering the implications of postmodernism for the gospel . . . we must claim the new postmodern context for Christ by embodying the Christian faith in ways that the new generation can understand.”

Today we are witnessing a transition from an industrial society to an information society, the symbol of which is the computer. Grenz states that in the past, information could spread no faster than human beings could travel but now information can circle the globe in an instant. “More important than the modern ability to travel around the world relatively quickly and painlessly is the postmodern capability to gain information from almost anywhere on earth almost instantaneously.” This has created the global village concept where no one on this planet is distant as there is instant access to everybody and different cultures thereby influence each other. As a result postmodernism celebrates diversity where everybody’s culture is equal and valid. This presents an opportunity for the gospel because there is a climate of tolerance. The challenge is to convince the postmodern listener that the gospel is not just one of many truths but that it is the truth.

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2Grenz, 10.
3Ibid., 18.
Personal evangelism may be a way that this can be more easily accomplished because of its dialogical rather than lecture type nature. Certainly the upsurge in the concept of small groups in the churches is an answer to this challenge. Grenz states that with its focus on community, the postmodern world encourages us to recognize the importance of the community of faith in our evangelistic efforts. People are now unimpressed by our verbal presentations of the gospel, but they want to see a people who live out the gospel in wholesome, authentic and healing relationships.¹

Postmoderns do not ask the question, as the moderns once did, “What is truth?” but rather they ask the question, “Does it work?” So our aim in proclaiming the gospel should not be to get the person to affirm simply a set of doctrines, but to help them to see that living Christianity actually works and that a person is happier and more fulfilled as a result. I believe that one of the best ways to engage the postmodern mind is through personal evangelism where ideas can be openly discussed in an informal setting and authentic Christianity can be viewed at close range, alongside community projects meeting the needs of people. People who are trained to share the gospel in this way would be a living testimony of what Christianity can do and it would be demonstrated how exciting and fulfilling the Christian life can be, rather than simply attending church and warming the pew.

Materialism

Britain, like most of Western Europe and the United States, is by and large a materialistic society. Success is viewed in economic terms and governments are judged

¹Ibid., 22.
accordingly. In the media a rise or fall in interest rates generates headline news as well as
the fortunes of the stock market. It appears the majority of the population in the UK is
better off financially than when the present government, under the Prime Minister Tony
Blair’s leadership, came into power in 1997.

A person buying a computer when Tony Blair and his New Labour Party swept to
power in 1997 could have expected to pay one thousand pounds. But in 2002, as the
premier celebrated his fifth anniversary in office, the average shopper can get a much
more powerful one for about half as much.

The figures compiled for the British Broadcasting Corporation channel One’s
Vote 2002 program, found that most Britons under Mr. Blair’s stewardship are better off
than they were before. When Labour came to power, £367 was the average weekly pay.
In 2002 it was up to £444.¹

House prices have soared. The typical price of an abode in 1997 was £68,000
compared to £102,000 in 2002. The working week has been reduced by an hour to thirty-
eight hours and more people travel abroad. When Labour came to power, half of the
population spent their holidays overseas and 11 percent had mobile phones. Now 60
percent travel abroad and nearly three quarters of the population have mobile phones.
Five years ago 9 percent of households were connected to the Internet, in 2002, 42
percent were online. In 2002 there were 366 television channels, compared to forty in
1997, but the population still watched on average twenty-five hours of television a week

April 2003).
in 2002.\textsuperscript{1} J. F. O. McAllister writing in \textit{Time Magazine}, just before the British General Election of 2005, stated of the economy, “The fundamentals are good: 3% economic growth, with the lowest inflation and unemployment rates and nearly the lowest mortgage rate in a generation. Only 10\% of voters now rate the economy as a big concern.”\textsuperscript{2}

Materialism presents a challenge to the gospel message. Even Jesus mentioned that it is harder for a rich man to enter the kingdom of heaven than for a camel to pass through the eye of a needle. Those with possessions are self-satisfied. Most of the people described above would never come to church but could be reached through other means. Community programs conducted by the church would be a step in the right direction. Seminars could be conducted examining topics such as money management, parenting skills, marriage enrichment etc. An after school club could be set up to accommodate children whose parents arrive home from work later. These functions would appeal to the community aspect of the postmodern. If people begin to express an interest in spiritual matters then people trained in the art of personal evangelism would sensitively engage them and hopefully lead some of them into a relationship with Christ.

**Personal Evangelism Training: The Need**

The Discipleship Model

It is widely recognized that the Great Commission given by Jesus has at best only been partially followed or at worse completely ignored. The words, as recorded in Matthew’s gospel state, “Therefore go and make disciples of all nations, baptizing them

\textsuperscript{1}\textit{Ibid.}

in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matt 28:19, 20 NIV). The Seventh-day Adventist Church has a strong evangelistic program but it can be argued that its discipleship program is less effective. “There is ample evidence and growing concern that evangelistic success does not always translate into proportionate growth in discipleship. In far too many instances there has been a dramatic loss of attendance and membership within a relatively short time following the evangelism.”

The Great Commission is not merely to go to the ends of the earth preaching the gospel, nor to baptize many converts, nor even to teach the precepts of Christ, but to make disciples, to build people like themselves who are so constrained by the commission of Christ that they not only follow, but also lead others to follow His way. Linked with programs that meet people’s needs as outlined in Matt 25:31-46, the church would experience growth and quality converts. “The test of any work of evangelism thus is not what is seen at the moment, or in the conference report, but in the effectiveness with which the work continues in the next generation. Similarly the criteria on which a church should measure its success is not how many new names are added to the roll nor how much the budget has increased, but rather how many Christians are actively winning souls and training them to reach the multitudes.”


2Coleman, 103.
There is no way for the gospel to be proclaimed effectively without first meeting the needs of the people, leading them to Christ, and then training them to become effective teachers of the gospel.

The way the church has proceeded has not produced the quality of people or the numbers of people to perform what Christ has commanded. Studies show that the vast majority of believers, perhaps as many as 98 percent are neither confident nor effective in their witness for our Savior.\(^1\)

It is believed that the pastor is the key agent of change in this area. Disciple-making pastors must pass on their vision and leadership to members who will remain in the churches after the pastor leaves. Bill Hull states, "Discipling leads to reproduction and finally multiplication, which are God's design and method to reach the world."\(^2\) Jesus trained a few disciples for three years and there did not appear to be any apparent fruit after that period of time, but after His death and resurrection, the trained apostles turned the world upside down—that is multiplication on a grand scale! (Rom 1:8).

Walter Henrichsen states that implementing this vision of multiplying disciples constitute the only way Christ's commission can ever be ultimately fulfilled. Other ministries and approaches can augment it but never replace it.\(^3\) However, when training people in the postmodern context it is important to help them to be aware of postmodern thought, so they can reach people with sensitivity and empathy.

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The church for too long has been content to add numbers believing that by simply doing this the kingdom of God will grow. Converts are brought into the church and then left to fend for themselves while the church busily engages in winning more converts. While new ones come in, the lack of training, nurture, and discipleship programs ensures that the back door is always open, i.e., those who are baptized in a few weeks or months stop attending church and may even fall away from the faith. The rule of multiplication rather than addition, if implemented, would increase the strength of the church both numerically and spiritually. There is explosive power in the multiplication process.\textsuperscript{1} It may be slower at first than the process of addition and that is why the ministry of multiplying disciples has never been popular. But note this fact, “Spiritual growth by multiplication is much more effective than growth by addition. Lets say you led only one person to the Lord every year and you spent the whole year teaching this new Christian. If you taught him to do the same, the world would be totally evangelized in 34 years.”\textsuperscript{2} This ministry lacks the glamour and excitement of the large meeting type ministry, but by investing time and energy into training just one individual means that he also becomes a trainer who in turn will reproduce others. It is true that a trainer will produce someone very much like him or herself, hence the need for many trainers with differing personalities so that different types of people can be reached. Robert Logan states, “Fruitful churches produce more and better disciples. Like the apple tree, every church

\textsuperscript{1}Ibid., 10.

contains seeds that can produce more churches. Healthy churches multiply churches."¹

This was indeed the method utilized by Jesus Himself while He was on the earth. As well as His extensive healing ministry, He devoted His life to a few men. In fact, He staked the success of His whole ministry on them (John 17:6-19). Jesus was not trying to impress the crowd, but to build up God's kingdom (John 6:60-66). What good would have been achieved if His ultimate objective had been to win as many people as possible if these people had no subsequent supervision or instruction? Robert Coleman states, "Though He did what He could to help the multitudes, He had to devote Himself primarily to a few men, rather than the masses, so that the masses could at last be saved. This was the genius of His strategy."²

The most important task of church leadership is to see that a foundation is laid in the beginning on which can be built an effective and continuing ministry to people. Coleman suggests that a few people so dedicated, in time, will shake the world for God. Coleman also states that the training and teaching work may be slow, tedious, and even painful and largely unnoticed at first, but the end result will be glorious, even if we do not live to see it. We must decide where we want our ministry to count, in the momentary applause of popular recognition or in the reproduction of our lives in a few chosen people who will carry on our work after we have gone.

Preaching to the masses, though necessary, will never suffice in the work of preparing leaders for evangelism. Prayer meetings and training classes cannot do this


²Coleman, 36.
job. Building men and women for service is not that easy. It requires constant personal attention. Robert Coleman states, “With such haphazard follow-up of believers, it is no wonder that about half of those who make professions and join the church eventually fall away or lose the glow of a Christian experience, and fewer still grow in sufficient knowledge and grace to be of any real service to the Kingdom.”¹ If church services and training classes are all that a church has to develop mature disciples then it may even do more harm than good as the new convert will follow the same lazy example. Coleman goes on to say, “If Jesus found it necessary to stay almost constantly with his few disciples for three years, and even one of them was lost, how can the church expect to do this job on an assembly line basis a few days out of the year?”² Coleman continues to suggest that a system should be devised where every convert is given a Christian friend to follow until the time comes when he or she can lead another. If this is not being done then some should be trained for this task.

Why are fruitful, dedicated, mature disciples so rare? The biggest reason is that all too often we have relied on programs and materials to do the job. It takes time to make disciples, but the results are lasting.

It is to be noted that trades have apprenticeships and medical professions require internships. This is because personal attention from experienced practitioners helps learners master essential skills, attitudes, and knowledge. Erik Johnson states that an organization called “The Uncommon Individual Foundation” which is devoted to mentoring research and training, reports that mentoring is the third most powerful

¹Ibid., 49.
²Ibid., 50.
relationship for influencing human behavior after marriage and the extended family. It is good to tell people what we mean, but it is much better to show them. People are looking for a demonstration, not an explanation. Coleman says, "This is the Master's method, and nothing else will ever suffice to train others to do His work."2

It is vitally important that those engaging in the work of evangelism have personal supervision and guidance until they are ready to work alone and even be able to train someone else. Jesus' plan of teaching by example was calculated to bring out the best in His disciples. No less patient yet determined supervision is needed today among those who are seeking to train others in personal evangelism. "It did not matter how small the group was to start with so long as they reproduced and taught their disciples to reproduce. . . . As simple as it may seem, this is the way the gospel would conquer. He had no other plan."3

Our Lord could have spent all His time in evangelism. But he spent much time in teaching those closest to Him. Evangelism, discipleship, and spiritual multiplication were intertwined in everything the Lord Jesus and the apostle Paul did, and this is why the early church grew so dramatically.

Why did the disciples go everywhere preaching the Word? Because they had been raised in an atmosphere of witnessing. They assumed that it was the normal thing to do. It was all they knew of Christianity. They had been taught and had been given examples.

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2Coleman, 77.
3Ibid., 99.
Never in history has the worldwide potential for evangelism and church growth been greater. Yet that one way that God has used and blessed so greatly through the centuries seems to be strangely lacking in modern evangelistic endeavors. Most Christians today lack the training that would enable them to share with a non-Christian, in a natural, effective way, what Christ means to them and often there is no effective plan to incorporate the new convert into the life of the local congregation.

The training which does take place today is largely ineffective as it lacks flexibility and the personal touch. I believe that most training should take place on the field of action. Charles and Win Arn state that evangelism training that relies on canned presentations, memorized testimonies, and spiritual dictums does not prepare the believer to respond to the unique needs of the non-Christian in terms of his or her day-to-day experience and the resources available in Christ.¹

Leroy Eims states that today we are riding a groundswell of interest in the Bible by the people in our congregations. Many would love to have a personal working knowledge of the Word of God. Many long to be more effective in their witness for Christ. Many more decry their ineffectiveness in prayer. They dream of being stalwart men and women of God, strong in faith, fervent in spirit, deep in their devotion for Christ. People crowd the bookstores to get the latest from the Christian publishers; they crowd the evangelical seminaries and the Bible institutes for some Bible training, and they crowd the seminars and lectures by well known speakers and visiting lecturers. But the answers to many of these milling masses, who are clamoring for spiritual reality,

could be found in a quiet, solid, ongoing program of discipleship training in their local churches.¹

What we must realize is that disciple making does not add to the time squeeze but helps resolve it. If the pastor ministers to a core of spiritually qualified men and women, they can begin carrying some of the burden and load. They can carry on some of the ministry. Rick Warren states,

He (God) expects every Christian to use his or her gifts and talents in ministry. . . . The greatest need in evangelical churches is the release of members for ministry. A Gallup survey discovered that only 10 percent of American church members are active in any kind of personal ministry and that 50 percent of all church members have no interest in serving in any ministry. The encouraging news that Gallup uncovered is this: 40 percent of all members have expressed an interest in having a ministry, but they have never been asked or they don’t know how.²

Training in personal evangelism is one of the most pressing needs in our churches today and also for the Greenwich Church so that the above mentioned 40 percent can experience effective ministry and can become catalysts to train others. As a result our churches will become more vibrant and disciple new believers more effectively. More importantly the kingdom of God will advance more rapidly.

In the Greenwich church there are only about ten people who are currently engaged in any form of personal evangelism and only four of them have received any kind of training. This has resulted in new converts not being nurtured and trained as they should and they either do not live up to their full potential or they have stopped coming to church altogether.


²Warren, 365-366.
There are statements by the prolific inspirational writer, Ellen White, who the Adventist Church believes received prophetic messages direct from God, on this subject. There are two pertinent quotes as follows,

There is a much greater work devolving upon the individual members of the church than they realize. . . . Many of the members are dying spiritually for want of this very work. . . . They (the lay members) should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. . . . Some may be reached who would not listen to a minister. . . . If the lay members of the church will arouse to do the work that they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ.1

The gospel minister cannot reach everybody, but the lay members will contact those the minister would never meet. A further quote says,

A wise general instructs his officers to train every soldier for active service. . . . Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God’s work. . . . The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers. The salvation of sinners requires earnest, personal labor. . . . That which is needed now for the up building of our churches is the nice work of wise laborers to discern and develop talent in the church—talent that can be educated for the Master’s use. . . . It is training, education, that is needed. . . . All the preaching in the world will not make men feel deeply the need of perishing souls around them.2

This emphasizes the fact that ministers should be primarily trainers of their people, equipping them to be proficient in leading a person to Christ and nurturing them to spiritual maturity.

1Ellen White, Testimonies for the Church (Mountain View, CA: Pacific Press, 1948), 8:244-246.

White Evangelism

One of the greatest concerns among Adventists in the UK is the lack of adherents from the indigenous White English population. There are approximately 21,000 Adventists in the UK, and although official figures have never been released, about 4,000 of those are White English. Most members are either from or originate from the Caribbean. In the Greenwich Church only three of the members are white English. Many reasons can be given for this but it is not the purpose of this paper to examine in detail these reasons. For the purpose of this paper I would present the thesis that if personal evangelism were to fully function in the churches there would be more indigenous members. It is noteworthy to observe that a typical Jehovah Witness or Mormon congregation has a greater ethnic mix and indeed in many cases, even in our large cities such as London, the majority of the people are white English. The membership of the Jehovah Witnesses in the UK in 2002 was approximately 120,000 and the Mormons for the same year had a membership of 174,000 as has been previously noted on page forty-four. This compares with a membership in the Seventh-day Adventist Church of about 20,000. Jehovah Witnesses and the Mormons hardly ever conduct public evangelistic meetings but conduct much personal evangelism work, going from door to door on a consistent basis. Although their methods cannot be fully condoned, as in the case of Jehovah Witnesses, where it is a requirement of each member to engage in door to door work, there is no denying that their systematic training of members in personal evangelism and consistent field work, going out in pairs, training actually taking place in the field, has produced results, and the indigenous people have been won through these means.
The three, white English members in Greenwich were all won to the church through personal evangelism. Two of these, both older teenagers, one male and the other female, lived in one of the members homes as foster children. A middle aged Jamaican member was active in sharing her faith and began to study the Bible with them on a regular basis. She introduced them to Christianity and Seventh-day Adventism and they both made the decision to be baptized in 2002.

An elderly, white lady joined the Greenwich church at the beginning of 2003. A few months earlier she had been visiting her husband in a hospice as he was dying of cancer. In the process of visiting she got to know one of the nurses, who was a Seventh-day Adventist, and the nurse gently and tactfully shared her faith. The nurse, whose membership was in another church across the other side of London, contacted one of the members of the Greenwich church and she and her husband took this lady to church on a regular basis. She received Bible studies and became a member of the church.

In the sister church, which I also pastor, Mottingham, there are two white members, one a young Finnish lady and the other an elderly, but active, English white lady. The Finnish lady first came into contact with the church at a street witnessing event in Leicester Square, London. She was given a card and indicated an interest in Bible studies. One of the members of the church, a young black Jamaican began to study with her and as a result in 1996 she was received into the church.

The elderly, white lady made a friend with one of the middle-aged Jamaican female members and was invited to church and duly went along. This led to an interest in the Bible and she received studies from another middle-aged Jamaican lady who was competent in this area. These white members in Mottingham have become established in
the church, the elderly lady serving as a Sabbath School assistant, a Community Services assistant and currently serving as Church Clerk. The Finnish lady is serving in the Personal Ministries department.

All of the above persons came into the church through personal evangelism; a person in the church was able to share Christ with them, study the scriptures with them, and eventually lead them to make a decision to accept Jesus. Not one of these people who shared their faith, had received formal training, but they were willing to share what they knew through personal experience.

Unfortunately, there are very few individuals who are able to do this in Greenwich. If there are those in the church who have the gift of personal evangelism but lack the confidence or expertise to exercise their talent, imagine what would happen if these people could be identified and trained to exercise their gift. Many more people could be reached, and I believe many of those would be among the indigenous population. In each of the cases above the White individuals were guided by Black people.

When the idea of those who have been trained become trainers themselves the multiplication effect would, I believe, see many more people in the community being reached and some becoming members of the church to extend the kingdom of God.

It has been established in this chapter that there is a definite need for the work of personal evangelism in the Greenwich constituency. Because of the diversity of peoples it is essential that they are approached according to their needs and differing backgrounds. The church, because of its own unique makeup, needs to devise the best
methods for reaching the community. So, what strategy could be utilized for the effective reaching of the diverse population? It is to this our attention is now turned.
CHAPTER IV

STRATEGY TO TRAIN THE MEMBERS

Project Plans

In the previous chapter the nature and makeup of the people of the church and community have been examined and an argument in favor of the case for personal ministry has been established. It has been shown that this method could be very workable and effective. Now, in this chapter, an actual strategy needs to be established to put these ideas into effect.

It is important in the process of identifying the project that the ideas are relevant and that during the project formulation there is continued feasibility and sustainability. For this purpose I shall be using the Logical Framework Approach (LFA), which is a project design and analysis tool.¹

The Logical Framework Approach uses certain terms, which are defined as follows:

*Overall Objectives:* state why the project is important to the church in the longer term. The project purpose should lead to the overall objective. In this project the overall objective is to realize greater numerical church growth in the Greenwich Church. The

¹This is part of the Project Cycle Management Training Program run by the EUROPEAID Evaluation Unit.
project purpose of training members to give Bible studies and lead a person to Jesus should lead to the overall objective being fulfilled.

*Project Purpose:* addresses the core problem and defines the reason for the project. Greater church growth could be realized in the Greenwich Church if more members were trained and became confident and proficient in personal evangelism.

*Results:* describes the desired outcomes of the project. If these outputs are stated clearly they will help in the evaluation process to determine whether or not the project was a success or failure.

*Activities:* describes how the desired outcomes of the project will be achieved. The list of activities should all be contributing to the outworking of the results.

*Assumptions:* are conditions which must be met if the project is to succeed. These will affect the project’s implementation and long-term sustainability but lie outside its control.

*Objectively Verifiable Indicators:* describes the project’s objectives in operationally measurable terms and provides the basis for performance measurement. The specification of these indicators acts as a check on the viability of objectives and forms the basis of the project monitoring system. This should mean that different persons using the indicators would obtain the same measurements.

*Sources of Verification:* are the sources of information and means of collection once the indicators have been formed. The format in which the information should be made available should be specified i.e., progress reports, project records etc. It should be
specified who will provide the information as well as how regularly it should be provided e.g., monthly, quarterly, annually etc.\textsuperscript{1}

Table 7 displays the Logical Framework for this particular project and provides a concise summary of project objectives, the indicators, sources of information by which progress will be measured, and the key risks and assumptions which may affect the achievement of objectives.

The Logframe is a tool which enables the project’s overall goal, purpose, results and activities to be seen at a glance and for these areas to be placed in a framework to aid the logical progression of the project. This framework has enabled and will enable the plans for this project to be implemented efficiently. It enables a person to see whether objectives are being met and whether or not they are being met in the suggested timeframe. Without the benefit of the Logframe it would be difficult to gauge whether or not the project had been a success as there would be no intervention logic or verification indicators which are the basis of measurement for the project’s successful implementation.

\textbf{Description of Project}

The overall goal of this project is to realize greater numerical growth in the Greenwich Church and this can be achieved by more members being involved in sharing the gospel effectively. The numerical growth will be measured by an increase in the number of baptisms annually over the period of the project. There have been, on average,

\textsuperscript{1}These definitions originate from the Project Cycle Management Training Courses Handbook (Hassocks, West Sussex, UK: ITAD Ltd., 2001), 23-31.
twenty baptisms each year over the past ten years. The record from the Church Clerk records will be used for verification. The purpose of the project is to see more members involved in sharing the gospel effectively by becoming proficient in teaching from the Bible and helping a person accept Jesus. The result should lead to the overall objective of more baptisms being realized annually in the Greenwich Church.

It is expected that five members will be trained in personal evangelism each year. Names of those trained will be recorded in a record book and will indicate the date when the training was completed. The candidates will also receive a certificate stating that they are fully trained. The assumption is that people will be willing to be trained.

The members who have been trained will be encouraged to train others and it is expected that these five people will become trainers of others in personal evangelism by the end of 2007. This will also be recorded and certificates presented stating that a person has become a trainer in the field of personal evangelism. The assumption is that there will be others to train and that those already trained will be willing to train others. The two desired results or outputs can be summarized as (1), the Task Force Team will be established to give effective Bible studies and lead people to Christ and (2), the members of the Task Force Team will train others.

Tables 8 and 9 are Gantt Charts indicating the activity schedule for the project, identifying logical sequences and time frames.
### TABLE 7

#### A LOGICAL FRAMEWORK

<table>
<thead>
<tr>
<th>Intervention Logic</th>
<th>Verification Indicators</th>
<th>Sources of Verification</th>
<th>Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overall Goal</strong></td>
<td>To realize greater numerical church growth in Greenwich</td>
<td>10% increase in baptisms annually</td>
<td>Local church clerk records</td>
</tr>
<tr>
<td><strong>Project Purpose</strong></td>
<td>More Greenwich members involved in giving Bible studies and leading people to make decisions for Christ</td>
<td>5 members trained and involved each year</td>
<td>Training Record and certificate</td>
</tr>
<tr>
<td><strong>Results</strong></td>
<td>1. Task Force Team (TFT) established to give Bible studies &amp; bring people to decisions</td>
<td>20 members involved in giving Bible studies by end of 2006</td>
<td>Training Record, certificate and observations</td>
</tr>
<tr>
<td></td>
<td>2. Task Force Team train others</td>
<td>5 trainers by the end of 2007</td>
<td>Training Record, certificate and observations</td>
</tr>
<tr>
<td><strong>Activities</strong></td>
<td>1.1 Identify 20 members of TFT by conducting church-wide seminars</td>
<td><strong>Inputs</strong></td>
<td></td>
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<tr>
<td></td>
<td>1.1.1 Spiritual Gifts Seminar</td>
<td>(see activity schedules - Gantt Chart)</td>
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<td></td>
<td>1.1.2 Spiritual Pathway Test</td>
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<td>1.1.3 Evangelism Style Test</td>
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<td>1.1.4 Cross-Cultural Test</td>
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<td></td>
<td>1.2 Training and Equipping TFT</td>
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<td>Members will be willing to take part in seminars</td>
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<td></td>
<td>1.2.1 Bible Study Materials Produced</td>
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<td>TFT will be willing to participate in seminar and field training</td>
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<td>1.2.2 Seminar</td>
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<td>1.2.3 Field Training</td>
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<td></td>
<td>1.3 Establishing a Continuous support system for TFT</td>
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<td></td>
<td>1.3.1 Team Meetings</td>
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<td>1.3.2 One on One interviews</td>
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<td></td>
<td>2.1 Mentoring TFT in training others</td>
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<td></td>
<td>2.1.1 Seminar</td>
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<td></td>
<td>2.1.2 Team Meetings</td>
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<td></td>
<td>2.1.3 One on One interviews</td>
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TABLE 8
GANTT CHART DISPLAYING ACTIVITIES IN 2005

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<tr>
<th>Months</th>
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<td>Result:</td>
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<td>1. Task Force Team (TFT) established to share Gospel</td>
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<tr>
<td>1.1 Identify 20 potential members of the TFT</td>
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<td>2.1.1 Spiritual Gifts Seminar</td>
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<td>2.1.2 Spiritual Pathway Instrument</td>
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<td>2.1.3 Evangelism Style Instrument</td>
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<td>2.1.4 Cross-Cultural Instrument Test</td>
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<td>1.2 Training &amp; Equipping TFT</td>
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<tr>
<td>1.2.1 Design &amp; Produce Bible studies for nominal Christians</td>
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<tr>
<td>1.2.2 Design &amp; Produce Bible studies for the secular mind</td>
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<td>1.2.3 Seminar for TFT members</td>
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<td>1.2.4 Mentoring/Field Training for TFT members</td>
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<td>1.3 Establishing a continuous support system for TFT</td>
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<td>1.3.1 Regular team meetings</td>
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Milestones:
1 = 20 members of TFT identified
2 = Bible Studies produced
3 = TFT trained and equipped
4 = Continuous support for TFT established
5 = TFT members able to train others
### TABLE 9

**GANTT CHART DISPLAYING ACTIVITIES FROM 2006 TO 2007**

<table>
<thead>
<tr>
<th>Activities</th>
<th>2006</th>
<th>2007</th>
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<tbody>
<tr>
<td>1. Task Force Team (TFT) established to share Gospel</td>
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<tr>
<td><strong>Activities:</strong></td>
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<tr>
<td>2.2 Identify 20 potential members of the TFT</td>
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<td>2.1.4 Spiritual Gifts Seminar</td>
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<td>2.1.5 Spiritual Pathway Instrument</td>
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<td>2.1.6 Evangelism Style Instrument</td>
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<tr>
<td>2.1.4 Cross-Cultural Instrument Test</td>
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<td>1.3 Training &amp; Equipping TFT</td>
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<tr>
<td>1.3.1 Design &amp; Produce Bible studies for nominal Christians</td>
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<td>1.3.2 Design &amp; Produce Bible studies for the secular mind</td>
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<td>1.3.3 Seminar for TFT members</td>
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<tr>
<td>1.2.4 Mentoring/Field Training for TFT members</td>
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<td><strong>Establishing a continuous support system for TFT</strong></td>
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<td>1.3.1 Regular team meetings</td>
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<td>1.3.2 Interviews with TFT members</td>
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<td><strong>Result: 2. TFT train others</strong></td>
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<td><strong>Activities:</strong></td>
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<td>3.2 Mentor TFT members to train others</td>
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**Milestones:**

1 = 20 members of TFT identified
2 = Bible Studies produced
3 = TFT trained and equipped
4 = Continuous support for TFT established
5 = TFT members able to train others
Implementation of Strategy

Prayer

One of the dangers in devising a strategy to reach the community for Christ is to rely solely on that strategy. The strategy may be a good one; well planned and considered but without prayer it is doomed to failure. God wants to use His people to advance His kingdom in this world and this can only be done effectively when His people have a vital connection with Him. Through prayer people come to know God better and can more readily discern His will. It is vital that the strategy outlined in this project does not simply originate in one person’s mind, but is God’s plan for the church at the present time.

This project has been the subject of prayer over the past four to five years by the leadership of the church. But prayer must not end with the strategy phase of this project, but it must play an integral part throughout the whole process. The project is being prayed for in various ways. A prayer group has been formed in the church to pray specifically for this project. The community in Greenwich is being prayed for asking God to open ways in which people can be reached. Prayer is being offered so that God will guide to help identify and train the right people.

I believe it is only through prayer that God’s will can be realized upon this earth. The author E. M. Bounds sums it up well when he states: “The Church is looking for better methods; God is looking for better men.”¹ At Greenwich we can do no less, than pray.

Identifying Potential Members

Not everyone in the church has the specific gift of sharing their faith in an intimate way, whether it is with just one person or a small group, and so it is essential to identify those who do. Trying to force people into this type of work will be counterproductive as they will become discouraged if they are met with frustration.

There are, however, members in every congregation who would welcome the opportunity to be trained and to serve effectively, utilizing their gifts for the Master. A Gallup survey in the United States discovered that 40 percent of all members expressed an interest in having a ministry, but they were never asked or they do not know how.¹ It is these people who need to be released and trained for ministry.

So, how can individuals be identified who would be suitable for sharing Christ in a personal setting? First, it is essential that the person seeking to be trained possesses the gift of evangelism and more specifically the gift of sharing Christ in a personal, natural way as there are differing evangelism styles. This can be ascertained using a Spiritual Gifts Inventory, and the Spiritual Pathway Instrument, as well as the Evangelism Style Assessment. These instruments will be explained later.

Second, the person must have a willingness to learn. It is beneficial if the person is a recent convert as he or she would more likely possess this trait and they would be more likely to have a large pool of non-Christian friends with whom they could work. But anyone who has a willingness to learn would be a good candidate.

¹Warren, 366.
Third, the person should be open-minded, non-judgmental and should display a good tolerance of people with differing views. This can be ascertained through the Cross-cultural Test Instrument, which will be examined later in the text.

Fourth, the person should be able to persevere through hardship and not become easily discouraged. There can be much disappointment in trying to share Christ with others and the person should be safeguarded against feelings of rejection. They should be made aware that Jesus suffered much pain through rejection, and that the servant is not above the Master. Witnesses must come to understand that the rejection is not personal (unless they have caused offence).

Fifth, the trainee must be willing to work hard and be flexible with their time as people may only be available at certain times. If the person is working full time or even part-time the demands should not be unreasonable. Of course, all of the above qualifications are superfluous unless the potential trainee is passionate about reaching people for Jesus and has great compassion for the lost. Ron Gladden says, that “One of the primary reasons churches stop growing is that members care so little about what broke Jesus’ heart. And even when they do care, they are often perplexed about how to reach people in a secular society with the gospel.”

Finally, it is advantageous if the trainee has a cross-cultural mindset. This demands more explanation.

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1Ron Gladden, The Seven Habits of Highly Ineffective Churches (Vancouver, WA: Church Planting Center, 2003), 44.
Jesus perfectly modeled cross-cultural ministry. He was born into a certain culture. God did not come to this earth as a fully developed adult, an expert, or a ruler, but was born as an infant, just like the rest of the human race. Jesus was a learner in that He was not born with knowledge of language or culture. He learned language from His parents, learned how to play from His peers, learned the carpentry trade from Joseph, and studied the Scriptures and worshipped in the same manner as the other young men of the time. God knew that the most effective way to reach human beings was to become just like them and to go through the same experiences. The message that Jesus had to bring would result in rejection enough.

The Greenwich Church is situated in a strongly multi-cultural setting and people are needed, Black or White, who can reach and relate to all members of society. A cross-cultural mindset is a gift that only some people have. Even persons who possess this gift need to be trained, just as a naturally gifted preacher or singer requires extra tuition to hone and refine these skills. Those having this gift are able to relate easily and comfortably with people of other cultures and are able to immerse themselves in that culture and learn much from it so they can adapt their methods to win people to Christ. Without this gift much conflict will occur and an impassable barrier could be created that will make it impossible to introduce the audience to Christ. When a person seeks to identify with the culture they are trying to reach, that community realizes that the person really cares about them because they have taken the time to learn about their ways and do not regard their personal culture as being superior. Conflict arises not only from personal and cultural differences but because people often attribute moral force to their priorities
for personal behavior and judge those who differ from them as flawed, rebellious, or immoral. People who genuinely feel that their way of life or culture is the only right and valid one cannot take part in a cross-cultural ministry successfully. Cultural blindness makes people ineffective communicators in alien contexts and leads them to assume that the problem lies with others rather than themselves.¹

What elements make up a cross-cultural mindset? Delbert Baker has put forward these following points: The cross-cultural mindset has a high diversity tolerance. Their friends are made up many differing nationalities and they would be willing to marry someone of another race. They understand that the call for diversity in the name of the gospel has been a part of the plan of God since the very beginning. They are committed to equality and the rights of all believers. They are open to learn from people of other races and willing to adapt their ministry accordingly. They are willing to be learners and are happy to be taught the customs and behaviors of the people they are trying to reach (Paul—"To the Jews, I became as a Jew" 1 Cor 9:20). They understand that heaven will ultimately personify the very best there can be about diversity. They are willing to put aside prejudices and are not exclusive, but mix with all peoples. They are at home in a Black or White church and appreciate different preaching and worship styles. Love for souls overcomes everything.² It should be added that these people are willing to enter into the world of the other culture, not simply as observers, but players who have truly incarnated themselves in that culture. Sherwood G. Lingenfelter and Marvin K. Mayers


²Baker, 121.
express this idea well when they state: “We must love the people to whom we minister so much that we are willing to enter their culture as children, to learn how to speak as they speak, play as they play, eat what they eat, sleep where they sleep, study what they study, and thus earn their respect and admiration.”¹

These traits can be seen in some of the younger members of the church, most of whom were born in Britain. These will form the group selected for training, although not exclusively. Those who display the cross-cultural gift will be encouraged to set up a church-plant in Greenwich specifically for the White population. This plan does not appear in this project but is likely to be a resulting benefit of the project. However, if there is success in reaching the White population through this project’s focus on one-to-one evangelism, a house group will be formed quickly to more readily accommodate these people and this group would be encouraged to interact from time-to-time with the members of the Greenwich Church mainly in the area of social activities. I do not believe in congregations being separated along racial lines as the gospel message is not exclusive and promotes unity (John 17). Initially, however, Whites will be attracted in this way because of the culture barrier with the Greenwich Church.

Pilot Scheme

Although the members of the TFT will not be formally identified until the middle of 2005, a pilot scheme of training has already taken place in the Greenwich Church. As early as the beginning of 2001 I asked one of the elders to accompany me on a visit to a

person who had visited the church. The initial visit led to a series of Bible studies, which lasted just over a year from March 2001 to April 2002. The lady was never baptized but has remained a friend of the church and attends every so often. I presented the first five lessons and the elder did the rest and he received coaching from me after every lesson presented. As a result the elder has been recognized as having the gift of personal evangelism and presented with a certificate. Since that time he has set up a Bible study group from which two persons have been baptized.

From this experience the value of training others was recognized and as a result it was announced to the church that if anyone expressed a desire to be trained in the work of personal evangelism they should speak to me. As a result, late in 2001 a member of the church expressed her desire to be trained. We studied with a young lady for just under a year until the end of 2002. I again presented the first five studies and the trainee did the rest. This person also received a certificate and is now involved in giving Bible studies to others.

By the end of 2002 it was recognized that two additional people had the gift of personal evangelism and so they were approached and asked if they would like to be trained and they both answered in the affirmative. One of the women was a recent convert who was full of enthusiasm and studies began with a small Bible study group. The studies lasted five months in which the same training format was observed. This trainee displayed natural teaching skills and easily established a rapport with the people. At the end of the five months she too received a certificate. However, because of personal problems and a course of study she has not been able to go out on her own but is willing to do so as soon as she can. I approached the other woman and we began
studying with two people at the end of 2002. The studies were conducted over a period of one and a half years. The process of giving studies was not easy at first but after a time she found her own style and became more confident. As a result one of the persons studied with was baptized in 2003. This trainee was also presented with a certificate and has begun studying with another interest.

The process of presenting the certificates during the worship service generated an interest, with three more people wanting to be trained. One of the trainees I recognized did not have the gift of personal evangelism once we began studies and she recognized that fact as well, but she was encouraged that her gift probably lay elsewhere so is now a lead player in the church drama group. One of the volunteers is a young man and early on it was recognized that he is gifted in this area. Training is still ongoing with him. The other volunteer is not naturally gifted but is being allowed more time to see if the gift can be developed. Two others were selected recently but do not have the gift. Recently another young lady has been trained and is now able to give Bible studies herself. She initially expressed a desire to be trained.

It should be mentioned that one person has been trained from the Mottingham church, which is also situated in southeast London. The person we studied with was baptized in 2003 and is now able to conduct Bible studies himself.

The church held major evangelistic meetings during the month of May in 2002, 2003, and 2004. The speaker came from Jamaica and drew many people to the meetings. Approximately fifteen people were baptized from the campaigns each year. In 2002 only two people had been trained, in addition to the pastor, to visit the interests from the evangelistic series, but in 2003 and 2004 there were five to six people who could be
classed as Bible workers and this lightened the workload of visitation considerably. Many more interested people were visited as a result.

So the benefits of more people being able to perform this work can be seen. What lessons can be learned from this experience? First, the visitation workload of the pastor is lessened. Second, more people are reached and contacted. Third, those who receive personal Bible studies and attention are more likely to remain in the church after baptism. From 2001 to the first half of 2004 a total of seventy-two people have been baptized in the Greenwich and Mottingham churches. Sixty of those received personal Bible studies (including children of members). Only three of this number has left the church. Twelve were baptized after attending one of the evangelistic campaigns without receiving personal Bible studies. Seven of these have stopped attending church. Fourth, three of the trainees were found not to be gifted in the area of personal evangelism, suggesting that a process needs to be set up whereby only the gifted are trained, thereby saving time and effort and allowing those not gifted in this area to find their true gift more quickly.

It has therefore been decided to develop a program which will utilize much of the training technique as before but with a much more professional basis of selection. This necessitates the series of seminars designed to specifically identify those gifted with the personal evangelism gift. Hence the reason for this project.

Developing Church Support

Before people can be equipped for personal evangelism they must realize its importance, catch a vision for it, and develop a passion. Therefore, it is important to have a program in the church that will continually emphasize this point. A sermon series throughout 2004 was based on the concept of true discipleship. That series emphasized
the point that to be a true disciple and to develop into a mature Christian, it is important
to know how to pray, and study the Bible, and to experience the power of true fellowship.
It is only as these essentials of the Christian life are practiced that a person can
successfully tell others about their experience with Jesus. I believe there must be an
ongoing program of nurture that will help people to mature as Christians, to help them
discover their spiritual giftedness, and to become effective witnesses for Christ. These
programs should develop people to perform many kinds of ministries and some for
natural personal witnessing. As has been noted elsewhere, enabling people to share their
faith personally is not the only answer for church growth, but it is a very large part of it,
and it should serve to complement other ministries as others utilize their particular
spiritual giftedness. For the purpose of this project however, only the strategy that leads
to the setting up of the Task Force Team (TFT), i.e., those identified as having the ability
to witness effectively on a personal basis, will be examined.

It is possible to have a brilliant strategy, but unless it can be shown to the
constituents that it is brilliant and workable then it would never be initiated. In order for
the members of the Greenwich church to be enthusiastic about being trained to share
Christ more effectively then the strategy has to be sold to them. In fact, the idea has to be
more than sold to them; the church should own the idea. It should not be seen as a plan
originating solely from the pastor but as a corporate initiative.

In the Adventist Church it is unfortunate that a pastor has a relatively short tenure
in a particular church. This means that the members often receive ideas from their
minister but are not enthusiastic about those plans, as they fear that when a new pastor
arrives his plans will be different and the current ones shelved. This problem can be
overcome by allowing the church to own the strategy, even though the original idea may have come from the pastor, so that when a new pastor arrives and the strategy is working, the new pastor would be foolish to shelve it.

When the strategy had been formulated the first elder was approached and the project proposal was related to him. The first elder had previously related to me how he was anxious to train the elders to fulfill their duties. When visiting a member he would take an elder with him and show that elder by example how a visit should be conducted. It was conveyed to him that this was a wonderful idea and it would be marvelous to apply his idea even further by training members to share Christ effectively with their friends, relatives, neighbors, and other interested persons by using the same method of supervisory visitation. He immediately grasped the concept and was eager to share this idea with the other elders. In the elders' meeting, the first elder explained the idea and there was unanimous support. When the proposal was presented to the church board, it was explained that this was not a new idea but simply building on what was already taking place through the first elder. At the end of 2004, the concept will be formally presented to the church, with the intention to begin implementation in 2005.

In order for greater numerical growth to take place in the church more people need to be giving Bible studies and leading people to faith in Jesus Christ. Identifying members of the church possessing the personal evangelism gift will hopefully achieve this and these would become members of the TFT specifically identified to give Bible studies and lead people to faith. These people would need to be trained to carry out this work by means of a seminar and field training. Once the training has been completed a mechanism will be put in place to ensure that those who have been trained become self-
motivated not only to initiate their own Bible studies but that they in turn become trainers of others in order for them to share in this work. The following narrative describes the activities that will ensure that these objectives will actually be realized.

**Seminars and Tests Designed to Identify TFT**

These seminars and tests have been conducted. They were administered during the main worship service on four separate Sabbath mornings.

These seminars and assessment tests seek to identify those who will be suitable to become part of the TFT. The first seminar is a Spiritual Gifts seminar conducted in October 2004, which identifies the area in which God wants His people to work. This seminar describes the spiritual gifts as outlined in the Bible and a Spiritual Gift Inventory will be given to each person to help them discover their particular giftedness. I used an inventory adapted by Dr. Gifford Rhamie, a theology lecturer at Newbold College, England. See appendix A for a sample of the inventory. This inventory has one hundred and thirty-three questions which are answered by assigning a number to each question from 0-3 and placing that number in a grid corresponding to the question answered. A “0” is marked in the grid if the answer to the question is, “Not at all, never”; a “1” if their answer is, “Some of the time, once in a while” a “2” if it is, “Most of the time, usually true” and a “3” if the answer is, “Consistently, definitely true.” The total scores are then calculated from the grid and by utilizing the Spiritual Gifts Assessment Key on the back page. The top three scores indicate the area of spiritual giftedness for that individual. The results will enable us to ascertain the gifts people have, and for the purpose of personal evangelism training, identify those who could take part in the program. Those
scoring high in the areas of Evangelism, Shepherding, Teaching and Encouragement will be ideal candidates for the TFT.

Closely related to the Spiritual Giftedness assessment is the Spiritual Pathway Inventory. This was conducted in February 2005. This instrument differs from the Spiritual Gifts Inventory in that this seeks to ascertain how a person best connects with God. Some connect with God in a relational context, i.e., when they are with others; some connect with God in a learning environment—the intellectual type, some connect with God when they worship, some when they are leading out and doing great things, some when they are serving others, some in silence while they are alone, and still others when contemplating the works of creation in the great outdoors. Appendix B shows the Spiritual Pathway Assessment inventory, which has been adapted from an instrument used at the Willow Creek Church.¹ The mechanics of this instrument function in the same way as the Spiritual Gifts Assessment. This time, however, there are only forty-nine questions. The person’s score is transferred to a grid and calculated as before. The top three scores indicate the way that person best relates to God. Those scoring high in the relational, serving, and activist areas will be good candidates for the TFT.

In March 2005 members participated in the Evangelism Style Test. This is based on the premise that if a person has the gift of evangelism it does not necessarily mean that they will exercise that gift in the same way as someone else with the same gift. For example, one person may have the gift of preaching to large crowds, whereas another

¹John Ortberg and Ruth Haley Barton, An Ordinary Day With Jesus (Barrington, IL: Willow Creek Association, 2001), 187-244.
person may be more comfortable in speaking to one person at a time or a small group. This test or questionnaire would ascertain a person’s evangelism style, whether it is confrontational, intellectual, testimonial, interpersonal, invitational or serving. The characteristics of people with the confrontational style might be that they are confident, assertive, and direct and they may not wish to enter into small talk. A biblical example is Peter because he had a naturally confrontational personality. Those who possess the intellectual style display the traits of being inquisitive, analytical, and logical. They like to debate and enjoy working with ideas. Those possessing the testimonial style are usually clear communicators, enjoy telling stories, and are good listeners. The interpersonal style includes characteristics such as a warm personality, conversational, friendship-orientated, and tends to focus on people and their needs more than on ideas. Those people who are invitational in their evangelism approach tend to be hospitable, relational, and persuasive. The servers are usually others-centered, humble, and patient. They enjoy providing for other people’s needs but may be less vocal. This instrument contains thirty-six questions and the respondent places a number from 0-3 beside each one. Zero means, “Not at all” “1” is, “Very Little” “2” is, “Somewhat” and “3” is, “Very Much.” The results are then transferred to the grid on the back page, the scores totaled and the evangelism style can then be determined. All of these styles are important, but for the purpose of the setting up of the Task Force Team those with the interpersonal, confrontational, and testimonial skills will be most valuable as the training is based on personal, relational evangelism. See appendix C for the Evangelism Style Questionnaire.
I am indebted to Mark Mittelberg, Lee Strobel, and Bill Hybels for this particular instrument.¹

The fourth instrument will identify those in the TFT who possess the gift of cross-culturalism. Those with this gift will be chosen to visit people of other cultures. This was ascertained by utilizing the "Cross-Cultural Instrument Test." This was conducted in April 2005. This will seek to measure a person's diversity tolerance. This can be defined as, "the capacity to put ourselves into another person’s shoes and see the world from his or her viewpoint. In a strange way, it is also our capacity to see how other people view us."²

This is an important gift to possess in today’s society because of its diversity, not only in racial and cultural lines but also in differing ideologies. As has been demonstrated in the previous chapter, Greenwich and the surrounding districts are widely racially, culturally and ideologically diverse and so it will be vital to have on the TFT some people who possess this gift. However, a person does not have to possess this gift to become a member of the TFT as they may be adept in reaching people of their own kind, but in identifying people with the cross-cultural gift it will enable the manager of the project to be able to more effectively assign TFT members with the gift to those in the community who may differ from them. In this test there are a series of twenty-eight multiple choice questions and the respondent has to circle one of the suggested answers in each question. Once completed the respondents total their scores in the grid provided.


²Baker, 31.
The lower the score, the more diversity tolerant the person is. An analysis page is provided at the back of the instrument, which describes a person’s cross-cultural effectiveness according to their score. See appendix D for the Cross-Cultural Test outline.

The people who are discovered to be diversity tolerant will be encouraged to read the book, *Ministering Cross-culturally* by Lingenfelter and Mayers.¹ Those who possess the cross-cultural gift will need to be further trained and enlightened in order to truly minister effectively to people of a different culture. This text is one of the better guides for cross-cultural ministry that I have found. In its relatively few pages (only 120 pages), it contains a wealth of information based on some easily remembered and applied principles. One of the key concepts here is the dealing with conversation and conflict. The way people interact differently can lead to conflict. This may not be in the form of open violence (although sometimes that can happen), but rather the kind of tension that is caused when people don't understand each other. What we sometimes fail to forget is that people attribute importance and moral force to their actions and those of others, and will react not only to what is being said and done, but to their own interpretations of the meanings of those words and actions. This is derived from cultural influences, shared culture as well as personal and family culture.

Lingenfelter and Mayer look at key concepts such as differences in the way we look at time, judgment, crisis management, goals, self-valuation, and vulnerabilities. For example, in urban cultures, people tend to lead fast-paced lives more frequently than

¹See Bibliography.
those in small-town cultures; a person moving from one setting to another may find it irritating to be in such a setting, and perhaps not even know why.

The authors bring in examples from around the world (Yapese-Micronesian, Latin American, African, etc.) as well as different groups in North America for comparison and contrast. This is not a book of stories, but rather essays that illustrate the basic principles, which are in turn supported by stories and examples, including some of the authors' own experiences. This is in concert with the incarnational model the authors put forward, a way of growing into the culture, and being part of a culture respected and held as valid as any the outside observer or participant might naturally hold.

This is a very useful book, full of insight and helpful suggestions, key ideas and meaningful stories which will go a long way in training the cross-culturally sensitive members of the TFT. Once the book has been read a special meeting will be called with those who have read it to discuss insights gained.

From the results of these tests and seminars nineteen people have been identified as having the gift of personal evangelism and hence will become part of the TFT.

Training and Equipping the Team

Much of the work in personal evangelism involves sharing the Bible in small groups or to one person alone. It is therefore important to ascertain the type of material to be used which will appeal especially to the postmodern and secular mind while at the same time being adaptable to their needs. In the past the traditional approach has been to present a series of doctrines for all and every occasion hoping that the interested person or persons will accept the truths presented and thereby become members of the church. This worked well when studying with the “modern” mind. In this approach one study is
presented on Jesus and Salvation and then the rest of the doctrines are presented.

Sometimes a person is baptized without accepting Jesus into their life, but because they have accepted the doctrines they can become members of the church. This approach may have worked in the past when people were asking, “What is Truth?” but the postmodern mind is asking, “Does it Work?” I am not advocating that the doctrinal model be thrown out, as there are minds that may still find this method very useful, especially nominal Christians and much of the material will encompass the traditional Bible study format. However, when presenting a doctrinal subject it will be designed to show how it applies to a person’s experience. For example, a presentation on the Sabbath would emphasize how the Sabbath-keeping experience can benefit us today and how it can enhance our spirituality rather than focusing on proving the seventh day Sabbath. Indeed it is a gift from God given for our benefit. Individuals will be trained in the art of presenting basic doctrinal studies as well as other presentations more adapted to the postmodern mind.

This strategy will be important when a church plant is established to reach the indigenous population of Greenwich.

I would advocate this sequential approach in the study of the Bible for someone who wants to know about Christianity.

The first set of studies will come under the heading of “Man’s Need of Jesus.” The biblical topics that would come under this heading are: Can Christianity change my life? Who is Jesus? and The origin of evil.

The second part of this study series will be entitled, “The Bridge to Eternity.” Topics included here are: the death of Jesus, the Bible, faith, prayer, the Holy Spirit, and Baptism.
The final set of studies in this series will be clustered under the heading, "Living the Authentic Christian Life." Topics under this heading are: the Law, Obedience, God's guidance, The second coming of Jesus, The Millennium/New Earth, The nature of death; Resisting temptation, The Sabbath; The Church and the need for fellowship; The Judgment; Worry and anxiety; Health; The Christian lifestyle; God and money; Healing, and Telling others about Jesus.

The aim of these studies will be to help the person to develop a relationship with Christ before they look at the doctrines. The person should understand that the doctrines are only an expression of what a person will naturally want to do if they truly love and know Jesus (John 14:15). This is not an exhaustive series as Bible studies will be developed and presented according to the needs of the enquiring group or person. In making an initial contact with a person, before Bible studies begin, it will be advantageous to present the gospel outline (see table 10). For this purpose the trainee will memorize certain key texts telling the gospel story. However, this will not be a "canned" presentation but it is intended to flow naturally as the need arises. The person receiving the Bible studies will be asked whether or not the presentation was understood and whether or not they wish to accept Jesus into their life. If they answer in the affirmative they will be prayed with, thanking God for this moment. It is at this point it can be stated that in order for their faith to increase it is important to study the Word and a series of studies can be offered.

To reach the postmodern mind, including the White indigenous, another strategy will have to be developed. Individuals with the pioneering, apostleship, and cross-cultural gifts will seek ways to arrest the attention of the community (e.g., the White
population in Greenwich). A felt-needs survey will assess the basic needs of this group and outreach programs or community projects will be established to meet these needs or more realistically at least one of these needs. Once a relationship has been established with this community then the Bible would need to be shared in a culturally sensitive way by those who will be trained in this project to share the story of Jesus effectively. The studies will take a different format from those cited above, which are geared towards those already seeking knowledge of Christianity. These studies would need to show the relevance of the Bible in meeting everyday needs and concerns in present-day society. Although it is not possible to give a set shape and order to these studies, there are topics that would appeal to the postmodern mind. I would suggest the following studies, adapted as the need arises for the postmodern mind.

Felt-Need Studies

Issues which may be studied will include: stress, boredom and burn out, assessing your career, starting a business, building self-confidence, healthy living, handling finances, living with pain, overcoming worry and anxiety, controlling temper, healing relationships, divorce recovery, overcoming grief, ambition and success, dealing with imposed expectations, personality and temperament, handling responsibility, and sexual awareness. These will address the issues of everyday life and enable the listener to understand that the Bible speaks today and contains the answers to the main issues of life. This will help the interested person place more confidence in the Bible.

More studies will be developed aimed at the needs of specific people groups in our society, i.e., men, women, singles, married people, parents, and young people. For example, parents could be presented with studies addressing how to handle the strong
willed child or how to handle adolescents. It is beyond the scope of this paper to provide an outline for each and every study. In any case the studies are adapted from already available sources such as the “Serendipidy Bible for Groups” which contains sixty felt-need Bible outlines and the “Serendipidy Small Group Designer for Adults” CD produced by Serendipidy House.

Today we live in a media-orientated society where people are bombarded and pressurized to watch the latest movies, listen to the latest music, and read the most popular books. Young people are especially caught up in this culture. If the Bible can be seen to discuss implications of this media then it will provide a bridge to Jesus Christ. I am indebted to the “Christian Publicity Organization” for this approach. They have devised Bible studies that ask questions about the latest films and music. The studies form the “Connect” series and are devised to link or connect modern media productions to the Bible. See appendix E for an outline of these studies.

It is hoped that these themes will arrest the attention of many secular, postmodern minds. Those who possess the cross-cultural gift will be given special guidance in this area and relevant on-the-job experience. People will be encouraged to create Bible studies of their own based on media productions which raise these life issues. This will require a continual study of the media from a Biblical perspective.

Both of these sets of studies will be produced and available by the end of the third quarter in 2005.

Seminar: How to Share the Gospel Effectively

The aim of this seminar is to give the members tools and principles that will enable them to become more effective in their efforts to help people come to know
Christ. This seminar is specifically geared for people who have the gift to reach others especially on a one-to-one basis. Those taking part will have been identified from the previously four mentioned assessment tests.

There are probably as many ways to teach as there are to learn. Perhaps the most important thing is to be aware that people do not all see the world in the same way. They may have different preferences for how, when, where and how often to learn. From studies theories show that the best way adults learn relates to their personality style. Jeffrey Cantor has outlined how adults learn differently from children. It is appropriate, then, for this seminar to incorporate different types of adult learning style to gain the maximum effect in helping people to learn. Because of the nature of this seminar, the lecture style of learning will play only some part of the process, with much role-play and interactive discussion.

It will be explained from the outset that God has chosen ordinary human beings to tell the gospel story. God and humanity work together to capture the attention of people. Human beings are free to plan but these plans must be guided and influenced by the Holy Spirit if the effort is to be effective. The story in the Gospel of John regarding the raising of Lazarus will be used to illustrate this point. Jesus worked a miracle in raising of Lazarus, but he asked a human being to roll the stone away (John 11:39). Those witnessing will not be responsible for the results of their witness, but they are to be faithful in sharing the gospel story by effective means. The Apostle Paul stated this

1Jeffrey A. Cantor, Delivering Instruction to Adult Learners (Toronto: Wall and Emerson, 1992), 35-43.
Principal of being faithful to what God has called us to do when he said, “I planted, Apollos watered, but God gave the increase” (1 Cor 3:6). Table 10 depicts the outline of the seminar.

**TABLE 10**

DESIGN FOR SHARING THE GOSPEL EFFECTIVELY SEMINAR

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<thead>
<tr>
<th>Part 1</th>
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**Personal Preparation**

Before witnessing can effectively take place it is vital that the messenger is spiritually prepared. It is therefore important that there is understanding of the principles outlined in the sermon series preached in 2004. For the purpose of the seminar it will be useful to briefly outline these principles again, stressing the need to pray and study the Bible effectively, as well as enjoying a strong worship and fellowship experience. The importance of living simply and to exercise forgiveness and mercy (Heb 12:14) will be considered.

The teaching style for this section will be lecture style interspersed with appropriate questions designed to stimulate discussion.
Finding People with Whom to Share Jesus

How does a Christian identify people with whom to share the gospel story? Is it simply a matter of trying to share the gospel to everyone they meet or pro-actively knocking on doors so that everybody knows in their town or neighborhood? This seminar will suggest much better methods. It has been demonstrated that forming friendships with people is the best way to influence them, as a trust and rapport is then developed in that relationship which enables them to be more open to the story the Christian has to tell. It will be suggested that the messenger seek to do the following things:

Pray on a regular basis for relatives and friends and be more intentional in sharing the gospel with them; be more intentional in sharing the gospel with work, college or school colleagues; join a club or an educational class in an effort to meet new people and establish new friendships, and sign up for some voluntary work in the local community.

Although this information will be shared as a lecture there will be room for plenty of discussion with questions specifically designed to encourage the participants to share some of their experiences.

Qualifications

The seminar will seek to establish qualifications needed to be an effective witness for Christ. These are outlined as follows:

Availability. It is not necessarily the cleverest, sharp-witted individual or the person who possesses eloquent speech who will be most effective in bringing people to Jesus. One of the greatest requirements enabling Christians to be used by God is availability i.e., a willingness to devote time for God on a regular basis.
to Jesus. One of the greatest requirements enabling Christians to be used by God is availability i.e., a willingness to devote time for God on a regular basis.

Conviction. Jesus loves you and assurance of eternal life. If a person was driving a car and was lost and they stopped to ask someone for directions and that person gave directions but was unsure as to whether or not they were correct, would the lost driver have confidence in that person? On the other hand if the person was confident and gave clear, easy to understand directions and expressed them with conviction, what sort of confidence would the driver have then? It is essential that the messenger knows Jesus personally and has the assurance that if he or she were to die at that moment, or if Jesus were to return at that time, they would be guaranteed eternal life. They would need to take the Bible at its word by faith (1 John 5:11-13).

Compassion. This qualification is essential when seeking to influence a person towards Christ. It is a useful exercise to enter a shopping precinct and observe people and then meditate on the fact that Christ died for each of these people. A burning desire to rescue people from eternal death is a powerful incentive in trying to deliver the gospel to people.

Non-Judgmentalism. The surest way to lose a friend is to be quick to condemn. Many people will practice a lifestyle of which we may strongly disapprove. We should not focus on areas of disagreement but on areas of shared commonality. This will build bridges and establish a friendship.

Good Listening Skills. The common mistake in sharing Christ with others is to communicate the gospel story too eagerly. It is better to listen to what a person has to say and then adapt the gospel message to their needs.
**Good Social Skills.** Knowing how to relate to people on a social level is a valuable asset. Good people skills will win hearts and the people will see that you are genuinely interested in them as a person. The common mistake which many Christians make is to regard a person as a potential statistic to be added to the church and if the person indicates no interest in becoming a member then the friendship dies and the person is left with the impression that he is simply being used and, as a result, he will become more resistant to the gospel message.

Again, a lecture will be presented with questions designed to provoke discussion. The class will be asked whether they can think of any other qualifications, for example.

**Initiating a Spiritual Conversation**

There are two dangers to avoid when sharing our faith. The first is to talk about Jesus when the person is not ready. Many believe they have not witnessed for their faith if they have not introduced Jesus into the conversation. On rare occasions this might be necessary, but this only results in the person being driven away, and to regard Christians as “Bible bashers.” On the other hand there are those who believe that their consistent life will help a person to know Jesus and they will spend years with their friends and relatives and never talk about Christ. These methods will lead a person to Christ. Ideally, friendship must be gained to the point where trust has been established. Many times the non-Christian will ask a question about faith and a spiritual conversation can begin. On some occasions, however, the Christian may have to initiate a spiritual conversation as the non-Christian is not willing to discuss
this yet. This can be handled in two ways, either by the direct method or the indirect method.

The direct method is best suited to those who possess the confrontational style of evangelism, although all will find this approach appropriate from time to time. The question could be asked, do you ever think about spiritual matters? If there is a positive response, this question could be followed up with another question such as, where do you think you are on your spiritual journey? This will open up the conversation and allow the interested party to be honest about where they stand.

The indirect method builds on the direction of the conversation by using the topic being discussed as a bridge to relate to a spiritual topic. For example, the interested person may be going through financial difficulties and the presenter can then relate how God helped them to overcome similar difficulties.

There will be two principal role-plays to aid the learning process here. One will give an example of the direct method and the other the indirect. The instructor will play the role of the interested person and the member of the TFT, the personal evangelist.

**Prepared Testimony**

Members will be encouraged to write the story of their own spiritual journey and how their life has changed since choosing to follow God. Telling one’s own story is a powerful way of introducing someone to Christ as there is no argument against it. It enables the listener to understand that Jesus is real and that He does impact a
person’s life, thereby giving them hope that the same could happen to them. Telling a story also gains interest.

The written testimony should be short and consist of three main parts. The first part should contain a brief description of the person’s life before they became a Christian. The second section should relate how the person came to accept Christ, and the third part should explain the person’s life now and how Christ has made a difference in their everyday life. It should be pointed out that the first section should be shorter than the rest as it is more important to stress the change Jesus has made in the life. The participants in the seminar will be encouraged not to use clichés or technical language that only church people will understand. Writing out the story would avoid the pitfall of rambling thereby losing the interest of the listener.

Participants will be given time to write out their testimonies and then present it to the class for a critical evaluation by the students and instructor.

**The Gospel Presentation**

To be a successful witness it is essential to know how to lead a person to Christ. It is important to show from the Bible the process involved in getting to know Jesus so that the listener understands that it is not something which has been fabricated. This should take place when the non-Christian is confident that the Bible is the Word of God. It is therefore important that the presenter should memorize certain key texts. I present a sample presentation as follows:

1. God is holy, loving, and just (1 John 4:8).
2. We are sinful, helpless and deserve death (Rom 3:23; 6:23a).
3. Jesus is God and became man to die on the cross as our substitute for sin and to offer reconciliation and forgiveness. This is a free gift! (John 3:16; Eph 2:8, 9).

4. You and I must respond (Rev 3:20).

Many other texts could be used but for the sake of brevity this outline should suffice initially. If the non-Christian has questions then much more can be introduced. It would be advisable to know other key texts in this area.

If a person accepts Christ into their life, then it is vital not to leave them there, but to invite them to a life of discipleship in Christ. It is at this point that it can be suggested that the person be helped to understand the Bible, as this is the major source to get to know Jesus and to follow Him. It would be advisable to suggest that they study the Bible with you, and/or others so they can be led to maturity in the Christian faith. The Bible study plan can be followed, as outlined earlier, according to the person’s needs. It would be good to invite the person to start attending church, if they are not already doing so.

Role-play will figure largely here with one person practicing the gospel presentation with someone else.

Securing Decision

Once the gospel has been presented how can an interested person be helped to make a decision for Christ? The non-Christian may agree with the story of Jesus and may even state that it is the best thing they have ever heard, but it is possible they could walk away and continue with their life. It is vital, if we are to share the story of Jesus to help the interested person decide to act upon that which they have heard.
Jesus Himself stressed the importance of not just hearing the Word, but acting upon it, making a vital difference to a person’s eternal salvation (Luke 6:46-49).

It is at this point that many potential witnesses fail. They present the gospel story impeccably, but fail to secure a decision, either through lack of skill or fear of rejection. So, how can a person ask for a decision effectively, without manipulating the listener?

First, it is important to ask for a decision at the right time. If a question is asked too soon then the listener will feel pressurized and back away. If the question is asked too late, then the listener may lose interest. Asking a question at the right time is not an exact science. The gospel presenter has to be extremely sensitive to the workings and leadings of the Holy Spirit. The experienced presenter senses the right time by watching and listening carefully to the body language, facial expression, and verbal clues being presented by the interested person.

Second, it is important to ask the right question. This may sound obvious, but many have made the mistake of asking a question unrelated to the subject at hand, or presenting the question too strongly. If this is not handled correctly, the listener could turn away. After any study, the listener should be asked whether or not they understood that which was presented. This is important for the presenter as it enables them to go over anything that was misunderstood and will help the listener’s mind to be clarified and the following decision questions will not be based on any misunderstanding resulting in an inaccurate or distorted answer. If the listener is being asked to make a decision to accept Jesus into their life, then a question could be asked,
Have you come to the point in your life, where you feel you can trust Jesus? Or, Are you ready to ask God for His forgiveness and leadership in your life?

Third, it is vital that once the listener has made a decision, they be affirmed and congratulated in making that choice. Then the interested person should be prayed with. If the decision is based on accepting Christ into their life, then the person should be encouraged to pray for themselves to ask Christ into their life. Many times they will not be able to pray for themselves, of course, but they can be asked to repeat a few words after you. I suggest a simple prayer as follows:

"Dear Jesus, I wish to accept You into my life right now. I thank You that You have forgiven me, and given me a brand new heart. Help me to follow You from this moment forward." I would then finish the prayer by thanking God for the decision made.

The instructor will play the part of the interested person and the student will practice how to secure a decision with him, after which the class will be asked for an evaluation on how they felt the persons performed.

Dealing With Objections

When presenting the gospel story with its resultant teachings, there can be many points of disagreement, and questions can be asked that may leave the presenter unprepared and unable to answer the question. There can be many reasons for objections outlined as follows, (this does not pretend to be an exhaustive list):

1. The listener may not have fully understood the point or presentation.
2. The listener may have a strong opinion on the subject presented.
3. The listener may be testing the presenter’s knowledge.

4. The listener realizes that his lifestyle may have to change and so tries everything to cling to their present position.

5. It may be an excuse not to accept that which is presented.

6. The listener may be a sincere seeker for truth and wants to clear up and understand every point presented.

It is important for the presenter not to try and bluff their way out of a situation, but to simply state that they do not know the answer at present, but that they will be willing to find out and give the answer next time they meet. It is not the purpose of this seminar to outline every objection which will come the gospel presenter’s way as new questions are being asked all the time, especially in this postmodern age where the concern is not so much as to what is truth but does it actually work in a person’s life. For example, if the subject of the seventh-day Sabbath is being presented, the modern mind would be more concerned about the correct day to worship, whereas the postmodern mind would be more likely to ask whether the practice of Sabbath-keeping actually does benefit a person’s life. It is important for the presenter to determine early on the type of mind they are dealing with. A separate seminar is available for those who would like to know how to answer the most common objections but for the purpose of this seminar certain guidelines should be followed when an objection comes up:

Pray for the guidance of the Holy Spirit. When dealing with an interested individual it is important to be praying through the whole process. It is especially important when an objection surfaces so that the presenter may answer with clarity
and conviction. The presenter should ensure that they have built a strong relationship with the prospect beforehand so that an objection is not strong enough to destroy that relationship.

The presenter should not be offended by the objection and even if they are they should not show it! The presenter should develop an attitude of welcoming objections as it can be a sign that the Holy Spirit is working in the prospect’s heart and is Himself prompting these questions. The gospel storyteller should remain calm. This will reveal to the listener that the presenter is confident in their belief and will help the listener to develop that same confidence in what the presenter believes. Never enter into debate or argue. The presenter should outline their case and leave it there. Leave room for the Holy Spirit to work on the person’s heart. The presenter should always answer citing evidence from the Bible thereby increasing the listener’s confidence in the Word of God and not misplacing it in the one presenting the message. If the objection is in the form of a Bible text, then the interested party should be asked to read it in context.

Sometimes it is good to answer an objection with a question. For example, the objector may state about the Sabbath, “God is not really concerned about the exact day we observe the Sabbath.” The presenter could ask, “Would it matter to you when your birthday was celebrated?” Jesus used this method many times when He faced objections in his ministry. The presenter should always listen and be sensitive.

This part of the seminar will seek to put the students in pairs. One would ask a question and the other would answer, after which they will be asked to reverse roles.
This seminar will be presented in two parts and will be completed by the end of 2005.

Practical Training

The best way for a person to learn is by the “hands on” approach i.e. to actually do it rather than reading a book or listening to a lecture. For this reason much of the training will take place by observing and participating in a real life situation. It will follow the following format. First, the trainer conducts the interview/study with contact and at this point the trainee only observes. The length of this format would typically last for five to six weeks. Second, the trainee conducts the interview/study. The trainer observes at this point. After the interview/study the trainer instructs the trainee. This format will last for the duration of the series of studies. Finally, the trainees visit by themselves and eventually become a trainer for someone else with the gift of personal evangelism. This is where most of the training will take place. Before this happens, however, the trainee will be required to attend the seminar outlined above. This training will begin once the seminar has been conducted and would become an ongoing process.

Establishing a Continuous Support System

The mentoring and training of the TFT will be a continuous process in that as the church grows by the addition of new members some of those will be identified to become part of the TFT and they in turn will be trained accordingly. The existing members of the TFT will not be left to do it all alone once they have been trained but will meet on a monthly basis for evaluation and monitoring. This process should be
in place by the beginning of 2006 to give time for much of the field training in 2005 to be firmly established and for the members of the TFT to have completed their basic training and received their certificates recognizing them in the eyes of the church as being trained for personal evangelism. The purpose of this meeting will be to find out how each member has performed over the past month and to encourage them to share their experiences with the other members whether good or bad.

Further training will also be given at these meetings, the nature of which will depend on problems and experiences encountered. This will also be a time for fellowship and prayer enabling the morale of the TFT to be enhanced.

Team-building activities will be utilized. Deborah Harrington-Mackin has outlined the benefits of this type of approach, such as, a highly motivated working environment, a better work climate, shared ownership and responsibility for tasks, effective delegation of workload, increased flexibility in task assignments, common commitment to goals and values, proactive approach to problems, innovative and effective problem solving, improved self-worth, increased communication, better decisions, and provide an early warning system for problems.¹ One group activity will involve balloons. Balloons are incredibly forgiving and help build confidence. Balloons are fun, cheap, portable, and playing with them adds suspense to the atmosphere, and there is a healthy sense of prolonged hope when playing with balloons! Each person blows up a balloon. All balloons must then be kept in the air

by the group. This gets the group moving around and cooperating. This activity will help the TFT to work as a team rather than in isolation. Another activity will be an a team-building exercise called, “Zoom.” A group tries to create a unified story from a set of sequential pictures. The pictures are randomly ordered and handed out. Each person has a picture but cannot show it to others. Requires patience, communication, and trying to understand from another’s point of view in order to recreate the picture sequence. This will be particularly useful, not only to bring the group together but will help the team to empathize with the people they are working with, both those on the TFT and people they visit in one-to-one evangelism.

There will also be times to interact on a social basis to help bolster morale and just to have fun together. Meetings in each other’s homes could be arranged as well as trips to places of interest.

As well as these meetings members will be approached on a one-to-one basis so that concerns, which could not be shared at the monthly meetings, can be aired at this time. As some members of the TFT become trainers themselves they will begin to share in this evaluation and monitoring work.

Mentoring Trainers

By 2006 the TFT will be functioning with members continuing to be trained and in some cases actually performing the work themselves. Those that have been

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trained and received their certificates will be encouraged to train and mentor another
person who at a later stage will mentor yet another person. Those people identified in
the original TFT in 2005 may number about twenty and it would be impossible for
them to be trained all at once in the field. The maximum number who could be trained
in the field at any given time would be five, although all twenty would take part in the
seminar. Those who could not be trained at first would receive training once the
others have completed their training but by 2007 other trainers, besides myself, will
have been developed to continue the training cycle. Thus the multiplication effect of
the trained in turn training others will be witnessed and the church would realize many
of its members trained in the art of personal evangelism, leading to more people being
reached and being effectively evangelized thereby contributing to the greater
numerical growth of the church.

It will not be expected for a trained person to simply take someone else with
them and hope they will somehow be able to train that person. A short course or
seminar on methods for training other TFT members will be presented. This seminar
would run in the first quarter of 2007. The potential trainer will be required to explain
the concepts outlined in the “Sharing the Gospel Effectively Seminar.” Most
importantly, the potential trainer will to be able to take a trainee, visit prospective
members and be able to demonstrate how to lead a person to Christ and to present
Bible studies. They will also at the appropriate time be able to let the trainee conduct
the study or interview when they feel they are ready and then be able to coach the
trainee after the interview or study by giving them appropriate comments or advice.
Seminar to Train the Trainers

The basic outline of the seminar on training others would be as follows:

1. How to conduct the “Sharing the Gospel Effectively” seminar. The potential trainer will need to know how to explain the concept of the human agent working in partnership with God, the personal preparation required to reach people for Jesus, how to find and make contact with new people, the qualifications required to effectively communicate the gospel, how to initiate a spiritual conversation, the value of a prepared testimony, sharing the gospel presentation, how to secure a decision for Jesus, and how to handle difficult questions or objections. The potential trainer will be encouraged to include personal stories and illustrations. This information may be transmitted to just one person or a small group and the trainee will need to know how to adapt to their audience.

2. How to train a person in the field. The value of field training will be stressed. From the trainers experience they will know the value of this type of training as compared to merely theoretical training. They will know that the learning experience is accelerated greatly when a person actually participates in the process rather than simply acquiring head knowledge. It will be valuable for them to know and be able to pass on the fact that Jesus Himself trained His disciples in this way. They will share with their trainees the following:

   a. Selection. Jesus chose a few faithful, available, teachable disciples. (Luke 6:13-17, Mark 3:13-19). They were not scholars, men with special talents but just ordinary men who He could shape and mould into leaders. He did not spread Himself too thinly.
b. **Association.** He devoted His time to them, even when He was ministering to the masses. They were with him in all sorts of situations-called to simply "be with Him" and "follow Him".

c. **Consecration.** He called them to obedience to turn away from sin and sacrifice their personal interests to Him and His teaching. He called them to commit not to a doctrine or program, but to His person.

d. **Impartation.** He gave Himself to them and for them. The foundation of their relationship with Him was His love and self-denial. He lived discipleship on a daily basis and there was no limit to His love for them. His commitment to them, and giving of Himself for them was the motivation of their giving themselves totally for Him.

e. **Demonstration.** He taught them by showing them. The disciples were taught by a teacher who practiced with them what He expected them to learn. So they learned to pray by hearing Him pray, learned how to use the Word by observing His handling of it, learned how to minister by watching Him minister. They became evangelists by His demonstrations of evangelism. Discipleship is easier caught than taught.

f. **Delegation.** He put them to work (Mark 6:7; Matt 10:5; Luke 9:1, 2). They assisted Him as He ministered; gradually He sent them out two by two. The instructions He gave them reveal how even this was a part of their preparation as His disciples.

g. **Supervision.** He kept check on them and used their experiences to instruct them further (Mark 6:30). This was "on the job training" at its best. They were given
adequate room to work and learn, yet never without His concern and guidance as it was needed.

h. Reproduction. It is clear that He intended them to become trainers of others. The church is like the mustard seed; it starts out small yet we expect it to have grown bigger than the crops around it.\(^1\) By following the biblical model, the trainees can be encouraged that they are following in the footsteps of Jesus.

The concept of how to conduct field training will then be taught stressing the need for the trainee to observe at first and then to take over the Bible study at an appropriate stage.

3. How to Evaluate the Trainee. Once a Bible study or interviews have been conducted the trainer will point out the things they have performed well and then ways to improve weak areas. This ensures the trainee will not become unduly discouraged.

This seminar will take into consideration the various adult learning styles, so there will be interaction and role-play as before.

Evaluation Meetings

When the trainers begin to train others, monthly evaluation meetings will be established to monitor progress and give support where needed. They will also be counseled and advised on a one-to-one basis.

Therefore the training for the trainers program encourages those who have been trained in the art of bringing someone to Christ and teaching them to be disciples

\(^1\) These eight points are adapted from Robert E. Coleman, *The Master Plan of Evangelism and Discipleship* (Peabody, MA: Prince Press, 1998), 34-37.
to continue their work and find someone else to go out with them and become trained themselves. This way the work will multiply, and the church will become an efficient agency in leading people to Jesus, minimizing apathy among those who have the gift of evangelism but are afraid to utilize it, thereby reaching more people in the community for God's heavenly kingdom.

**Project Assessment**

**Evaluation**

It is necessary that the project is properly evaluated throughout its implementation in order that project achievements can be compared to planned expectations and to ascertain whether the activities are actually meeting the overall objectives of the project. Evaluation can be defined as a periodic assessment of the relevance, efficiency, effectiveness, impact, and sustainability of the project in the context of its stated objectives.

How will this project be evaluated? This project will utilize the following criteria. First, relevance. Are the project objectives appropriate to the problems it was supposed to address? The second criterion has to do with project preparation and design and whether or not the methods utilized are logical, complete, and coherent. The third criterion relates to efficiency and how well inputs and activities will be converted into results. Fourth, the criterion of effectiveness examines the contribution made by results to the achievement of the project purpose, and how assumptions have affected project achievements. Fifth, the criterion of impact describes the effect of the project on the wider environment and finally, the criterion of sustainability evaluates
the continued progress of the project and whether or not it can continue for a long period of time.

The steps involved in the evaluation exercise are closely linked to the design of the logical framework or log frame. The logical framework chart serves as a measuring stick for the evaluation process. By looking at the listed activities in the log frame it can be readily ascertained whether or not there will be any delays or timesaving and what effect any deviations from the plan will have on the project. When analyzing the results in the logframe it can be seen how the activities were transformed into the desired outputs or results. If the project purpose is not fully realized then questions can be asked about the initial problem analysis, the project design or the implementation procedures.

The evaluation should examine whether or not the trainees have actually gained new skills and whether these skills are relevant and beneficial and whether this is contributing to the overall goal. The project can be evaluated mid-term to review progress and to propose alterations if necessary during the remaining process of implementation. A final evaluation can take place at project completion to document results and progress towards the purpose and overall objective.

**Monitoring**

To enable the evaluation process to take place it is vital that a monitoring system is implemented. Proper monitoring ensures that the project remains focused on the achievement of its objectives. It is the systematic and continuous collection, analysis, and use of information for control and decision-making. Its purpose is to
provide information by which implementation problems can be identified and solved and assess progress in relation to what was originally planned.

Monitoring can be achieved in five main ways. First, the project objectives need to be analyzed to ascertain whether or not they are clear. This is why the use of the log frame is so important. Second, the implementation procedures need to be reviewed to ensure they are workable and contributing to the overall objective. Third, through good record keeping, ensuring that the records provide vital information for the purpose of the project. Closely linked to the previous tool is the relevant design and readability of report formats to facilitate easy analysis. It is not sufficient simply to state that things are going according to plan. Evidence must be provided to show that this is indeed the case. Finally, an implementation plan will be prepared for the monitoring to take place.  

Results of Project

As at the time of writing the project is in its early phase but is progressing as planned. The first objective was to identify twenty potential members of the TFT by mid-2005. This has largely been achieved. To achieve one seminar was conducted at the latter end of 2004 and three in the first half of 2005. At the end of each seminar questionnaires were made available to the church members and attendees to complete and hand in. The questionnaires have been marked and evaluated and from the results

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1I am indebted to the Project Cycle Management Training Courses Handbook (Hassocks, West Sussex, UK: ITAD Ltd., 2001), 55-67 for the material on monitoring and evaluation.
it can be deduced who is suitable to become part of the TFT. These questionnaires can be viewed in the appendices.

The number of people who fully completed the questionnaires varied in each instance. The seminars were presented during the main service on a Sabbath morning and the questionnaires were conducted and completed at the same time. This was to ensure maximum feedback. It would have been ideal to have the exact set of people present on each of the four occasions when the seminars were conducted but in reality this was not the case. Even when the same people were present they did not complete all four questionnaires. However, having four questionnaires ensured that as many people as possible were covered, and even if only one questionnaire was completed by a person at least some indication could still be given. Not many people completed the evangelism style questionnaire, as the attendance was fairly low on the particular Sabbath that this seminar was conducted. It could also be that as this was the last seminar presented, many were suffering from questionnaire fatigue! Some did not take part simply because of apathy or indifference to the project. However, enough surveys were completed to give a snapshot of the general profile of the congregation and to give an indication as to who would be prime candidates for the TFT.

The number completing the Spiritual Gifts questionnaire was forty-eight and nine of those were found to have the gift to join the TFT. Those completing the Spiritual Pathway survey were eighty-five with ten of these having the personal ministry gift. The numbers completing the Evangelism Style assessment was twenty-six with seven identified as possessing the personal ministry gift. Sixty-six people
completed the Cross-Cultural Analysis with thirteen scoring below thirty. A total of one hundred and thirty nine different people took part in the seminars and also completed the questionnaires. Combining the results of the questionnaires a total of nineteen people were found to possess the personal evangelism gift and therefore can be a part of the TFT and trained accordingly.

Criteria

Those taking part in the survey will be thirteen years and over in age and must be a member or regular attendee. The criteria for determining whether or not a person has the gift of personal evangelism are as follows. In the case of Spiritual Gifts the respondent must have a high score in the areas of evangelism, encouragement, shepherding and teaching. Two or more of these gifts must be present with Evangelism always present. In the Spiritual Pathway survey the respondent must reach a high score in the areas of relational, activist and serving. Two of these pathways must be present with relational always present. In the Evangelism Style survey the respondent needed to attain a high score in testimonial, confrontational and interpersonal. The Cross-cultural analysis questionnaire measures a persons ability to engage effectively with people of cultures not their own and married with the other surveys can determine both those who have the gift of personal evangelism and those people who have the cross-cultural gift. Those persons could be engaged in personal evangelism with those of a different culture. A person scoring below the number thirty in this questionnaire has the cross-cultural ability.
The next task is to train and mentor these nineteen people as outlined in the Logframe.
CHAPTER V

CONCLUSION

Summary

This paper has sought to provide a framework for authentic ministry to take place. It has been recognized that ministry cannot be divorced from a person’s life as it is their life and everything conducted in a minister’s life takes place within that framework of ministry.

In providing a brief description of my own life with its mix of fulfillment and frustration it is hoped that the reader will realize that ministry is carried out by ordinary human beings who have received a mandate from the Lord Jesus Christ to make disciples of all nations. God has chosen to work through jars of clay to further His purposes on this earth.

In describing my own personality type and spiritual gifts I hope that the reader will understand that there are many ways of ministering to people and that God wants our style of ministry to reflect our strengths. As a person with the gift of evangelism combined with leadership and teaching skills this qualifies me to embark on this project concerning the training and motivation of the members as it fits into my gift type. The fact that I enjoy personal evangelism also helps in this process.

It has been shown that ministry must take into account the culture and worldview of those being ministered to in order for it to be relevant and effective. It has also been
demonstrated that ministry takes place in the context of brokenness i.e., those being ministered to be broken as well as the minister. Effective ministry can only take place when the one providing ministry recognizes their own brokenness and can relate how healing is taking place in their own lives.

The importance of the priesthood of believers has been looked at with the realization that every member of the church has been called to minister in order for the church to experience growth and remain a vital part of the community. This process will not just simply happen but concerted efforts must be made to reach that goal. The training of people in personal evangelism will go far, I believe, in addressing this issue. It has been shown that the town of Greenwich is a town of sharp contrast with a rich and poor divide. To reach each of these two classes of people would require different types of ministries. However, personal evangelism, as described in this paper has the potential to reach both groups. Some persons could be trained with an emphasis on reaching the middle classes or rich and vice versa. The beauty of personal evangelism is that it is adaptable depending on the person with whom the message of the gospel is being communicated.

Much regeneration has taken place, especially with the building of the Greenwich Dome in 2000, which has meant more jobs, more housing and more people moving into the area. It has been shown that people in transition have been more receptive to change and this group could thereby benefit from personal evangelism.

With sixteen percent of the population being ethnic, the vast majority of the population is therefore White British and it would be beneficial for some training to take
place especially geared towards winning Whites. Sixteen percent of the population is
classed as elderly, which suggests there is a significant younger element.

The church has done tremendously well to grow from a handful of believers at its
inception in 1969 to nearly two hundred members by 2002. It has also achieved much in
purchasing its own church building. The spirit of sacrifice and willingness is there.
Training is more feasible with willing people who are ready to learn and sacrifice and in
that sense there is great potential for further development and growth. The church has
been extremely active in evangelism, with public evangelism campaigns having been
conducted every year with reasonable success. Effective training programs have not been
conducted which would have enhanced the evangelistic campaigns and I believe would
have helped them to be even more successful. The nurture of newly baptized individuals
has not been a strong feature. Perhaps if some of the new members had been trained they
would have felt part of the church and their involvement in evangelism would have
helped them to realize how purposeful and exciting the Christian life can be. The public
programs should continue with the backup of personal evangelism and training enabling
the members to be more effective and to reach a greater and wider proportion of people.

The youthfulness of the congregation as well as the evangelistic fervor of the
Jamaicans linked with the Black British knowledge of British culture indicates there is
much potential for future growth. There is a willingness on the part of many to be trained
in personal evangelism skills and a strong desire by the majority to influence and reach
the White population. It also means that the congregation, because of its youthfulness,
may be more able to connect with the modern or postmodern mind.
The picture of a church active and trained, being filled with diverse peoples, who in turn become disciples in the fullest sense of the word, displaying the joys of Christian unity to the community is a vision for the Greenwich Seventh-day Adventist Church. I believe that personal evangelism training could be the start of seeing that vision being fulfilled and would serve as a model for other congregations.

The purpose of this project is for more members in the Greenwich Church to be involved in the work of personal evangelism i.e. giving Bible studies and being proficient in leading a person to Christ. This would lead to the overall objective of realizing greater numerical growth.

A pilot scheme is currently in operation. Five individuals have been trained, four are in the process of being trained and three were in the process of being trained when it was discovered they did not have the gift of personal evangelism. The weakness of the pilot scheme has been the lack of in-depth training. The candidates have been shown what to do in the field by observing and taking part but need to be further motivated to locate their own interested people rather than relying on the pastor to give them someone to visit. They also require meetings where they can be seen to be accountable and receive encouragement and prayer so that the original enthusiasm does not waver. This project seeks to address these problems by identifying further people with the gift of personal evangelism, which is achieved by conducting church-wide seminars and questionnaires designed to locate people with this gift. These people will then be required to attend a training seminar run by the pastor designed to equip those participating with personal evangelism skills. These people will then receive field training. Once they have been through the training process there will be regular team meetings and one-to-one meetings
with them led by the pastor who will assess the performance of the candidates. The meetings will be designed to motivate the candidates to locate their own contacts and eventually to be so self-motivated they can train others to do this work. The meetings would also provide a forum for feedback relating to persons visited, results, and problems encountered. Evaluation would take place so that the project is constantly monitored and performance assessed.

Lessons Learned

The project is still in its infancy but initial targets have been met. The questionnaires, designed to establish the members of the TFT, have been completed and evaluated and nineteen people have been identified, just one person short of the initial target of twenty. The next stage is to train and equip them. Materials will be produced for the TFT to utilize, namely a set of Bible studies to reach nominal Christians and another set of studies to reach the secular mind. These should be completed by the end of September 2005. The training seminar will begin in October 2005 and once this is completed mentoring and field training will begin, before the end of 2005. The pastor will conduct much of the training and will receive help from those individuals already trained under the pilot scheme. This will ensure that all the members of the TFT will be able to be trained. At the beginning of 2006, a continuous support system for the TFT will be established which will consist of regular team meetings and separate interviews. At the beginning of 2007, individuals from the TFT will be identified to train others who may have been found to possess the personal evangelism gift (all new persons joining the church will be asked to complete the questionnaires), and they will participate in a seminar on the art of training others. The trainers will be chosen by personal interviews.
and observation of work in the field as well as whether or not they possess the teaching
gift. These trainers will have regular team meetings and separate interviews. This will
ensure that a strong team is established and accountability will be ensured.

The seminars and questionnaires have identified nineteen people as potential
candidates for the TFT. However, there may be more people who could be identified as
not everybody completed the questionnaires. There will be a further need to encourage
non-participants to complete their questionnaires.

Through the experience of the pilot project, it is recognized that not everyone will
become a trainer of others because not everyone will possess the gift of teaching. Those
who possess this gift, or have shown an aptitude to train, will be the natural choice as
trainers of others.

It is recognized that the project may have to be adapted according to varying
circumstances but with a blueprint in place it offers a sustainable guideline. It is hoped
that through this method the church will indeed grow, but that also there will be spiritual
growth linked to the fact that there will be an awareness of the importance of evangelism
and the realization that spiritual gifts are to be used and applied.

**Recommendations**

This project has been specifically geared to the situation in a local church and
community but there is no reason why it could not be implemented in other churches in
accordance with their local conditions and factors. The basic framework of the program
could be used and modified where appropriate. If the project is seen to be successful then
the British Union, or the South England Conference could adopt the program and
promote the program throughout the churches in Britain.
This project does not have to be initiated by the pastor. There may be a member who possesses the necessary gift to conduct a program similar to this in their local church situation. It would, of course, need the support of the local church leadership.

The beauty of personal evangelism is that it can be adapted to any and every situation and is a means which can reach any type of peoples, whether they be postmodern, secular, semi-Christian or of a different culture. United with community based programs, cell group ministry, and a contemporary worship style this could be the vehicle that ignites the church in Britain.
APPENDIX A

SPIRITUAL GIFTS ASSESSMENT

DIRECTIONS

1. Respond to each statement on the Spiritual Gift Assessment pages, which follow.

   3 = Consistently, definitely true
   2 = Most of the time, usually true
   1 = Some of the time, once in a while
   0 = Not at all, never

2. Using the response sheet below, write your response to each statement in the block whose number corresponds to that number statement in the Spiritual Gift assessment. (Photocopy grid, if you like to make it easier to record your responses).

3. Important: Answer according to who you are, not who you would like to be or think you ought to be. How true are these statements of you? What has been your experience? To what degree do these statements reflect your usual tendencies?

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TOTALS

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SPIRITUAL GIFTS ASSESSMENT

Name __________________________

1. I like to organize people, tasks, and events.
2. I would like to start churches in places where they do not presently exist.
3. I enjoy working creatively with wood, cloth, paints, metal, glass, or other materials.
4. I enjoy challenging people's perspective of God by using various forms of art.
5. I can readily distinguish between spiritual truth and error, good and evil.
6. I tend to see the potential in people.
7. I communicate the gospel to others with clarity and effectiveness.
8. I find it natural and easy to trust God to answer my prayers.
9. I give liberally and joyfully to people in financial need or to projects requiring support.
10. I enjoy working behind the scenes to support the work of others.
11. I view my home as a place to minister to people in need.
12. I take prayer requests from others and consistently pray for them.
13. I am approached by people who want to know my perspective on a particular passage or biblical truth.
14. I am able to motivate others to accomplish a goal.
15. I empathize with hurting people and desire to help in their healing process.
16. I can speak in a way that results in convictions and change in the lives of others.
17. I enjoy spending time nurturing and caring for others.
18. I am able to communicate God's Word effectively to adults, youth, or children.
19. I am often sought out by others for advice about spiritual or personal matters.
20. I am careful, thorough, and skilled at managing details.
21. I am attracted to the idea of serving in another country or ethnic community.
22. I am skilled in working with different kinds of tools.
23. I enjoy developing and using my artistic skills (art, drama, music, photography, etc.).
24. I frequently am able to judge a person's character based upon first impressions.
25. I enjoy reassuring and strengthening those who are discouraged.
26. I consistently look for opportunities to build relationships with non-Christians.
27. I have confidence in God's continuing provision and help, even in difficult times.
28. I give more than a tithe so that God's work can be accomplished.
29. I enjoy doing routine tasks that support the ministry.
30. I enjoy meeting new people and helping them to feel welcomed.
31. I enjoy praying for long periods of time and receive leadings as to what God wants
   me to pray for.
32. With the help of appropriate study materials, I can find what God’s Word teaches
   on most topics.
33. I am able to influence others to achieve a vision.
34. I can patiently support those going through painful experiences as they try to
   stabilize their lives.
35. People in trouble are encouraged when I talk to them.
36. I have compassion for wandering believers and want to protect them.
37. I can spend time in study knowing that presenting truth will make a difference in
   the lives of people - young or old.
38. I can often find simple, practical solutions in the midst of conflict or confusion.
39. I can clarify goals and develop strategies or plans to accomplish them.
40. I am willing to take an active part in starting a new church.
41. I enjoy making things for use in ministry.
42. I help people understand themselves, their relationships, and God better through
   artistic expression.
43. I can see through phoniness or deceit before it is evident to others.
44. I give hope to others by directing them to the promises of God.
45. I am effective at adapting the gospel message so that it connects with an
   individual’s felt need.
46. I believe that God will help me to accomplish great things.
47. I manage my money well in order to free more of it for giving.
48. I willingly take on a variety of odd jobs around the church to meet the needs of
   others.
49. I genuinely believe the Lord directs strangers to me who need to get connected to
   others.
50. I am conscious of ministering to others as I pray.
51. I am committed, and schedule blocks of time for reading and studying Scripture, to
   understand biblical truth fully and accurately.
52. I can adjust my leadership style to bring out the best in others.
53. I enjoy helping people sometimes regarded as undeserving or beyond help.
54. I expose cultural trends, teaching, or events which contradict biblical principles.
55. I like to provide guidance for the whole person - relationally, emotionally, spiritually, etc.
56. I pay close attention to the words, phrases, and meaning of those who teach.
57. I can easily select the most effective course of action from among several alternatives.
58. I can identify and effectively use the resources needed to accomplish tasks.
59. I can adapt well to different cultures and surroundings.
60. I can visualize how something should be constructed before I build it.
61. I like finding new and fresh ways of communicating God’s truth.
62. I tend to see rightness or wrongness in situations.
63. I reassure those who need to take courageous action in their faith, family, or life.
64. I invite unbelievers to accept Christ as their Savior.
65. I trust God in circumstances where success cannot be guaranteed by human effort alone.
66. I am challenged to limit my lifestyle in order to give away a higher percentage of my income.
67. I see spiritual significance in doing practical tasks.
68. I like to create a place where people do not feel that they are alone.
69. I pray with confidence because I know that God works in response to prayer.
70. I am perfectly at ease answering people’s Bible questions.
71. I set goals and manage people and resources effectively to accomplish them.
72. I have great compassion for hurting people.
73. People often tell me, ”God used you. You dealt exactly with my need”.
74. I can faithfully provide long-term support and concern for others.
75. I like to take a systematic approach to my study of the Bible.
76. I can anticipate the likely consequences of an individual’s or a group’s action.
77. I like to help organizations or groups become more efficient.
78. I can relate to others in culturally sensitive ways.
79. I honor God with my handcrafted gifts.
80. I apply various artistic expressions to communicate God’s truth.
81. I receive affirmation from others concerning the reliability of my insights or perceptions.
82. I strengthen those who are wavering in their faith.
83. I openly tell people that I am a Christian and want them to ask me about my faith.
84. I am convinced of God’s daily presence and action in my life.
85. I like knowing that my financial support makes a real difference in the lives and ministries of God's people.
86. I like to find small things that need to be done and often do them without being asked.
87. I enjoy entertaining people and opening my home to others.
88. When I hear about needy situations, I feel burdened to pray.
89. Salvation by faith alone is a truth I clearly understand.
90. I influence others to perform to the best of their capability.
91. I can look beyond a person's handicaps or problems to see a life that matters to God.
92. I appreciate people who are honest and will speak the truth.
93. I enjoy giving guidance and practical support to a small group of people.
94. I can communicate Scripture in ways that motivate others to study and want to learn more.
95. I give practical advice to help others through complicated situations.
96. I enjoy learning about how organizations functions.
97. I enjoy pioneering new undertakings.
98. I am good at and enjoy working with my hands.
99. I am creative and imaginative.
100. I can identify preaching, teaching, or communication which is not true to the Bible.
101. I like motivating others to take steps for spiritual growth.
102. I openly and confidently tell others what Christ has done for me.
103. I am regularly challenging others to trust God.
104. I give generously due to my commitment to stewardship.
105. I feel comfortable being a helper, assisting others to do their job more effectively.
106. I do whatever I can to make people feel that they belong.
107. I am honored when someone asks me to pray for them.
108. I discover important biblical truths when reading or studying the Scripture which benefit others in the body of Christ.
109. I am able to cast a vision that others want to be a part of.
110. I enjoy bringing hope and joy to people living in difficult circumstances.
111. I will speak God's truth, even in places where it is unpopular or difficult for others to accept.
112. I can gently restore wandering believers to faith and fellowship.
113. I can present information and skills to others at a level that makes it easy for them to grasp and apply to their lives.
114. I can apply Scriptural truth that others regard as practical and helpful.
115. I can visualize a coming event, anticipate potential problems, and develop backup plans.
116. I am able to orchestrate or oversee several church ministries.
117. I am able to design and construct things that help the church.
118. I regularly need to be alone to reflect and develop my imagination.
119. I can tell whether a person is being influenced by the Lord or Satan.
120. I am often asked to help those in trouble resolve their problems.
121. I seek opportunities to talk about spiritual matters with unbelievers.
122. I can move forward in spite of opposition or lack of support when I sense God's blessing on an undertaking.
123. I believe I have been given an abundance of resources so that I may give more to the Lord's work.
124. I readily and happily use my natural or learned skills to help wherever needed.
125. I can make people feel at ease even in unfamiliar surroundings.
126. I often see specific results in direct response to my prayers.
127. I confidently share my knowledge and insights with others.
128. I figure out where we need to go and help others to get there.
129. I enjoy doing practical things for others who are in need.
130. I feel compelled to expose sin wherever I see it and to challenge people to repentance.
131. I enjoy patiently but firmly nurturing others in their development as believers.
132. I enjoy explaining things to people so that they can grow spiritually and personally.
133. I have insights into how to solve problems that others do not see.
SPIRITUAL GIFTS ASSESSMENT

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Spiritual Gifts Assessment Key

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Healing, Interpretation, Miracles, Martyrdom, Voluntary Poverty, Celibacy, and Tongues are not included in the Spiritual Gift Assessment or Observation Assessment because their presence in the life of a believer tends to be self-evident. But they still need the affirmation of the members of a local congregation if they are to be used according to the Bible.
APPENDIX B

SPIRITUAL PATHWAY ASSESSMENT

DIRECTIONS

Name
(Print)

1. Respond to each statement on the *Spiritual Gift Assessment* pages which follow.

3 = Consistently, definitely true
2 = Often, usually true of me
1 = Once in a while, sometimes true of me
0 = Not at all, never true of me

2. Using the response sheet below, write your response to each statement in the block whose number corresponds to that number statement in the *Spiritual Pathway Assessment*. (Photocopy grid, if you like to make it easier to record your responses). Total each column. The highest number identifies your preferred spiritual pathway; the next highest number your secondary pathway.

3. Important: Answer according to who you are, not who you would like to be or think you ought to be. How true are these statements of you? What has been your experience? To what degree do these statements reflect your usual tendencies?

1. When I have a problem, I'd rather pray with people than pray alone.
2. In a church service, I most look forward to the teaching.
3. People who know me would describe me as enthusiastic during worship times.
4. No matter how tired I get, I usually come alive when a challenge is placed before me.
5. Spiritual reality sometimes feels more real to me than the physical world.
6. I get distracted in meetings or services if I notice details in the surroundings that haven't been attended to.
7. A beautiful sunset can give me a spiritual high that temporarily blocks out everything bothering me.
8. It makes me feel better about myself to hang out with people I know and like.
9. I've never understood why people don't love to study the Bible in depth.
10. Got touches me every time I gather with other believers for praise.
11. People around me know how passionate I feel about the causes I'm involved in.
12. I experience a deep inner joy when I am in a quiet place, free from distractions.
13. Helping others is easy for me, even when I have problems.
14. When faced with a difficult decision, I am drawn to walk in the woods, on the beach, or in some other outdoor setting.
15. When I am alone too much, I tend to lose energy or get a little depressed.
16. People seek me out when they need answers to biblical questions.
17. Even when I'm tired, I look forward to going to a church service.
18. I sense the presence of God most when I'm doing his work.
19. I don't understand how Christians can be so busy and still think they're hearing from God.
20. I love being able to serve behind the scenes, out of the spotlight.
21. I experience God in nature so powerfully I'm sometimes tempted not to bother with church.
22. I experience God most tangibly in fellowship with a few others.
23. When I need to be refreshed, a stimulating book is just the thing.
24. I am happiest when I praise God together with others.
25. "When the going gets tough, the tough get going" - that's true about me!
26. My family and friends sometimes tease me about being such a hermit.
27. People around me sometimes tell me they admire my compassion.
28. Things in nature often teach me valuable lessons about God.
29. I don't understand people who have a hard time revealing personal things about themselves.
30. Sometimes I spend too much time learning about an issue rather than dealing with it.
31. I don't think there's any good excuse for missing a worship time.
32. I get tremendous satisfaction from seeing other people working together to achieve a goal.
33. When I face a difficulty, being alone feels most helpful.
34. Even when I'm tired, I find I have the energy and desire to care for people's problems.
35. God is so real when I'm in a beautiful, natural setting.
36. When I'm tired, there's nothing better than going out with friends to refresh me.
37. I worship best in response to theological truth clearly explained.
38. I like how all the world's problems - including mine - seem unimportant when I'm praising God at church.
39. I get frustrated with people's apathy in the face of injustice.
40. If the truth were told, I sometimes feel guilty for enjoying silence and solitude so much.
41. I am happiest when I find someone who really needs help and I step in and offer it.
42. Others know that if I'm not around, I'm most likely outside in a beautiful place.
43. People around me describe me as a people person.
44. I often read lots of books or articles to help me work through a problem.
45. When I get overwhelmed, there's nothing like a good worship service to get me back on track.
46. I should probably take more time to slow down, but I really love what I do, especially ministry.
47. Sometimes I spend too much time mulling over negative things people say about me.
48. I experience God's presence as I counsel someone who is struggling or in trouble.
49. When I see natural beauty, something wonderful stirs in me that is difficult to describe.
SPIRITUAL PATHWAY ASSESSMENT SCORING

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Totals

| A  | Relational: | I connect best to God when I am with others | B  | Intellectual: | I connect best to God when I learn | C  | Worship: | I connect best to God when I worship | D  | Activist: | I connect best to God when doing great things | E  | Contemplative: | I connect best to God in silence | F  | Serving: | I connect best to God while completing kingdom tasks | G  | Creation: | I connect best to God in nature |
APPENDIX C

EVANGELISM STYLE ASSESSMENT

DIRECTIONS

1. Record your response to each of the 36 statements according to whether you think the statement applies to you:
   3  Very Much
   2  Somewhat
   1  Very Little
   0  Not at all

2. Transfer your responses to the grid at the bottom and total each column:

1. In conversations, I like to approach topics directly, without much small talk or beating about the bush. ______
2. I have a hard time getting out of bookstores or libraries without getting a bunch of books that will help me to better understand issues being debated in society. ______
3. I often tell stories about my personal experiences in order to illustrate a point I am trying to make. ______
4. I am a "people person" who places a high value on friendship. ______
5. I enjoy including or adding new people to activities I am involved in. ______
6. I see needs in people's lives that others often overlook. ______
7. I do not shy away from putting a person on the spot when it seems necessary. ______
8. I tend to be analytical. ______
9. I often identify with others by using phrases like "I used to think that too" or "I once felt the way you do." ______
10. Other people have commented about my ability for developing new friendships. ______
11. To be honest, even if I knew the answers, I am more comfortable having someone "better qualified" explain Christianity to my friends. ______
12. I find fulfillment in helping others, often behind the scenes. ______
13. I do not have a problem confronting my friends with the truth even if it risks hurting the relationship. ______
14. In conversations, I naturally focus on the questions that are holding up a person's spiritual progress.

15. When I tell people how I came to Christ, I have found that they have been interested in hearing it.

16. I would rather delve into personal life issues than abstract theological ideas.

17. If I knew of a high quality outreach event that my friends would enjoy, I would make a big effort to bring them.

18. I prefer to show love through my actions more than my words.

19. I believe that real love often means telling someone the truth, even when it hurts.

20. I enjoy discussions and debates on difficult questions.

21. I intentionally share my mistakes with others when it will help them relate to the solutions I have found.

22. I prefer getting involved in discussions concerning a person's life before dealing with the details of their beliefs.

23. I tend to watch for spiritually strategic events to bring people to such as Christian concerts and evangelistic meetings.

24. When people are spiritually closed, I have found that my quiet demonstrations of Christian love sometimes make them more receptive.

25. A motto that would fit me is: "Make a difference or a mess, but do something."

26. I often get frustrated with people when they use weak arguments or poor logic.

27. People seem interested in hearing stories about things that have happened in my life.

28. I enjoy long talks with friends.

29. I am always looking for a match between the needs and interests of my friends and the various events, books, etc., that they would enjoy or benefit from.

30. I feel more comfortable assisting a person in the name of Christ than getting involved in religious discussions.

31. I sometimes get in trouble for lacking gentleness and sensitivity in the way I interact with others.

32. I like to get at the underlying reasons for opinions that people hold.

33. I am still amazed at how God brought me to faith in Him and I am motivated to tell people about it.

34. People generally consider me to be an interactive, sensitive and caring type of person.

35. A highlight of my week would be to take a guest to an appropriate church event.
36. I tend to be more practical and action-orientated than philosophical and idea-orientated.

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**Totals**

**Key:**

**Confrontational:** Confident, Bold, Direct

**Intellectual:** Analytical, Logical, Inquisitive

**Testimonial:** Clear communicator, good listener

**Interpersonal:** Conversational, compassionate, sensitive

**Invitational:** Hospitable, persuasive, like meeting new people

**Serving:** Patient, others-centered
APPENDIX D

CROSS-CULTURAL ASSESSMENT TEST

CIRCLE YOUR ANSWERS BELOW:

1. When a friend does something you very much disapprove of, do you:
   a) Break off the friendship
   b) Tell them how you feel, but keep in touch
   c) Tell yourself it is none of your business, and behave towards them as you always did

2. Is it hard for you to forgive someone who has seriously hurt you?
   a) Yes
   b) No
   c) It is not hard to forgive, but you don’t forgive

3. Do you think that:
   a) Censorship is vitally necessary to preserve moral standards
   b) A small degree of censorship may be necessary
   c) All censorship is wrong

4. Are most of your friends people:
   a) Very much like you
   b) Very different from you and from each other
   c) Like you in some important aspects but different in others

5. You are trying to work and concentrate, but the noise of children playing outside distracts you. Would you:
   a) Feel glad that they were having a good time
   b) Be furious with them
   c) Feel annoyed but acknowledge to yourself that children do make noise

6. If you were traveling abroad and found that conditions were much less hygienic than you are used to, would you:
   a) adapt quite easily
   b) Laugh at your own discomfort
   c) Think what a filthy country it is

7. Which virtue do you think is most important?
a) kindness  
b) honesty  
c) obedience  

8. Do you discuss critically one friend with others?  
a) Often  
b) Rarely  
c) Sometimes  

9. If someone you dislike has a piece of good luck, would you:  
a) Feel angry and envious  
b) Wish it had been you but not really mind  
c) Think, “Good for him.”  

10. When you have a strong belief, do you:  
a) Try very hard to make others see things the same way as you  
b) Put forward your point of view but stop short of argument or persuasion  
c) Keep it to yourself unless directly asked  

11. A friend is suffering from depression. Everything in her life seems to be fine, but she complains to you that she always feels depressed. Would you:  
a) Listen sympathetically  
b) Tell her to pull herself together  
c) Take her out to cheer her up  

12. Would you employ someone who has had a severe nervous breakdown?  
a) No  
b) Yes, provided there was medical evidence of complete recovery  
c) Yes, if they were suitable in other ways in the work  

13. When you meet someone who disagrees with your views, do you:  
a) Argue and lose your temper  
b) Enjoy a good argument and keep your cool  
c) Avoid argument  

14. Do you ever read a periodical that supports political views very different from yours?  
a) Never  
b) Sometimes, if I come across it  
c) Yes, I make a special effort to read it
15. Which statement do you most agree with?
   a) If a crime were more severely punished, there would be less of it
   b) A better society would reduce the need for crime
   c) I wish I knew the answer to the problem of crime

16. Do you think that
   a) Some rules are necessary for social living, but the fewer the better
   b) People must have rules because they need to be controlled
   c) Rules are tyrannical

17. If you are a religious believer, do you think that
   a) Your religion is the only right one
   b) All religions have something to offer their believers
   c) Nonbelievers are wicked people

18. If you are not a religious believer, do you think that
   a) Only stupid people are religious
   b) Religion is a dangerous and evil force
   c) Religion seems to do some good to some people

19. Do you react to fussy old people with:
   a) Patience and good humor
   b) Annoyance
   c) Sometimes a, sometimes b

20. Do you think the Women's Rights movement is
   a) Run by a bunch of aggressive and insecure people
   b) An important social movement
   c) A joke

21. Would you marry someone of a different race?
   a) Yes
   b) No
   c) Not without thinking carefully about the various problems involved

22. If your brother told you he was a homosexual, would you:
   a) Send him to a psychiatrist
   b) Feel shocked, but accept him
   c) Feel shocked and reject him

23. When young people question authority, do you
   a) Feel uneasy
   b) Think that it is a good thing
   c) Feel angry
24. Which statement do you agree with?
   a) Marriage is a bad institution
   b) Marriage is sacred and must be upheld
   c) Marriage is often difficult but seems to meet the needs of many people

25. Do you think you are right—in matters of belief rather than fact?
   a) Always
   b) Often
   c) Rarely

26. If you stay in a household that is run differently from yours in matters of tidiness and regularity of meals, do you:
   a) Fit in quite happily
   b) Feel constantly irritated by the chaos or the rigid orderliness of the place
   c) Find it fairly easy for a while but not for too long

27. Do other people’s personal habits annoy you?
   a) Often
   b) Not at all
   c) Only if they are extreme or I am edgy

28. Which statement do you most agree with:
   a) We should not judge another person’s actions, because no one can ever fully understand the motives of another
   b) People are responsible for their actions and have to take the consequences
   c) Even if it is tough on some people, actions have to be judged
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### Analysis

**Below 30.** You are a particularly tolerant person. You are exceedingly aware of other’s problems and difficulties, and you have a natural capacity for accepting them even when they offend you. You will be a good friend and popular with others. But others may abuse your good nature.

**31-60:** You are a tolerant person. But if your score is above 50, you may be broad minded and tolerant in some areas only.

**61-89:** You are not that tolerant and if the score is higher than 80 you are basically intolerant. This will lead to clashes and short-term friendships. It also means that little things trouble you far more than they should and that you may waste emotional energy on insignificant matters.

**Over 90:** You are a very intolerant person. If your score is over 100, then you are also bossy, self-opinionated, and over quick to take offence. Ask yourself why you are so unable to accept the faults in others.
Bible Study: Connect—Harry Potter

This study looks at the concept of magic and examines why the Bible is opposed to occult practices. It covers the topic of adolescence dealing with issues such as family relationships and respect for authority. The concept of “ambition” is explored looking at the difference between ambition and dreams and whether ambition is always selfish. It also prescribes ways to handle frustrated ambitions and asks the provocative question, “Is Harry Potter a role model?” The concepts of Good and Evil are explored dealing with the question of how to respond to evil and the question of whether or not good always triumphs.

Bible Study: Connect—The Matrix

This study examines the concepts of reality and truth and asks the questions, “What is real?”, “Is life an illusion?”, “Does finding Jesus mean ending the search?” The subject of technology is looked at and asks whether or not it has improved communication and whether or not consumer demand has driven technological advance. The concept of freedom is examined asking, “What is Freedom?”, and whether or not political, social or personal freedom can be experienced in a fallen world. The subject of faith is considered and asks whether or not a person can live without faith in anything. The questions are asked, “Why does God test our faith?”, and, “Can people see your faith in God?”
**Bible Study: Connect—Billy Elliot**

The subject of masculinity is examined and the subject is linked to the popular film, “Can a ‘real man’ be a ballet dancer?” The question of divided loyalties is addressed and deals with the difficult dilemma of balancing loyalties to God and others. The topics of class and discrimination are mentioned as well as the subject of creativity and how God seeks to creatively communicate with people.

**Bible Study: Connect—TV Game Shows**

This study looks at well-known quiz shows in the United Kingdom and seeks to explore spiritual issues related to each show. One show is, “Who Wants to be a Millionaire?” and questions are asked such as, “Do you fantasize about being rich?” and “Is it alright to be greedy?” Another show is “Survivor” and the study asks questions based on this show such as, “Are you competitive?” “Would you survive the desert island?” and “Are you a leader?” The show “The Weakest Link” is also used and questions such as, “Is humiliation a useful tactic in life?” and “Is it right to reward knowledge?” are asked. Coping with defeat is also looked at in this context. The show “Big Brother” is put under scrutiny and asks the questions, “Do you long to be famous?” “From where do you get your sense of worth?” and “Is it OK to watch other people’s intimate behavior?”

**Bible Study: Connect—Destiny’s Child (Pop Group)**

The subject of independence is examined and the questions asked are, “What should we make of the twenty-first century independent woman?” “Is dependence failure?” and “Where does control lie in our lives, in our society?” Intimate
relationships are examined and the questions raised include, “How important is physical attraction?” “How do we mend broken hearts?” and “Do we know more about love or the abuse of love?” The topic of gratitude is explored and these questions are raised: “Should we rejoice in beauty?” and “Will hope for the future carry us through the hard times?” The problem of when and when not to compromise is raised: “Are we all guilty of double standards?” and “Does obsession with image compromise our Christianity?”

**Bible Study: Connect—The Simpsons**

Channel Four recently voted the Simpsons the best children’s television show of all time in their *100 greatest* series. It is not only children who relate to media’s most dysfunctional family. Even if a person is not addicted to doughnuts and Duff beer, an individual may identify Homer’s erratic attempts to father his family. Perhaps a person can empathize with the wild child in Bart, or the conscientious worker in Lisa. Then there is Marge, trying to hold it all together for everyone. By studying each of these characters’ roles in the family, their strengths, their weaknesses, and their outlook on spiritual things, it will help to clarify the particular role the student studying this lesson needs to know.

**Bible Study: Connect—Dido**

Today’s biggest-selling female artist worldwide, Dido has sold thirteen million copies of her award winning album “*No Angel.*” This study picks up on some of the universal themes in her songs, in particular the focus on relationship. How vital is
trust? How can we cope with the devastation of mistakes in relationships? And what about the challenge of singleness-enforced or chosen?

**Bible Study: Connect—Sven—On Football (book).**

England manager, Sven-Goran Eriksson's book *On Football* has more to it than winning matches! Eriksson seems to have scored a goal with this book, which includes his take on building self-confidence, good teamwork, and quality performance, as well as how to kick a ball into a net. It's not only the sporting among us who face challenges; Eriksson claims his ideas for daring to win and mental training are relevant for much of life. This Connect Bible Study looks at Eriksson's methodology, and compares it with what the Bible has to say.

**Bible Study: Connect—Superheroes**

What is it about Superman that we all know his name? And he's not alone. There's Spider-Man, who has leapt out of his comic and onto the big screen. Anakin, the Jedi Knight in the film “Star Wars Episode II: Attack of the Clones,” wields the power of the Force, while Buffy the Vampire Slayer defends the world from evil on TV. Why are we so fascinated by these great ones? What does the Bible have to say about their call to heroics? Do they have weaknesses? How do they cope with their enemies? Just how easy is it to be a superhero? And can they teach anything about living real life?
Bible Study: Connect—Friends

The *Friends* TV series is phenomenally successful on both sides of the Atlantic, and the stars have become household names. Living in each other's pockets in the high-rise apartments of New York, the six friends help each other pursue the dreams the city offers. What makes watching their lives so entertaining? Much of the *Friends* humor stems from their selfish attitudes, but what does the Bible say about selfishness? What does it say about how to live in the city? Can the Bible help generation X cope? And can it connect with everything the *Friends* long for underneath?

Bible Study: Connect—Madonna

What does the Bible say about Madonna? The world's best selling female solo artist ever; shocking and controversial, a sex goddess and blasphemer extraordinaire, Madonna has delighted and fascinated fans worldwide and continues to be a chart-stopper. But is there more to this 'material girl' than meets the eye? Has she changed? Is she now saying materialism in not the answer after all? And, if so, how does this fit with her outrageous past?


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VITA

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