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Creating A Relational Model of Evangelism in the Texas Conference

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ABSTRACT

CREATING A RELATIONAL MODEL OF EVANGELISM
IN THE TEXAS CONFERENCE

by

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Adviser: David Merling
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University
Seventh-day Adventist Theological Seminary

Title: CREATING A RELATIONAL MODEL OF EVANGELISM IN THE TEXAS CONFERENCE

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Problem

Seventh-day Adventist evangelism has attracted fewer postmodern Generations X and Y persons in the recent past due to a lack of understanding subgroup culture and the church’s tendency to accommodate only didactic preaching in a public evangelistic series. Complicating transformation are some Builders and Boomers who are resistive of the needed deep changes in public evangelism ministry which includes small groups. Researched principles that could readily be applied without alienating the older generations had to be field tested in six evangelistic campaigns in order to determine if success could be obtained in reaching Generations X and Y.
Method

Three structural paradigms were found to be present in every model that deals with change. These change model paradigms are the Technical, Transactional, and Transformational. Galatians 5 exhibits the biblical importance of developing a relational model in evangelism change theory. Consequently, the literature review, not only labeled the existing paradigms, but demonstrated eight specific action steps that bridged the reluctance toward change amongst the older and financially supportive generations.

Paradigms involving change were found to be useful information tools but could not accomplish transformation without action steps. The action steps were carried out in a six evangelistic campaign test model. The model was to be highly visible so as to be understood by the various committees in the local churches. Local committees within the church were intentionally made up of both Builders/Boomers and Generations X and Y in order to keep the overall goal of reaching post moderns visible.

The model also included broad-based action teams that were the decision makers for the evangelism event in each locality. An evangelistic staff change which was oriented toward the younger generation took place about midway in the evangelistic field test model.

The action steps included a pre-evangelistic campaign dinner at one of the finest restaurants available for known non Seventh-day Adventist guests. The intention of the dinner was to initiate a friendship role between the evangelistic team, the church, and known guests who were not yet members.
Friendship oriented galaxy groups led by a Seventh-day Adventist team leader were formed during the regularly scheduled meetings to serve as discussion classes immediately following each evangelistic sermon.

Results

As planned, no abrupt changes took place in the field testing because deep change requires incremental forward movement toward transformation. As the field model slowly developed over a period of more than a year in six different locations, the median average age in attendance each evening dropped to a younger age, even though there were variables due to location and advertising. In drawing subgroup Generation Y toward the evangelistic meetings, the parents of Generation Y known as leading Generation X were attracted to Seventh-day Adventist evangelism because they had to bring their children. The Galaxy groups also became the local church's ongoing evangelism follow-up after the hosted campaign left town.

Conclusions

The churches that hosted the campaigns in the test model and beyond have benefited by relational evangelism practices. When the model became visible enough to be practical, the Builders and Boomers began to support relational evangelism and many of them joined the friendship galaxy groups.

Graffiti Evangelism developed amongst Generation Y and became a younger galaxy sub group, as was expected stemming from the research. By shortening didactic preaching and emphasizing relational evangelism in the discussion galaxy groups that followed each meeting, both Builders/Boomers and Generations X and Y found
themselves in friendship circles that resembled subculture trends in general.

The visible model that was developed from the existing paradigms and action steps found in the literature became a workable product in the Seventh-day Adventist evangelism process.
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A Project
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

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CHAPTER 1

INTRODUCTION

The Task of the Project

This study deals with the development of relational evangelism in the Texas Conference of Seventh-day Adventists, in view of traditional evangelism which is currently pursued in the North American Division. The strategy will incorporate a biblical review of how change theory works within a theological setting while referring to current literature which describes deep change. A field test model of six evangelistic campaigns, described as a model construct crafted from carefully selected literature and a two step change model found in Gal 5 will integrate into a transformational pathway helping Builders and Boomers to assist the evangelist in attracting postmodern Generations X and Y towards Seventh-day Adventist evangelism.

Purpose of the Project

This project is important to the Seventh-day Adventist Church because no known thesis undertakes the task of comparing an evangelism change model as found in Galatians chapter 5, while simultaneously utilizing and comparing structures found in current literature. Both Gal 5 and other literature will bridge three paradigms, found to be present, whenever deep change is required in an individual or organization using a technical program, widely relied upon, for successful results.
Prior to the commencement of this project there was little awareness of noticeable growth patterns in the area of attracting postmodern generations X and Y. Usual professional evangelistic efforts were simply didactic and little thought given to becoming relational in public evangelism.

Knowledge of three paradigms in order to make deep change is required as structure becomes eventually fixed in every existing, long-established program. It is mandatory to structure a change model especially for technicians because, being professional, they normally utilize structured principles to pursue their work. Structured principles within the scope of an evangelist’s duties that are no longer very effective must be developed and implemented incrementally to produce changes. Through structure, it becomes feasible to accomplish deep change resulting in transformational end goals.

Utilizing properly structured transaction in changing the way current evangelism is accomplished will not only attract generations X and Y, but will also preserve the support and guidance of the Builder/Boomer generations.

Evangelism throughout the Seventh-day Adventist Church, especially in North America, must find effective ways to reach postmodern generations X and Y. It seems likely that while young people are attracted to public evangelism, their leading edge postmodern parents will be attracted also; therefore it is the purpose of this research and practical field experiment to develop and test methods in order to accomplish this task. Observing the current condition within human society and how indigenous life is actually being lived is a part of the task necessary to create the model. Knowledge must be gained in an observable community atmosphere, the “condition of the ‘ground’” in which the evangelism model structure is to be built. The church must have a basic understanding of
where generations X and Y are, in terms of subculture, in order to identify and assess what lateral change is needed in the evangelistic approach.

The research in this paper argues the case for using guiding coalitions of team leaders to determine what the observable facts are, concerning “community conditions,” before attempting change in evangelistic meeting practices. It is neither safe nor practical to change conceptual thinking in evangelism without developing a visible model that makes sense to most people. Deep change must first begin in the way one thinks in terms of evangelism in order to develop transitional bridge-building for acceptable transformation that will attract younger generations. Vision, planning, and budgeting require broad based action if the church is to consolidate gains and produce more change, attracting post moderns toward Seventh-day Adventist evangelism. The entire program, however, must be carefully designed so as to provide good opportunity for post modern people to make their commitment to Jesus Christ, and see Him as their best friend and only hope.

**Justification for the Project**

This project is meant to glorify God and advance His Kingdom in a meaningful way. Having done the work of evangelism from a pastor’s perspective, and twenty-seven years as a full time professional evangelist, I now have a desire to experience greater success in attracting postmodern Generations X and Y toward Seventh-day Adventist evangelism.

I believe that better model constructs that attract generations X and Y, while receiving hardy support financially and by personal involvement, is acceptable by both the church and God. These models need to be built and visibly presented as a shared
vision in order to empower a broad based action toward change in practical evangelism methodology.

Research needs to be conducted which will increase knowledge regarding why younger generations are not attracted to Seventh-day Adventist evangelism.

Research will be able to inform the laity about the importance of developing and using relational strategies in winning souls. Properly diagrammed illustrations will help older generations and post moderns to envision that change toward relational evangelism is warranted and is likely to be successful.

The research model must be built to proper, feasible specifications that make sense, not only to the general population of the church, but also to the periphery, to both mid-conservative and mid-liberal church members.

**Definition of Terms**

Except as noted below, all sources are taken from Wikipedia.¹

*Builder generation*: born before 1946, ages 61/older

*Boomer generation*: born between 1946-1964, ages 44-61

*Postmodern generation X*: born between 1965-1983, ages 24-43

*Postmodern generation Y*: born between 1984-2002, ages 6/7-23

*Didactic*: teaching or intending to teach a moral lesson

*Relational*: appealing to a person’s desire for emotional and personal connection

*Technical*: According to Robert E. Quinn, an existing or prevailing state of professionalism affecting growth toward transformation

¹http://en.wikipedia.org/wiki/Main_Page
**Transactional**: A series of positive steps that make models work toward transformation

**Transactional bridge**: The stringing together of the transactions connecting the technical to the transformational

**Transformational**: In this document, the successful accomplishment of the task, moving from the prevailing technical or negative growth condition toward the desired ends

**Structural deformation**: the subculture of postmodern Generation X is intent on breaking down or changing structure built by the Builder and Boomer generations.

**Deep change**: radical change in thinking and executing ideals that will affect modern generations and draw them toward Seventh-day Adventist evangelism.

**Organizational structure**: the sources of an organization’s power and credibility. The three paradigms include orientation to authority; orientation toward planning; and orientation toward communication patterns, strategic complexity, and behavioral patterns.

**Chaord**: a self-organizing, adaptive, non-linear complex system (whether physical, biological, or social) that simultaneously exhibits characteristics of order and chaos, that exists between rigidity and flexibility.

**Pre-and post-liminal**: a well-defined life situation.

**Tolerance**: for Builders and Boomers this means “to bear, to put up with.” For post moderns it means that all values, beliefs, lifestyles, and claims to truth are equal.

**Host culture**: the Builder and Boomer generations, because they still are the primary financiers.
Texas Conference of Seventh-day Adventists is located in Alvarado, Texas.²

Limitations of the Project

It is important to narrow the median age group in order to attract younger people born between 1965 and 2001. Current doctrinal evangelistic program styles that might attract surviving Builders and aging Boomers reciting church beliefs create a more difficult task in getting through to postmodern Generation X and Y about the love of God in an experiential way. Blackaby and King note that “love must be real and personal. A person cannot love without another ‘someone’ to love. A love relationship with God takes place between two real beings. A love relationship with God is real and personal. This has always been His desire. All His efforts are expended to bring this desire to reality. God is a person pouring His life into yours.”³ It is only through the love generated among all generational groups crossing sub-cultural lines that allows relational evangelism the possibility for post moderns to view microcosms of God, while forming the whole of evangelism outreach.

Change mechanism utilizing various paradigms driven by action steps will be the primary focus of this paper. There will be no attempt to describe numbers of baptisms for each campaign nor will the retention rate of people baptized be discussed. The scope of this research and field testing only mandates the details in how generations X and Y are initially attracted to the campaign and whether or not they remained for its duration. When working with post moderns, it is important that the church not push them forward

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² Directory (Alvarado, TX: Texas Conference of Seventh-day Adventists, 2008).

for baptismal decisions. The interest in this project lies in the fact that they find “comfort zones” while beginning their journey with Seventh-day Adventism. During the research and field tests, it was discovered during the co-active coaching that individuals came to the conclusion that they desired baptism on their own and approached the subject themselves.

Groups of people are unpredictable for any given community. Therefore, concrete predictions remain uncertain, one cannot trust them as exact model constructs. Trends, rather than exact data, will serve as indicators for the course of this project due to the variables prevalent in any given community. Further, small improvements often must serve as a trend rather than major statistical shifts. Due to financial concerns, it was decided to avoid the possibility of complete evangelistic campaign failures, in order to test radically new models or approaches in conducting a campaign. Therefore, moderate statistical shifts in drawing generations X and Y have been observed during the incremental model changes during the latter part of 2006 through early 2008.

1. Limitations on Age Groups

A review of Generation Y was needed because research indicates that earlier generation X, in fewer numbers, have children which include the latter part of generation X. Most of generation X has given birth to generation Y which is made up of people born between 1984 and 2001. Facts and figures on what ages constitute generation X and Y were derived from Bob Whitesel. Other than a mere mention of Builders and Boomers for comparison purposes, emphasis will be directed toward postmodern generations X and Y (Bob Whitesel, Religious Generational Chart, appendix A).

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2. Limited Handbill Change Analysis

A limited analysis of handbills and approaches to attract and keep postmodern generations X and Y has been utilized. Advertising research facilitated varying incremental changes throughout the change-test-model in order to assist the Texas Conference print shop design handbills directed to attracting generations X and Y. Only in the beginning of 2008 was there a major shift in handbill design. Previous to 2008, an existing, traditionally structured handbill was in service which had been used for years and saw little incremental-transactional-change. In reality, the handbill was only a make-over, “patch-work,” of an existing problematic design and did not appeal to post moderns. Late in 2007, a broad based action team became the guiding coalition with a strategic vision to help produce major structural handbill changes for 2008. Church members serving as the guiding coalition also helped to coordinate the budget changes needed for major structural redesign of the handbill, thus becoming more efficient in attracting younger generations.

3. Limitations: Statistical Analysis versus Comparative Analysis

Statistical study does not fit the scope of this work because statistical studies require scientific research methods. A campaign review comparison stated as analysis better fits the focus of this project. In field testing, a count of persons in age group brackets contributed to comparing the progress being made by percentage as to the age group disparity between Builder/Boomers and generations X and Y from one campaign to the next. Jac Colon’s “Track-em for Jesus” was a useful electronic computer program that aided each campaign by rendering useful statistics.
Description of the Project Process

Research--using books, academic journals and other source materials--combined with actual group settings will be compared with previous settings to determine gains or losses. Church member involvement will also be considered.

Transactional deep change in an approach to evangelism that attracts generations X and Y can be accomplished only by setting up a visible model. In order to access the actual field model properly, a theological premise will be established utilizing two “deep change” mechanisms found in Gal 5. This ancient biblical field model develops contrasting ideologies in which the Apostle Paul either wittingly or unwittingly utilized three paradigms to effect change. These paradigms will be fully discussed along with illustrations in an appendix. Analysis will determine how goals are being obtained instead of statistics. Metaphors and Paradigms will be explained in the text.

A literature review will develop the three paradigms that describe how an existing organizational culture, such as current evangelism practices, must incorporate vision and strategy toward communicating a change model. Eight action steps will implement the actual practical task in transacting the changes described in the three paradigms that effects a broad based action toward deep change. The three paradigms, along with the action steps, must be followed up with co-active coaching because people become the guiding coalition.

A test model of six evangelistic campaigns ranging from the latter part of 2006 and continuing into the first part of 2008 will serve as the model-construct showing incremental change mechanisms. The six campaign test model will reflect the literature studied and the Gal 5 theory, resulting in uncovering ancient change mechanisms. The
research in the test model will demonstrate that a *sense of urgency* was properly presented in order to create a *guiding coalition*. The test model will also incorporate vision, strategy, plans, budgets, and a method for communicating change vision which empowers broad-based action, generating small term wins. The test model will demonstrate abilities, not only to consolidate gains, but also to produce more change. Galatians 5 will demonstrate the silent construction components as they surface in Paul’s argument for deep change, using structured principles that relate to each other in the first and second transformational model theory.
CHAPTER 2

THE GALATIANS 5 CHANGE THEORY MODEL THAT SUPPORTS A CHANGE TOWARD RELATIONAL EVANGELISM

Galatians chapter 5\(^1\) models two change mechanisms showing how incremental change worked successfully, under divine guidance, in a sub-cultural setting during Paul’s ministry. This chapter will attempt a parallel change in evangelism in the 21st century similar to the transitional changes that Christian Jews faced two millenniums ago. Of interest to this research is how the Apostle Paul moved the Galatian Jewish sect Christians from works of the flesh toward a living faith in Jesus Christ utilizing transactional skills.

**Structured Principles in the Galatians Model Toward Change Theory**

Galatians chapter 5 offers a focused model in structural change theory and is thus ideal for showing a parallel in change mechanism because its setting is in the context of what evangelism is, describing what changes are needed to bring people to Christ. The Galatians had organized their lives around their doctrines; they had intense pride in their intertwined culture, history, and faith. The doctrinal roots of their history were the core of their culture and the solid trunk of their traditions. Today, as in the Galatians community,

\(^1\)All scriptural references will be taken from the King James Version unless otherwise noted.
a comparative value structure of our country exists in an indigenous environment that provides a context for our model in change theory. Along with indigenization, there are various areas in the community structure that can easily be broken down as sub-groups. This paper deals with the church as a subgroup within an established community that has its own culture. Seventh-day Adventist doctrines do not allow us to modify structure greatly, and this fact creates a wide generation gap between Builder/Boomers and postmodern Generations X and Y. Inasmuch as no relationship among these groups can begin in the present without reference to the past, conflict between the generations can provide a positive contribution to help shape our needs and expectations. A possible reason for this may be described in the words of Alberto Garcia and Victor Raj: "Paul recognized that he brought the fragrance of Christ to those whom God was saving, but those outside of Christ, people sniffed in him the stench of death (2 Cor 2:15-16). At the same time, these fundamental human characteristics embrace the good aspects of their culture to which God calls individuals and their congregations. These characteristics enable God’s people to let the gifts of their culture come to full blossom.”3 Believing this conflict can convert to synergy, older generations as well as newer ones, utilize the gifts and strengths of each other. Psychologists Mark Snyder and Gil Clary refer to this as a “socially adjustive function, to help fit in and get along with one’s reference group.”4

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Writer’s note: Volunteerism can have strings attached to a degree that disallows outsiders to be a part of the sub-social group of volunteerism. A certain psychology is contained in a barrier that is understood to
This appears to be Paul’s challenge in the Galatians 5 model: merging developing Christians into a relational experience with Christ. First, they had to go back through a basic human barrier and learn to love and accept one another.

Context of Existing Structure

The text of Galatians chapter 5 gives evidence that an existing structure, the established law of bondage—circumcision—had been institutionally in place for some time. This structure, however, kept some people away from experiencing liberty in Christ. The existing theological economy of Israel, the apostle to the Galatians had previously discovered while on the Damascus road, was in error. Soon after his own spiritual awakening, he recognized the distortion which had been practiced for many centuries. Through an intense and existing structure, they lost sight of the God who had brought them out of Egyptian bondage. Paul may have had some difficulty in finding a structure to illustrate that practiced distortion in the light of a better way: the liberty as found in Christ. In reference to Paul’s letter to the Galatians, Penna Romano suggested “that Paul does not yet demonstrate a thorough understanding of Israel’s unbelief . . . but only those who, compatriots and core-religionists though they be, have not yet joined him in his choice of Christianity.”5 This may make sense because Paul referred to himself as a Benjamin descendent and, thus, Israel by definition. If Romano is correct, Paul would not be looking for an immediate change model inasmuch as he would extol more of who rather than what he was. This same problem raises itself among Seventh-day Adventists

affect the younger and upcoming generation.

5 Romano Penna, Paul the Apostle (Collegeville, MN: The Liturgical Press, 1996), 293, 206.
and discourages deep change. Lawrence Duff-Forbes reports, “The word Israel is derived from the Hebrew root Sara, bearing the intransitive verbal meaning ‘to strive,’ ‘to contend,’ also ‘to wrestle.’ . . . Scripture unfolds Israel in terms of history rather than definition and employs the word with the following significations: as the name divinely bestowed upon the patriarch Jacob after his striving with the ‘godlike being’ (Hos 12:4-5).”\(^6\) Paul’s desire for the Galatians was to bring them back to the true God. For them to assimilate his conversion to Jesus Christ, Paul had to employ a deep-change-model mechanism. The Scriptures almost always show a developed model of some type when change was necessary, e.g., Jacob becoming “Israel”—a built in model: a mere man wrestling with Divinity.

**Modern Change Model**

In a modern century, there is room for a similar application in a model that supports change. Craig A. Carter cites Richard Niebuhr, in *Christ and Culture*, as definitely relating to the challenge facing evangelism among post moderns: “The age of Christendom has passed and the church needs to graciously accept its new situation as a ‘minority subculture within a pluralistic world.’ Christians need not lament this passing, but should say amen to postmodernist and postcolonial attacks on the evils of Christendom and ‘get on with the task of sharing the good news that there is another way to live . . . that involves serving others rather than dominating, controlling, and exploiting them.’”\(^7\) Paul was handling a similar problem in Galatia. He could say, “the age of

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Judaist beliefs in salvation by works is past, let us get on with extolling the virtues of Christ as man’s transactional path to salvation.” New truth, however, must become visible in a model construct.

Paul presents an interesting, yet subtle, change-theory by presenting two models. The first model is illustrated as being either in bondage or at liberty. It will be noted that these two states of existence are at reciprocal ends in their relationship to each other. The second model is similar being more obvious than the first: the works of the flesh versus the fruits of the Spirit, which are radically opposed to one another. Paul utilizes transactional methodology to move the Galatians from an undesirable condition in both models. Through the use of transaction, the Apostle wittingly, through Christ-centered and Holy Spirit-anointed teaching, moves the Galatians away from an undesirable structure of wrong theology, (first model), and sins of the flesh (second model).

Before discussing the two models, a precedent must be set. When using the Bible to define models, it is important to understand that even when culture is in a constant state of flux, people operate in the culture they know best. Gordon Christo suggests, “If there is one thing about the Bible that should be clear to us, it is that it takes place in a cultural context. Whatever grand and eternal truths God teaches us through His Word, they come to us through people who live and function in their own culture--a culture that at times can seem very strange to those who live in other cultures.”

38. Note Carter references Richard Niebuhr’s (“big theological five”) Christ against culture, Christ of culture, which represents the two extremes. The more moderate positions referred to, Christ above culture, Christ and culture in paradox, and Christ transforming culture. It is very important to point out that Niebuhr’s ideology that Christ is against culture is ultimately inadequate and irrelevant.

several bridges with transactional mechanisms in an existing *technical*, Galatian culture in order to transform his listeners. An example still in turmoil today, pointed out by Dennis McDonald, presents a glaring context of the setting in Gal 3:28. “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Gal 3:28 NKJV). “Paul’s not calling for a new society or demanding a collapse of hierarchal social structures; he is merely acknowledging that women and men are equal in the sight of God and have equal access to grace.” Paul was not attempting to achieve “peak ecclesiological proposition in a revolutionary social program, but even the apostle himself was unable to sustain his radicalism in practice.”

Paul could have known that he needed a transactional paradigm for that kind of cultural structural change. He found it in his phrase, “And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Gal 3:29 NKJV).

Seventh-day Adventists have existing structures in the way evangelism is done. The church also has an institutional protocol that carries certain expectations which have been observed to cater more to Builder/Boomer generations and appeal less to Generations X and Y. Like the second Galatians’ model, “sins of the flesh,” in the form of “pride” or strife, may preclude a *structural change* from pure didactic preaching toward a relational structure in evangelism.

Perhaps the burden in using the Gal 5 model is to show the evidence in how biblical change theory can actually create a working relational model of evangelism in the Texas Conference. To do this, it is imperative to start the process by observing the

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10 Ibid., 3.
Apostle Paul’s first model. It will be discovered in Paul’s first model that the transactional mechanism in change is relatively a simple one, but perhaps the most difficult to accomplish. It is problematic for many because it is a spiritual transaction.

First Change Model: From Bondage to Liberty, an Act of Faith

Chapter 5 begins, “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again with the yoke of slavery” (Gal 5:1). Being entangled in the yoke of bondage has its sequel in modern times, too, making slaves of people through works, blocking a clear vision of Christ. Neil Anderson states, “While Satan can’t do anything about your position in Christ, he will if he can, cloud your perspective, diminish your faith, and dull your effectiveness in the spiritual battle.”¹¹ The first step toward change, when coming out of bondage and into Christ’s freedom, is to have an increase in faith, not a clouded perspective. Faith in Christ, then, becomes the transactional step away from bondage and toward liberty. This liberty is by faith in God as expressed in His word. His word is forever: “Your word is settled in Heaven. Your faithfulness endures to all generations; You established the earth, it abides” (Ps 119:89-90 NKJV). God’s word is the technical organ needed to gain and maintain faith.

The same mechanism that brings about change from the works of the flesh also presents the same basic model needed to make all behavior changes: enlightenment from a believable literary source. Since God’s word exists, it could be labeled “the technical.” The “technical” must “transact,” however. Since the Bible is not an automatic source of authority in today’s postmodern subculture, a different transactional approach toward

change theory is an important consideration. In the middle of the 20th century, "free Bibles" had an appeal; today they do not. Post moderns need a relational approach. Drawing Generations X and Y must, in some way, resemble how "American Idol" draws their attention. Alberto Garcia suggests, "Paul recognized that he brought the fragrance of Christ to those whom God was saving, but those outside Christ, people sniffed in him the stench of death (2 Cor 2:15-16). At the same time, these fundamental human characteristics embrace the good aspects of their culture to which God calls individual Christians and their congregations. These characteristics enable God's people to let the gifts of their culture come to full blossom."1 Garcia's "fundamental human characteristics . . . embrace the good aspects of the culture" in the context of an approach model for change. Among post moderns, these human characteristics show concentrations toward celebrities.

Concerning comparative value structure, the Galatians' community-identity model would serve to help us in understanding how to approach the process. The ideology behind "American Idol," for instance, while not attractive to every mind-set, may work well in attracting some to Jesus. Extolling Christ's compassionate acceptance of the value of all peoples, might attract Generations X and Y more than an attempt to 'prove Him' from a source that not many accept as authoritative. Thus, parallel to the existing law of bondage in Galatia, post moderns' having to find change toward the relational structure with a person, Jesus Christ, holds true today. This model will be shown as applicable in a later chapter of this paper.

12Garcia and Raj, 49.
The technical, existing practice, as found in the writings of Moses, had to find its transaction, *mysterious faith*, in order to transform the Galatian people. The same transactional faith must be present in relational evangelism in order to attract post moderns to Jesus as “the person altogether lovely.” The structural model of individuality, Christ’s person, has worked in the past: “And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore” (Matt 13:2 NKJV). While his very person was transactional, Jesus’ stories and parables transformed many of the people away from the existing structures of attempting to serve God by works of the flesh.

The Existing Structure of the Law of Bondage

While we are not certain how many were still attempting to keep the ceremonial laws, it is certain that some were still trying to teach early Christians to keep them as a means of earning favor with God. They were still thinking that the works of the flesh could lift them spiritually. The works of the flesh in Paul’s first model is illustrated in the text by circumcision. “Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing” (Gal 5:2). Early in the chapter it seems that Paul is theorizing a *model for change* by argumentation (Change Model Paradigm, fig. 1, appendix B).

Circumcision: Empty Symbol

Paul utilizes a suggestive approach by indicating the uselessness of circumcision for the Christian believers. He confronts them with the shallowness of attempting to identify themselves as a people in Christ through the practice of circumcision. Like Paul’s polemic with the Galatians, Daniel Liechty rigorously describes the rage that takes...
place in the soul simply because mankind is encased in the flesh. “There is an intuitive awareness, especially during those times when we become strongly confronted with the shallowness of our symbols, that there is something desperately wrong with us as a people.”  

Paul must have had a vigorous job in trying to change their minds about circumcision, given the contradiction in the flesh about this religious tradition which was a part of their own bodies. In this ensuing argument, it is easy to lose sight of Christ. In the first model, the Apostle addresses a need for change and, in the words of Liechty, a “raging soul” being strongly confronted with the shallowness of our symbols should adequately describe resistance to change.

Justification By Law: Fall From Grace

The most problematic experience that Paul faced in Galatia was his knowledge that they had unwittingly forsaken Christ. “Christ is become of no effect unto you, whosoever of you are justified by the law; you are fallen from grace” (Gal 5:4). It may be noted that all false teaching has the tendency to remove us in certain ways from Christ. Paul’s heart was heavy, at times, in this regard. His experience in writing to the Romans suggests that he had other confrontations such as he had had in Galatia: “Brethren my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. For they being ignorant of God’s righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth” (Rom

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14Ibid., 12.
10:1-4). When existing structures affected either the teaching of Christ, or human encounters with him, Paul, with a heavy heart, countered it by applying change theory utilizing *transactional* methods toward transformation.

Paul’s transactional mechanism in Romans chapter 10 was his teaching about faith, a theory *transacted* by hearing the word. “Faith comes by hearing the Word of God” (Rom 10:17). As he did in Galatia, Paul attempts to bring structural change from an existing condition in a status quo culture toward a new structure in Romans and, in Galatians, faith in Christ as his transactional mechanism. Teaching the Galatian community to have faith in Christ was not easily accomplished. Atsurhiro Asano relates to the difficulty Paul had: “It has been suggested that Paul’s resistance to cultural adaptation relates to his cultural position. ‘But then, indeed, when you did not know God, you served those which by nature are not gods. But after you have known God, or rather are known by God, how is it then that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years’ (Gal 4:8-10 NKJV). However, this does not mean that there were no such efforts on the part of the Galatian members, who are originated in the ‘host’ culture.”

As in any culture, there are some who readily embrace what is considered anti-structure. In Galatia, this was to reject a stable culture and to embrace something more transient.

In the Seventh-day Adventist Church a similar condition exists. With the high standards of our church doctrine, it is perceivable that one could become focused on the blueprint of doctrine and subtly lose sight of Christ. Post moderns perceive that moderns

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are justified by the law through a modern sequel: justification-by-doctrine or a church manual. Leonard Sweet suggests that today's post moderns are painting their own 'human' events in the following way: "Try-before-you-buy post moderns will not first find the meaning of faith in Christ then participate in the life of the church. Rather they will participate first and then discern the meaning of faith. . . . Truths about Christ must first be lived before they can be embraced. If postmodern souls are to be dense with being, they must first pass through the delections of experience. Or in the words of the Jewish theologian Abraham Heschel, 'First we sing, then we believe.' Paul's transactional phrases toward faith, like Sweet's observation of post moderns "try before you buy" analogy, suggests that change comes about by doing something: that is, find a working transaction. Josh McDowell further suggests, "In our postmodern culture, there has been a total change in the concept of truth. We were trained to discover truth. But in postmodernism there is no objective truth. And truth is not to be discovered; truth is to be created. . . . That is why people can rewrite history." Since Jesus is the Way, the Truth and the Life, it would be blasphemy to create one's "own Jesus" by creating a personal line of truth. Objective truth would probably be viewed in Christ's liberty as seen in how we treat others, even while possibly being persecuted by them. For certain, post moderns cannot create their own transaction-effecting transformation.

In order to move away from an undesirable structure, in Paul's model the transaction is "being called to liberty; love and serve (emphasis mine) one another" (Gal 5:14).
5:13). The transaction mentioned above builds a bridge from an undesired structure toward a transformational one.

In order to make changes that will attract post moderns, such as Paul had expressed in the Galatians’ first model, identification of the subtle struggle of the flesh must be identified. Generations X and Y must see a clear, desirable model that will arrest their attention. This is not as easily done in the first model because the second model expresses sins of the flesh in more glaring terms: i.e., lust, adultery, drunkenness, etc. These types of life-style sins overshadow and dim religious sin in the flesh. Ronald Youngblood suggests, “In an even stronger sense, the flesh is the earthly part of a person, representing lusts and desires” (Eph 2:3).18

The Cross Ceases: No Transactional Change Expected

Transactional bridging of post moderns into Seventh-day Adventist evangelism has become more complex because like Paul’s first model, an ecclesiastical structure is in place. Whenever the institutional structure overrides the basic premise for its existence, inevitably the problem in identity arises. The church exists to bring people to the person of Jesus Christ and Him Crucified, a well defined structural principle found throughout the book of Acts. Craig Carter cites Richard Niebuhr from his book *Christ and Culture*, which relates to evangelism in the context of cultural problems. He observes, “The age of Christendom has passed and the church needs to graciously accept its new situation as a ‘minority subculture within a pluralistic world.’ Christians need not lament this passing, but should say amen to postmodernist and postcolonial attacks on the evils of

Christendom and ‘get on with the task of sharing the good news.’”\textsuperscript{19} According to both Niebuhr and Carter, the very existence of the church as the structure of Christianity presents a problem for postmoderns. A \textit{transactional} method to affect change must be found in order to attract them. For Paul, the passion of Jesus Christ dying on the cross was the valid \textit{transaction} toward change and it was his appeal to stir up the Galatians’ culture. “And I brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased” (Gal 5:11). It is a foregone conclusion to expect that the teaching of the cross affords the \textit{model construct of conviction} which is the attraction for postmodern Generations X and Y. The same response mechanism worked in the culture, steeped in unbelief, in the early days of the church. “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked [convicted] in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?” (Acts 2:36-37). “They gladly received his word” (Acts 2:41). Peter’s listeners were glad because, through powerful, Holy Spirit-anointed preaching, the people were convinced that true liberty from sin could be obtained and that they could experience being filled with the Holy Ghost. Paul takes nearly the same path in his arguments in the second Gal 5 model of life lived in the fruit of the Spirit. If these constructs appealed to that hardened generation in Jerusalem, surely it will appeal to postmoderns in today’s subculture. The bondage of works in the flesh causes the cross to vanish from our thinking, whereas, the life of faith is what establishes liberty. 

\textsuperscript{19}Niebuhr, quoted in Carter, 38.
Liberty: Structure to be Desired

“For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love” (Gal 5:6). The Apostle states, “For, brethren, you have been called unto liberty” (Gal 5:13). Post moderns see liberty differently than Builders and Boomers because, being deconstructionists, liberty, for them, means being freed from the shackles of an institutional society. In their sub-cultural thinking, Builders and Boomers have created a highly cumbersome societal infrastructure. Leonard Sweet explains, “More accurately, postmodern culture can be described as ‘anti-Christian.’ . . . Skeptical of institutions, post moderns are getting spiritual help from videos, books, radio, newsletters, and a host of do-it-yourself sources. People may be ‘high on God’, but they are low on church.” Since post moderns have negative feelings about the structure of the church it is wise to approach them from a relational standpoint instead of through an ecclesiastical structure. Paul suggests that the best relational venture is through Jesus Christ. This is what He did with the Galatians’ culture in order to effect change. Paul knowingly modeled moving away from an established institution toward a personal relationship with Christ through faith. Faith relationship in Paul’s model represents the *transaction* to a faith-based knowledge in Christ.

Faith: Liberty in Christ

So far, the model is developing toward change by using the transactional mechanism of faith. Contemplating the Gal 5 change model that supports a change toward relational evangelism requires a comparative review of why the Bible is rejected

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20 Leonard Sweet, *Soul Tsunami* (Grand Rapids, MI: Zondervan, 1999), 47.
as a source of authority in favor of moral-relativism. John Stott observes,

Galatians 5:13-15 speaks relevantly to the contemporary situation in the world church, especially regarding the fashionable ‘new morality’ and the modern rejection of authority. It is concerned with the relationship between liberty, license, law, and love. It goes on to describe how this liberty from systems of merit expresses itself in our duty to ourselves, our neighbor, and our God. . . . Everyone who has been truly set free by Jesus Christ expresses his liberty in these three ways, first in self control, next in loving service of his neighbor, thirdly, in obedience to the law of his God.  

Stott suggests that, in today’s church when authority is primarily rejected, faith derived from reading the Bible has little or no relevance in comparison with living our duty to ourselves, to our neighbors, and to our God. The merit of liberty is seen in the above three transactions. In this sense, the rejected authoritative Bible must find a transactional paradigm in the lives of believers. Only when post moderns observe self-control, loving service toward neighbor, and obedience to the law of God expressed in the lifestyle of the believer can Generations X and Y be drawn to liberty in Christ. Faith is required to experience liberty, and this faith is built upon experience and observation. The Apostle John ties this together, “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:16-17). Paul expresses the same thoughts about derived liberty: “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even this; thou shalt love thy neighbor as thyself” (Gal 5:13-14). Martin Luther illustrates Paul’s point in what he considers love’s liberty:

Paul depicts the choicest object of love in that he sets aside all considerations of person and says “your neighbor.” He does not say: “You shall love the rich, the

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powerful, the learned, the wise, the upright, the righteous, the handsome, the pleasant, etc.," without any qualification, he says "your neighbor." By this very fact he is declaring that in the sight of men we are indeed all different in personal status and rank, but in the sight of God we are one lump and of equal reputation. For to observe a distinction of persons annihilates this commandment completely, as do those who loathe the unlearned, the poor, the weak, the lowly, the foolish, the sinners, the troublesome. For they take into consideration, not only the people themselves but their masks and appearances; and so they are deceived.22

By understanding the underlying transactional faith factor it becomes easier to gain understanding about how the second change model transacts itself into the works of the spirit as based upon love. To the human eye, there is a noticeable difference between the Galatians’ works of the flesh and the comparative walking in the Spirit. Walking in the Spirit is obvious transformational change. This deep personal change coincides with the operands of relational evangelism, which tends toward the real needs of others and away from the love of self. Paul himself says, "The acts of the sinful nature are obvious" (Gal 5:19). It is for an obvious reason that this paper focuses on why we need transformational deep change concerning self before there can be a change in our approach to reaching younger generations.

Transformational Structure: Change Theory Model

Life by the Spirit is a call to freedom. “You my brothers were called to be free. But do not use your freedom to indulge the sinful nature, rather serve one another in love . . .” (Gal 5:13 NKJV). This text highlights transformation from the sinful to the holy life. But once again, a structured model-construct achieves this. In the first change model it was observed that the Galatians tended toward the law of bondage in circumcision, in

which there was no profit because the cross had superceded it. Justification by the law is a fall from grace. The first model *transacted*, however, toward liberty as a lifestyle to be desired, utilizing the transactional paradigm of *faith* in the person of Christ; heaven and earth’s celebrity were to be desired. The second model toward change follows the same structure.

**Existing Structure: Works of the Flesh**

The *technical* paradigm of an existing structure that is not satisfactory, or needs obvious deep change, is seen in the normal way the world thinks outside of Christ. While not necessarily applied as Paul’s complete list, the evangelist usually struggles with selfish ambition adapted to long-winded didactic preaching, budget concerns, and overly great concern about numbers of baptisms. The Galatians’ change theory model can help to address this and other sinful attributes. The same *transactional mechanism* will be needed to change from solid didactic evangelism to relational evangelism in order to reach Generations X and Y.

“*The acts of the sinful nature are obvious: sexual immorality, impurity, and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like, I warn you, as I did before, that those who live like this will not inherit the Kingdom of God*” Gal 5:19-21 NKJV). This worldly model is man’s abysmal existence without Christ. Wittingly or unwittingly, the human race is drawn naturally toward the acts of the sinful nature. Therefore it is necessary to understand Paul’s first model of an existing structure in the law of bondage. Justification by the law cannot help people change. Paul concluded in the first model that the cross had ended this structure and that there was simply no
profit in circumcision. Only a transactional faith in Christ could bring true liberty. What was needed in Paul’s conclusion of the woes of the fallen race is the second transaction found in the conclusion of the second model.

Transactional Faith Accomplishes Transformation

Two transactions are observed in Galatians that are primary to affecting change in both models: faith as expressed through love and life by the Spirit. In the first model’s transaction, faith is an attribute derived from the unseen. Paul supports this idea in the book of Hebrews: “Faith is the substance of things hoped for, the evidence of things not seen” (Heb 11:1). The second model’s transaction is surrender. Surrender, although involving thought, is more of an outward act: “Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires” (Gal 5:24). Without surrendering to Christ it is impossible to crucify the sinful nature. Without this transaction, there will be no transformation and the soul of man will be trapped in the technical paradigm of sin.

A relational model is important to demonstrate theoretical change from flesh to Spirit. An illustrative transactional model is important because the flesh and the Spirit are intrinsically tied to many things in the world and not easily defined. Ronald Youngblood suggests, “In an even stronger sense, flesh is the earthly part of a person, representing lusts and desires (Eph 2:3). The flesh is contrary to the Spirit (Gal 5:17). Those who are in the flesh cannot please God (Rom 8:8). Galatians 5:19-23 contrasts works of the flesh with the fruit of the Spirit. The flesh is not completely condemned, however, for Christ Himself was described as being “in the flesh” (1 John 4:2). Christ alone is our salvation,
since, by the works of the law ‘no flesh shall be justified’” (Gal 2:16). A model of how the flesh and Spirit cooperate outside of spiritual worldliness is productive in showing contrast.

Leonard Sweet directly answers the question as to how the flesh affects our own ethical standards by giving the reader the solution in forming such a model. “We have inside a conscience informed by God; we also have desires and selfish impulses that can do a very good impression of that voice. Further, we are confused by the prevailing culture’s opinions and fashions. We must learn to have humility about our limited perspective and question our reflexive prejudices. Humility, in fact, is the single most important exercise.” A diagramed model helps to visualize what Jesus said: “I do not pray that you should take them out of the world, but that You should keep them from the evil one” (John 17:15 NKJV). (Flesh As It Relates to Spirit, fig. 2, appendix B)

Paul presents a model that affects the typical evangelist. The Gal 5 change-theory model can support lasting change toward relational evangelism similar in style to Paul’s model, if a proper transaction can be established. Deep change is effected when a practical and workable model is utilized. The didactic aspects of evangelism cannot be separated from the relational. This can be illustrated parallel to the way the Spirit works within the flesh of man in order for the man to walk in Him. Jesus illustrated this continual need for balanced didactic teaching. The didactic operates within the relational aspect and is not divorced from it. This is true because teaching is still the means of communicating needed behavioral changes. “And so it was, when Jesus had ended these

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24 Sweet, The Church in Emerging Culture, 177.
sayings, that the people were astonished at His teaching. For He taught them as one having authority, and not as the scribes” (Matt 7:28-29 NKJV) (Didactic as Fused to the Relational, fig. 3, appendix B).

Fruits of the Spirit: Desired Structural Model

Before any change can transact, there must be a state of existence that is desired. Evaluating Paul’s second change-theory model, moving from the sins of the flesh toward walking in the Spirit presents an opportunity to observe a transformational bridge. The Apostle’s example is workable because the context is the transformational goal included in evangelism. George Stevens sees another way to build the transitional change model bridge in Gal. In a walk based on faith he says, “While walking in the Spirit, one cannot justify the payment of sin debt by fulfilling any flesh-craft.”25 The transitional bridge for Stevens is as follows: while Christ’s righteousness is simply there without “flesh-craft” it must be activated by walking in the Spirit on condition of faith.

The drastic change from pure didactics to relational evangelism strongly reflects how a transactional paradigm must be found. It is impossible simply to step out of the sinful nature and walk in the Spirit. The model itself lends itself to the reality of transactional bridge building.

The believer’s desired existence in Paul’s second model is expressed as, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control. Against such there is no law” (Gal 5:22-23 NKJV). In order to achieve this lifestyle one must believe the transactional-bridge of belonging to Christ

25 George B. Stevens, Pauline Theology (Cambridge, MA: University Press, 1892), 263.
in order to crucify the sinful nature with its passions and desires. It is possible to see the sequel: while walking in the flesh one has no desire really to do anything with evangelism. Once the transactional bridge of belonging to Christ commences, crucifixion of self and walking in the Spirit opens the door to love, patience, kindness, and goodness. The “fruits” are contemporary rudiments still needed to develop spiritually a transformational change model supportive of reaching Generations X and Y.

Once the transactional bridge of Christ’s love is established in a follower, changes in evangelism are possible because love is the pivotal mechanism towards transformation. When addressing deep change in evangelism within the Seventh-day Adventist Church, doctrinal moorings cannot be eliminated and must be carefully presented. Changing tactics to attract Postmodern Generations X and Y are sometimes met with skepticism by previous generations. Bob Whitesel explains a basic cure.

Change proponents do exactly what their name says--they promote change. They often see changes as a healthy adaptation of the church’s ministries into forms that are more in keeping with contemporary culture. The motivation of true change proponents is not change for change’s sake, but, rather to bring about change that will adapt the good news without altering the content. They do not seek to change the message, only the techniques through which the message is shared.²⁶

Change requires a healthy model clearly identifying what is to be changed; such change should be shared with the contextual community in order to be accepted. An evangelism-change-model becomes effective somewhat like presenting an engineering model in order to convince a constituency to support building a new facility. The Apostle Paul accomplishes what changes were necessary in the overall Gal 5 model by illustrating two interacting models.

²⁶Whitesel, 22, 23.
The Second Change Model: Accomplished by the First Model

Both change models, (1) change from the law of bondage to liberty, (2) walking in the sins of the flesh to experiencing the fruits of the Spirit as found in Gal 5 interlock. The first model allows one to experience Christ's freedom as a first step to departing from the sinful nature. The second change model is catalyzed by belonging to Christ. Experiencing the first model allows the second model. The Gal 5 change models unite, explaining how Christ’s freedom allows for change from “pure” didactics to the relational and how belonging to Christ will give evidence in the life of the evangelist, thus drawing Generations X and Y to Christ. The transactional bridge for change as the above models indicate, are viewed in the model lifestyle of the evangelist and his entire team. The Gal 5 change model theory must be transacted into a model that is workable in the Seventh-day Adventist Church’s evangelism program.

Organized Principles of Change: Critical to Evangelism

The first structural principle in Seventh-day Adventist evangelism is the technical paradigm’s being prevalent by previously established methods in how the church executes evangelism. If there are problems with the current methods, or if they are not as effective as they should be in today’s postmodern generation, the second transactional structure should be utilized. The second structural transactional principle is the change mechanism, a force placing theory into practice. The third structural principle is the resulting desired transformational change or the reasonable expected results, now visible, after applying the bridging-transaction between the technical and transformational.
Visible transformational results, in practice contextual to this paper, are Generations X and Y joining forces with Builders and Boomers doing the work of evangelism with all of their faults and failures. Phillip Yancey expresses the following, “I cannot avoid the impression that Jesus prefers working with unpromising recruits. Once, after he had sent out seventy-two disciples on a training mission, Jesus rejoiced at the success they reported back. No passage in the Gospels shows Him more exuberant. . . . From such a rag tag band Jesus founded a church that has not stopped growing in nineteen centuries.”

27 God uses people who fail. When He makes failed persons into successes, the glory is His and is called transformation.

Chapter Summary

Galatians 5 has made clear that the person of Jesus and our strong belief in Him, is the transactional bridge between the acts of the sinful nature, an existing technical structure, and the life lived by the Spirit, a desired transformational existence. This liberty is *transacted* by our belonging to Him. In the next chapter, a review of the literature will explain the relational influence in change theory.

CHAPTER 3

THE ELEMENTAL RELATIONAL INFLUENCE IN

CHANGE THEORY: A LITERATURE REVIEW

Relational change-theory is needed in the Seventh-day Adventist Church when attempting to reach post modern generations X and Y. Deep change must reveal at least three paradigms in order to affect desired results. This chapter will clearly develop how three paradigms involving change must rely on action steps in order to become a working model. Also to be developed is the process of inducing change theory relating to evangelism into the human element by utilizing co-active coaching methods.

Paradigms forming a workable model would be incomplete without action steps that transact toward a desired transformation. A model must be visible and understandable to accomplish transition successfully and influence change that is acceptable with Builders and Boomers. Most all change models would lie dormant unless people grasp their usefulness and apply certain interactive action steps. Co-active coaching enables the human element to accomplish each incremental phase of the developing evangelistic model.

Robert E. Quinn: “Deep Change”

In searching for a relational model in evangelism, Quinn helps to create a cleaner, more organized look while simultaneously providing a better situational awareness of
organizational structure for making deep change. Unless there is deep change, elemental relational influence remains merely a theory; theories do not accomplish the reaching of a workable goal. The church must understand the theory of relational influence, however, to ensure that it transacts, creating an opportunity for relational evangelism to become practiced reality. The way evangelism has been addressed in the past will continue to appeal mostly to Builders and Boomers, the Seventh-day Adventist “camp meeting crowd,” which has traditionally been the main attending body. While this should not be discouraged, there is a need to learn to be more competent in change mechanism in order to attract postmoderns as well.

Quinn admits that his volume “is not just for people who work in business organizations because it is also for internally driven leaders.”¹ The public evangelist must be that kind of leader because change this drastic requires a new vision and hard leadership-work. In contemplating drastic change, Quinn urges some restraint and would rather promote incremental change which does not usually disrupt our past patterns; it is only an extension of the past. “It is imperative that a much more difficult change process be pursued. . . . Deep change means surrendering control.”² Surrendering control is the most difficult step for evangelists because many have type-A personalities.

Quinn explains the personal steps toward surrendering control which can simultaneously influence both personal and organizational change. Quinn’s three

²Ibid., 3.
paradigms, the Technical, the Transactional, and the Transformational, form the heart of his book and gives us strategic tools toward influencing change theory in evangelism.

Using Structure to Achieve Transformational Goals

Quinn moves forward with parts of structure which can help make an average worker develop into an organized, transactional, and technical transformational leader and within a complex church system it is important to understand Quinn's three paradigms involving organizational structure. The following is how they complement each other: Technical, (one's area of expertise needed for personal survival in an organization). Transactional, (knowing how and when to make a deal that will effect deep and major change). Transformational (accomplishing goals that will realize the vision). If all of the above paradigms are not in order, the transactional paradigm known as the center-pivot point between the evangelist and the local church remain neutral. If neutrality exists between the evangelist and the local church, most transformational goals will not be realized. Whenever the level of competence only remains technical, where most organizations remain and function, no meaningful change can be expected because change requires a series of transactional steps which moves an organization out of its limited sphere. In the setting of the Seventh-day Adventist Church, the leader-evangelist seeking deep change must move toward the transactional mechanism with local churches and conference administrators. Doing this opens the necessary transformational avenues in order to present an opportunity to reach postmodern Generations X and Y. The principles found in Quinn are applicable and translate well to the subtle anti-authoritative societal changes that have taken place in the world. Quinn also helps us bridge the older, authoritative generation to Generations X and Y.
The Technical Individual Contributor

Technical competence and standards form the reason why the church hires a full time “professional” evangelist, and he or she is considered to have a spiritual gift. The evangelist usually has professional training, college, post-graduate experience, and yearly evangelism councils. Quinn explains, “This paradigm of technical competence typically arises during professional training and is usually reinforced by the technical orientation that is awarded in early career positions.”3 The problem that is associated with the technical contributor is that he sees the organization as a system of technical production.

The evangelist often sees the church as having one passion—public evangelism. In his or her mind, a segmented circle, called the evangelism-center hub with spokes leading from the center of the hub to every department in the church, should present itself as an evangelistic opportunity. Unfortunately for the evangelist’s thinking, the wheel and spoke community outreach diagram is not viewed as such by many churches, even though the evangelist thinks that it should be. Instead of resorting to shocking changes by presenting the wheel and spokes diagram which attempts to change people’s thinking suddenly, transactional and incremental changes by model building should work much better (Bill McClendon’s Wheel, fig. 4, appendix B).

Another aspect associated with the technical contributor is that “credibility is determined by some specific professional standard, such as the principles of accounting, or the accomplishment of a measurable goal, such as the number of sales.”4 What

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3Ibid., 110.
4Ibid.
evangelist does not become uneasy when the numbers of baptisms are low?

Technical contributors can have certain trends, which include problems with management, are usually frustrated with the political environment in an organization, and are generally confrontational. The technical contributor also has the tendency to employ power and influence to make critical changes for his organization. The “power” approach merely disrupts the organization’s community and fails in its objective for deep change.

Quinn asserts, “The more unique the individual output the more powerful a person becomes. The over application of the technical paradigm by an individual can lead to a negative state called the tyranny of competence.” Quinn’s transactional paradigm helps to moderate the evangelist’s overconfidence even when Builders and Boomers are filling the chairs, because real change in evangelism focuses on making the transition toward attracting post moderns. Whenever the technical paradigm exists alone without transactional and incremental changes, it is antithetical to team work.

Quinn strikes at the heart of the tyranny of competence, a problem that evangelists struggle with when others deem them successful. When the evangelist senses fulfillment without accomplishing the task of attracting one of the largest segments of people in the world, namely, postmodern Generation s X and Y, it does not matter how he/she feels because it is a larger degree of failure.

Because some professionals rely on personal competence to get the job done, if a certain project requires team work, it is especially important for persons strongly gifted in

\[5^5\text{Ibid., 115.}\]
personal competence to concentrate on Quinn’s second paradigm which is a transactional approach in change theory.

Shaping a Transactional Approach in Relational Change Theory

The transactional approach process is a sensitive one because, once suspicion is aroused in the status-quo that an uncomfortable change is coming, it may be more difficult to transact the deal. In the long run, this would negatively affect support in our effort to reach postmodern Generations X and Y.

It appears that the transactional paradigm can be either the vehicle for change or its gremlin. This is so because it is the axis on which the technical and transformational pivots. Since the transactional is so important, I will attempt to ‘centerpiece’ it in this review of Quinn.

Quinn insists that the old way of doing things may block new transactions because the way things are “always” done naturally resists constructive change, thus slowing positive growth in the relational influence in change mechanisms.

Bureaucratic culture is the same resistance that hampered the ministry of Jesus in His day. His radical life-changing ministry upset the prevailing and long-standing institution. The relational influence in change theory must take into consideration three barriers: bureaucratic culture, embedded conflict, and personal time constraints. These three inject pressure for conformity (Pressures for Conformity, fig. 5, appendix B). Henry and Richard Blackaby’s statement may clarify what could happen to change this: “If Christians around the world were to suddenly renounce personal agendas, their life’s goals and their aspirations, and begin responding to radical obedience to everything God showed them, the world would be turned upside down. How do we know? Because that’s
what first century Christians did, the world is still talking about it." While Robert Quinn argues the same point from a business angle, it is possible to perceive that personal agendas could hamper the vision for changing methods in the way to approach relational evangelism. Assuming that personal agendas block growth, a transactional mechanism must be sought within the evangelism planning agenda. Quinn’s ideology pertaining to the “transactional paradigm” relates to the evangelist when attempting deep change to relate better to the status quo in the local church and the conference office. The transactional approach is mandatory because it must take into account that each person works in his/her own agenda and it helps to discover how agendas operate within a given organizational structure. Later in this chapter, John Kotter’s eight action steps will be of help in defining that structure.

Caution Is Needed When Using Secular Models to Transact Change

The evangelist considering Quinn’s transactional paradigm should be persuaded not to use secular methods found in current literature carelessly or using model-constructs that would offend a more conservative church. Reference to Henry Blackaby’s objection illustrates this: “Too often leaders allow secular models of leadership to corrupt the straightforward model set forth by Jesus.” Attempts at radical change without using solid Christian principles inevitably lead to wrongful change mechanisms. A former New York City mayor’s actions validate Quinn’s emphasis on why we need the transactional paradigm when attempting important changes. While in office, Mayor Rudy Giuliani


7Ibid., 24.
attempted to meet New York City corruption. His colleagues noted, “The problem with the mayor has always been that he has the right goal, but he uses the sledgehammer approach to get there.”8 “New York has a battering ram for a mayor.”9 According to the article, in the short run forceful “sledgehammer” change seemed to work for a while, but the city was as corrupt as before. What this style of leadership could not accomplish for the city, the church cannot do for its youthful generations X and Y. Quinn’s argument in cases like the mayor relate to the mournful fact, “success can be the engine of failure.”10 Obviously a proper transactional approach was lacking and the metropolis did not fare well in this city of rampant crime.

Oftentimes it is difficult to make the transition toward transformation due to ill managed policies, politics, or hardliner status quo. Team building sometimes creates a larger front, having plausible arguments, generating more ideas, and helping us through political infrastructures.

Transactional Team Building

It is not unusual for career evangelists, because of the circumstances afforded them, to be, wittingly or unwittingly, stuck on themselves. They are in the “limelight” because the local church/s have called them in to “fix the-lack-of-baptisms” problem. Egotism may not be all of their own doing, but can be the undoing of creating a relational model in evangelism if pure didactics feed his/her need for self-interested attention.

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9 Ibid.

10 Quinn, 107.
Quinn expresses, "What I often encounter when working with top management 'teams' is individual self-interest, anger, insecurity, distrust, little cohesion, and continual political posturing." Quinn's above reference is the antithesis of real team work. To change this posture of resistance, Quinn has developed a new perspective called the "cycle of empowerment." The empowerment cycle is a program for teams to discover new perspectives, have a new definition of self and roles, and begin new action patterns to empower self and others (Cycle of Empowerment, fig. 6, appendix B).

Although Quinn is using top management as his reference to empower self and others, the cycle of empowerment concept readily lends itself to the evangelist who is the top manager of the evangelistic campaign. Evangelists in the past probably thought that they were involved in team work simply because, after having appointed greeters, ushers, singer/s and an announcer to lead the evening meeting, they may have perceived that the team was fully developed. Quinn's transactional paradigm toward deep change argues against this shallow "team" perception: "Each individual on the top management 'team' acts as if, and even overtly claims that the top people are all 'singing from the same songbook.' No one in the organization dares challenge the claim, but everyone knows it is not true." In the past, local church members got the impression that a team existed because of the up-front helpers and hardly challenged the fact that a well defined structural planning team did not exist, which would permit the evangelist to make most of the decisions. Quinn observes, "In one organization, a man of enormous technical

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11Ibid., 161.

12Ibid.
competence was allowed to gain a lot of power, and many of his actions poisoned the climate in the workplace. People hated to come to work and went to great lengths to avoid dealing with him. ""13

The evangelist must transact carefully with people in order to build teams that can think and work through the process, before and during the evangelistic meetings, in order to find ways that will attract younger generations. The ushers, greeters, and singers can and should assist to make all meetings more attractive and orderly but there is a real need to build teams that can interact with Generations X and Y. When team building is done properly, the evangelist is not the sole focus; the team, at that point, becomes the main event. Quinn suggests, ""As our internal base grows, we become confident and make genuine progress toward our goal. We become energized and slowly begin to understand that one person really can change the system.""14 Growing the internal base is the incremental change that Quinn believes in. Change becomes deep and it comes with risks; there is a cost, but eventually it will benefit Builders and Boomers as an influx of post moderns swell the ranks of our organization.

Transactional Influence within Organizational Politics

Focusing somewhat on the real world of organizational politics will open the understanding as to why sudden changes will cause resistance and even ire our colleagues. Simply put, people resist change, and as Quinn states, ""In the paradigm of political transaction, the organization is not only a technical system but also a political

13Ibid., 119.
14Ibid., 219.
People are seen as continually exchanging resources—gaining and losing power in the perpetual process of negotiation."^{15}

Quinn’s thought structure concerning organizational politics enables us to understand the importance of knowing how to cope effectively in the church’s political environment. Learning how to exchange ideas via negotiation will assist the evangelist to realize major shifts in strategy while attempting to reach post moderns more effectively. When thinking of the political structure in the church, one must use caution and, as Quinn asserts, “Learning how to act appropriately and cope effectively in the political environment is extremely important. It is critical for survival in an organization. Understanding and embracing the political paradigm can be difficult for the individual contributor and often requires a deep change."^{16} Career success for the older evangelist stemming from the Boomer era hinges on finding the proper way to transition deep change. Such change coming from a Boomer era technician may puzzle post moderns at first, but it should give them hope that future evangelism will get better because they can be involved as well.

Negotiation is quite different from political leveraging, because political leveraging for changes in evangelism is using various forms of coercion to bring about quick change. When an organization perceives coercion, there is automatic resistance inasmuch as force does not work well, especially in Seventh-day Adventist circles.

^{15}Ibid., 111.

^{16}Ibid., 112.
The delicate use of *transactional* persuasion can offset some of the political hurdles that impede forward progress toward admitting generation X into the evangelism environment. Janet Hagberg reminds us, “The church has often made God too confined. I want a broader concept of God freed from the provincialism of the church.” Technically this may be impossible, but Hagberg raises an interesting point. Do post moderns actually see the church as *provincial* Builders and Boomers? If so, *transactional* negotiation works better when considering change mechanism, especially if it involves funding, as post moderns often form opinions when observing interactive negotiations between the professional technician and the main organization.

Transacting Deep Change without Over-Permissiveness

Deep change away from sole didactic preaching and toward greater relational evangelism involving group participation should be considered based upon literature describing incremental change that motivates rather than appearing over permissive. Quinn feels that deep change does not mean taking power and control, but feels that deep change demands a commitment to building up and encouraging motivation in others. This type of change should be flexible and adaptive so as to encourage us to try new ideas. Change in this context does not mean running ahead in reckless abandon and in disregard to fellow persons, because deep change is effected only through a logical structure which must have the support of fellow team players. Logical support is an important point because the solidarity being sought may be from people who directly supervise our

regular employment, manage campaign funding, and invest time needed for discussion of the evangelist’s proposals in various committees. Appreciation is further gained from the organizational treasurer while spending campaign funds if the overall mission of the organization is kept in mind.

**Transactional Care Impresses Financial Supporters**

Career risks are real if irrational persuasion involves telling people what they need to do differently. Post moderns are subject to suspicion by Builders and Boomers because they are not status-quo, and may be viewed as competition to an existing establishment. Authority figures must be transacted appropriately because they usually control finances. “Learning to act appropriately and to cope effectively in the political environment that has financial control and make spending decisions is extremely important.”\(^{18}\) Strong, aggressive, ruthless change is nearly always harmful because, to the financiers, this action shows irresponsibility. Knowing this, the transactional process must be thought through with logic and carefully mapped out. Quinn expresses the following: “Most of us seek quantum leaps in our performance levels by following strategy of incremental investment. This strategy simply does not work. The land of excellence is safely guarded from unworthy intruders. At its gates stand two fearsome sentries--risk and learning. The keys to entrance are faith and courage.”\(^{19}\) Knowing this, critical relationships must be cultivated in a *transactional* manner in order to get necessary support from the financiers in the organization.

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\(^{18}\)Ibid., 112.

\(^{19}\)Ibid., 165.
Richard Haass fortifies Quinn’s thought through the metaphor of a compass. Making one’s way through professional life without a compass is as dangerous as setting out in the woods or sea without one. The result of doing so will certainly cause the loss of direction. He says, “Think of your situation at work and imagine that you’re holding a compass. Each point of the compass represents a set of critical relationships that must be nurtured and cultivated if you are to be effective. Ignore the compass and you risk getting lost; pay attention to it and you increase the odds that you’ll determine where you want to go and get there sooner than you otherwise would.” Notably, Haass, like Quinn, is attempting to set up standards and values which are technical, transactional and transformational for going from the point of origin to the preferable point of destination. For the professional career evangelist, mapping by using the compass metaphor should be utilized for every campaign. Careful mapping has the probability of effectively managing Builders and older Boomers, as well as post modern Generations X and Y. In this sense, transactional mapping while using Haass’ compass bridges the technical to the transformational.

The Transformational Cycle

Transaction’s having been planned well should yield a high-level of cooperative interaction. Transformation is evident when equilibrium shifts from a normal level of performance to a higher level. Effective transaction is gained only by good communication, training and cooperation, and because it requires an enormous amount of

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effort, the *transactional* should be maintained as a continuum through regular reevaluation.

Quinn’s Graphic Illustration

Robert Quinn helps us to reevaluate core values, goals, and operating methods as they relate to change in all three paradigms. Referring back to Quinn’s “Cycle of Empowerment” helps the reader to observe how the tools of empowerment actually work (Cycle of Empowerment, fig. 6, appendix B). To actually build a team that will affect deep change, there needs to be a visualization of the mechanisms to ease the burden of not offending supporting Builder/Boomer groups. When logical model constructs are developed that make sense to older generations, it eases discomfort levels involving deep change. Illustrating the vision for deep change through vivid graphics will help supporting Builders and Boomers to conceptualize why change is needed and should be done during the transactional training phase.

Transformational Team Training Phase

Quinn emphasizes the need to begin with a training program for the team and allow the team members to state their new experiences and perspectives. A new role of redefining self should begin to develop as new action patterns give rise to innovative outcomes that increase self confidence while simultaneously reinforcing the empowerment of others.

Well publicized training can help Generations X and Y to understand that the church is on the right track in making deep changes that directly empower them. Since today’s younger generations are not illiterate, they could become the internal base that
grows with the team. Quinn expresses the following: “We begin to better align our internal self-worth with our external world. As our internal power base grows, we become confident and make genuine progress toward our goal.”

Herein lies a secret; Generations X and Y visualize that the older generations expect them to see their real worth, however, “worth” is perceived by younger generations differently because of their sub-cultural thinking. Sensitive transaction between the generational-gap is needed at this point to include both groups as part of the internal power base. If this is not done, either one group or the other will sense that they are being punished, disenchanted, or otherwise feel disempowered. Builders/Boomers and Generations X and Y can experience problems when integrating into one power base looking for acceptable results in each other, because excellence is a dynamic process and Quinn’s transformational cycle shows that reaching toward extraordinary levels of success may suffer limitations due to subsystems within a system of action (Robert E. Quinn’s Transformational Cycle, fig. 7, appendix B). A system of action is described as Desire, Vision, Experimentation, Insight, Conformation, Synergy, and Mastery. Subsystems are described as Exhaustion, Stagnation, Illusion, and Panic. Subsystems therefore could be viewed as an antithesis to action. Later in this chapter, John P. Kotter’s Leading Change will be reviewed describing eight action steps that can help master the negative effects of the previously mentioned subsystems.

In the transformational cycle context, bridges must be built over the subsystems if one is to envision moving away from mere routine to complete transformation. Transacting between Builder/Boomers and Generation X requires bridge building to span

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21Quinn, 219.
the subsystems that would impede our progress toward relational influence in change.

Bridge Building During the Transformational Training Phase

Just as faith is built by walking forward, so bridges are built in the same way. The construction of bridges starts from the shore line and moves across the river in increments. Similarly, the development of deep change may have a linear sequence, however, it may lack a linear plan. Quinn develops a simple argument here,

Organizational and personal growth seldom follows a linear plan. This is an important principle to remember. When people recount a history of growth, they often tell it in linear sequence, suggesting a rationality and control that never really existed. When we have a vision, it does not necessarily mean that we have a plan. We may know where we want to be, but we seldom know the actual steps we must take to get there.²²

One can illustrate the status quo shoreline as the Builder/Boomer establishment. Allowing Generations X and Y to be included in the planning and execution stage of evangelism symbolizes the opposite shore, and the river to be crossed is the obstacles keeping us from our objective.

Literature resources help to shape core values in management that assist teams to set realistic goals. Resources should include biblical insight, Seventh-day Adventist journals and other outside literature that can help blueprint the bridge. Because the evangelist is involved, he would assume management of the model’s construction. The traditional evangelist will introspectively and passionately consider a positive change in his own world view which includes a spiritually invigorated model, or as Quinn believes, no deep change can really happen.

²²Ibid., 83.
Bob Griffiths exclaims, "You have tested new dimensions in your spiritual self and perhaps have enriched your religious practice. You have begun to prepare a solid foundation on which to build this new life." Developing a new life of responsible and passionate management is foundational for preparing bridges which lead away from the old didactic shoreline to the new relational one.

Managing Transformational Responsibility

The primary responsibility of the evangelist who desires to move from sole didactic preaching to relational small group interactive evangelism is to bring to the table the managerial skills that will develop team vision toward transformational change. As the evangelist becomes further involved in the process, he or she can gradually develop a unique map resulting in the performance of excellence. Quinn states, "All action systems must expand and grow, or they will contract and fall into a state of decay." It is the evangelist's responsibility to keep process moving forward because there must be a continual circulation in the transformational cycle. This continuum is not easily achieved; as mentioned earlier on page 15, Quinn points out four subsystems which are traps into which an individual may fall: "illusion, panic, exhaustion, and stagnation. Each can lead to a slow death—and in some cases a fast death." To keep the transformation alive and going in the proper direction, Quinn's transformational cycle explains how a team can go from a mere routine to having mastery over the desired end goal. Quinn's perspective

24Ibid., 168.
25Ibid.
leads us in a well-explained circle that actually initiates the process of transformation and finally consummates it. The beginning point in change is when stagnation of status quo is realized, as is true with older established institutions; such understanding can lead to a desire for change. If the evangelist becomes involved as a manager in change-mechanism and is willing to take the necessary risks, he/she can help cast the vision through experimentation and insight. Hopefully, doors will open that will energize the team to develop the synergy needed to accomplish the desired transformation. In the case of postmodern evangelism, we can conceivably make great progress attracting Generations X and Y if we are willing to follow Quinn’s transformational cycle and remember to build bridges over the negative subsystems.

The evangelist, as a true manager and team builder, must empower others to take responsibility in the relational aspects of evangelism, while keeping the subsystem-gremlins of exhaustion, stagnation, uncertainty, illusion, and panic from discouraging those who work with them.

Transformational Management Allows Participation

Thus far, from what has been already stated, the burden of the transformational cycle has been placed on the evangelist as manager. As a good manager he/she must learn to share responsibility and transact gatherable ideas from his/her team. The prerequisite for putting together a team is to make sure that the participants are qualified individuals. Qualification involves familiarity and experience in working with post moderns, but being a Seventh-day Adventist in good standing is of greater importance. Attending Sabbath School and other protocol generally educates members in such a manner that they understand the importance of evangelism, because this activity pours heart and soul
into God’s work. This ideology is supercharged by David Ripley’s observation: “This is the society in which we must share the gospel. This postmodern culture expects a wide range of choices. What better place for them to learn than in the Sabbath School. This great invention that we borrowed from denominations that began before we did, can be one of the best evangelistic tools we have. Here people can have appropriate study of God’s Word, Bibles in hand.” As biblical ideas about how the gospel leaped through cultures in its day and are expressed and discussed enthusiastically, God will plant in the minds of potential team players suggestions and ideas that will facilitate reaching post moderns.

Speaking of Paul’s work in Corinth, Ellen White refers to the change in style as compared with how he had worked in Athens. “While in this latter place, he had sought to adapt his style to the character of his audience. He had met logic with logic, science with science, as he thought of the time thus spent, he realized that his teaching in Athens had been productive of little fruit; he decided to follow another plan of labor in Corinth in his efforts to arrest the attention of the careless and the indifferent. He attempted to avoid elaborate arguments and discussions, and ‘not to know anything’ among the Corinthians ‘save Jesus Christ and Him crucified’ 1 Cor. 2:2-4.”

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26David Ripley, *Help! I Want My Church to Grow* (Hagerstown, MD: Review and Herald, 2007), 44.

A Final Observation

When church members become interested in non-Adventist post moderns attending regular Sabbath School and church services, evangelism’s change theory model becomes more defensible for that church. Quinn has set a pattern in *Deep Change* that provokes a challenge for the transformation needed to make relational evangelism even more meaningful than the purely didactic. Change theory in light of the transformational cycle must be understood thoroughly prior to its enactment.

While Quinn’s deep change theory, implemented through the three paradigms of technical, transactional and transformational, is important to this research, the next step determines how to implement change which better facilitates the transition to the relational aspects of evangelism. John P. Kotter’s *Leading Change* lists an action plan and should give us insight on how to arrive at transformation.

**John P. Kotter: Leading Change**

John Kotter moves us into the actual mechanics of the elemental relational influence in change theory, by putting theory to work. Kotter understands the pressure for change that organizations are under and that will only increase over the next decades. The rate of change is not going to slow down anytime soon. Because of cultural changes and turnarounds, there is a critical need for an *eight-step process* to achieve goals that help bring about needed change. Kotter’s work is important to this project because he has developed an action plan that is written with our current, twenty-first century in mind. The twenty-first century is where we are now, surrounded by postmodern Generations X and Y. Inasmuch as it is difficult to achieve goals without developing a process to facilitate an end objective, Kotter’s eight-stage process will help organize a plan to
accomplish the change from pure didactic-preaching evangelism to a more relational style. While Kotter is mainly focused on the business angle of developing change process for secular companies, almost all of what evangelism accomplishes is very similar. Evangelism follows the same basic patterns of business in organizational structure. Ellen White concurs, “The Lord’s business should be conducted in a business like perfect way.” Since we are told that evangelism is a business, the Lord’s business, it was felt that this research would benefit from Kotter’s *Leading Change* with special emphasis placed on the heart of his work, *the eight-stage process*. Kotter helps us to find transitional solutions toward transformation while meeting severe challenges within a securely established institution.

**Kotter’s Eight-Stage Process**

Kotter’s eight stage process can guide us in transforming our emphasis from didactic to relational evangelism as we apply this mechanism through eight concepts tried and proven in the secular work place.

In order to make the transformation happen a sense of urgency must be established. “Ask almost anyone over the age of thirty about the difficulty of creating major change in an organization and the answer will probably include the equivalent of ‘very, very, tough.’ Yet most of us still don’t get it. We use the right words, but down

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deep we underestimate the enormity of the task, especially the first step: establishing a sense of urgency."29

Establishing a Sense of Urgency

According to Kotter, complacency is enemy to a sense of urgency; it can happen in evangelism when seats seem filled and baptisms are acceptable. Past success can reduce our sense of urgency in reaching post moderns. "Past success provides too many resources, reduces our sense of urgency and encourages us to turn inward."30 Sometimes creating a crisis will establish a sense of urgency which will push up the urgency level by confrontational feedback instead of baseless happy talk. "Visible crisis can be enormously helpful in catching people's attention and pushing up the urgency levels. Conducting business as usual is very difficult if the building is on fire."31 Creating a crisis in evangelism mandates transactional preaching, i.e., action steps that ultimately lead to baptizing younger generation families. A probable example in setting up the crisis could include such ideology as, "our church schools will eventually suffer, and the education department will fall flat." Creating a crisis will help Builders and Boomers see light in setting up targets for doubling our efforts to lead change away from the traditional methods that we have used in evangelism, and toward the relational method. It is important to understand that if we do not create a team coalition; our efforts will die at the first stage of enacting change.

30 ibid., 43.
31 ibid., 45.
Creating a Guiding Coalition

Transformational thinking is required when shifting emphasis from the didactic toward a more relational approach in evangelism because the broadest thought process is accomplished in groups of people having a mosaic of talents: education combined with life experiences. While the forming of groups, committees, and caucuses is important, someone must still be the leader who should possess the insight to form a guiding coalition.

Kotter informs us, "Major transformations are often associated with one highly visible individual." Kotter's second stage in Creating a Guiding Coalition informs the evangelist that he or she must lead in creating the guiding coalition. As has already been mentioned in the section on Quinn (page 12), the evangelist must be the visionary, since he or she is closest to the event which effectively makes the evangelist the chief executive officer of the evangelistic organization. The evangelist will take the first steps in creating this coalition and should involve members from postmodern Generations X and Y, as well as Builders and Boomers. Public evangelism is not only attempting to attract Generations X and Y through outreach evangelism meetings, but is also attempting to reach them in the program's development phase by involving them at the grass roots level. This important Builder/Boomer, Generations X and Y environmental setting should transact interactive dialogue. Getting better acquainted with post moderns and listening to what they have to say enables the evangelism team to discover better methodology in attracting them to Seventh-day Adventist meetings. Quinn observes, "In

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32 Ibid., 51.
a rapidly moving world, individuals and weak committees rarely have all of the information needed to make good non-routine decisions. Nor do they seem to have the credibility or the time required to convince others to make the personal sacrifices called for in implementing changes. Only teams with the right composition and sufficient trust among members can be highly effective under these circumstances.33 Post moderns who understand the task of leading change toward relational evangelism should be a part of the coalition. In order to form a guiding coalition that enables change, one must create a vision and develop strategic paths to accomplish the mission of attracting post modern Generation X and Y.

Developing a Vision and Strategy

Kotter envisions the power of a positive suggestion rather than giving harsh voiced orders and sounding dictatorial. Kotter's example explains, "someone tells the others: 'It's going to rain in a few minutes. Why don't we go over there and sit under that huge apple tree. We'll stay dry, and we can have apples for lunch'."34 Using the above example sounds more suggestive than merely telling people to get moving toward the apple tree in order to shield them from the arriving rain.

Kotter feels that creating vision is essential because, in his words, "vision refers to a picture of the future with some implicit commentary on why people should strive to create that future"35 George Barna explains, "Vision for ministry is a clear mental image

33Ibid., 55.
34Ibid., 67.
35Ibid., 68.
of a preferable future imparted by God to His chosen servants and is based on an accurate understanding of God, self, and circumstances.36

The "why" of vision can help us to move further away from sole didactics in evangelism which was so important in the past to Builders and Boomers. There must be a break-through of resistance toward change in order to benefit postmodern Generations X and Y. The "why" for vision may be established within the action steps themselves!

Kotter develops three important action steps to create vision.

1. Clarify general direction for change

   Clarification makes the vision a sensible and an appealing picture of the future.

2. Motivate people to take action in the right direction

   Sharing the vision is a motivator, but the best motivator is short term gains.

3. Coordinate the actions of people

   With clarity of vision let people work with a degree of autonomy and not trip over each other.

Authoritarian and micromanagement ethics supporting the status quo will be removed when an organization understands and practices transactional steps that cast a new vision toward building workable models in evangelism. Within the scope of this paper, status quo means Builders, Boomers and younger generations who hold traditional evangelistic viewpoints within the Seventh-day Adventist Church (Breaking through Resistance with Vision, fig. 8, appendix B).

Vision Incorporates Plans and Budgets

Kotter describes leadership and management as creating an interconnection of vision, strategies, plans, and budgets. He feels that leadership should deal with *vision* and *strategies*, while *management* should deal with *plans* and *budgets* to implement the vision (The Relationship of Vision, Strategies, Plans, and Budgets, fig. 9, appendix B). Vision incorporates a sensible and appealing picture of the future, *strategy* then invokes logic for how the *vision* can be achieved. It is the responsibility of the leader to cast the vision, and the coalition group can help him to develop the strategy. The work of the manager is to lay plans using specific action steps and timetables to implement the developed *vision* and *strategy*. Steve Covey stipulates, “Management is efficiency in climbing the ladder of success; leadership determines whether the ladder is leaning against the right wall.” In most cases the evangelist is restricted by the number of personnel that he can hire and must double as leader and manager due to the size of his/her organization. The principles of laying plans and developing a vision and strategy, however, will remain the same and the evangelist will seek advisement from the coalition group.

Strategy can be developed into higher levels of detail only when there is a feasibility that the vision can be carried out. The following questions need to be asked: “Is the strategy logical?” “Will the strategy under development carry the vision from point A, the starting point, to point B which is the achievable end goal to be achieved?”

In order to develop strategy, data must be gathered which, in turn, invests us with

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information. When information is acquired, knowledge is gained, and when there are assembled together, one can proceed with strategic wisdom. The entire purpose of this paper is to research the knowledge necessary to proceed with this strategy.

Evangelism is a “business venture” and it makes sense to implement Kotter's business plan, which includes casting the vision, and to develop strategic planning and budget profiles. When a business plan is included in the change model, the work scope becomes visible to older generations and they should be willing to invest time, money and effort into creating a relational model of evangelism for the Texas Conference. The next important step is to communicate what is meant by a vision change. Improper communication, or the failure to communicate, allows the vision to get lost in the midst of busy activities.

Communicating the Change Vision

When introducing action steps we must use every vehicle of communication possible; this can be implemented using a few key people. Kotter predicts, “But the real power of vision is unleashed only when most of those involved in an enterprise or activity have a common understanding of its goals and direction. That shared sense of a desirable future can help motivate and coordinate the kinds of actions that create transformations.” In order to incorporate younger families from Generations X and Y into active evangelism, they will need to hear how the new vision affects them.

Communicating change, which moves away from purely didactic evangelism toward a

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38 White, Testimonies for the Church, 7:256.
39 Ibid., 85.
relational model utilizing appropriate action steps, must never stop if we are continually to arrive at new goals in transformation. Communication in easy to understand terms can help to alleviate suspicion, confusion, and alienation. Kotter contends, “Its [sic] much harder to be clear and concise than over-complicated and wordy.” Kotter contends, “Its [sic] much harder to be clear and concise than over-complicated and wordy.” The Seventh-day Adventist church usually communicates with its members during an announcement period prior to the worship service and/or prints a brief message in the church bulletin. Brief announcements and bulletin information will only cause evangelism change strategy to get lost in the clutter. Kotter explains, “Well-chosen words can make the message memorable, even if it has to compete with hundreds of other communications for people’s attention.”

The possibilities for good communication are nearly limitless within the Seventh-day Adventist church, as well as in secular forums, and evangelists need to explore the use of many forums. Communication is also listening: in order to be listened to, both older and younger generations must also listen to each other. Evangelists working with coalition groups may discover that the vision needs reformulation after listening to feedback from Generation X and Y. The absence of feedback from post moderns can cause the vision to fail, and the forming of a broad based action group would be of no use in creating major change.

**Empowering Broad-Based Action**

One of the greatest challenges in developing a new action plan is the getting rid of obstacles, which are defined as systems or structures that undermine the vision.

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40 Ibid., 90.
41 Ibid., 93.
Empowerment also encourages risk taking. Kotter’s idea of risk taking is utilizing nontraditional ideas, activities, and actions. If Seventh-day Adventist evangelists discard the didactic approach toward evangelism completely, it would impose too great a risk. The more sensible challenge is to moderate the didactical structure and incorporate relational small group sessions. The church is blessed with individuals who can form guiding coalitions that will keep going if they are rewarded with some short-term wins.

Small group leaders must be empowered in order to gain the necessary momentum to make the necessary changes from traditional evangelism and into the new interactive dynamic model. Small group visionaries will have a hard job, as they build an action plan that is not necessarily in compliance with traditional evangelism. However, the action plan can be somewhat tempered if a sensible relational evangelism model is communicated to the church. Kotter states, “Nevertheless, when the big built-in, hard-wired incentives and processes are seriously at odds with the new vision, you must deal with that fact directly. Dodging the issue disempowers employees and risks undermining the change.” Control is more difficult in Seventh-day Adventist evangelism because volunteers are the primary source of workers. The advantage of volunteer help rests in the fact that they may readily adapt to deep change, but in order to empower the people-coalition, the volunteers need to be backed up with small wins on a regular basis.

\[\text{41 Ibid., 111.}\]
Generating Short Term Wins

No one will stay with the vision and its action plan for very long if some sort of gain is not attainable almost immediately. Short term gains will be seen as evidence that the long-haul vision will have the ability to reach the stated goals, and are also useful for encouraging those who might favor the status quo (Builders/Boomers) to support relational evangelism. When young families with children begin attending evangelistic meetings regularly, the context of relational evangelism is an obvious short term win.

Since deep change happens gradually, visible short term wins will encourage better financial and participant support toward reaching younger generations. Guiding coalitions will also be able to demonstrate through short term wins that the performance vision for long term wins, which was cast earlier, has merit. Further refinements to the vision, hopefully, will meet less resistance, as Kotter explains, “Creating these wins also provided the guiding coalition with concrete feedback about the validity of their vision.”43 Short term wins provide the fuel necessary for more pronounced changes toward goals set well into the future. Slight pressure placed on the team to get out and generate postmodern Generation X and Y attendance will not hurt the vision, but care must be exercised when generating gains because credibility will become an issue at the next stage of our action steps. Post moderns may show up, and short term wins will appear to have taken place, but the question remains whether the younger generations will become members of the church in good standing. Major change producing short term wins towards a developing relational model of evangelism in the Texas Conference must

43Ibid., 121.
be consolidated in order to produce even more change.

**Consolidating Gains and Producing More Change**

As credibility builds more evangelism funding, and people resources should become available to the coalition groups. As change begins to happen, many of the credibility obstacles mentioned earlier will dissipate by themselves. As obstructions dissolve, the program can be invigorated with new projects, themes, and change agents super-feeding itself by compounded growth.

Kotter explains how change should work in industry; the same is true within the corporation of the church, but there are interdependent types of obstacles unwittingly manufactured in the cultural history of the church. Kotter defines interdependence, “In the kind of benign oligopolistic world that existed in many major industries for much of the twentieth century, the relatively stable and prosperous environment allowed organizations to minimize internal independence.”

The Seventh-day Adventist Church developed a method of evangelism in the 1950’s and earlier that somehow became institutionalized because, by older generation standards, it worked well. The Builders and early Boomers saw evidence that the six week, all didactic, white-coat tent evangelist made a big hit in town and, as churches grew in membership, they became dependant on this style of evangelism. Some Builders and Boomers have been slow to realize that this kind of evangelism does not work very effectively for deconstructionist post moderns today, therefore Kotter’s empowering broad based action step effectively communicates a need for change. The larger problem is not that we have failed to change mechanisms in

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44Ibid., 134.

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evangelism practices, but that we have established a relatively stable and prosperous environment that has minimized *internal independence*. Independent coalitions casting a new vision for evangelism do not change doctrines of beliefs, or even how doctrines link together. Coalitions think about a changing world, and should be empowered to find more attractive approaches that will appeal to Generations X and Y. Lacking evangelistic coalitions, the church went far into the late 20th and early 21st century without major overhauls in both advertising and didactic preaching styles.

In any sizeable organization, change affects other systems of varying interdependence, because major change influences subsystems within the group. If, for instance, evangelistic advertising changes cost more money, careful negotiation with the directing officers is mandatory, because other subsystems within the organization may have to adjust their budgets. Kotter claims that it is possible to change systems of varying interdependence without changing the whole house if a system is independent of the other systems, (e.g., funds have been previously appropriated for evangelism). If there is much interdependence, change becomes difficult because all of the elements in a system must see at least some change. In some cases, one can change a component in the organization without changing the whole system. In consideration of the infrastructure of the church, the evangelist should simply seek to change areas where an underdeveloped system exists, and should do so incrementally. The process of deep change must be tempered in order to introduce relational evangelism without unduly upsetting the status quo (Creating Change in Systems of Varying Interdependence, fig. 10, appendix B).

Lastly, in the *eight stage process of creating major change*, we must find ways to establish firmly new approaches toward evangelism within the culture; these changes
must connect new behaviors to organizational success.

Anchoring New Approaches in the Culture

Kotter’s Eight-Stage Process of Creating Major Change is really the heart of his volume. It is apparent that this process is the best approach for implementing action steps in creating the relational model of evangelism in the Texas Conference. However, these steps must be cemented in order to help build the coalitions for change and, through better leadership and management, change can be an ongoing product. Kotter’s eight-stage principles must remain in continual use in order for relational evangelism to continue to attract postmoderns to evangelistic meetings.

Kotter refers to culture as “norms of behavior and shared values among a group of people.” He argues that large industries make mistakes in hiring young college graduates, Generation X, thinking that he/she will adjust easily to “our norms.” But culture is too powerful to assume this. In modern times postmoderns want experience and involvement toward relational evangelism. Richard Tiplady reinforces this concept: “Xer’s don’t just want the professionals to do their stuff—we want to go for it. If they can do it, I can as well.” Kotter builds on the same concept: “The biggest impediment to creating change in a group is culture.” Seventh-day Adventists make the same cultural mistakes that are made in large industries in assuming that Generations X and Y are willing to wait their turn to lead out in formal evangelism.

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44Ibid., 148.
46Kotter, 155.

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The idea prevails among older generations that if the Bible is presented, it automatically fits postmodern culture the way it fits church culture, but this does not happen in reality. Leonard Sweet says, “More accurately, postmodern culture can be described as ‘anti-Christian.’ . . . Skeptical of institutions, post moderns are getting spiritual help from videos, books, radio, newsletters, and a host of do-it-yourself sources. People may be ‘high on God’, but they are low on church.”47 Kotter claims that cultural change comes last, not first. “Cultural change comes at the end of the transformational process.”48

Incrementally developed action plans are not accomplished quickly, and coalitions must be securely anchored in order to complete the action plan, which will allow change to last for a long time. Kotter’s eight-step utility resulting in deep change must be converted into people power. Each team member of the coalition for change must be worked with, one-on-one, if there is to be any hope in developing the relational model for evangelism in the Texas conference.

Gary R. Collins uses hands-on Christian coaching in order to set personal goals which can develop the full potential for developing change theory in Seventh-day Adventist evangelism. His literary work should help tie the relational influence of change theory into actual practice for the single individual, as well as for coalition groups.

**Gary R. Collins Christian Coaching**

Gary Collins uses a process similar, in some aspects, to John Kotter’s incremental

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47 Sweet, *Soul Tsunami*, 47.

48 Kotter, 157.
steps toward change, in unfolding the power of Christian coaching. Christian coaching is a how-to approach to develop a personal, desired change. “Coaching is the art and practice of guiding a person or group from where they are toward a greater competence and fulfillment that they desire.” Christian coaching builds bridges from non goal orientation toward building a world view paradigm that represents a personal achievable goal.

Collins’ work is important to this project because good Christian coaching provides the tools and approaches necessary that propel people, from the mere status quo, to becoming part of a coalition group for evangelistic deep change. Through Collins’ Christian Coaching, we discover that the elemental relational influence of change moves into the person’s inner core where theory becomes practice. Christian coaching can be done with Generations X and Y: the Builder/Boomer generation should take the lead and become interested in coaching them. Henry and Richard Blackaby concur with Collins in the following comment:

The younger generation looks for mentors and consultants. . . . Leaders who graciously encourage the next generation and help them assume leadership roles will continue to make valuable contribution long after the nameplate comes off their office door. . . . Leaders who have spent their careers learning and growing can find rich contentment sharing their wisdom with others and having their life encourage those who come after them.

Spiritual leadership contributes to the realization that Christian Coaching is not simply another job, but that Christian coaching becomes a way of life. As the growing journey develops, others are inspired to take part, too. Hopefully, learning to coach will

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50 Blackaby and Blackaby, 284, 285.
assimilate Generations X and Y into our church.

What Life Coaching Is

Unlike psychological counseling, *Christian Coaching* is about looking forward, not backward, and it is also about looking ahead to the possibilities afforded for the future. In the development of the relational model of evangelism, it is important to think of life-coaching as a work that will allow associates in the coalition groups to be the best that they can be. Collins highlights behavioral changes that encourage people to take risks, get out of the rut, build self confidence, and strengthen communication skills. Unlike Kotter, Collins emphasizes a behavioral change which nurtures a closer walk with God.

The evangelist should develop coaching skills so as to start the one-on-one coaching process, thus helping his own team to set goals toward change in evangelism. An important question emerges at this point: what is a life’s coach?

Coaching as Being a Leader of One

Collins describes the coach as being a leader one-on-one. A life-life coach will help others find focus and direction for their lives and careers. “Unlike counseling or therapy, coaching is less threatening, less concerned about problem solving, and more inclined to help people reach their potentials.”52 If the evangelist could master this type of coaching and become “coach” two things are possible: he/she can ‘life-coach’ helpers, and, in turn, teach those who are capable to life-coach to do so for postmodern

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52 Collins, 16.
Generations X and Y. Life-coaching can work well because the aim is to look forward and help people out of the status quo rut. Builders and Boomers should be more willing to support relational outreach when they see, within the evangelism model, young people renewed and reaching toward admirable Christian goals. International Federation of Coaching trains and monitors life-coaches and, at the time of this writing, no license is needed to practice Co-active Christian coaching.53

Why People Need Coaching

When contemplating life's chaotic, high-speed, out of balance schedules, what everyone needs is someone to journey with him/her. Reflecting on the premise that most people live lives without margins and out of balance, Collins offers an answer to an awful yearning: "I want to be able to come alongside you for an hour or so every week, talk about life, learn from your experiences, and have you help me avoid some of the potholes on the road."54 It is through life-coaching that relational evangelism becomes a reality because Life-coaching enables a mentoring process which provides for modeling. Life modeling enables many of the action steps, that were obtained from Kotter, to be established as a continued cycle of implementation in order to achieve transformational goals in attracting younger generations. Post moderns who qualify may be influenced to be life-coaches, truly enabling the cycle of continuance. Becoming a coach does not just happen; there are steps to be taken if Christian coaching is to become a feasible part of

54Ibid., 17.
one’s life. The evangelist most likely does not have the time to become a “professional coach,” but could use the principles found in Collins’ *Christian Coaching* as he/she builds a broad based action team.

**On Becoming a Coach**

The evangelist is a coach because he/she is helping others set their own goals in spiritual gifts development. The evangelist should rethink the action plan in order to become a non-professional Christian life-coach. Life-coaching is important because the structural core value of personal achievement is missing in young people today due to media doing the thinking for them. Collins points out, “People in our postmodern culture are into stories, metaphors, symbols, fantasy games, and images on screens. They want ownership in any plan and they value connectedness with others.”

Because postmoderns want ownership without success in life’s personal achievements, the evangelist must think in terms of life-coaching, and be willing to renounce much of his/her usual didactic methodology in order to allow them to practice communication. Collins stipulates, “The coach’s job is not to impose a predetermined agenda on others or to force people to change against their wills—although a little pushing is necessary.”

Tony Stoltzfus, a Christian coach clarifies, “Coaching is totally different than most of what we do in ministry, in that it is directed by the discernment of the client. It looks to the client to set the agenda and solve the problems, not the coach.”

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51 Collins, 161.
56 Ibid., 49.
discovers that he/she can follow his/her own mental road map, a trust is built because a certain course of action is not being forced upon him/her. The coach will only guide in the clarification of assumptions as the coach and client agree to work together. Laura Whitworth, Henry House and Phil Sandahl describe coaching in the following way: “Coaching [sic], a powerful alliance designed to forward and enhance the lifelong process of human learning, effectiveness and fulfillment.”58

Collins feels that genuine Christian coaching is self discovery. Since post moderns resist being told what to do, life-coaching may answer the need in drawing them into Seventh-day Adventist meetings because, through coaching, young people draw their own roadmap. As mentioned earlier, the evangelist begins the process by life-coaching his team-coalition, who, in turn, learns the mentoring process of coaching Generations X and Y. There are principles listed by Collins that life-coaches need to be aware of as they develop coaching skills (Gary Collins, What Good Coaches Do Best, appendix A).

The outstanding features in Christian Coaching include good listening skills, as well as the art of stimulating responsibility and change. Coaches need to be better communicators in the art of listening and aim for collaboration while being aware of the client’s values, as the client sees them. Up to this point, the main focus has been on personal coaching, which is important for evangelizing post moderns. We now turn our attention to Collins’ corporate-coaching in the church because it aligns us with the literature review of both Robert Quinn and John Kotter. Corporate concerns are what help the church, as a whole, to take those action steps necessary to make deep change.

Coaching Churches

According to Collins, coaching can be “a complex venture, but sometimes it involves little more than an older individual coming alongside a younger person who needs to walk with a friend on the journey of life.”\textsuperscript{58} In today’s church, congregations are made up of troubled souls who, for whatever reason, are searching for meaning in their existence. Coming from broken homes, lost employment, illness, and a plethora of other problems, life-coaching in the church is more needed today than ever. Collins observed the past experiences of those who had been active as mentoring-coaches and said, “Faith-based coaching was the most effective way to achieve long-term, sustained behavior change”\textsuperscript{59} Collins listed absent fathers as the most serious social-spiritual issue affecting at-risk young people today. We are therefore confronted with the need for life-coaching in the attempt to reach Generations X and Y. The next step is to incorporate the idea of life-coaching in the church.

The Church Board Must Buy In

The pastor must work with, and communicate effectively to, the church about the need for Christian coaching. It is highly possible that board members would desire life-coaching as well. Leaders can begin teaching the concepts of Christian coaching in the following way: “Become a harvester of vision and not just a generator of ideas. As a leader, you collect the little pieces of vision that each person on the board might have, put it together, and articulate it in a way that everyone can get ownership of it. You’re

\textsuperscript{58}Collins, 236.

\textsuperscript{59}Ibid., 235.
bringing a board together around that vision."\textsuperscript{61}

Chapter Summary

As the church races headlong into the 21st Century, it is imperative to know how deep change relies on paradigms forming a workable model and would be incomplete without action steps that transact toward a desired transformation. A model must be visible and understandable to accomplish transition successfully and influence change that is acceptable with Builders and Boomers. Collins has presented why the world needs Christian coaching, what coaching actually is, how persons can develop into becoming a life-coach, and the methods used to incorporate coaching into the church’s evangelism outreach.

In chapter four, the research will attempt to develop an analysis of evangelistic change in growth patterns in the actual field setting. In the meeting environment, a comparison will be made between didactic evangelism and a trial relational method. The biblical constructs of the two change models, as found in Galatians five, should transact a foundation for relational change. The three literature reviews showing the theoretic principles of deep change, acquired by Kotter’s action steps, will be applied. Utilizing Collins’ Christian Coaching model, attempts will be made to organize Builder/Boomer, postmodern Generations X and Y into a transformational evangelistic structure.

\textsuperscript{61}Ibid., 245, 246.
CHAPTER 4

ANALYSIS OF EVANGELISTIC GROWTH PATTERNS:
COMPARING DIDACTIC TO RELATIONAL MODELS

Chapter four applies the lessons learned in the Gal 5 two-step change model as well as the developed paradigms and action step principles found in the literature review. After discussing the didactic and relational elements that usually define evangelism, a discussion of the six campaign test model should determine if the primary transactions effecting change were successful. A structured analytical instrument that tracked the results of percentage gains comparing various age groups that attended is included in appendix D.

The same parallels found in the Gal 5 change theory model supporting change toward relational evangelism requires applicable structured principles. In order to perceive the change model clearly, comparative data within the model help the reader to notice changes. In evangelism, a model for change is important because incremental changes are usually subtle. As previously discussed, the model must contain the Technical, Transactional and Transformational paradigms as structured principals. In order to transact there must be a pivotal element bridging a pivot point of a pre-existing structure connecting the technical (pre-existing structure) to the transformational. The transactional bridge must be constructed as action steps to allow the model to assume its transformational goal correctly. Paradigms are useless without action steps forming a
mechanical way to achieve transformational events in the evangelism change model. The above-described model is needed in order to communicate a change vision for established older generations and to move them incrementally from sole didactic preaching to more appealing relational evangelism, thus drawing generations X and Y.

**Comparative Model Methodology and Structural Tools**

**Analysis Prior to Campaign Site Review**

In analyzing evangelistic growth patterns, the theory of relational influence as to how it transacts must first be seen in its current setting as a technical paradigm of long-standing existing evangelistic and professional methodology. What is being sought is a carefully structured, deep change transaction that will appeal to both Builders/Boomer’s and generations X and Y because it is difficult to attract post moderns without the dedicated help of Builders/Boomers. The older generation should attend the actual meeting, help with the planning, and participate in funding the evangelistic endeavor. Robert Quinn uses the term technical to define already established professionalism. It is understood that the establishment is already in place; therefore, as post moderns are attracted via the “transactional” bridge, they will join their talents, vision, and manpower resulting in a synergism which attracts other post moderns. In Galatia, Paul had to break through the similar barrier of an existing technical paradigm by utilizing a transactional bridge: faith in Jesus Christ. Paul first worked with the established “Christian Jews” in order to convince them that they could not be saved by the works of the flesh. He knew that they had to allow Jesus to repair a divided house before convincing the outside community. Therefore, in the same manner, modern transactions must be found to
transform the thinking of Builder/Boomers (Builder/Boomer/Postmodern, fig. 11, appendix B).

Strategic Tools Help to Build a Structure for Change

The technical, transactional and transformational tools as found in the literature review are strategic for deep change toward relational evangelism. The technical paradigm symbolizes the competence that arises during professional training reinforcing the evangelist’s current status. When new transactional bridges are built, it becomes possible to span resistive change difficulties that normally originate from status quo. This chapter should show how resistive change difficulties have been incrementally overcome within the test model of six evangelistic campaigns.

Basic change model structures are needed in order to experience program development from solely didactic meetings to relational ones, which tend to draw younger and older generations at higher rates of attendance. Without objective structural standards in a test model to monitor the results, success is only mythical and non-analyzable. Evangelism in the past has escaped true structural objectivity because, with heavy advertising and “promotional baptisms,” evangelistic meetings appeared to work without it. Some Seventh-day Adventist local congregations have been able to figure out that, while traditional evangelistic meetings net baptisms, the reality sets in that the church was no further ahead in growth than before the meetings had taken place. Gary Brent suggests, “Nor must it be thought that in rejecting what metaphysicians call reality, we are condemning ourselves to the realm of mere appearance, i.e., appearance as metaphysicians understand it, this being in the realm of illusion and error. What was said
about ‘reality’ in the reality-appearance distinction applies to ‘appearance’ as well. It ceases to exist at the same time as does reality."¹

Change in evangelism can become reality only when illusion and metaphysical errors which create surreal ideas are replaced by structural building blocks in a highly visible change model. Gary Brent points out those metaphysical errors are mere perception and cannot be overcome by metaphysical truths that have no form or substance. An intentional new structure must be built incrementally and be well designed to move the status quo toward change. To ignore change just to keep peace with the status quo will effectively allow evangelism to remain at current levels that are often sporadically successful. Stephen Covey’s, “to-see or to-be” defines the struggle between being real or surreal. The evangelist should ask himself an introspective question--Am I moderately successful in order to remain employed, or I am fulfilling the gospel commission in reaching a fallen world for Christ which includes generations X and Y?

Kotter’s eight action steps found in chapter three of this paper can determine how structure performs, as it plays an important role in the changes made in order to reach generations X and Y. Kotter’s first action step effecting change alerts to the needed additional seven steps to complete the process of change. Attention is directed especially toward complacency as being an enemy to a sense of urgency. Kotter admits, “Past success provides too many resources, reduces our sense of urgency and encourages us to turn inward. . . . Visible crisis can be enormously helpful in catching people’s attention and pushing up the urgency levels. Conducting business as usual is very difficult if the

Creating a crisis in evangelism mandates preaching sermons that contain the facts about why post moderns could be lost to the kingdom of God if Seventh-day Adventists fail to find effective ways to reach them within their sub culture. The six campaign test models will show developing trends toward carrying out the creation of a crisis strategy.

Kotter’s action step calling for crisis strategy in each of the six area campaigns will be utilized as the first incremental change structure. The “coincidences” that are prevalent in existing and hoped-for changes in evangelism strategy will be defined by Robert Quinn’s three paradigms: the technical, transactional, and the transformational.

Chapter four will also utilize the seven additional action steps as outlined by Kotter in order to achieve desired deep change transformations. To accomplish the task toward transformation in reaching post moderns, Gary Collins’ coaching models will attempt to life-coach our assistants toward the new change model to reach postmodern generations X and Y effectively.

Existing Structure Defining the Technical Paradigm, Supporting Didactic Evangelism

1. The local church hosting an evangelistic meeting contacts the evangelist
2. Dates for the meetings are usually set at this time
3. Demographics are researched for advertising purposes (no consideration is given under the basic didactic structure for relational evangelism in spite of what the demographic research reveals)

2Kotter, 45.
4. A rally Sabbath is usually arranged, a potluck lunch is planned, and afterward a meeting with church leaders occurs.

5. Pre-evangelism items are accomplished

6. Equipment is brought in the week of the opening of the meeting.

7. The program commences with its technical methodology

8. Pastor/Church follow-up

In order to actually create the model for change, identification of past methods that have failed must be reviewed. In the outline above, [1] consideration was not given to how the technical transacted toward the transformational [7] was ignored and [3] was the traditional focus in change theory. A major differential automatically develops with [8] because, after the actual campaign is completed, the pastor is usually standing alone to accomplish the follow up. Thinking that advertising was the key issue for success or failure, most resources were directed toward media and literature advertising which focused on population density, while target group Generations X and Y demographics were not considered. When the “we shall prove by the Bible” approach is used in advertising, evangelism has little appeal to post moderns because the Bible itself has little relative value for them. By disregarding this fact, there is little or no attempt to address current life issues that pertain to post modern sub cultural thinking. Most evangelism advertising in the past has focused on proving Bible doctrines. In nearly every case, the objective was to use a percentage-remain “business” mentality. The advertising scheme involved drawing the largest crowd possible and, after the forecasted drop in attendance, an appreciable yield may remain. Therefore, more focus was aimed at changing advertising designs, publishers, and listening to counsel given by people in that business. To summarize, the evangelistic team members were trying to draw the masses of people
of all age groups through media, but discovered that Builders and Boomers, who (for the most part) only came one night, usually came only the first night. The business approach is not only expensive, but wastes prime opportunity to reach generations X and Y. Suzy Richardson, quoting George Barna’s 2007 study, gives a plausible reason for this business-style failure. She notes, “The Barna Group released a study last year showing church attendance declining, most prevalently among 16-29-year-olds. The report revealed that this age group tended to be ‘more skeptical of, and resistant to Christianity’ than the same demographic a decade earlier.” The article quotes the leaders of ICE-CAP, the International Center for Evangelism Church-Planting and Prayer, as saying, “we’ve got to get out into the market place, into the highways and byways, and do like Jesus did—love people, engage people, befriend people, find ways to serve people. . . . Relational evangelism is key to church growth.”

In the case of Seventh-day Adventist evangelism in the past, consideration was largely neglected by public evangelists toward this important group and they were not targeted as a possible key interest. Transactional bridge building, according to Richardson’s article, is serving people by finding them in the highways and byways. The traditional evangelism approach failed in reaching the post modern targeted community, because only a high density population demographic was considered in the advertising scheme, based on outdated methods as listed in steps 1-8 above.

It became painfully obvious that the current program was not attracting young families and middle to older teenagers; therefore research undertaken for this project

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4 Ibid.
developed new thinking patterns which enabled changes that were needed to get results. Deep change in thinking patterns included the required bridge building which is a very important step in any organizational structure.

**Transactional Changes toward Transformation**

In order to attract generations X and Y, Marlene Wilson explains a bridge building strategy and suggests that building the organizational bridge requires the following: *Plan, Organize, Staff, Direct, and Control* the program. The *plan* has objectives and goals; *organization* includes job design and a plan of action; *staffing* requires recruiting, interviewing, and placing people; *directing* involves training and supervising; *control* necessitates evaluation. Wilson says, “This illustration helps to emphasize how important it is not to leave out any of the blocks. Structural change must start being built at the beginning, rather than in the middle, of the bridge.”

In the past, changing the approach toward evangelism’s strategic planning and organization did not include changing the overall structure of the meetings, as this would come later. It was learned that organizational change was an important step that we missed because, at first, we were still focused on the handbill, thinking that advertising was key to reaching Generations X and Y. Changing handbills, however, should have been addressed much later because handbills do not make the meetings successful, they only help a solid program become more effective. During the six evangelism campaign test model, we discovered that structural change was being accomplished in reverse order through attempting to change the technical (existing structure) paradigm instead of focusing on

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Design Changes in the Handbill

One of the first transactional assignments was to redesign a handbill that was thought to be more attractive to generation X. The second panel inside was presented with topics that were felt to be more relational, what people were experiencing in life (Handbill Development, San Benito, 2006, appendix C). The San Benito handbill is one of the obvious, early attempts at change structure utilizing mere media.

Applying Wilson's methods in bridge building, there was an attempt to transact changes in handbill design with the purpose of placing emphasis on what attracts generation Y to bring in generation X along with them. Goals still included attracting and holding the younger generation, but there was still a prevailing failure: the evangelist unwittingly attempted to improve the technical paradigm by a continual emphasis in handbill redesigns. The handbill needed change, but in actuality the entire approach to evangelism needed deep change. By analyzing the literature discussions in chapter three of this research, we were able to observe a more broadly based approach to structural change.

If Kotter's eight action steps had been utilized, many of the initial mistakes, such as attempting to improve the technical paradigm (the prevailing professional evangelist), would not have taken place, and progress would have been at a more rapid pace. Kotter's action steps affecting deep change requires a comparative-analysis review in a field setting so that the meeting-comparison-data will reflect Kotter's eight-stage process in actual practice (Combined Mechanism-Cycle for Change, fig. 12, appendix B).
Action Steps for Incremental Change

Desired change mechanisms using action steps are incremental and do not move the parts of structure that should stay in place. Incremental changes usually do not catch Builders and Boomers off guard, so the resistance factor is lowered (Creating Change in Systems of Varying Interdependence, fig. 10, appendix B). Change that transacts more slowly and with a developed vision will generally find more broadly based action.

Identifying Kotter's Eight Action Steps in the Field

It was decided to employ Kotter’s list of action steps, after identifying what they were and how they should apply in the evangelistic field setting. The steps would be quite useless if the evangelist were merely to preach didactic sermons and afterward leave the area for another campaign. Analysis between the fifth and sixth campaigns revealed that the model lacked urgency and coalition, and therefore, a preliminary plan was agreed upon. 1. Establishing a sense of urgency and an appeal for change toward a more broadly based group of people was needed. 2. Creating a Guiding Coalition required allowing more control in meeting decisions as a shared commodity, rather than working from the evangelist’s technical list of “what we are about to do.” 3. Developing a Vision and Strategy would require more advanced time with the local church in the demographic zone. More time prior to a campaign would allow church members to cast their ideas and plan how they could do personal work. 4. Vision Incorporating Plans and Budgets would allow for the church to take ownership and help visualize the need for more funding of the meeting. 5. Communicating the Change Vision necessitated advanced time for church-produced newsletters and bulletin announcements on a weekly basis. 6. Empowering BroadBased Action would allow church member teams to make major
decisions for the meetings and implement them. 7. *Generating Short Term Wins* could be accomplished by allowing generations X and Y to participate fully in the meeting. 8. *Consolidating Gains and Producing More Change* required generations X and Y to combine forces with the Builders and Boomers in planning for the next series of meetings, as well as generating new “interests” among their peers. It was recognized that the above steps were initial, not comprehensive, and merely pointed in the proper direction. Actual field analysis would guide incremental change and broaden all eight steps.

Prior to practicing incremental change theory by utilizing action steps, it is needful to explain how analysis of the meetings will be reviewed. A statistical study is not needed when analytical consideration can reveal how basic trends are derived.

**Analysis Samples as Opposed to Statistics**

There will be no attempt to give a complete statistical analysis of the sampled handbill approaches and techniques reflected in the actual records of attendance. Intentional change in evangelistic campaign structure was initiated to lower the median age groups who attend Seventh-day Adventist evangelistic meetings. Statistical studies are a science that cannot fit into the scope of this work, but simple analysis will easily reveal what actually happened when the evangelistic team made certain changes. Conclusions can readily be seen and will produce a greater degree of reflectivity in a shorter documented parameter by using analysis rather than statistics.

Iatrical (a hypothesis chamber within the body of the report) methods with a non-complex boundary element will be used. By using approximate boundaries which utilize a flow-net-analysis conducted between each meeting should solve potential
community response variables in advertising. Slow growth in either the increase or
decline of age groups will become apparent in appendix D, which will illustrate each
evangelistic campaign throughout the end of 2006 and the beginning of 2008. The nightly
flow analysis will begin with the San Benito, Texas report which was the last campaign
for the year 2006, and will be compared to other sites until the completion of the test
model which ended as the first evangelistic campaign in the year 2008. This methodology
works well, given the fact that there are multiple variables found in each community.
Approximation methods are utilized in the comparison analysis in appendix D.

Analyzing results in simple handbill change is extremely difficult when working
with handbills and actual meeting attendances due to community variables.
Improvements were made in the brochures that reflected relational advertising, but the
campaigns were conducted in different cities as the brochure improvements were made
during the test model. These variables changed the dynamics between the brochure and
the community which made the accuracy of our age strings difficult to compare and could
have contributed to noticeably slower age group spreads in the flow analysis.

Robert A. Schultheis and Mary Sumner note the following, "[A] conceptual
view of data base structures involves the identification and description of all data
elements and their relationships to other data elements... [An] external view of data
base structures consists of identification and description of each data element needed for
a given application."6 The scope of this project and its inherent limitations prohibit the
depth of research needed to work a conceptual and external data base for true analysis.

6 Robert A. Schultheis and Mary Sumner, Management Information Systems (Homewood, IL:
Richard D. Irwin, 1992), 147.
Simple comparisons, however, are more fully discussed in chapter five of this project which discusses people involvement, strategies used, and advertising methods which will be used to help attract postmodern generation X and Y to relational public evangelism.

Hiring New Staff—Transacting Change

Considering that a broader base was needed that could travel with us, I obtained permission from the Texas conference executives to hire new staff who understood and had had previous experience in relational evangelism. Since the current technical procedure had been a thirty-one-year evangelism routine, a new cycle of transaction needed to be implemented in order to effect transformation in attracting Generations X and Y (Robert E. Quinn’s Transformational Cycle, fig. 7, appendix B). While recognizing failure was possible, it was felt that experimentation was necessary in order to gain the insights needed to approach the transactional phase in change methods, if we were truly to reach postmodern generation X and generation Y. It became apparent that someone was needed who could transact the evangelistic program in a transformational direction and be with the team constantly.

By what was considered divine arrangement, Robert and Susan Beaty became available between jobs with an interest in relational evangelism that would focus on generations X and Y. Robert had been a youth pastor for the “Church of God of Prophecy” in Hawaii and on the Island of Guam for ten years while serving in the United States Navy. Having worked outside of the context of Seventh-day Adventism, he had an objective view on how to reach the postmodern generations through intense visitation of Islanders with young families. In his past ministry, Bob has experienced phenomenal growth in the numbers of post moderns attending religious meetings and witnessed their
young lives change dramatically toward Jesus. After having been baptized as Seventh-day Adventists, both Bob and Susan were able to implement their concepts and ideas and are working at present in the Texas Conference evangelistic campaigns beginning the latter part of 2007 and the early part of 2008 (Handbill Development, Desoto, 2008, appendix C).

In order to hire the Beatys, it was required to plan objectives, goals, and organize job designs among our team staff. Work assignments between team members required additional training, and there has been a continual evaluation of the on-going process.

Major Incremental Changes Tested

Attempting incremental change by simply changing the advertising handbill proved to be a large waste of time, but the hiring of the new associate evangelism co-worker who was talented in the area of working with younger generations proved to be an improvement. A major break-through in relational evangelism took place in January 2008. After forming small groups, called galaxies, for the adult meetings, the existing technical paradigm (existing didactic structure) transacted into group evangelism, transforming each person into an active participant in student-driven learning.

Not much change in our approach had happened in the first three of 2007 campaigns because it had been reckoned that change should be incremental and carefully thought through. Incremental change would allow time to observe whether or not the community environment played either a major or minor role in how change theory was working into the newly acquired model. It was decided to introduce new constructs slowly that, not only would appeal to generations X and Y, but also to preserve the positive attitudes of the Builder/Boomer generations.
Attracting and Holding Interests in the Texas Conference
Previous to the Latter Part of 2006 as the Direct Result of Emphasizing Didactic Public Evangelism

San Benito, Analysis Report

In San Benito, Texas, October 2006, the initial transaction was limited to mere handbill changes. A total of sixty-three persons attended throughout the campaign. The ages of the persons attending were added over a fifteen night period. By adding the raw number of the ages over a fourteen night period and dividing that total by fourteen, the average age came out to be thirty-nine years. The meeting, however, was sparsely attended prior to developing an early change vision. It was noted that only two non-Seventh-day Adventist persons from the community attended the first night, and the local church members showed a basic lack of interest, even though in pre-planning there had been assurance of support. The greatest number of people attending on any one given night numbered twenty. The campaign was didactic in nature, although early attempts at relational evangelism took place at a local restaurant where church members made friends with non members in the community. The restaurant experience was born out of a sense of urgency because we were at the point of shutting the campaign down due to a severe lack in attendance. The restaurant transition attracted non-Adventist friends of church members and was an important transactional step. While the handbill itself had failed to entice the community, the restaurant meetings each Monday night became a short term win and provided a developing strategy for the leadership in San Benito. Out of the restaurant experience, eleven non-Adventists attended subsequent meetings. I used a Very-Important-Persons style of approach, using projected graphics to illustrate the points that might later attract them over to the church. Before and after the speech, there
was table dialogue amongst the members and their invited non-Adventist guests. Out of the San Benito restaurant experience, it was decided to pursue pre-meeting friendship evangelism in the future, featuring the team in a neutral restaurant setting. This first incremental step when connected to evangelism is relational, and was found to have moderate appeal to generations X and Y.

It was observed that the San Benito campaign, over all, attracted borderline generation X with more of these people being late Baby Boomers. For ages depicting generational definitions we used Bob Whitesel’s chart (Bob Whitesel, Religious Generational Chart, appendix A). The end analytical result revealed that six persons ages ten to nineteen, eleven persons ages twenty to twenty-nine, two persons ages thirty to thirty-nine, fifteen persons ages forty to forty-nine, and seven persons ages fifty to fifty-nine attended over the course of the entire campaign (San Benito, 2006, appendix D).

The learning experience in San Benito showed us that the research proved correct in that there was necessity in establishing a sense of urgency in the local church. Establishing a sense of urgency as a first step opens the way for the development of a vision in order to create new ideas leading to the increase evangelistic attendance. The initial outcome of the restaurant idea generated a short term win, in having eleven additional people attending the meeting. It was noted from the San Benito experience that ongoing development of vision and strategy must be continued locally after the ending of the campaign. Incremental changes in evangelism outreach that attracts generations X and Y must be sought especially in a small town with mixed Latino/Anglo cultures.
Attracting and Holding Interests in the Texas Conference
as the Direct Result of Emphasizing Relational Public
Evangelism from the Latter Part of 2006 to the
Completion of This Project

Houston Woodlands, Analysis Report

In January of 2007, we began an evangelistic campaign in Houston Woodlands, Texas with intentions to create a church plant. The guiding coalition consisted of Builders/Boomers and some post moderns from the Houston N.W. church, and by edging forward incrementally, a total of 125 persons were attracted. A larger, broadbased action was not sought because it was felt that the previous meeting in San Benito had benefited from minor handbill changes and the restaurant pre-meeting had worked well enough to duplicate the strategy. Because of that thinking, communicating a further change vision did not happen. Standard evangelistic tactics continued to play a role, but the meeting was only structured to fine-tune San Benito’s experiment and we only incorporated minor handbill changes.

The church plant stemming out of public evangelism was well manned and the local church attended from a broader based action constituency from within the church, but was not intentionally planned by our evangelism team. The local church supplied a broader base of volunteers and was a major improvement giving some evidence of communicated change, but not in the context of overhauling the entire program. The younger generations provided the transactional bridge for the transformation that followed. The active names continued to remain at 42 percent throughout the entire campaign. The meetings continued for a period of twenty-one nights. By adding the average age as a raw number we arrived at a total of 904 years, we divided that value by twenty-one, and we saw an average age of forty-three years. The average age of those
attending the Houston campaign, which took place in January of 2007, was four years older than the average age of those attending the San Benito campaign, which took place at the latter part of 2006. This was a surprise because a change occurred in the handbill to use “catchwords” meant especially to attract the attention of postmodern generation X who we felt to be more receptive to “trendy” words that affect their daily existence (Handbill Development, San Benito, 2006, appendix C). Two persons between the ages ten to nineteen, fifteen persons twenty to twenty-nine, eight persons thirty to thirty-nine, forty one persons ages forty to forty-nine, twenty-nine persons ages fifty to fifty-nine, and nine persons ages seventy and above attended. The Houston, Woodlands campaign resulted in baptismal ages of thirty to thirty-nine years. Even though the median age in attendance was higher, the baptismal statistics indicated that our tendency was beginning to reach younger aged generations (Houston Woodlands, 2007, appendix D).

Grapevine, Analysis Report

Grapevine, Texas is quite metropolitan favoring the mindset of neither Dallas nor Fort Worth. The Dallas/Fort Worth International Airport influences the industrially motivated quick-pace of the Grapevine community. This fact made it difficult to strategize and set a budget for the campaign due to demographic errors brought on by families who quickly move in and out of this area.

In March of 2007, an evangelistic campaign was held in spite of demographic challenges because the Woodlands Houston campaign had yielded a successful church plant. The Grapevine pastor and a near-by local church desired the same attempt at church planting in the Fort Worth-Dallas Metro area. A total of seventy-six persons, including church members from the Lewisville Seventh-day Adventist church, were
attracted and the active names continued to remain at 34 percent throughout the entire campaign. The campaign continued for a period of eighteen nights and by adding the average age as a raw number the total came to 763 years, which was divided by a value of eighteen; the remaining value revealed an average age of forty-three years. The average age was similar to the previous Houston Woodlands campaign which was somewhat of a surprise because the handbill had been changed to include additional catch-word-teasers and displayed a photograph of a younger pastor.

The cities of Dallas and Fort Worth have a significant culture differential in comparison to the metropolis of Houston. It was thought in the planning stage that if the more secular culture of Houston had lent itself to attracting younger people in that city, surely the same advertising and meeting format would work well in Grapevine. General knowledge of the area included a political, religious, and culture variation between Dallas and Fort Worth. We were surprised to discover how dramatic these variations were in Grapevine, a subdivision city, lying between the community differentials described above in both Dallas and Fort Worth. The results became apparent because only four persons, ages ten to nineteen, eight persons ages twenty to twenty-nine, six persons ages thirty to thirty-nine, seventeen persons ages forty to forty-nine, six persons ages fifty to fifty-nine, one person age sixty to sixty-nine, and five persons ages seventy and above attended. The Grapevine campaign, much like the Houston Woodlands campaign saw an average baptismal age of thirty to thirty-nine years. Even though the median age in attendance was higher, the baptismal statistic indicated that a younger-aged Generation X was being appealed to. We believed that we were heading in the proper direction by using the-then-six-month-old pre-meeting restaurant approach and the further refinement of the
handbills. Failure to produce more change was still evidenced by analyzing the statistical sheet. It had been hoped that the changes already incorporated would net better results in attendance (Grapevine, 2007, appendix D).

Beaumont, Analysis Report

In May of 2007, the Beaumont Seventh-day Adventist Church hosted a campaign for its medium-sized city. Incremental change included testing the use of live internet feeds which highlighted nightly topics during the actual meeting in order to attract generation Y. Other than placing the church on line, little other change transpired because previous incremental changes were being tested in different community settings by closely monitoring observable community responses. The initiating of drastic change in meeting the format was aborted because a question had arisen concerning change patterns which may not work in every locality due to community variables.

Ninety-six persons were attracted by the advertising in which there was no change in the handbill structure that had been used in Grapevine, Texas. Relational evangelism still was held to a pre-meeting restaurant experience in order to attract younger families. The active names remained at 49 percent throughout the entire campaign which continued for a period of seventeen nights. By adding the average age as a raw number of 787 years, the figure was divided by a value of seventeen, yielding an average age of forty-seven years which placed the age of attendees in the Baby Boomer range. Our inability to attract more of Generation X and Y was most likely to be affected by Beaumont’s location, which is about seventy five miles east of Houston, Texas in the so-called Bible-Belt of western Louisiana and Southeastern Texas. Again, a photograph of a young and budding pastor in the handbill was thought to lend itself to a younger age.
attraction. Two persons between the ages of ten to nineteen, eight persons twenty to
twenty-nine, sixteen persons thirty to thirty-nine, twenty-one persons ages forty to forty-
nine, twelve persons ages fifty to fifty-nine, six persons age sixty to sixty-nine, and two
persons ages seventy and above attended. There were two baptisms, one profession of
faith and two rebaptisms at the conclusion of the meeting (Beaumont, 2007, appendix D).

Athens, Analysis Report

Athens, a smaller-sized Texas City is laid out in a manner that the setting is rural
immediately outside the city limits. The Athens’ campaign was measured as a smaller
one and attracted a total of seventy-eight persons with a mailing list of sixty-seven. The
active names continued to remain at 31 percent of the people attending opening night
throughout the entire campaign. The Athens campaign continued for a period of fourteen
nights. By adding all of the people’s ages as a raw number, we arrived at a total of 698
years, and when divided by a value of fourteen, the average was fifty years of age. The
smaller Athens meeting significantly placed the audience further back into the Baby
Boomer range and it became quite apparent that advertising and meeting format strategy
in very small cities needed to change faster than just incrementally. Three people between
the ages of ten to nineteen years of age, eight people ages twenty to twenty-nine years of
age, two people ages thirty to thirty-nine years of age, twelve people ages forty to forty-
nine, six people ages fifty to fifty-nine, one person age sixty to sixty-nine, and ten people
ages seventy and above attended. There was one baptism at the conclusion of the
campaign (Athens, 2007, appendix D).

It now became apparent that a new vision and strategy had to be developed
because over the period of five campaigns nearly the same statistics were evident.
Enough evidence had surfaced in the reports that much more structural change was needed because the same non Generational X and Y drawing trends were reoccurring in spite of the community differentials of rural, small city, and/or larger metro areas.

Coincidental to concluding the campaign in Athens, I had finished reading both Robert E. Quinn’s *Deep Change* and John P. Kotter’s *Leading Change* which set in motion the idea of transacting Kotter’s *eight-action steps* to effect change.

**Major Campaign Structural Change**

Laurelwood, NJ, Analysis Report

After having read Robert E. Quinn’s *Deep Change* and John P. Kotter’s *Leading Change*, I was convinced that these authors were on track about how to identify and implement the change that I knew had to happen in evangelism. An opportunity presented itself for me to leave Texas for four weeks and preach a campaign with a host pastor who was writing his dissertation on “Worship Style Change.” What I learned from the Laurelwood pastor, combined with the material found in *Deep Change* and *Leading Change*, would later become implemented in the Texas Conference.

In Laurelwood, we continued the relational tool of having our pre-meeting restaurant review for members’ guests as this simple incremental change had a history of working well for making friends. The second strategy for change was to enable an ambitious “praise team” to serve as the *transactional* bridge in order to communicate change vision to this bustling congregation. The praise team would sing each night for twenty minutes prior to the didactic preaching in order to draw postmodern Generations X and Y. The leadership of the Laurelwood church combined forces with the praise team and created a guiding coalition causing an immediate short term win. Several people in
the praise team decided for baptism even before the campaign officially commenced. This win allowed them to develop an *empowering broad-base*. The empowered base was the praise team who became leaders in evangelistic change working with the pastor in follow-up. Their *gains were consolidated* which *produced more change* because they are still baptizing people from that series late into 2008. When visiting the Laurelwood church at a later date, it was discovered that the church facility was filled almost to capacity.

Laurelwood, New Jersey is a not-so-distant suburb of Philadelphia, Pennsylvania. A total of 129 persons were attracted by the advertizing. The active names continued to remain at 37 percent throughout the entire campaign. This series continued for a period of seventeen nights. By adding the average age as a raw number there was a total of 851 years; the value was divided by seventeen, and resulted in an average age of fifty years. This placed the audience in the same Baby Boomer range as in Athens, Texas. Even with changes in the handbill advertising emphasizing a young looking, fast-moving “Praise Team,” (which was included as a center centerpiece), the target group of postmodern generation X and Y was not drawn through the advertising. Another factor affecting younger parents from attending was the absence of child care. Even though advertising was still our primary consideration in attempting to draw Generations X and Y, a change effort was made in order to advertize with an on-line news bulletin displaying a flashing announcement of the campaign.

Since the praise team proved to be the actual draw for younger people, we were reminded once again that people are the main relational drawing element and one cannot merely rely on improved advertising.
Ten persons aged ten to nineteen, six persons age twenty to twenty-nine, sixteen persons age thirty to thirty-nine, thirty-five persons age forty to forty-nine, twenty-one persons age fifty to fifty-nine, three persons age sixty to sixty-nine, and eleven persons age seventy and above attended (Laurelwood, 2007, appendix D).

Desoto, TX, Analysis Report

The striking transactional change came in the effort to reach generations X and Y after bringing Bob and Susan Beaty to our team, as they become an important part of our guiding coalition due to Bob's understanding of young people and his natural ability to draw them (Handbill Development, Desoto, 2008, appendix C). The youngest of generation Y responded positively when a test brochure was demonstrated to the local church group. Encouraging responses from critical "insider" postmodern generation X was evidenced when they perceived some ownership of the campaign. It was demonstrated that post modern Seventh-day Adventists thought themselves members of the broadbased action team when they had a part in the development of the handbills (Handbill Development, Desoto, 2008, appendix C).

The Desoto broadbased action team consisting of the Builder/Boomer and postmodern generations demonstrated true church teamwork in planning the handbills and the pre-dinner which was designed to attract non Seventh-day Adventist interests of all ages.

By the beginning of 2008, many lessons in reaching post moderns had been learned and the Desoto campaign would prove that we had accomplished a major turning point. Designing advertising and program format aimed at Generation Y resulted in an
increased attendance of Generation X due to Generation Y’s being too young to drive themselves to the program.

In this series, the Beaty’s were conducting meetings aimed specifically toward generations X and Y. There were two simultaneous groups under the same roof, Builders/Boomers and older Generation X with the evangelist, and, in another room, younger generations X and Y were with the Beaty’s.

Young People’s Program

Since younger generations, ages 14-19, are especially adept to multitasking, they airbrushed Jesus themes on “T” shirts and radio controlled cars while on the floor seated on throw cushions watching animated Gospel DVD’s via screen projections. For the postmoderns, celestial themes were meant to show them how very big God is and how very small man is. Astronomy, instead of the Bible, was used prior to biblical themes as a lead in keeping with how the postmodern generations think.

Adult Program

The greatest transformational improvement accomplished in Desoto involved ending the didactic portion of the presentation after thirty to forty minutes and then dividing the audience into groups that we had labeled galaxies. These galaxy groups were named after celestial bodies: Polaris, Alpha Centauri, and Orion. While being isolated into groups they had an opportunity to dialogue about the specific doctrine being presented. The reasons for group discussion were threefold; first, there was a desire for non-Seventh-day Adventist people to get acquainted with our church members; second, the most controversial features of the teachings would be discussed in groups and not
merely preached to them in a instructional manner; third, to encourage both Adventist and non-Seventh-day Adventist participants to invite more friends to enlarge their circle.

Each group represented one of the above galaxies and each group was to receive its own individual funding from the campaign budget, in order to purchase materials to attract their friends. It was felt that this *transactional* step would help to *empower a broader based action* within each group so as to continue their evangelistic thrust. We had discovered a unique way for the church to do follow-up work after the series of meetings.

Getting people into small groups is important because often we have heard the term, “we see Jesus in other people.” Consider what Kimon Howard Sargeant proposes, “Small groups are not only influencing church seeker churches, they are affecting a quiet revolution in American society. Paradoxically, this revolution is a sign both of the strength of American churches and of the growing influence of non-Christian spirituality in contemporary culture . . . joining small groups in hope of encountering God . . . small groups initiate a subtle change in our perceptions of God.”7 It is important to remember when utilizing small groups that didactics should not be dispensed with altogether. The following Scriptural argument serves well: “Now when He saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them” (Matt 5:1 NIV). Bertram Melbourne quotes William Barclay, who notes,

> In that brief verse [Matthew 5:1] there are three clues to the real significance of the Sermon on the Mount. (i) Jesus began to teach when he had sat down. When a Jewish Rabbi was teaching officially he sat to teach. . . . So, then, the very intimation that Jesus sat down to teach his disciples is the indication that this teaching is central and official. (ii) Matthew goes on to say that when he had opened his mouth, he taught

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them. . . . In Greek the phrase has a double significance. (a) In Greek it is used of a solemn, grave, and dignified utterance. . . (b) It is used of a person’s utterance when he is really opening his heart and fully pouring out his mind. It is used of intimate teaching with no barriers between. . . . (iii) . . . Now the point is that in the Greek of this sentence, which we are studying, the verb taught is not in the aorist tense, but an imperfect and therefore it describes repeated and habitual action.8

Having the audience sit down in groups is now known as small-group ministries. It augments many church programs specializing in these ministries. When the evangelistic series supports this, much ground is gained for the follow-up as it relates well to the technical paradigm of the Sabbath School program.

The immediate benefit of the galaxy group technique was that group leaders could comprehend what the people were thinking by the tenor of the dialogues; guess work was eliminated on whether the non-Seventh-day Adventists were either positive or negative about testing truths. The greatest benefit of the small groups was the love, fellowship and the sense of belonging to each other which livened up the entire campaign.

The names of those who dropped out of our seminar were distributed in equal portions to the various “galaxies” (groups) where prayer was made for them. In this way avenues were discovered for contacting the “interest” by galaxy members prior to clergy visits. It was discovered that in some instances people in the group know who the “interests” were, through previously developed friendships; this fact gave the host group instant access. A master list of the names was shared in each group to try to discover which name belonged to a specific “relational” group. This format is under serious consideration for the next series of meetings in Burleson, Texas.

An important observation was made during the field test model concerning postmoderns summing up why changes were taking place when using change theory structural models as discussed in this chapter. Perceived values for Generations X and Y are viewed as reality, their “reality” must not be ignored (Desoto, 2008, appendix D).

**Postmodernity Identified in Three Categories of Perceived Values**

Paul Lakeland groups human postmodernity into three categories. The obvious one, the so-called MTV generation, all seem to survive on a cultural diet whose nutritional value seems to be equivalent to “sugar and preservatives.” They seem to be the ones for whom the twentieth century has “washed away solid cultural ground from beneath their feet, and they have learned to survive with no foundations.”

According to Lakeland,

[For] the second type of postmodern human being, modernity is the enemy, defined as a mix of liberalism, moral relativism, and secular humanism. . . . The third type of postmodern individual is more difficult to categorize. These people know they are postmodern, not so much in the sense that they would recognize or embrace the label as that they consent to their presence in today’s world, take it seriously, relish some of it, and challenge other facets.

The second group mentioned above is the troubling category. They seem to have characteristics that are both postmodern and pre-modern. They are comfortable in the world and “share its many values and consume much of its production.” They still hold on to the pre-modern for its basic values and see no conflict in this position. Revelation’s

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10 Ibid., 11.

11 Ibid.
phrase "luke-warm" labels them well. It is obvious that humanism so widely taught in the education system has lent itself to ultimate liberalism which has removed social boundaries known to the older generations. Without well defined spiritual boundaries, even the Seventh-day Adventist church can become subtly luke-warm. Much of this can be alleviated by involvement with action-based strategy in evangelism, meaning evangelism has revival qualities even for Seventh-day Adventists.

By understanding the technical, transactional, and transformational paradigms and finding ways to bridge the existing traditional structure toward transformation, utilizing effective action steps, it is possible to create a deep enough change so as to attract generations X and Y toward Seventh-day Adventist evangelism.

The six campaign test-model revealed that incremental changes made no large swing in percentage gains in the area of attracting generations X and Y. There were some noticeable gains, especially later in the test model’s development, i.e., campaigns taking place closer to 2008. The gains did reflect the overall program’s transactional changes. Transformation resulted when a sense of urgency was established, guiding coalitions were put into place, and empowerment was given to broad-based action utilizing the help of Builders/Boomers and several young people representing Generations X and Y. As was expected from the literature research, incremental changes, though not producing large percentage gains in targeted-group attendance, allowed us to keep the support of Builders and Boomers. The net gains as seen in the developing model’s reports found in appendix D, although slight, gave our team hope that the program was making progress in the right direction.
Conclusion

Change theory relating to a structural evangelism model that attracts post moderns must develop into a workable strategy. In order to continue to develop the visual model for change, progressive factual reviews that relate to younger generations must be considered. As the model progresses into the future, new theories will appear, that will need consideration in order to draw postmodern Generations X and Y towards Seventh-day Adventist evangelism effectively, without disappointing Builders and Boomers. There must be continuing research in the science of how younger generations think and act in order to refine the model that attracts them to Jesus. Redefining the evangelism model will never end until the Lord returns in glory.
CHAPTER 5

STRATEGIES IN DEVELOPING RELATIONAL EVANGELISM

Chapter four emphasized model development by bridging established professionalism to transformed ministry in evangelism. The results of the developing model became evident through analysis involving six campaigns. Transactional strategy must be conducted so as to support the feelings and attitudes of Builder/Boomer leaders supplying most of the financial base for evangelistic endeavors. In the literature review, an important element was discovered in one of the eight action steps described as: “developing vision and strategy.” After properly designing the change model, communicating that change with a broad-based action team results in the kind of support that will ultimately generate short term wins that consolidates gains and should produce continual desired change.

Developing Postmodern Subcultures Demand New Strategies

Chapter five will give consideration to developing changes in better advertising methods to help in attracting postmodern generations X and Y toward relational Seventh-day Adventist public evangelism. The chapter will also attempt to develop ideas that reach later generations through facilitating “interest” driven learning processes in group settings rather than relying on traditional didactics. Incremental changes must be more deliberate than has been experienced thus far in order to accelerate the process of
attracting post moderns. Care must be exercised in the acceleration process so as to maintain the transactional paradigm that will be supportive of Builders and Boomers.

Forcing large change in evangelism does not work well; it usually does more harm than good and even if one accelerates change, incremental changes using a visible transactional model is needed. Grover Starling, referencing some of the local newspaper editorials of the time, explains how Peter F. Vallone, a speaker in the New York City council, recalls Rudy Giuliani’s leadership style, “The problem with the mayor has always been that he has the right goal, but he has a sledgehammer approach to get there.”

A one-person program is not usually conducive to relational evangelism. Relational evangelism must be redirected in a manner which supports the involvement of Builder/Boomers, while still attracting generations X and Y.

Sermons That Direct toward Small Group and Relational Involvement

Strategic developments in relational evangelism must not sacrifice the spiritual and organizational moorings that make evangelism a workable product for the church. Evangelism still requires the didactic teaching of God’s Word. Structural change requires transactional bridge building in the area of didactics as well. Sermons that teach need a model construct in order to work toward the group dynamic that has been discussed in chapter four of this paper. The sermon should be well crafted, easy to understand, and to the point, especially when preaching to younger generations (Crafting a Sermon That Attracts Younger Generations, fig. 13, appendix B).

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1 Starling, 96.
A sermon delivered by Duane Litfin reveals the truth in didactics that work toward the target group. “Riding the Wind of God,” based on Psalm 127, Litfin admits, “A well-crafted sermon has two centers, one in the Bible and the other in the congregation. A skillful expositor exegetes both . . . without the Bible he has nothing to say, but without his congregation, a sermon has no place to go.” The didactic portion in a campaign prepares the way for groups to gather and discuss the subject at hand. Certainly didactics will appeal to postmoderns if Litfin’s formula for sermon crafting is followed as part of the overall structural change.

Strategy in developing relational evangelism to more effective levels in attracting generations X and Y will always require structure, which includes a working knowledge of the technical, transactional, and the transformational paradigms that have already been discussed. A change model is still central for any established organization attempting deep change and requires using workable action steps because these principles do not change. This being true, changes in evangelism must be in all areas so that soul winning can be conducted as a science with each facet integrating as one whole (Combined Mechanism-Cycle for Change, fig. 12, appendix B).

The first change must be in the way we “think” evangelism, the second change should be actual protocol, i.e. the meeting structure which includes small group development, follow up technique, and lastly, attractive advertising. In order to accomplish the task of creating a “way we think” strategy toward relational evangelism,

an understanding of the young generational target group is mandatory so as to build the foundation for transformational change.

**Reviewing the Culture: Generations X and Y**

The application of principle structures of change in evangelism first requires the changing of our thought patterns about change, which is acquired by testing various models in change theory. Our normal way of thinking about relational soul winning in evangelism is impossible without knowing some basic facts about generational subculture. In order to attract postmoderns, it is mandatory to know what they are thinking and how subculture operates within their structure. It has been discovered in our field experiments, described in chapter four, that subculture-Generations X and Y respond best to Seventh-day Adventist evangelism by incremental program-style changes that are more attractive to them. It is possible, however, to pursue evangelism program changes by trial and error even if we do not understand many elements of younger generational subcultures. During the six-campaign field study discussed in chapter four, it was discovered that incremental, as opposed to non–radical, change helped to develop positive transformation in spite of some ignorance concerning postmodern subculture. Also, if change is decelerated somewhat, there will be time to correct our approach in subcultural mistakes toward evangelism before it is too late.

God makes transformation possible because, as the second model in Gal 5 suggests, the responding mechanism toward the fruits of the spirit is prevalent in every human heart. Leonard Sweet suggests, “Postmoderns are famished for closeness, starved for contact. In a world where touch-crimes are increasing, we are a touch-starved
people. . . Postmoderns would rather be close than right. They are more interested in being there than going there or getting there.”

Subculture Affected by Postmodern Religious Trends

The underpinnings of generations X and Y reveal why quick solutions, although attempted in the past, have not been very successful in attracting post moderns. Without including an existing postmodern Christian awareness in the model for transformational deep change, we fail to acknowledge a vital part of the subculture found in today’s youth. Post modern religious subculture seems to be permanently established and is becoming doctrine for them.

The fundamentals of life and living are probably best described in the words of Nicholas Lash who says, “The fundamental form of the political integration of the American Constitution is the life, activity, and organization of American society. . . . Similarly, we might say that the scriptures are the constitution of the church.”

Lash makes a subtle, but strong, point: “the American Constitution is the life, activity, and organization of American society.” The Constitution, then, for Americans, verifies that everything one does, enjoys, and experiences is the basis for a meaningful life. Similarly, the Holy Scriptures (the “Constitution” of the church) can direct one’s thinking to the same basic elements. “Jesus Christ, the same yesterday and today, and forever” (Heb 13:8). Christ does not change, and this constancy directs our lives and activities, regardless of our cultural differences.

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3Sweet, Soul Tsunami, 194, 195.


5Ibid., 30.
The church must pay attention to new subcultural trends that have become part of post-modern generation X and more recently the newer generation Y. Current trends should not be ignored because they present alternate possibilities in both attracting and directing newer generations toward Seventh-day Adventist evangelism. Alternate approaches must not allow withdrawal from concrete right or wrong principles in religious beliefs just because people see them as outdated. Foundational biblical beliefs address issues that post moderns, as well as Boomers, find themselves naturally drawn toward. Because of the subcultural trend, “try before you buy,” the church has experienced a greater struggle with wholesale sins of the flesh that the Apostle Paul addressed in Gal 5. Regardless of postmodern trends the church must “fight the good fight of faith.” Barry Wood, when asked the question: “Is premarital sex wrong?” recommends the following:

The Bible speaks directly about sexual immorality. . . . Jesus, Paul and other New Testament writers say ‘flee from it.’ The problem comes when we find our feelings do not agree with God’s commands. . . . There is a phrase in Debbie Boone’s hit song, “How Can Love Be Wrong When it Feels So Right?” Those words describe the feelings of thousands of young people today— even Christian couples who are involved in what God calls fornication: premarital sex.6

This particular widespread sin, especially found among young adults and many teenagers, should be addressed in the context of God’s forgiving grace. Relational evangelism cannot ignore the grueling sins of the flesh which compromise the conscience. We are to the point in human history when one can assume that most post moderns have experimented with fornication. Questions concerning morality

6Barry Wood, Questions New Christians Ask (Old Tappan, NJ: Fleming H. Revell, 1979), 103. Note: Even though Questions Non-Christians Ask is dated more than three decades ago, Wood’s work is still valid today in the postmodern generation.
have arisen for many because in general, religion has not answered the real need of people’s daily struggles, and therefore became obsolete. When the church neglected some of the basic commands of Jesus as found in Matt 25 to “feed, clothe, and visit the persons in prison,” astute post moderns saw the church as being a waste of time. James Smith suggests, “Modern dualisms, such as the opposition between faith and reason, became the rules of the game in which modern theology had to play.... This caused problems for theology, because an approach grounded in subjective aspiration can only precariously affirm objective values and divine transcendence.”7 Subtly, religion, along with doctrine revered by Builder/Boomers, no longer sounds an accord that has life-changing effect when solid values are discarded. To post moderns, the church failed in its charity mission and, in some instances, clogged the radio and television airways with pseudo supernatural attractions.

William Lane Craig explains in his chapter, “The Problem of Miracles,” a person not currently observing supernatural happenings might conclude that Christianity is a religion of miracles. The text asserts that “God became incarnate in Jesus of Nazareth, being born of a virgin, that he performed various miracles, exorcised demonic beings, and that, having died by crucifixion, he arose from the dead. But the problem is that these sorts of miraculous events seem to belong to a world view foreign to modern man--a pre-scientific, superstitious world view belonging to the ancient middle ages.”8 The idea of ancient miracles does not fit into the thinking of many post modern young people because

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they sense that the outcome of one's own experience will necessarily be fallible and relative, rather than certain and universal. These traits can especially be detected among generations X and Y.

Alister E. McGrath notes that "Some people have difficulty in accepting Christianity because they see real intellectual obstacles in their path. Many of these are familiar to anyone involved in apologetics. 'How can I believe in God, in the face of human suffering?' 'Science has made Christianity irrelevant.' 'The idea of Jesus Christ being divine is logical contradiction.'"

“Good God-bad world” logic created the contradiction that exists with postmodern generation X and later Y which are common “New Age themes.” Douglas Groothuis states, “The idea that ‘all is one’ is foundational for the New Age.” This ideology is now widely accepted by subculture generations X and Y. Unfortunately New Age themes merely rewind new generations full circle back to ancient pantheism. David Clark and Norman L. Geisler feel that pantheism is prevalent among the post moderns. He says,

By now it is obvious that pantheism is not a monolithic world view. It appears in many forms and displays many features.... Though many think the New Age movement is new, in fact this religion’s philosophical roots, both in the East and in the West, stretch back to the centuries before Christ... (1) Reality is One, (2) Independence from God, (3) God as impersonal, (4) Necessary Creation, (5) Creation out of God, (6) Divinity of humans (7) The world as a lower level of reality.

While not embarking on lengthy discussion of the above seven structures, suffice it to say, the above statements affect post moderns holding some or all of the

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9 Alister E. McGrath, Intellectuals Don’t Need God (Grand Rapids, MI: Zondervan, 1993), 64.
above beliefs and make it necessary to correct the prevailing pantheistic viewpoints of many.

Post Moderns and Current Technology

Current technology has affected our younger generations and the computer’s effect is particularly deep. Heather Chaplin and Aaron Ruby believe, “Videogames are no longer a quirky subculture, but a bona fide mainstream industry revolutionizing the way we teach, learn, and communicate” (italics mine). Chaplin and Ruby delve into the videogame explosion, where computer technology is fused with artistic creativity. From the hackers at MIT in the 1960s to the Ferrari-driving developers of the modern-day industry to professional “cyberathletes,” they describe the celebrities of the gaming world. It is a trip through the trade conventions, gaming competitions, and design labs; an up-close and personal look at the egos, the battles, the one-upmanship, and the love of the chase fueling these innovators who are creating the worlds in which we are going to play for the next century. “Cyberathlete” subculture creates fast-paced thinking among younger generations inhibiting studious habits. The human race will ultimately suffer if the parents of children do not enforce cybernet moderation.

Computer Modeling: The Cultural Shift

The younger generations see learning in entirely new ways. Passive learning gets replaced by active experimentation and involvement in the model of the game. Chaplin and Ruby say, “Everyday video games are changing the profile of our cultural

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landscape—invading Blockbusters, Barnes and Nobles, and Virgin Megastores alike.

Video games aren’t simply a new medium, they are entirely a new kind of medium altogether.” The authors go on to explain that, unlike traditional learning from books and movies, which use linguistics and visuals as a means of representing and communicating ideas, video games use models. Words and visuals are descriptive but not controllable. Video games are different because they suggest that, not only can a person tour space through a computer model, but they can control what happens there:

Learning from a model like [a] videogame, or even simply playing with one, requires and encourages very different cognitive skills and imparts a different kind of knowledge than that attained from books or films. In a society in which entertainment has nearly become a secondary education system—studies consistently show that people today spend more time consuming entertainment than they spend with their families or in school—this shift to model-based entertainment will have an undeniable impact on the way people think and communicate. The invasion of the videogame, then, gives new life to the anthropologic soul: “show me the games of your children, and I’ll show you the next hundred years.”

A chilling example of how computer modeling affects the younger generation comes from recent military applications of such technology. Chaplin, referencing Orson Scott Card, notes that

Before President Bush’s February 2003 attack on Baghdad, fliers stepped into replicas of their fighter cockpits, and thanks to the software of MultiGen-Paradigm, saw a digitized version of downtown Baghdad out their windows as they practiced flying and dropping bombs. . . . *Ender’s Game*, by Orson Scott Card. It’s the-near future story of a worldwide, undisputed U.S. Military superpower that has realized children are the best fighters around—as long as fighting seems like a game.

Card reveals that the children who thought they were practicing, were not practicing at all, but were actually in real battles, making unknowing killers out of the

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12 Ibid.

13 Ibid., 2.

14 Ibid., 194, 195.
children airmen. What contemporary children are learning and are now acting out through computer modeling becomes structural evil and national corporate sin. As Christian evangelists we must find ways to counter such a subculture. Emma S. Etuk says, “The neglect of the Bible teaching on structural injustice or institutionalized evil is one of the most deadly omissions in evangelicalism today. . . . [S]tructural evil is so subtle that one can be ensnared and hardly realize it. . . . [S]ocial evil is just as displeasing to God as personal evil and it hurts more people.”

Generation X and now Y having recently become adults should be able to see disparity between the teachings of the church and the behavior of a “Christian” nation.

The Church Can Make Use of Current Technology

For a number of years, the Seventh-day Adventist church has been a leader in using modern technology in the media and for evangelism in general. This is observable by the many media productions, i.e., radio, television, and “PowerPoint” technique in evangelistic meetings. Instruction from Ellen G. White’s writings has constantly given the church the prodding necessary to find more suitable ways to illustrate the Bible though updated methods.

Postmodern video gaming provides real-time experiences through technology and the church can incrementally introduce to post moderns this resource in order to build holy habits into their lives. The byproducts of holy habits can paint pictures into the soul much like the virtual reality found in war video games. It has been considered a blessing to replace the evils of technology with its virtues in the context of postmodern

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evangelism. To assist older generations visualize cyber space experiences with God, transactional model constructs exhibiting incremental change in evangelistic approaches must be built.

Henry T. Blackaby and Claude V. King remind us: “You come to know God when He reveals Himself to you. You come to know Him as you experience Him. . . . Watch for ways in the future that God may bring you to a deeper knowledge of Him through the experiences in your life. Then take time to worship God as you come to know Him.”

“Experiencing” is what postmodern generations X and Y do best. Theory and the principles of theory are bygones for them; as far as their preferences are concerned, they want the experience and, for the present time, their experiences are in cyber space. The present age has witnessed the development of this “experience trend” found especially in Western culture among post moderns.

Western culture plays a large factor in the methods used in transactional bridge building. If the model is designed well and communicated effectively, children in Western culture, like children of other cultures, will be attracted to spiritual realities through personal contact and compassion. When the pastor really cares about the community, even the young people have a better response rate. For example, Loren Seibold portrays the pastor who took an interest in the people of his community even though they were not Seventh-day Adventists: “I didn’t talk with them about beliefs,’ he replied. ‘I just loved them and prayed with them.’ How did he develop such dynamic relationships with so many people in town? I wondered. . . . ‘I just go around and talk to

16 Blackaby and King, 12, 13.
people. I learn their names. I meet everyone I can. I pray with them if they want me to do so. . . . He takes an active interest in the community."

The new generational “playing field” has been discussed in this chapter and should set the stage for appreciative generational growth toward an effective understanding of modern evangelism.

Objectives in Evangelism That Remain Constant

Proactive personal outreach in evangelism undoubtedly works best; interpersonal flow has attracting qualities that work in cultures or subcultures in all generations. Dynamic communicative principles as found in the Bible still work today for all ages because the principle structure involves the friendly formulating process of sharing information, knowledge, and wisdom. Communication under the direction of the Holy Spirit includes preaching the Word, lifting up Jesus Christ, thus creating a transforming conviction and an appeal to act. When the listener acts on the knowledge received and when prompted by the urging of the Holy Spirit, a spiritual crisis develops, whereupon a decision one way or the other is rendered. If a workable model has been established and implemented, a person is more likely to move forward and is considered attracted to Seventh-day Adventist evangelism. It is important to note that if the chief ingredients of knowledge and conviction are missing, the person feels only pressure and manipulation, a typical complaint voiced by postmodern generations X and Y.

A sense of belonging is a deep spiritual need and is not only a Bible principle, but one that educators, sociologists, and others have recognized for many years, succinctly

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stated as "fellowship." This area needs to be more widely explored in the context of making fellowship and a sense of belonging more prevalent in Seventh-day Adventist evangelism.

Sweet reminds us, "Postmodern preachers don't populate the pews; they connect people to the living Christ. Postmodern evangelism doesn't say to the world, 'come to church.' Rather, it says to the church, 'go to the world.'"18

Sweet's transitioning of Christendom in the post modern evangelism setting is constructing new constituencies for Christ. Sweet believes that the postmodern generation is a deconstructive generation, deconstructing the old values and norms familiar to so many Christians. It is not too difficult to concur with post moderns often because many of the old values have led the church away from the true ideal that Christ had intended for his body.

In his chapter "Deconstructive Therapy," Roger Lundin notes, "No doubt there are many who doubt that today's Christian analytic thinker will become tomorrow's deconstructive philosopher . . . but in response to such skeptics, one might argue that a conceivable course for evangelical thinking has already begun to make itself evident in Christian approaches to contemporary culture."19

What Sweet and Lundin may be suggesting, as defined by Sweet, amounts to the following: "Postmodern evangelism is recognizing that God is already at work in people's lives before we arrived on the scene, and that our role is helping people to see how God is

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18Sweet, Soul Tsunami, 53.

present and active in their lives, calling them home. Postmodern evangelism is not, "I have Jesus and you don't. How can I get you here so that I can give you my Jesus?" In the postmodern Christian deconstruction mode, it becomes obvious that postmoderns are more interested in taking Christ to the street rather than bringing the street back into the pews of the church. This, after all, would be true deconstruction of the old common ways of doing things. Therefore, one could conclude that the above writers see an agenda for modern generations to make these changes.

T. Elizabeth Elliot once said, "The surrender of our heart's deepest longing is perhaps as close as we come to an understanding of the cross. . . . Our own experience of crucifixion, though immeasurably less than our Savior's, nonetheless furnishes us with a chance to begin to know Him in the fellowship of his sufferings. In every form of our own suffering, he calls us to that fellowship." The generation gap between the Builder/Boomer and generations X and Y is bridged when the church concentrates on discovering ways to attract postmoderns by extolling their virtues and inviting them to participate in evangelism. Ellen G. White points out, "Precious truth must be presented in its native force. . . . Ridicule and censure will not attract to the truth." Closing generational gaps can be accomplished by good transactional methods that have been reviewed in chapter four of this paper. A further understanding of what a generational gap consists of will assist in developing a strategy to attract and keep postmoderns.

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Bob Whitesel and Kent Hunter suggest: “If ever there were a cauldron brewing with misunderstanding, disparate perspectives, and distortion, it is the emotional intersection called ‘the generation gap’” (Margaret Mead, 1st Generation Gap, appendix A). A prominent hope held out in “thinking change,” is found in Mead’s second “generation gap” where the boomer generation tends to idolize generation X. This idolization has possibilities which can open doors toward developing programs that will benefit post moderns. This is true because generations X and Y can perceive an already established interest between the generations (Margaret Mead, 2nd Generation Gap, appendix A).

Evangelism’s incremental change transaction alters from established norms as the evangelist becomes aware of Margaret Mead’s two intersecting generational gaps. Transactional change can only proceed after knowing the technical condition, the professional pre-existing establishment, i.e. who we are really attracting to meetings and where the objective transformational goals should end up. Marlene Wilson confirms, “Where are we now (base line assessments)? Where do we want to go (goals and objectives)? How will we get there (action plans and strategy)? How long will it take (time line)? How will we know when we get there (evaluation)? To answer these questions, it is important to go through the planning process.” The planning process for strategic change should not be delayed for long, because as Bob Whitesel and Kent Hunter describe in their book, A House Divided, “it has been estimated by some

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24 Wilson, 49.
researchers that as many as 85 percent of the congregations of America are declining.\textsuperscript{25} The decline translates in postmodern culture, a lack of interest in spiritual issues. The largest segment of living human beings in America is generations X and Y.

This fact is even more startling when we recognize that this decline is taking place in the midst of unprecedented population growth. The United States Bureau of the Census reports “that while there are 83.2 million people living in America who were born in 1945 or before, there are a massive 165.7 million people who have been born since.”\textsuperscript{26}

Understandably, when churches in general are in a decline, attracting generations X and Y to Seventh-day Adventist evangelism could be a very difficult undertaking at best. Because 165.7 million people have been born since 1945, strategic deep changes in our approach to evangelism must include incremental acceleration due to unprecedented population growth amongst post moderns.

Strategies That Drive Away Post Moderns

Deep change does not include being shallow and trite; such as trying to become “hip.” Post moderns want attention, but in the proper way. It may be appealing for some Boomers or even aesthetic Builders to attempt unusual tactics to gain young people’s attention by using “far-out” dress and other activities in order to attract generations X and Y. Developed research should give enough evidence that bridge-


building using structured principles will have a far better success rate in attracting them.

Curt Harlow cautions,

I fear that some leaders will continue to pursue what I call the ‘groom-if-ication’ of ministry. They believe that the way to keep 20-somethings is to change the ‘cool’ factor of your ministry. By dressing up the Dockers-loving pastor in a supercool Abercrombie and Fitch shirt with a matching American Eagle belt buckle, they hope to stem the tide. Please believe me when I say that young people are not leaving because the leaders are not hip. Sometimes, in fact, our efforts to be trendy drive them away. 27

Structuring Evangelism for Isolated Peoples

One of the main reasons for building good structure in evangelism is to reach the “unreachable.” Structure that requires model building takes into consideration the community with its current anthropological disadvantages. It is important to understand the condition of the community with its inherent problems or a structural model could be rendered meaningless. In developing future models for evangelism in North America, we must take into consideration that the American lifestyle is consistently moving away from rural existence and toward the metropolitan.

Metropolitans observably tend to live in personal “non-violate my space zones.” Since “being alone” in a metropolis includes Generations X and Y who, due to their subcultural trends, like to congregate amongst themselves, a distinct advantage presents itself to build a model incorporating action steps that envisions social-synergy to evangelism’s advantage. New approaches toward drawing the ever changing lifestyles in people groups require continual strategic planning.

Understanding Isolationism in America

The problem that exists with drawing and holding people in evangelistic meetings actually strikes at the very core of the American way of life. John Tropman, quoting Bob Putnam in *Bowling Alone*, speaks of the collapse of the community and provides an avalanche of evidence that explains why he believes social involvement is declining. The pressures of money, two-career families, suburbanization, commuting and sprawl means people are spending more time getting someplace than being someplace. Being entertained at home, as opposed to going-out, is easy, convenient and comfortable. Tropman agrees by saying: “A generation raised on the importance of civic engagement is being replaced by children that are not engaged, and perhaps even less engaged grandchildren.”

Tropman further states, “By all accounts American individualism is becoming even more dominant than it has been in the past.” “I want to be alone” is an increasing refrain, and interiorization has a significant social cost.

From a practical viewpoint, people in middle-class neighborhoods no longer have porches that face the streets, so as not to see neighbors who pass by; but now have an ugly garage that protrudes out in front and opaque fences now dominate backyards because people want to be by themselves. In poor neighborhoods, homes have locking chains, gates and bars over their windows displaying signs that say “keep out”: these are ominous signals of individual isolation that is becoming more and more prominent. It is getting increasingly difficult to attract people out at night.

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29 Ibid., 213.
New strategic models must be developed that envisions a way to assist evangelism hampered by isolationism. A special home visitation model needs further development, as this kind of visitation is mandatory for getting personal decisions to become Seventh-day Adventists. While Tropman supplies written evidence, work in the field as an evangelist verifies the truthfulness of what he is saying. It has been increasingly difficult to invade "personal space" in the privacy of homes to make visits during evangelistic campaigns.

As already discussed in chapter four, group settings during the actual meeting experience seems to answer some of the need for personal contact with evangelistic interests. Group leaders may find it to be practical in getting people to restaurants on their way home from work or even at lunch time. Groups meeting in a pre-arranged environment may have a synergistic advantage in the absence of home visitation. Years ago, the church, having discovered that "Isolationism" was becoming a way of life in American cities, has initiated the use of media via radio, television, and internet which answers to some of the need to carry the gospel to shut-in individuals.

**Alternative Media Sources**

Several Seventh-day Adventist pastors who appear in the media have begun to use alternative media sources that appeal to younger audiences—sources such as web sites, Podcasts, even YouTube. Mike Tucker, Speaker and Director of *Faith for Today*, feels that his organization has found at least one answer regarding the church's ability to reach today's generation of post moderns: "For the past few years, we have noticed that current evangelistic methods are reaching a shrinking demographic. This new Net 2007 series is designed to expand that demographic to include a younger, better educated and more
secular audience.” Tucker’s team feels they have developed an approach to meet the needs of today’s generation. In fact, the entire theme for their television offering this year is “Hope for a Searching Generation.” Further, Shawn Boonstra of *It Is Written* is Podcasting on iTunes and YouTube each week, hoping to reach Generations X and Y in the confines of their own culture (see www.itiswritten.com/podcasts).

**Searching Youth Use Electronic Devices**

Clever strategies may work somewhat and they should definitely be tried, but are today’s generational youth even searching? Tucker’s and Boonstra’s “ground-breaking strategy” might be a tool for the isolationism that exists, inasmuch as people will forego the traditional methods that have been employed in the past, and instead emphasize accessing downlinks from their own homes. More research on the above home-downlink strategy and Podcasting, iTunes, and YouTube may turn up information that could facilitate these tools. There is more to learn about the use of electronic devices in overcoming the current dilemma of locked gates and “keep out” signs which create hurdles in securing personal decisions to follow Jesus.

Assuming that every person needs someone to love, something to do, and something to hope for, youth that are full of energy are only waiting for an opportunity to present itself. Curt Harlow suggests, “Do not mistake their love of iPods and Xboxes as a sign of apathy. They want to be used. Within minutes of receiving the news about the Indonesian tsunami, twenty-somethings’ blogs lit up with red-hot plans for giving and

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going. Younger generations are looking for leadership from older generations suggesting ideas and giving guidance that will unleash their dreams of service for God. In order to accomplish this task, older, border-line Boomer generation and early Generation X may need spiritual redefinition. Tucker quotes an e-mail he received:

I am presently active in my local church. I hold three church offices and sit on the church board. But I sense that a part of me is still void and I am still serving for the wrong reasons. . . . Then I came to HeartQuest. In a nutshell it has changed me. For the first time in my 45 years of life I am beginning to believe that Jesus really does love me! I am beginning to accept the truth that I am not just a face in the crowd but that it is me that He wants. Me! Can you imagine all these years with such a void!

Love is still the motivating force that attracts the young and old. Church in the past has been representative of doing, going and attending. The content in Tucker’s e-mail receipt is a typical one, especially noticed by generations X and Y, indicating a loving and personal involvement with Jesus by faith must take precedent over outreach techniques. Having a love relationship with Christ should still allow gains to be made in post modern evangelism electronically.

Internet Evangelism

Twenty-first century evangelism must keep up with the way people communicate. The recent presidential election has demonstrated that more people are depending on the “internet” system for communication and it is becoming more of a communicative

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31Harlow, 16. Note: Curt Harlow is Chi Alpha Campus Ministries’ West Coast area director. He has been working with college students since 1982, and, in addition to writing, he also speaks frequently at conferences. He specializes in planting ministries on college campuses in Arizona, California, Hawaii, and Nevada. He says, “Younger people are leaving the church for a profound reason: They want God to use them.” Ibid.

32Tucker, 3.
attraction every day. Words, pictures and music are available and offer more approaches to soul winning using this type of media.

Early Testing: Internet Evangelism

Internet surfing during an evangelistic meeting allows the audience access to other viewpoints on a given subject which could open group discussion. Secondly, surfing websites exposes the plethora of negative viewpoints that oftentimes cause people to give up the faith so soon after they are baptized. Prior to people's discovering negative sites about Seventh-day Adventists, the evangelist would have opportunity to explain why website builders attack the church. For example, people often find negative ideas about Ellen G. White on sites that are acclaimed official websites sponsored by the Seventh-day Adventist Church. By conditioning audiences ahead of time, the negative impact is not so great after the evangelism team leaves the area.

Develop Changes in Advertising Methods to Help Attract Post Modern and Generation X and Y Toward Relational Public Evangelism

Strategic changes in advertising methods include structural adjustments in the handbill to portray the actual meeting format, and should help to attract postmodern generations X and Y to relational public evangelism.

Many attempts to make the handbill "pulling instruments" have failed because post moderns are looking for exciting experiences rather than mere information about a meeting. Advertising principles must include change factors presented in a media-instrument which will entice a positive response, due to important goals that people want to achieve. In short, "what is in it for them?" Consider William O'Barr's testimonial
about advertising: “Beneath messages promoting goods and services flow complex images of otherness. This secondary discourse depicts some of our culture’s most pervasive ideas about other people and the circumstances of their lives.” If the advertising generally fits the demographics and can reflect the current personal needs in a given community, the advertising should achieve its intended design. We should not permit a handbill media center simply to use their thousands of shells, (pre-printed handbills) in order to save money. “Deals” in advertising still cost a lot of money but do not produce large results in attracting people to an evangelistic campaign. Idea synthesis is an important step in handbill design for a community. Courtland L. Bovee articulates, “Ideas should be relevant to the context of your current advertising task, they should be original enough to generate surprise and interest, and they should be rich enough to generate new variations over the life of the advertising campaign.” Development of the handbill to be used is permissible only when demographics have been carefully assessed by the broad based-action team.

Courtland Bovee stipulates that one should tie a community attraction to the advertising. In the subculture of post moderns this ideology generally fits. For them, the world is tied more to their specific community. If possible, something or someone that has attracted attention in the community should somehow be tied to the evangelism advertising instrument.

Since our culture plays an important part in advertising, action steps should be presented in an advertising model. Without a working advertising model, evangelistic

advertising becomes chaotic, precluding predictable results. William Wells suggests, “The creative strategy and the key execution details are spelled out in a document called the creative brief (also called creative platform, worksheet, or blueprint). The brief is the document prepared by the account manager or the accountant manager or the account planner to summarize the basic marketing and advertising strategy.”

If a format (brief) is created that has proven to work, it can be utilized over and over again if changes are made that include concurrent themes prevalent in the community.

Conformity: A Negative Impact in Advertising

Conformity, in general, has had a negative impact on Generations X and Y. It has caused them to become deconstructionists, and they developed into a subculture of their own. Leonard Sweet notes, “The affluence and ease of post-World War II America pooled into a growing sense of anxiety. The fear was that seductive appeal of abundant, attractive, affordable mass-produced goods was turning us into a nation of mere consumers. The term for this was conformity. . . . Advertising developed the brilliant solution of presenting the consumer as a rebel.”

In addition to television, other media advertising often separates the human mind from truth and justice creating a new, rebellious, deconstructing society, which means at least some of yesterday’s societal norms is no longer valid for today. Sweet further explains, “The goods had never been a problem; anxiety about consuming them was the problem. This problem was eliminated

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36 Sweet, The Church in Emerging Culture, 150.
through the magic of marketing, by invention of the consumer-as-rebel-persona."\(^{37}\) The "Rebel Persona" created the platform for post modern subculture to become an establishment, and reaching them for God through advertising requires a working knowledge of how post moderns react to media instruments within their subgroup.

"Undressing the advertising" focuses the ad in its separate parts. Scanning the handbill hastily can make it appear presentable to the public, but community audiences may find that it does not attract them. Katherine Frith reasons why this may be true, "The notion of undressing an ad leads us to consider that the best advertising may tell us not only something about a product, but also about ourselves. The best advertising appears seamless because the ads themselves make sense."\(^{38}\)

The science of advertising needs to take on a more serious dimension than previously considered. Frith writes boldly on the subject of making the community aware of a product or service: "Advertising can be seen as an objectified cultural economy which seems to help penetrate cultural stratification and class distinctions."\(^{39}\) Susan Strasser claims, "In advertisements, in the cultural attitudes they represent and stimulate, and in the habits of daily life, consumer products have embodied progress and promised convenient solutions to problems throughout the 20\(^{th}\) century."\(^{40}\) Advertising "spiritual consumer products" listed as Bible study, prayer, the kingdom of God, and other holy

\(^{37}\)Ibid., 151.


\(^{39}\)Ibid., 221.

habits, without doing injustice to their sacredness, could become an attractive stimulus to draw younger generations toward Seventh-day Adventist evangelism.

Advertising as a Cultural System

Further changes in handbill advertising are important, but construction models reflecting the protocol of the nightly meeting experience must meet the expectations of the attendees. If expectations are not met, the meeting itself will cause discouragement and there will be a large drop-off in attendance. The honesty of the presenters may be in question if the handbill does not reflect actuality in evangelism.

After the design of the handbill is approved by the broad-based committee, the church business session should officially vote to incorporate the intended advertising. The set-up fee will cost more money for design changes, but this is only relative to the larger cost of the entire advertising campaign. When attracting post moderns, a "community announcement" style handbill is inadequate. Therefore, in actuality, there are two campaigns, the pre-work campaign, which includes church members working on the advertising portion, and the targeted main event, the campaign itself.

Handbill Overhaul: Toward the Culture

Handbills depicting "evil" and "beast" descriptions may "turn off" the post modern generation, as they may associate religious taboos along with the Judeo-Christian tradition; Generations X and Y require the use of more positive approaches.

The overall look of an ad must strike the community as being great. It is not the intent to be conceptually "cool" when thinking about design. It just needs to work in such a manner as to attract the community. The evangelist is not an advertising professional
and should rely on the industry to develop advertising media. Jim Aitchison is one of those professionals; his work should be reviewed because, when doing advertising, he notices important issues about advertising. For instance, he reminds the advertising world, “I tend to see the look of an ad before I see picture or any copy. I know more or less of what the thing should look like.”

The graphic designer for the Texas Conference print shop was able to utilize her professional design skills and made several handbill design changes. The early samples are seen in appendix C, incorporating pictures vs. drawings which played into the overall decisions on how to approach handbill advertising. This was of special concern when attempting to reach generation Y, because their subcultural trends prefer cartoon picture like appearances rather than mere photographs. Consideration was especially given to Albert C. Book and C. Dennis Schick’s observation:

The decision to use either a photograph or a drawing depends on several considerations. Artwork can create the exact mood desired for the advertisement. Various aspects of the illustration can be more easily controlled and manipulated. Also, artwork seems to be more effective when the ad deals with abstractions, such as political ideas, space exploration, and energy conservation, or with services rather than products. On the other hand, most readers find it easier to identify with actual objects than with drawn figures. In fact, this is why photographs of people and products are used in so many ads.

Jim Aitcheson reveals, “People read an ad by the way it is art directed.” Kathy Kobliski asserts, “Whatever kind of direct mail you use, put a lot of thought into its design and content. Consider the fact that you have only two to four seconds to get the

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41 Jim Aitcheson, *Cutting Edge Advertising*, 2nd ed. (Singapore, South East Asia: Prentice Hall, 2004), 182.


43 Aitcheson, 271.
reader’s attention... There are many possible and clever combinations with color, fonts, and graphics you can use to create a direct mail piece that will catch someone’s eye or peak their curiosity about the rest of the message.”

Another major decision had to be made on whether or not artwork should replace photos. After consulting with a broad-based planning committee in a later campaign, it was decided to transact change further and not to use personal photos in normal photo-fashion. Rather, it was voted to allow personal photos to emerge out of the artwork and not use the traditional block-photo. The committee had reached an acceptable compromise by keeping the photo, but it had to appear as if it were in some sort of motion. The overhauled handbill, though change-progressive, took on a more dramatic look due to research and field studies in the six campaign model developed in chapter four (Handbill Development, Desoto, 2008, appendix C).

The handbill, or any form of advertising, must reflect the true dynamic of the product or service offered. A main attraction in relational evangelism is strategic group involvement and should be reflected in the advertising. Since the “student driven learning” process, and other people-group attractions have greater appeal to subcultural trends, it should be well advertized.

**Develop “Interest”-Driven Learning Process in Group Settings**

While advertising focuses on the community attraction to the campaign, the actual campaign requires deep change in the structural nature of the meeting as well. Blackaby

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and King states, “God reveals Himself to His people by what He does. When God works through you to accomplish His purposes, you come to know God by experience. You also come to know God when He meets a need in your life.”\(^4\)\(^5\) Accordingly, each person has a contribution to make for evangelism. When evangelism interests are carefully guided in becoming active participants in a group setting, it will be discovered that most have experiences of God already working in their lives. Because this is true, “interests” can contribute to the overall study taking place in the galaxy group. The “interest” will feel that he or she is vital to the success of the group.

**The Practical Development of Teaching Aids**

Evangelists enjoy various new media that can enhance their presentations. Prior to the development of projection, everyone was limited to presenting secular and divine themes through literature and homiletics utilizing illustrative models that had to be created physically out of wood, plastic or paper mache. In our generation computer models have graphically portrayed the Bible as a “living” oracle in the minds of post modern Generation X. Strategic planning and further research is needed toward the use of *text messaging* and *I-pods*. Our team members are already experimenting with this avenue of communication, utilizing youth text messaging to other youth in order to bring them out to Generations X and Y style evangelism.

We are testing strategies in the use of outside ministries to attract post moderns. In 2008, our team implemented the use of a leading DVD “Indescribable” by Louie Giglio, viewed by both Builders/Boomers and generations X and Y in the same

\(^4\) Blackaby and King, 274.
auditorium on opening night. The first meeting becomes the format for all generational
groups which presents an image-rich-journey into God's universe in order "to discover
the amazing magnitude of His greatness and grace." We are learning much by using this
approach, which holds the interest of the age groups discussed in this project
(Indescribable, DVD Jacket Cover, fig. 14, appendix B).

Postmodern Strategy Utilizing the Coaching Model

Because of cultural diversification within the Seventh-day Adventist Church,
there is no known single system of teaching and instruction that fits everyone. Coaching
one-on-one allows an instructor to discover a method of teaching that works well with
each individual without changing his or her unique life's background. Peter Wagner says,
"Recognizing the need for cross-cultural sensitivity among Christians . . . to reach people,
we must be aware of cultural units and cultural differences. There has to be room for the
gospel to penetrate a given group without necessarily changing that group's background.
It changes their sense of values, but you still end up having subcultures." Most of the
time, we should not aim for radical change in Generations X and Y without
contemplating what their cultural background can offer. "It is a frank and honest
recognition that peoplehood [sic] and culture have their own integrity and that
communicating the gospel does not require these important human characteristics to be
violated."

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48 Ibid.
If an evangelistic team is fortunate enough to have multiple workers, (in our situation there is another couple on our team remunerated by the Texas Conference) it may be prudent to bear in mind Roy Oswald’s and Otto Kroeger’s argument,

As we have seen, the role of manager and resident holy-person are exact opposites—as are the temperaments most likely to be effective in these roles. The effective manager ends up being on one side of the type continuum while the mystic or spiritual seeker is on the other. Are congregations prepared to choose between the two? Probably not. The seminary model--also promoted by bishops and church executives--promotes the idea that clergy should be all things to all people. This is a prescription to disaster--both for the life of the parish and for the health and well-being of clergy.49

The seminary model can be augmented with an associate that is “wired” to reach out to Generations X and Y with a better equipped evangelistic program that attracts them, while maintaining a program that continues to attract supporting Builders and Boomers.

In September of 2007, we changed our team strategy by replacing a couple who had been assisting us in traditional evangelism with a person who had developed skills that targeted younger generations. Attracting Generation Y seems to attract both their leading-edge Generation X and postmodern Generation X parents into the adult segment of the evangelistic meetings. We currently conduct two simultaneous programs geared to their generational age groups in the same auditorium.

The teen group evangelistic meeting is developing relational qualities by selecting older youth to be mentors. In some instances, the mentors are non-Seventh-day Adventist and must be carefully observed by our associate. When teens are given responsibility, they often times measure up to that responsibility. Youth mentoring other youths is

49Roy Oswald and Otto Kroegar, Personality Type and Religious Leadership (Washington, DC: Alban Institute, 1993), 51.
carefully monitored by our associate and his wife. Our associate evangelism team co-
actively coaches older youth to begin coaching younger Generation Y. By hands-on
coaching, subordinates to take the lead in assisting another teen. Our current strategy
encourages further reading by our associates on the subject of co-active coaching while
they engage in field practice.

All of the coaching effort in the model is focused on the client. It is extremely
important that persons should not even be aware that they are being coached. This system
will have lasting effects because long after the evangelism team has left town, these
young coaches will have responsibility to make sure their charges will be faithful in the
church’s exercises for a long time.

Sometimes there is confusion of roles and misunderstandings in the approach to
coontractive coaching and mentoring. Paul Stanley affirms, “The more the mentoree learns
and responds, the more the mentor is motivated to teach. Mutual stimulation has an
extraordinary effect on learning. The informal teaching relationship needs some
clarification and exchange of expectations simply to alleviate the frustration of unfulfilled
expectations.” 50 Co-active coaching through a mentoring relationship can work better if
the coaches can see themselves as “dematerializing” in order to be better able to observe
the mentoree make personal and changeable discoveries. After making discoveries, the
mentorees must become disciples to the rest of their subculture. Harvie M. Conn and
Manuel Ortiz argue,

In order to see disciples appear, we must evangelize persons in their social and
cultural matrices. . . . In other words, the particularistic definition points us toward
exploring how to effectively contextualize the gospel so as to actually bring people to

50 Paul D. Stanley and J. Robert Clinton, Connecting: The Mentoring Relationships You Need to
Succeed in Life (Colorado Springs, CO: NavPress, 1992), 103, 104.
Christ . . . This necessarily implies a careful knowledge of the group to whom the evangelist directs his or her ministry. What are their values, beliefs, and ways of making decisions? What adjustments must be made in methods, media, or roles if there is to be a culturally authentic opportunity to respond to the gospel?51

Helping post moderns to see Christ in His true setting requires strategic goals toward the development of co-active coaches which help to keep the evangelist from getting distracted by single individual peculiarities. Evangelism teams understanding the relatively new science of Christian coaching discover that teaching truth to younger generations reaches them inductively rather than instructionally. Collins says, “Effective organizations and churches don’t want outsiders—even parent denominations—telling them what to do. Already the most effective businesses and ministries are built around teams of people empowered and freed to change the world creatively.”52 “Creative” is a key word in encouraging post modern Generation X and Y to obtain a culturally acceptable image of Jesus that would be more relevant to “their times.”

The Evangelist as a Facilitator and Not the Absolute Focus of Attention

When the church commits to an evangelistic campaign it often feels evangelism is completed after the evangelist is gone. In other words, the church members think that they have fulfilled their obligation for a specified period of time. Evangelism must be seen as the center circle in a diagram in and around which all other church functions revolve (Bill McClendon’s Wheel, fig. 4, appendix B). Utilizing a broad-based action team in the local church becomes the open door for continual evangelism because the

51Harvie M. Conn and Manuel Ortiz, Urban Ministry (Downers Grove, IL: InterVarsity Press, 2001), 315.

52Collins, 288.
action team learns to make its own decisions regarding evangelistic outreach.

If evangelism in the past was simply a line item on the church board committee’s agenda, it may take some time for both the local pastor and the church members to get used to the idea to form a broad-based evangelism committee. A visible model depicting structural action steps must be presented to the church members in order for them to grasp the reality that such a committee is needed.

Repositioning protocol in public evangelism includes developing interest-driven learning in group settings rather than in the didactic portion of the preaching because the preaching sets the agenda for the group discussion. The follow-up group setting should appeal to the younger “social” thinking of generations X and Y.

Multitasking within an Evangelistic Structure

Among the younger generations, multitasking is becoming an essential part of the evangelism meeting itself. Post-modern Generation X has been observed to function in one area while arguably being entertained in another. It is important to understand that that for newer generations, multitasking is the subcultural norm.

It has been discovered that environmental factors enhance learning proven by a historical axiom found among post-moderns of today. John Maxwell argues,

Everybody has a different way of approaching the process of thinking. Poet Rudyard Kipling had to have pure black ink for his pen before he could write. Philosopher Immanuel Kant used to stare out his window at a stone tower to think. . . Composer Ludwig van Beethoven poured cold water over his head to refresh himself and stimulate his thinking. Poet Friedrich von Schiller’s thinking was stimulated by the smell of rotting apples which he kept on his desk. Critic and lexicographer Samuel Johnson said that he needed a purring cat, an orange peel, and a cup of tea in order to write. . . Some people need music. . . Do whatever works for you.53

It appears that Maxwell’s statement insists that some sort of environmental
distraction may be normal and should viewed as an advantage. An ocean surfer uses the
action of the ocean wave to his advantage, rather than envisioning the destructive
potential of the same wave. This is the principle of energy transformation. Christian
Schwarz reveals,

A surfer is a good illustration of the principle of energy transformation. Instead of
wasting energy fighting the waves . . . he utilizes the power of the waves through
skillful steering. Many technocratic forms of ministry—such as manipulative methods
in evangelism—have a close affinity to the boxer mentality. A need-oriented
approach is totally different. Here the needs of non-Christians (and these are not
necessarily ‘spiritual’ needs at all!) are taken seriously, and the energy behind them is
made to serve God’s purposes for these people.54

The above biotic principle presents potential in evangelizing postmodern
generation X and Y. Being already subculturally entrenched in multitasking, we should
pursue its inherent qualities particularly for Generation Y’s group setting.

Sight and sound is currently used for Builders/Boomers and older Generation X in
the adult meetings. Currently, evangelists use graphics while preaching with an open
Bible which can be considered a lower level of multitasking.

Developing evangelism to more effective levels is incremental because sudden
changes have been found to disrupt a working model that proves successful for the
present. Research and field testing must continue in search of newer and better ways to
do evangelism. Realizing that no one person or program has all of the answers, it is hoped
that proper transactional bridge-building will, in the future, convey positive and well
thought out change from the established—older technical model paradigm to newer

54 Christian A. Schwarz, Natural Church Development (Carol Stream, IL: ChurchSmart Resources,
1999), 71.
transformational paradigms. A clear vision that presents a feasible model should serve to attract generations X and Y, while retaining support and enthusiasm toward change in evangelism from Builders and Boomers.
Summary and Conclusions

The basic pressures that inhibit deep change in evangelistic practices toward reaching Generations X and Y are bureaucratic culture, embedded conflict, and personal time constraints. Because these three barriers exist in most large organizations, a highly visible change model usually transacts desired change if attainable action steps are reflected in the model.

Galatians 5 defines a two step model for change in both its spiritual appeal for greater faith in Christ and its sequel of living the fruits of the Spirit. Galatians 5 is the spiritual example for Christ-centered transformational deep change in each person’s life, the main appeal in Seventh-day Adventist evangelism.

Galatians’ call to freedom away from sinful indulgence and towards serving one another in love sums up the law of God in a single command: “Love and serve one another.” Galatians 5 maximizes the literature conclusions found in this paper in which the apostle Paul communicates a successful change model culminating with walking in the fruits of the Spirit. The Galatians had lived in their own technical paradigm, a status quo dictated by an existing systematic form of theology—the Mosaic legal code. Paul, however, presented a defined transactional change that was crafted into his new model defining [1] love, [2] faith, and [3] belonging to Christ. The three elements found in the
transactional phase are now defined as structural action steps. Because structural models have a tendency to produce transformational results, it becomes possible to transform evangelism into a relational product that will attract post moderns.

The technical, transactional and transformational paradigms found in the literature review interact with each other in order to [1] define an existing, yet undesirable condition in a well established organization. [2] Transactional steps must be incrementally utilized so as not to disturb unduly the interdependent parts of the institution, especially in a system relying on much interdependence. [3] Desired transformation can be expected if the transactional steps are properly implemented. If the evangelist uses the above three principles in a sensible and appealing structural change model, evangelistic goals will become visibly attainable.

Action steps that are built into the model implement deep change from sole didactics towards relational evangelism that will attract postmodern generations X and Y. It is important to understand that all eight action phases as discussed in chapter three are needed, and to discard even one step creates a gap in the model. A fully developed model, listing every action step, will help Builder/Boomers transition from an existing evangelistic protocol, transforming them to solid support towards post modern relational evangelism. The change model assumes that both Builder/Boomer and collaborating Generations X and Y church members have a desire to experience a successful evangelism structure.

The results of the field test-model found in chapter four have revealed that many church members associated with our attempts to attract younger generations are arriving
at the same positive conclusions found in the Galatians model, the literature review, and in the field practicum (Southwestern Union Record Article, appendix E).

It was further discovered that the relational component in evangelism must still be fused to the didactic and not move very far away from the datum line of standardized evangelistic practice. If changes are to be successfully accomplished they must be incremental due to the culture of the church's system of interdependence. A clear, logical model must communicate specific steps and present an appealing picture in how change will be implemented. In carrying out the steps of such a structure, support from status quo will be insured.

**Cultural Timing**

The Seventh-day Adventist Church has arrived at a time when it is necessary to break the cycle of what has always been standard practice in evangelism. Grace is more powerful than the accumulated weight of the generations; a decided time has arrived to move ahead with new ideas and ways to reach younger communities. John MacArthur, Jr. quotes, "Missiologist Kriker Haleblian advocates the principle of contextualization whereby each culture is allowed to form its own system of hermeneutics based on the praxis of ministry in meeting its own peculiar needs."¹

God's Generation Y youth are currently viewed as the subjects of God's future work. Paull Dixon, writing more than three decades ago, states in a preamble, "God's purpose is that youth should form a giant army, trained and well directed, to help finish

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His work. There is no class of persons capable of accomplishing more in the warfare against intemperance than are God-fearing youth. . . . What a power they might be for good."2

If quality time is invested and deliberate care given, it is possible to tune in to the post modern generation and enlist them to work with the older Builder and Boomer generations. The vivid structural model must use Jesus’ methods as is found in the following quotation from the SDA Bible Commentary:

The Sermon on the Mount is thus at once Christ’s inaugural address as King of the kingdom of grace and also the constitution of the kingdom. Soon after the formal establishment of the kingdom and the proclamation of its constitution came the second tour through Galilee, during which Jesus gave a vivid and complete demonstration of the ways in which the kingdom, its principles, and its power can be of benefit to men.3

Small Groups over the Centuries

Enriched transactional steps are incubated in group settings as the younger generations fellowship with Builders and Boomers. The pathway to outreach ministry that Christ instilled in His disciples needs to be closely modeled today. Ellen White comments,

His disciples were in attendance, eager to do His bidding and to lighten His labor. They assisted in arranging the people, bringing the afflicted ones to the Saviour, and promoting the comfort of all. They watched for interested hearers, explained the Scriptures to them, and in various ways worked for their spiritual benefit. They taught what they had learned of Jesus, and were every day obtaining a rich experience.4

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2Paull Dixon, Door to the Cities (Washington, DC: Temperance Department, General Conference of Seventh-day Adventists, 1975), 26.


Small groups can assist the evangelist in discovering the proper approach to church doctrines in the context of post modern assumptions. In other words, younger lay persons have a tendency to keep it simple—sinning is wrong and here is the logical Biblical reason for saying it boldly. What comes out of small group involvement is not necessarily “the church says,” but, as found in the many examples of Jesus’ ministry, taking care to embrace each individual separately. The thinking of postmodern generation X is, as Franco Ferrarotti points out, “[That] religious institutions are only the expression of thoughts and actions of individuals inserted in the institutions themselves. . . . Culture and religion are the mechanical aggregate of individual psychologies.”

We must involve our audiences more than we have ever done in the past and it is time to realize that ministry involves more than just the leadership. Today, some of post modern generations X and Y are regularly being observed wanting to be on the inside planning and execution phase of God’s work. They do not want to be left out of the action and merely entertained. It is time for the Seventh-day Adventist church to unleash in a greater way the power-in-the-pew. Daniel Bauman notes, “The sender and receiver (preacher and auditor) are involved in a dynamic relationship. Preaching is a two-way street; it is not an active speaker and a passive listener. This monological illusion is being challenged in our day, and, rightly so; the parishioner is not content

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to be a passive receptacle of religious information. He wants and deserves a slice of the action.6

In order to make sure that we make the changes necessary to attract the younger generations, we must listen to them and try to discover the true cry of the heart. We get so busy doing “our thing” we miss the opportunity of a life time.

Consider Tony Stoltzfus:

Listening communicates value and acceptance. People are most open to being influenced by those who accept and value them. Therefore, listening deeply, intently, and intuitively is absolutely vital to influencing others. Listening is a powerful tool for changing lives, because the acceptance it communicates frees people to grapple with the message instead of getting hung up on their relationship with the messenger.7

Field Example in Relational Evangelism

One woman had been coming to evangelistic meetings and had attended nearly every night. Upon conviction of the Sabbath, she related: “I know I should really start keeping the Sabbath and I need to find a way to do this. My problem is I work on Saturday.” A traditional, instructional explanation was given to her: “Since God has invited you to celebrate the Sabbath with Him, would it not be wise to speak to your employer concerning your convictions?” She departed the meeting under conviction.

The issue of Sabbath employment lay dormant for several weeks. When an invitation for those interested to come forward for baptism was presented, Teresa was among those who came forward. It was automatically assumed that she had made

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7 Stoltzfus, 144, 145.
arrangements with her employer. The night prior to the baptism, it was noticed that she did not have her baptismal bag with her. While the pastor was speaking with some other folks, I asked her for why she was putting off her baptism the next day. She related that she had spoken with her employer and had made an arrangement to start keeping the Sabbath within three weeks.

As an evangelist and a former “pure” didactics presenter, there was a sudden reversion to the traditional pressure tactic by quoting “the pressure text,” “We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. For He saith, ‘I have heard thee in a time accepted, and in the day of salvation have I succored thee:’ behold, now is the accepted time; behold, now is the day of salvation” (2 Cor 6:1-2).

She looked gracefully up, and said, “Pastor, this is exactly what I have done!” She was clear in her speech and said, “I followed this text exactly.” She explained that she had gone to her employer that very day and made an arrangement to work two more Sabbaths till they could find her replacement! Traditional evangelistic preaching without the benefit of a relational group setting, demands baptism at the end of the series of meetings. In the context of relational evangelism, this woman was being kind and considerate in trying to understand the needs of her employer and had indeed made a decision to follow and serve God. Second Corinthians 6:3-4 calls for giving no offence practicing patience in the ministry. Relational evangelism takes into consideration the approach of love and consideration, which in Teresa’s case exemplified student driven evangelism; there was a lesson to be learned from her!
A passion for God and a simultaneous compassion for people show the primary definitions of what relational Christianity is all about. Each comes with its default checklists found in the Word of God, ingrained in our conscience and consciousness through prayer. One cannot mute the basic design of evangelism as we learn from such sources as the Holy Scriptures, the book *Evangelism* by Ellen G. White, and other excellent literature. Incoming transmissions of change from private testimony can help us to have a continuous loop in methodological approaches toward growth. Meanwhile we must keep the theology alive that has developed the people in our church as having a greater knowledge of God.

Evangelism models that excite change must coincide with the teachings of Christ, the Kingdom of Heaven, and the testing truths that Seventh-day Adventists have come to believe.

**Recommendations**

Development of a workable evangelistic model which includes developmental action steps, community targeted advertising, and follow up strategy is paramount to the work of evangelism. Advertising should be viewed cautiously and should not be the first item on the preparation list. Handbill advertising has held first place in the planning structure for many evangelists and pastors because Adventist resource agencies are constantly soliciting the entire church. A solid review of the entire program in evangelism is needed before thinking about obtaining the attention of the target community.

Pressures for conformity toward traditional evangelism must not be a barrier toward change. If bureaucratic culture exists or embedded conflict promotes conformity, a post modern-friendly evangelism model must be presented to a broad based action
group in the local church clearly defining change that involves moving interdependent parts in the organized system. The model construct should also include how didactics are fused with the relational evangelism (Didactic as Fused to the Relational, Fig. 3, appendix B). The model must reveal the existing structure as found locally and must show transactional opportunities toward transformation by using the action steps found in chapter three. Co-active coaching for both individuals and interested status quo as a group will inspire the human workability of the entire model.

Advertising Concerns

Evangelists must make the needed changes in the handbill design to reflect the community which these advertising instruments will target. It is imperative that people identify more readily with the handbill in order to procure more results per thousand mailings than we have seen in the past. The churches can be involved in helping design the handbills so as to be specific with what is happening in their own communities (Handbill Development, Burleson, 2008, appendix C). Steps must be taken not to use the "shells," (empty handbill jackets, awaiting mere local data) that the media companies have stockpiled, offering "good deals" in order to save money. In the recent past the church has not experienced a good response due to poor advertising planning.

The church must pay more attention to post modern Generations X and Y and find ways to attract them through advertising that appeals to their subculture.

Meeting Format

1. There must be a greater consciousness in making the format of the meeting "user friendly" and conducive to drawing generations X and Y.
2. The church must place greater emphasis on small groups which will naturally develop into the evangelism follow-up process.

3. Multi-channel marketing can no longer be ignored. Crystal Uppercue suggests,

If your organization’s marketing strategy includes any subsets of the upper-30 crowd—‘Generation Y,’ “Laddies and Slackers,” to name a few—you’ve likely discovered their preference for using the Web to research companies and respond to offers. But these target markets aren’t the only ones who are utilizing the internet. Baby Boomers, Gen Xers and everyone in between are responding to direct mail campaigns via the Web, . . . Before you ‘go live’, be sure to have a series of follow-up campaigns ready to launch once your responses come rolling in.8

It is also possible to log onto “Massive Multiplayer” on-line games that link thousands of people to a computer-generated existence and interact like in real life without making serious mistakes in life by actual trial and error. Shawn Boonstra explains, “It’s good old-fashioned escapism at a whole new level. . . . Second life means that all those millions of customers are all grown up, just like you and me. They’re playing the game as a diversion from the realities of life.” 9 It is therefore extremely important to stay updated and informed as Stephen Ruf says, “So began a journey where my students would teach me a great deal about a new communications tool. I quickly learned not to underestimate the passion of students to embrace new technology.”10 Ruf understands the issues involving post modern communications and further states,

While it took a few months for the podcast to be discovered, it has since become the most popular page on the School of Journalism and Communication’s website. . . . I’ll never forget the team of young storytellers who helped me bridge the gap between just talking about podcasts to actually creating them. These podcasts have taught me

8Crystal Uppercue, “Not Just Kid’s Stuff,” Register, Fall 2007, 1, 2.


another lesson. Some of the best learning experiences are outside of the classroom—with students taking the lead.\textsuperscript{11}

Student-driven learning may take its own lead from generations X and Y simply because they understand technological advances better than the Builders and Boomers. The arguments presented in chapter five, however, which develop relational evangelism, though inclusive of student directed learning, must not eliminate the leadership that accompanies didactic preaching. Didactics must be fused to the relational (Didactic as Fused to the Relational, fig. 3, appendix B). Because the world has descended through sin's negative datum line, the multitudes must still hear and experience the dynamics of powerful Spirit filled preaching (Change Model Paradigm, fig. 1, appendix B).

The greatest thrust in the evangelistic approach could be summed up in the words of Thomas Zwemer: "I hear the word spoken as an essential evangel to a hungry, distressed and dying world."\textsuperscript{12} Zwemer deals with the problem of guilt in his interesting article which is especially useful in dealing with postmoderns. He notes, "We live in a spiritual prison house, imprisoned by our sin, facing the penalty of death from which we will find no escape outside of God's provision. The awareness of this moral debt and spiritual bankruptcy becomes part of the burden of guilt that we carry." Paul cries out the inexpressible burden involved in this guilt. "Wretched man that I am! who shall deliver me from the body of this death?" (Rom 7:24 KJV).\textsuperscript{13} It seems that Zwemer is identifying

\textsuperscript{11}Ibid.

\textsuperscript{12}Thomas J. Zwemer, "The Joy of Redeeming Grace," \textit{Ministry}, February 2008, 26. Thomas J. Zwemer, DDS, is vice president emeritus, Medical College of Georgia, located in Augusta, GA. His exceptional article speaks out about sin, about guilt, about judgment, but above and beyond, all about God's infinite love and grace.

\textsuperscript{13}Ibid.
guilt as the body of death, more than the sin itself, in the words of Zwemer, “God designed guilt to drive us to the foot of the cross. Satan uses it to drive us to insanity, sometimes to self-destruction, to a path away from God.”14 Today, post moderns experience an all time high rate of suicides and institutionalization, a problem which may cause many wrongly to attribute this tragedy as an exaggerated reaction to a postmodernizational lack of values. However; once again Zwemer confirms, “Life without deliverance could be awful, meaningless, and directionless. But the beauty of the Gospel is that we are not left in the wasteland of guilt; it bids us to enter the oasis of God’s grace.”15 The didactics found in preaching first of all makes the bid to desire heaven and allows for a spiritual crisis to develop in the souls of mankind. This is God’s plan because the Scriptures have much to say about preaching to those who congregated throughout the Old and New Testaments. Paul’s testimony to preaching is best described as, “[H]ow shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace. . . . Faith cometh by hearing and hearing by the word of God” (Rom 10:14-17 KJV). Preaching confronts man’s fallen condition.

Daniel Liechty rigorously describes the rage that takes place in every soul because mankind is encased in flesh.

This contradiction in our very being [in] this, I think, [is] what the great religious traditions point to in the metaphor of the ‘fallen’ state of the human condition. There is an intuitive awareness, especially during those times when we become strongly confronted with the shallowness of our symbols, that there is something desperately

14 Ibid.
15 Ibid.
wrong with us as people. We will die. And in our fallen state, (the thought of it) is painful indeed.\textsuperscript{16}

Liechty is saying, there is fear that having done wrong we may die in that wrong, having never been made right. In other words, the human being is a self-contradictory animal. In drawing people to Seventh-day Adventist evangelism there may be an inherent interest to come and find out just exactly what might happen to them in the future, as people are looking for answers. “Taming this terror is, quite literally, the human task. If the terror could not be tamed, forward movement would simply be impossible. The person would be psychotically stunned and unable to act. Therefore we may assume that in all but the most tragic cases, a more or less successful process of timing does occur. In every case, ‘taming can take but one of two paths; that of acceptance or that of denial’ [emphasis mine].”\textsuperscript{17}

A historical example of reaching the acceptance and the denial group is easily seen in writing. David S. Lovejoy points out,

In 1739 arrived among us from Ireland, the Reverend Mr. Whitfield, who had made himself remarkable there as an itinerant preacher. He was first permitted to preach in some of our churches, but the clergy, taking a dislike to him, soon refus’d him in our pulpits, and he was oblig’d to preach in the fields. The multitudes of all sects and denominations that attended his sermons were enormous, and it was a matter of speculation to me, who is one of the number, to observe the extraordinary influence of his oratory on his hearers and how much they admir’d and respected him. Notwithstanding his common abuse of them by assuring them that they were natural brute beasts and half devils, it was wonderful to see the changes soon made in the matters of our inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk through the town in an evening without hearing Psalms sung in different families of every street.\textsuperscript{18}

\textsuperscript{16}Liechty, 9.

\textsuperscript{17}Ibid.

Lovejoy suggests that in Benjamin Franklin’s day many people on every street were drawn to the enthusiastic, yet pointed preaching of Whitfield. Therefore, it does not matter whether it is the Builder generation born before 1945, or the early Generation Y born after 1984: didactic preaching must be with enthusiasm, yet relevant. Relational evangelistic preaching must experience a sense of the presence of God, and when people can speculate that the orator has a divine connection, they will be drawn toward public evangelism whether they are of the acceptance group or whether they have been in denial. Today’s sociological environment has been conducive to dialogue in group settings and it has become advantageous to do so. It works well when the stage for group activity has been properly set.

Small Groups: Bond of Fellowship

Moving away from pure didactics and breaking up into small groups at some point in each evangelistic meeting session has been very helpful (Letters, appendix E). This allows a group leader and other church members who participate in dialogue with non Seventh-day Adventists to discover their feelings and attitudes concerning the doctrines presented. When this happens, the evangelist can be informed immediately that more work is needed with certain people. In small group evangelism a bond of fellowship is established, friendships are formed and well delivered sermons become real faces, lively conversation, and a warm sense of being loved and cared for.

Seventh-day Adventist group leaders should structure the group toward a functional theology that explains what is believed in terms that are understandable to the community in light of Scripture. Group leaders require training in order to refrain from “pure” philosophical and European-style theology. Functional theology takes into
consideration cross-cultural changes which are especially important when working with post modern generations X and Y.

The supporting theology of Gal 5 calls us to be free, but not to use our freedom to indulge the sinful nature; rather we must serve one another in love. William Abraham points out, "We may not be as tough as Paul was with the ancient Celts of Galatia. He was fighting for the existence of the gospel and the church, seeking to bring the church into line with divine revelation as a radically inclusive body of Jews and Gentiles."¹⁹ When led by the Spirit the fruits of the Spirit are manifest: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Abraham is pointing out that the gospel cradles people, and this gospel cannot stand alone without noticing the needs of the people. It is hoped that the fruits of the Spirit will become reflected in the attitudes both in the didactics of preaching and in the group settings. A better approach toward modern evangelism is possible when proper transactional steps are incorporated into a clear change model that is understood by Builders/Boomers and Generations X and Y.

This dissertation project has demonstrated that creating a believable change model will not only gain the support of Builders and Boomers, but will have a compelling effect on generations X and Y who are kingdom seekers and not yet members of the Seventh-day Adventist church.

## Religious Generational Chart

<table>
<thead>
<tr>
<th>Generation</th>
<th>Church Personality</th>
<th>Denomination</th>
<th>Ministries</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Builder</strong></td>
<td>Traditional worship&lt;br&gt;Leader presents ideas&lt;br&gt;New Ideas are cautiously studied&lt;br&gt;Change is accepted when it fits in with the church’s personality</td>
<td>Mainline affiliation</td>
<td>Fellowship usually takes place in larger groups&lt;br&gt;Traditional programs such as choir, women’s societies, etc.&lt;br&gt;Lecture format preferred in Bible studies and in Sunday School.</td>
</tr>
<tr>
<td>(Born in and before 1945)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Boomer</strong></td>
<td>Modern worship and contemporary musical instruments: guitars, world (i.e., international) instruments.&lt;br&gt;Emphasis on personal growth&lt;br&gt;Leader facilitates ideas&lt;br&gt;New ideas are encouraged, studied and embraced</td>
<td>International affiliation, or mainline-church with a nondenominational feel.</td>
<td>Fellowship in medium sized groups&lt;br&gt;Programs in parenting, finances, marriage, etc.&lt;br&gt;Leadership development is stressed&lt;br&gt;Cooperative format preferred in Bible studies and Sunday school, where questions are encouraged</td>
</tr>
<tr>
<td>Born between 1946 and 1964</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Generation X</strong></td>
<td>Postmodern worship, with movie clips etc.&lt;br&gt;Practical sermons with “take-away value”&lt;br&gt;Attendees facilitate ideas&lt;br&gt;New ideas are experimented with, often without formal approval</td>
<td>Some denominational affiliation sought due to the stability it provides&lt;br&gt;However, affiliation does not matter as much as up-to-date-programming</td>
<td>Small groups that provide intimacy&lt;br&gt;Debate format preferred Bible studies and Sunday school, where attendees are encouraged to share apprehensions.</td>
</tr>
<tr>
<td>Born between 1965 and 1983</td>
<td></td>
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</tr>
<tr>
<td><strong>Generation Y</strong></td>
<td>Worship that utilizes new technology, such as internet, personal digital assistants (PDA’s) video, and computers&lt;br&gt;Technology facilitates ideas&lt;br&gt;New ideas are technology- driven, thus formal approval or participation by others is not needed</td>
<td>Still too early to say, but they seem to be leaning toward denominational affiliation because of the stability it affords</td>
<td>Fellowship in medium sized groups (though this may change to small groups as they enter their twenties) technology-driven ministries, such as: on line Bible studies, Internet prayer circles, on line board meetings, etc.&lt;br&gt;Technological format preferred in Bible studies, with on line research&lt;br&gt;Technological format preferred Bible studies</td>
</tr>
<tr>
<td>Born between 1984 and 2001</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

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1Whitesel, 63-64. Used by permission from Permissions Office, Abingdon Press.
What Good Coaches Do Best

Keep aware of their values

Listen carefully and give reliable feedback

Ask questions and in other ways assess each person's experiences and desires

Focus conversation to avoid distractions and stay within time constraints

Guide the discussion to consider the person's personal spirituality and walk with God

Help people being coached envision the future, clarify their missions, improve skills, and reach goals

Resist the temptations to dominate the conversation, talk about themselves, or give advice

Stimulate awareness, responsibility, and change

Focus on the present and future, not on the past

Be trustworthy, available, honest, and committed to integrity

Encourage and show optimism

Speak the truth in love

Aim for collaboration and good communication

Keep confidences

\(^2\text{Collins, 268.}\)
Popularized by anthropologist Margaret Mead, the term 'generation gap' traditionally defines the chasm that separates the ideals and aspirations of the generation born before January 1, 1946 and those born afterward. The pre-1946 generation is often designated the 'The Builder Generation' due to a propensity to 'build' its world into a social, economic, and military power. They are those born between 1927 and 1945. Using nineteen year increments, favored by sociologists, it becomes necessary to designate the generation born before 1927 as the 'Senior Generation'--the oldest living generation. However, because this Senior Generation mirrors closely the attitudes and perspectives of the Builders, and because their influence is waning, they often are integrated with the builders into a single generational unit called the Builder Generation.

. . . The generation gap historically exists between these pre-1946 generations and their offspring: the Baby Boomers. Boomers are so designated because of an upswing in births that followed the returning GIs at the close of World War II. The expression 'boom' was appropriated by media pundits to describe this increase in births in the same way a 'boom town' in old West parlance described a town artificially increasing in size due to the discovery of gold or silver. Baby boomers were born between 1946 and 1964.

Commonly accepted nineteen-year generational spans necessitate another generation be specified from 1965 to 1983. A slight waning of births in 1965 gave rise to the term 'baby busters.' 'Bust' was again borrowed from old West imagery, describing a town that suddenly decreased in size, when the gold or silver ran out. . . . Though this generation experienced a decline in births, the term 'bust' was clearly a misnomer. Eventually Baby Buster was replaced by the term 'Generation X.' . . . Generation X may not be as numerous as their progenitors, the Boomers, who number 31.7 percent of America, but it still represents a significant 27.3 percent of the total populace.

3Whitesel and Hunter, 20-22.
Generation X is, in fact, the second-largest generation America has ever produced, exceeding the national population of all but eleven nations on earth.4

4Ibid.
2nd Generation Gap

"The maturing of Generation X has led to a second 'generation gap' between them and their Boomer parents. This latter generation gap is not perceived to be as large as the gap that separates the Boomers from the Builders because the Boomers look toward youth for inspiration. This smaller gap is evident in the way advertisers use youthful imagery to sell products to Boomers; while the Builders look to their parents--the seniors--for inspiration, the Boomer looks to youth culture for fashion, trends, and artistic expression. The result is that the gap between Generation X and the Boomers is small, due to a Boomer tendency to idolize members of Generation X, perhaps seeing them as a reflection of their idealized selves. However, Generation X has no such motivation, largely regarding the boomers as too driven by vanity and success. For us, the gap that exists between the Boomer and later generations is largely the creation of Generation X, something that causes a great discomfort for the Boomer."

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5Ibid., 22-23.

6Ibid.
APPENDIX B

ILLUSTRATIONS
Relational Deep Change happens when the existing technical, *(what we are found to be now)* moves forward toward the transactional (intentional steps) forming transformational goals resulting in, a transformed person or system.

**Change Model Paradigm – Figure 1**

- **God's Highest Ideal: Adam's Pre-Fall Estate**
- **Man's transactional step is "faith":**
  - Noah, Job, Zachariah, many others were found righteous: Transformed by Faith
- **Walking in the Spirit:**
  - Fruits of the Spirit
- **Walking in the Flesh:**
  - Works of the Flesh.
- **Area of Transition the "transactional"**
  - (learning faith usually not a smooth area)
- **Datum Line**
- **Christ's Transactional Step:**
  - Existed With Us Representing the Technical
- **Righteousness by Laws (circumcision)**
- **Sins of the Flesh**
  - (Seeking salvation from the works of the flesh cannot happen since mankind fell in his fleshly lusts)
The Holy Spirit operates within the flesh and is not divorced from it. This is true because God created man as flesh.

"I do not pray that you should take them out of the world, but that You should keep them from the evil one" (John 17:15 NKJV).
Jesus' ministry was relational:
1. Fed the multitudes with food
2. Touched human bodies infested with social diseases and other illnesses
3. Lived in their homes
4. Sailed in their boats
5. Dialogued one on one
6. He spoke in small groups

Jesus Ministry was didactic:
1. Taught them as one having authority on the mount
2. Taught them from a boat
3. Taught His disciples the Lord's prayer
4. Taught in their Synagogues

The didactic operates within the relational and is not divorced from it. This is true because teaching is still the means of communicating needed behavioral changes.

"And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching. For He taught them as one having authority, and not as the scribes" (Matt 7:28-29 NKJV).
Bill McClendon's Wheel – Figure 4

Evangelism

- Worship Service
- Community Health
- The Church School
- Youth Groups
- Prayer Meeting
- Sabbath School
- Community Services
Pressures for Conformity – Figure 5

Three Barriers that Exist in Most Large Organizations

Bureaucratic
Culture

Embedded
Conflict

Conform

Personal Time
Constraints
Cycle of Empowerment – Figure 6

Attend Program

New Experiences and perspectives

Empowerment of Self and Others

New Experiences and perspectives

Redefinition of Self and Role

Learning and Growth

Reinforcement

Innovative Outcomes

Disenchantment

New Patterns of Action

Disempowering Cycle

Quinn, Cycle of Empowerment fig. 15.2
Robert E. Quinn’s Transformational Cycle – Figure 7

Quinn, Transformational Cycle fig 18.1
Breaking through Resistance with Vision – Figure 8

Authoritarian
Decree

Micromanagement

Vision

Forces: that Support Status Quo

Kotter, 69.
The Relationship of Vision, Strategies, Plans, and Budgets – Figure 9

Leadership Creates

Vision

A sensible and appealing picture of the future

Strategies

A logic for how the vision can be achieved

Management creates

Plans

Specific steps and timetables to implement the strategies

Plans converted into financial projections and goals

---

8Kotter, 71.
In a system with interdependent parts, A can be moved by simply moving A.

In a system with some interdependence, several elements (A, E, D) may need to be moved in order to move A.

In a system with much interdependence, all the elements may need to be changed in order to move A.\(^9\)

\(^9\)Kotter, 137.
Three Fundamental Paradigms, Effecting the Elemental Influence in Change Theory

Relational Deep Change happens when the existing technical, *(what we are found to be now)* moves forward toward the *transactional* (intentional steps) forming transformational goals resulting in a *transformed* person or system.

- **God’s Highest Ideal:** Builders/Boomers-Postmoderns
  Working side by side applying the Spiritual gifts granted to each in order to win the community for Christ

- **Man’s transactional step is “Unified surrender to Christ,”:** “To love mercy, do justly and walk humbly with our God”

- **Note:** the transaction remains the same, as in Paul’s day- a better understanding of the cross and the fruits of the Spirit

- **Area of Transition the “transactional”**
  (learning faith usually not a smooth area)

- **Datum Line**

- **Walking in the Spirit:** Fruits of the Spirit

- **Walking in the Flesh:** Works of the Flesh.

- **Christ’s Transactional Step:** In all worthy endeavors, the cross “transacts” and bridges through the datum-line

- **The “established” methods of evangelism**
  Appealing mainly to the Builders/Boomers
  (Maintaining a 1950’s approach to advertising and didactics)
Incorporating change from sole didactic to relational evangelism in order to attract postmoderns utilizing a combination of the Galatians five, Robert Quinn paradigms, John Kotter’s Eight Action Steps, Richard Collin’s Christian Coaching models as a single model for change

John Kotter’s eight action steps never stop working as long as evangelism takes place in our world. People are drawn into evangelism through these eight action step principles and synergetic involvement by builders/boomers Generations X and Y will follow.
Incorporating change from sole didactic to relational evangelism in order to attract postmoderns utilizing a combination of the Galatians five, Robert Quinn paradigms, John Kotter’s Eight Action Steps, Richard Collin’s Christian Coaching models as a single model for change.

John Kotter’s eight action steps never stop working as long as evangelism takes place in our world. People are drawn into evangelism through these eight action step principles and synergetic involvement by builders/boomers Generations X and Y will follow.
Crafting a Sermon That Attracts Younger Generations – Figure 13

Basic Formatting of an Expository Sermon
(All features must support the main idea, boil out the extraneous, crystallizes ideas so that the entire message functions as a unit)

Subject:

Topic:

Theme: (Melt down the features of the passage and develop into one concise statement. Remember the 3 A.M. rule)

Transitional Sentence:

Introduction: (Take off)

Body (Flight course line to reach destination, consider time and heading)
Includes one to three main points (rarely more than three) and F.C.F. (man’s fallen condition focus)

Point #1 + windows to clarify the meaning such as illustrations, anecdotes, short stories etc.

Point #2 + windows to clarify the meaning such as illustrations, anecdotes, short stories etc.

Point #3 + windows to clarify the meaning such as illustrations, anecdotes, short stories etc.

Application: How does the message in the sermon apply to your listeners today?

Conclusion (Give the sermon a good landing)
(Should reflect the introduction)

6 Basic rules
1-First what does the text mean? Check out the context.
2-Come to the text without a topic, allow the text to develop the topic.
3-What concerns caused the text to be written? What was on the author’s mind?
4-What do we share in common with those to whom the text was written about to what issue?
5-How should we respond to the truth of this text? What application was intended?
6-What is the most effective way to communicate the meaning of the text?
   Remember: Textual information (pre-sermon) + Addressing an FCF + Relevant application = Sermon
The Heavens are telling the glory of God, and their expanse declares the work of His hands. Night after night they remind us of just how small we are, and how huge God is. Looking out into the far reaches of the Universe, we find a seemingly infinite expanse of mystery and wonder, intricately fashioned by a God of unfathomable size and power.

A glimpse of one of the billions of visible galaxies. He has formed resizes us, shrinking us and the world we call home to a seeming insignificance in an instant. But as tiny as we may seem, the God who knows every star by name also knows yours, and mine. And in the most stunning rescue imaginable, God sent His Son to this spinning planet we call home — the Creator reconnecting us to Himself with life that never ends.

Indescribable takes us on an image-rich journey through the Cosmos, allowing us to peer into God's universe to discover the amazing magnitude of His greatness and grace.
APPENDIX C

HANDBILLS
In this exciting seminar, you will discover the Bible provides the answers to life's most challenging questions. Discover how you can find true hope and lasting stability in your life. We'll see you there!

All seats are FREE, but the best seats are reserved. Register at 956-202-5950.

A Continuing Series of Presentations using Vivid Graphics
You won't want to miss a single topic. Beginning at 7:00 p.m.

FREE! This prophecy seminar is presented in a relaxed atmosphere as a community service to all people (Christians & non-Christians). We invite you to "come as you are" and enjoy this fascinating prophecy seminar. All sessions are absolutely free - no hidden fees. Those who wish may give a freewill offering to help with expenses. See you there!

Health Nuggets
At the opening of each night, you will discover fascinating information on such topics as:

- 8 Laws of Health
- Benefits of Water
- Diabetes
- Fresh Air
- Cancer
- Weight Control
- Fighting Depression
- Hypertension
- Proper Rest
- Smoking
- And more...

1st Night
October 28, 7:00 p.m.

How to Know the Future
A Dream from the Past Speaks to the Present
Can we really know the future? Twenty-five hundred years ago, an ancient king had a dream which outlined the rise and fall of world kingdoms and also foreshadowed an earth-shaking event to take place in the near future.

2nd Night
October 29, 7:00 p.m.

Signs You Can't Ignore
Taking the Blinders Off Your Eyes
Terrorist attacks, mass starvation, incurable diseases, wars, increase in crime, natural disasters. What does all this mean? Mysterious forces are vying as invisible war behind the scenes. Come see how you can be on the winning side of this great battle.

3rd Night
October 30, 7:00 p.m.

The Great Escape
The Day You Step Into Immortality
The Bible prophesied exactly how the world will end. The good news is that the human race is not going to die out because of war or starvation or even by colliding with another object in space. Instead, the Bible says the world will end with the triumphant return of Jesus Christ to this earth!
Here's Hope

In a world of uncertainty, God's Word provides solid answers.

In this exciting seminar, you will discover the Bible provides the answers to life's most challenging questions. Discover how you can find true hope and lasting stability in your life. We'll see you there!

Graffiti Evangelism

Ages 14-19

Theatrical drama of the 4 gospels

Exciting Grafix

Cross Projection Videos

Hands on ministry

Design your own graffiti of a Jesus theme and receive a free radio-controlled car. A special surprise for the girls also.
Jesus knows what's happening in the world.

Only "He" can safely handle that phone call!

Matthew 24 · Luke 21 · Mark 13

The Bible says:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called wonderful, counsellor, the Mighty God, the Everlasting Father, The Prince of Peace... Of the increase of his government and peace there shall be no end... to Order it and to establish it with judgment and justice... From now on, even forever. The zeal of the Lord will perform this."

Isaiah 9
Change your daily plans to include:

FRIDAY, SATURDAY, SUNDAY, THURSDAY

Each week April 11 - May 10

@ 7:30 PM - 8:30 PM

FREE

River of Peace Ministries
Burleson Adventist Church
April 11 - May 10

817-851-5438

These programs are absolutely
“Christ Centered” and “End Time”
Prophecy focused

REMOTE CONTROL RACING CARS AVAILABLE
LEARN HOW TO PAINT “JESUS’ THEMES ON A RACE CAR

Graffiti Evangelism
Theatrical drama of the Gospels

Exciting Grafix
Cross Projection Videos
Hands On Ministry

“Uncle” Bob Beat

817-851-5438
DIRECTIONS

- From South side of Burleson:
  I-35W North to exit 36 (Renfro St/
  Hidden Creek Pkwy). The church
  is on the frontage road about 1/2
  mile.
- From North side of Burleson:
  I-35W South to exit 35 (Hidden
  Creek Pkwy). Cross over the
  bridge. Turn left at the second
  light, then turn right onto north
  frontage road. The church is on
  the frontage road about 1/4 mile.
APPENDIX D

STATISTICAL REPORTS
San Benito, 2006
San Benito Statistical Report
October-November 2006

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Total Combined Age 543 Divided by 14 Nights 38.7 Average age in attendance

Note: Night eight figures reflect holding the meeting in a restaurant environment
Attendance increased age dropped

Notes: Active names are those who attended 4 or more meetings.
Houston Woodlands, 2007


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<th>New</th>
<th>Losses</th>
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Religious Preference

| SDA         | 48 |
| Baptist     | 7  |
| Catholic    | 5  |
| Christian   | 3  |
| Church of God | 0 |
| Non Denominational | 1 |
| Episcopal   | 0  |
| Lutheran    | 0  |
| Methodist   | 0  |
| No Church   | 0  |
| Unspecified | 11 |
| Other       | 43 |
| Pentecostal | 2  |
| Presbyterian| 0  |

Opening night was held in a restaurant. The meals were paid for out of meeting expense. The entire program moved into other rented facilities.

Notes: Active names are those who attended 4 or more meetings.
Grapevine, 2007

Grapevine Statistical Report

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| Total Current Names | 17 |
| Active Names       | 26 |

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<th>Losses</th>
<th>Average age</th>
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</tr>
<tr>
<td>Presbyterian</td>
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</table>

| Total Combined Age | 763 |
| Divided by 14 Nights | 54 |
| Average age in attendance | 38.7 |

Opening night was held in a restaurant. The meals were paid for out of meeting expense. The entire program moved into other rented facilities.

Notes: Active names are those who attended 4 or more meetings.
## Beaumont Statistical Report

**Total Names:** 96  
**Mail List:** 73  
**Total Current Names:** 34  
**Active Names:** 47

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### Religious Preference
- **SDA:** 51
- **Baptist:** 8
- **Catholic:** 4
- **Christian:** 0
- **Church of God:** 0
- **Non Denominational:** 8
- **Episcopal:** 0
- **Lutheran:** 0
- **Methodist:** 0
- **No Church:** 1
- **Unspecified:** 4
- **Pentecostal:** 0
- **Presbyterian:** 0

### Total Combined Age
- **831 Divided by 18 Nights:** 46.1 Average age in attendance

Opening night was held in a restaurant. The meals were paid for out of meeting expense. The entire program moved into the local SDA Church.
### Athens Statistical Report

#### July-August 2007

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<th>Losses</th>
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<td>49</td>
</tr>
<tr>
<td>14</td>
<td>18/36%</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>50</td>
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</tbody>
</table>

### Age Groups

<table>
<thead>
<tr>
<th>Number in Age Group</th>
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<tbody>
<tr>
<td>NIF</td>
<td>32</td>
</tr>
<tr>
<td>10-19</td>
<td>3</td>
</tr>
<tr>
<td>20-29</td>
<td>8</td>
</tr>
<tr>
<td>30-39</td>
<td>2</td>
</tr>
<tr>
<td>40-49</td>
<td>12</td>
</tr>
<tr>
<td>50-59</td>
<td>6</td>
</tr>
<tr>
<td>60-69</td>
<td>1</td>
</tr>
<tr>
<td>70+</td>
<td>10</td>
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</tbody>
</table>

### Religious Preference

| SDA                  | 15 |
| Baptist              | 6  |
| Catholic             | 1  |
| Christian            | 0  |
| Church of God        | 0  |
| Non Denominational   | 0  |
| Episcopal            | 0  |
| Lutheran             | 0  |
| Methodist            | 0  |
| No Church            | 1  |
| Unspecified          | 23 |
| Other                | 28 |
| Pentecostal          | 1  |
| Presbyterian         | 0  |

### Total Combined Age 698
divided by 14 Nights 49.8 Average age in attendance

Opening night was held in a restaurant. The meals were paid for out of meeting expense. The entire program moved into the local SDA Church.
Laurelwood Statistic Report

August-September 2007

<table>
<thead>
<tr>
<th>Total Names</th>
<th>129</th>
<th>Mail List</th>
<th>60</th>
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<tbody>
<tr>
<td>Total Current Names</td>
<td>36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Active Names</td>
<td>48</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Meeting #</th>
<th>Attendance</th>
<th>All Nights</th>
<th>New</th>
<th>Loses</th>
<th>Average age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>74/100%</td>
<td>74</td>
<td>27</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>62/64%</td>
<td>34</td>
<td>18</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>41/55%</td>
<td>19</td>
<td>5</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>43/58%</td>
<td>17</td>
<td>10</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>37/50%</td>
<td>15</td>
<td>2</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>34/46%</td>
<td>13</td>
<td>0</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>43/58%</td>
<td>13</td>
<td>0</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>35/47%</td>
<td>12</td>
<td>1</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>34/46%</td>
<td>11</td>
<td>1</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>36/49%</td>
<td>11</td>
<td>1</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>35/47%</td>
<td>11</td>
<td>1</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>29/39%</td>
<td>8</td>
<td>2</td>
<td>50</td>
<td></td>
</tr>
<tr>
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<td>17/23%</td>
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<td>10</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>24/32%</td>
<td>5</td>
<td>2</td>
<td>49</td>
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</tr>
<tr>
<td>15</td>
<td>22/30%</td>
<td>4</td>
<td>1</td>
<td>54</td>
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<tr>
<td>16</td>
<td>32/43%</td>
<td>4</td>
<td>0</td>
<td>51</td>
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</tr>
<tr>
<td>17</td>
<td>28/38%</td>
<td>4</td>
<td>0</td>
<td>52</td>
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</tr>
</tbody>
</table>

Total Combined Age | 851 | Divided by 17 Nights | 50.0 Average age in attendance |

Opening night was held in a restaurant. The meals were paid for out of meeting expense. The entire program moved into the local SDA Church.
Desoto Statistical Report

<table>
<thead>
<tr>
<th>Meeting #</th>
<th>Attendance</th>
<th>All Nights</th>
<th>New losses</th>
<th>Average age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>63/100%</td>
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<td>17</td>
<td>41</td>
</tr>
<tr>
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<td>42/67%</td>
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<td>3</td>
<td>43</td>
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<tr>
<td>4</td>
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<td>28/44%</td>
<td>8</td>
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<td>15</td>
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<tr>
<td>22</td>
<td>48/76%</td>
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<td>0</td>
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</tr>
</tbody>
</table>

Total Combined Age 980

Opening night was held in public school cafeteria, a banquet style catered meal was program moved the 2nd night into the local SDA church.
Houston Central—The recent River Of Peace presentations by Jack DuBosque were just fantastic! And the results far surpassed the expectations of the membership and visitors, not necessarily in baptisms, but in the number of lives strongly and positively touched for Jesus.

We have had evangelistic crusades in the past, in fact, several. They were all designed not only to win souls, but also to expose those present to new and thought-provoking truths and lessons about our Lord, Jesus Christ.

Such was the nature of the crusade that started May 31 and ended June 28, 2008 at Houston Central church. Elder DuBosque preached the gospel of Jesus Christ with power, passion, love, and clarity every night, and souls were truly touched—and blessed.

With no mailed advertisements preceding this evangelistic effort, the turn-out and results were quite impressive. There were six baptisms, four professions of faith, and three re-baptisms, with many more studying further in preparation for baptism. These are future solid and active members who have come to stay. They are enthused and ready to go to work for the Lord.

A distinctive feature of the evangelistic crusade was the Galaxy groups. Every night, Elder DuBosque ended his presentations by briskly dismissing all those present to respective groups for further discussions of a given topic. This was designed to further enlighten the members and to foster retention of the message.

The idea of Galaxy groups was a novel and useful addendum to the overall biblical presentation. The Houston Central church family has readily adopted the Galaxy group concept. We believe it will foster our overall effort to involve all segments of the membership in the active study of God's Word. ★

Uzoma Akoma

Top: Evangelist Jack DuBosque challenges the audience to search for biblical truths and give their lives to Jesus. Bottom: Bob Beaty worked with the group of young people from Houston Central during the evangelistic crusade.
September 30, 2008

To Whom It May Concern:

We had Jack Du Bosque and River of Peace at the Houston Central Church this last June. We found that his methods were very effective with the Galaxy group and his approach of teaching. It was a great start with inviting people to come to a restaurant for the start of the meetings.

The Galaxy Groups fit with my doctoral dissertation on small groups. It was a great place for people to ask their questions about what Jack presented. People had Sabbath work questions answered by members who had experienced the same issues. It helped new leaders to surface in the church.

I would recommend that others use the same methods in their evangelism.

Sincerely,

Richard W. Peterson, D.Min.
Pastor
Understanding and Relating to the New Model of Relational Evangelism in the Mesquite Seventh-day Adventist Church

During the months of September through October, 2008, The Mesquite Seventh-day Adventist Church in Dallas, Texas conducted an evangelistic campaign known as the River of Peace Ministries. The campaign was held by the Conference evangelist, Jack DuBosque and his team. Jack’s wife, Esther served as administrative assistant, and Pastor Bob Beaty, as Graffiti Evangelism youth ministry coordinator, for ages 12-18. The evangelistic campaign was held each week on Friday, Saturday, Sunday and Thursday evening, from 7:30 p.m. to 8:30 p.m. After the speaker’s presentation, church members and visitors were split in to three groups known as galaxies. The groups were involved in discussion with their elected leaders, where the model of relational evangelism really came to the point. Mondays and Tuesdays were the days for preparation and visitations.

The evangelistic campaign was well attended by the church members, as well as a good number of new visitors, (up to fifty), who were invited by the members or came through the invitational mailing. The campaign finished with a baptism of six new members, while more remained for studies with the local Pastor and church members. Thus, the November 17th church board opinion about our evangelistic campaign was very high: “The campaign was one of the best we had in the past decade or more.”

To understand and relate to relational evangelism one must experience it. No doubt, we live in a new era of postmodernism when anything goes and when people have profound curiosity for the mythical and mystical stories. They are not paying attention to rational appearance of the truth and reality. Jack DuBosque’s relational evangelism has some amazing links to the mythical and mystical phenomenon. First: sanctuary décor and the power point presentations have a “mystical” impression that relates well to people.

Second: in this age of antisocial behavior, loneliness, family and economic decay, and moral decline, relational evangelism was revealed through group discussion and personal expression. Third: the future and the power of the relational evangelism depend, in spite of religious myth, upon and only on the biblical truth of Jesus Christ (John 14:6, Acts 4:12), as it was presented. Americans, in contrast to Europeans, vigorously believe in God, and attend church in great numbers. Majority of people are more interested the biblical stories about Jesus, which are in contrast stronger and more powerful then the mythical stories that human nature desires. And could it be that relational evangelism may very well be “best future model” in growing churches on the American soil, and one of the most useful to have come around in a long time?

In spite of the assurance, relational evangelism has room for steady improvement, further study, continued planning and personal relationship building. It is clear that evangelism can decline when we stop to do things in a new way. However, this is certainly not the case with relational evangelism; it is a new way of doing evangelism. This new model of public evangelism could inspire thousands of pastors, church leaders, youth, and others across America, and may revolutionize not only our understanding of relational evangelism, but also bring more people to the kingdom of God.

Pastor Rade Milosavljevic, D.Min.
Mesquite SDA Church
Texas Conference of Seventh-day Adventists
BIBLIOGRAPHY


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Richardson, Suzy A. “Network Formed to Plant Churches in the U.S.” Charisma 33, no. 9 (April 2008): 27.


Uppercue, Crystal. "Not Just Kid’s Stuff.” *Register*, Fall 2007, 1, 2.


Name: John L. DuBosque Jr.

Place and Year of Birth: Woodbury, New Jersey, 9 February 1949

Marriage Status: Married to Esther Kubrock DuBosque

Children: Daniel, Age: 30, Rachael, Age: 28, Suzanne, Age: 26

Education:
- Columbia Union College (B.A.) 1971-1975
- Andrews University Theological Seminary (M.Div.) 1976-1978

Ordination: Potomac Conference 1979


Employment:
- Potomac Conference 1976-1981
- Gulf States Conference 1981-1983
- Mid-America Union Conference 1983-1987
- Tanzania East Africa Union 1987-1988
- Amazing Facts Inc. 1988-1995
- Kentucky Tennessee Conference 1995-1997
- Texas Conference 1998- Present

Area of ministerial strength: Evangelism

Skills other than ministry: Airman: Certificates held: Commercial, Instrument, Multi-Engine aircraft