

EVANGELISM & CHURCH PLANTING

A Training Course
for Clergy and Lay

St. Andrew's Theological Seminary
Episcopal Church in the Philippines

Preface

What have **evangelism** and **church planting** to do with the ECP? Everything! Our ‘ECP Vision 2018’ cries out for them:

By the year 2018 we envision a vibrant and dynamic church of caring, witnessing and mission-orientated parishes.

Goal 2 – All member of the ECP are participating and sharing in parish life.

- 2) To re-define parish obligations towards self-reliance, *evangelism and witness*;
- 3) To establish matching programs and projects for parishes.

Goal 4 – *Mission expansion work* results in positive movements annually

- 1) To identify mission expansion areas;
- 2) To provide outcome-driven program support to expansion work;
- 3) To organize, equip and deploy expansion teams;
- 4) To establish a mission organization or agency within the ECP.

In 2010, in response to this Vision, St. Andrew’s Seminary set up a new course for final year students, ‘Missiology 2’, devoted entirely to evangelism and church planting. We have been grateful for a number of visiting speakers who have contributed to this course from their experience and expertise. The students have responded enthusiastically. Now in this manual the substance of this course is made available for general use throughout the ECP. None of us are ‘experts’ and most of us are probably nervous beginners but, as Christ urged us in the ‘Great Commission’ (Mt.28:18-20) to share our faith in him and win committed disciples, let’s make a start!

I am most grateful to Dcn Melvin Bautista for contributing the chapter on ‘Evangelism Explosion’ about which he attended a course, and a class sermon he gave based on the EE approach. Melvin has assisted me in running Missiology 2 since 2012 and will soon take over its leadership. Dean Patrick Tanhuanco has provided much encouragement. I am very glad to include in this book one of his evangelistic sermons and my summary of his talk on ‘Nurturing New Believers’. His wife May has most kindly contributed the chapter ‘The Final Authority: Why Evangelize Children?’ I am most grateful too to Dcn Joan Beleo (formerly Laus) for letting me include a sermon of hers, delivered in SATS chapel, demonstrating how one can turn a gospel story into an evangelistic opportunity, and to Australian evangelist Rob George, International President of Open-Air Campaigners, for letting us include some of the very special material from his ‘Creative Evangelism Seminars’.

How might all this material be used? I suggest you read one chapter at a time and reflect on it, considering how it might be relevant to your situation. Some approaches will appeal more than others.

Church Planting is a special form of evangelism. Part 2 of this manual contains material from no less than *five* people who have experience of planting churches. Two are ECP clergy: Fr. Tony Gomowad and Fr. Alexander Paatan. The latter has devoted much thought to church planting strategy – his contribution will surely be found both challenging and constructive. The other three are pastors. Their strategies are all refreshingly different and each contains much of

value. Finally, I am most grateful to Mrs. Charitas Cho for using her computer skills to overcome various technical problems in the production of this book.

Evangelism aims to bring people to a point of commitment to Christ. It is essential then that those who engage in it have made such a commitment themselves. Have we done so? We may not remember when but the test is whether we deeply want God's kingdom to come and his will to be done in our lives and in the world. The moment of commitment has been called being 'born again'. But, some may object, we were born again at (infant) baptism. Our Christian life began then, and has been followed for many of us by Sunday School, church worship and perhaps confirmation, but how deep has our spiritual commitment gone? How many have lapsed altogether? Commitment or recommitment to Christ brings a new start, enabling the future to be a time of growing discipleship and, as God opens the way, sharing our faith with others. We are all far from perfect but God loves us and wants to use us in this great work.

Andrew Daunton-Fear
SATS, Lay-Training Program Coordinator,
October 2013

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PART I

EVANGELISM

What is Evangelism?

‘Evangelism’ is from the Gk *euangelion*, ‘good news’; it means ‘spreading the Good News about Jesus’, ‘spreading the Gospel’. Roman Catholics use the term ‘evangelization’.

Its presentation has to be **contextualized** to make it of interest and relevance to the people being addressing.

- Acts 13:14-52 shows how Paul presented the Gospel to the *Jews* at Antioch in Pisidia (now southern Turkey). *What was his approach?*
- Acts 17:16-34 shows his very different approach in evangelizing the *Greeks* in Athens. *To what did he appeal this time?*

Evangelism not only proclaims the Good News, it looks for a **response**. It is inviting people ‘to hand over the direction of their lives to Jesus Christ’, saying why this is supremely important.¹ It requires renunciation of a false way of life. Then it expects adherence to the Christian community.

A memorable definition:

To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their Saviour, and serve him as their King in the fellowship of his Church.

(Archbishops’ Committee of Enquiry on the Evangelistic Work of the Church,² p.25)

One of the key messages of the first chapters of the Bible is that God made humans for a *personal relationship with him* (cf. Gen.3:8-9). That is how the life of *every person* should be lived. Evangelism seeks to bring people into such a relationship with God. This can be referred to as being ‘born again’ (Jn.3:5, Jas.1:18, 1 Pet.1:23-5, cf. 2 Cor.5:17).

The work of evangelism is a **necessity** (Mt.28:18-20 – the ‘Great Commission’ of Christ to his Church). It is not just the work of evangelicals. Pope Paul VI insists:

The presentation of the Gospel message is not an optional contribution for the Church. It is the duty incumbent on her by the command of the Lord Jesus, so that people can believe and be saved. This message is indeed necessary. It is unique. It cannot be replaced. It does not permit...indifference, syncretism or accommodation. It is a question of peoples’ salvation.³

St. Paul declares the Gospel is the ‘*the power of God for salvation to everyone who believes*’ (Rom.1:15-16). Pope Paul VI explains,

As the...centre of his Good News, Christ proclaims salvation, this great gift of God which is liberation from everything that oppresses man but which is above all liberation from sin and the

¹ J.A. Kirk, *What is Mission? Theological Exploration* (London: Darton, Longman & Todd, 1999), p.61.

² This was a committee set up by the Archbishops of Canterbury and York, which published its report in 1918.

³ *Evangelii Nuntiandi*, ‘Evangelization in the Modern World’ (London: Catholic Truth Society, 1975), sect. 5.

Evil One, in the joy of knowing God and being known by him, of seeing him, and of being given over to him.⁴

The Contents of the Good News

The good news proclaimed by **Jesus** himself was the approach of the *Kingdom of God* (Mk.1:15, Lk.4:43 etc).

For the **Early Church** the good news was *Jesus himself* (Mk.1:1, Rom.1:1-4), especially his *death* and *resurrection* (1 Cor.15:1-4); putting one's trust in him leads to salvation or eternal life (Jn.3:16, Ac.16:30-31).⁵

Evangelism as a Process

'If there is one thing we have learnt from the Decade of Evangelism, it is that evangelism is a much longer process than we thought.' (Booker & Ireland, *Evangelism – which way now?* p.xi) St. Paul, writing to the Galatians, longs for 'Christ to be *formed* in you' (Gal.4:19).

In the quest for Christian spiritual formation the Roman Catholic Church today has a 'Catechumenate' which extends over years.

The Church of England has confirmation courses that may take 2-3 months. Of similar length are Alpha courses. The Emmaus course can take two years.

Kirk explains 'regeneration' is a single event when God brings the new nature to birth, the exact moment being *his* responsibility. It could be at baptism, confirmation, an evangelistic rally etc. The important thing is conscious commitment not a dramatic conversion. Then comes the long process of formation.⁶ Episcopal and other churches that practice infant baptism allow people to *belong* before they *believe* - an important matter – but let us not lose sight of the importance of bringing them to personal faith.

Methods of Evangelism

The Apostles lived among the people they were evangelizing and testified to their experience of Jesus, showing him as the fulfillment of Old Testament prophecies and being prepared to argue with people if necessary, though respectfully (Ac.17:17, cf. 1 Pet.3:15-16). Like Jesus they never performed miracles to win an audience, but their healings in the name of Jesus often brought opportunities for evangelism (e.g. Ac.3), though sometimes they could cause problems – 14:8-18!

Christians today have the historical testimony to Jesus in the New Testament and, in addition, can share their personal stories of what he has done in their lives. In telling of Jesus we have the great advantage of all the wonders of our technological age – amplification, computers, projectors, the internet etc. Healing miracles performed today in the name of Jesus testify to his reality and power and can stimulate faith in him.

⁴ *E.N.*, sect. 9.

⁵ James D.G. Dunn has pointed out that in the Acts of the Apostles there were three parts to 'conversion initiation': the candidate's repentance for sin and faith in Jesus Christ; the church leader's administering water baptism, sometimes with the laying on of hands (8:17, 19:6); and God's conferring the supernatural gift of the Holy Spirit (2:37-38). *Baptism in the Holy Spirit* (London: SCM, 1970), ch.9.

⁶ Kirk and some others wish to use 'conversion' for this process (*What is Mission?* p.68), but that is unusual.

Who is to Evangelize?

All Christians should be involved in some way.⁷ Timid Timothy is told to ‘do the work of an evangelist’ (2 Tim.4:5). Not all Christians are called to be evangelists (Eph.4:11) but all are called to be witnesses (Ac.1:8, 1 Pet.3:15-16).

But why are we so reluctant to share our faith?

Further Points from Pope Paul VI, *Evangelii Nuntiandi*

- The Church must begin with the evangelization of *itself* (sect. 15). [cf. Rom.1:15]
- The Church changes *cultures* by changing first *individual lives* (sect. 20).
- While it is important to be respectful towards *other religions*, we do need to present them with the Gospel because ‘our religion effectively establishes with God an authentic and living relationship which the other religions do not succeed in doing, even though they have, as it were, their arms stretched out towards heaven’ (sect.53, p.67). [Here we should use dialogue as explained below in ch.10.]

⁷ So Pope Paul VI, *E.N.* sects. 59, 70-1.

Personal Evangelism

How is it that the Philippines is the most Christian country in Asia and yet also one of the most corrupt countries? There is a similar problem of course in other ‘Christian’ countries. The fact is it is possible to be a Christian in name without being really committed to Christ and living as he wishes. How do we turn nominal Christians into committed Christians? Of course *we* cannot but God can. And if we ourselves have sincerely committed our lives to Christ, God can use us to assist in this great work. It involves our actions and our words. Putting love into action and caring for people’s needs will make people more inclined to listen to what we say about spiritual things. With regard to our words, first, we can use our personal testimony – tell people what God has done and is doing in our lives. Secondly, we can learn a simple presentation of the Christian Gospel to use with others.

Personal Testimony

Everyone’s story of what God has done in his/her life is unique, but there are two basic types of testimony:

1. Of those who can pinpoint a date of their conversion.
2. Of those who cannot.

In the first type the testimony should have three parts:

- (a) What my life was like before coming to Christ (or to God through Christ).
- (b) The moment of conversion.
- (c) The important changes that have taken place in my life as a result.

In the second type, the person must briefly share:

- (a) How my spiritual life has developed, mentioning any special ‘milestones’ (moments when I first became aware of God’s reality, striking answered prayers, events that gave me new insights),
- (b) In what ways my faith in God affects my life today.

In the first type the conversion itself may take more than one commitment. Such was the case of former President George Bush jnr.⁸

Now please write down your testimony, memorize it, and be able to give it (say it) in no more than three to five minutes. In a group, writing the testimony down is done individually, but sharing it is probably best done in pairs, each in turn listening to the other’s story, not interrupting till it’s finished.

Simple Presentations of the Gospel

Presentation of the Christian Good News can be summarized in four words: God – sin – Jesus – response.

⁸ The story is told in Stephen Mansfield’s book *The Faith of Barack Obama* (Nashfield: Nelson, 2008), pp.122-123. The book also tells of Obama’s own spiritual commitment in 1985.

- **God** loves us all, he wants the best for us, and made us to have a personal relationship with him – that of child to Father.
- But **sin** prevents this. We want to go *our own* way rather than God’s and this leads us into all kinds of wrong and trouble – and alienates us from God
- God sent his only Son **Jesus** to earth to rescue mankind. He went about teaching God’s message and healing the sick - and they crucified him! Humanly speaking it was the world’s supreme act of injustice. But God intended his death as a sacrifice for sin to pay our penalty, and then raised him to life.
- And what is our **response**? We have two fundamental problems:
 - guilt for all we have done wrong, and
 - a nature prone to continue sinning.

We can find forgiveness for the first through accepting Jesus as our Savior (as the one who has died for *my sins*).

When we submit to him also as Lord (to be Master of our lives), his Spirit releases new power within us, to transform our old selfish nature and make us more like Jesus (2 Cor.5:17, Gal. 5:22-25).

Before taking this step of commitment, however, we should realize there will be a price to pay – some people may ridicule or avoid us (even family and friends) and we shall need to try to put God’s will above our own in our lives day by day. But is this too high a price to pay for a relationship with the Creator of the universe which starts now and lasts for eternity?

How to take this step? It’s a matter of **a b c**:

- We need to **admit** our sinfulness – tell God that we are genuinely sorry for disobeying and failing him in so many ways and ask his forgiveness.⁹
- We need to **believe** in Jesus – that he is the Son of God and Savior of the world, and that he died for *me*.
- We need to **commit** our lives to Jesus, asking him to come in as our Lord and Savior and make us the sort of person he wants us to be.¹⁰ (cf. Rev.3:20)

Selwyn Hughes warns that, unless the ego (self) is firmly renounced it will raise its head time and again later.¹¹ David Watson suggests the following as a possible prayer for those ready to take this step of commitment:

Lord Jesus Christ,
 I know I have sinned and gone my own way.
 Thank you for dying on the cross to take away my sin.
 I am willing for you to be first in my life.
 And now I commit my life to you.
 I want you to be my Lord and Savior,
 And I ask you for the gift of your Spirit to be with me for ever.
 Thank you, Lord Jesus. Amen.¹²

⁹ ‘No man can hold on to sin with one hand, and try to take Jesus with the other. It simply does not work.’ (David Watson, *I Believe in Evangelism* (London: Hodder, 1976), p.77.

¹⁰ ‘From the moment of commitment to Christ God sends the Spirit of his Son into our hearts...It is entirely through the Spirit that we are born again into his family. And it is through the Spirit’s continued indwelling that we enjoy the presence of Christ in our hearts and experience the steady transformation of our lives into the likeness of Christ.’ (Watson, *I Believe in Evangelism*, p.79)

¹¹ Selwyn Hughes, *Sharing Your Faith* (Basingstoke: Marshall, 1983), p.167.

But it may be more meaningful for the person concerned to use his/her own words.

There are many evangelistic booklets that follow these steps. One that has been very widely used is 'The Four Spiritual Laws', written by Bill Bright, founder of Campus Crusade for Christ. It is small, simple, and direct, with diagrams and Scripture quotations. Let's look at it. The four 'laws' are:

1. God **loves** you and has a wonderful **plan** for your life.
2. Man is **sinful** and **separated** from God. Therefore he cannot know and experience God's love and plan for his life.
3. Jesus Christ is God's **only** provision for man's sin. Through him you can know and experience God's love and plan for your life.
4. We must individually **receive** Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.

Then a diagram of two circles contrasts the 'self-directed life' and the 'Christ-directed life' and, for those who wish to move from the first to the second, a prayer of commitment is offered.¹³ After some further advice guidelines for spiritual growth are given using the memory aid:

- G** Go to God in prayer daily
- R** Read God's word daily
- O** Obey God moment by moment
- W** Witness for Christ by your life and words
- T** Trust in God for every detail of your life
- H** Holy Spirit – allow him to control and empower your daily life and witness.

The importance of regular church attendance is also stressed.

If you would like to order some copies of the booklet (they come in packs of 50) contact Philippines Campus Crusade for Christ, 40 South Triangle, Quezon City (tel. Manila 412 5428). A Tagalog version 'Apat na Tuntuning ESPIRITUWAL' is now available too. Why not use the booklet for your own spiritual commitment/recommitment, and then commend it to your church people for the same purpose before attempting to use it with outsiders? It is like a renewal of baptismal vows.

A similar approach, only using pictures of Jesus, is given by Dean Patrick Tanhuanco in the SATS lay-training manual on 'Christian Discipleship'.

* * * *

John Wesley used to say to new converts from his preaching: 'New life has come into your heart in the person of the Holy Spirit. It is the life of God - in *you*. Let him rule. Let him reign. Put no limit on what he can do in your life. And go on growing.'¹⁴ And he put them into classes of

¹² *I Believe in Evangelism*, p.112-113. The (holy) Spirit *is* the invisible Christ (2 Cor.3:17).

¹³ 'Lord Jesus, I need you. Thank you for dying on the cross for my sins. I open the door of my life and receive you as my Savior and Lord. Thank you for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person you want me to be.'

¹⁴ Quoted by Selwyn Hughes, *Sharing Your Faith*, p.168.

about twelve people of which one was appointed leader, and they met weekly for Bible reading, prayer and sharing their successes and failures in the Christian life.

Leading Others to Christ: Some Further Guidelines

Selwyn Hughes draws on his experience as a Christian leader and counselor to guide those involved in one-to-one evangelism. He suggests the following keys to building a relationship with a seeker or potential seeker:¹⁵

1. Be yourself – relax
2. Accept people as they are not as you would like them to be.
3. Don't try to do people good – love them.
4. Be careful to ask the right questions: avoid those which allow just the answer 'yes' or 'no'; fact-orientated questions simply asking about a person's name, job etc are useful to begin with, feeling-orientated will follow later asking the person's views about spiritual matters.
5. Learn and remember the person's name.
6. Cultivate openness and transparency: be prepared to share a bit about yourself and your ideas.
7. Look for something in the person to compliment or affirm. This is *not* manipulating them.

He later stresses the importance of taking into account a person's felt needs, and he outlines Abraham Maslow's five levels of human needs, pointing out that people are not motivated to meet the higher needs until the lower more basic ones are met:¹⁶

1. *Physical Needs* – food, water, air, warmth etc. General Booth, founder of the Salvation Army, advised, 'When you give a Gospel tract to a hungry man, wrap it up in a sandwich!' Cf. Mt.25:41-6
2. *Safety and Security Needs* – people need to know that they will be protected from violence and inflation etc, so their physical needs will be met tomorrow. God can meet our needs – Mt.6:33-4, Phil.4:6, 19.
3. *Love and Affection* – this includes belonging to and being appreciated in a group. A local church should be able to provide this support.
4. *Self-worth and Self-esteem* – everyone needs to feel valued and important, and without this fails to function effectively. We all matter to God.
5. *Self-actualization* – We all need to fulfill our potential. An encounter with Christ will help this to be achieved.

How hard should one press a person for a decision for Christ?

Well, we need to realize receiving Christ is ultimately a matter of life and death (1 Jn.5:11-12), so it's certainly important. We can gently try to share the gospel with them. Bill Bright invented an excuse with 'The Four Spiritual Laws'. He would ask, "Have you heard of the four spiritual laws?" and, in response to the inevitable "No", he would ask if he might share them then and there. When it comes to taking the step of spiritual commitment we should *encourage but not*

¹⁵ *Sharing Your Faith*, ch.5.

¹⁶ *Ibid.*, ch.7.

pressurize, remembering how unpleasant ‘hard sell’ tactics are, and that the person has the right to say ‘no’ or ‘not just now’. Unless the person *willingly* makes the commitment it will not be genuine or have spiritual benefit but rather produce resentment. With regard to praying the prayer, David Watson, when he knew the person understood what it was about, would ask some such question as:

Would you like me to lead you in a personal prayer, which you can make your own, to help you to ask Christ into your life; or would you prefer to read something, and then take the step on your own when you feel you are ready?

If the latter, he would give a tract/booklet about commitment to Christ, and encourage the person to tell him as soon as s/he had taken the step. This would be the person’s first act of witnessing. We present the Gospel to people, and leave the outcome with God; though gently we must follow up.

Evangelism Explosion

The founder of Evangelism Explosion is Dennis James Kennedy (1930 - 2007), better known as D. James Kennedy, was an American pastor, evangelist, and Christian broadcaster. Born of Methodist parents in [Augusta, Georgia](#), he was a college drop-out and started working as a dance instructor before becoming a Minister. He became a Christian in 1953 after hearing a radio preacher present the Gospel. Conversion changed the direction of his life, he resumed his studies and started accumulating academic degrees since then ([Bachelor of Arts](#), [Master of Divinity](#), [Master of Theology](#) “*summa cum laude*” and a [Doctorate](#) in Religious Education).

The Evangelism Explosion ("EE") method of evangelism started in the 1960s. It emphasizes the training of church [laypeople](#) to share their faith by home visitation in the community. It utilizes a variety of components including prayer and actual on-the-job training where the Pastors lead the lay people by modeling the presentation of Gospel using the “EE” format. The result is like we read in Acts 6:7 that the disciples “multiplied” and “multiplied exceedingly.”

Utilizing the lay people is a model seen in Acts 8:4, ‘those therefore that were scattered abroad went about “preaching the Word”’. This shift from addition to spiritual multiplication offers the one real hope of sharing the Gospel with a world population that is, itself, continually multiplying. It’s the same method Jesus used. He began with a handful of people and turned the world upside down!

Course Outline:

1. THE GOSPEL PRESENTATION

Objective:

To equip you to effectively communicate the Gospel of our Lord Jesus Christ by simply following the Gospel outline presentation and then practicing to present it to others.

Main Points:

I. The 2 Diagnostic Questions:

Q #1 – Have you come to the place in your spiritual life where you know for certain that if you were to die today that you would go to heaven? Read - 1 John 5:13.

II. May I share with you how I came to know I have eternal life and how you can know it too? But first let me ask you a second question...

Q #2 - Suppose you were to die today and stand before God and he were to say to you, “Why should I let you into My heaven? What would you say? Repeat and confirm answer. Let me be sure I understand what you would say to God. You would say....

Transition: When we started talking, I thought I might have some good news to share

with you, but now that I've heard your answer to this question, I know I have the best news you've ever heard!

II. THE GOSPEL

A. Grace

1. Heaven is a free gift. Romans 6:23
 2. It is not earned or deserved. Ephesians 2:8-9
- The example of a friend's gift...

Transition: This can be seen more deeply when we understand what the Bible says about man.

B. Man

1. Is a sinner. Romans 3:23
- Sin defined
- Three sins a day. Matthew 5:48
2. Cannot save himself.
- Omelet with bad eggs. (Proverbs 14:12)
- Do you see now why it is impossible?

Transition: This comes into sharper focus when we look at what the Bible says about God.

C. God

1. Is merciful – therefore doesn't want punish us. 1 John 4:8b
2. Is just – therefore must punish us. Exodus 34:7b

Transition: God solved this problem in the Person of Jesus Christ.

D. Christ.

1. Who he is – the infinite God-man. John 1:1, 14, John 20:28
2. What he did – He died on the cross and rose from the dead to pay the penalty for our sins and to purchase a place in heaven for us which he offers as a gift.

On the cross he cried out, *Tetelestai* "It is finished", i.e. payment for the world's sin.

Transition: This gift is received by faith.

E. Faith.

Key to heaven.

1. What it is not – mere intellectual assent. James 2:19, Matthew 8:29

It is not - mere temporal faith.

2. What it is – trusting in Jesus Christ alone for eternal life. Acts 16:31

E.g. sitting in a chair showing I trust it will hold me.

Christ's gift to us is the motive for Godly living

III COMMITMENT

A. Qualifying question: Does this make sense to you?

B. Commitment question: Would you like to receive the gift of eternal life?

C. Clarification of commitment: Let me clarify this-

1. Transfer trust
2. Receive the resurrected and living Christ.
3. Receive Christ as Savior (Rev.3:20)
4. Receive Christ as Lord.
5. Repent

D. Prayer of Commitment:

If that's what you really want, I can lead us in prayer and we can tell God what you just now told me.

1. Pray for him (to understand, repent and believe).
2. Pray with him (short phrases at a time - bits of the gospel).
3. Pray for him (for assurance).

E. Assurance of salvation:

1. I would like you to read something that Jesus says about what you have just done.
2. John 6:47
3. Assurance question (Diagnostic Q#1)
4. God's "Why" (Diagnostic Q#2).

Welcome to the family of God!

If this appears rather dry and clinical please turn on to pp. 33-39 where it is fleshed out in the form of a sermon.

Creative Evangelism

For some time now, every two years, Australian evangelist Rob George has conducted a 'Creative Evangelism Seminar' in the hall of our National Cathedral of St. Mary and St. John. His approach is amazing, the Good News of Jesus being presented visually on a sketchboard after one or two intriguing number puzzles, rope tricks etc. Rob is now International President of Open-Air Campaigners, an organization established in Sydney in 1892 to take the Gospel to the people and to mobilize the church to do the same. OAC staff are now to be found in 32 countries. Much of their work is in open-air places where people gather. Rob has most kindly given permission for some of his material to be reproduced here for use by our church.

USE OF THE SKETCHBOARD

- If you want an effective meeting you must choose a good place and use the board well.
 - a) PLACEMENT OF THE BOARD AT A MEETING
 - ⇒ To be seen by many.
 - ⇒ So the crowd will not be in danger.
 - ⇒ So that the footpath is not blocked.
 - ⇒ Sun not in the speaker's eyes, wind at his back.
 - ⇒ Always have someone hold the board.
 - ⇒ If using PA system – not loud, just cover the crowd.
 - b) USING THE BOARD
 - ⇒ Position – stand at the side of board, not in front of it, spin on inside leg.
 - ⇒ Put the paint box on a chair or hanging from the board, not on the ground.
 - ⇒ Paper must be tight on the board.
 - ⇒ Paint quickly – don't fuss.
 - ⇒ Mistakes – laugh, correct if possible (glue?) just continue.
 - ⇒ Always begin with a colorful border.
 - c) USING THE PAINT
 - ⇒ Colors needed: black, yellow, red, green, blue. It must be water-based paint so it can be mixed with water to make it flow easily on the paper. Experiment to get the right consistency – about 1 part paint to 3 parts water.
 - ⇒ Have a water jar in the paint box as well as the five colors for mixing during the program if necessary.
 - ⇒ Use jars with lids so that the paint does not dry out or spill in transport. Only put enough paint in the jar to cover the bristles, not the stem, of the paint brush. Brushes should be flat tipped about 1cm wide.
 - ⇒ Use a separate brush for each color to avoid spoiling.
 - ⇒ Beginners hold the brush near the middle, not the end.
 - ⇒ Always remember: stir-stir-stir, wipe-wipe-wipe, or drip-drip-drip!
 - d) LADDER LETTERING (see diagram and picture below)
 - ⇒ Use bright colors, especially for backgrounds, e.g. yellow.
 - ⇒ Use a pencil beforehand to help you know where to put the lines for the letters.
 - ⇒ Making the letters:
 - background and light colors first, boxes on top of that.

- outside of box should be about the size of an audio cassette case.
 - boxes and lines to make letters same color; background is different color.
 - don't use black except for boxes and lines to make letters.
 - thickness of boxes and lines to make letters should be the same.
 - and the letter that is formed by the lines should be about the same thickness, too.
 - paint the lines to make the letters right to the edges of the boxes.
 - use yellow only as a background, not for boxes or lines.
 - if using darker color background (e.g. blue) only use a little paint so it is not too dark.
- ⇒ Use spaces between words the size of the letter I. Color this space beforehand the same color you are using for the boxes and lines that form the letters.

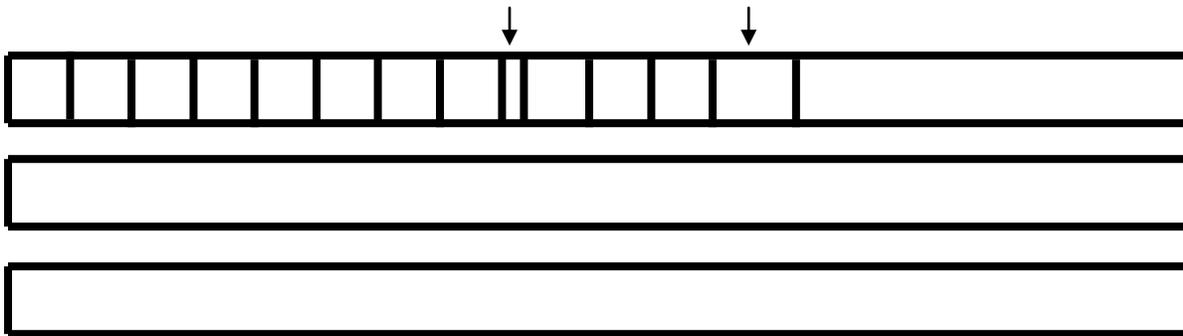
e) CLEANING UP AFTER PAINTING

- ⇒ Put lids back on paint containers.
- ⇒ Wash brushes in water.
- ⇒ Put your paper in a bin or take it home for review and practice.

PRINCIPLE:
*Remember: you are
the communicator!*

Lettering ideas

1. LADDER LETTERING



GOD IS LOVE



A presentation at General Santos City
(not by Rob George)

MESSAGE FOR ADULTS

THREE MEN

Before your talk prepare your sketchboard as in diagram 1 below, then as you talk add bit by the things you mention in your story

Good evening ladies and gentlemen, my name is _____ and I am going to do something very interesting with this paintbrush. I will make yellow letters using black paint! You can see I want to tell you about three men. They are ordinary people like you and me. Each one has hopes and dreams, things that he really wants, just like us.

This first man is looking out of a window. Is he happy? Hard to tell from the expression on his face. But what if I draw bars on this window? No, he is not happy now. What does he really want? Yes, freedom! We may not be looking through prison bars, but there are things in our lives that have us trapped. Bad habits that have us in their grip and we need freedom. So let's give this man his freedom. With this paintbrush it is easy. Now he is on the outside looking in!

This second man is standing in a park. He is wearing a blue shirt. Is he happy? Well, let's see. He has met a young lady who is wearing a red dress and has red hair. She is very pretty and he has fallen in love. After some time he saves his money and he buys her an engagement ring. She accepts and now he is very happy, see they are holding hands! All of us want someone to love us, to value us as special people and to accept us just as we are.

This third man is lying on a bed, but he is not happy to be having a rest. He is very sick in hospital. Here are the eyes of the doctors who are trying to help him. There is a machine near his bed that is going bip...bip...bip...bip... What does he really want? Yes, he wants to get better, he wants to live, he wants life! But the machine has gone bip...bip...bip...bip...beeeeeeeep! His doctors are not happy. All of us want to live, and not a life of mere existence, perhaps lying on a hospital bed hooked up to a machine. We want a life full of meaning and purpose. Yes, we all want freedom, and love, and a meaningful life.

Now I will tell you about three other men, who like this third man, have all died. They died the death of criminals on a cross 2,000 years ago. On the two outside crosses were men who were thieves. They are like us because we have all done wrong. We may not be thieves but we know that we are not perfect, we have all sinned. These men had been caught and now they were paying the penalty. But on the center cross was the Lord Jesus Christ. He had done no wrong. He was perfect. But the authorities did not like that He had taught that He was the Son of God. So they crucified Him. He also died to pay the penalty for sin, but not His own. He died for our sin!

- He died for all those things that trap us and have us in their grip. He died so that we can be free from sin and from its penalty. The Bible says that the wages of sin is death, eternal separation from God. But we can have freedom!
- He died to show us God's great love. He loves us and values us so much that He was willing to lay down His life for us. Human love is a great thing, but it is only temporary. God's love lasts forever and we can know and experience that love in a personal way.
- He died so that it is possible for us to really live. Jesus promises us an abundant life now and a life that will never end. A doctor may be able to prolong our life in this world, but he cannot give us eternal life. God can give us eternal life in heaven!

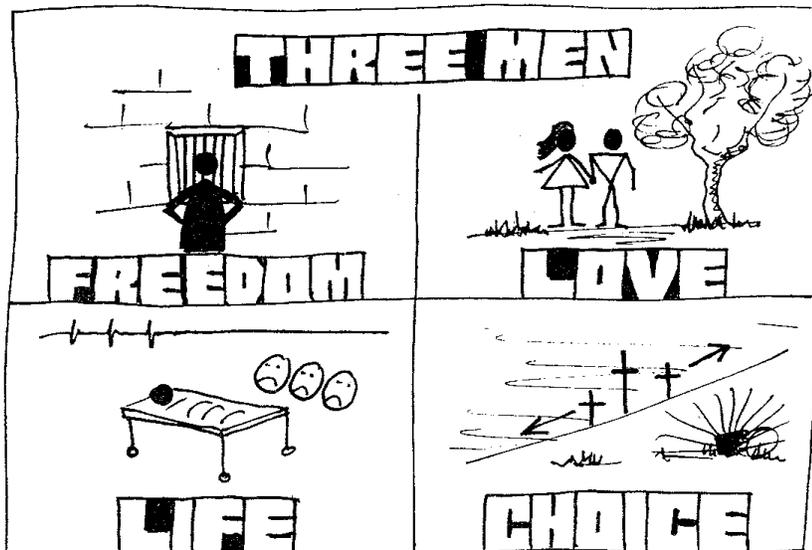
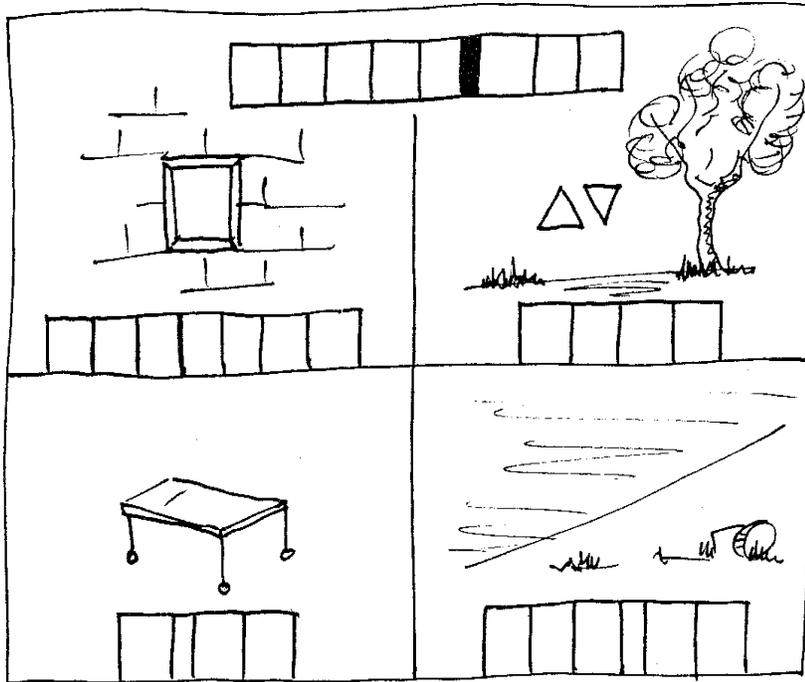
But there is something we must do. We must choose. On these two crosses the thieves had to choose. This thief chose to listen to Jesus and accept what He said. Jesus said to him today you will be with me in heaven. The other thief chose to ignore the words of Jesus. He wanted freedom from the cross to live in this world. But he did not accept Jesus, so he chose eternal separation from God in hell.

What will you choose tonight? Heaven or hell? Jesus died but He came alive again. The tomb was empty. There were angels wearing bright shining clothes. Because He is alive He can hear us when we call on Him. The Bible says whoever calls on the name of the Lord will be saved. Will you choose Jesus tonight?

I have a free booklet with more information. If you are interested in choosing Jesus tonight, come and take a booklet from me. The booklet is free, Jesus' death was very costly. [WAIT FOR RESPONSE] Other members of my team are standing near you. They would love to discuss this booklet with you or answer any questions you may have. Thankyou for listening.

Before you start your talk you must prepare your sketchboard to look like diagram 1 below.

After your presentation it should look like diagram 2 – only with color!



1-16 SQUARE

What to say

"I want you to choose 4 numbers from this square, one at a time. Choose wisely and carefully because your choices have consequences. Once the choice is made the results cannot be undone."

"The numbers will be added to find a total, which I already know. I'll write the answer now."

"Make your first choice, and remember, choose wisely."

"In life, people have free choices, as you do today. But we are responsible for the consequences of the choices we make. This line looks like a maths minus sign. Sometimes the results of the choices we make have negative effects."

"And sometimes our choices have a good or positive effect. In the small circle it looks like a maths plus sign. Also, there are some things in life that we need to make a stand against and other things that we should be for."

"Now make another choice but you cannot choose the numbers that have been crossed out. That's the consequence of your choice."

"Notice that the numbers you choose at the beginning affect the numbers that are available to you later on. Life is just like that. The choices you make early in life have consequences later. For example, if you choose not to do your school homework it will effect what job opportunities are open to you."

"What is the most important choice we can make in life? To put the cross in the centre of our thoughts and actions, to let Jesus rule our lives. And we must not wait too long to put Jesus into the centre of our lives or we may miss out on the opportunity. Is there only one choice left?"

"So the total of your chosen numbers is 34. And I knew it beforehand. This is just a simple trick (done by a simple person?) but there is something else that I know. Our choices in life are very important. The most important choice that I have made, that affects all of my other choices, is to choose to follow Jesus. He has forgiven me for all those bad, negative choices that I have made and things that I have done. And He helps me to make good choices every day. I'm glad you made good choices today! Keep it up."

What to do

Write 16 numbers in a square shape on a whiteboard or sketchboard.
This could be done beforehand.

1	2	3	4
5	6	7	8
9	10	11	
12			

34

Write 34 on the bottom at the side of the grid.

Say number 6 is chosen.
Circle that number and write it at the side of the square, ready to be added up later.

1	2	3	4
5	6	7	8
9	10	11	
12			

34

Draw a horizontal line through that number on the square, obviously deleting the numbers in that row.

1	2	3	4
5	6	7	8
9	10	11	
12			

34

Now draw a vertical line through that number on the square, deleting these numbers too.

1	2	3	4
5	6	7	8
9	10	11	
12			

Follow the procedure above.
Say 15 is chosen:
1. circle the chosen number
2. write it at the side
3. draw a horizontal line
4. draw a vertical line

1	2	3	4
5	6	7	8
9	10	11	
12			

34

Repeat for a third number. Indicate the cross shape of the crossed through numbers.

Repeat for the last time. Add the total of the 4 numbers with the audience to get 34.

THREE ROPES

Required: You will need 3 ropes of different lengths, in this ratio: half the length of the long rope and half the length of the short rope equals the length of the middle rope. If the rope color is yellow or gold it will help the teaching.

What to do...

Hold the ropes in your left hand as in diagram 1. Pull the ropes out one at a time with your right hand showing them obviously to be different. Hand the ropes to your audience for examination if you wish. As you share each different situation – height, skin colour, etc. – pull the ropes slowly, one at a time, through your hand. Finish with the ropes in your left hand as in diagram 1.

Place the bottom end of the short rope up to the top by reaching behind all ropes. Make sure you loop the short rope over the long rope (diagram 1 on next page). Then place the bottom of the other two ropes up on the right or outside of the long rope (diagram 2).

Pull the three ends on the outside out and down (diagram 2). Make sure you keep your hand over the point where the ropes are linked. If you cover the actual link with your thumb then you can show both sides of the ropes to the audience. Make sure that you practice this “change” of the ropes many times before you attempt it with a friend. Diagram 3 shows how the ‘magic’ works!

If you wish to practice further you will be able to count three separate ropes of the same length by switching the ropes from hand to hand. Try this:

1. Pull out the medium length rope with your right hand. (If you are not sure which is the medium rope have a quick glance.)
2. Put this rope between your first and second fingers, still in your right hand.
3. Bring your hands together and place the medium rope between the first and second fingers of your left hand.
4. With your right hand grasp the linked ropes between your first finger and thumb and pull your hands apart slowly. Remember to keep the link hidden from the audience. The medium rope is retained in your left hand.
5. Then take the medium rope with your right hand to join the others.
6. You can either repeat this to get the ropes back into your left hand or try some other moves. Experiment and have fun!

You will need much practice to do the above switches but they are not absolutely necessary to a successful trick. You could just point to each rope in turn as you continue to hold them in your left hand.

Place all the ends up into your left hand (similar to diagram 2). Pull each rope out separately to leave you as you begun with three different lengths of rope. If you have the opportunity, share more of the Gospel.

What to say

“In my hand are 3 different ropes. A short rope, a medium rope and a long one. These ropes can represent people. We all seem to be different, too. Some people are tall, some medium height, others are short. Some have black skin, or brown skin, or white. Some have small bank accounts (like me!) and others have a reasonable amount of money, while some are very rich. Some people are very good at sport, they can kick a ball a very long way, others only an average kick, some can hardly kick the ball at all.”

“We are all different in many ways.”

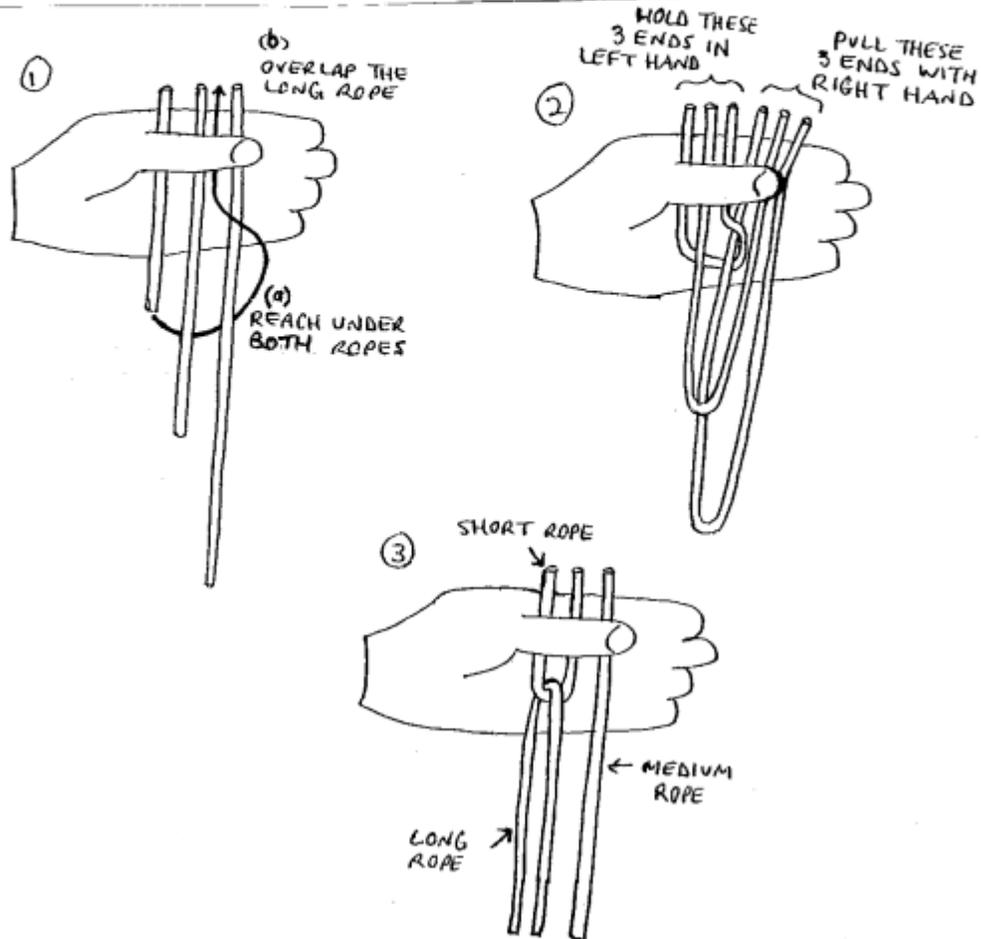
“But in the eyes of God we are all the same. I’m not talking now about our appearance or the things we are good at, but about our value and importance as human beings. God loves us all and we are of equal value to Him.”

“So, I have 3 ropes that all look the same because God sees all of us in the same way. One rope, two ropes, three ropes of the same length because every one of us, no matter who we are or what we have done, are valuable and precious to God.” (Addition if you have yellow or gold coloured ropes: “Just as these ropes are coloured gold, which is precious, so we are precious to God.”)

“No matter whether we are good at sport, or maths, or good looking or not, we are still of great value to God. In fact He thinks every one of us, different as we are, so valuable that He sent His Son to die on a cross for us.”

HOW THE TRICK IS DONE

1. Begin with the ropes in your left hand as in diagram ①.
2. Pull one rope at a time straight up with your right hand to show three different lengths.
3. Perform the move in diagram ① to end up with the ropes as in diagram ②.
4. Perform the move in diagram ②. Pull the three ropes on the outside away and down to end with the ropes as in diagram ③.
5. Pull the medium rope straight up to display it. With practice you can do this several times and make it look like three different ropes.
6. Put all the ends back up into your hand similar to diagram ②. Pull them out one at a time to show that all are different lengths.



This material constitutes just a small part of that used by Open-Air Campaigners. For further information please contact Rob George on rob.george@oaci.org

Evangelism in the Local Church

The starting point for every church is to ask, ‘Why do we exist?’ (i.e. for what purposes?)

Spend a few minutes now thinking about this.

Fundamental to our purpose are the **Great Commandment** (Mk.12:28-31) and the **Great Commission** (Mt.28:19-20). From these, says Rick Warren in his book *The Purpose-Driven Church*,¹⁷ ch.5, Saddleback Church derived five purposes:

- Love the Lord with all your heart – **worship**
- Love your neighbor as yourself – **ministry**
- Go and make disciples – **evangelism**
- Baptize them → **fellowship**
- Teach them to obey – **discipleship**

and his church drew up its Purpose Statement:

To bring people to Jesus and membership in his family, develop them to Christlike maturity, and equip them for their ministry in the church and life mission in the world, in order to magnify God’s name.

Around the five purposes one should organize one’s church. How?

In fact there is a place for evangelism or supporting activities in *each* category:

(1) **Worship**

Worship is the local church ‘giving God his worth’ through sacramental or non-sacramental services. Among these we need to include from time to time an **evangelistic** service. A eucharist that is focused on evangelism, or a non-eucharistic service that is specially designed and held, say, quarterly or on chosen occasions (some churches would even do this monthly). A theme with an attractive title would enhance this. What about, ‘Turning Water into Wine’, ‘Light in our Darkness’, ‘Life in all its Fullness’, ‘Everyone’s a Winner’, ‘Find the Missing Peace’, ‘The Secret of Life’...? The whole service then unfolds the good news of Christ. Such a service should be a focus of prayer within the church for some weeks before it takes place and must be *well publicized*. The contents of the service might be:

A period of lively singing - maybe a mixture of ‘old favorites’ with modern worship songs (10-15 minutes)

Then prayers, brief and to the point, for local and world needs (avoid religious jargon) perhaps ending with the Lord’s Prayer

¹⁷ Warren, Rick *The Purpose-Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan, 1995).

The Scripture reading preferably from a gospel (it might be followed by dance, drama or mime interpreting it)

Another hymn or worship song

A personal testimony or interview

Sermon (15 to 30 minutes) which includes a Gospel message (possibly using a sketchboard or objects) and ends with a prayer of commitment to Christ followed perhaps by an invitation to come forward/stay behind afterwards for a prayer, instruction and a booklet, or by filling in a decision card in the pew¹⁸, or...

Closing hymn and blessing

Snacks

Good to have at the back of the church a table with parish magazine or newssheets, Gospel tracts and other free or cheap literature, which you encourage people to take home.

(2) **Ministry**

This is to those *outside* the church membership and can take many different forms. It is supporting to rather than being direct evangelism. It might take the form of offering healing ministry, providing a regular fellowship meal for the elderly, organizing a medical mission or development project, running day-care centers, a pre-school group or a youth club etc. If the right opportunity is there, it might be running a Bible Study in a home or perhaps the local barangay hall. This ministry is equivalent to Jesus' ministry of healing and exorcism that accompanied his preaching.

(3) **Evangelism** (outside the church building)

Going out and visiting people's homes with a monthly church magazine or newssheet or attractive information about your church would be pre-evangelism. So would be the occasional use of a questionnaire (see end of this chapter). Inviting people to social events organized by the church also falls into this category. They 'build bridges' into the community.

Direct evangelism might take the form of an evangelistic service (as in (1) above), or an *open-air service* with puzzles, sketchboard message (perhaps using chalks) etc, or visiting homes and sharing the Gospel via such a method as 'Evangelism Explosion' or 'The Four Spiritual Laws'. One could go first to families with some church contact – have had a baptism or have a child attending Sunday School.

(4) **Fellowship**

Building up a *warm, caring fellowship* within the church is a vital precondition to bringing others in, otherwise newcomers will not wish to be part of the church!

Some home groups in the local area, meeting monthly for Bible study, prayer and discussion etc, are a great aid to this. For this the priest needs to train key lay people in how to lead a small group and probably provide material for study/discussion. ECW, BSA, SKEP or Golden Agers could form the basis for such groups, but not necessarily so.

¹⁸ St. Stephen's Parish, Manila, uses a simple one allowing spaces for a person to fill in his/her name, address, land line and cell phone numbers and then inviting that person to check one of the following: [] I received Jesus Christ as my Lord and Savior today. [] I have already received Christ. I decide to live a life pleasing to him. [] I am interested to know more about Christ. Please contact me. It ends with the statement: 'I was invited to this meeting by _____'.

(5) **Discipleship**

Church people of course grow in their spiritual lives through regular worship, their own daily Quiet Time (prayer and Bible reading) and through house groups, but some church activities designed to lead them on to spiritual maturity can be held centrally from time to time. Confirmation Courses, Alpha & Emmaus courses etc, contain a lot of teaching about the Christian life and the church itself, but should at some stage also include a *challenge to commitment to Christ*. In the Alpha course an ‘away day’ focusing on the Holy Spirit is intended for exactly that.

A **Mission** (or **Ministry & Mission**) **Committee** would be valuable in the life of the church to plan evangelistic activities, come up with new ideas, and stop evangelism from dropping out of the church agenda. This would mean the whole responsibility for this does not fall on the priest.



A Questionnaire for Outreach Visitation of the Area

One used for 12 weeks before Saddleback Church was founded asked the following five questions:

1. What do you think is the greatest need in this area?
2. Are you actively attending any church?
3. Why do you think most people don't attend church?
4. If you were to look for a church to attend, what kind of things would you look for?
5. What could I do for you? What advice can you give a minister who really wants to be helpful to people?

The answers revealed four common complaints:

1. Church, and especially sermons, are boring and don't relate to my life.
2. Church members are unfriendly to visitors.
3. The church is more interested in my money than me!
4. We worry about the quality of childcare (during services).

Saddleback Church then took particular care to make sure they were not guilty of these things!

Evangelistic Preaching

Deliberate evangelistic preaching is rare in our churches. But at some time there had to be evangelistic preaching in every country to establish the Church there, winning people from paganism. So what does it consist of? First, it is good to tell a story or joke to relax the listeners. Billy Graham would sometimes start with a story against himself, like the time on an airplane when a big, fat drunk in front of him stood up to shake his hand and said, “Are you Billy Graham? I’ve wanted to thank you for so long and to tell you how your sermons haven’t half made a big difference to me!” Then we might continue by talking about God’s love for us or perhaps, to show immediate relevance, point out to people their problems, and how turning to God can answer their deepest needs. Billy Graham’s public addresses often focused first on the *bad* news: from the media describing the tragic state of society and of individual people’s lives, before moving onto the *good* news of God’s love and salvation through Jesus. This is like the approach of the medical profession: first diagnose the sickness, then prescribe the cure.

But we are not big time evangelists like Billy Graham. How can we preach evangelistic sermons in our own situations? If we want to preach at a regular Sunday eucharist, we need to find one of the Bible readings for the day that provides a suitable basis for such a sermon. Below Dean Patrick Tanhuanco uses a reading from the Christmas/New Year season. Of course the parables of the Lost Sheep, Lost Coin and particularly the Prodigal Son (Lk.15), and Christ’s discourse with Nicodemus (Jn.3) would be eminently suitable, containing as they do most poignant evangelistic messages. But there are many other passages that could be used, such as Jesus’ encounter with tax collector Zacchaeus (Lk.19:1-10) as shown in our second sermon below. If we can design a special service such as outlined in the previous chapter of this manual (possibly calling it a ‘Guest Service’ when people are invited to bring along a friend or family member who rarely attends church), we can prayerfully choose *any* Bible reading from which we feel led to preach evangelistically. The third example of an evangelistic sermon given below could be used at such a service. It is based on the approach of Evangelism Explosion.

Examples of Evangelistic Sermon

1. *Outline of a Christmas/New Year sermon by the Very Rev. Dr. Patrick Tanhuanco based on Luke 2:10-12*

Mega Joy

As we face the New Year 2008 many people are uncertain what this year may bring. They are afraid of:

- a) the outbreak of deadly diseases – SARS, bird virus, others
- b) economic uncertainty, money losing value
- c) political instability, changes; among others

The shepherds during the Roman Empire were treated as one of the lowest class of people of their society, and they had a lot to be afraid of, even the diseases, economic and political situations that they faced. Then on the night when Jesus was born, they heard the message of the angel which started with, “Do not be afraid!” (Lk.2:10a)

I Do Not be Afraid! (v.10)

In the context of Luke 2, ‘Do not be afraid!’ is addressing the immediate situation of seeing the angel, yet as we see the rest of the message, ‘Do not be afraid’ goes further to situations the shepherds were facing, and so applies to us today.

Reasons not to be afraid:

- 1) ‘For God has not given us a spirit of fear, but of power and of love, and of a sound mind.’ (2 Tim.1:7)
- 2) The Lord is with us! – Joshua 1:5b, 9
Illustration: A father got God’s wisdom to help his little daughter, who was to be a flower girl at a wedding, not to be afraid by promising he would go with her up the church aisle.
- 3) The Lord has commanded us not to be afraid (Josh.1:9). What he commands, he enables.

II Mega Joy: Good News!

- 1) a) What joy is – Proverbs 17:22, 12:25, 15:13. The word ‘merry’ means ‘joyful’.
b) What *mega* joy is – In Luke 2:10 the Greek word for ‘great’ is a familiar word which we know in Mega Mall. It is MEGA!
- 2) A Savior (Lk.2:11)
 - a) We have MEGA JOY for we have a Savior who is born for us. By dying on the cross for all our sins, he saved us from the penalty, condemnation and judgment for all our sins at present, and at the judgment day – Rev.20:10-15, Jn.5:24, Rom.8:1.
Illustration: A person who saw the fearfulness of hell. Christ has saved us from hell. In this we have Mega Joy!
 - b) We have MEGA JOY as we are delivered from our enemies, and from the power of sin; we are free to serve God without fear! – Lk.1:74-5, Rom.6:1-14.

III To All People! (vv.10-11)

- 1) I am included! That *is* good news! *You* are included! Do you have the gift of God which is eternal life in Christ Jesus our Lord? (Rom.6:23b)
Illustration: If my best friend gives me a gold Parker pen, what do I do? Offering to buy it would insult him; I just have to accept it gratefully. So *you just have to accept God’s gift – his only begotten Son Jesus Christ!*

Prayer: Lord Jesus, I am a sinner and I want to turn from my sins. Thank you for forgiving my sins. I open the door of my life and invite you to take charge of my life as my Lord and Savior. In your name I pray. Amen

- 2) Everyone is included. That is why we proclaim the Mega Joy: Good News to everyone else!

[Conclusion]

When you received Jesus Christ into your life as Lord and Savior he promised you everlasting life! John 3:16 – ‘...have everlasting life.’ The word ‘have’, what tense is it – past, present or future? Yes, it is the present tense; that means the Lord Jesus Christ has given us everlasting life *now*. Therefore we have to live for him and enjoy this quality of life in him!

2. *A sermon preached by Dcn Joan Beleo (then Joan Laus) in chapel in her final year at SATS based on Luke 19:1-10.*

What would you remember about Zacchaeus? A short man climbing on the branch of the sycamore is always pictured in my mind every time I hear the name Zacchaeus.

But who really is Zacchaeus? All the people at that time know that this Zacchaeus is a tax collector. Not only a tax collector but a chief tax collector, and he is very rich. As a tax collector, they see him as one who has accumulated his wealth by working together with the enemy, which is the Roman Empire, the pagans. He bought the privilege to collect taxes, and his success depended on how ruthless he was in collecting them from his fellow human beings. He probably collected more money from the people than he took more than appropriate money for himself before he passed the tax to the Roman treasurer. In this case he was cheating his fellow human beings, most especially the people in Israel. Thus he was a sinner. He was an outcast. He was hated and rejected by his countrymen and his family because of his work.

But one day when Jesus passed through Jericho, this small man Zacchaeus wanted to see who Jesus was and because he was short he ran ahead and climbed a sycamore tree to see him clearly.

Of all the people in Jericho who wanted to see Jesus, why did this sinner, a small man climbing a sycamore tree catch the attention of Jesus? And not only that, why did Jesus invite himself to the house of a sinner since it was a belief at that time that when you entered a house of a sinner, you would be considered unclean or you would be infected? So, why Zacchaeus?

Because Zacchaeus, without thinking of what the people might say to him, the mockery and ridicule, made an effort and initiative to see Jesus in a clearer view by climbing the sycamore tree. He was so glad and he did not turn down the request of Jesus to go into his house. This means he was ready to know and follow Jesus. Upon knowing Jesus, he was willing to sacrifice his comfort zone and his self-interest. Though the people around were murmuring and complaining, Zacchaeus stood up and said to Jesus that he would give half of his possessions to the poor and he would pay back those he had cheated four times the amount... Who can courageously and sincerely do that at that time and even this time?

Zacchaeus who had been hiding in the pursuit of wealth, of money and other material things, was now free when he knew and chose to follow Jesus. He was forgiven and saved from his sins by Jesus Christ because the change of his heart was genuine and he showed it in the change of his attitude and action. Jesus did not even tell him to do so. The change came so naturally from the change of heart. Thus we must make it as our personal decision to follow Jesus. It is our own choice if we receive the gift of grace from Jesus Christ to change us from doing wrong.

Now, let me ask you, what are you hiding in today? What keeps you from becoming the person that God wants you to be? Or what keeps you from doing good for God and for other people? Is it pride? You believe much in yourself and you think you don't need God's grace anymore? Is it the pursuit of great amounts of money or of material things? Is it the pursuit of personal achievements? Pursuit of power maybe? Is it the pursuit of popularity? Or maybe, just maybe, you're stuck in guilt. Something went wrong in the past, you messed up, but you're still there unable to get free, and hiding from God and others.

If this is so, then how courageous are we to be like Zacchaeus, who was once a sinner, who from interest in material things had finally been converted to a genuine follower of Christ. How courageous and sincere are we to get away from our comfort zones in order to help the poor and the needy? How courageous and sincere are we to be fair to other people and to genuinely follow Christ without thinking of ourselves, without thinking of what others would say, but thinking and doing good for Christ and for other people? Or how willing are we to seek first the betterment of the whole church before we think of ourselves?

Brothers and sisters, there's only one power in the universe that can free us from the power of sin and that is Jesus Christ. Jesus Christ is inviting us every day. He has come to find us, to forgive us, to give us peace, and to free us, just like he did with Zacchaeus when Zacchaeus chose to follow him. This is the gift of grace that he has given to all of us but it is our choice to follow him or not. It is our choice if we want to be saved from our sins or we want to be imprisoned by sin forever. What would you choose then? Who would not want to be saved? We all want to be saved, right? But let us be reminded that the choice is not counted through how much we wished it in ourselves, but how much we acted our choice in our lives just as Zacchaeus took the courage to change his life forever. We all want forgiveness, peace, we all want to be free and we all want to be saved from every bad or evil thing. But the question is "HOW WOULD WE LIVE UP TO OUR CHOICE?"

In the name of God the Father, Son and Holy Spirit. Amen.

3. *Sermon by Dcn. Melvin Bautista based on the approach of Evangelism Explosion (ch. 3).*

1. **Grace**

a. Heaven is a Free Gift

Romans 6:23 - "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

b. It is not earned or deserved

Ephesians 2:8-9 - "For it is by grace you have been saved, through faith -- and this not from yourselves, it is the gift of God -- not by works, so that no one can boast."

No amount of personal effort, good works, or religious deeds can earn a place in heaven for you because eternal life, like any genuine gift, is free.

Illustration: Friend's Gift:

Suppose your best friend were to surprise you with an expensive gift and let's suppose your response would be that of immediately digging into your purse or wallet for a couple of bills to help pay for the gift. What an insult that would be! You must accept gifts freely. If you pay even a penny, it is no longer a gift.

It is the same with eternal life.

Transition: This can be seen more clearly when we understand what Bible says about man.

2. Man

a. Man is a sinner

Romans 3:23 - "For all have sinned and fall short of the glory of God."

Illustration: Sin Defined

When we think of sin many times we think only of robbery, murder, adultery, etc. The Bible tells us that sin is anything that doesn't please God or is a transgression of his law. Anything we do that we shouldn't, like losing our temper or stealing -- these are sins of commission. Anything we should do but don't, like failing to pray or read the Bible or to truly love our neighbor -- these are sins of omission. There are not only sins in deed, but also sins in word and thought like lying, cursing, lust, pride, and hatred. The Bible says these are all sins.

Illustration: Three Sins a Day

Suppose I sinned only ten times a day, or even five, or even just three. Why, I would be practically a walking angel! Imagine if no more than three times a day did I think unkind thoughts, or lose my temper, or fail to do what I ought towards God and man -- I would be a pretty fine person, would I not?

Even if I were this good, I would still have over 1,000 transgressions a year! If I lived to be the age of 70, I would have 70,000 violations of the law of God on my record. Think what would happen to an habitual offender in a criminal court with 70,000 transgressions on his record.

This illustrates that not only am I sinner, but also that my sin is a very serious issue.

b. Cannot save himself

Matthew 5:48 - "Be perfect, therefore, as your heavenly Father is perfect."

Illustration: Omelet with Bad Egg

If I were to prepare an omelet with five good eggs and one rotten egg, I could not serve it to company and expect it to be acceptable.

Even less can we serve up our lives to God, which may have many things in them that people would call good, and yet are filled with deeds and thoughts that are rotten, and expect them to be acceptable to God.

If we want to get into heaven by our good works, then all we have to do is to be perfect (quote Matthew 5:48). God's standard is complete obedience to Him in all things and at all times. We all fall short of this.

Do you see now why it is impossible for anyone to get into heaven by their good works?

Transition: This comes into sharper focus when we look at what the Bible says about God.

3. God

- a. God is merciful - therefore does not want to punish us.

1 John 4:8b - "God is love."

- b. God is just - therefore must punish sin.

Exodus 34:7b - "Yet he does not leave the guilty unpunished."
Ezekiel 18:4 – "The soul that sins shall die".

Transition: God solved this problem in the Person of Jesus Christ.

4. Jesus Christ

- a. Who he is – the infinite God-Man

John 1:1, 14 - "In the beginning was the Word, and the Word was with God, and the Word was God. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, Who came from the Father, full of grace and truth."

- b. What he did - He died on the cross and rose from the dead to pay the penalty for our sins and to purchase a place in heaven for us.

Illustration: Record Book of Sin

Let's imagine that this book in my right hand is a minutely detailed account of my life. Each page details the sin of a particular day -- every word I have spoken, every thought that ever crossed my mind, every deed I've ever done that falls short of God's perfection.

Here then is the problem -- my sin. God loves me (*point to your left hand*) but He hates my sin (*point at the book on top of your left hand*) and must punish it.

To solve this problem, He sent his Son into the world (*lift up the right hand parallel to the left hand*). The Scripture says:

Isaiah 53:6 – "We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all." (*as you say the words "laid on him" transfer the book in one distinct motion from your left hand to your right hand and leave it in the right hand*). All of my sin which God hates has been placed on Jesus Christ.

Finally, when the last sin had been paid for, Jesus said, "It is finished!" This is an interesting word in the original text. It is "*Tetelestai*", a commercial word which means, "It is paid; the debt is paid." When he died, he was buried in a grave for three days (*put the book on your lap*); but he rose from the dead and went to heaven to prepare a place for you and me. Now he offers heaven -- eternal life -- to you and me as a gift.

Transition: This gift is received by faith.

5. Faith

a. Faith is key to heaven's door

Illustration: Key to Heaven

Faith is the key that opens the door to heaven. On this key ring (hold up your key ring) there are many keys. Some even look somewhat alike. Yet, when I go to unlock my front door tonight, I could try all of these keys except the right one and I could not unlock the door. It does not matter how sincere I am in exercising my belief that a different key will open the door. The fact is that only the right key will open the door.

The right key to heaven is **saving faith**. Before we talk about saving faith -- the only key that will open heaven's door -- I want to talk about two other keys that people often think will open the door to heaven. These keys are head knowledge and temporal faith.

b. What it is not

i. Mere Head Knowledge

Illustration: Head Knowledge

Many people know certain historical facts about Jesus. They believe in Jesus the same way they believe in Rizal or Marcos. They believe he actually existed. They believe he was a real person in history, but they do not trust him to do anything for them now.

The Bible says the devil believes in God.

James 2:19 – “You believe that there is God, good! Even the demons believe that - and shudder.”

So believing in God's existence is not what the Bible means by saving faith.

ii. Temporal Faith

Illustration: Temporal Faith

Temporal faith is another thing that people often mistake for saving faith. When a person trusts in the Lord for finances, you could call that financial-faith. A person may pray and trust the Lord to take care of his family. You could call this family-faith. Many have prayed for a safe trip. You could call that traveling-faith. There is one thing that all of these have in common. They are temporary. For instance, once you reach your destination, you don't need to trust the Lord for traveling-faith.

All the things of this world will pass away. They are temporary. But saving faith is trusting in Jesus Christ alone for eternal life.

c. What it is - Trusting in Jesus Christ alone for eternal life.

Acts 16:31 - "Believe (trust) in the Lord Jesus, and you will be saved"

Illustration: The Chair

You do believe this chair exists, don't you (point to empty chair)? Do you believe this chair would support me if I were to sit on it? But you see, it's not holding me up for one simple reason: I'm not sitting on it.

For the sake of making my point, let the chair I'm sitting in represent me and this empty chair represent Christ. For a long time I believed he existed and he could help me. However, I did not have eternal life because I was trusting in my own good works to get me into heaven. Years ago I repented of my sins and transferred my trust from myself to Jesus Christ -- from what I had been doing for God to what he has done for me on the cross (move to the empty chair). By a simple act of faith I transferred my trust from what I had done to what Christ has done for me.

When I asked you earlier what you would say to God if he were to ask you, "Why should I let you into My Heaven?" you said, "I try to be good. I try to live a good life. I have been a fairly good person." Who is the only person referred to in your answer? To receive eternal life you must transfer your trust from yourself to Jesus Christ alone for eternal life.

Last point: Beggar's Hand and Gratitude

Faith is the hand of a beggar reaching out to accept the gift of a king. ___ years ago [put in # of years you have been a committed Christian] this beggar reached

out an unworthy hand and received the gift of eternal life. I didn't deserve it then and I don't deserve it now. But I have it -- by grace!

[Use an object such as a pen for this illustration. Hold it in your right hand and when you say "Faith is the hand of a beggar reaching out..." reach with your left hand and take the "gift" as you complete the illustration.]

Why, then, should I try to live a good life? The reason for living a godly life is gratitude for this gift of eternal life. I'm not trying to gain something I don't have by my efforts to be good. Rather, I'm saying, "Thank you, Lord." The motive for Christian living is gratitude for the gift of eternal life.

Conclusion:

Challenge to Commitment

Transition: Does this make sense to you? Would you like to receive eternal life - God's gift for yourself?

Clarification: Let me clarify what this involves:

- a. Transfer trust
- b. Receive the resurrected and living Christ as Savior

Revelation 3:20 - "Here I am! I stand at the door and if anyone hears my voice and opens the door, I will come in [and] eat with him, and he with me."

- c. Receive Christ as Lord
- d. Repent from sin as a sign of sincere intention.

So let me ask you again, would you like to receive eternal life - God's gift for yourself?

End in Prayer

Shall we bow for a word of prayer, those who want to follow in prayer let us close our eyes while those not praying may I request you to please close your eyes also in respect to those who wants to pray. "To those who have decided to accept God's gift of eternal life, let us tell that to God now. "Dear God, thank you for your love. I admit that I am a sinner and I need you to save me. Please forgive me and allow me to have saving faith in Jesus and what he did for me. I accept your gift for me and I entrust my life to you and surrender my future. In Christ name, Amen"

Assurance: I would like you to read something Jesus says about what you have just done.

John 6:47, "I tell you the truth, he who believes (in me) has eternal life."

Welcome to the family of God!

All the points are taken from "The Evangelistic Explosion" Gospel presentation with minimal additions to go with preaching format.

The Final Authority

Why Evangelize Children?



Introduction:

*One evening, a little girl was saying bedtime prayers with her mother, “Dear Harold, please bless Mommy and Daddy and all my friends,” she prayed. “Wait a minute,” interrupted her mother, “who is Harold?” “That’s God’s name,” was the answer. “Who told you that was God’s name?” asked the mother. “I learned it in Sunday school, Mommy. “Our Father Who art in heaven, Harold be Thy name.” Quoted from Bruce Larson in *The Presence* (Harper & Bow), used by permission.*

Aren’t children so cute and adorable and sometimes funny?

I had this brief, meaningful and inspiring story clip pasted on the front page of my Bible to always remind me that children are willing to learn. But many people think they are so little and frequently do misunderstand, and we adults think that, “There’s still much time to reach them since they are young.” But only God knows how long each child will live, how long his heart will be receptive to the teaching from the Word.

Why evangelize children? I would like to share six (6) reasons:

1. God’s Message Is for Everyone

- God **commanded** the disciples to preach the Gospel to every creature (Mark 16:15).
- God’s love extends to **every** individual in the world (John 3:16)
- The promise of salvation was not given with age limits.
John 3:16 “...**whoever** believes...” (NKJV)
John 1:12 “...**But as many as** received Him.”
Romans 10:13 “...**whosoever** shall call...”

2. Children Are Lost

- Children have a **sinful** nature.
Romans 3:23 “For all have sinned, and fall short of the glory of God.” (NKJV)
Romans 5:12 “Therefore, just as through one man sin entered the world, and death through sin; and thus death spread to all men, because all sinned.”
Psalm 51:5 “Behold, I was brought forth in iniquity, and in sin my mother conceived me.”
- Children need to be made aware of **their condition before God**.

The Bible commands us to evangelize EVERYBODY (Mark 16:15). This means we are required to evangelize all children in a thorough, biblical way----and leave the question of regeneration in the hands of God.

David Livingstone, the famous Scottish missionary and explorer, said, “Our business is to teach children about sin and the Savior, without even a hint about a certain age to accept Christ. The Holy Spirit will, in due time, convict them of sin. When he convicts of sin, whatever the age, who are we to dare to interfere with His work? It is at this, of all times, that we show our sympathetic interest. Any child is old enough to accept Christ when he realizes that his sin is against God and that because of that sin, he is lost without Christ.”

3. Scripture Commands Us

Teachings of Christ in Matthew 18: 1 – 14.

- The age which children should be evangelized is often debated.
Christ begins this section speaking of a little child (v. 2) – *paidion* in Greek
Mark 9:36 shows the child was very little --- “He took him in his arms.”
- Adults are required to enter the kingdom as *little children*, depending humbly on God (vv. 3-4)

Little children, little children = Paidion

Adults must return to childhood attitudes, not actions.
Children live in a natural environment of dependence.

- The Lord Jesus placed great value on a little child ((v. 5).
Jesus settled forever the question as to whether little children can believe and be saved (v. 6) Little one – *micros* in Greek.
Jesus said “But whoever causes one of these little ones who believe in me...”

Christ affirmed this was saving faith; “believe in me” the same words used in John 3:16; Acts 16:31. Warns us not to offend believing children.
- Christ gives a second warning about regarding children lightly (v.10) Little one = mikros.
- Christ taught the importance of one child (v. 12)
Rejoicing over each one saved (v.13)
Not his will that one should perish (v. 14) Little one = mikros.

4. Children Are Under Attack

Children today are attacked on every side by the world’s influence and problems which prevent them from receiving Christ. Some would include forces as humanism, communism, violence, wars, the occult, cults, situational ethics, alcohol, drugs, child abuse, child pornography, divorced parents, OFW’s and many more you can name.

5. Children Can Be Born Again

Some people are skeptical and find it difficult to believe in the reality of child conversion. However, there is **no verse in the whole Bible** which says that a child cannot come into a personal relationship with God through faith in Jesus Christ.

- **Children are more ready to receive the Savior.**
 - Children have open, ready hearts.
 - Children are naturally humble, teachable, trusting.
 - Tomorrow, young impressionable hearts may be hardened to the things of the Lord and his Word.

Window 4-14 ages where children readily believe and accept Christ has been the urgency in evangelizing these children all over the world nowadays.

In a sermon by Charles Spurgeon, he states, "A child of five, if properly instructed, can as truly believe and be regenerated as an adult. My conviction is that our converts from among children are among the best that we have. I should judge them to have been more numerously genuine than any other class, more constant, and in the long run, more solid."

- **Children are more likely to have many years to serve the Lord.**

- Many preachers and evangelists were saved as children

Stephen Olford has written, "I believe in child evangelism for three reasons:

First, because I was born again when I was only seven.

Second, because the history of general evangelism shows that by far the greatest proportions of conversions take place before age 20.

Third, because the Bible makes it plain that youth is the time to turn to God (Ecclesiastes 12:1) Remember now your Creator in the days of your youth.

- Many notable Christians were saved as children.

Henrietta Mears, Mrs. Ruth Graham, Corrie Ten Boom, and evangelist Leighton Ford all received Christ at age 5. If all the facts were revealed we would probably be astounded at the number of prominent Christians who were saved as children.

Remember, the Holy Spirit is the one who convicts the child of sin and causes him to be ready to accept Christ as Savior. (John 16:8)

- **Children are dependent upon us to show them the way.**

6. Children Are the Future of Our Nation and also the Future Leaders of Your Church.

- God warns that if children are not taught, future generations will cease to follow his Word.

See the example in Judges 2:10 -11.

Study carefully Psalm 78:1 – 8.

Billy Sunday, a renowned evangelist said, “ The only way on God’s earth you will solve the problem of reaching the masses is by getting hold of the children.”

- If you win a child for Christ, you have saved an entire life. If you win an adult, you may have only saved a soul.
- Now is the time to reach the children (2 Corinthians 6:2) Behold, now is the accepted time; behold now is the day of salvation.

Conclusion

May we remember the six (6) very important reasons why we evangelize children. God’s Word says that children need the Lord. “Even so it is not the will of your Father who is in heaven that one of these little ones should perish.” (Matthew 18:14). Now is the time to reach them before it is too late.

May we feel the urgency to evangelize the children and may God’s love inspire and constrain each one of us to go! to reach! and to teach! the children for Jesus Christ where we live, be it in your own family, in your neighborhood, in your community or in your church.

Are you willing to be a part of God’s plan to evangelize the boys and girls?

We do training for teachers on how to teach and minister to children more effectively and we have lots of children’s ministries material for you to purchase.

Written by **Mrs. May Y. Tanhuanco**, licensed trainer (since 2002), underwent CEF Leadership Training Institute in Antipolo City, Philippines with a diploma on Children’s Ministries Institute from Warrenton, Missouri USA. Copyright 2004 Child Evangelism Fellowship, Inc. All rights reserved. Super Seminar notes on “The Final Authority.”



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2. Pastor George Rivera – Manila Area Coordinator, Cel # 0922-8751-142
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Training Courses

St. Paul cries out to the Galatians, Christians who had been diverted from his teaching by Judaizers, “My little children, for whom I am again in the pain of childbirth *until Christ is formed in you!*” (Gal.4:19)

Catechumenate courses in the Early Church lasted several years, showing that Christian ‘formation’ was expected to take a considerable period of time, to enable Christian attitudes and practices to replace ingrained pagan ones. The *Apostolic Tradition*, originally it seems from Rome in the early 3rd century but containing material from as late as the mid-4th century, refers to a three-year catechumenate and implies this contained Scriptural, doctrinal and moral teaching. With the growing prevalence of infant baptism it seems the catechumenate in time dropped out.¹⁹

At the Reformation in the 16th century catechisms were introduced and, in the Church of England, those who reached the ‘years of discretion’²⁰ were required to be instructed in the catechism and be able to recite the Apostles Creed, the Ten Commandments and the Lord’s Prayer before being brought to the bishop for confirmation, after which they could receive communion. A period of instruction is also a period of spiritual formation.

In 1991 a survey was made of how over 500 adults, from a cross-section of English churches, came to faith:²¹

- 46% described themselves as ‘*always Christian*’, though the great majority said they had become more committed in the recent past,
- 33.5% said they had come to faith *gradually* over a period of time, usually several years,
- 20.5% had come to faith *suddenly* (presumably at their conversion).

The ‘gradualists’ mentioned church events, most notably *training courses* and *church weekends*, most often as ‘milestones’ along their path of faith.

Since then, and possibly influenced by that survey, some important courses have been developed in England. We shall look at what appear to be the two most influential: Alpha and Emmaus. Each includes a powerful challenge to commitment to Christ but also a lot of other basic Christian teaching attractively presented.

The Alpha Course

This grew out of an adult confirmation course at the big south London church, Holy Trinity Brompton. It was published in 1993 and consists of a course manual and VCDs of Nicky Gumbell (then Curate, now Vicar of Holy Trinity, who had formerly been a barrister) based on

¹⁹ See article ‘Catechesis, Catechumenate’ in Ferguson, E.F., *Encyclopedia of Early Christianity*, 2nd edn. (New York: Garland, 1999).

²⁰ Apparently 12-15 years old – see Roger Beckwith & Andrew Daunton-Fear, *The Water and the Wine: A Contribution to the Debate on Children and Holy Communion* (London: Latimer Trust, 2005), p.61.

²¹ Published by John Finney, *Finding Faith Today: How does it happen?* (Swindon: British & Foreign Bible Society, 1992).

his book *Questions of Life*.²² It contains material for 15 sessions, 12 of which would normally be used for consecutive weekly meetings; it is envisaged the showing of the DVD would be preceded by a simple meal for all participants and followed by discussion in small groups, questions being provided for this. The remaining three sessions are devoted to the person and work of the Holy Spirit, and for this an ‘away day’ or weekend is envisaged, through which many people have been brought to spiritual commitment. In the DVDs Nicky Gumbell comes across as both rational and humorous and has a fund of good stories. Alpha proved to be the most successful evangelistic tool in the UK in the 1990s bringing 100,000s of people to faith. It is now used internationally and by many denominations (no sacramental teaching is included because it was thought this would be divisive). In 2003 a Youth Alpha was produced.

Perhaps Alpha’s greatest lack is teaching on reasons for belief in God and, as it presents only *basic* Christian teaching, it needs follow-up material.

The Emmaus Course

This was devised by five Anglican clergy of differing churchmanships and published in 1996.²³ It has no DVDs but contains much ‘reader friendly’ material, illustrated by drawings, which may be photocopied for group study. It consists of three stages:

- Contact – brief ideas on how to make contact with the local community.
- Nurture – 15 sessions on basic Christian teaching – two on God, one on the Holy Spirit etc.
- Growth – 13 short courses of four to six sessions on the Holy Spirit, prayer, worship, and much else in four volumes, which could last a total of two years!

A Youth Emmaus was published in 2003 which consists of 15 sessions and is suitable as a confirmation course for 11 – 16 year olds.

Emmaus has been found very valuable by churches willing to make a *long-term* commitment to follow it, but it lacks the hype and excitement of Alpha. Some churches have used some of its material to follow up an Alpha course.

It would be valuable for each diocese to have at least one copy of each of these courses available for loan to parishes.

²² Eastbourne: Kingsway, 1993.

²³ London: National Society, 1996.

Missions

A mission is an extended period of presenting the Gospel in various settings. The period might be as short as a weekend or as long as several months. A **crusade** is a mission to a city, a state or even a nation and is led by a high-profile evangelist, preaching in one or more large arenas. Billy Graham's crusade to Australia in 1959 had an impact on the whole nation.



His famous call, "I want you to get up out of your seats and come forward to this platform to receive Christ", drew streams of people forward, whether quiet music was being played or there was silence. The crusade songbook remained in use by churches and small groups for years afterwards containing songs such as 'Blessed assurance, Jesus is mine', 'The old rugged Cross' and 'To God be the glory'. The Latin American Luis Palau, the Ugandan Bishop Festo Kivengere, and the Englishman David Watson have likewise been renowned evangelists, each with his own style. Today there are Franklin Graham, Billy's son, Benny Hinn and many others, some offering 'Healing Crusades'. All use extensive publicity, value prayer support, generate considerable interest, and allow church people to bring along their uncommitted friends to hear a lively presentation of the Gospel. Often many conversions follow, which they desire to be followed up by local churches.

In a local church one might have a **mini-mission** (Friday evening – Sunday evening) or a **ten-day mission** which includes two weekends and the week in between. They need to be planned months in advance and well publicized. The main and supporting speakers need to be experienced people, suitable for the area, who normally bring a team of assistants including a musician, who might be a young person, and a children's specialist. Such a team might come from a large church (e.g. St. Stephen's, Manila), a seminary, or a monastic order. The church's normal weekly program would provide the framework for the period, but would be supplemented by special activities. The speakers would preach at all Sunday services, and the team would visit any weekday groups the church might have as guest speakers. It would be important to have special activities for children both during the Sunday services and at school during the week - assemblies and perhaps after-school meetings. In addition there might be:

- House group meetings – coffee mornings/evenings through the week, to which some church people, some on the church fringe or complete outsiders are invited, and one or two of the team are present to give their testimonies and lead a discussion on some such topic as 'What is a Christian?'

- Special activities such as a Christian film, musical evening, drama event, focus on family life etc.
- Perhaps a certain amount of home visiting by team members, especially to meet those unable to attend mission events, but also to follow-up some who have attended.

It is important to choose an attractive title/theme for the mission. One mission held one July which contained a wide variety of activities was called 'July Jigsaw'. The preliminary flyer put in every door of the parish a month or so beforehand simply bore the dates of the forthcoming mission and a picture with an intriguing caption:



Find the missing peace!

Then, a couple of weeks before the mission started, an attractive program, with a cover once again featuring a jigsaw, gave details of all the forthcoming events. It was intended to make people feel this was something *no-one should miss!*

In missions then, through a rich variety of activities, the Gospel is presented as relevant to people's lives.

Evangelists are supremely gifted in kick-starting journeys that have not yet begun, getting people out of comfortable ruts or turning them back from dead-end diversions.²⁴

What should one expect from a parish mission? A greater sense of excitement and faith amongst church members, who may have made a spiritual commitment themselves and in consequence are more aware of God's reality. There should also be some non-church members or fringe members who have made a spiritual commitment. It is highly desirable that these get advice from the priest or a spiritually mature lay person on establishing a daily Quiet Time and soon start upon a course on Christian discipleship in a small group as well as regularly attending church services.

²⁴ Mike Booker & Mark Ireland, *Evangelism – which way now?* p.67.

Some Thoughts on the Evangelism of Muslims

It would be foolish to declare there is no truth in Islam. Like Christianity it is a monotheistic faith. Like ours it is a religion in which a holy book (the Qur'an or Koran) is of central importance. In this book many stories of the heroes of our Old Testament reappear, though often given a strange twist. Here too we hear of Maryam (Mary) and her son Isa (Jesus) who is respected as a great prophet, but the Qur'an declares he was not crucified and not divine. Though it says he was the one who cured the sick and raised the dead, Muhammad is held to be the last and greatest of the prophets.

Qur'an means 'recitation'. It purports to contain the messages of Allah (God) to Muhammad through the angel Gabriel. But, if so, why do Bible stories appear here in a somewhat distorted form? Muslims claim it is because Christians have corrupted their Scriptures, inventing Jesus' divinity etc. But there is another explanation. If Muhammad could neither read nor write, as Muslims admit, and he spoke with Jews and Christians, he could have heard the Bible stories from them by word of mouth and then, turning them over in his mind, could have given them a new slant. Is it likely that the Bible, written far closer to the events it describes, or the Qur'an written 500-600 years later, record these stories more accurately? Common sense demands the Bible accounts are likely to be more accurate.

But the Five Pillars of Islam prescribing monotheism, prayer, fasting, and almsgiving to the poor, and the Qur'an's stress on the sovereignty of God, its fierce condemnation of idolatry, and the honor it accords Abraham, Moses, and other great figures of the Bible, most notably Jesus himself, surely deserve our respect, and give us a common basis from which to enter into dialogue with our Muslim brothers and sisters.

The word 'dialogue', meaning serious discussion, has been part of modern Christian mission vocabulary since the 1960s. We can enter into dialogue with Muslims in our community on two levels:

- About matters of common concern in the community, e.g. about providing better amenities, or resisting the spread of drugs or pornography.
- By sharing our beliefs and spiritual experiences.

Regarding the latter David Bosch in his *Transforming Mission* gives important guidelines which include:

1. Go into dialogue in humility and vulnerability, desiring that the truth may prevail. We do not have all the answers.
2. Expect to find God has gone before you into other cultures. Truth, beauty and goodness, wherever they are found, are from God.

3. Witness to your deepest convictions while listening to those of your neighbor. Do not tone down the truths of the Gospel to avoid offence, though present them in a courteous manner (cf. Paul in Athens, Ac.17).²⁵

All Christians can offer sincere friendship to Muslims and that is where we must start. To enter into serious dialogue with Muslims in the Philippines one needs:

1. Personal prayer and the prayer support of others.
2. Knowledge of the Bible, Church history and theology – or one might end up being converted to Islam!
3. Some knowledge of Islam and the Qur'an.
4. Some knowledge of how and when Islam came to this country and why Muslims feel such a grievance against Christians which has led to repeated armed conflict.²⁶

To know Christians with Muslim contacts and some experience of dialogue on matters of faith would be a great help. Clearly, in time, it is important that open-minded Muslims should be encouraged to read the Bible and particularly the gospels for themselves. There is a deep spiritual hunger in the human heart that can only be satisfied, we believe, through Jesus (Jn.6:35, 14:6). Such people may also be interested to read books containing the stories of Muslims who have become Christians, such as:

Bilquis Sheikh, *I Dared to Call Him Father* (Eastbourne: Kingsway, 1978), and Faisal Malick, *Ten Amazing Muslims Touched by God* (Shippensburg, PA: Ambient Press, 2012).

Christians too will find great benefit from reading such books.

There is debate going on today amongst Christians as to whether Muslim converts should be encouraged to leave their home and family and join a Christian community, or whether they should continue to live at home, probably as secret disciples of Jesus – counterparts of Nicodemus (Jn.3) – because otherwise they are likely to be made outcasts and in be danger or losing their lives. But what can we learn from Christians in the Early Church that may help us here?

²⁵ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis books, 1991), pp.483-488.

²⁶ These important points were made by Professor Hadje Sadjé during a visit to SATS.

Nurturing New Believers

Summary of a talk by the Very Revd Patrick Tanhuanco

New believers are spiritual babies and need to be nurtured and trained in the faith. There are baby Christians at 50 years old! All need spiritual ‘milk’ (1 Cor.3:1-2, 1 Pet.2:2). What does this consist of? Hebrews 6:1-2 speaks of the foundation of the faith as repentance, faith, baptism, the laying on of hands, life after death and judgment. Our equivalent might be the summary provided by the Apostles’ Creed and introductory instruction in the Scriptures (2 Tim.3:15). And so a course of instruction is vitally important today for those who have newly come to faith or are preparing for **confirmation**. St. Stephen’s, Manila provides a twelve-session course for training people for adult baptism and confirmation, consisting of 8 topics:

1. The Apostles’ Creed
2. The Ten Commandments
3. The Lord’s Prayer
4. The Story of the Church
5. Our Anglican Organizational Structure
6. Feasts, Seasons and Colors
7. Anglican-Episcopal Worship
8. Christian Growth and Church Involvement

The first six sessions are devoted to the **Apostles’ Creed**, which is taught clause by clause using sheets with blanks and Bible references from which to fill them in. The next two sessions explain the **Ten Commandments** as ‘family rules for God’s children’; for each commandment there are Bible verses to look up to bring out its full meaning. In the ninth session the **Lord’s Prayer** is used as the basis of instruction about Christian prayer generally with Bible verses to look up to give further amplification. In the tenth session course material provides a summary of **Church History**, illustrated by diagrams and a map, drawing particular points of importance from the Early Church including the planting of the church in England; the Medieval Church and the abuses that crept in then; the Reformation, mentioning particularly Luther and then the reformation of the church in England; and modern times with special attention to the Anglican Church in North America and the Philippines. This session also briefly explains **Anglican Organizational Structure** at the national, diocesan and local church levels, again illustrated with helpful diagrams. The eleventh session tells of the **Feasts, Seasons and Colors** of the church year and explains the nature of Anglican/Episcopal worship, again simply illustrated. The final session introduces the **Duties of a Christian**, stressing daily prayer and Bible Reading (using ‘Our Daily Bread’ notes), the need for Christian fellowship (as in a Bible study group and in the ECW, St. Andrew’s Fellowship, SKEP and Golden Agers), weekly worship, tithing, sharing our faith in Christ with others, and living out the Bible’s teaching in daily life.

PART II

CHURCH PLANTING

Information from Published Literature

A New Subject in Our Era

Church planting is a special branch of evangelism involving not just individual conversions but the establishment of a new congregation. Interest in church planting by the Church of England has been stimulated by the relentless statistics telling of a continuous decline in church-going in England since World War II. The first book on church planting was published in 1984. The first conference on the subject was held at Holy Trinity, Brompton in south London (home of the Alpha course) in 1987; now it is an annual event. Because of worries that planting new churches might be trespassing across parish boundaries the House of Bishops of the Church of England commissioned a report *Breaking New Ground* (London: Church House Publishing, 1994), subsequently followed by *Mission-Shaped Church* (CHP, 2004, 2nd edn 2009) discussing fresh expressions of church that are being tried in various places. They include cell churches, café churches, multiple and mid-week congregations, school-based and school-linked congregations, seeker churches, and youth congregations as well as ‘mother-daughter’ church plants. The report was studied by General Synod and recommended for study in all dioceses. Parochial returns in 2006 showed astonishingly that 4 in 10 parishes had started a fresh expression of some sort since 2000. From these and other literature on church planting, most notably Charlie Cleverly, *Church Planting Our Future Hope* (London: Scripture Union, 1991), and in the Philippines Charlie Chilton, *Planting the House Church* (Makati: Church Strengthening Ministry, 2004), some points of general application may be drawn.

Motive

To fulfill the Great Commission (Mt.28:18-20) in large parts of any country that are not being evangelized.

Choosing the Place for a Plant

Ideally it should be selected by the diocese covering that place, with advice from the nearest local churches or isolated church people in that area. If it is in a city, a published census could pinpoint a homogenous area (same tribe, social class etc). When the district is chosen, the actual venue has to be selected. This could be a private home, a school, community center, shaded open-air site etc. *It is ECP policy to build its own church in the chosen location as soon as possible as this, it is felt, will attract a congregation quickly.*

Leader and Team

It is vitally important to choose the right leader for a new church plant – one with faith, wisdom and vision, reliable and with good personal skills, i.e. someone who can lead, work with and care for others in a team. Experience of evangelism and, if possible, some personal connection with the area are also important. Other people from an established congregation not too far away should be challenged to consider joining the church plant. If a team goes from a ‘mother’ church, they should meet regularly beforehand over a period of months for prayer and planning.

Then they should be officially sent out at a commissioning service in the mother church, perhaps by the bishop of the diocese.

Method for Getting Started in the New Location

- A name for the church should be chosen. One US plant in a private house called itself ‘The Living Room’. (Don’t miss the two-fold meaning!)
- Advertising material should be distributed in the surrounding area.
- A church beginning as a ‘cell’ (small group) could start from a Bible study or an Alpha-type group, as alternatives to liturgical services. Church plants can be rather more informal than the mother church. They need not be bound by all the older church’s way of doing things.
- It is important to find out about the local area, and to make contact with schools and community groups. You need to placate local people’s fears and show you are not a dangerous new sect! In the preparation for planting Saddleback church a short census was used.²⁷

Plants in Other Parishes

The permission of the diocesan bishop is needed and, if at all possible, the goodwill of the church leaders in the new area.

Sustaining the Plant

It is good for the new congregation to aim to be self-governing, self-supporting and self-propagating as soon as possible. To begin with financial support from the diocese, mother church or perhaps wealthy nearby residents may be necessary. It is important to draw up a budget to see how much money is needed. Charlie Chilton stresses the need to teach the new plant’s members biblical stewardship, including tithing, and prayer for God’s provision. The New Testament speaks of giving from neither one’s poverty nor plenty but from one’s heart. It is the natural response of a grateful heart (2 Cor.8:12, 9:6-8). This leads to churches paying their way, buying their own Bibles, hymnbooks and other supplies. There should be clear accounting of every centavo spent.

Recommendations of the Report *Mission-Shaped Church*:

Diocesan Strategy

1. Each diocese should study this report.
2. Each diocese should develop a strategy for church planting.
3. A senior member of each diocese should be appointed to review this strategy and encourage the church plants.
4. In proposed new churches beyond parish boundaries the bishop should mediate discussions.
5. Each diocese should consider whether its deanery arrangements are best organized to encourage the mission of the church, especially among cultures and networks outside the church.

²⁷ See back to p.29 above.

6. Each diocese should adopt guidelines regarding the maturation and legal recognition of church plants.
7. Records of church plants should be kept in each diocese.
8. A national officer of the church should be appointed to liaise with the diocesan officers who oversee church plants.

Ecumenical

9. Local mission experiments and partnerships between Christians of different denominations should be enabled when appropriate.

Leadership and Training

10. Some training should be provided for *all* ministers, ordained and lay, on ‘cross-cultural evangelism, church planting and fresh expressions of church’.
11. Pioneer church planters, for both lay and ordained ministries, should be identified and trained.
12. First ministry posts should be established for nurturing those with church planting skills.
13. Institutions, including those of other denominations, should be identified which can provide training modules in church planting and cross-cultural mission.

Resources

16. Each diocese should establish a ‘mission growth and opportunity fund’ to support new ventures in cross-cultural mission, evangelism and church planting.

This is all revolutionary stuff for the conservative ‘Grandmother Church’ of Anglicanism (the Church of England), and constitutes a robust response to declining church membership.

An ECP Experience of Church Planting

Fr. Tony Gomowad

Trained and ordained in the ECP, Fr. Tony worked overseas in the USA and Guam. He went to Saipan and said to the Episcopalians there, “Having a service taken for you every two weeks is NOT being a church!” In 1998 or 1999, in preparation for planting a church there, he attended a seminar in Chattanooga, Tennessee, which majored on the Alpha Course. Through his initiative and work St. Paul’s Episcopal Church has now been established in Saipan. Its nurture was undertaken by Padi Irene Maliaman.

He later reported –

If I would do it again in the Episcopal Church...

- In the Episcopal context, opening a worship schedule, organizing a worshipping group, expanding or growing a congregation, etc, *one must keep related with the bishop in charge and whoever is in charge of diocesan development etc.* (He confessed he has a tendency to run ahead on his own!)
- Make sure you are all in the same understanding of ‘the mission possibilities and objectives’ – where you are going and the steps to get there.
- Allow the authorities and leaders to know what your unique passions are, your strengths and weaknesses, and how these determine which approaches and/or strategies should be adopted.
- Know and accept and let them know and accept that *you cannot work alone!*

With their support and authorization do the following:

- Get a survey done of the area to produce a profile to gain the bishop’s support and funding, and for your own use.
- Read and read about topics related to your plan. Get out and make known your plans. Interview people.
- Develop your Resources Directory (a little book) about:
 - People in the diocese and their various passions
 - People who care about your area of mission
 - Possible partners
 - People who have different skills and talents from you
- Organize a Support Group that will help in the preparation, planning, resource development and implementation.
- Make periodic reports (to diocesan authorities). Share successes and failures. Give glory to God.

Further comments

Get hold of the ECP Vision 2018. Wrestle with it.

Alpha is relevant – use it to teach.

A church has a personality and sense of mission. Needs to be self-conscious. It should have Bible studies as well as Sunday services.

Go to people and invite them to church. Need to engage with people in the area. Start without a church building.

It's exciting to plant a church, but very important to have it nurtured afterwards.

Some websites that contain materials about church planting and development:

www.episcopalchurch.org/documents/ncdreport2.pdf

www.episcopalchurch.org/networking.htm

www.episcopalchurch.org/109383_ENG_HTM.htm

www.churchplantingvillage.net/churchplanthealth

www.dougnichols.org/assets/files/ChurchPlanting.pdf

www.northamericanmissions.org/files/The-Great-Commission-and-Church-Planting-Final.pdf

This summary is from the handout and additional notes taken during Fr. Gomowad's visit to the SATS Missiology 2 class, 2.7.11.

* * *

In an interview with Melvin Bautista in February 2013 Bishop Taclobao later supplemented this approach by saying an ECP church planter should:

- *Find a contact person in the area*
- *Develop friendship with others there*
- *Make regular visits to enable immersion in the life of the area*
- *Develop spiritual activities: prayer, Eucharist, Bible study, healing ministry...*

A Strategy for Church Planting

Fr. Alexander Paatan

Why Plant Churches?

1. To spread one's denomination.
2. Church planting is biblical. It obeys the Great Commission (Mt.28:18-20). The apostles went from Jerusalem to Judea and Samaria and to the ends of the earth (Ac.1:8).
3. Church planting stimulates the growth of existing churches in a place; it makes them review their own church life, looking at their deficiencies, such as lack of Sunday School or youth work, and take action.
4. It is one of the fastest ways of increasing the number of believers in Christ. It involves going to where people are rather than waiting for them to come to you.
5. It is kingdom activity. It expands God's kingdom on earth.

Where Plant a Church?

1. Pray about it. Is God guiding you to a particular place?
2. Have you consulted other people who could be of help to you?
3. Is a place available to start the work? What makes you believe you have found the right location? Do you have contacts, relatives or friends there?
4. Finance. Count the cost. Do you have financial back-up to start the work?
5. Manpower resources. Who? 'Whom shall we send?'

The Concepts

1. The Mega Church or 'Wheel' Concept

Features:

- a) All extension churches, house groups, cell groups are tied to and dependent upon the mother church.
- b) All the members are expected to attend the Sunday service at the mother church.
- c) All the tithes and offerings are channeled to the mother church.

This sort of church is not good for small places.

2. The Satellite or 'Vine' Concept

Features:

- a) All the extension churches, house groups, cell groups are initially connected to or dependent upon the mother church.
- b) The new churches are extension churches and eventually grow on their own and multiply on their own.

3. The Wheel and Vine Concepts compared

- a) The Wheel tends to draw to itself, whereas the Vine tends to release outwards.
- b) The Wheel tends to be local or insular, whereas the Vine tends to be both within and outside the local area.

- c) The Wheel causes addition, building a MEGACHURCH, whereas the Vine causes multiplication, building many churches.
- d) The Wheel trains group leaders, whereas the Vine trains new pastors and leaders.
- e) The Wheel envisions cell groups, Bible studies, whereas the Vine envisions churches meeting in homes.

James Wong planted many Anglican Vine churches in Singapore.

4. Town and Barangay Churches

The policy of the ECP of following the moves of Igorots is *effective* but also *defective* because people move into the towns. Planting churches in a town is better than in a barangay. It is possible to build a big church in a town with offshoots in barangays. If you start in barangays it is difficult to penetrate the towns. People in barangays have an inferiority complex regarding people in towns.

In a town select a **VISIBLE** site. ECP churches are often hidden. Prominent churches make members proud. People can ride to them. In a town a church is not limited to one tribal group.

How plant a church in a town?

Follow the steps of section 2 above ('Where plant a church?'). If you are convinced you have located the right place consider your financial needs, but don't be easily put off. Look for the money. You may have to start small with the few people you know, perhaps meeting first in a room in the local school. Later you may be able to rent a building in the town.

Churches are built on prayer and hard work.

- Have a Sunday School and a viable children's program
- Preach sermons with good biblical content
- Have good Bible study programs

Our churches are weak because people are not fed with the Word of God.

Cater for the needs of people. Don't stay in the rectory all the time! Visit the sick and bereaved. Take part in family and calendar occasions. Overcome cultural barriers.

Allow lay people to take responsibility and make mistakes, then correct them gently but firmly and don't delay in doing this.

Spreading to the barangays

Once a church is established in a town, plant offshoots in the surrounding barangays:

The Leader

The leader for this should be selected from within the barangay – a teacher, barangay captain, etc. – he/she must be capable of leading people but must be humble, teachable, and godly (Tit.1:6-9, 1 Tim.5:1-7).

The Appointment

- a) He/she must be recommended by the Parish Priest.

- b) He/she must be officially appointed by the Bishop to ensure responsibility and proper accountability.

The Training

- a) The Diocese shall set a one month period of orientation and intensive training.
- b) The Parish Priest shall be designated as the Mentor.
- c) The Mentor shall meet up with the Barangay Pastors for one month intensive training before they are recommended and appointed as Barangay Pastors.
- d) The Mentor shall meet with the Barangay Pastors once a week to address problems encountered by the Barangay Pastors during the week.
- e) Every quarter the Barangay Pastors will meet with the Mentor for further training, feedback and evaluation.

Their **curriculum** should include:

- a) A Survey of the Old Testament
- b) A Survey of the New Testament
- c) Church Doctrines using the Creed or the Statement of Faith
- d) Church History
- e) Principles of Biblical Interpretation
- f) How to Pray and have a Quiet Time
- g) How to Prepare and Deliver a Sermon
- h) How to Conduct Public Worship
- i) Church Administration and Spiritual Leadership
- j) Mission and Evangelism
- k) Our Anglican Heritage
- l) Others

The financial support

- a) The Barangay Pastors should not receive a salary. They are non-stipendiary 'tent makers'.
- b) Money raised by this church is to support its life and work, except that -
- c) 10% of its tithes and offerings shall be sent to the Diocese or National Office of the ECP.

Responsibility and Accountability

- a) The Barangay Pastor shall exercise all the pastoral functions/responsibilities within the barangay.
- b) He/she shall have the freedom to administer the barangay church under the supervision of the Parish Priest.
- c) He/she shall be responsible to and report directly to the Parish Priest.
- d) Reports to the diocese about the barangay church shall be the responsibility of the Parish Priest.

This outline constitutes a combination of Fr. Paaten's handout and notes taken during his Missiology 2 class on 2.25.13.

Victory Christian Fellowship

Pastor Luther Mancao

Victory Christian Fellowship is a charismatic church from the USA founded by Christian students in 1986. Its literature states that it subscribes to the Nicene and Chalcedonian Creeds. It is very much devoted to planting new churches and by 2012 had some 200 congregations in the Philippines, 91 of them in Metro Manila, many sharing the same building but meeting at different times. Pastor Luther Mancao, their Director of Church Planting, spoke to SATS Missiology 2 classes in February 2010 and 2012. In his testimony he shared that his father was a lawyer, but he had been a rebellious son who had caused his family great problems until he was converted; then he realized how proud he had been and how empty!

Church Planting Strategy

Start with an IDEA (vision of what might be) → PLANS (what is wanted in detail) → STRATEGY (how to implement them). What is needed:

Leader

The nature of the leader is all important. You can only multiply the sort of person you are! He should have a personal relationship with God, emotional health, relate well to others and be able to motivate them, have personal integrity and be an evangelist. He should have leadership gifts and be an entrepreneurial organizer. He should have public ministry skills, enthusiasm, faith, and some knowledge of church planting and church growth. He should go and live in the place chosen for the church plant for a year, connecting with the people, and put together a team of people with different expertise. He needs to remain humble.

Location

Go for cities/big towns (there are 122 cities and 300 big towns in the Philippines) because:

- a) lots of people
- b) campuses – young people are the most responsive
- c) thriving businesses
- d) hub of travel/communication
- e) seat of government (local/national)
- f) centers of culture

Find a strategic spot for your church building – accessible, visible, quality, size (largest that is suitable).

Only a *quality* venue will attract the wealthy/influential - and then you can also reach the poor. If it's just *ordinary* only the poor will come. Victory seeks to place church centers in Robinson malls and near campuses. Your church building needs to have good ventilation and sound system, and be clean. Make it the *best you can*.

Befriend other churches already in the area; do not compete with them, and don't 'sheep steal'! In planning your program remember the world is looking for sounds, sights and music. Initially have monthly services, planned with great intensity, and plan come-back events between them.

Launch

The launch should be some 3 to 6 months after you have started monthly services.

Launch large. Set as your goal 100-200 adults. Invite community leaders (e.g. the mayor). They have *influence*.

Development of the Church

Inspiring worship services are needed; evaluate them.

Organize many Bible studies in your church plant.

Teach tithing.

Encourage loving relationships.

Teach Christian discipleship.

Focus on deliberate leadership development.

Have dynamic and cutting edge youth ministry.

From the founding of a church plant to its reproducing itself should be 1-3 years.

Luther Mancao has an exuberant personality and 'thinks big'. While his approach is very different to that of the ECP, it produces results! What can we learn from it?

Christian Gospel Centers

Pastor Josephus (Jebo) Banzuelo

Person and Experience

Pastor Banzuelo is a son of Dr. Edilberto Banzuelo, former President of Febius College of Bible.²⁸ He has taken a course in cultural anthropology, can fly planes and helicopters, and currently has a radio ministry. In 2010 he told our Missiology 2 class of the two churches he had planted, and mentioned a third he hoped to plant:

CGC (Christian Gospel Center) Malanday: In 2001 CGC Malinta (the ‘mother church’) commissioned him as head of a church planting team with 6 other members (3 men, 2 women & 1 teenage boy). Their first worship service was held on March 10, 2002 (a year later) with almost 60 people present.

CGC Bignay: In the latter part of 2002 he spearheaded ministry at Bignay, Valenzuela with students from Febias College of Bible and volunteers from other CGC churches. With the help of volunteer doctors etc a Medical and Dental Mission was held in the barangay hall of Bignay in May 2003. On July 25 (some two years after the start of ministry in Bignay) the first worship service was held with an average attendance of 40.

CGC Malabon: Outreach began in February 2007 when he was assisted by three others.

Preparation Stage

The first new church was planted 6 years after the mother church was founded.

Personal

Have a budget of, say, 2000P/month. Contact the Bible League to enable the purchase of New Testaments for 10P each.

Operation Saturation: Go out and door knock in the target area, distribute literature, share the Gospel, get the names of people interested.

- Two people should go together, one to knock and learn the skill while the other speaks. Use your background (personal story) as part of the contact you try to establish in the initial conversation. This is ‘friendship evangelism’. Avoid debates. Leave after a short time perhaps and arrange to come back another time.
- Don’t be overdressed or take big Bibles etc. Must not be intimidating yet presentable. Wear identification. Learn to share the Gospel in this situation.
- Take round a short Bible survey: Do you belong to any church? Do you have a Bible? Would you like one? Ask those interested if they would like a regular Bible Study held in their house showing how to use the Bible. Be prepared for relatives and friends to arrive late! You have to readjust to suit this. Give those willing to take part in such a study a free Bible.
- You need to be noting the type of people in the area: poor or educated; if uneducated perhaps later you can help them with literacy and/or create a livelihood program.

²⁸ Has spoken to SATS Cure of Souls class a number of times on ‘Deliverance Ministry’.

Potential members may be backsliders from a church or people disconnected by a move in their job.

From this initial contact you may decide *not* to establish a church in that area!

Task

- Forming a team. It is important for the members to be in harmony. Need someone who is the potential leader, a musician (perhaps a teenager), some women who will visit women and later be involved in children's ministry, one person with financial capacity to support the plant work, a carpenter to make a pulpit etc. People with *availability* are perhaps more valuable than the highly educated.
- Support group. Needed from the mother church to attend services in the new church with the new converts; they will be familiar with the worship songs. The new converts will not at first be very reliable.
- Keep the mother church informed because it is your life-line for manpower, prayer and financial support. It will need regular reports on your progress – *No report, no support!* These reports should be *result orientated*: numbers of people contacted, baptisms performed etc. Explain your time-table. With regard to the resourcing needed, help the mother church to see church planting not as a problem but as a solution.
- In target area choose a venue for the new church center which is accessible.

You need vision or you will give up when faced with discouragements. Speak in Tagalog. There will be plenty of laughs. You have to learn how to choose and manage your team and keep it motivated.

Implementation Stage

Trainings – you need to give the leadership team a blue print of what is to happen.

Transitions

- Leadership: It goes on for years. It takes a long time to wean people off the church plant leader. The new leader needs the gift of administration.
- Worship: How do you move from Bible Study in individual homes to central service of worship?
Decide the time of worship according to the people you have contacted.
Perhaps use the Bible Study timeslot for worship; if necessary hold the worship on a weekday.
Introduce prayers and singing into your Bible Study. The leader should dress more formally.
When do you talk about the offering? Perhaps not for some months, or make it voluntary to begin with. Be transparent.
- When do you introduce Church traditions, by-laws, statement of faith, ordinances, church discipline?
Sometimes making the plant a clone of the mother church causes alienation. What is introduced must reflect the target area. You may not be able to introduce the same discipline, e.g. be patient with unmarried couples living together at first.
Statement of faith: don't focus on things which will cause confusion; don't focus on divisive things at first [e.g. baptism – infant or believers?].
What they want is sermons that are *relevant*.

Supervision Stage

Never introduce something without educating people about it first.

Resultant church: Self-governing, Self-supporting, Self-propagating; you won't get all three 'selfs' at once.

Resources: good for the leader to share the load of preaching and administration with others. New people gradually take the place of the original church plant team, though it's hard to get your converts to accept the leadership of someone else.

There are valuable points we can learn from this strategy.

A Real Venture of Faith

Pastor Mark Anderton

A Personal Connection

In my last parish in South East England I attended an interdenominational local church leaders' lunch each month. One of the other members was Pastor Andrew Parfitt of Manna Christian Fellowship. Unknown to me Mark Anderton was a member of his church. He had been a convert at a Billy Graham crusade but had afterwards backslidden. He came out to the Philippines as a back-packer and drugs and alcohol were part of his lifestyle. One day in the country of Bacolod he felt drawn to re-surrender his life to God. He joined a local church and went to Bible School to learn more – then married his teacher, a Filipina! He was invited to plant a church in Burauen, Leyte (an NPA stronghold). They went through great hardships but succeeded. What follows now comes from his handout and my notes from what he said to the Missiology 2 class in February 2010. (ADF)

Preparing for a Church Plant

God makes 'divine connections' in life, e.g. the Andertons' meeting a woman while travelling who invited them to start the new church in Burauen. If you're going to plant a church it must be because *God has called you to do that*, and you need to know the place where it is to be. How do we know the call of God? "My sheep know my voice." (Jn.10:14, 16) When God calls he will give the grace (1 Cor.3:10). *He will enable you*. And his support will remain even if human support is withdrawn (the one who had initially supported the Andertons' venture financially later withdrew her support). There will be hardships but, having called you, *God will sustain you*.

Planting a Church

The primary focus of a church plant should not be on starting church services but on making disciples. We started Sunday services too soon. Better to spend the first 3 to 6 months making disciples before starting services. Get one to one with people (sharing the Gospel). At Burauen for discipleship training we began to run an Alpha course. Every member of the church had to go on one.

If you are a church planter you must share your vision with others and build a team. Everybody has a part to play. The role of the leader is to equip them for ministry. (Eph.4:11-16, 2 Tim.2:1-2) You need FAT people: **f**aithful, **a**vailable, **t**eachable! Test their faithfulness by asking them to attend an Alpha course. Those available are open to *God's* agenda. People joining your plant from other churches (often) have their *own* agenda. People converted through you will be loyal to you.

Provision

As with the mission of the Twelve (Mk.6:7-13) we had no resources and had to trust God. When our initial financer withdrew her support God did not withdraw his. We only had a van. He

provided a room for three months, then a house on the plaza haunted by a 'white lady'! Fine for Christians. Have to trust God. There will be times when faith is tested. Need to pray. If you follow God's plan for your life, you will find his provision. We found help was provided (cf. Phil.4:15-20), e.g. by Manna Christian Fellowship in England. *If it's God's will, it's God's bill.* If it's God's vision it will be God's provision. Seek God's will. God pays for what he orders. Share your vision with others. People will give into your vision. Look to God. Phil.4:13. Be a good steward. Latest miracle – our truck! Don't be mean and only support your own church – if you are generous to others' needs God will bless you. You should seek excellence in your church – God's best.

We teach people to give; this will lead to God's blessing. Some people who give will think they can control the church – indebtedness... As church leader you have to resist. Your destiny is wrapped around different people that God has brought into your life. God can help you to learn from mistakes. He supplies our need in abundance.

Perspective

There is great joy from seeing lives changed and growing spiritually (2 Cor.5:17). Great joy in seeing relatives being saved. Build people up, and they will build your church.

The greatest discouragement is when people do not respond or betray you. It's painful when good people leave your church. Never give your *whole* heart to anyone except the Lord. Then you won't fall if they let you down. If you're in Christian ministry for money you're in the wrong place! Other discouragements come from a delay in your vision coming to pass, and from loneliness.

ALPHA

We took away fear of attending an Alpha course by showing pictures of priests and nuns attending Alphas elsewhere.²⁹ We emphasized it's a course with a beginning and end; it provides an opportunity to explore the meaning of life and learn more about God.

Anyone of any denomination may come

Learning

Pancit before the meeting attracts people!

Helping people

Ask anything – questions after the talk

The Youth Alpha manual (with many pictures) was translated into Tagalog and given to all who attended. One can run the course two to three times a year. Those who've attended before can come back as helpers another time. At the end of each course we awarded certificates: gold ones for those who attended 80% or more of the course, white ones for those who attended less. Mention at the course's graduation party that a new course will start on such and such a date, and that it has an ending and therefore people will commit themselves only for a limited period.

A Typical Night

- **Welcome** - 7pm. Always start on time. Start with food – until 7.30pm.

²⁹ Presumably pictures taken from the Alpha international website.

- **Worship** – short at first; start with a single song such as ‘Amazing Grace’ or ‘Lord I lift your name on high’. Later in the course the worship grows longer.
- **Word** – get the information from Nicky Gumbel’s book (*Questions of Life*). Read the chapter and whatever speaks to you impart – 45 minutes is too long; make it 25 minutes or 35 minutes maximum. Don’t pick on people out of the blue to read Bible verses or pray aloud or you will embarrass them and put them off.
- **Works** – divide the people into groups of 6 or 8 [with a facilitator] and tell them they may ask or share anything. [Facilitator should ask] What do you think/feel about...? (something related to the talk).

Stick to the book. There should be Alpha training of group leaders before the course. If you love people you will see fruit.

To invite Mark Anderton, whom I had never met, to address the Missiology 2 class was a venture of faith on my part! In fact it turned out to be a most stimulating and inspiring occasion. Mark spoke fluent Tagalog, had a great sense of humor and strong faith. There are, I feel sure, many points we can learn from his experience.

ADF

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