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CONCORDIA SEMINARY
SAINT LOUIS, MISSOURI

FISHING FOR MEN WHILE FISHING WITH MEN:
RELATIONSHIPS BUILT THROUGH RECREATIONAL EXPERIENCES AS A TOOL
FOR EFFECTIVE EVANGELISM IN CONTEMPORARY AMERICAN CULTURE

A MAJOR APPLIED PROJECT SUBMITTED TO
THE DEPARTMENT OF DOCTOR OF MINISTRY STUDIES
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY
JONATHAN ROCKEY

SAINT LOUIS, MISSOURI
1 MAY, 2008

FISHING FOR MEN WHILE FISHING WITH MEN:
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FOR EFFECTIVE EVANGELISM IN CONTEMPORARY AMERICAN CULTURE

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1 MAY 2008

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Dedicated to my grandfather, Charles Frederick Rockey (Raake) III. He shared a faith that was real and alive through his time spent with an energetic, misbehaving young grandson in the midst of life's normal tasks and recreational opportunities. I pray I have done the same for my family and with others in my life.

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,”

1 Peter 3:15

CONTENTS

ACKNOWLEDGEMENTS	xii
ABSTRACT	xiii
Chapter	
1. THE PROJECT INTRODUCED	1
The Problem of the Project	1
The Purpose of the Project	5
The Process	7
The Process: Design	7
The Process: Process.....	8
Project Parameters	9
2. THE PROJECT IN THEOLOGICAL PERSPECTIVE	13
Introduction.....	13
The Biblical Foundation	15
Old Testament Calls to Outreach.....	16
Calls to Outreach in the Gospels	17
Outreach in Acts	21
Outreach in the Epistles	23
Lifestyle Witness in the Epistles	27
The Theological Context	29
Lutheran Writings.....	30

Lutheran Writings—Martin Luther	30
Other Lutheran Writings on Mission Work.....	34
Summary	47
3. THE PROJECT IN THEORETICAL PERSPECTIVE	48
The Historical Context	48
Current Western Culture: Postmodernism.....	50
Postmodernism in the Pacific Northwest.....	51
Summary of Culture and Direction for the Church	53
Communication Theory and Relationships	55
Christian Values and Practice: Friendships and Relationships.....	56
The Literature Review	59
Problems Seen for Outreach	60
Lutheran Thinking on Relationships and Outreach.....	63
The Cross, Suffering, and Outreach	65
Thoughts of Other Christians on Relationships and Evangelism	66
Recreation and Outreach.....	73
Recreational Ministry and Evangelism.....	73
Concluding Thoughts	77
4. THE PROJECT DEVELOPED	78
The Design of the Study	83

Implementation of the Project	85
Publicity and Recruitment	85
Training Classes.....	87
Interviews: Scheduling and Recording.....	91
Participant Followup and Support.....	93
Concluding Interviews.....	94
Research Tools and Methodology	97
Before the Witnessing Began	97
When the Witnessing Was Completed	99
Conclusion.....	101
5. THE PROJECT EVALUATED	103
Findings of the Study	104
Data Analysis	106
Demographics.....	106
Training Assessment: Written Questionnaires	108
Training Assessment: Oral Interviews.....	109
Training Assessment: Naturalistic Observation	113
Training Assessment: Conclusions.....	114
Effect of the Project on the Willingness to Witness.....	115
Willingness Assessment: Written Questionnaires Before the Project.....	115
Willingness Assessment: Written Questionnaires at the End of the Project	118
Willingness Assessment: Average of Written Responses	120

Willingness Assessment: Interviews	121
Willingness Assessment: Naturalistic Observation.....	123
Willingness Assessment: Conclusion.....	124
Recreational Setting for the Witness	124
Conclusion—Recreation.....	130
Conclusion.....	130
6. SUMMARY AND CONCLUSIONS	132
Contributions to Ministry	132
Training Contributions.....	132
Motivation.....	133
Sharing Personal Experiences.....	134
The Role of the Holy Spirit	135
Relationships.....	137
Prayer.....	137
Recreation	139
Congregational Participation and Worship Life	141
Personal Growth of Current Members.....	141
Contributions to the Church at Large	142
Contributions to Personal and Professional Growth	142
Recommendations	146
Conclusion.....	146

Appendix

1. Postmodernism	150
2. Relationships and Evangelism Strategy, <i>Irresistible Evangelism</i> Chart	156
3. Golfing Metapor Illustration, <i>Irresistible Evangelism</i> Chart	157
4. Summary Chart, <i>Irresistible Evangelism</i>	158
5. Mary and Red Salmon	159
6. Mary and King Salmon	160
7. Mary and Dad with Friends	161
8. Mary with King Salmon, 2 July 2007	162
9. Mary Kissing Trout	163
10. Mary Rockey's Graduation Speech.....	164
11. Confirmation Essay, Aaron Butcher.....	168
12. Project Signup Sheet.....	169
13. Letter to Participants.....	170
14. Class Schedule Letter	171
15. Bulletin Announcement, 29 April 2007	172
16. Intentional Plan to Witness Form	173
17. Training Class 1	174
18. Training Class 2.....	179
19. Training Class 3.....	183
20. Training Session 4	185
21. Encouragement Letter	188
22. Encouragement Letter, Picnic Invite	189
23. End of Project Interview Letter	190
24. Joint Interview Letter	191

25. Joint Interview Letter #2	192
26. Attachment A, Attitude about Witnessing Before.....	195
27. Questions before Project	196
28. Attitude about Witnessing after the Project.....	197
29. Interview Questions after the Project	198
30. Naturalistic Observation	199
31. Demographics of Participants, Gender, Work, Faith	200
32. Demographics of Participants, Race, Social Class, Family.....	202
33. Help of Training—Verbal Interview Assessment	204
34. Help of Training, Comparison—Written, Oral, Naturalistic Observation	208
35. Willingness to Witness (Written Responses Before)	210
36. Willingness to Witness (Written Responses After).....	212
37. Willingness to Witness Interview Tabulation and Comparison (Comments Below)...	214
38. Willingness to Witness Categories, Comparison of Scales.....	222
39. Use of Recreational Setting, Comments from Interviews	223
40. Recreational Effect Scale, Willingness to Witness Categories (Those Not Previously Using Recreational Settings)	226
41. Verbatim Records—Beginning Individual Interviews	227
42. Verbatim Records—Concluding Individual Interviews.....	261
43. Verbatim Record of Group Interview.....	296
44. Naturalistic Observation, Single Record	303
45. Permission Form: Permission	316

BIBLIOGRAPHY	317
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Thanks also to the Board of Elders of St. John Lutheran Church in Palmer, Alaska. Without my request the elders suggested that I take a month away from my regular duties to write this paper. They made this gift possible by recommending people to cover for me while I was gone. After the work expended to write this Major Applied Project (hereafter MAP), I am sure that I could not have finished this work in a timely manner without this gift.

In addition, I was able to accomplish the writing of this MAP because of another gift from the staff of Victory Bible Camp, located 50 miles north of my home in Palmer, Alaska. The staff of Victory made a cabin available to me for a month with no request for compensation. To be separated from work and busy-ness, to be apart from cell phone communication and to have only limited internet access, allowed me to focus and concentrate on the work at hand. Thank you to the generous and faithful staff of Victory.

Obviously, the subject of this MAP could not have been studied without the time and efforts of those members of St. John Lutheran Church who participated. Thanks to Bill Allen, Nathan Bower, Temple Christiansen, Herman Griese, Katlyn Griese, Linda Griese, Ann Kelly, Mary Jo Lentz, Randy Luffberry, Tom Lutz, April Miranda, Tom Osterkamp, and Ardith Richards for taking their time to attend classes, for making efforts to witness to the Gospel, and for participating in interviews to report on their efforts. Special thanks to friend and mentor Pete Probasco, who not only participated in the project, but also gave many hours of his own time to help me with this MAP by conducting the interviews of participants.

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ABSTRACT

Rockey, Jonathan R. "Fishing for Men while Fishing with Men: Relationships Built through Recreational Experiences as a Tool for Effective Evangelism in Contemporary American Culture." D.Min Major Applied Project, Concordia Seminary—St. Louis, 2008. 316 pp. with Appendices.

The stated goal of this project is *"to evaluate a program for the equipping of volunteers for sharing the good news of God's love in Jesus in a recreational setting, and to evaluate the results of that equipping in the lives of these participants by looking at their willingness to witness and the effects they describe that arose from the experience and the process of their witnessing, in connection with the program of training and motivation set forth in this MAP."*

The written document looks at the challenge of evangelism as it affects today's Western Church. It considers theological research in the area of evangelism and reviews current literature about outreach, focusing on relationships, friendship evangelism, and using recreational settings in outreach. Described are the processes and methods that were used to develop, implement, and evaluate the training of laypeople to become better witnesses in recreational settings. The findings from this field research are reported as they concern training, willingness to witness, and the effect of a recreational setting as the context for Christian witness.

CHAPTER ONE

THE PROJECT INTRODUCED

The Problem of the Project

In 1975 I was working as a weld grinder at Kelso Shipyard in Galveston, Texas. My roommate and I had graduated from Concordia Senior College in Ft. Wayne, Indiana, and we were earning money for our first year at the seminary in the coming school year. We got to break time on our shift at work one day and the workers were sitting around talking. One man, a Hungarian immigrant who knew I was studying to be a pastor, sat back, looked me straight in the face, and asked, “So who is this Jesus?” He caught me by surprise. But I remember my answer. “He is the son of Mary, the Son of God. He’s my Savior.” The worker not only caught me by surprise with his question, he also caught me by surprise with his retort to my answer. “No, He’s a Jew!”

While that opportunity to share the Gospel did not necessarily show the results I might have liked, the encounter has stuck in my mind. When people ask me about Jesus, I wonder how I can answer effectively. In fact, as a pastor I have the same question for my congregation. How can we witness effectively to Jesus the Lord and Savior of the world in our community and in our world?

In the last half century the task of the Christian Church of sharing the Gospel of God’s saving work in Jesus has become more difficult in the United States and in Western culture in general. At a meeting of the LCMS Northwest District Board of Directors in the fall of 2001, District Mission Executive Rev. Dave Hoover quoted research from Dwight Marable, who now works as a consultant with the Board for Missions of The Lutheran Church—Missouri Synod. Rev. Hoover told the Board of Directors in a presentation, “According to the 2000 census there is no county in North America where there is a greater

percentage of Christians today than there was in 1990.”¹ So my experience with the iron worker in the shipyard might be an example of today’s norm rather than an anomaly.

However, it seems that the difficulty of effective evangelism has been noticed by others as well. James A. Scherer has written a book on missions and mission history, ultimately focusing on mission methods and principles in use today. In this book, *Gospel, Church, & Kingdom: Comparative Studies in World Mission Theology*, Scherer relates that Pope Paul the VI in 1975 wrote “*Evangelii Nuntiandi*”—*The Evangelization of the Men of Our Time*. This document looked not only at the task of sharing the Gospel, but the challenges the current world presents to this sharing. In this document Pope Paul VI asked the question, “What happened to the ‘hidden energy’ of the good news? In what ways is it capable of transforming people of the 20th century?”² In other words, why is the world not responding to the Gospel with Christian lives? Pope Paul’s question has remained with me ever since. How can we effectively share the Gospel of salvation by God’s grace through faith in Jesus?

In addition, Leslie Newbigin, a former missionary and bishop in India, has written *Foolishness to the Greeks: The Gospel and the Western Culture*. In this book Newbigin observes:

Modern Western culture . . . is this culture that, more than almost any other, is proving resistant to the gospel. . . . It is a pagan society, and its paganism . . . is far more resistant to the gospel than the pre-Christian paganism. . . . Here surely is the most challenging missionary frontier of our time.³

¹ Rev. David Hoover, Executive Director for Missions, Northwest District. Bible Study, Fall 2001.

² James A. Scherer, *Gospel, Church, & Kingdom: Comparative Studies in World Mission Theology* (Minneapolis: Augsburg, 1987), 203.

³ Leslie Newbigin, *Foolishness to the Greeks: The Gospel and the Western Culture* (Grand Rapids: Wm. B. Eerdmans, 1986), 3, 20.

Among the reasons identified for such resistance to the Gospel are a culture and time in which the church faces competition from overly busy lives, postmodern thought and values, and a consumer mentality that also affects Christian congregations.

This pace of life in pursuit of more of God's temporal gifts and the lust for "toys" we think we need to give us some sense of identity, security, and meaning, simply amounts to a worship of false gods based on a false definition of what God-designed human life is.⁴

The problem of a society resistant to the sharing of the Gospel is again raised. How can we effectively share the Gospel of salvation in Jesus?

There is, however, another side to this problem. American Christians today have a fear and resistance to sharing the Gospel with others. Dave Ping, Doug Pollack, and Steve Sjogren make this point about the attitudes toward evangelism in many American churches today in their book *Irresistible Evangelism: Natural Ways to Open Others to Jesus*. "Fear of rejection and fear of failure are the excuses the vast majority of Christians use for never evangelizing."⁵ So not only does the work of sharing the Gospel face resistance from the culture of today; practicing Christians from today's American churches also fear the call and task of sharing their faith.

This then affects local congregations, denominations, and the mission of the church at large in Western culture. Ping, Pollack, and Sjogren quote George Gallup on this point. "Gallup points to ineffective outreach as a major cause of declining church attendance. 'The loss of church members in most Christian denominations in recent decades can be traced in

⁴ Robert Kolb, interview by author, 25 January 2008.

⁵ Dave Ping, Doug Pollack, and Steve Sjogren, *Irresistible Evangelism: Natural Ways to Open Others to Jesus* (Loveland: Group Publishing, 2004), 37.

part to a lack of intentional (and informed) evangelism.”⁶

Arthur McPhee, in his book *Friendship Evangelism: The Caring Way to Share Your Faith*, places part of the blame on the reliance of American churches on certain hard-sell methods of sharing Jesus:

Both Christians and non-Christians are uptight about evangelism. One reason why is because of the unnatural, canned approaches that are so often recommended and used. Christians want to share their faith, but not as high-pressure salesmen. Non-Christians, on the other hand, have grown wary of religious “zealots” who are out to corner them and put them on the spot. Who can blame either group? . . . Too often the salt of the world is bottled up and the light of the world is blotted out because of discomfort with methods, not the message.⁷

Robert Scudieri is the Mission Executive for The Lutheran Church—Missouri Synod in charge of North American Missions. In contrast to the resistance to witnessing in today’s church, Scudieri basically says that to Jesus’ early followers witnessing was just part of being Christian. Scudieri makes a point in an article written for the book *The Theology of the Cross for the 21st Century*. In his chapter, “A Missiology of the Cross,” Scudieri states that “mission is a result of being a Christian. Mission is something that Christians do because they live under the cross.”⁸

McPhee also says that canned approaches were not the intent of our Lord when He called His disciples. For the disciples and the early Church sharing the faith was simply witnessing. It was a natural part of being a Christian. “His [Jesus’] conception of this task is

⁶ Ibid., 45–46.

⁷ Arthur G. McPhee, *Friendship Evangelism: The Caring Way to Share Your Faith* (Grand Rapids: Zondervan, 1978), 9.

⁸ Robert Scudieri, “A Missiology of the Cross,” in *The Theology of the Cross in the 21st Century: Signposts for a Multi-cultural Witness*, ed. Alberto L. Garcia and A. R. Victor Raj (St. Louis: Concordia Publishing House, 2002), 56.

that of a servant-witness, not a salesman (and certainly not a high-pressure salesman!).”⁹

In contrast to this resistance to sharing the good news of Jesus, I have personally at times experienced amazing receptivity to the Gospel and seen the work of the Spirit in people’s lives in a way that seems exactly the opposite of the reaction of the iron worker. For example, in the summer of 2001 I took two men fishing for salmon in my small fishing boat. Both men had connections to the congregation where I am pastor, St. John Lutheran Church in Palmer, Alaska. However, neither man attended worship, though their wives did. We got up early in the morning and fished all day, catching nothing. Nevertheless, one of the men was in worship that following Sunday and attended pretty much every Sunday after that until he and his family moved. His wife later told me he had not worshiped in 15 years. The man and his wife have since remained active and taken leadership in their Lutheran congregations wherever they move. I continue to receive regular e-mail communication from them, and they continue to support our congregation even though they live in another state.

So the problem the Church faces is effectively sharing the Gospel with today’s Western culture, a culture that has shown itself to be resistant to the Gospel. This problem has led well-known Christian leaders like Leslie Newbigin and Pope Paul VI to wonder about the effect of mission efforts. The local congregation faces these problems as well.

The Purpose of the Project

I have personally experienced frustration in sharing the Gospel of our Lord with others, when the sharing did not go well or did not seem to be accepted. However, I have

⁹ McPhee, *Friendship Evangelism*, 51.

also experienced joy in witnessing through outreach that occurred in a recreational setting, such as taking another person fishing or coaching Little League baseball or even asking someone to go golfing. But a pastor is only a single individual. Since Jesus calls the whole church to “disciple all nations,”¹⁰ participation in witnessing by members of a whole congregation can expand the outreach opportunities beyond that evangelism done only by a pastor.

In a Western culture where many Christians fear sharing their faith—and where those who share their faith are viewed with suspicion—this project is an attempt to find a way that makes the sharing of our Savior a more natural process for today’s Christians, more in line with what Jesus expected for His Church. The purpose of this project is to evaluate a program for the equipping of volunteers to share the good news of God’s love in Jesus in a recreational setting. The results of that equipping will be evaluated by looking at participant willingness to witness and the effects they describe that arise from the experience and process of their witnessing, in connection with the program of training and motivation set forth in this Major Applied Project (hereafter abbreviated as MAP). This project studies the effectiveness of training to equip and motivate church members. Moreover, this project studies the effectiveness of using recreational opportunities in relationships as an effective setting for building trust and establishing the opportunity to engage with sensitive topics such as sharing the Savior, discussing sin and salvation, and providing an avenue for the Holy Spirit to create faith. This project also studies the effect of training on this process and on the willingness of church members to share their faith with someone who does not believe or is

¹⁰ Matthew 28:19. All scriptural quotations are taken from the *Concordia Self-Study Bible*, NIV (St. Louis: Concordia Publishing House, 1986).

unchurched.

The Process

Design

Some information about St. John Lutheran Church in Palmer, Alaska, will help inform the context of this study and help explain the process that was used.

Work was begun in Palmer in 1935 when the Matanuska Colony was established under President Franklin D. Roosevelt's New Deal. Palmer is located 40-50 miles north of Anchorage in an area that originally served mainly as an agricultural resource for Alaska, primarily through dairy farming and vegetable farming. Today, while remaining an agricultural area, Palmer and its neighboring town of Wasilla are seen primarily as a bedroom community for Anchorage, with more than 15,000 people commuting into Anchorage to work on a normal weekday.

St. John Lutheran Church was received as a member congregation of the LCMS in 1937 and is the oldest continually meeting LCMS congregation in Alaska. The church was a small congregation for decades, and began to grow with the surrounding area in the boom of the oil industry in the late 1970s and early 1980s. Today St. John averages about 215 worshippers on a Sunday. Ministry staff includes a Senior Pastor, a part-time retired Assistant to the Pastor, a full-time DCE, a full-time administrative assistant, and part-time workers in the music ministry and janitorial services.

The local attitudes in Palmer combine conservative political and economic values with the Alaskan attitude of personal independence. Palmer and Wasilla are towns where many families live and grow. A significant number of families home-school their children.

Process

I sought to recruit eight to ten people from my congregation, St. John Lutheran Church in Palmer, Alaska, to engage in intentional evangelism. These participants agreed to attend a training class on witnessing specifically in a recreational setting. The participants knew they would be asked to use recreational opportunities as the main vehicle for developing relationships in which the Gospel could be shared effectively.

Instead of eight to ten people, I had nineteen people sign up or indicate a willingness to participate in this project, and sixteen of these people actually were able to attend the classes. Fifteen of those who attended the classes began the project, and thirteen of them finished. They did so by undergoing an entrance interview, sharing the faith with a person they intentionally chose, and participating in an exit interview.

The class was a single-day, four-session class, with each session taking one hour. The class had to be taught at three different times because not everyone could come together at the same time for the class. Two of the three classes were taught after worship on a Sunday and included a meal. In the class, participants studied various aspects of the call to evangelize and were made aware of opportunities to utilize a recreational setting to share the good news. They were encouraged to use relationships built through recreation as an effective setting for personal sharing of the Law and Gospel in order to bring someone to faith and participation in a Christian congregation.

This witnessing happened as participants implemented a program of personal

evangelism on their own schedule in a recreational setting, using the training they had received. This witnessing was scheduled to occur over the months of May through September. The participants always had access to me for advice if they felt they needed help.

This project investigated the response of project participants to sharing the Law and Gospel with acquaintances who may be unbelievers or unchurched. The project focused on the effectiveness of training, as well as the impact of using a recreational setting to create or strengthen relationships as a basis for effective witness.

The relationships with the people to be evangelized were not necessarily intended to be new relationships. Many church members know people who are not believers or who are unchurched. Some have friends or family they have ministered to for years, and some have new acquaintances with whom they would like to share their Savior. There is always a question of how to broach the topic of faith, the topic of our Savior, and there are questions of how to share Law and Gospel in such a way that a Christian gives an effective witness to the Lord.

The research was qualitative in technique, and from the results I make recommendations for an evangelism approach that will hopefully improve the outreach at St. John Lutheran Church and offer new possibilities for outreach to other Christian congregations as well.

Project Parameters

An attempt has been made in this project to focus more on the participants and their sharing of the Gospel than on those receiving the witness. There are a number of reasons for this approach. First, it is assumed that Jesus intends for the whole church to be involved in making new disciples. This might seem to be an obvious assumption, but there is argument

today in the Church about this call of our Lord. The fact that Jesus calls His disciples to work to bring others to faith is stated by our Lord Himself in the first five books of the New Testament. A cursory look at these words of the Lord includes the words of Jesus in Matthew 28:18–20, where at the end of His earthly ministry He calls the disciples to “go and make disciples of all nations.” In Mark 16:15–16 the disciples are called by Jesus to “go into all the world and preach the good news to all creation.” In Luke 24:46 and 47 Jesus tells His disciples, “The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem.” In John 20 we are told of Jesus’ conversation with ten of His disciples on Easter night in a room with the doors shut. Jesus says, “Peace be with you! As the Father has sent Me, I am sending you.”¹¹ Finally, in the book of Acts, as Jesus is about to ascend into heaven, He gives His disciples the following instruction: “You will receive power when the Holy Spirit comes on you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the Ends of the Earth.”¹² Thus, according to Scripture itself, it is the mission of the Christian Church to share the Gospel of God’s saving work in Jesus so that, working through the Word and Sacraments by His Spirit, God can bring people to faith in Jesus as their Savior from sin. This is an important assumption, because what this project does is to recruit, train, and send people to share the good news of God’s saving love for the world in Jesus.

Second, it is assumed that salvation and eternal life are gifts given by God’s grace alone, through faith, not obtained through works.¹³ Because we are saved by faith, it is

¹¹ John 20:21.

¹² Acts 1:8.

¹³ Ephesians 2:8–9, Augsburg Confession IV.

therefore important that people come to faith by God's grace. We are assuming this gift of salvation through God's grace and exploring ways that the Church can be faithful in witnessing to God's love as He then creates such saving faith. This assumption is emphasized in the first session of the class taught to participants. Ultimately, the project is more than just an academic exercise. In the project I am asking people to actually plant the seed of God's Word so that God may work to grow and create saving faith.

One of the most important assumptions made is that faith is not created through the effort of the person witnessing, but by the action of God working faith through the Holy Spirit.¹⁴ However, Jesus does call us to witness to Him and thus to plant the seed of His Word so that He then creates faith by His Spirit. This assumption limits the scope of this project. Measurements are made of the expressed willingness of the participants to witness. The experience of the participants as they witness is evaluated through interviews and written questionnaires. Questions are asked about the training and the use of a recreational setting. But even though it is important to ask about the results of the witness in order to gauge the experience of the participants, no measurement is specifically made of the response of those receiving the witness. This is because faith is created by God the Holy Spirit through the Word and Sacraments. While God's Church uses the means of grace, the Word and the Sacraments, God's people are not the effective cause of the creation of faith. The Spirit is the cause; the people are God's tool in using the Word and Sacraments.

Finally, it is assumed that God uses the Word and Sacraments as the means by which our Lord creates faith. God calls the Church and His disciples spread His Word, "baptizing

¹⁴ 12 "Yet to all who received him, to those who believed in his name, he gave the right to become children of God-- 13 children born not of natural descent, nor of human decision or a husband's will, but born of God" (John 1:12-13).

"... no one can say, "Jesus is Lord," except by the Holy Spirit" (1 Corinthians 12:3b).

in the name of the Father, and of the Son, and of the Holy Spirit, and teaching to obey all He has commanded.”¹⁵ While the participants studied methods of sharing the Word, it is presumed that the Word of God, spoken by His people and offered in the Sacraments, is the means God uses when the Holy Spirit creates faith. Because of this, the class reemphasized Scripture’s teaching of God’s grace and His call to faith in Jesus and eternal life in heaven by His grace through that faith.

To summarize, this project recruited church members to witness to nonbelievers and unchurched or dechurched persons. The project trained these participants in what God’s Word says about God’s grace to save His people through faith in Jesus as their Savior from sin. This project investigated and evaluated the attitudes and experiences of the participants before and after the project was run. This project sent these participants to intentionally witness the love of God in Jesus to a specific person whom they chose. This witnessing was to be done in relationships built through a recreational setting.

Through all of this effort and research the project sought to find an effective and natural way for God’s people to witness to the love of Jesus in a world and time when the culture resists the witness and God’s people are often hesitant to give a witness.

¹⁵ Matthew 28:19–20.

CHAPTER TWO

THE PROJECT IN THEOLOGICAL PERSPECTIVE

Introduction

The title and scope of this paper make an assumption. The paper is entitled “Fishing for Men while Fishing with Men: Relationships Built through Recreational Experiences as a Tool for Effective Evangelism in Contemporary American Culture.” The assumption is that when God calls the Church to mission work, as Jesus called His followers to “go and make disciples,”¹⁶ that God calls the whole church to do likewise. He is calling apostles, prophets, evangelists, pastors, teachers,¹⁷ and the lay disciples of Jesus as well to this life of witness and mission.

In order to assess outreach in Western culture, it is necessary to examine the theological foundation for missions. This chapter specifically addresses the biblical call of God for the whole church, including laypeople, to witness about the love of God for the world, especially His saving love in Jesus Christ. The chapter also examines what theologians, specifically Lutheran theologians, have said about God’s call to mission work and the responsibility of the Church and its members for this mission. Therefore, this chapter asks and answers the question, “Are laypeople as well as professional church workers intended to be involved in mission work and outreach?”

¹⁶ Matthew 28:19. Ed: Deletion because you already provided NIV info in the previous chapter.

¹⁷ This group of workers is one listing of offices or functions of workers in the church taken from Ephesians 4:11, some of whom at least were “workers considered worthy of their wages” (1 Timothy 5:18), and thus, even in biblical times, considered to be professional church workers.

The reason this subject needs to be addressed in the chapter on theological perspective is that the assumption about laypeople has not always been accepted in the Christian Church, nor in the Lutheran Church. In 1996 I hosted a summer vicar at St. John Lutheran Church in Palmer, Alaska. This vicar told me that one of his professors had taught him that, when Jesus gave the Great Commission in Matthew 28, He was speaking to the twelve apostles. Therefore, the Great Commission did not apply to laypeople. In other words, this summer vicar explained to me that he was basically told that mission work belonged only to the office of ministry, to professional church workers.

I found this suggestion surprising until I ran across a similar suggestion while reading for a class on the history of mission work. In his book *Gospel, Church, and Kingdom: Comparative Studies in World Mission Theology*, James Scherer shares from the teaching of Johan Gerhard on missions. Scherer cites Gerhard as saying:

Since “immediate divine vocation” had ceased and was no longer to be found in the church since the time of Christ, the Great Commission had no continuing validity in its original form. It had been intended for the original apostles, but the apostolate had expired in its original sense, and the apostles had no real successors.¹⁸

It needs to be said that Scherer’s claims about Gerhard’s teaching are incomplete and lack context. Gerhard and others of his day were responding to a claim concerning the legitimacy of the Lutheran Church. Dr. Robert Kolb speaks about this matter:

It is seldom noted that Gerhard also claimed that the calling of the heathen through the gospel continued in his day, that Lutherans were bringing Jews and Turks to faith in Christ, and that a Lutheran preacher of the gospel had converted people in “Iceland, Greenland, Lapland, Livonia, and other places to the true God.” Gerhard cited Roman opponents’ complaints that ““The Lutheran sect’ dared to go to the Greeks, to the Indians, and to the new world” against Bellarmine.¹⁹

¹⁸ Scherer, *Gospel, Church & Kingdom*, 68.

¹⁹ Robert Kolb, *Is the Great Commission Still Valid for Lutherans?*, lecture at Luther Seminary, Saint Paul, Minnesota, 11 March 2008, 13–14.

Even though the portrayal of Gerhard may be incomplete, the issue is obviously being discussed. So I raise the question again: Are laypeople as well as professional church workers intended to be involved in mission work and outreach? While Gerhard's extreme view has not been followed in most of the Christian Church, some today have taught that mission work is the job of missionaries, pastors, and professional church workers. In this chapter on theological perspective, we will use the question as a jumping-off point to examine the call to witness and mission work. Considering God's plan for this work is a foundation for the topic of this paper.

The Biblical Foundation

In chapter 1 on page ten of this MAP five different Bible verses are shared in which Jesus calls the church to witness and mission. While these words are spoken to the twelve apostles—and this does not answer the question whether laypeople are to be involved in mission work—there is no doubt that missions are the job of the church.

Dr. Robert Kolb looks at these five verses that form the foundation for mission work throughout the history of the Christian Church. Dr. Kolb discusses the various "Great Commissions" of Jesus in the four Gospels and Acts. He dissects them as (a) basis, (b) commission, (c) activities, and (d) promise. After pointing to the various commissions, he again points out that the Gospel is the prime power for witnessing. Christians are "born" more than they make an "adult consensual decision." Psychologically, it is difficult to pinpoint one moment of decision. Theologically, emphasizing a decision minimizes the role of God in the conversion and ongoing faith. So Dr. Kolb calls people to call for "repentance

and forgiveness of sins,”²⁰ giving God the opportunity to work and the credit for working faith.²¹

Old Testament Calls to Outreach

God’s direction in the matter of sharing His love reoccurs often in Scripture. In the Old Testament, God uses Abraham to bring His blessings to the whole world, blessings that ultimately come in Jesus. In Genesis 12:3, God tells Abraham, “all peoples on earth will be blessed through you.” Through the ages Christians have pointed to Jesus, the descendant of Abraham, as the blessing all peoples would receive. Through Abraham and his descendant, Jesus, God offers forgiveness and salvation to “all peoples.”²² God repeats this promise again in Genesis 18:18 and 22:18. He is not just concerned for the salvation of Abraham’s physical descendants. God desires to share His blessings with, and to save, the whole world.

Some would point to the fact that Abraham was a patriarch as being comparable to a New Testament apostle. Thus, this still does not answer the question whether mission work is the call of laypeople as well as the apostles and prophets. The promise to Abraham simply tells us that from the very beginning God’s plan is to save the world. It simply reveals to us God’s mission heart from the beginning of biblical revelation.

Consider, however, the Suffering Servant Songs of Isaiah, especially Isaiah 49. In verses 1–8 God is speaking to “the islands,” the “distant nations,” the Gentiles. He is

²⁰ Luke 24:47.

²¹ Robert Kolb, “The Five Great Commissions and Contemporary Christian Witness,” in *The Lutherans in Mission: Essays in Honor of Won Yong Ji*, ed. Eugene Bunkowske (Lutheran Society for Missiology: Lima, Ohio, 2000), 96–102.

²² Genesis 12:3.

speaking through His Servant and telling the nations His plan to save them as well as Israel.

But the name He has for this servant is “Israel.” Look at Isaiah 49:1–3, especially verse 3.

1 Listen to me, you islands; hear this, you distant nations: Before I was born the LORD called me; from my birth He has made mention of my name. 2 He made my mouth like a sharpened sword, in the shadow of His hand He hid me; He made me into a polished arrow and concealed me in His quiver. 3 He said to me, "You are My servant, **Israel**, in whom I will display My splendor."

One possible implication of this title for the Servant, “My servant, Israel,” is that He will be accomplishing what God had in mind for His chosen people of Israel all along. And look at the job of this Servant. He is to reach out with God’s saving love to the unbelieving nations. “He says: ‘It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.’”²³

These verses do not definitively call Old Testament laypeople to share the Gospel. Nonetheless, we can see that God intended to reach all nations with His promised love from the beginning. We can also see that the implication is that this was one of God’s calls to Israel from the beginning, a calling they often missed.

Calls to Outreach in the Gospels

In the New Testament Jesus is shown at times teaching the masses.²⁴ In addition to the calls to mission that Jesus speaks to His apostles, He at times calls the masses to reach out with their lives, and even refers to this call in prayer.

In Matthew 5 Jesus delivers what is known as the “Sermon on the Mount.” Matthew 5:1 tells us that there were multitudes there following Jesus in addition to His twelve

²³ Isaiah 49:6.

disciples. In fact, the mass of people seems to have been part of the reason for Jesus teaching at this point: “Now when He saw the crowds, He went up on a mountainside and sat down. His disciples came to Him.” After “the beatitudes” Jesus tells those to whom He is speaking that they are the salt of the earth and the light of the world. His exhortation to them in verse 16 is to let their lives lead others to see and glorify God. “In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”²⁵ Was this exhortation to the crowds? Most traditional readings of Matthew 5–7 suggest so. If so, then Jesus is calling the crowds, the laypeople, to let their lives be a witness that calls others to glorify God. This would mean that laypeople are to witness.

In John 17 we hear Jesus praying what is known as His “High Priestly Prayer.” He prays specifically for His apostles and disciples who have been following Him. In John 17:6 He prays to His Father about these disciples, “I have revealed You to those whom You gave Me out of the world. They were yours; You gave them to Me and they have obeyed Your word.” Then in verse 9 Jesus prays specifically for these apostles and disciples. “I pray for them. I am not praying for the world, but for those You have given Me, for they are Yours.”

But in verses 20 and 21 Jesus starts praying for “those who would believe through the disciples.” He prays for the church, for laypeople. His prayer is that the lives of these laypeople may be a witness to the world.

20 "My prayer is not for them alone. I pray also for those who will believe in Me through their message, 21 that all of them may be one, Father, just as You are in Me and I am in You. May they also be in Us so that the world may believe that You have sent Me.

²⁴ For example, see Matthew 4:23–25; Luke 5:1–3; and John 6:1–2, 24–25ff.

²⁵ Matthew 5:16.

In the Gospel of John “the world” primarily refers to those outside the family of God or the body of believers. In John 1:9–10 we are told about Jesus, the True Light. But “the world” did not recognize or receive Him.

9 The true light that gives light to every man was coming into the world. 10 He was in the world, and though the world was made through Him, the world did not recognize Him. 11 He came to that which was His own, but His own did not receive Him.

“The world” in this verse is also in contrast here to “His own.” “His own” refers to Israel, God’s chosen people, and “the world” in this verse refers to those opposed to God who not only do not receive Him, but do not even recognize Him.

So in Jesus’ High Priestly Prayer He prays that “those who will believe in Jesus through the message of the apostles,” laypeople, would have unity with the Father and the Son for a mission purpose, “that the world may believe that You have sent Me.” In other words, our Lord Jesus Himself is praying for the laypeople of the church that their lives may be effective witnesses to the unbelieving world. Jesus is praying about the lifestyle witness of the laypeople.

The end of John’s first chapter can also be viewed as an evangelism text. Beginning in verse 35 we see two disciples follow Jesus. One of these is Andrew. After Andrew is led to believe that Jesus is the Messiah, he leaves Jesus and goes to find his brother Peter. Philip likewise after spending time with Jesus, goes to find his friend Nathanael. Andrew and Philip tell their friends about Jesus, which leads to faith and discipleship. So was Andrew already an apostle at this time, or was he a layperson telling someone about Jesus? Was Philip already an apostle, or a layperson?

Another example in John’s Gospel of a layperson sharing the good news of Jesus, the Messiah, with unbelievers is in John 4, where the person sharing faith in the Messiah is not just a layperson, but a Samaritan woman! After Jesus has met the woman at the well, after

confronting her with her sinful lifestyle and presenting Himself as God's Messiah, the woman goes back to the town from which she came and shares the news of Jesus with the townspeople. We hear in John 4:28–29, "Then, leaving her water jar, the woman went back to the town and said to the people, 'Come, see a man who told me everything I ever did. Could this be the Christ?'"

The townspeople themselves confirm the witness of this layperson after Jesus Himself has spent time with them. Look now at John 4:39–42:

39 Many of the Samaritans from that town believed in Him because of the woman's testimony, "He told me everything I ever did." 40 So when the Samaritans came to Him, they urged Him to stay with them, and He stayed two days. 41 And because of His words many more became believers. 42 They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

In Jesus' teachings there is no prohibition for His lay followers to share the gospel. In fact, it can be said that there seems to be plenty of evidence that Jesus intended for each believer to be a witness with their words and with their lives.

This is an important point for this paper. Jesus calls for the lives of His disciples to be a witness. In other words, through their actions, through the living out of their faith in Him, through their relationships, they are to reach others and lead them to know God. Therefore, Christians witness not only with words, but perhaps more effectively with lives that speak of Jesus. His followers are to let their light shine through good works so that others may glorify God. The people of God are to live out their relationship with Him in such a way that the world comes to believe that He sent Jesus. According to Jesus one of the most important jobs of the Church is to live a life that points to God.

In conclusion, William Barclay makes an important point about the gospels in his book *Jesus as They Saw Him—New Testament Interpretations of Jesus*:

The New Testament was not written by theologians, it was written by missionaries. It was not written by men who were in the position of a man writing a thesis in a study or in a library; it was written by men who had a message and who were desperately eager to communicate that message to the world at large.²⁶

Jesus calls His disciples to the task of sharing the Gospel, specifically to sharing God's love in the Messiah by their words and actions. The writers of the Gospels showed Jesus' plan in their lives. They not only wrote; they shared Jesus in their travels, words, lives, and writings.

Outreach in Acts

Ken Schurb has written a number of journal articles on mission work in the book of Acts that can help inform the understanding of biblical theology and methods for mission work. First, a very helpful insight is Schurb's point about our present culture in comparison to the culture of Paul's day. "As the 21st century begins, the world's religious milieu increasingly resembles that of the first century. There are so many options out there!"²⁷ So the lesson of Paul becomes applicable for us.

A necessity for outreach is faithfulness or perseverance, "priorities and perseverance, faithfulness for outreach."²⁸ Schurb emphasizes the need for perseverance in Paul's multicultural world by pointing to Corinth. "There is only one place in the Acts account of Paul's stay in Corinth where it can definitely be known that he had a problem with fear. After the mission began to take off, Jesus spoke in a vision and told him to stop being

²⁶ William Barclay, *Jesus as They Saw Him—New Testament Interpretations of Jesus* (Grand Rapids: William B. Eerdmans, 1995), 421.

²⁷ Ken Schurb, "Perseverance in Evangelism: A Study in Acts," *Missio Apostolica* 7 (May 1999): 42.

²⁸ *Ibid.*

afraid.”²⁹

This time of struggle and this warning of the Lord came, not when Paul was being persecuted, but during a time of seeming success in Corinth. It seems that Paul was focusing not on the Lord and His call to Paul, but possibly on himself and on the success he was having in Corinth. In other words, when Paul kept his eyes on the Lord and on the fact that God had called him so that he was doing God’s work, not his own, then he did not have problems with fear. At least, we do not hear of Jesus speaking to him at other times, as he does at this time. I believe this provides insight for pastors and missionaries today, to remember the God who called them rather than look at themselves and their success or perceived failures.

In another essay written in *Missio Apostolica*, “Pastors and People in Evangelism: A Study in Acts,” Ken Schurb points to Paul’s methods in outreach in his missionary journeys. According to Schurb, Paul worked with the people of the church to reach out with the Gospel:

Christians telling the Good News and pastors telling the Good News do not stand in some sort of competition with one another. . . . If pastors and laypeople tell the Good News in the name of Christ and for the sake of people who need it—not to build their own reputations—problems with God-given vocations will be reduced. And there will be evangelization, each in due course, by laypeople and pastors.³⁰

So in Acts, not only was outreach a recognized task of the church, but it was a calling that apostles and laypeople engaged in together.

²⁹ Ibid., 45.

³⁰ Ken Schurb, “Pastors and People in Evangelism: A Study in Acts,” *Missio Apostolica* 8 (May 2000): 38–39.

Outreach in the Epistles

To view Paul's theology of missions, we need to start with Paul's trust of the work of the Spirit in the Church, and his trust of the work of the Spirit in the people of God.

According to Joseph Grassi, "Paul's greatest mission method was his identification with Christ. . . . He completely gave over his life."³¹ Paul's methods begin not with a specific planned-out strategy, but with God's call to him:

Jesus, the son of God, captured him and Paul became His servant for life. Paul described this experience with the terse, indisputable statement, "Christ Jesus laid hold of me." (Philippians 3:12) . . . Paul the Pharisee had set out for Damascus to capture the followers of Jesus. Instead Jesus captured him and Paul became His follower.³²

Paul did not become a Christian and then sometime later decide to become a missionary and evangelist. His call to faith and to mission work were one and the same, as Olaf Moe asserts:

Paul dates his call as a missionary at the same time as his conversion. His call as an apostle could not be separated from his call as a Christian . . . the impregnable certainty that he had been expressly called to be an apostle of the Lord, and as such to be His servant. . . . When he proclaims the gospel . . . he does it because in the true sense he is a messenger of God.³³

This conviction by Paul that the Almighty God Himself had called Paul both to faith and to mission work affected everything he did. Perhaps the greatest effect that Paul's assurance of his call by God had on him is that Paul then trusted God's Spirit to do His work

³¹ Joseph A. Grassi, *A World to Win: The Missionary Methods of Paul the Apostle* (New York: Maryknoll, 1965), 46.

³² *Ibid.*, 9, 15.

³³ Olaf Moe, *The Apostle Paul, His Life And His Work*, trans. L. A. Vigness (Minneapolis: Augsburg, 1950, repr.1985), 553.

in Paul and in the people.³⁴ Roland Allen in his book *Missionary Methods, St. Paul's or Ours?* is very insightful on this point, not only about Paul's method of trusting people, but about how trusting the Spirit in God's people could touch our ministry for the Lord today. As Allen points out, "It is not easy for us today so to trust the Holy Ghost. We can more easily believe in His work in us and through us, than we can believe in His work in and through our converts to Him."³⁵ So for Paul it was not his effort or his methods he trusted; rather, Paul trusted the Holy Spirit to work powerfully in God's people.³⁶

Therefore, on the positive side, trusting the Spirit to work in the people, Paul gave them actual tasks of ministry. Joseph Grassi aptly points out,

What does this have to do with Paul's methods? First, we must say that Paul realized that every Christian had his gift or grace from the Spirit of the Risen Jesus. The contribution of all that was needed in order to build the body of Christ. . . . He trusted that once he had done his part, the Holy Spirit would work in other men to build the Christian community.³⁷

In fact, at times Paul simply pointed the way and laid down spiritual principles, and rather than teaching a specific job or specific methods, he trusted the Spirit to lead the people. Roland Allen describes part of Paul's mission strategy when he says, "He [Paul]

³⁴ "He had learned the lesson of submitting himself to the guidance of the Holy Spirit, indeed all through the book of Acts we see how permeated were the early Christians with the promise of their Master that they should be led by His Spirit." William S. Graumann, *The Missionary Methods of Paul as Demonstrated in the Book of Acts* (M. Div. Thesis, Concordia Theological Seminary, St. Louis, 1937), 8.

³⁵ Roland Allen, *Missionary Methods, St. Paul's or Ours?* (Grand Rapids: Wm. B. Eerdmans, American edition 1962, repr. 1999), vii.

³⁶ *Ibid.*, 6. "St. Paul's method is not in harmony with the modern Western spirit. We modern teachers from the West are by nature and training persons of restless activity and boundless self-confidence. . . . St. Paul distrusted elaborate systems of religious ceremonial, and grasped fundamental principals with an unhesitating faith in the power of the Holy Ghost."

³⁷ Grassi, *A World to Win*, 35, 37.

founded churches where we found missions. . . . St. Paul preached in a place for five or six months and then left behind him a church.”³⁸ You see, Paul did not often stay long in one place. So his trust in the Holy Spirit allowed him to move on to new places. Paul’s trust in the Holy Spirit in God’s people also allowed the church to actually grow in faith and in ministry. With Paul gone, the congregations continued and grew, even without his personal on-site supervision.

St. Paul seems to have left his newly-founded churches with a simple system of Gospel teaching, two sacraments, a tradition of the main facts of the death and resurrection, and the Old Testament. . . . By teaching the simplest elements in which they could for themselves gain further knowledge, by leaving them to meditate upon these few fundamental truths, and to teach one another what they could discover, St. Paul ensured that his converts should really master the most important things.³⁹

So with Paul gone the congregations even continued to do mission work!

I think it is quite possible that the shortness of his stay may have conduced in no small measure to St. Paul’s success. . . . By leaving them quickly St. Paul gave the local leaders opportunity to take their proper place, and forced the church to realize that it could not depend upon him, but must depend upon its own resources. . . . His converts became missionaries. It seems strange to us that there should be no exhortations to missionary zeal in the Epistles of St. Paul.⁴⁰

Therefore, according to many scholars, Paul’s mission method trusted God to work by His Spirit in and through the laypeople to share the Gospel. They observe that as God worked through Paul, the laypeople were empowered to faith by the Spirit. Part of the natural fruit of that faith was outreach by the laypeople of the local congregations.

John Jefferson Davis has written an article on Paul’s theology of missions and the involvement of the laity called “Ephesians 4:12 Once More: Equipping the Saints for the

³⁸ Allen, *Missionary Methods*, 83, 84.

³⁹ *Ibid.*, 90.

⁴⁰ *Ibid.*, 93.

Work of Ministry?” While arguing for a traditional translation of Ephesians 4:12, which puts the “work of ministry” more into the hands of pastors and teachers than into the hands of saints, Davis nevertheless makes the following comment: “ While the concept of ‘body life’ or ‘every-member ministry’ is theologically true in the light of Pauline and New Testament teachings, in this text the focus is on the special teaching ministries of the ministers enumerated in 4:11.”⁴¹ In other words, even in an article where the author might be expected to stand for the mission work of pastors and teachers rather than for laypeople, Davis nevertheless acknowledges that “every-member ministry” is a theological truth for Paul and the New Testament.

Roger Oswald, writing a chapter in *Recreation and Sports Ministry*, points out that for Paul, part of the Christian faith was witnessing, or calling others to reconciliation:

In 2 Corinthians 5:17-20, the apostle Paul described the “new things” that come into the life of one who is “in Christ” (a Christian). One of those new things, according to verse 18, is to become a minister (servant) of the message of reconciliation—to serve the message that, as God has made up with me, he also is willing to make up with you. In addition to being a servant of the message of God’s reconciling love, the one who is in Christ is also called on to be an ambassador of Christ—to represent the policies of our sovereign King in the world. The personal passion of this calling is seen in that we would even beg (plead, implore) people to be reconciled to God.⁴²

For Paul all Christians are to be ambassadors or witnesses to the good news of reconciliation in Jesus Christ.

⁴¹ John Jefferson Davis, “Ephesians 4:12 Once More: Equipping the Saints for the Work of Ministry?” *Evangelical Review of Theology* 24 (April 2000): 175.

⁴² John Garner, *Recreation and Sports Ministry: Impacting Postmodern Culture* (Nashville: Broadman and Holman, 2003), 28.

Lifestyle Witness in the Epistles

At this point it is important to emphasize that St. Paul calls the people of the churches to which he writes to share the Gospel through the actions of faithful lives. This has been called “lifestyle evangelism.” These exhortations and commendations of Paul concerning Christian lives that give a witness to the Gospel are not just spoken to disciples or apostles, but to whole churches, to “the saints” or believers in whichever town to which Paul writes.

In 1 Corinthians 9 Paul talks of his own life and lifestyle as being a tool of God to call others to faith:

20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21 To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.⁴³

In 1 Thessalonians 1 Paul talks in words of praise and thanks for the witness of the lives of the believers in Thessalonica:

3 We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ. 4 For we know, brothers loved by God, that He has chosen you, 5 because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake. 6 You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. 7 And so you became a model to all the believers in Macedonia and Achaia. 8 The Lord's message rang out from you not only in Macedonia and Achaia—your faith in God has become known everywhere. Therefore we do not need to say anything about it.⁴⁴

Paul's life was a witness to the Thessalonians, and their lives became witnesses to others.

Paul says of the Thessalonians, “You became a model to all the believers in Macedonia,”

⁴³ 1 Corinthians 9:20–22.

⁴⁴ 1 Thessalonians 1:3–8.

“your faith in God has become known everywhere,” and “The Lord’s message rang out from you.” This comes from “work produced by faith, labor prompted by love, and endurance inspired by hope in our Lord Jesus.” In other words, the lives of the Thessalonians have been a witness to other Christians and to those around them in their communities.

In addition, in 1 Thessalonians 4, we hear Paul’s call to the church to let their lives be a witness to God. Look at Paul’s instructions in verses 11 and 12. “Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.”⁴⁵ In other words, through quiet lives, through working with one’s hands, Christians gain the respect of outsiders. This possibly opens the door to sharing Jesus.

In Titus 1 we have a negative example of a life witness. Paul is speaking to Titus about those of Crete who might follow the circumcision party. In verse 16 Paul says, “They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good.”⁴⁶ In other words, sinful, un-Christian actions are a negative witness. Sinful, unfaithful living works the reverse of “lifestyle evangelism.”

In Peter’s first epistle, Peter calls the people of the church to let their lives cause praise for God in others, a possible reflection of Jesus’ words in Matthew 5:16. Peter speaks to the whole church and says,

9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light. 10 Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. 11 Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires,

⁴⁵ 1 Thessalonians 4:11–12.

⁴⁶ Titus 1:16.

which war against your soul. 12 Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day He visits us.⁴⁷

These chosen people, the church to whom Peter writes, are called to “declare God’s praises.” With words and lives they tell about God. But verse 11 says this is done by “abstaining from sinful desires.” Their lives are a witness. And verse 12 says that the pagans, the unbelievers, will see the good deeds of the church, of these laypeople. The pagans or unbelievers will “glorify God on the day He visits us.” This says that some who were pagans will glorify God because the witness of the lives of God’s children led them not only to know about God, but to believe in Him. Obviously this reflects the prayer of Jesus in John 17.

To summarize, not just apostles but the whole church has the job of reaching out to the nations, to the Gentiles, to the world, to the pagans, with praise for God and the good news of God’s love in Jesus. While the great commission of Matthew 28 may speak of verbal teaching, one of the main ways the church is called by Jesus and His disciples to share the love of Jesus is with lives that speak of God’s love and of faith.

There is an obvious application to this MAP project, because the project proposes that today’s Christians are to use relationships with others for witnessing. Therefore, actions of faith will obviously begin the witness to God and open the door to a verbal witness.

The Theological Context

So we continue to question, “Are laypeople as well as professional church workers intended to be involved in mission work and outreach?” Now, however, having already

⁴⁷ 1 Peter 2:9–12.

considered the testimony of the biblical sources, we look to what Lutheran theologians have said on this matter.

Lutheran Writings

Martin Luther

Was Luther himself mission minded? Some question Luther's mission zeal. In *The Lutherans in Mission*, James Scherer offers the following view of Luther's mission theology:

For Luther, mission is always the work of the Triune God—*missio Dei*—and its goal and outcome is the coming of the kingdom of God. For Luther, the church, along with God's Word and the baptized believer—is a crucial divine instrument for mission, but nowhere does the Reformer make it the starting point or the final goal, as 19th century Missiology tended to do. It is always God's own mission that dominates Luther's thought, and the coming of the kingdom of God represents its final culmination.⁴⁸

This has led some Luther scholars, such as Paul Drews, to suggest that there is nothing for the church to do; God will do it.⁴⁹ One must wonder about this form of practicing Jesus' call to missions: simply encouraging the church to wait. Did not the church of Antioch send out Paul and Barnabas?⁵⁰ Does the church wait solely on these tools or "instruments" of God? Or in following the example of the early church and recognizing that the mission belongs to God, do we nonetheless have an "action plan" for accomplishing the

⁴⁸ James Scherer, "Luther and Mission: a Rich but Untested Potential," in *The Lutherans in Mission: Essays in Honor of Won Yong Ji*, ed. Eugene Bunkowske (Lutheran Society for Missiology: Lima, Ohio, 2000), 2.

⁴⁹ *Ibid.*, 4.

⁵⁰ Acts 13:1–4, ff.

work God has given?

On the other hand, according to Scherer, Karl Holl points out that Luther had a theology that contained a strategy concerning missions. The mission belongs to God, but he uses various tools. His first tool is the dynamic Word. His second tool is the church. And His third tool is the layperson living out their faith.⁵¹ Even in Scherer's essay questioning Luther's missionary zeal, the role of the layperson in sharing the Gospel comes up.

Eugene Bunkowske, however, in another chapter of *The Lutherans in Mission*, suggests Luther was indeed mission minded. Bunkowske quotes Luther in many places showing a mission zeal and calling for mission activity. Among the more impressive quotes from Luther is the following: "for it is boldness above boldness, strength above strength and courage above courage to dare to speak in public and confess the name of the Lord."⁵² Again Bunkowske quotes Luther, "The Lord will give the Word (Ausreden), so that there will be a great host of evangelists."⁵³ Luther is also quoted by Bunkowske as saying, "It is necessary always to proceed to those to whom no preaching has been done. . . . This obligation rests on all Christians."⁵⁴

Very convincing evidence of Luther's mission mind is that he suggested that prisoners of war with the Turks were confronted with the obligation to do mission work. "Their Christian conduct should adorn and praise the Gospel and the name of Christ, and thus perhaps convert many."⁵⁵ Luther's translation of the Bible, his writings, and his hymns also

⁵¹ Ibid., 6.

⁵² Eugene Bunkowske, "Luther and Mission," in *The Lutherans in Mission: Essays in Honor of Won Yong Ji*, ed. Eugene Bunkowske (Lutheran Society for Missiology: Lima, Ohio, 2000), 11.

⁵³ Ibid., 12.

⁵⁴ Ibid., 14.

⁵⁵ Ibid., 15.

helped reach many who otherwise would not have known the Lord. One hymn prays, “May people everywhere be won to love and praise.”⁵⁶ Another important insight was Luther’s desire to reach out with the saving Gospel to the Jews, often by writing a special book or tract.⁵⁷ Bunkowske’s essay, then, shows Luther as a man who reaches out with the good news in a way appropriate in his time, and also shows him to be a man who prays to God and calls others to share the saving Gospel.

In his book *Gospel, Church, & Kingdom: Comparative Studies in World Mission Theology*, Scherer had a very interesting, insightful, and educational section on Luther and Lutherans in mission. His assertion that Luther was mission minded is helpful in light of other claims that Luther was not. It is interesting to me that Luther saw “lay priesthood as missionary engagement.”⁵⁸

Werner Elert, cited in *Lutherans in Mission*, also sees Luther as mission minded. According to Elert, for Luther, “A Christian not only has ‘the right and power to teach the Word of God but is under the obligation to do this.’”⁵⁹ This not only points to the need in Luther’s mind for the church to reach out in mission work, but also again affirms Luther’s inclusion of laypeople in this effort of the church.

A very helpful book in looking at Luther’s mission thoughts is *The Church Comes from All Nations*, edited by Volker Stolle and translated by Klaus Detlev Schulz. This book provides considerable discussion of Luther’s thinking concerning mission work. Stolle’s contention is that “Luther looks at mission as a fundamental life expression of the church, not

⁵⁶ Ibid., 17.

⁵⁷ Ibid., 18.

⁵⁸ Scherer, *Gospel, Church, & Kingdom*, 62.

⁵⁹ Quoted in Bunkowske, “Luther and ‘Mission,’” in *The Lutherans in Mission*, 29.

as some sort of special undertaking that needs to be specially organized.”⁶⁰ Stolle describes Luther’s thoughts on mission work as being part of the very nature of the church. “Mission is no longer understood as a thing that plays itself out chiefly on the outer edges of Christendom but as a way of life, or rather, as a lifestyle for every Christian congregation within its particular surrounding.”⁶¹

Stolle shares Luther’s words from *Sermons on the First Book of Moses*. Luther points not just to the job of the whole church as sharing Jesus, but also to how this affects the life of the everyday Christian. “It would be insufferable for someone to associate with people and not reveal what is useful for the salvation of their souls.”⁶² Stolle also cites Luther from his *Sermons on 1 Peter*. Luther writes, “For this reason, however, he lets us live that we may bring other people also to faith as he has done for us.” In other words, God’s mercy to us can work through the lives of His children to bring others to know His mercy and come to faith.⁶³ In fact, in this sermon Luther points to the job of proclaiming God as one of the highest callings in the life of a Christian.

Everything then should be directed in such a way that you recognize what God has done for you and that you, thereafter, make it your highest priority to proclaim this publicly and call everyone to the light to which you are called. Where you see people that do not know this, you should instruct them and also teach them how you learned, that is, how one through the good work and might of God is saved and comes from darkness into light.⁶⁴

In his writings on Psalm 51 Luther goes so far as to say that laypeople have the duty

⁶⁰ Volker Stolle, *The Church Comes from All Nations*, trans. Klaus Detlev Schulz (St. Louis: Concordia Publishing House, 2003), 75.

⁶¹ *Ibid.*, 11.

⁶² *Ibid.*, 16.

⁶³ *Ibid.*, 20.

⁶⁴ *Ibid.*, 20.

of teaching sinners, which can also call for outreach. “And in Psalm 51[:13] [God] says of all Christians, ‘I will teach the ungodly your ways, and sinners will return to you.’ Here again it is certain that a Christian not only has the right and power to teach God’s Word but he has the duty.”⁶⁵ This speaks not only to Luther’s understanding that the church is to continue in outreach with the good news of the Gospel, but that laypeople are to see this as part of their Christian calling.

Luther again in the following quotation calls not only for mission work, but for the involvement of the lay Christian in one’s daily life:

Missionary opportunities present themselves, therefore, even in the immediate vicinity. A Christian must at anytime be prepared to lead other people to Christ. . . . One can only take advantage of a missionary opportunity when one lives from the consolation of the Gospel and thereby masters the continual threats to one’s personal faith.⁶⁶

And, in the following description by Stolle of Luther, people are called not just to witness, but to a “genuineness of faith,” a lifestyle witness. “Every missionary initiative asks the question about the genuineness of one’s own faith. Reformation and mission are bound together.”⁶⁷

After considering these quotations from and about Luther, while people may argue about whether his mission understanding in the sixteenth century was the same as ours in the twenty-first century, no one can deny that Luther saw that sharing one’s faith in Christ was part of the normal Christian life of the everyday Christian.

Other Lutheran Writings on Mission Work

⁶⁵ Ibid., 22.

⁶⁶ Ibid., 41.

⁶⁷ Ibid.

Some may ask why there seems to be no mention of mission work in the Book of Concord. But consider, what is the Book of Concord but a witness and testimony? It is not only a witness to what Scripture teaches and what the Lutheran Reformers and the Lutheran Church believe, but it is also testimony to the powerful, gracious works of God in the midst of His people. The Book of Concord may not write about witness, but it is itself a witness to other Christians and to the whole world about the saving grace of God in Jesus Christ.

Robert Kolb makes a relevant point concerning the title of the Augsburg Confession:

Melanchthon chose “confessio” as the word for the document that was to identify what the Wittenberg Reformation was about, and to label the action which that document served to carry out in proclaiming the gospel. By discarding his initial title for his presentation, “apologia,” and turning from defense to confession, Melanchthon embraced the active understanding of God’s working through his Word that Luther had propagated for more than a decade in Wittenberg.⁶⁸

Perhaps an unsuspected resource on missions and lay involvement is the Small Catechism. From 1943 every child in The Lutheran Church—Missouri Synod (hereafter LCMS) that memorized the Catechism also memorized the Office of the Keys and Confession. In response to the question, “What is the Office of the Keys,” the answer is the following: “It is the peculiar church power Christ has given to His Church on earth to forgive the sins of penitent sinners, but to retain the sins of the impenitent as long as they do not repent.”⁶⁹ Luther did not write this portion of the Catechism. It was probably added from Andreas Osiander’s circle some time after 1540. Nevertheless, LCMS Lutherans have learned that the Office of the Keys belongs to the whole Church, including the laity, not just to the clergy. This office includes sharing the good news of forgiveness in Jesus, and therefore includes witnessing or outreach.

⁶⁸ Kolb, *Is the Great Commission Still Valid for Lutherans?*, 6.

⁶⁹ *Luther’s Small Catechism* (St. Louis: Concordia Publishing House, 1943), 18.

At the 2001 LCMS Convention, C. F. W. Walther's "Theses on Church and Ministry" were again adopted as the position of the LCMS on the Office of the Ministry.⁷⁰ The debate

⁷⁰ These ten theses on Church and Ministry are as follows:

Thesis I - The holy ministry, or the pastoral office, is an office from the priestly office, which belongs to all believers.

Thesis II - The ministry, or the pastoral office, is not a human ordinance, but an office established by God Himself.

Thesis III - The ministry of preaching is not an arbitrary office, but its character is such that the Church has been commanded to establish it and is ordinarily bound to it till the end of days.

Thesis IV - The ministry of preaching is not a peculiar order, set up over and against the common estate of Christians, and holier than the latter, like the priesthood of the Levites, but is an office of service.

Thesis V - The ministry of preaching has the authority to preach the Gospel and to administer the Sacraments and the authority of a spiritual tribunal.

Thesis VI - The ministry of preaching is conferred by God through the congregation, as holder of all church power, or of the keys, and by its call, as prescribed by God. The ordination of those called, with the laying on of hands, is not by divine institution but is an apostolic ordinance and merely a public, solemn confirmation of the call.

Thesis VII - The holy ministry is the authority conferred by God through the congregation, as holder of the priesthood and of all church power, to administer in public office the common rights of the spiritual priesthood in behalf of all.

Thesis VIII - The ministry is the highest office in the Church, from which, as its stem, all other offices of the Church issue.

Thesis IX - Reverence and unconditional obedience is due to the ministry of preaching when the preacher is ministering the Word of God. However, the preacher may not dominate over the Church; he has, accordingly, no right to make new laws, to arrange indifferent matters and ceremonies arbitrarily, and to impose and execute excommunication alone, without a previous verdict of the entire congregation.

Thesis X - According to divine right the function of passing judgment on doctrine belongs indeed to the ministry of preaching. However, also the laymen have this right, and for this reason they also have a seat and vote with the preachers in church courts and councils.

William C. Reitschel, *An Introduction to the Foundations of Lutheran Education* (Saint Louis:

on the role of laity in ministry continued in this convention, and the historic position of the LCMS as an orthodox Lutheran Church, based on Scripture, was again reaffirmed. These theses, first approved in convention in 1851, assert that ministry, according to Scripture, is a balanced partnership in which the congregation, or the laity, serve the Lord along with the called workers.

Thesis I says, “The holy ministry, or the pastoral office, is an office from the priestly office, which belongs to all believers.”⁷¹ However, Thesis II states, “The ministry, or the pastoral office, is not a human ordinance, but an office established by God Himself.” And Thesis III continues this line of responsibility for the pastoral office by stating, “The ministry of preaching is not an arbitrary office, but its character is such that the Church has been commanded to establish it and is ordinarily bound to it till the end of days.”⁷²

Thesis I, when looked at along with the assertions of Theses II and III (and other Theses, such as Thesis IX), could seem to create or point to a tension between the pastoral office and the priestly office. But Walther explains the scriptural partnership of the whole church and the pastoral office in the rest of these theses. Thesis IV begins the discussion of this partnership when it states, “The ministry of preaching is not a peculiar order, set up over and against the common estate of Christians, and holier than the latter, like the priesthood of the Levites, but is an office of service.”

These theses are applicable because this MAP is examining outreach by individual congregational members and has thus considered the question, “Are laypeople as well as

Concordia Academic Press, 2000), 78–79.

⁷¹ Ibid., 78.

⁷² Ibid.

professional church workers intended to be involved in mission work and outreach?” In answer to this question, historic statements of belief and recent convention action by the LCMS have established that in God’s institution of the Office of Ministry, both laity and professional church workers have a role in proclaiming God’s love in Jesus. Even though some today dispute this assertion, the LCMS has said again that this is the teaching of God’s Word. This partnership of ministry and proclamation also includes outreach and witnessing.

Also, in the LCMS the work of proclaiming God’s Word and love is often seen in the light of the proper distinction between Law and Gospel. Sharing Jesus with others correctly is sharing the Law and the Gospel for people’s lives. But in Thesis III of Walther’s *The Proper Distinction between the Law and the Gospel* he states:

Theses III — Rightly distinguishing the Law and the Gospel is the most difficult and highest art of Christians in general and of theologians in particular. It is taught only by the Holy Spirit in the school of experience.⁷³

In other words, not just theologians but all Christians are to distinguish properly between the Law and the Gospel. This, however, comes from experience and is taught only by the Holy Spirit. The Holy Spirit may use schools, seminaries, Bible classes, or the daily experiences of Christian life to teach this lesson. Nevertheless, the whole Church is called to proclaim the wonder of God’s Law and Gospel. The Holy Spirit not only uses the experience of life to teach this spiritual wisdom for the individual; we can extrapolate that life experience can be used to teach the wonders of God’s love to others as well. This is a description and affirmation of witnessing through what is called “lifestyle” evangelism.

Walther’s emphasis on the work of the Holy Spirit is helpful in discussing evangelism

⁷³ C. F. W. Walther, *The Proper Distinction between Law and Gospel* (St. Louis: Concordia Publishing House, n.d.), 42.

in today's church. Often evangelism and outreach can be confused when human reasoning is involved and outreach is viewed as salesmanship. An incorrect formula sometimes suggested is: the Christian witnesses to the Gospel, and the non-Christian decides for the Lord. Walther points out that salvation is not something accomplished by the person witnessing, nor the person coming to faith: "grace is not something for which I must look in my heart. It is in the heart of God."⁷⁴ Coming to faith is not a feeling, though obviously peace and joy may proceed from the knowledge of God's love. "Feeling proceeds from faith, not faith from feeling," Walther observes.⁷⁵ He also states:

*The blessedness of Christians does not consist in pleasant feelings, but in their assurance that in spite of the bitterest feelings imaginable they are accepted with God and in their dying hour will be received into heaven. That is indeed a great blessedness.*⁷⁶

Even though Walther is describing the mysteries of God's working and revelation, his explanation can also give understanding and clarity to witness.

The way to salvation is this: We are doing nothing absolutely nothing, towards our salvation, but Christ has already done everything for us, and we must merely cling to what He has done, draw consolation from his finished work of redemption, and trust in it for our salvation.⁷⁷

Christ alone is the Savior of the world, and all Christians have the call to distinguish between and to share the Law and the Gospel, to share the need for salvation and the good news of God's saving grace in Jesus with others.

While much of this thinking may seem to be of a theoretical nature, a number of modern-day Lutherans have worked to take this theology and put it into practical use in

⁷⁴ Ibid., 145.

⁷⁵ Ibid., 201.

⁷⁶ Ibid., 312.

⁷⁷ Ibid., 223.

today's world. One of those people is Dr. Robert Kolb. Kolb's book *Speaking the Gospel Today* is full of practical suggestions for how any Christian can use the world around us to speak of God's Law or God's Gospel and open a door to the Spirit working saving faith in a person who currently does not have such faith.

One of Kolb's suggestions is that the creation around us can be used as a source of witness. "This communication from the structure and design of the creation is called general revelation. From inside ourselves and from outside God's design still speaks to us. Nature itself offers evidence that God has spoken."⁷⁸ As Kolb points out, this is what Scripture itself says. Romans 1:20 states, "For since the creation of the world God's invisible qualities—His eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse." And Psalm 19:1 tells us of God's communication in nature: "The heavens declare the glory of God; the skies proclaim the work of His hands."

This truth from Scripture, of which Dr. Kolb reminds us, is very practical in our current culture, and especially in my setting in Alaska. The beauty and majesty of God are on constant display in the created world around us. If lifestyle evangelism is using one's life as a tool to show God's power and love, surely appreciating and noticing the wonders of creation can be an open door when sharing the Gospel. Patricia O'Connell Killen would say that the beauty of creation has competed with the church in the Northwest.⁷⁹ So what a good

⁷⁸ Robert Kolb, *Speaking the Gospel Today* (St. Louis: Concordia Publishing House, 1995), 51.

⁷⁹ "In the Pacific Northwest nearly two-thirds of the adult population is 'unchurched.' . . . Various explanations, singly and in combination, are put forth to explain the Pacific Northwest's situation. Among these are . . . and the size and beauty of the region's natural environment." Patricia O'Connell Killen and Mark Silk, *Pacific Northwest—The None Zone* (Walnut Creek: Altamira Press, 2004), 28, 31.

idea to use the gift of creation in witnessing!

Dr. Charles Arand further emphasizes the wisdom of Kolb's point. "At their best, pastors will develop and utilize their first article gifts to serve the third article proclamation of the Gospel."⁸⁰ While Arand may be talking of other First Article gifts, surely Creation is also one of those gifts that can serve as a vehicle to point to the Lord, to His power, wisdom, and love.

Kolb also makes another excellent point when it comes to sharing God with another person. People today are often more open to the Gospel at certain times. The next chapter will talk about analysis of our culture. However, one of the marks of today's culture is suspicion of institutions. In today's world, as Kolb says, "Christian conversion [does] often begin with the symptom, the actual sins of daily disobedience and the tangible, perceptible evil of daily life in the midst of tragedy and trouble."⁸¹ When people are in trouble, they are open to help. This is an opportunity for an aware Christian both to share the Law—that sin is the reason for pain and trouble in this life—and an opportunity to share the Gospel, that in Jesus, God has overcome our sin and the source of our pain and suffering.

Walther has something to add to this conversation on the results of sin being an opening to discuss the Gospel. Walther says, "By making our sins small, we make Christ small."⁸² In other words, when we acknowledge the evil and the pain and the sin in the world around us, the witness of Jesus can be even more relevant and effective.

Kolb caught the attitude of the day when quoting Archibald McLeish in his play *J.B.*

⁸⁰ Charles Arand, unpublished version of published paper, "Two Kinds of Righteousness as a Framework for Law and Gospel in the Apology." Unpublished version used in a class by Dr. Glen Nielsen, "Communication Skills for Pastors."

⁸¹ Kolb, *Speaking the Gospel Today*, 93.

⁸² Walther, *The Proper Distinction between Law and Gospel*, 108.

I heard upon his dry dung heap
That man cry out who could not sleep:
“If God is God, he is not good;
If God is good, he is not God.”⁸³

When people are wounded by life and questioning the meaning of life, they are open to the answers God has for life and meaning.

Ted Peters also catches this attitude of the day in quoting Reinhold Niebuhr from the *London Times Literary Supplement*, in which Niebuhr wrote, “The doctrine of original sin is the only empirically verifiable doctrine of the Christian faith.”⁸⁴ Kolb’s insight on sin sums this up: “Defiant sinners listen to this Word of new life only when they no longer find security, meaning, and identity in the idols which they have fashioned for themselves.”⁸⁵ Today’s people resist God and His Gospel. But when their world falls apart they may be open to the help that only God can give. This can be an open door. This is practical use of the theology of Law and Gospel found in Scriptures.

But, as with Walther, Kolb ultimately reminds that the work of the Spirit is the source of faith and growing faith. He writes, “We are able to acknowledge the justice of God’s ultimate judgment only when we begin to feel secure in his saving hand.”⁸⁶ In other words, the Gospel gives the freedom to acknowledge the depth of my sin. So when the Spirit uses the pain and sin of the world to open a door, when the person hears the Gospel and works faith, a person can then see the depth of his sin even more and realize the love of God even more. Again, this is the work of the Holy Spirit in the life of a child of God. But these doors open when God’s people are active in living their faith in this world. Finally, Kolb in his

⁸³ Kolb, *Speaking the Gospel Today*, 101.

⁸⁴ Ted Peters, *Sin—Radical Evil in Soul and Society* (Grand Rapids: Wm. B. Eerdmans, 1994), 326.

⁸⁵ Kolb, *Speaking the Gospel Today*, 121.

practical ideas for sharing Law and Gospel helps us to remember that the answers are as many as the people who need the answer of God's love in Jesus.

Another practical book on sharing the Gospel in today's world comes from Jacob A. O. Preus III, *Just Words: Understanding the Fullness of the Gospel*. Preus illuminates the many different figures of speech and pictures that God uses to communicate the Gospel. The title provides an interesting twist. Preus says that words are important and powerful. Using words for God's purposes is not "just words," but "words that make us just."⁸⁷ Preus discusses the many words and metaphors the Scripture uses to describe the Gospel. He then makes an interesting point about church errors:

The failure to understand and appreciate the fullness of the Gospel has led to errors throughout the history of theology concerning the doctrine of justification. Often culture and context so influence church theologians that they allow a single metaphor to dominate the discussion or interpretation of Christ's work or salvation. For example, in feudal times, commercial metaphors dominated.⁸⁸

Preus examines the way the Scriptures use words in various categories and how these words can be used to communicate the Gospel of Jesus Christ accurately and effectively in the world today. He says, however, that "the primary task is not to come up with new ways to say the Gospel, but to return to and revitalize the old ways to say it."⁸⁹ His hope is that Christians who have become bored with the presentation of the Gospel may find a new appreciation as they hear it in new ways, and that those who do not know the Gospel may come to faith and eternal life.

Preus shares a statement made by A. R. Victor Raj in *The Hindu Connection*. "Victor

⁸⁶ Ibid., 222.

⁸⁷ Jacob A. O. Preus, *Just Words: Understanding the Fullness of the Gospel* (St. Louis: Concordia Publishing House, 2000), 11.

⁸⁸ Ibid., 24

⁸⁹ Ibid., 28.

Raj has written: “There is no single successful method for relating the Gospel of Jesus Christ to any particular people or culture.”⁹⁰ However, if you look at Kolb’s insight that each individual person and situation leads to a different opportunity to share the Gospel, and begin to grasp, as Preus points out, the broad imagery of Scripture in terms of God’s saving love, this can be helpful to people sharing the Gospel. “To speak the Gospel effectively to neighbors, co-workers, or fellow students does not require a prepackaged program of evangelism. We need familiarity with the richness and breadth of the biblical language of the Gospel and a sensitive ear.”⁹¹

Practically, rather than memorizing the various nuances of scriptural language, Preus’s book might better be used as a reference for reflection after encountering a mission opportunity. What kind of situation for witness has presented itself? Which kind of language and presentation of the Gospel would be most effective for allowing God’s Word and Spirit to work faith in this hearer? One of the practical aspects of this book that would make it usable in this way is that Preus identifies not only the Gospel language of God’s grace, but the sin malady for each category and term that this language addresses.

Another book that deals with the Christian witness in today’s global culture is *The Theology of the Cross in the 21st Century: Signposts for a Multi-cultural Witness*, which is a compilation of essays on witnessing in the different cultural situations of today’s world, compiled by Alberto Garcia and A. R. Victor Raj. In the chapter entitled “Nothing But Christ Crucified,” Robert Kolb asserts again that a witness from the life of a believer can be a powerful tool of the Holy Spirit: “The people Christ freed from the curse of the Law by hanging on a tree in their place will bring the blessing of being people of God to those of

⁹⁰ Ibid., 220.

other cultures.”⁹²

Robert Scudieri has some very helpful comments on the cross and witnessing in his chapter, “A Missiology of the Cross.” He claims that outreach or mission work “is a result of being a Christian. Mission is something that Christians do because they live under the cross.”⁹³ Scudieri points to the cross not only as a stumbling block, as it can be, but according to Luther as a tool that can call people to God. “Luther talks about this knowledge of God as the ‘deus revalatus’ . . . the cross gives us the reason for mission. It shows us the lengths to which God is willing to bring broken humanity back to Himself.”⁹⁴

And Scudieri relates that God works through people, including laity, to share the Gospel of Jesus Christ. “Christian mission does not just happen. God has chosen to work through means—through human beings.”⁹⁵ But the Church has a job. This job is to equip the people of the Church for outreach and witness. “In the present context of a non-Christian United States, we must teach Christians how to be missionaries.”⁹⁶ It is also helpful that for Scudieri, as for St. Paul, mission work and outreach are not so much a job, but a calling. “The Great Commission is not a command, it is a promise. It is the promise of God to be with His church as it goes out to do His work of bringing His love to all people.”⁹⁷

Nevertheless, the work of outreach and mission and witness is still a challenge. In his

⁹¹ Ibid., 219.

⁹² Robert Kolb, “‘Nothing but Christ Crucified’: The Autobiography of a Cross-cultural Communicator,” in *The Theology of the Cross in the 21st Century: Signposts for a Multi-cultural Witness*, ed. Alberto L. Garcia and A. R. Victor Raj (St. Louis: Concordia Publishing House, 2002), 49.

⁹³ Ibid., 56.

⁹⁴ Ibid., 57.

⁹⁵ Ibid., 58.

⁹⁶ Ibid., 58.

⁹⁷ Ibid., 62.

book *Sin—Radical Evil in Soul and Society*, Ted Peters states that mainline Christian churches for the most part “seem to have lost the ability to talk about topics such as sin.”⁹⁸

While Lutherans speak of Law and Gospel, when it comes to acknowledging our own sin and our own need for forgiveness, that can be difficult. It can be difficult for the Church, or for a Christian who knows God’s call to righteousness, to admit their sin. As Peters writes,

This is why religion, . . . the Christian religion included, poses a threat to genuine faith in God. The religious vision of a moral universe that justifies it adherents by virtue of their membership in the “in” moral or cultural group closes our eyes to the need to find justification in God and not in ourselves.⁹⁹

Sometimes this self-righteousness can get in the way of the witness, as Alberto Garcia warns in his article “The Witness to the Cross in Light of the Hispanic Experience” in the book *The Theology of the Cross in the 21st Century: Signposts for a Multi-cultural Witness*.

Second, the tendency for Protestants and evangelicals, in light of this syncretistic reading of popular religiosity will be to offer a witness of the cross through a process of transculturation. This witness of the cross rejects the other culture and imposes the missionary’s culture on the hearers out of fear of heterodoxy. However, this approach ignores the incarnational dimension of the Gospel.¹⁰⁰

So Christians can get in the way of the cross. As Peters again shares, “In our minds we try to co-opt God into our plan for self-justification. . . . We should rely on God to justify us, not upon ourselves. . . . Those who believe in a God of grace recognize that self-justification is an insult to heaven.”¹⁰¹

Rather than preaching religion, our call is to share God, and we are to do that in a way

⁹⁸ Peters, *Sin—Radical Evil in Soul and Society*, 2.

⁹⁹ *Ibid.*, 178.

¹⁰⁰ Alberto Garcia, “The Witness to the Cross in Light of the Hispanic Experience,” in *The Theology of the Cross in the 21st Century: Signposts for a Multi-cultural Witness*, ed. Alberto L. Garcia and A. R. Victor Raj (St. Louis: Concordia Publishing House, 2002), 202.

¹⁰¹ Peters, *Sin—Radical Evil in Soul and Society*, 180, 189.

that is real—from a personal experience based on the Word of God and God’s presence in our lives. All this can seem complicated. But the mission belongs to God, and He has acted with grace in the lives of His people through His Son, Jesus Christ. God’s people can then share this grace with others. Robert Kolb’s statement in his article “Nothing but Christ Crucified” in *The Theology of the Cross* is a good concluding thought:

The mission of God most often sends Christians into witnessing situations to stay. They do not live in the big house on the hill and occasionally come down into the dirty, dusty streets of town. They are ready to share the weakness and the failure of the people to whom they come. . . . He sends His people into their own cultures and across cultural boundaries. Like Paul, we can never separate ourselves from the cultures into which we were born and those in which we live because they are gifts of God that He has woven into the fabric of human life. They remain gifts for His people. . . . Amid these gifts, God’s children are determined to know nothing but Christ crucified.¹⁰²

Summary

This MAP has shown that God has called his church to outreach and mission. The teaching is found in Scriptures, in Luther, and in the writings of the LCMS that God calls not just professional workers, but the whole church to the exercise of faith and love through witnessing. Ultimately God calls Christians not just to use their words, but also to let their lives speak a witness to the people and the culture around them.

The content of this chapter has set the stage for the following chapter, which considers literature that explores outreach and evangelism methodology. The current chapter, therefore, give a basis on which to judge these subsequent writings.

¹⁰² Kolb “Nothing but Christ Crucified,” 51–52.

CHAPTER THREE

THE PROJECT IN THEORETICAL PERSPECTIVE

The previous chapter discussed mission work and witnessing. Scripture and Lutheran theologians have been cited to show that God calls laypeople as well as professional church workers to be involved in mission work and outreach.

Building, therefore, on this responsibility of the layperson to share the love of God in words and actions, this chapter considers what Christian teachers and theologians have said about missions and about witnessing. In addition, the emphasis on lifestyle evangelism leads to an investigation of witnessing in the contexts of relationships and in situations where those relationships are grown. Recreational settings are examined as one of the situations where relationships are grown and where the Gospel may be shared.

The Historical Context

Ken Schurb has said, “As the 21st century begins, the world’s religious milieu increasingly resembles that of the first century.”¹⁰³ However, Leslie Newbiggin, while seeing similarities in today’s culture to that of the first century, describes today’s culture as even more resistant to the Gospel:

¹⁰³ Ken Schurb, “Perseverance in Evangelism,” *Missio Postolica* 7 (May 1999): 42.

Modern Western culture . . . is this culture that, more than almost any other, is proving resistant to the gospel. . . . It is a pagan society, and its paganism . . . is far more resistant to the gospel than the pre-Christian paganism. . . . Here surely is the most challenging missionary frontier of our time.¹⁰⁴

Leonard Sweet, in *Post-modern Pilgrims*, supports Newbiggin's contention as he describes the direction in which the church seems to be traveling in Western culture:

The number of unchurched adults is rising. The Barna Research Group defines an "unchurched" adult as someone who has not attended a Christian church service during the past six months other than for a wedding, funeral, or holiday service. What it finds is that the numbers of unchurched US Americans rose from 27 percent in January 1998 to 31 percent in June 1999. That's a 4 percent rise in eighteen months, or eight million new unchurched adults nationwide in a year and a half.¹⁰⁵

Chris Altrock further describes the conditions in which the church operates in Western culture today in his book *Preaching to Pluralists*. Altrock's main thesis is that those raised in the church of yesterday are ministering in a new and different culture, that of postmodernism. Because we are from a different culture, he suggests our ministry and preaching often do not reach these people. He says that in order to be more effective in outreach, the Church needs to understand this new culture. In the introduction to his book Altrock shares a list that shows how much our culture has changed:

- In Europe and North America an average of 53,000 people leave a/the Christian Church from one Sunday to the next. On the other hand, in Africa an average of 115,000 join a Christian church from one Sunday to the next.
- America is the third largest mission field in the world.
- The location of the church with the largest attendance is in Korea, not America. The church with the second largest attendance is found in Nigeria, not America.
- The location of the world's largest Buddhist Temple, and the world's largest Muslim training center is the United States.¹⁰⁶

¹⁰⁴ Leslie Newbiggin, *Foolishness to the Greeks: The Gospel and the Western Culture* (Grand Rapids: Wm. B. Eerdmans, 1986), 3, 20.

¹⁰⁵ Leonard Sweet, *Post-Modern Pilgrims* (Nashville: Broadman, 2000), 39.

¹⁰⁶ Chris Altrock, *Preaching to Pluralists* (Chalice Press: St. Louis, 2004), 5.

Therefore, a look at today's resistant culture is important for knowing how to reach out faithfully and effectively with the good news that Jesus is the Savior of the world.

Current Western Culture: Postmodernism

Many have called today's world "postmodern." "Postmodernism"¹⁰⁷ is the mindset that is described to exist because "modernism" has failed. An understanding of postmodern culture helps to understand why our culture is so resistant to the Gospel. Altrock defines seven characteristics of postmodernism that can help this understanding:

- Postmoderns are *uninformed about the basics of Christianity*. But . . . they are very interested in Spiritual matters.
- Postmoderns are *anti-institutional* though they search for community.
- Postmoderns are *pluralistic*. They do not believe one religion can claim to have a monopoly on the truth.
- Postmoderns are *pragmatic*. They want to know how what the church, or any other group, has to offer can help them in their lives today.
- Postmoderns are *relational*. Where "The Fugitive" may have been the TV show of the modern era, "Friends" characterizes postmodernists. They respond to opportunities for meaningful relations in the church today.
- Postmoderns are *experiential*. They want a spirituality that is more than just academic or intellectual. They want a faith they can experience.¹⁰⁸

Sweet's description of postmodern attitudes is also a helpful summary and description of the attitudes of the day. Sweet uses the anagram "EPIC" to describe the values of postmoderns: Experiential, Participatory, Image Driven, and Connectedness.¹⁰⁹

However, Sweet warns,

The church infects the culture with truths not trends. The church must not come down with the "trendies." . . . "Trendinitis" misdiagnoses what is going on out there.

¹⁰⁷ An explanation of the development of postmodern thought and a summary of its characteristics are included as Appendix 1.

¹⁰⁸ Altrock, *Preaching to Pluralists*, 9–10.

¹⁰⁹ Sweet, *Postmodern Pilgrims*. Page number?

We are living in a world where there are no more trends. Nothing is staying put or still long enough to become a trend.¹¹⁰

In addition, Sweet uses another term to describe this culture. He claims that traditional churches are so turned off by the cultural changes, they are often not interested in the world around them. He says, “The church’s message to this *cyberculture* is ‘kiss off.’”¹¹¹ So another description of our world today is that of a “constantly changing cyberculture.” This describes the Gospel-resistant Western culture in which the church seeks to share the good news of Jesus Christ. However, there is evidence postmodernism is more extreme in the Pacific Northwest of the United States.

Postmodernism in the Pacific Northwest

In a recent book by Patricia O’Connell Killen and Mark Silk, *Pacific Northwest—The None Zone*, they suggest that the western part of the U.S., and especially the Pacific Northwest, may be more radical in its postmodernism than other parts of the country. In fact, postmodern attitudes have a long history in the Northwest.

The defining feature of the Northwest is that most of the population is “unchurched.” Fewer people in Oregon, Washington, and Alaska affiliate with a religious institution than in any other region of the United States. More people here claim “none” when asked their religious identification than in any other region of the United States. And, unlike any other region, the single largest segment of the Pacific Northwest’s population is composed of those who identify with a religious tradition but have no affiliation with a religious community. What’s more, this is not a late-breaking trend. The Pacific Northwest has pretty much always been this way.¹¹²

¹¹⁰ Ibid., 47–48.

¹¹¹ Ibid., 7.

¹¹² Killen and Silk, *Pacific Northwest—The None Zone*, 9.

The following characteristics show the reason for the history of a lack of religious participation and commitment:

The Northwest is an open religious environment. . . . In the Pacific Northwest there are simultaneous tendencies, at different and sometimes the same moment, to cooperation across and beyond religious institutions; to almost sectarian religious conflicts and extremes, and to religious indifference. . . . [The] absence of a single, persistently dominant, strongly institutionalized religious reference group colors all individual and institutional religiousness in the region. The region also has a long history of geographic, social, and psychic mobility. Mobility offers options and severs social relationships. In addition, the region's unsurpassed physical grandeur and topographic variety pervade people's experience, overwhelming and awing them. In the Pacific Northwest topography dwarfs human communities.¹¹³

As Killen and Silk say,

It is difficult to transmit traditions of belief, practice, and sensibility to people on the move, disconnected from larger social networks, and often disinterested in historic theological traditions and skeptical of institutional authority.¹¹⁴

So in a Western culture that is resistant to the Gospel, the culture of the American Pacific Northwest seems to be even more resistant.

Nevertheless, according to Killen and Silk there is hope for organized Christian congregations in the Pacific Northwest:

The single largest religious group in the Pacific Northwest is made up of persons who identify with a religious tradition but do not belong to a religious institution or community of that tradition.¹¹⁵

Added to this group are the

“Nones” . . . those who neither self-identify with a religious tradition nor participate in a religious community. This group . . . accounts for one quarter of the region's adult population, which is the highest percentage of “Nones” anywhere in the country. . . . The “Nones” are neither agnostic nor atheist.¹¹⁶

¹¹³ Ibid., 10–11.

¹¹⁴ Ibid., 13.

¹¹⁵ Ibid., 40.

¹¹⁶ Ibid., 41.

Thus, there is spiritual life in this part of the population, but not institutional spiritual life. What this says is that, in a postmodern culture, the Pacific Northwest may be more rooted in postmodern values and more resistant to the Gospel.

Summary of Culture and Direction for the Church

No wonder the church can seem confused. A Western culture that supported the church for centuries has changed before our eyes. Truths that had been accepted are now considered relative. Participation in congregational worship and life is declining. Dave Ping, Doug Pollack, and Steve Sjogren have summarized the situation this way in their book *Irresistible Evangelism: Natural Ways to Open Others to Jesus*: “We live in a post-Christian age. It’s a confusing new environment where the rules of communication between Christians and unchurched members of our culture have changed radically.”¹¹⁷

Gene Edward Veith gives hope, however, by looking back at history. In his chapter “Postmodernism under the Cross” in *The Theology of the Cross for the 21st Century*, Veith writes, “It seems that the church is at its best when it faces cultural hostility, that it is strongest when it is weakest, when it follows the way of the cross.”¹¹⁸ Many other observers of modern culture and the religious landscape, people from various backgrounds and traditions, echo Veith’s call to the cross and our Lord. Altrock’s suggestion is simple: “Don’t give ‘religion’, give the Lord.”¹¹⁹

Arthur McPhee, in his book *Friendship Evangelism, The Caring Way to Share Your Faith*, talks about Jesus’ efforts to call people to faith:

¹¹⁷ Ping, Pollack, and Sjogren, *Irresistible Evangelism*, 27.

¹¹⁸ Gene Edward Veith, “Postmodernism under the Cross,” in *The Theology of the Cross in the 21st Century: Signposts for a Multi-cultural Witness*, ed. Garcia, Alberto L. and Raj, A. R. Victor Raj (St. Louis: Concordia Publishing House, 2002), 174.

¹¹⁹ Altrock, *Preaching to Pluralists*, 147–48.

Jesus did not call people to a religion, or a creed, or a cause, or a philosophy, or even, primarily, to a way of life. He called men, first of all, to Himself. And when we call men to discipleship, let us always remember that we are not calling them to our local congregation, or hermeneutic, or anything of the sort. We call men and women to one thing only, and that is to Jesus! . . . Evangelism is calling men and women to Jesus. Discipleship means relationship.¹²⁰

Ted Haggard writes of “free market small groups,” which the congregation where he was pastor uses to help Christians grow and to reach out. He says, “When God wanted to clear the clutter from our concepts about Himself, He sent a person instead of a text. He established a friendship.”¹²¹

Finally, Sweet also says that the characteristics of this culture point to the need for the church to establish a relationship with primarily Jesus rather than the “institution” of the church. So in his chapter on postmodern people being “image-driven,” Sweet reasserts what others have said. “And the word God spoke was *Jesus!*”¹²² In other words, God has spoken through His Son and the church is the tool for creating that relationship with God.

A significant number of Christian leaders and scholars are calling the church to return to a pattern of ministry and outreach that reflects that of the early church as seen in St. Paul. St. Paul summed up his mission and ministry strategy in one verse, 2 Corinthians 4:5: “For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.” Paul points to the life and work of Jesus, and a relationship of trusting faith

¹²⁰ Arthur G. McPhee, *Friendship Evangelism*, 34–35.

¹²¹ Ted Haggard, *Dog Training, Fly Fishing and Sharing Christ* (Nashville: Thomas Nelson, 2002), 17. Haggard unfortunately was removed as pastor of his congregation in Fall 2006 because of scandalous revelations about his life. Nevertheless, Haggard’s ministry touched many with the Gospel, and his “free-market small groups” have been a blessing in many congregations. In addition, Haggard’s counsel reflects that of many other Christian leaders and the words of St. Paul in 2 Corinthians 4:5.

¹²² Sweet, *Postmodern Pilgrims*. 89.

with Jesus, as necessary for eternal life. That relationship with Jesus informs, inspires, and motivates Paul's ministry.

In summary, the world has changed around the church and become more resistant to the Gospel. Postmodern people distrust institutions such as the church. But they crave connections and relationships. Many are suggesting that relationships are a faithful and effective way to share the Gospel in today's postmodern culture.

Communication Theory and Relationships

David Hesselgrave and Paul Hiebert are former missionaries who have studied and written on communication theory from a Christian perspective. Hesselgrave says that "if we desire to summarize our missionary task, one of the best words available to us is the word *communication*."¹²³ Hesselgrave and Hiebert both agree with another Christian scholar in communication theory, Charles Kraft, saying that "effective communication . . . is receptor oriented."¹²⁴ ¹²⁵

Hiebert writes from a missionary perspective of communicating and translating to a new culture. Hiebert observes that the Gospel needs to be spoken so it can be understood. He encourages an orthodox-biblical kind of "contextualization."¹²⁶ Hesselgrave's definition of contextualization is "the attempt to communicate the message . . . in a way that is faithful to God's revelation, especially as it is put forth in the teaching of Holy Scripture, and that is

¹²³ David Hesselegrave, *Communicating Christ Cross Culturally*, Need publication info, 25.

¹²⁴ *Ibid.*, 44.

¹²⁵ Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker Book House, 1985), 169. Since Hesselgrave and Hiebert say the same thing (reference 123 and 124), this agreement gives credence to the importance of effective communication being receptor oriented.

meaningful to respondents in their respective cultural and existential contexts.”¹²⁷ Thus, from the point of view of communication theory, what is ultimately important in communicating the Gospel is what the hearer understands we have said, even more than what the Christian may intend to have said.

This leads to a question. Is there a way to be biblically faithful and culturally relevant in today’s postmodern Western culture, to not only share the truth about God’s saving love in Jesus, but to share that truth in a way that it is heard?

Postmodern culture dismisses statements of absolute truth. But postmodern people who doubt absolute truth and distrust institutions seek spirituality and crave connections and relationships. This leads us to a brief look at a history of the thinking about relationships in the church.

Christian Values and Practice: Friendship and Relationships

As the church struggles with a culture that has a new way thinking—and as many have pointed the church toward “sharing Jesus” rather than religion—it makes sense to look at the outreach of Jesus and the early church. It is important to realize that a historical analysis of first-century outreach points to where much of today’s thinking has come from: relationships are seen as the best tool for transmitting faith in the Gospel.

In the book *What Did Jesus Do? Gospel Profiles of Jesus’ Personal Conduct*, F. Scott Spencer has a whole chapter on “Friendship Bonds.” He draws a parallel between today’s cultural reality and Jesus’ practice of friendship.

¹²⁶ Hesselgrave, *Communicating Christ*, 137.

¹²⁷ *Ibid.*, 143.

While our current era of unprecedented mobility and family dislocation places special value on building and maintaining friendship networks, the emphasis on social amity is scarcely a modern invention. The idea of friendship has held an honored place in the history of Western civilization, anchored in ancient Greco[Roman] philosophy as well as in the Jewish and Christian Scriptures. . . . Jesus of Nazareth acknowledged the social significance of friends, especially in a cluster of parables in the central section of Luke’s Gospel.¹²⁸

Primarily, Spencer talks about Jesus’ friendship practices with John the Baptist; with Peter, James, and John; and with Mary, Martha, and Lazarus. Spencer summarizes Jesus’ friendship practice. He sees Jesus as supportive and comforting, while the same time being corrective and disciplining. Ultimately, Spencer sees Jesus’ friendship practice as being redemptive and forgiving.¹²⁹ For LCMS Lutherans, Spencer’s description might be termed “Gospel, Law, Gospel.” This point could be overemphasized. Surely Jesus ministered and reached out through His Word and teaching and not just through relationships. But according to Spencer, Jesus surely uses friendship as a context for discipling, especially with those close to Him. The title of one chapter of Spencer’s book is even called “Fishing Buddies”¹³⁰ Spencer sees Jesus reaching out not only with His teaching word, but as the Word incarnate, in relationships and friendships.

In the Medieval Church there were those who recognized friendship as a virtue to be cultivated by Christians. The twelfth-century monk Aelred, or Ethelred, wrote on the origin of friendship, the fruition and excellence of friendship, and the condition and characters requisite for unbroken friendship. “He even proposed the rather shocking formula, ‘God is

¹²⁸ F. Scott Spencer, *What Did Jesus Do? Gospel Profiles of Jesus’ Personal Conduct* (Harrisburg: Trinity Press International, 2003), 51–52.

¹²⁹ *Ibid.*

¹³⁰ *Ibid.*, 61.

friendship' and justified it on the grounds that he who dwells in friendship dwells in God and God in him."¹³¹ For Aelred true friendship comes from God. As he writes, he makes an interesting statement that has scriptural support: "Here we are, you and I, and I hope a third, Christ, is in our midst."¹³² For Aelred, while friendship is not used to evangelize, it is seen as a great spiritual virtue. Historically in the Christian Church, relationships are important!

This emphasis on relationships and friendships, even being used as a vehicle for sharing faith, can be traced into the early twentieth century. In 1920 George Stewart and Henry Wright wrote *Personal Evangelism among Students: Studies in the Practice of Friendship in School and College* for the YMCA. They suggest friendship as a tool for sharing Jesus, but friendship that is motivated and informed by Jesus' own love and friendship for us. "Our evangel must tactfully point out the fact that personal influence alone is not enough, unless possessed by one with the spirit of the Master friend, who knew so well how to unite His influence and His personal effort for the salvation of souls."¹³³

Gilbert Meilander has written a more current book on friendship. He suggests that the Christian virtue of friendship has often been forgotten today and in the history of the Christian Church

"When friendships were the noblest things in the world, charity was little," Jeremy Taylor wrote, pointing to an important historical shift in the culture of the West. There can be little doubt that friendship was considerably more important topic in the

¹³¹ Aelred of Rievaulx, *Spiritual Friendship*, trans. Mary Eugenia Laker (Washington: Cistercian Publications, 1974), 17–18.

¹³² *Ibid.*, 51.

¹³³ George Stewart Jr. and Henry B. Wright, *Personal Evangelism among Students: Studies in the Practice of Friendship in School and College* (New York: Association Press, 1920), 21.

life and thought of the classical civilizations of Greece and Rome than it has, for the most part, been within Christendom.¹³⁴

Meilander, however, uses his book to describe how friendship can be a blessing and a tool. “God gives both the earthly bond of friendship, which enriches life, and the calling, which serves the neighbor.”¹³⁵ So the practice of a relationship with the Savior that affects relationships with others is not a new thought. This can be traced from Jesus, through Paul, into the Middle Ages, through the early twentieth century, to today.

Postmodern culture craves relationships, and Christians have a sometimes-forgotten teaching on relationships and friendships as not only a way to live our Christian life, but also a way to reach out to others. This was a practice of our Lord. Scholars are also saying that relationships and friendships are ways to reach the postmodern person.

The Literature Review

The teacher tells us in Ecclesiastes 12:12b, “Of making many books there is no end, and much study wears the body.” If there is any one topic in the Christian world today for which there is a “making of many books” and “much study,” it is the area of evangelism. It would be impossible to read every book or writing on the subject because new books and articles are always being written. Nevertheless, there is much understanding and wisdom from today’s Christian leaders that is helpful. Some of that wisdom is reviewed in the following section.

¹³⁴ Gilbert Meilander, *Friendship* (Notre Dame: University of Notre Dame Press, 1981), 1. Should publication location be South Bend, Ind.?

¹³⁵ *Ibid.*, 102.

Problems Seen for Outreach

Perhaps it is because evangelism in Western culture has grown more challenging that the number of books in this area has also grown. As the Church seeks to be faithful, its outreach efforts have sometimes seemed ineffective. Almost every book on evangelism sees problems with evangelism efforts, and then addresses those problems. These problems, however, seem to point in a similar direction for evangelism efforts. They point to using relationships to share Jesus, not to developing special programs or methods.

Arthur McPhee, in his book *Friendship Evangelism: The Caring Way to Share Your Faith*, says of many of today's evangelism methods:

Both Christians and non-Christians are uptight about evangelism. One reason why is because of the unnatural, canned approaches that are so often recommended and used. Christians want to share their faith, but not as high-pressure salesmen. Non-Christians, on the other hand, have grown wary of religious "zealots" who are out to corner them and put them on the spot. Who can blame either group? . . . Too often the salt of the world is bottled up and the light of the world is blotted out because of discomfort with methods, not the message.¹³⁶

To follow this up, McPhee looks at the efforts of the early church and says, "So in the Great Commission, and in the New Testament as a whole, these two things are conspicuously absent. There are no clever methods set forth, and there is no clever guilt building. There is neither system nor shove."¹³⁷ McPhee says of biblical evangelism that, rather than using a canned method, "Evangelism is calling men and women to Jesus. Discipleship means relationship."¹³⁸ And, according to McPhee, relationships do not just communicate in words, they communicate in actions as well.

Robert Webber, in his book *Ancient Future Evangelism: Making Your Church a*

¹³⁶ McPhee, *Friendship Evangelism*, 9.

¹³⁷ *Ibid.*, 30.

Faith Forming Community, begins with a different problem. Webber examines today's church and sees the following reality.

- Many converts to Christianity throughout the world fall away from the faith.
- The church is “marked by a paradox of growth without depth.”
- Many within the church are not living lives of biblical purity, integrity, and holiness.¹³⁹

This dilemma leads Webber to a question concerning evangelism efforts in the local church today. “How can our evangelism produce not only converts but disciples who grow in faith and become active members of the church?”¹⁴⁰ Webber says that in the early church there were intentional relational efforts to help new believers grow in their discipleship, so that it is not just a thought in the mind or a word on the tongue, but a way of life.

The process of formation was not left to mere hope that the new converts would mature. Instead the church's approach to new converts was to take them by the hand and walk them through an intentional life-giving process of formation that assured they believed the faith handed down by the apostolic community, that they learned how to behave like a Christian, and that they became active participants in the new community to which they now belonged.¹⁴¹

Webber points to the historic practice of catechetical efforts of congregations as one way of bringing new Christians to lives of discipleship. However, for our postmodern world he says that catechesis is not enough, and is contrary to the way today's culture thinks and works:

The negative feature of the catechism is that children become subject to intellectual faith and lose the spirit of being “a creative and mystical Christian.” . . . In the postmodern era, however, where knowledge is not enough, there is a longing once

¹³⁸ Ibid., 35.

¹³⁹ Robert E. Webber, *Ancient-Future Evangelism: Making Your Church a Faith Forming Community* (Grand Rapids: Baker, 2003), 13.

¹⁴⁰ Ibid.

¹⁴¹ Ibid., 24.

again for the disciplines that produce a spirituality rooted in the mystical sacramental traditions.¹⁴²

Webber finds direction for today's church in a worship style that mirrors practices of the ancient church. Nevertheless, even Webber ultimately points again to relationships and friendships:

Robin Lane Box, another sociologist and student of the early church writes, "Above all we should give weight to the presence and influence of friends. It is a force which so often escapes the record, but it gives shape to everyone's personal life. One friend might bring another to the faith. . . . When a person turned to God he found others, new brethren who were sharing the same path."¹⁴³

So even though he began with a different understanding of the problem of today's church, Webber arrives, in part at least, at the same answer. Relationships can help today's Christians to evangelize and nurture.

Ping, Pollack, and Sjogren, in *Irresistible Evangelism: Natural Ways to Open Others to Jesus*, describe the challenges for outreach today. They note the changes in our culture and the challenges these pose for the church in sharing Jesus with the unchurched and unbelievers:

We live in a post-Christian age. It's a confusing new environment where the rules of communication between Christians and unchurched members of our culture have changed radically. . . . If we fear not-yet-Christians, they will be afraid of us. When we condescend to them and disrespect them, they naturally return the favor. The nearly universal disrespect of Jesus-followers in Western culture is a huge obstacle to evangelism. But where does it come from?¹⁴⁴

Ping, Pollack, and Sjogren share about the attitudes of today's society that Christians are considered suspect and that evangelists are considered often to be like used-car salesmen. "People generally think of an evangelist as someone who manipulates people emotionally to

¹⁴² Ibid., 29.

¹⁴³ Ibid., 58.

get into their pockets.”¹⁴⁵

For churches and congregations, they say a change needs to happen that can help people live an authentic Christian life. “Solutions . . . require that we reshape our churches so they’re no longer passive places where passive people ‘come and see.’ Instead we need active communities that equip and mobilize people to ‘go and be’ living examples of God’s kindness.”¹⁴⁶ These men point again to relationships and a Christian life as being more important than words:

When we say “I love you” and “God loves you” but then demonstrate by our actions that we really mean, “I will love you as long as you think like me, conform to my standards of behavior, and look pretty much like me,” people will believe the behavior message every time.¹⁴⁷

For Ping, Pollack and Sjogren the solution for church evangelism efforts is found in the statement they quote that “people won’t care about what you say until they see how much you care.”¹⁴⁸ The problems of church outreach efforts should be addressed, in part at least, by Christians who build and work on authentic relationships, not in manipulative or empty programs or words.

Lutheran Thinking on Relationships and Outreach

Lutherans should not be surprised at the direction that thinking on evangelism is taking today. Much of Martin Luther’s thinking on mission and outreach is also connected to relationships rather than mission emphases or even foreign missionaries.

¹⁴⁴ Ping, Pollack, and Sjogren, *Irresistible Evangelism*, 27.

¹⁴⁵ *Ibid.*, 29.

¹⁴⁶ *Ibid.*, 46.

¹⁴⁷ *Ibid.*, 28.

¹⁴⁸ *Ibid.*, 53.

Before introducing what Luther himself says, Volker Stolle in *The Church Comes from All Nations* explains Luther's relevance as he writes of today's church and its outreach missions:

Mission is no longer understood as a thing that plays itself out chiefly on the outer edges of Christendom but as a way of life, or rather, as a lifestyle for every Christian congregation within its particular surrounding. Here Luther now begins to speak with surprising wisdom.¹⁴⁹

Luther writes in *Sermons on the First Book of Moses* about witnessing and relationships: "It would be insufferable for someone to associate with people and not reveal what is useful for the salvation of their souls."¹⁵⁰ In his *Sermons on 1 Peter*, speaking on 1 Peter 2:9 Luther also says, "For this reason, however, he lets us live that we may bring other people also to faith as he has done for us."¹⁵¹ In other words, Luther sees that it is a responsibility of Christians to share the Gospel within their relationships.

Robert Kolb, in *The Theology of the Cross for the 21st Century*, alludes to Paul and his message of the cross that is communicated through relationships with others:

Nonetheless, Paul's message, Christ's word for His people, is not a proposition that can be tested against any human—cultural—standard. This message and word is a person who convicts hearts and convinces minds by personal engagement. . . . God is the one who wants to renew all cultures through the process of His own people.¹⁵²

The experience of Christ's cross in the daily life of the Christian, according to Kolb, can then also help Christians as they seek to reach across cultures to share Jesus. Obviously, for many Christians today, especially those born before 1960, our world is a different culture than that

¹⁴⁹ Stolle, *The Church Comes from All Nations*, 11.

¹⁵⁰ *Ibid.*, 16.

¹⁵¹ *Ibid.*, 20.

¹⁵² Robert Kolb, "Nothing but Christ Crucified," 42.

in which we grew up. “The people Christ freed from the curse of the Law by hanging on a tree in their place will bring the blessing of being people of God to those of other cultures.”¹⁵³

Robert Scudieri also asserts that God chooses to work through people and their relationships. “Christian mission does not just happen. God has chosen to work through means—through human beings.”¹⁵⁴

The Cross, Suffering, and Outreach

Many times Christians have relationships with others in times of trial, trouble, or suffering. In such cases it is natural for the unbeliever to ask the Christian where God is in the midst of the suffering. Eshetu Abate claims that the cross is the answer in the midst of this sinful world:

How should we comprehend large-scale catastrophes that bring suffering to individuals, communities, nations, and the world at large? The suffering God, the God of the cross, can give us the answer. The God of the cross is not at all ignorant of the suffering of our world. Because He became a historic figure, bound to time and space, and because He Himself suffered, he experiences all the dimensions of Human suffering. Not only that, He stands with His suffering people, whatever the nature of the tribulation.¹⁵⁵

In *The Theology of the Cross in the 21st Century: Signposts for a Multi-cultural Witness*, Alberto Garcia also refers to Luther as saying that life experience, especially in suffering, can provide opportunities to communicate God’s love to others. “Luther’s comments in his Heidelberg Disputation theses 21 confirm this point: ‘This is clear: He who

¹⁵³ Ibid., 49.

¹⁵⁴ Scudieri, “The Missiology of the Cross,” 58.

¹⁵⁵ Eshetu Abate, “The Theology of the Cross in the African Context,” in *The Theology of the Cross in the 21st Century: Signposts for a Multi-cultural Witness*, ed. Alberto L. Garcia and A. R. Victor Raj (St. Louis: Concordia Publishing House, 2002), 133.

does not know Christ does not know God hidden in suffering.”¹⁵⁶ In other words, times of suffering can be used in Christian relationships to point to the cross and to share the Gospel. At this point the insight of Robert Scudieri is also helpful. Scudieri writes, “The Great Commission is not a command, it is a promise. It is the promise of God to be with His church as it goes out to do His work of bringing His love to all people.”¹⁵⁷

Thoughts of Other Christians on Relationships and Evangelism

Arthur McPhee wrote his book *Friendship Evangelism: The Caring Way to Share Your Faith* in 1977. That is one of the earlier contributions to recent evangelism writing on using relationships. McPhee has said,

It is easy to talk about the love of God, but what convinces people of its reality is not your words alone, but also your way. If you demonstrate by the way you live in your own experience, *then* you have something that is hard for people to walk away from. As someone has written, “The greatest proof of God’s love is a life that needs His love to explain it.”¹⁵⁸

All of this leads McPhee to a process for outreach that can help reticent Christians in their witnessing, and that can make it possible for an unbelieving or unchurched person to hear about Jesus:

Personally, I feel that one of the best ways to overcome our witnessing inhibitions is to work, not so much on “easy lessons in conversation” as on building relationship. When there is a relationship of trust between two persons, conversation can turn to almost any topic and be carried on sincerely and naturally.¹⁵⁹

¹⁵⁶ Alberto L. Garcia, “Signposts for a Global Witness,” in *The Theology of the Cross in the 21st Century: Signposts for a Multi-cultural Witness*, ed. Alberto L. Garcia and A. R. Victor Raj (St. Louis: Concordia Publishing House, 2002), 21–22.

¹⁵⁷ *Ibid.*, 62.

¹⁵⁸ McPhee, *Friendship Evangelism*, 75.

¹⁵⁹ *Ibid.*, 93.

In discussing the call of our Lord to witness and to share His saving love with others, McPhee says that relationships are the biblical pattern and a key to outreach today. “Many Christians ask, ‘Where can I find opportunities to witness?’ But the better questions may be, ‘How can I make opportunities for witness?’ And the answer is by cultivating relationships.”¹⁶⁰

Webber cites a statistic that has been known for decades, a statistic that has led our Synod to create materials for “Friendship Sundays.”¹⁶¹ “According to recent statistics 79 percent of people who convert and enter into the church do so because of personal contact with a relative or friend.”¹⁶² So Webber makes the following assertion:

The experience of conversion is not dependent on an invitation at the end of the service. Rather, it happens because the unchurched are in church as a result of relationships in which they see faith embodied. Through an association with authentic Christians truth is assimilated.¹⁶³

Webber then says that these relationships, as stated in earlier sources, are especially important in our postmodern world:

In the post-Christian world in which the rational methods of modernity are suspect, the reliance on the Holy Spirit to bind a person to Christ has emerged as a primary factor in evangelism. . . . In our postmodern world, however, people are not nearly as interested in rational arguments. They want to see truth embodied and made real.¹⁶⁴

So again, we are led not so much to methods or strategies but to relationships and lives changed by an encounter with God’s own salvation plan, His Son, Jesus Christ!

¹⁶⁰ Ibid., 101.

¹⁶¹ Among other materials, see “Friendship Celebration” (1994, 1995, 1996) by Jerry Kosberg; the Bible Study by LeRoy Biesenthal, “A Friend for Life”; the Lenten Bible study series by Dean Nadasdy, “Our Friend in the Upper Room”; and the Bible study series by Darrel Stuhrenburg, William Miller, and Jerry Kosberg, “A Heart For Friends—A Four Session Bible Study.” Any dates for these studies? In “Friendship Celebration” Kosberg quotes a statistic similar to that noted by Webber.

¹⁶² Webber, *Ancient Future Evangelism*, 62. Need full documentation for this footnote; pub info, etc.

¹⁶³ Ibid., 65.

In his book *Dog Training, Fly Fishing, and Sharing Christ*, Ted Haggard talks not so much about evangelism as he talks about small group ministry with what he calls “free market small groups.” These are groups that grow or disciple current Christians. These are also groups that reach out intentionally to non-Christian friends. But these discipling groups also focus on relationships.

As you know, discipleship is one of the fundamentals of local church ministry. We Christians talk about it all the time. So how do we do discipleship? Just as Jesus did, and Paul did, and Peter did, and John did: by knowing people and walking them through life with God’s wisdom and understanding.¹⁶⁵

People are disciplined through relationships, which is why the bulk of Scripture gives accounts of people’s lives rather than a more systematic approach to Bible principals. . . . When God wanted to clear the clutter from our concepts about Himself, He sent a person instead of a text. He established a friendship.¹⁶⁶

Haggard further points out that relationships are the tool that God used to communicate His love in Jesus:

The Christian message is not exclusively communicated through the dissemination of words. One of the tenets of Christian living is its contingency on personal relationships. The point of Jesus of Nazareth’s being the Messiah is that God himself came to us in the form of man.¹⁶⁷

As I earlier said in this chapter, Haggard’s emphasis on discipling centers around small groups. His suggestion is that churches often unwisely try to fit people into groups the church designs. His suggestion is to build disciples and relationships in groups that already meet the needs and desires of the people participating; “Everyone is already in a small group. The church’s job is not to rearrange those people. It’s to give those groups God’s

¹⁶⁴ Ibid., 65, 73.

¹⁶⁵ Haggard, Ted, *Dog Training, Fly Fishing and Sharing Christ*, 14. Fix spacing that follows.

¹⁶⁶ Ibid., 17.

¹⁶⁷ Ibid., 65.

purpose.”¹⁶⁸ So those already meeting for dog training, or fly fishing, found ways to make these groups opportunities to grow in Christ and share Him with others. Under Haggard’s direction, the local congregation assisted these groups with emphasizing Christ and discipleship. He says that a group of hurt women even formed and called itself the “Mean Women’s Group,” and this group has multiplied.¹⁶⁹ The reason that this emphasis is important is that it points to relationships that are built to a certain extent around common interests, such as recreation.

Irresistible Evangelism: Natural Ways to Open Others to Jesus, by Dave Ping, Doug Pollack, and Steve Sjogren, also calls for authentic relationships as the key to sharing Jesus with others. However, the book gives strategies for the progression of a relationship as a person shares God’s love with others. These three men had been involved in an idea called “servant evangelism,” but say that “*Irresistible Evangelism*” “explains the natural steps in using ‘the gravity of love’ to help draw people irresistibly toward their Creator.”¹⁷⁰ And this caring is not a quick process. “Steve [Sjogren] and well-known evangelism author George G. Hunter III calculate that, on average, it takes between twelve and twenty significant ‘gospel touches . . . into genuine relationships with Christ.’”¹⁷¹

These men, therefore, suggest a number of metaphors for understanding the method of sharing Jesus with a skeptical, secular, if spiritually searching world. The main metaphor is the biblical illustration of planting the seed, of God’s Word at work in the heart of people:

¹⁶⁸ Ibid.

¹⁶⁹ Ibid., 65–66.

¹⁷⁰ Ping, Pollack, and Sjogren, *Irresistible Evangelism*, 9.

¹⁷¹ Ibid.

The four steps of planting, watering, tending, and harvesting are essential. Unfortunately, most Christians have only been trained for and given tools to be effective in perhaps one of these four critical stages. . . . When people encounter the love of God communicated powerfully and personally in a way that's appropriate to where they are in their growth process, it's simply irresistible!¹⁷²

They then describe the different stages or situations in a lifestyle witness and what tool or biblical model is appropriate. When dealing with a new relationship and the beginning of a witness, often an opportunity for witness is a physical need. In that instance an act of active kindness can open a door to more opportunities for witness. This is the step of planting.

As a relationship grows and a person is more open, the Christian is likely to know emotional and relational needs. At this time, having answers is not the key. But active listening is essential. This would be the step of watering.

When a person grows more open and may reveal directional needs for his life, this would be the time for the asking of questions that would point to spiritual answers centering on Christ. This corresponds to the act or step of tending.

Finally, when spiritual needs are revealed, this would be a time the person would be open for sharing Jesus with words that point to Christ and hopefully words that match the life the person has already observed. This is unfortunately the step where most people want to start, the step of harvesting.¹⁷³

This use of the biblical metaphor of farming not only uses biblical understanding, but it helps Christians understand how a relationship can progress in a way that might actually lead a person from unbelief to faith by the working of the Spirit, using God's people to share the seed that God has planted in their own hearts. According to these men, it is important

¹⁷² Ibid., 55.

¹⁷³ See chapter 4, "Becoming the Message," from Ping, Pollack, and Sjogren, *Irresistible Evangelism*. See also their chart on page 69 that is included as Appendix 2, "Relationships and Evangelism Strategy."

that the right tool be used for the right task:

In terms of the spiritual gardening metaphor Paul uses in 1 Corinthians 3:6-7, each tool works best in a different phase of the agricultural process. Some tools are best for sowing seed, others are right for watering or tending the growing shoots, and still others are best for harvesting.¹⁷⁴

Using these insights, this book proposes another metaphor for the process of sharing through relationships. The steps of this metaphor are based on the steps of the farming metaphor for outreach. But in a world where farming is no longer a majority occupation, this other metaphor finds its root in the world of leisure and recreation. “Golf is a good image because it’s intentional. We start where the ball is, not where we would like it to be. . . . Scoring, however, is often not the ultimate aim of the game. We do it for love.”¹⁷⁵ They use the steps of a golf game to describe outreach in a way similar to their planting metaphor.

Near the Tee	Drivers	Servant Evangelism / Planting
The Fairway	Long Irons	Active / Genuine Friendliness / Watering
Approach the Green	Short Irons	Active Wondering Questions / Tending
On the Green	Putter	Active Sharing / When People Ask “How to” Questions / Harvesting. ¹⁷⁶

This illustration of outreach is even more insightful in illustrating the need for the right tool or club, the right approach, for the specific circumstances in a witnessing relationship. “You don’t use the putter to tee off. As ridiculous as it sounds, this is the most common mistake that would-be evangelists make.”¹⁷⁷

Ping, Pollack, and Sjogren also warn of the danger of considering relationships as a way to manipulate people, rather than to love them as a fellow child of God. This book reminds us that there are dangers of manipulation inherent in anything that might seem a

¹⁷⁴ Ibid., 52.

¹⁷⁵ Ibid., 82.

¹⁷⁶ Ibid., chapter 5, “Golfing with Jesus.” Also see chart from page 84, reproduced as Appendix 3.

contrived method rather than the work of the Spirit. So the book comments on the danger of manipulation rather than real love or friendship:

Friendship evangelism becomes a problem if what it offers is *neither friendship nor real evangelism*. It can easily degenerate into a marketing ploy similar to tactics employed by Amway or Shaklee distributors. Instead of simply loving our friends for who they are, we turn them into potential clients. The not-yet-Christians of today are a lot more sensitive to our motives than most of us realize.¹⁷⁸

Perhaps one of the most practical aspects of this book is that it provides a possible answer to Webber's question: "How can our evangelism produce not only converts but disciples who grow in faith and become active members of the church?"¹⁷⁹ Ping, Pollack, and Sjogren state that "Sharing our faith doesn't stop when strangers, acquaintance, and friends commit their lives to Christ."¹⁸⁰ A chart in the appendix of this thesis on page 164 summarizes the practical ideas it contains.¹⁸¹

However, the authors make a final statement that helps these ideas on relationships and evangelism progress toward my MAP emphasis on recreation. In their concluding chapter they write, "Where the Spirit of the Lord is, there is fun!"¹⁸² This is obviously not a Lutheran thought, or even a biblical thought that points to the cross. What this thought does is connect relationships and recreation in the postmodern world in a way that opens doors for the cross of Jesus.

¹⁷⁷ Ibid., 83

¹⁷⁸ Ibid., 86.

¹⁷⁹ Webber, *Ancient Future Evangelism*, 13.

¹⁸⁰ Ping, Pollack, Sjogren, *Irresistible Evangelism*, 163.

¹⁸¹ Ibid. Also see Appendix 4.

¹⁸² Ibid., 165.

Recreation and Outreach

The town of Palmer is the agricultural center of Alaska. Yet in Palmer probably as many people understand the golf analogy used in “Irresistible Evangelism” as the planting analogy. Sporting activities and sporting events have grown tremendously in their influence in our culture.

Haggard’s book also picks up on the role that recreational activities play in many relationships. Haggard suggests that in daily activities, where people are relating with others of similar interests, there are opportunities for discipling and evangelism. Many of these opportunities happen in the context of recreational settings.

Recreational Ministry and Evangelism

John Garner compiled and contributed to the book *Recreation and Sports Ministry: Impacting Postmodern Culture*. In this book the authors describe again the challenge that postmodern, secular culture poses to the local Christian congregation. “Every Sunday people by the millions pass by the church on their way to the lake, the golf course, the hunting trip, the soccer field, the amateur or professional sporting event, or any number of other leisure pursuits available today.”¹⁸³ This book is not so much about individuals using recreational opportunities to share the Gospel as it is a handbook for creating, managing, and maintaining large group sports ministries in congregations. Nevertheless, this book reinforces ideas of using relationships as a means for outreach, and that recreational settings are natural places for this kind of ministry.

¹⁸³ John Garner, *Recreation and Sports Ministry: Impacting Postmodern Culture* (Nashville: Broadman and Holman, 2003), 4–5.

Part of the reason for using recreation as a place for ministry, according to Garner, is the widespread preoccupation with recreation. “A recent Gallup poll found that 90 percent of Americans watch, read about, or participate in sports once a month; 70 percent, once a week.”¹⁸⁴ Therefore, the writers say that recreation presents an opportunity for sharing the Gospel. “Recreation events are relationship builders.”¹⁸⁵ The authors make the following claims about intentionally planned sports and recreation ministry.

Sports and recreation ministry is ministry. It is:

- An outreach to nonbelievers.
- A place of discipleship for maturing Christians.
- A training ground for new leaders.¹⁸⁶

Sports and recreation ministry creates relationships with people outside the congregational circle in which Christians often move and relate.

The creative bent ought to turn people to sports and recreation not because recreation is so important but because it becomes a means to build relationships with the lost. Through those relationships Jesus Christ can be lived out and proclaimed. The question ought to be asked, “Where are the people of our society? Where do they congregate?” The answer is in the gymnasiums and on the fields of sports and recreation.¹⁸⁷

Sports and recreation ministry allows Christians to participate with others in ways that are culturally relevant. *Recreation and Sports Ministry: Impacting Postmodern Culture* alludes to Paul as seeking such relevance:

First Corinthians 9:23 says, “Now I do all this because of the gospel.” That was Paul’s driving desire. It was so important to him that he was willing to fight convention if it meant a greater audience for the gospel. This proclamation of freedom was so strong that he indicated he was willing to be Jewish (those under the Law) or “pagan” (those without the Law) for the sake of their salvation. Paul was

¹⁸⁴ Ibid., 5.

¹⁸⁵ Ibid., 11.

¹⁸⁶ Ibid., 12.

¹⁸⁷ Ibid., 31.

saying that he was willing to be culturally relevant even if it meant adapting to another culture at the expense of his own. . . . In fact, if the apostle Paul were alive today, he might be an athletic musician or a musical athlete because those are two universal languages that would give him greatest access to people in order to proclaim Jesus Christ.¹⁸⁸

The authors even cite Martin Luther in support of their premise that sports and recreation ministry is valid ministry. They offer two quotations from Luther. “Luther argued against degrading the body: ‘God has indeed created body and soul and desires both to be allowed and given recreation but with proper measure and purpose.’”¹⁸⁹ Moreover, “Luther also spoke out for participation in recreation. In a 1534 letter, he wrote, ‘To have pleasure in sins is of the devil, but participation in proper and honorable pleasures with good and God-fearing people is pleasing to God.’”¹⁹⁰

Using recreation and sports ministry might seem like something that only larger churches with larger budgets can do. However, the authors say that is not necessarily true:

Every church uses recreation and sports ministry. Every church. It may not be well organized, but all churches do it. Banquets, parties, fellowships, sports teams, church picnics, drama, camping, and special celebrations are a part of the life of most, if not all, churches.¹⁹¹

Another reason that sports and recreational ministry can be effective for congregations and Christians is the resistance and hostility that Christians often face in postmodern culture:

¹⁸⁸ Ibid., 33, 34.

¹⁸⁹ Ibid., 40. This quotation in Garner is taken from Erwin Leuker, *Lutheran Cyclopedia* (St. Louis: Concordia Publishing House, 1955).

¹⁹⁰ Ibid. This quotation is taken from R. L. Wood, ed., *The World Treasury of Religious Quotations: Diverse Beliefs, Convictions, Comments, Dissents, and Opinions from Ancient and Modern Sources* (Please provide pub info Hawthorn, 1966), 738–39.

¹⁹¹ Ibid., 69.

Many nonchurched people living in Western society are either generally misinformed about, or have had a negative experience with, Christianity. Misinformation may have come from a biased mass media, or they may simply have no information. . . . Recreation and Sports Ministry is a natural way to encounter skeptics.¹⁹²

There are a number of other books that have used recreation and sports opportunities to share faith and discipleship. The singer Steve Chapman has written two books with this idea. One of these books, *A Look at Life from a Deer Stand*, uses metaphors from hunting to help in the growth of a Christian disciple.¹⁹³ Another book, *10 Things I Want My Son to Know*, is written more from the perspective of a father discipling and teaching a son the Christian lifestyle.¹⁹⁴

Also, a devotional book meant for groups such as the Fellowship of Christian Athletes was written by Keith Cote. This book, *Beyond the Game: Living Out Your Faith Every Day with Excellence*, uses sports situations to teach spiritual truths to young Christians who are seeking to grow in their faith. This devotional book uses the context of sports to help grow current disciples, rather than to make new disciples. Nevertheless, the example given in athletic competition can also help open the door to a witness. Cote talks in one chapter about Jessica, who was born with problems that affected the motor skills on the left side of her body. Her participation and example elicited the following comment:

¹⁹² Ibid., 143.

¹⁹³ Steve Chapman, *A Look at Life from a Deer Stand: Hunting for the Meaning of Life* (Eugene: Harvest House, 1998).

¹⁹⁴ Steve Chapman, *10 Things I Want My Son to Know: Getting Him Ready for Life* (Eugene: Harvest House, 2002). Two insights by Chapman that I find helpful are the following: “A guilt-ridden dad often feels powerless and, as a result, hesitant to punish. A good dose of forgiveness will always strengthen a father who admits he has been weakened by sin” (32). “Thanks be to God, however, that I had a dad like the father . . . he was careful to guide me to the truest of heroes whom he knew would not lead me astray. His name is Jesus Christ” (48).

One comment from a teammate hit me in a special way: “I’ve seen you work twice as hard to achieve the same results as other people, and it has challenged me to work harder. You showed me that I can do the things I set out to do if I really have my heart in it. God has definitely used you to help others do their best, and I want to thank you for being an example.”¹⁹⁵

Concluding Thoughts

What this literature shows is that, in today’s postmodern world, the New Testament example of friendship and relationships provides a setting for an authentic witness that is received by a culture skeptical of the Church and Christians. A natural way to build those relationships in a world that is so actively involved in recreation and sports events and activities is for Christians to be involved in these recreational activities themselves, and to use these activities not to manipulate, but to witness.

Therefore, as the church ministers and seeks to share Jesus with others in a resistant culture, the biblical example of relationships provides a tool that effectively deals with the resistance of today’s society. Relationships can lead to a faithful and effective witness, and in many cases these relationships are found in recreational settings. So looking at relationships in recreational settings not only fits our culture, but it provides another way of looking to be faithful and effective in Christian outreach. This leads to the subject of study for this MAP.

¹⁹⁵ Keith Cote and Steve Keel, *Beyond the Game: Living Out Your Faith Every Day with Excellence. Real Stories from Student Athletes to Student Athletes* (Nashville: Broadman and Holman, 2005), 67.

CHAPTER FOUR
THE PROJECT DEVELOPED

You and Me

“Help me Daddy, I’ve got him right here!”
She cried when she felt the jerk on the line.
Clutching the pole, holding on tight with fear,
She had a wide smile and her eyes, they shined.
She was covered in dirt from head to toe,
But she really didn’t seem to much care.
Dropping his own pole, he came to rescue
That trusting little girl with her red hair.
With loving hands, he helped her bring it in.
Not caring about his own all the while,
Patiently helping again and again.
A little redhead with a toothless smile.
She proudly held it up for all to see.
“We caught this fish Daddy, just you and me!”¹⁹⁶

The purpose of this chapter is to relate the process and manner of study that were used in this MAP. This chapter will describe the plan and tools used to help Christians in their witness to a resistant culture through the use of relationships built up in recreational settings. This chapter also relates the study’s findings. However, in order to understand the MAP itself, it helps to understand where the idea for this study originated.

In some ways (not academically adequate however), the above poem suggests the reason for my MAP, providing research and validation for the thesis. My proposal is to evaluate a program for the equipping of volunteers for sharing the good news of God’s love in Jesus in a recreational setting. Moreover, my proposal seeks to evaluate the result of that equipping in the lives of the participants, looking at their willingness to witness and the

¹⁹⁶ Mary Rockey, unpublished poem written for 12th grade English class. Date?

effects they describe that arose from the experience and the process of their witnessing, in connection with the program of training and motivation set forth in this MAP.

The above poem was written by my daughter, Mary, during her senior year in high school; it describes a fishing trip we took when she was 6 years old.¹⁹⁷ This poem is not included to suggest that my relationship with my daughter is better than the relationship of other fathers and daughters. The truth is that we have a normal share of difficulties in communicating and relating. The poem probably paints a picture of me that is better than reality would indicate. It is often difficult for this dad to communicate with his daughter, and this daughter to communicate with her dad, so that our family is much like others. But there has been an area where, even when other communication between us might have been difficult, my daughter and I could continue to relate: when we were fishing.¹⁹⁸ In addition to the poem, I ask that you read the appended graduation speech¹⁹⁹ she delivered in 2006 at her high school graduation. Somehow, through the trials of a father and a teenager communicating, something got through during times of recreation. When communication was difficult in other venues, we could still talk while at the river, at the lake, or on the ice.

However, fishing is not the only recreational activity that has opened up communication and led to this thesis. I have personally found that real opportunities to share the Gospel present themselves in other recreational settings. On Sunday, July 24, 2005, we had a family in worship with whom I had developed a relationship through Little League baseball. I actually first visited this family the previous summer after receiving a call that

¹⁹⁷ Please see Appendix 5, which is a picture that this poem describes.

¹⁹⁸ Please see Appendices 6–9, which are photographs of Mary in 2004 with a king salmon, in 2007 with a king salmon, and in 2008 kissing a trout.

¹⁹⁹ Please see Appendix 10, “Mary Rockey’s Graduation Speech,” delivered 9 June 2006 at the graduation ceremonies of Palmer High School.

one of their sons was mauled by a Rottweiler. They visited the church a couple of times in the fall of 2004 and did not return. But in 2005 I coached my son's Little League baseball team. This young man played on an opposing team in the league and his parents served as assistant coaches on that team. During games we often discussed various aspects of baseball. However, one day the coach—the boy's mother—asked how I was doing, and I replied, "Busy." That was like pushing a button for her. She talked about how the busy-ness of life never seems to stop but just gets worse. The Gospel Lesson for the coming Sunday and text for my sermon just happened to be Matthew 11:25–30, where Jesus says, "Come unto me all who are weary and heavy laden, and I will give you rest."²⁰⁰ So I said to the boy's mother, "God has something to say about rest in the Scriptures." She asked, "Does it tell how to stop working?" I replied, "What it tells us is where to find rest, or in whom we can find it." A week later we sat together at an All-Star game where my son was playing. The family then attended worship for a couple of months later during that summer and fall.

Through continuing contact made possible in part by our baseball connections, I found out that the mother had been confirmed in an LCMS church in Idaho as a child. The recreational setting of baseball provided an opportunity for us to communicate and share. In September 2007 the boy, his two brothers, and his father were baptized in a worship service at St. John Lutheran Church. On 30 March 2008, Aaron was confirmed, and his younger brother Jacob has finished two years of our three-year confirmation program.²⁰¹

This opportunity occurred in part because of the previous faith history of the mother. It occurred in part because I had a personal knowledge of Jesus and could articulate my faith.

²⁰⁰ Matthew 11:28.

²⁰¹ Please see Appendix 11, Aaron's confirmation essay delivered in worship on 30 March 2008.

But words alone did not make the connection. A relationship of trust was built up over a significant period of time. That trust was built as they saw me live my faith in a nonchurch recreational setting.

It would give the incorrect impression if these stories led to the conclusion that recreational settings are some sort of magic pill that can solve all the problems of the church. On 1 January 2006, I took a young girl from our congregation ice fishing on a lake where other members have a home. This young girl had come to our congregation when a friend brought her to confirmation classes. She was confirmed in April 2005, and her mother received adult instruction and was confirmed in September 2005. That November at the annual youth dinner auction the girl's mother purchased my services for a fishing trip for her daughter. The young girl and I caught fish. She said she enjoyed herself that day. But within the next couple of months she had a new boyfriend who was Mormon. So this young girl and her family, who had regularly attended worship at St. John Lutheran Church, stopped attending worship after the fishing trip.

This last experience shows one of the problems with which the church is dealing today. Among the characteristics of our postmodern culture are those of the relativity of truth for each person and attitudes of pluralism. So Mormon truth and Lutheran truth can seem to have equal standing, or maybe only incidental standing, not necessarily relevant to the rest of life.

In addition, there is a distrust today of institutions and of those in authority. Those studying our postmodern culture say that instead of calling people with words to the church, it is more effective in today's world (and perhaps has always been) to realize that God uses *relationships* to call people *to Jesus*. Perhaps the fact that the young boy and his family responded through a recreational setting and became part of our organized Christian

congregation is an anomaly. The experience with the young girl may simply show adolescent priorities, or perhaps it shows the distrust in our culture of institutions and authority.

Just as fishing opens the doors of communication between my daughter and me, with another son baseball is more effective. And with yet another son neither venue is particularly effective. Each relationship is unique. The sharing of the Gospel is complex, and ultimate results are in the hands of the Holy Spirit. Again, recreational settings are not some sort of magic pill that can solve all the problems of the church. But such settings may help a Christian witness to another.

There are other considerations. As was said in the introductory chapter of this MAP, “a pastor is only a single individual. Since Jesus calls the whole church to ‘disciple all nations,’²⁰² the participation in witnessing by a whole congregation can expand the outreach opportunities beyond that evangelism done only by a pastor.”²⁰³

In addition, I am the long-term pastor of St. John Lutheran Church. With my position comes certain standing in the congregation and the community. Just because it seems God has at times worked by His Spirit to touch the lives of others through using recreational settings among my contacts, would the same follow for someone who does not have this position and standing? Would there be benefits for laypeople in attempting to use recreational settings for witnessing? If so, what would those benefits be? Can this idea of using recreational settings for witness be utilized effectively by lay members in a way that is a blessing to a congregation?

²⁰² Matthew 28:19.

²⁰³ See chapter 1, page 5.

These experiences and questions led me to propose this MAP and to run this project to see if there were benefits for St. John Lutheran Church and possibly other congregations as they seek to reach out with the good news that Jesus Christ is the Savior of the world.

The Design of the Study

At this point it is important to note that this study uses the methods of qualitative research, not quantitative research. William R. Myers in his book *Research in Ministry: A Primer for the Doctor of Ministry Program* describes *quantitative* research in the following way. “In this method of research, controlled experiments are often set up in ways that attempt to isolate and measure contrasting sets of variables. Key to such measurement is a true random sample.”²⁰⁴ Corrine Glesne, in her book *Becoming Qualitative Researchers*, describes *quantitative* research in the following way. “Quantitative methods are, in general, supported by the *positivist* paradigm which characterizes the world as made up of observable, measurable facts. Positivists assume a fixed, measurable reality exists external to people.”²⁰⁵ In contrast, Glesne describes *qualitative* research as follows:

Qualitative methods are generally supported by the *interpretivist* (also referred to as *constructivist*) paradigm, which portrays a world in which reality is socially constructed, complex, and ever changing. . . . Since interpretivists assume that they deal with multiple, socially constructed realities or “qualities” that are complex and indivisible into discrete variables, they regard their research task as coming to understand and interpret how the various participants in a social setting construct the world around them. To make their interpretations, the researchers must gain access to the multiple perspectives of the participants. Their qualitative study designs,

²⁰⁴ William T. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago: Exploration Press, 2000), 25.

²⁰⁵ Corrine Glesne, *Becoming Qualitative Researchers* (New York: Longman, 1998), 5.

therefore, generally focus on in-depth, long-term interaction with relevant people in one or several sites.²⁰⁶

The research in this project not only deals with people, but studies people in areas where sanctification is active. This study looks at Christians involved in intentional and faith-motivated sharing of Jesus Christ. The Holy Spirit is at work in this area of the sanctified life.

The project seeks to study the effects the participants describe that arise from the experience and the process of their witnessing. Part of the effects and experience are related to the reaction of those receiving the witness given by participants. When a person receives a witness and comes to faith, this faith is totally the work of the Holy Spirit. Because of the activity of the Holy Spirit—because there could not be the “true random sample”²⁰⁷ required in quantitative research—these facts make the variables “complex and ever changing.”²⁰⁸

Nevertheless, there are areas that are open to study through qualitative research. Through interviews and questionnaires the responses of participants can be studied. This MAP specifically studies the areas of the effectiveness of the training, the willingness of the participants to witness, and the effect of the whole program on the participants, including the use of a recreational setting for creating relationships. The process of this study is described below.

²⁰⁶ Ibid., 5.

²⁰⁷ Myers, *Research in Ministry*, 25.

²⁰⁸ Glesne, *Becoming Qualitative Researchers*, 5.

Implementation of the Project

Publicity and Recruitment

After receiving approval for this MAP, the next step was to find people to participate. In agreement with my advisor and the seminary I was seeking 8–10 people who would be willing to go through training and share Jesus using a recreational setting. That may seem easy but, as the mother of the young baseball player noted, the lives of people today are extremely busy.

I used four basic tools to recruit participants. Three of these tools were announcements of some sort in the congregation. I put written announcements in the Sunday bulletin and in the monthly newsletter. The newsletter announcements are shown below. The following announcement was printed in the March and April 2007 newsletters of St. John Lutheran Church. There were some changes in the April announcement, which I have underlined to show where they occurred. Since the changes were minimal I am not printing both announcements. Bulletin announcements were similar to this, if somewhat shorter.

PASTOR ROCKEY'S DOCTORAL PROGRAM

In order to write his paper for his Doctorate of Ministry Pastor Rockey has to conduct a project at St. John which will hopefully help our congregation and discover information to help other Christians and congregations as well.

Beginning in March Pastor Rockey will conduct a project called, "***Fishing With Men While Fishing For Men: Studying the Use of Relationships Built through Recreational Experiences as a Tool for Effective Evangelism in Contemporary American Culture (Especially in the Northwest).***" That sounds like a long name, but basically the idea is to encourage people to use recreational opportunities to build relationships where the good news of Jesus' love can be shared. Some may use fishing recreation, or sports recreation, or sewing recreation, etc. as settings for sharing the love of Jesus.

In the next 6-8 months the following steps of this project will be followed:

- During March Pastor Rockey will be **looking for 15-20 volunteers** who are willing to consider going through a 4-5 session training class in April and then use recreational opportunities to witness to friends or relatives who are un-churched and do not believe in Jesus. Only 10 of these volunteers will be chosen for the project. These participants will go through a beginning interview in March or early April. (AT THE PRESENT TIME WE NEED MORE VOLUNTEERS FOR PARTICIPATION AND WITNESSING.)
- The April **class on sharing Jesus with others** will be held on a Saturday, or a Sunday afternoon. Classes will include: (New format below)
 - Salvation by God's grace through faith - the need for a person to have faith in order to be saved.
 - The distinction between the Law and the Gospel - understanding what we share about God's love,
 - Practical insights for sharing faith including the use of relationships, and instruction on the Word of God as the means through which God creates faith, and
 - Using recreational opportunities to share the Gospel. **EVERYONE MAY ATTEND** these classes, including those who are participating in the project, and those not participating.
- During May through August project participants will use recreational opportunities as a setting for sharing the love of God in Jesus.
- Evaluation will be held at the end of the project.

The intent of this project is to determine if training and recreational opportunities make it easier for a Christian to share Jesus in our world. Consider now if you would like to join in sharing Jesus in this way.²⁰⁹

These written announcements were highlighted by verbal announcements in Sunday worship during March and April 2007. Since many church members do not read newsletters and bulletins, verbal announcements were used to highlight new or especially important written announcements.

Finally, all these announcements pointed people to a signup sheet that was posted on a table in the narthex. If people were willing to consider participating, they were asked to sign up.²¹⁰ A total of seventeen people signed their names or verbally indicated their

²⁰⁹ St. John Lutheran Church, April 2007 newsletter.

²¹⁰ This signup sheet is included as Appendix 12.

willingness to participate and asked me to sign for them. Two more people who did not sign up attended the class. One of those two people participated in the project from the beginning to the end.

Once the list was almost complete I began communicating with people who volunteered, in order to try to get as many people to training classes as possible. I communicated by sending two written communications with the same text. I sent a letter on 12 April 2007 to all those who had indicated their willingness to participate. This letter went both through the U.S. mail and by e-mail message. The purpose of this letter was to determine the best time for the class. After some verbal conversations, options of Saturday 21 April, Sunday 22 April, and Sunday 6 May 2007, were given.²¹¹

Another letter was sent on 17 April 2007, indicating that people had chosen to attend classes on Sunday 22 April and Sunday 6 May.²¹² A third class was also held on Saturday 19 May 2007, for two other participants who could not attend the Sunday classes. These classes were announced by the same kind of communication.²¹³

Training Classes

The two Sunday classes were held along with a meal. The intent of the meal was to make it easier for people to stay after worship for another activity. This way the participants did not have to leave after worship for lunch and return, and this improved attendance.

²¹¹ See Appendix 13, 12 April letter to people who signed up to participate in the project.

²¹² See Appendix 14, 17 April letter to class participants indicating time of classes.

²¹³ See Appendix 15, bulletin announcement from 29 April indicating a class would be held 6 May after worship.

After starting the classes with prayer I asked everyone to fill out a form. This form was entitled “INTENTIONAL PLAN TO WITNESS, Using a Recreational Setting.”²¹⁴ Each participant filled out one of these forms indicating with whom they planned to share the Gospel. It also provided information on what kind of relationship already existed, how long the participant had known the person, whether or not they had tried witnessing to this person before, and which kind of recreation they intended to use as a setting for growing relationships for witnessing. The form was intended to help the participants think about the people who would be the focus of their witness as they took the training class. It must be noted that two participants for one reason or another indicated they would witness to one person, but ultimately changed and witnessed to someone else. This happened for both Participant C and Participant E. For them the person they initially indicated was not available or the plan was not practical. However, one person, Participant F, chose to witness to two individuals, and actually concluded by sharing with both people as much as time and opportunity allowed.

I wrote four different sessions of the class on four topics concerning faith and evangelism that were designed to inform and motivate the participants to share the Gospel in a recreational setting. There was actually much more that I might have shared, but with time constraints these four classes were deemed the necessary basics. In addition the classes were composed of people from varying backgrounds with different levels of scriptural knowledge. Also, these are the four classes that were approved when submitting the proposal for my MAP.

²¹⁴ See Appendix 16, blank form, “Intentional Plan to Witness.”

The first session was entitled “The Need to Believe.”²¹⁵ Each session was intended to take an hour to present and discuss. This first session discussed the topics of heaven and hell. It showed how God saves us by the sending of His Son and Jesus’ sacrificial life, death, and resurrection. It showed how we receive that salvation by the grace of God through faith. The session ended with three questions.

1. Why does God send us to make disciples?
2. What happens if people don’t believe?
3. How important is believing in Jesus?

The second session was entitled “Understanding Law and Gospel and Their Role in Faith.”²¹⁶ This session mainly used questions taken directly from the 1992 LCMS catechism on the topic of “Law and Gospel” to teach and foster discussion and understanding. In the written class I also included a chart from Dr. Robert Kolb that showed the situations when using Law and using Gospel might be most appropriate. The intent was to give theological content to the witness. This instruction also informed the witness by helping participants to consider that different situations call for a different message.

The third session was entitled “Friendship Evangelism.”²¹⁷ The purpose of this class was to help people see how biblical characters used friendships and relationships as an opportunity to share the Gospel, and to help the participants consider how God might use them to share the Gospel in their relationships. There was a section in this class that talked about God’s use of the Word as a means of grace, a way that He creates faith. In addition,

²¹⁵ See Appendix 17, “Session 1, ‘The Need to Believe.’”

²¹⁶ Please see Appendix 18, “Session 2, ‘Understanding Law and Gospel and Their Role in Faith.’”

²¹⁷ Please see Appendix 19, “Session 3, ‘Friendship Evangelism.’”

we looked at scriptural verses that discussed how the witness of a Christian life can help a person's witness to the Savior.

Session four was entitled "Sharing Jesus in Relationships Begun or Enhanced in Recreational Settings."²¹⁸ This class began by looking at the resistance of today's society to the Gospel and to the Church, and was written to help participants understand the challenge of personal evangelism today. I then told stories, some of which I have shared in this paper, that showed how recreational settings help create trust and enhance relationships so that the Gospel can be shared. I also shared the story of the young lady who left our church after a recreational experience so that the participants did not think that using a recreational setting for sharing the Gospel was a "guaranteed *method*." We then discussed the process by which a Christian might grow a relationship in a recreational setting and share the good news of a Savior, being aware, however, not to use the relationship for manipulation. Discussion followed.

The plan had at one time been to conduct four different meetings for four separate and different class topics. But with busy schedules, and because getting people together was so difficult, it was determined that one meeting time to teach four sessions made more sense. I still needed to teach the entire four-session class on three different occasions to accommodate the sixteen people who attended.

The goal for teaching the class was to spend about an hour on each session with a five-minute break between sessions. But at the first class, the third session took quite a bit longer than an hour. The class entitled "Friendship Evangelism" started with two questions.

²¹⁸ Please see Appendix 20, "Session 4, 'Sharing Jesus in Relationships Begun or Enhanced in Recreational Settings.'"

The participants were asked to share the answers to these questions simultaneously. The first question was, “Please go around the table and share how you became a Christian.” The second question was, “Please go around the table and share how you became a member of St. John.” I expected this process to take about five to ten minutes, but the ten participants in this first class were so invested in their answers and sharing their faith stories that the sharing alone took an hour. So the first set of classes lasted five hours, instead of four hours as the other two classes did.

Interviews: Scheduling and Recording

During the training classes I also passed around another signup sheet. These signup sheets had suggested times and places to set up an appointment for an interview before the sharing of the Gospel actually started in a formal way. The purpose of this interview was to assess attitudes of the participants relevant to the witness before the project began. These attitudes could then be compared to interviews that would take place after the project was finished. In addition, each person filled out forms (these will be discussed in the next section) that assessed similar findings concerning attitudes about witnessing.

The process described above for interviewing participants follows recommendations from the text *Studying Congregations: A New Handbook*, by Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney. They indicate that to conduct an effective study in a congregation, a “discipline of investigation”²¹⁹ is necessary. Among those disciplines is the recommendation to “Schedule your interviews well ahead of the

²¹⁹ Scott L. Thumma, “Methods for Congregational Study,” chapter 7 in *Studying Congregations: A New Handbook*, eds. Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney (Nashville: Abingdon Press, 1998), 197. Please fix formatting; I can’t with my Word program.

meeting date.”²²⁰ The signup sheet gave people an opportunity to schedule interviews based on their own schedules, so they could be sure to make the interviews. All participants were present for all appointments made.

In addition, the use of questionnaires and interviews at the beginning and end of the witnessing, and the use of a group interview at the end of the whole program, also follow recommendations of *Studying Congregations: A New Handbook*. The suggestion is that when using one type of research, such as observation or interview, “it is a good idea to use other research methods to substantiate or correct observation findings.”²²¹ The various methods of gathering data are intended to help substantiate the findings. For example, in my questionnaires I asked about the attitudes and experiences of the participant in regard to sharing the Gospel. The attitudes shared in the questionnaire were compared to the willingness to share the Gospel found in the interviews. This helped discover if the training or the recreational setting influenced the willingness of the participant to witness.

This method of using individual interviews, questionnaires, and a group interview is also in line with Myers’s description of qualitative research. “Good ethnographic research assumes that data gathered from three dissimilar sources (triangulation) can indicate the emergence of a ‘generative theme.’”²²² In each area that findings were made, there was data from at least three different sources of research.

²²⁰ Ibid., 204.

²²¹ Ibid., 203.

²²² Myers, *Research in Ministry*, 28.

In consultation with my advisor, I chose a friend and mentor in the congregation to do the interviewing. Pete Probasco, who is a former congregational president, current elder, and a friend, was the interviewer. Pete has an earned doctorate himself and worked at one time as a professor for the University of Alaska. After consulting with my advisor, I asked Pete and he agreed to interview participants before and after they witnessed. The purpose of asking Pete to conduct the interviews was, first, so that I did not unduly influence the answers given during the interviews. In addition, with Pete's academic background it was thought that he would be cognizant of concerns related to the academic nature of this research. He was chosen with the intent that he could not only understand the questions, but also understand what the questions sought to discover. His background helped him to keep the interviews on track and to the point.

All interviews were captured on video-disc recordings, and the discs are available for viewing if anyone would want to see them. I have also written-out verbatim records of each interview before and after the project ran. These verbatim records are included as appendices in the section on Research Tools.

Participant Followup and Support

I did not leave the participants totally by themselves during the time of their witnessing. I saw most of them regularly in Sunday worship and other church functions. In addition I sent two letters encouraging their witness, and inviting them to contact me if they had questions.²²³ One area where I specifically offered help was whether the Law or the Gospel might be appropriate in a certain setting that the participants might encounter. No

²²³ Please see Appendices 21 and 22, letters of encouragement from 6 July and 8 August 2007.

one specifically took advantage of these offers for support, however. They seemed to feel comfortable in their relationships and knowledge of the process.

The second encouragement letter was actually an invitation to a picnic at my house at which District President Warren Schumacher, District Mission Executive Denny Langston, and Synodical Mission Executive Bob Roegner would be present. However, lives scatter to the four winds in Alaska during the summer, and only a handful of participants actually attended the picnic. I did inquire of those attending how their witnessing was progressing.

Concluding Interviews

The final interviews took feedback from the participants after the experience of their witness. These interviews were then compared to other data to assess the effect of the witnessing process.

The project was actually intended to run from May through August. However, when I consulted with Pete Probasco, he too was busy with the recreational activity of fall hunting. So we sought to schedule end-of-project interviews between 20 September and 15 October. The extra time not only provided more opportunity for witnessing, but also allowed the interviews to be conducted at a time when people are generally more available.

A letter was sent out to participants indicating that such interviews would occur and that the participants would be asked to schedule a time for their interview.²²⁴ Pete called all participants to schedule the interviews. Information about the questions of these interviews is found in the following section, “Research Tools and Methodology.” The length of each interview lasted anywhere from six minutes to twenty minutes. The concluding interviews

all took place in October. Copies of the video-discs and verbatim records of the interviews are available.²²⁵

One final group interview was also planned. The purpose of this interview was to give people a chance to respond after they had input from other participants. The thought was that hearing what others had to say might trigger some extra response from the participants, response that they might not otherwise share. This response could provide some additional data. This group interview also falls in line with the suggestions of *Studying Congregations*. Not only is this “using another research method to substantiate or correct observation findings,”²²⁶ but, according to this book, the idea of the group interview is to “get a broader or deeper reflection”²²⁷ from the group, reflection that might not be received from the individual interviews.

In order to receive this broader and deeper reflection, I first asked each participant to speak individually and give a short synopsis of their witnessing experience, and also to share lessons that they had learned through this experience of witnessing in a recreational setting. When this process was finished, I asked each participant if they had anything else to share about their experiences or what they had learned, now that they had listened to what other participants had said. This process did give some insight I did not have from other sources.

It became very difficult to get many people together at the same time for the group interview, and only seven of the participants took part in the concluding interview. Three

²²⁴ Please see Appendix 23, “End of Project Interview Scheduling Letter.”

²²⁵ Please see Appendices 41 and 42 for verbatim records of the beginning and concluding interviews. I have on file permission forms from each participant that allows me to use these verbatim records in this MAP.

²²⁶ Ammerman et al. eds., *Studying Congregations: A New Handbook*, 203.

²²⁷ *Ibid.*, 207.

who planned to participate were kept away by unforeseen situations. One person was attending to a broken furnace in their home during the Alaska winter. Another person had an illness in the family. Yet another came up with a work conflict. My advisor indicated that the seven people comprised a sufficient sample.

Again letters and e-mail messages were sent out to schedule this final interview.²²⁸ The interview was initially planned for 25 November. However, the final group interview was held on 29 December 2007.

A meal was served, and this time the interview was held in my home. This was done at the request of some participants because there was an earlier function at my home that day, a baby shower for my daughter-in-law. This led to some unscheduled and unexpected problems because of noise from those who stayed after the shower was to have concluded and continued to visit. Nevertheless, the interview was recorded and I have a written-out verbatim record of this interview available.

In addition, after all the interviews were conducted, I used the videorecordings to note “naturalistic observation” of the participants as a way to further check their responses concerning the project. This became another opportunity to check responses with a different kind of data. These naturalistic responses were meant to assess the body language of participants, to see if this cohered with the verbal answers given.

So the project began with publicity in March 2007 and training classes in April and May 2007. Participants began their witnessing as early as May and continued throughout the summer months. The project ended with a joint interview on 29 December 2007.

²²⁸ Please see Appendices 24 and 25, “Letter for Joint Interview” (25 November) and “Letter for Joint Interview December 29,” respectively.

Research Tools and Methodology

I used a total of six different tools to evaluate the response to this project. It is important to remember that the project was evaluating the response of those who did the witnessing, rather than the results of the witness. Such results ultimately belong in the hands of the Holy Spirit.

Before the Witnessing Began

At both the beginning and ending interviews the participants were given a written assessment tool and interviewed orally. The written assessment tool, entitled “Attachment A – Attitude about Sharing God’s Love With Another,”²²⁹ was handed to the participants before they participated in the oral interview. The oral interview was recorded. The written instrument asked questions about the attitudes toward witnessing of the person sharing their faith, and had a scale of 1 to 5 that the person could circle, with an additional opportunity for further explanation under each category.

On the written assessment tool the participants were asked to assess themselves in the area of personality. Were they introverts or extroverts? Personality might influence attitudes toward sharing one’s faith. This helped assess the “willingness to witness,” which was one of the criteria of the purpose statement of the project.

Next, they were asked about previous experiences in witnessing to others. Was this something they had never done, or something they had done many times? This might color

²²⁹ Please see Appendix 26, “Attachment A—Attitude about Sharing God’s Love with Another.”

the person's attitudes because of previous experiences or lack of those experiences. This also helped assess willingness to witness.

They were asked about their attitudes toward this specific opportunity to witness. Were they scared or excited? These attitudes also might color their witness. It should be noted that these questions were asked after the training classes. So there had already been some motivational input for the participants.

Finally, they were asked to indicate their emotions toward the person receiving the witness. Was this just a job they needed to do, or was this an act of love and concern for the person's eternal welfare?

The oral interview used the questions appended, which were approved by my advisor and a committee that reviewed my MAP proposal.²³⁰ While the interviewer had an explanation of what I hoped to learn from these questions, those being interviewed did not have this information. The questions asked for similar information to that requested on the written scales. However, this information focused more on the person receiving the witness and previous attempts to share the Gospel. It was intended that by asking questions about the same information twice in different forms I could compare the answers from the interviews to the answers given in writing. It was also intended that these verbal questions would give an opportunity to expand in conversation what they had written.

The first question asked about the relationship of the participant with the person with whom the Gospel would be shared. The second question investigated initial expectations, fears, and hopes before the witnessing situation in regard to reaching out to the person with whom the witness would take place. The third question asked about the relationship to Jesus

²³⁰ Please see Appendix 27, "Attachment C."

of the person receiving the witness before the witnessing occurred. To some extent, all participants did not always know the answer to this question. But the extent that they did know the answer had the potential to color the attitudes of those witnessing.

The fourth question asked orally was a request to describe efforts to share Jesus with the person who was receiving the witness, including the sharing of Law and Gospel. In the interview before the beginning of the project, this question asked about previous efforts at such witnessing. Knowing what had already happened in the sharing provided a basis from which to judge the efforts and attitudes of subsequent witnessing.

Fifth, participants were asked about the responses of the person with whom they shared Jesus. If they had already witnessed to the person, what kind of response had they previously received? The sixth question asked about previous use of recreational settings in sharing. This helped determine if new recreational settings made a difference in attitudes for new witnessing efforts.

Finally, they were asked about their hopes and expectations in regard to this person's relationship with Jesus and with the Church.

When the Witnessing Was Completed

When the formally planned witnessing was completed, a similar strategy was used for the assessment process. At the verbal interviews, participants were first asked to fill out a written assessment, "Attachment B, Attitude about Sharing God's Love with Another."²³¹ This tool had all the same questions as the first tool, Attachment A, except one. An additional question asked about the effect of the training classes. Were the training classes

²³¹ Please see Appendix 28, "Attachment B."

helpful or not? The answers to this question helped to assess the benefit of these classes toward attitudes and witness in the minds of the participants. This topic was also addressed in verbal interviews.

The oral interview used the same tool in Attachment C to assess the experiences and attitudes of participants after the witness. It was originally intended to be the same first seven questions and include two additional questions.²³² One of these questions asked about the participant's future relationship with the person to whom they witnessed. The information from this question was actually addressed in the previous seven questions. The other question asked about the helpfulness of the training, and this was actually measured in the written study. These two questions, eight and nine, were not asked verbally because of a mistake in the forms used. There was unfortunately some confusion about forms between myself and the interviewer, Pete.

When this was discovered, I sent letters and e-mails to people asking them to answer the last two questions in writing. I actually have five such responses, which helped inform the answer to these questions. In addition, this topic of the training was still addressed in a number of the oral interviews even though the question wasn't asked. The topic was also addressed in the written questionnaires.

After the individual interviews, one final group interview was also held in my home. As earlier noted, this interview took place on 29 December 2007. Actually, this holiday date allowed a number of people who had been out of the state to participate in the interview. This interview asked one question with the intent of starting conversation among the participants. This question was "Please name two or three main lessons you have learned

through this whole process.” The plan was that, as one participant received input from other participants, what others had to say might trigger some extra insight or response from the participants that they might not otherwise share. Therefore, this gave an opportunity for some extra information not already gathered.

Finally, after writing down the verbatim records from the recording of each oral interview, I used a scale for naturalistic observation on the final individual oral interviews to assess attitudes.²³³ The plan was that body language would also give feedback about the attitudes of those participating. Was a recreational setting indeed helpful in encouraging God’s people to witness? Was this a positive experience? Would the training and the setting lead these participants to witness in a similar manner in the future?

Conclusion

Therefore, I have six sources of data with which to consider the attitude of the participants as they witnessed about Jesus. Two of these sources of data are written. Two sources of data are the oral interviews of individuals. One source of data is a group interview. The sixth source of data was the naturalistic observation of the final interviews.

I learned from this project by reading and summarizing the content of the answers found in written responses, and in my written verbatim transcript from each oral interview. I have compared written data to oral data to gain additional insights. I also compare the oral and written data to naturalistic observations for further findings. In addition, I compared the responses and attitudes before the project began to the responses and attitudes after the project was completed.

²³² Please see Appendix 29, “Attachment D.”

All of this helped me to consider whether the training helped the participant to witness. It also helped me to determine if a recreational setting makes for a more natural opportunity for witnessing in today's culture. Ultimately this all helps to determine whether such training and the use of a recreational setting actually helps hesitant Christians to be willing to witness. Does the recreational setting possibly make postmodern recipients of the witnessing more open to discussing difficult topics? Is this training and the plan to use this setting something that can continue to help St. John Lutheran Church in its outreach, and help other congregations as they seek to share Jesus in a way that is culturally relevant and acceptable today?

The results of this research are the topic of the next chapter.

²³³ Please see Appendix 30, "Attachment F, Naturalistic Observation."

CHAPTER FIVE

THE PROJECT EVALUATED

The Illustrated Jesus through the Centuries, by Jaroslav Pelikan,²³⁴ reviews visual artistic depictions of Jesus from the various epochs in Western history. This book does much to show Jesus as the central figure in Western thought and history, if not the history of the world. The book traces emphases on thoughts, ideas, and feelings envisioning Jesus by looking at the visual art of different time periods of Western culture. One lesson this book teaches, therefore, is that Jesus meets the needs of every age. However, it also shows that every age can take Jesus and shape Him to its own liking. Therefore, since each age can shape Jesus to its own needs and desires, the art in this book illustrates the importance of relevant and accurate communication for the Christian witness and for all evangelism of every age.

The culture in which the Western Church today lives and serves is very diverse. The Church itself is also more diverse than it has ever been. The Church faces an onslaught of diverse ideas and cultures from the world around it to a degree that the Church has not faced, perhaps since the first century. While Jesus does meet the need of every age and every diverse person, is there a way to prepare the church for relevant and accurate communication of God's love in Jesus?

²³⁴ Jaroslav Pelikan, *The Illustrated Jesus through the Centuries* (New Haven: Yale University Press, 1997).

This chapter evaluates the witnessing done for this MAP. Did the program of training that led to witnessing in a recreational setting help the people of the church communicate in today's diverse and resistant culture? Did this program of training and witnessing in a recreational setting have an effect on the willingness to witness and to continue witnessing by the participants? These are the questions that are examined in this chapter.

Findings of the Study

The goal of this project is *to evaluate a program for the equipping of volunteers for sharing the good news of God's love in Jesus in a recreational setting, and to evaluate the results of that equipping in the lives of these participants by looking at their willingness to witness and the effects they describe that arose from the experience and process of their witnessing, in connection with the program of training and motivation set forth in this MAP.*

For the purpose of evaluating the research from this project, the purpose statement focuses on three areas.

One of the requirements in the purpose statement is *to evaluate the results of that equipping in the lives of these participants.* So the project and research assesses the data to study the response of the participants to the training. In examining the response, the goal is to see what participants thought and felt about the effectiveness of the training. The project assesses whether participants understood and utilized the training. The project also looks for motivation to witness based on the training.

Second, this proposal states that the purpose of the project is to evaluate a program for the equipping of volunteers for sharing the good news of God's love in Jesus in a recreational setting, *looking at their willingness to witness.* The study considers the results of training and equipping in conjunction with a recreational setting as it pertains to "willingness to

witness.” In a cultural era where the message of the church is not always heard and where Christians are often hesitant to witness, how likely would the participants have been to witness beforehand? Did that likelihood change through using a program of equipping and a recreational setting? What is the effect of this training and recreational setting on the willingness to witness?

Finally, the purpose statement of the MAP holds that the purpose of this project is to evaluate a program for the equipping of volunteers for sharing the good news of God’s love in Jesus *in a recreational setting, and the effects they describe that arose from the experience and the process of their witnessing, in connection with the program of training and motivation set forth in this MAP.* What are the effects on the participants of a program using training for a recreational setting to witness to God’s love in Jesus Christ? Did a recreational setting make creating relationships easier and the participants more willing to witness? Did the training help here? Can the effect of the recreational setting be judged? Are the participants willing to witness again after the program is completed?

Therefore, it is with these three emphases—training, willingness, and effects of the recreational setting as part of the overall program—that the data for this MAP is examined.

Data Analysis

Demographics

Before looking at the data, it is important to know who the participants were.²³⁵ While sixteen people attended the training sessions, fifteen were interviewed to begin the program following the training. The one person attending the class who did not participate was the fiancée of Participant F. This class attendee left during the summer to return home and go to work. Of those who began the project, therefore, there were eight female participants and seven male participants.²³⁶

But two participants did not actually witness to the Gospel and finish the project. Participant N had intended to witness to a colleague while fishing. Participant N has recently left the U.S. Air Force, and the person to whom he intended to witness was still in the Air Force. However, the person who was the intended subject of Participant N's witness was called to duty in Iraq before Participant N could share the gospel as he intended.

Participant O had planned to witness to neighbors. However, Participant O was called out of town for most of the summer because of the illness of a family member. Participant O did not begin or complete the project of witnessing after attending the training class. The study will consider data only from those participants who began and completed the project.

Of the thirteen participants who attended the class and finished the program, there were seven female participants and six male participants. This is a representative sample when

²³⁵ Scott L. Thumma, "Methods for Congregational Study," 200.

²³⁶ See Appendix 31, "Demographics, Gender, Work, Religious Background."

compared to the gender makeup of the congregation. There is also diversity among participants in regard to age and livelihood. Of the participants, three were in their early twenties, Participant A, Participant F, and Participant I. Participant L was in her thirties when the project was conducted. Participant G and Participant M were in their forties. Participant D and Participant E were in their fifties. Participant B, Participant C, Participant H, and Participant K were all in their sixties, and Participant J was in his seventies. Again, there is sufficient spread in this age group to make this a representative sample of the congregation.

All participants are Caucasian in their racial makeup. However, the racial makeup of our town is over ninety percent white. So again, the sample reflects the community and the congregation.

If there is anything about this group of participants that might be unique, it is that this is a highly educated and professional group. Considering all fifteen who began the project and proceeding alphabetically according to their names to list their professions, in this group there is a social worker, a former teacher and school administrator, the city manager of the City of Palmer, a wildlife biologist who currently manages wildlife on a major military base, a waitress, a college student (now graduated with a degree in recreational therapy), the former administrative assistant to the Borough (County) tax collector, another student (Participant I is now working in a full-time position, managing the computers for a local native corporation; Participant I has already graduated with a bachelor's degree, and will have earned two bachelor's degrees by the end of this calendar year), a former university professor and business owner, a local attorney, a college-educated stay-at-home mom who is home-schooling her four sons, age 9–15, and an employee in the oil industry. In many ways this group of participants is a high-powered group.

Another characteristic of the participants who completed the study is that, except for the three people in their twenties, the rest are all married and have children.²³⁷ This makes them more characteristic of the church of times past than of the present in many places in Western culture. In many ways, however, the demographics are similar to demographics of the community, and possibly similar to demographics of the LCMS, if a little younger.

Training Assessment

Written Questionnaires

In order to judge the training I used three sources of data.²³⁸ One source was the written questionnaire that each participant filled out at the end of the program. Question five is entitled “Effect of the Training Classes.” The participant is asked to give a numerical assessment between 1 and 5 of the help that the training classes provided, with 1 being “No Help – Information I Knew” and 5 being “Helped Attitude and Ability in Witnessing.”

Two people, Participant B and Participant E, gave a numerical assessment of the help of the classes a 5. Their judgment is that the class definitely helped in attitude and ability. One person, Participant F, graded the help of the training as neutral, or 3. Participant I circled a 3 and a 4, which for the purpose of the project is registered as a 3.5, or slightly helpful. The other nine all assessed the help of the class at a 4 rating, as helpful in attitude and ability. In the numerical written assessment, therefore, the large majority of assessments was that the class was helpful, with an equal number of participants above and below the

²³⁷ See Appendix 32, “Demographics—Race, Social Class, Family.”

²³⁸ “Good ethnographic research assumes that data gathered from three dissimilar sources (triangulation) can indicate the emergence of a ‘generative theme.’” Myers, *Research in Ministry*, 28.

majority response. The average of numeric response on this scale was a 4.03, or definitely helpful.

Three people commented about the training with written comments on the questionnaire. All these people had given the training a rating of 4. Participant A wrote, “Encouraged me to look and be aware of opportunities God is providing.” Participant D wrote, “The Training helped encourage my witness – Perhaps not my quality.” And Participant K wrote, “Helped, but was not successful in my particular endeavor.”

Oral Interviews

Another tool that was used to assess the training was the oral interviews conducted at the beginning and end of the project. In order to assess these interviews, the video-disc recordings of the interviews were viewed and the verbatim records²³⁹ of the interviews were simultaneously marked for important points and themes that developed.

For the interviews held *before* the witness began, the records were studied and the responses of the participants assessed to consider whether the participants (a) understood the training and (b) planned to use what they had been taught. Analysis focused primarily on questions four and six, which discuss previous sharing, the use of Law and Gospel, and the use of recreation in possible previous witnessing experiences.

For the interview held in October, *after* the witnessing had occurred, analysis again focused primarily on those two questions. But this time consideration was given, based on the verbal description of the witness, as to whether (a) the participants understood the

²³⁹ The verbatim records of the oral interviews before the witnessing began are included as Appendix 41, “Beginning Interviews, Verbatim.” The verbatim records of the oral interviews after the project concluded are included as Appendix 42, “Concluding Interviews, Verbatim.”

training and (b) they actually used what they had learned. For these two categories before the formal witnessing began—“understood the concepts” and “planned to use the concepts”—an assessment was given on the same 1-to-5 scale, and then those scores were averaged. For the two categories after the witness, an assessment was given on the 1-to-5 scale and then those scores were averaged. This gave a numerical assessment of the effectiveness of the training based on the oral interviews that could be compared to the written assessment of the participants to see if the results were similar. A chart showing the numerical assessments along with pertinent statements in answer to questions is included in Appendix 33.²⁴⁰

The numerical scales of the training and its effects, based on the oral interviews, were then compiled and compared. These assessments considered whether participants understood the training in terms of Law and Gospel, and in terms of using recreation to build relationships. This assessment looked to see if they had a plan for sharing Law and Gospel in a recreational setting, and whether they used that plan. The assessment was again determined on a scale of 1 to 5 and an average given.

A comparison was then made between the oral and verbal assessments of the training.²⁴¹ Two people had lower scores on the verbal assessment than their written assessment. Participant B was assessed from the verbatim of the oral interview at the level of 4 in regard to effectiveness of training, and her written assessment was a 5. However, while Participant B understood the concepts and had a plan to use a recreational setting, her schedule conflicted with the schedule of the person to whom she was going to witness. So Participant B’s witness is still in the beginning stages with continuation planned for the summer of 2008.

²⁴⁰ See Appendix 33, “Help of Training, Verbal.”

Participant C had considered the training to be helpful and assessed a 4 in the written questionnaire. But Participant C showed a lack of understanding of Law and Gospel in the verbal interview and, while he did witness to his sister, this did not occur in what is traditionally considered a recreational setting. Participant C described his outreach effort in this way: “Well, the effort was just a very informal discussion between two people.”²⁴² So while he assessed the training to be helpful, his understanding and actual witness according to the interview possibly indicated otherwise.

Others were assessed to be at the same level in the oral interview as in their written assessment, or within a half point higher. So these people had all assessed the training as helpful. They showed in the interviews that they understood the concepts. They also used the concepts of the training in witnessing.

Three participants graded higher on their verbal discussion of the concepts in the training than their written assessment of the training. Participant A and Participant L were a point higher, both assessing the help of the training at the level of a 4, yet showing they well understood the concepts, had a plan for using the concepts, and put them into action. However, these two ladies are among the most experienced among the participants in the area of witnessing. Participant A spent two summers in Thailand in a Christian medical mission. When Participant L answered the question about “Previous experience witnessing to others,” she wrote, “I try to take advantage of every opportunity to talk about what God has been doing in my life and give Him the glory in my conversations with everyone.”²⁴³ As

²⁴¹ See Appendix 34, “Help of Training, Comparison, Written—Oral—Naturalistic Observation.”

²⁴² Concluding individual interview; see Appendix 42.

²⁴³ See Appendix 35.

her pastor, I would say Participant L's written assessment is accurate. Also, both of these ladies when discussing recreation in witness indicated that they had used recreational settings previously. In addition, Participant L has been in weekly "Lifelight" Bible Classes with me for sixteen years, and the Lifelight study we are using this year is entitled "Law and Gospel." So while both of these people, when assessing the videotapes, seemed to be better equipped than they said the training sessions prepared them to be, they have much other training and experience to account for their higher performance.

Participant F had assessed the help of the training as neutral, or as a 3, but she showed that she understood the concepts, planned to use them, and actually did use the ideas of Law and Gospel and recreational settings. Instead of a 3 on her written self-assessment, her score was a 4.37 based on her interviews. However, Participant F is a consecrated young woman who has shown herself as a leader in school, in church youth groups when in high school, and at an LCMS Northwest District Convention as she helped lead a youth convention presentation and drama. In addition, when discussing recreation, Participant F indicated in her verbal interview before the witnessing began, "Well, recreation is probably the main tool that I use for sharing." Participant F is the one person who witnessed to two people. She witnessed to one young lady while fishing, and to a young man in her recreational therapy classes and activities. So Participant F also, like Participant A and Participant L, already had a good understanding of the concepts of the training and experience in using them.

Participant E was somewhat of an anomaly. She marked all categories on the written assessments at the level of a 5. That might call those assessments into question. Yet when her interview was studied, she had an amazingly practical and personal understanding of Law and Gospel that she shared in the recreational setting she had planned to use. I would suggest for Participant E, however, that her knowledge was not just from the training class, but also

from past learning. Nevertheless, in this case, the finding of the written scores and the verbal scores shows the same finding for Participant E.

Eight assessments on training that were based on analysis of the interviews were similar to the written assessments, with two being lower when recreation was not used to witness, and three being higher for people who had previously used recreation for witnessing.²⁴⁴ The written and verbal scores therefore corroborate the finding of each other, with explanations for the areas that might differ.

There was only one assessment from the verbal interviews below 3. That was Participant C, assessed at a 2.5. Everyone else was assessed at 4 or higher. The average for the group in using the concepts of the training based on the interviews was 3.9, compared with 4.03 from the written assessment. These scores are also close enough to correlate and affirm one another.

Naturalistic Observation

There was one other area available for assessment of the training based on naturalistic observation.²⁴⁵ One of the categories for the naturalistic observation was “Ill Equipped (versus) Well Equipped.” This category also had a scale of 1 to 5, with space allowed on the form for written comments. These assessments were done in January, so there is a possibility that the January assessments could be different than the assessments based on the videotapes and verbatim records done when watched in April. While the previous assessment was based

²⁴⁴ See Appendix 34, “Help of Training, Comparison, Written—Oral—Naturalistic Observation.”

²⁴⁵ Appendix 44.

on the content of the comments, the naturalistic observation was based also on the attitude and body language of the person when commenting in areas having to do with training.

Eight of the scores matched exactly. The scores for Participant B, Participant G, and Participant K were 4.5 for the naturalistic observation rather than 4 for the assessment based on the comments of the interview. Using the naturalistic observation, Participant H was assessed at 4.5 for preparation compared to 4.25 for the interview. There was no assessment for naturalistic observation for Participant F. Participant F was in school at Western Washington University during October when the interviews were conducted. She sent in her answers in writing, rather than participating in a concluding videotaped interview.

Again there is correlation between the naturalistic observation and the written score and interview score. The average score in terms of preparation and the help of the class for the naturalistic observation was 4.1, compared to 4.03 for the assessment of training from the text of the interviews, and 3.9 for the assessment from the written questionnaire.

Training Assessment: Conclusions

Therefore, from the measurement tools it can be assessed that the training did help the participants understand the concepts of the project. It did help them to verbalize a plan, and these plans were carried out.

It should also be noted from the verbal record that there were comments that the training helped for motivational purposes. Participant G said, "The training was helpful in motivation, but it is always hard to know how much or little to share with a person or when the moment or conversation is right."²⁴⁶ Participant J said, "The training left me with a clear

²⁴⁶ Concluding group interview, Appendix 43.

message, ‘Do it!’²⁴⁷ This correlates with statements previously quoted from Participant D and Participant A about the motivational aspect of the training.

Looking back at the project, based on the interviews, the concepts of the project were understood. Plans were made to witness based on the concepts of the project. These plans were carried out where possible by all but one participant. At this point it can be judged that the training was an important component of the project. Without the training the results would not be the same.

Effect of the Project on the Willingness to Witness

In order to judge the effect of the project on the willingness of participants to witness, there are again three sources of data used for assessment. One source of data is based on the written questionnaires, one is based on the interviews and the content of those interviews, and the final is based on the naturalistic observation.

Willingness Assessment: Written Questionnaires Before the Project

The written questionnaires are entitled “Attitude about Sharing God’s Love with Another.”²⁴⁸ Two questions were asked in these questionnaires about areas that would normally predispose a person to witness to another. Those areas were “Personality of the person sharing Jesus” and “Previous experience witnessing to others.” In the area of personality, the participant was asked to evaluate themselves on a scale of 1 to 5 with 1 being “introvert” and 5 being “extrovert.” In regard to previous experience witnessing to others,

²⁴⁷ Concluding oral interview, Appendix 42.

²⁴⁸ Appendix 26.

the participants were again asked to assess their experience on a 1-to-5 scale. If they circled 1 they had never witnessed before. If they circled 5 they had witnessed many times.

These two scales were intended to indicate how likely a person may have been to witness before the project began. Those who were introverted and had not previously witnessed were evaluated as less likely to witness. Those who were extroverted and had previously witnessed were evaluated to be more likely to witness. The participants filled out the questionnaires, answering these questions before the witnessing in the project began and after the project ended. The average of the two scores indicates the likeliness of the person to witness.²⁴⁹

In addition, the written questionnaire included a question about the “Attitude toward This Opportunity to Witness,” again assessed on a scale of 1-to-5. A 1 indicated that the person was “scared” about this witnessing opportunity. A 5 indicated they were “excited” about the witnessing opportunity. This scale was used to determine willingness to witness in this particular situation, and could then be compared to the “likeliness of the participants to witness,” based on the first two scales.

A higher score on the “excitement scale” than the “likeliness to witness scale” indicated the process positively affected the willingness to witness. A lower score on the “excitement scale” than the “likeliness to witness scale” indicated the process had not positively affected the willingness to witness. This assessment is based only on the written questionnaire.

After the training, but before the project began, all but four people had excitement or willingness scores that were higher than their likeliness to witness. The two whose scores

²⁴⁹ Appendix 35, “Written Response, Willingness to Witness, Before.”

were lower were Participant A and Participant G. Both Participant A and Participant G indicated in their interviews that they had previously often used recreational settings in discussing faith issues. Participant A had used recreational settings for witnessing. Participant G had used recreational settings for sharing with Christian youth. For Participant A and Participant G this was not a new idea or experience. It is understandable that their excitement might be lower than their likeliness to witness.²⁵⁰

Both Participant E and Participant J had scores that were the same. Both were likely to witness, with Participant J assessing himself at the level of a 4 and Participant E giving herself a level of 5. Both indicated their excitement about the opportunity to witness at the same level as their score indicated would be the likeliness they would witness.

The scores of three people were significantly higher in their excitement compared to their likeliness to witness. Participant D and Participant M were both assessed as 2.5 on the scale of likeliness to witness.

Participant D rated himself as a 3 on the personality scale. He was neither introverted nor extroverted according to his assessment. Participant D rated himself as a 2 on the scale about previous experience in witnessing. It should be noted that in the interviews both Participant D and Participant M indicated that they had not previously used a recreational setting in witnessing to someone who might be an unbeliever. Participant D rated his excitement about this witnessing experience at a 4. The training and the idea of using recreation was increasing his likeliness to witness.

Participant M had rated himself as relatively outgoing, assessing himself as a 4 on the personality scale, leaning toward the extroverted side. But on the scale about previously

²⁵⁰ See Appendix 35.

witnessing Participant M assessed himself as a 1. He had never witnessed to others outside his family before. Yet he assessed at a 4 his excitement about this opportunity to witness. So for Participant M, the training and the idea of using recreation were significantly increasing his likeliness to witness.

The largest difference is found in Participant I. Participant I rated himself as a 2 in both the personality scale and the previous experience in witnessing scale. Yet when it came to the scale indicating the “Attitude toward this Opportunity to Witness,” Participant I evaluated his excitement at a level 5. He wrote a comment: “I want to improve my ability to witness and evangelize.”²⁵¹

So for nine of the thirteen participants, before the project began their excitement about witnessing was higher than their likeliness to witness. The two who were not as excited already had much experience in witnessing their faith using recreational settings. So at the beginning of the project for the majority of the participants, the training and the idea of witnessing through recreational settings influenced people to be more willing to witness, or as willing to witness, than the level of their likeliness to witness before the project began.

Willingness Assessment: Written Questionnaires at the End of the Project

At the end of the project, four of the participants were less excited about that particular opportunity to witness than they assessed their likeliness to witness.²⁵²

Participant C’s evaluation of his excitement about the witnessing opportunity remained at the level of a 3. But he changed his personality assessment from a 3 to a 5, and he also

²⁵¹ See Appendix 35, Participant I’s answer to question 3.

²⁵² See Appendix 36, “Written Response, Willingness to Witness, After.”

changed his assessment of his previous witnessing experience from a 2 to a 5. People who know Participant C would say he has an outgoing personality, so his final personality assessment is probably more accurate than his beginning self assessment. The change in previous witnessing experience is significant, which brings up the question of which assessment is correct. As Participant C assessed himself, he was now likely to witness at an evaluation of 5, but only excited about that experience at the level of a 3. It should be pointed out that when Participant C did witness it took place in a normal conversation, not in a recreational setting, so this may not be a true assessment of the project. This anomaly is noted.

Participant G continued at the same level, a likeliness to witness of 3.5 and an excitement about that opportunity of a 3. But not only had Participant G previously had many experiences for talking about her faith in a recreational setting, her specific witness situation did not take place as she had hoped, because of a broken arm for the daughter of the lady to whom she was going to witness.

The other two who were less excited about witnessing after the project than the level at which they were normally willing to witness were Participant H and Participant K. Participant K's self assessment also changed to what was probably more accurate. However, both Participant H and Participant K took the opportunity to witness in a recreational setting and were rebuffed by those with whom they shared. This rebuff seems to have affected their excitement about the witness after the project.

A total of six of the participants were more excited about witnessing after the project than their likeliness would indicate. Three were just as excited as they were likely to witness. Four were less excited than they were likely to witness.

While nine of the thirteen participants were either as excited to witness as they were likely to witness or more excited about witnessing than they were likely to witness, compared to four who were less excited to witness than they were likely to witness, there was a change after the actual witnessing experience in regard to the excitement about the witness.

Willingness Assessment: Average of Written Responses

When all the written responses are averaged together—the scales on likeliness to witness before the project with the scales after the project, and the scales on excitement before the project with the scales after the project—only two people were less excited than likely to witness. Those people were Participant C, whose likeliness average was 3.75 and excitement level about witnessing a 3, and Participant G, who was evaluated in her likeliness to witness as 3.5 and in her excitement about the witness as a 3.

Participant E, Participant H, and Participant K were equally excited before and after the project about that specific witnessing possibility as they were likely to witness. A significant majority, eight participants, were more excited about the witnessing possibility than their likeliness to witness was evaluated. This is a significant majority of the whole group. Based on written responses, the participants were more willing to witness during the project than they would have been likely to witness before and during the project.

Willingness Assessment: Interviews

The interviews were also studied to assess “likeliness to witness” using the video record and the verbatim records. A chart has been compiled with many of the pertinent comments from the participants. This chart shows an evaluation of the participants based on three questions about their experience. These three questions used to assess willingness to witness based on the interviews were the following: First, “Was the witness done?” Second, “Will the witness continue?” Third, “Were recreation or training mentioned?” The chart then shows a score given for each participant based on comments for the three questions.²⁵³ In the assessment tool, pertinent comments from the interviews were then listed for the interviews before and after the witnessing experience. These comments were based first on the answer to question two in the interview, which dealt with “expectations, fears, and hopes” about reaching out to share Jesus with the individual who was chosen.

Pertinent comments were also listed below the chart for before and after the witnessing experience. These comments were primarily based on the interview answers to question seven, about the hopes and expectations in regard to the future of the person’s relationship with Jesus and the Church. Other pertinent comments were also noted and listed. These comments inform the answers to the questions whether the witness occurred, whether the person indicates the witness will continue, and whether the training or the recreational setting was mentioned. This all led to the numerical assessment as to whether the participant had a willingness to continue based on these comments.

From the comments of the participants, it was ascertained that eleven of the planned witnessing situations took place, and ten of these witness situations occurred in some kind of

²⁵³ See Appendix 37, “Interview Tabulation and Comparison, Willingness to Witness.”

recreational setting.²⁵⁴ All thirteen of the participants indicate they will continue their specific witness and have future hopes for the person to whom they witnessed. Every participant mentioned the training or recreation in some manner in their comments. The assessment of the willingness of the participants to continue the witness, based on the interviews, indicates that seven of the respondents marked the response of 5. They are participants who will definitely continue the witnessing process with this person. The assessment lists six 4s, participants who will likely continue the witnessing process with this person. The assessment lists one 3, a person who may or may not continue the witnessing process.

When these “willingness to witness” assessments, based on the interviews, were compared to the written questionnaire assessments of the level of excitement averaged from before and after the project, four of the assessments are the same, those of Participant B, Participant C, Participant E, and Participant L. One assessment is lower, that of Participant A, whose average excitement at the witness opportunity based on the questionnaire was assessed at 4.5, and whose assessment based on the interview was assessed at 4. The other eight assessments of the willingness to continue their witness to this particular person, based on interview comments, were all higher than their written self-assessment of their excitement of the witness. They all verbalized plans to continue, even if the witness did not go as they wanted. Again, eight is a significant majority of people who are willing to continue witnessing to this particular individual.

²⁵⁴ Actually, if you count the fact that Participant F witnessed to two people, then twelve, not eleven witnessing experiences happened, eleven in a recreational setting.

Willingness Assessment: Naturalistic Observation

The participants were also assessed on their willingness to witness using naturalistic observation for the interviews on five scales. Based on a scale of 1-to-5 with room for comments, looking at body language, facial expressions, and displays of excitement or disappointment, passion or apathy, the final interview of each participant was judged in the following areas. I did the judging, and these assessments are obviously open to subjective judgments. However, the naturalistic observation assessment was assigned in January, and assessments on other scales were assigned in April. While the same person judged the different scales, the separation in time of assessment should have allowed for more objective judging.

The five scales were first “Disappointed versus Exited or Joyful” and second “Subdued versus Animated.” The third scale assessed if the participants were “Ill Equipped or Well Equipped.” The fourth scale judged “Answering Questions compared to being Excited about the Answers.” The final scale assessed if the person told “No Stories, or Told Stories.”

All these scales were averaged together and compared to the written assessment of excitement and the interview assessment of willingness to continue.²⁵⁵ These naturalistic observation scales on willingness to witness tended to be lower than scales from the interview, and sometimes lower, sometimes higher than the written self assessment. However, only one scale based on the naturalistic observation was less than a 3, and that was Participant C at 2.9. But Participant C also had the lowest assessment in regard to his willingness to witness based on the oral interviews. Participant C was the only participant who was assessed lower than a 4. Participant C’s assessment was a 3 for the oral interviews

²⁵⁵ See Appendix 38, “Willingness to Witness, Comparison of Scales.”

and for the written questionnaire. So Participant C's naturalistic observation assessment of 2.9 correlates to and confirms his other assessments.

Five of the scales were between 4 and 4.3: Participant D, Participant E, Participant H, Participant L, and Participant M. The other seven were between 3.4 for Participant B and 3.8 for Participant J and Participant H. Again, twelve of the thirteen participants were judged willing to continue the witness by their expression in the interview, and five of those twelve were significantly willing to continue the witness.²⁵⁶

Willingness Assessment: Conclusion

The determination is made, therefore, that the training and the opportunity to witness in a recreational setting created an excitement at the beginning of the project. This excitement led all thirteen participants to actually attempt a witness, twelve of those in a recreational setting. After the task of sharing the Gospel for the project, even if the effort did not go as planned or hoped, all thirteen participants verbally indicated they planned to continue witnessing. All but one of the participants are assessed to have a willingness to continue. The project, therefore, made an impact on the willingness of the participants to continue this particular witness.

Recreational Setting for the Witness

The purpose of this project is *to evaluate a program* for the equipping of volunteers *for sharing the good news of God's love in Jesus in a recreational setting, and to evaluate* the result of that equipping in the lives of these participants by looking at their willingness to

²⁵⁶ See Appendix 38, "Willingness to Witness, Comparison of Scales."

witness and *the effects they describe that arose from the experience and the process of their witnessing*, in connection with the program of training and motivation set forth in this MAP. What are the effects on the participants of a program using training for a recreational setting for witnessing? Can the effect of that setting be judged? Are the participants willing to witness again?

The data for this section is compiled primarily from the individual interviews, the group interview, and the written questionnaires.

First, an important fact for this assessment about the difference that a recreational setting made is how many of the participants had previously used a recreational setting for witnessing about Jesus. Six of the participants interviewed indicated they had previously used a recreational setting; many of these people had done so intentionally. A chart is included in the appendices that shows the statements made in the oral interviews about evangelism in a recreational setting.²⁵⁷

Some of the comments on using a recreational setting as a tool for witnessing include those of Participant C, who said, “You know, recreation is great if you want to get close to someone, especially outdoors. . . . You know you’re out there in the campsite and it’s just you and him and the critters and God.”²⁵⁸

Participant F said, “Well, recreation is probably the main tool that I use for sharing.”²⁵⁹ Participant J noted in his interview, “On most hunting trips one’s relationship and concern about Christ is discussed because it seems to be a natural setting.”²⁶⁰

²⁵⁷ See Appendix 39, “Use of Recreation, Comments from Interviews.”

²⁵⁸ Ibid.

²⁵⁹ Ibid.

In contrast, four of the people interviewed indicated they had never considered using a recreational setting for witness. Among those was Participant H who indicated, “I didn’t really use recreation.”²⁶¹ Participant I shared, “We’ve done a lot of recreation together, but normally if we have, normally we don’t discuss much of faith. . . . Normally it is not a time I use to share faith or what I believe.”²⁶² When Participant M was asked, “To what extent did you previously use recreation as a tool for your sharing?” his simple answer was, “I did not at all.”²⁶³ Participant B also indicated never having previously used recreation in this way.

In addition, three people indicated that while they had shared faith in a recreational setting, using such a setting for an intentional witness, or for nonbelievers rather than believers, was a change. So Participant D, Participant E, and Participant G indicated they had discussed faith previously in recreational settings, but this was a new idea to use a recreational setting to witness about Jesus intentionally with someone who might not believe.

Of the participants, ten actually made a witness in a recreational setting. Participant C witnessed in a personal conversation with his sister as the opportunity arose to witness. Participant B and Participant G attempted to witness in a recreational setting, but time, travel, and family conflicts got in the way of the actual witness.

All of the participants indicate they intend to continue witnessing to the person they witnessed to, and most indicate in some way they will definitely use recreation as they do witness. Participant G and Participant B continue to have plans to witness using the same planned recreational activity with the person they were unable to connect with. For

²⁶⁰ Ibid.

²⁶¹ Ibid.

²⁶² Ibid.

²⁶³ Ibid.

Participant G the recreational activity will be walking, and for Participant B it will be gardening.

The idea that relationships were built in recreation was also noted by many. Participant C has already been quoted on that subject, but Participant B indicated, “What I tried to do this summer is develop a friendship with her.”²⁶⁴ Participant F indicated, “I went fishing with the individual twice, and it was helpful because it wasn’t looked on as a lecture or a big theological discussion and scolding.”²⁶⁵

This characteristic about recreation helping relationships was also mentioned a number of times by participants in the group interview. Participant B mentioned this most plainly. When sharing with others in the group interview she talked about what she learned.

I’m [Participant B] and I chose a brand new neighbor for sharing. It’s just a delight getting to know her. And I think maybe what I tried I expected more from myself than I should have. I think first you need to develop a relationship with somebody as friend.²⁶⁶

Participant G echoed the thought:

You kind of need to have a relationship before you can actually feel comfortable. Because that’s when people start opening up and talking about their feelings. I think that recreation can give you an opportunity to get together with the person like gardening or walking . . . an opportunity to plan to get together to develop that relationship and start sharing things. And it might not happen during the recreation, but because you develop the relationship, you witness.²⁶⁷

Participant K pointed out that there are some situations where a recreational activity might not be the most opportune time for witnessing. In the individual interview Participant K related the following:

²⁶⁴ Ibid. The chart quotation here was taken from the interview after the project finished.

²⁶⁵ Interview after the project finished. See Appendix 42.

²⁶⁶ Comment from group interview, 29 December 2007.

²⁶⁷ Ibid.

I probably won't use golf, because it really is the kind of thing that, when you want to have a serious conversation, you really want to spend time. You don't want to have to stop and then make a shot, and then try to pick up as you're walking down the course and then stop. It's the kind of thing that if a person presents an interest you want to spend time. And you don't want to be limited with that type of activity. I think to me, I didn't know how to do it well on the course, I didn't know how to do it all on the course rather than a few one liners to make the subject interesting. But that never seemed to work too well.²⁶⁸

Participant M had a similar thought about hiking that he shared in the group interview:

One of the things being outdoors, I was in a hiking situation on a couple of situations, alright, and tried to do my witnessing and it's kind of hard to do it when you're outdoors because you're kind of focusing on what you're doing. It's kind of like the whole time I had to be aware of an opportunity where I could take the attention off what we were doing and try to do some witnessing. So that was a challenge, but I had a couple of opportunities. But they weren't very long opportunities. They were pretty quick. They came and went. And then we were off hiking again or something caught our attention. I think the quality was there, but the length of time, I wish we could have more.²⁶⁹

But Participant I had a different perspective on golf in his personal interview at the end of the project, indicating he actually used a golfing situation to witness:

We've gone out to do fun things like fishing and playing golf. And so that provided even more an opportunity to discuss. Especially playing golf. You hit a ball and you're talking 90% of the time. But, I guess for the most part I've always tried to encourage him and tried to tell him it doesn't matter where you've been or where you're at as far as your relationship. I'm trying to get him to put Jesus in a more active role in his life and have that guide some of the decisions he makes.²⁷⁰

Participant M had a positive perspective on witnessing in the outdoors in his individual interview after the project:

I think that there's something to this concept that being outdoors, and talking about anything, kind of opens up the mind and frees it from certain restrictions. I think there's something to having, say, a group or a couple of people talking in a small confined room. I think that physical environment actually affects the generation of

²⁶⁸ See Appendix 39 and 42. Taken from interview after the project finished

²⁶⁹ See Appendix 43. Comment from group interview, 29 December 2007.

²⁷⁰ See Appendix 42. Comment from individual interview after the project.

ideas, the willingness to accept, versus being outdoors, under the sky. I think there's something to that physical environment and how two people interact. And so I—it's hard to say if it's his personal problems that caused him not to go to that intellectual discussion with me or not. But, it's an interesting thought.²⁷¹

All of this, however, is more anecdotal sharing about lessons learned from the witnessing. There is a measurement generated from the data about whether the idea of using recreational settings had an effect on the willingness of the participants to witness. There is no way to judge the effect a recreational setting had on those who had previously used recreational settings for witnessing, because this project was a continuation of what those six people had already practiced to some degree or another.

However, there were four participants who indicated they had not previously used recreational settings as opportunities to witness, and another three participants indicated that the idea of witnessing to an unbeliever in a recreational setting was a new idea. Therefore the difference in the likelihood of these seven participants to witness at the beginning of the project, based on their personality assessment and previous witnessing experience, compared to their actual willingness to witness based on the willingness assessments previously generated, can at least partially measure the effect of recreation on the participants.²⁷²

Of these seven participants, all but one had a higher willingness assessment for the project compared to the assessment of their likeliness to witness based on self assessment at the beginning of the project. For this one, Participant E, there was no way to exceed her self assessment of her likeliness to witness, since it was already a 5, at the top of the scale. Every one of the rest of these seven participants who had not previously used a recreational setting to witness, especially to unbelievers, had an increase from their initial self assessment of their

²⁷¹ Ibid.

²⁷² See Appendix 40, “‘Recreation Effect Scale’ Chart.”

“likeliness to witness” compared to their “willingness to witness” assessed after the final interviews. This increase was even true for Participant G and Participant B who didn’t actually put their plans for witness into action. They both, however, have plans to use the originally planned recreational setting to witness with the same person next summer, even though the project is over.

In addition, for those whose original self assessment of their likeliness to witness is on the lower part of the scale, assessed as 3 or below, all four of these participants made the highest gains in the whole project. Participant B went from a likeliness assessment of 3 to a willingness to witness assessment of 3.8. Participant D went from a likeliness of 2.5 to a willingness of 4.166. Participant I went from a likeliness of 2 to a willingness of 4.133. Participant M went from a likeliness of 2.5 to a willingness of 3.833.

Conclusion—Recreation

Based on the data, the interviews, and the analysis, when people are trained and sent to use a recreational setting to develop relationships for witness, there is a significant benefit for the experience and effect of those who conduct the witness if they plan to use a recreational setting, especially in conjunction with the training previously referenced.

Conclusion

The project sought to evaluate a program for the equipping of volunteers for sharing the good news of God’s love in Jesus in a recreational setting, and to evaluate the result of that equipping in the lives of these participants by looking at their willingness to witness and

the effects they describe that arose from the experience and the process of their witnessing, in connection with the program of training and motivation set forth in this MAP.

The results of this study show that in a postmodern culture where truth is taken to be relative, where institutions such as the church are distrusted, and where witnessing becomes a difficult task for those sharing the good news of God's love in Jesus, this method of combining training of individual church members to witness with the intent to use a recreational setting to create relationships is helpful in equipping and motivating God's people for witnessing.

The results show that training is especially helpful for motivation to witness. The combination of training and using a recreational setting increases the willingness of the large majority of participants to witness, and also increases their willingness to continue witnessing. For those who have not used a recreational setting, the results show that this setting has a significant effect on their willingness to witness. This method of combining training for witness in a recreational setting is especially helpful in equipping and motivating those with little past experience in witnessing.

CHAPTER SIX

SUMMARY AND CONCLUSIONS

Every young Lutheran child who studies God's Word using Luther's Small Catechism is familiar with one question, "What does this mean?" So what does this all mean? How can the study, data, thoughts, and suggestions of this MAP be applied to the life of the church today? How could a Christian congregation use this study and the findings found here? "What does this mean?"

Contributions to Ministry

This study was conducted in a congregational setting. As already mentioned, the research was done among members of St. John Lutheran Church in Palmer, Alaska. Using the results and the process of this study, we may examine its contributions to ministry in a congregational setting. "What does this mean?"

Training Contributions

In *Irresistible Evangelism: Natural Ways to Open Others to Jesus*, Dave Ping, Doug Pollack, and Steve Sjogren reference a Gallup study. "Gallup points to ineffective outreach as a major cause of declining church attendance. 'The loss of church members in most Christian denominations in recent decades can be traced in part to a lack of intentional (and

informed) evangelism.”²⁷³ Assessment of the usefulness of the training can inform about how this project addresses the concern mentioned by Gallup.

Motivation

This MAP project initially asked for eight to ten participants from the congregation. A total of nineteen people either signed up or participated in the study, and thirteen actually gave of their time to attend class, participate in interviews, and share Jesus with others. That fact indicates that God’s people want to do what God calls them to do in the area of evangelism, but they need help and motivation.

Those participating in this MAP project, studying a program of witnessing in a recreational context, have noted that the training required for the project helped to motivate their efforts of witnessing about Jesus to a friend or relative. These facts and findings suggest that God’s people want to do God’s work, but often they feel ill equipped, as Gallup points out.

The areas of training that drew response include the chapter entitled “The Need to Believe.” At the end of that first session Participant K commented, “This class ought to be taught to all confirmation students.”²⁷⁴ Studying about heaven and hell, God’s plan for salvation by the life, death, and resurrection of His Son, through faith motivated these people in their mission efforts. The contents of this session of the training class are not for the most part what the participants shared with others. But the contents of this class reminded them of

²⁷³ Ping, Pollack, and Sjogren, *Irresistible Evangelism*, 45–46.

²⁷⁴ Statement made on 29 April at the training classes for this MAP.

God's mercy in their life and His call to share this with others. It also gave an urgency to these efforts and motivated them.

Sharing Personal Experiences

The biblical insight taught in the training classes from 1 Peter 3:15²⁷⁵ made a difference to Participant M in his approach to sharing God's love with his brother. Participant M had obviously discussed religion with his brother a number of times previous to the project, with little satisfaction on Participant M's part that his sharing had made a difference. But the suggestion and permission he received from the class was that he didn't have to memorize and quote Bible verses. Rather, Participant M could share with his brother his own personal experiences with God's Word, his own personal experiences with God's comfort and help. Participant M did this and received a different reaction from his brother than previously received:

So my approach in this, after going through the training with Pastor Rockey, was to talk about Jesus and my faith and how it helps me, because I'm not comfortable and I don't want to, I don't have a desire, to try to convince people or tell them what a faith relationship with God could do for them. So my approach was to share how, what it did for me. And I had an opportunity on a couple of occasions, we were talking kind of life type of discussions. You know, how you get older and you think things get easier and they don't. We have these incredible struggles. And my approach was to tell him how I've had the same thing happen to me in my adult life, and my faith helps me get through some of those life struggles, I've found. When I go to church and listen to Pastor preach and hear the stories from the Bible those boost my self esteem and strengthen my faith and ultimately give me strength to get through the rough times in life. And so that was something that I shared with him. And there wasn't a lot of response from him on that, although I know him and I could see, I remember. I could tell that that made an impression on him. He took that for what its worth. And I think he made a mental note of that. It was a departure from our usual

²⁷⁵ "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect."

type of discussion around religion and God, that is me explaining to him how my faith helps me. I think he paused and took note of that.²⁷⁶

This emphasis in the training on sharing personal experiences with God, with His Word and promises and His help and strength, was an important component of this project that informed the method in which people shared their faith.

The Role of the Holy Spirit

Another emphasis in the training that the project data and results indicated was important was the biblical teaching about the place of the Holy Spirit in evangelism and the creation of faith. In their comments on the training both Participant K and Participant D made similar statements. Participant D said in his final written questionnaire, “The Training helped encourage my witness—Perhaps not my quality.”²⁷⁷ Participant K in turn made the following statement in his written questionnaire, when asked about the help of the training: “Helped, but was not successful in my particular endeavor.”²⁷⁸ What these responses reveal is the desire by the participant to see a response of faith in the individual with whom the Gospel was shared. It also reveals the consternation that such a response was not forthcoming.

The role of the Spirit was taught and noted by some participants. In his final oral interview at the end of the project, recorded right after he filled out the questionnaire, Participant D notes the following:

²⁷⁶ Concluding oral interview. See Appendix 42.

²⁷⁷ Answer in writing to written questionnaire at the end of the program, to the question regarding the help of the training.

²⁷⁸ Ibid.

I believe the training was helpful in focusing my thoughts on the subject of sharing my faith and in enhancing my desire to do so. I believe it also helped me realize that I would not be succeeding or failing in my endeavors – but that the Holy Spirit will use my efforts in His own way.²⁷⁹

Participant B made a similar observation in the group interview:

Oftentimes, witnessing, it's kind of like [Participant K] says. You know it just comes at a certain time. It might not be the time you have chosen. Oftentimes the people I meet might be talking about something in politics or it might be something you read in a magazine or something like that sometimes comes up about God. Now it's about a normal parenting situation between a father and mother. And so this person was about to talk and we got to talking about that. And it's just so easy to me to lead into my belief, and to question or ask their beliefs in friendly conversation than it is to be focused on "Ok, I've got a certain amount of time to do this right now." Because I think the Holy Spirit is moving and it's just neat, whether it's in the airport or wherever He is.²⁸⁰

In rating their excitement about their witnessing experience on the questionnaire filled out after the project, Participant H, and to some respect Participant K, rated their excitement as lower than when the project began. Participant H's ratings changed from a 5 to a 3, and Participant K's from a 3 to a combination including both a 2 and a 4 rating. Both Participant H and Participant K were rebuffed in their efforts to share the Gospel and were disappointed. Yet in the group interview Participant K indicated that he understood, though in writing he had indicated that his witnessing effort was a failure. Participant K stated, "I think that the other thing is that it just reminds me not to take ownership of it. It's the Holy Spirit."²⁸¹

Nevertheless, these findings lead to the conclusion that increased emphasis on the role of the Holy Spirit in witnessing and the creation of faith should be included in future classes.

²⁷⁹ Verbal response to final interview after the project was complete. See Appendix 42.

²⁸⁰ Participant B commenting in the group interview, 29 December 2007.

²⁸¹ Participant K commenting in the group interview, 29 December 2007.

Relationships

This leads to another area for emphasis in regard to the use of recreation in a witnessing setting and relationships. The purpose of recreation in the context of this project is to help build relationships. A recreational opportunity does not provide a setting where Christians can force a witness whether there is a relationship or not. Also, there are certain times when a person is more open to sharing of the Gospel, and other times when they are not as open. While there was training on using relationships and friendships as a place where the gospel can be shared, the additional insights from *Irresistible Evangelism: Natural Ways to Open Others to Jesus* were especially helpful in this area. “You don’t use the putter to tee off. As ridiculous as it sounds, this is the most common mistake that would-be evangelists make.”²⁸² Relationships take time, and each relationship is different. Different kinds of sharing can happen at different places in a relationship. Emphasis on the development of relationships and teaching about the right time to share the Gospel, specifically referencing insights from *Irresistible Evangelism*, could and should be added to the training class on “Friendship Evangelism.”

Prayer

One other area of interest that surfaced in the group interview and written questionnaires was a request for training on prayer in relation to such witnessing. In the concluding interview, when asked about training, Participant K indicated, “Training about

²⁸² Ping, Pollack, and Sjogren, *Irresistible Evangelism*, 83.

prayer and the need for it would have been helpful to me.”²⁸³ This was echoed by a number of people in the group interview.

Certainly including teaching on prayer is a good idea for a number of reasons. Obviously prayer is not an insurance that one’s witnessing will work the way it is desired for the witness to work. And prayer is so much more than psychological support for the one praying, though it is that too. But prayer is following the call and obeying the command of our Lord. Prayer is the natural conversation between children and their dear Father. And ultimately, prayer places the matter of the witness into God’s hands, into the Holy Spirit’s hands and onto His schedule. Prayer echoes, “Thy kingdom come,” and pledges Christians to the task as they call on God’s promises that His kingdom will come, including through us.²⁸⁴

Prayer was indeed referenced in training session one. In session one, at the end of the lesson, under the heading, “How do we do this Mission?” Matthew 9:35–38 is quoted. In Matthew 9:38, Jesus tells the disciples, “Ask the Lord of the harvest, therefore, to send out workers into His harvest field.” Trainees are there encouraged to use prayer in the mission process. Further explanation at this point would certainly be appropriate, however. In fact, since prayer is such an important part of the life of a child of God and such an important part of a faithful authentic witness, prayer could not only be encouraged, but practiced at this point in the training. In any new training session, participants could be asked here to take a moment to pray about the specific person to whom they are witnessing. Participants could also be encouraged to pray that God would use them as workers in the harvest, whom He could use to help bring the good news of His saving grace in Jesus to their acquaintances,

²⁸³ Comment by Participant K in the concluding individual interviews.

friends, and relatives. This would practice and enforce the prayer that needs to be an important part of the witnessing process.

Another obvious place for further reference to the use of prayer would be at the end of the final training session when discussing “The Process.” A summary list of the steps in the witnessing process is already given. Adding a number 6, calling for prayer before, during, and after the process, is not only wise but again places the results of the witness in the hands of God. Closing the training with each participant praying out loud for their witness, and praying for a response of faith in those to whom they are witnessing, would not only emphasize the importance of prayer, but help participants to practice the praying they will need to do.

This extra emphasis on prayer could and should be included in any future training.

Recreation

In looking at the efforts of the participants in this MAP, it is evident that the word “recreation” is a broad term that includes a lot of diverse activities. Recreational activities mentioned and used by the participants of this study include fishing, boating, skating, sledding, gardening, running, hunting, camping, walking, relaxing at the lake, golfing, attending a fair, attending a sporting event, attending a scouting meeting, and hiking. In looking at a list like this, recreation for some might be a simple evening of eating out and getting together with friends, such as the context used by Participant C for his witnessing effort.

²⁸⁴ Paragraph draws upon comments from Dr. Robert Kolb in an April 2008 e-mail message.

In today's culture, recreation can include and provide strenuous exertion such as hiking or restful relaxation such as family time at the lake. Recreation can include the requirement of some skill for participation, such as a golf game, or simply allow the nonskilled participation of watching friends, family members, or other participants in a game.

A strength of recreation in building relationships, therefore, is that it can fit the needs of different people. Recreation can naturally help an individual connect with people of like age and interests, such as Participant I. But in the case of some recreational activities, connections can be made for people of different genders, generations, and interests, such as in Participant H's witnessing effort.

Some recreational activities may be more open and some less open to witnessing opportunities during the actual recreation. That is what Participant K thought about golf and Participant M echoed concerning his hiking. So possibly outdoor recreation such as hunting and fishing provide a better or different opportunity for discussion and enjoying the beauty of God's creation. The point is that the witness will be different depending on the kind of recreation used to create relationships for witnessing.

Recreational settings and interest also provide ongoing opportunities for witnessing. Participant B and Participant G expect to have opportunities this coming summer to share God's love in Jesus, even though those opportunities were not present last summer. It seems they exhibited wisdom in waiting for the right moment given by the Spirit.

A program for reaching people through recreational settings, such as was conducted in this program, is meant for individual, one-on-one witnessing opportunities. This is not a program for reaching big numbers quickly. Though if a congregation started such a program and had a large number participate, there would be more potential for reaching more people.

I am personally thankful for the sake of the ministry of the Lord at St. John Lutheran Church that a total of thirteen people finished their efforts in the project.

Congregational Participation and Worship Life

One final point should be made about any future training for such a program of witnessing in a congregation. A healthy Christian is involved in a community of faith, in worship, fellowship, nurture, and mission work. This part of the Christian life was referenced in the training through examples of witnessing in recreational settings. However, participation in a congregation was not explicitly stated as a goal that the participants might have for those to whom they witness. It is also important to train participants to encourage those to whom they are witnessing to worship and participate in a local Christian congregation as part of a healthy Christian life.

Personal Growth of Current Members

One other finding of this effort to evangelize through recreational settings is that such a program and emphasis not only had the potential to reach people who do not believe or are not part of a Christian community, it also has the potential to grow current members. Participant I, in the initial written questionnaire he filled out before the program began, indicated the following when writing a comment about his excitement about the program: “I want to improve my ability to witness and evangelize.”²⁸⁵ Through this project Participant I grew in knowledge of Scripture and in thinking about sharing Jesus. He actually made an effort to share his Savior with a friend and has reflected on his own efforts. Participant I has

²⁸⁵ Participant I, written comment on questionnaire about attitudes toward witnessing filled out at the beginning of the program.

grown in his knowledge and practice of the Christian faith. Such growth in current members is also a benefit that is inherent in a program such as this.

Contributions to the Church at Large

So while there has been learning and growth and mission efforts at St. John Lutheran Church through this program, does this project have anything to say to the church at large? Can these findings translate to other Christian congregations?

As said earlier, if there is one area in the Christian Church where there is an abundance of writing, it is in the area of evangelism. This study echoes much of what has been written in other places. The results of this study are indebted to previous findings and writings about the theology of missions and evangelism, and indebted to previous writings on friendship evangelism and relationship sharing. Others have suggested using recreational opportunities and settings in ministry. The place where this study is new is that it trains individual people in a congregational setting to use their recreational activities for outreach. While all those different aspects of this study have been looked at in separate contexts, I have not read any previous book or publication that links a congregational effort of individual evangelism to using relationships in a recreational setting for witnessing.

Contributions to Personal and Professional Growth

This Doctor of Ministry Program and the writing of this MAP have provided a number of benefits to me as a Christian and as a professional Christian worker, a pastor. I graduated from the Concordia Seminary, St. Louis, Missouri, in 1979. While I have continued studies in workshops, extension classes, and personal reading and education, after almost thirty years in the ministry, this program provided a new disciplined opportunity for study.

Through this study for this MAP I had the opportunity to focus in an area of interest: evangelism. In addition I had the privilege of studying again—and also for the first time—historic Lutheran thought as well as the current thinking in the church in many areas. Because of the study for this MAP I have now read much of what Luther has to say on missions and read comments about Luther's thoughts. Because of the MAP I also had an opportunity to reread *The Proper Distinction Between Law and Gospel* by C. F. W. Walther. I had the privilege of reviewing Luther's thoughts on mission primarily from *The Lutherans in Mission* edited by Eugene Bunkowske, *The Church Comes from All Nations* by Volker Stolle, *The Theology of the Cross for the 21st Century* edited by Alberto Garcia and A. R. Victor Raj, and *Gospel, Church, & Kingdom: Comparative Studies in World Mission Theology* by James A. Scherer. In fact, some non-Lutheran sources also quoted Luther, such as John Garner in *Recreation and Sports Ministry: Impacting Postmodern Culture*.

In contrast to sometimes confusing discussions later in Lutheran theology concerning missions, the references to Luther's thought on the subject of outreach seem to be united, that sharing the Gospel, proclaiming the good news of God's love in Jesus, is indeed the job of every Christian. Stolle says,

Mission is no longer understood as a thing that plays itself out chiefly on the outer edges of Christendom but as a way of life, or rather, as a lifestyle for every Christian congregation within its particular surrounding. Here, Luther now begins to speak with surprising wisdom.²⁸⁶

Luther speaks clearly, in the reading that I did, that sharing the good news of Jesus is part of the normal living of the Christian life.

²⁸⁶ Stolle, *The Church Comes from All Nations*, 11.

In re-reading Walther I was reminded of much I had forgotten. From the point of view of a pastor seeking to faithfully serve as an under-shepherd under Christ, the insights from Thesis Twenty were an insightful warning.²⁸⁷ This thesis calls Lutherans and Christians not to become parochial in trusting their denomination, so that they exclude believing Christians of other traditions from God's kingdom. Such judgment ultimately belongs to God.

However, perhaps most practical insights to this project from Walther were found in Thesis Three, which states that "Rightly distinguishing the Law and the Gospel is the most difficult and the highest art of Christians in general and of theologians in particular. It is taught only by the Holy Spirit in the School of experience."²⁸⁸ Not only does Walther point to distinguishing between Law and Gospel as an "art" for Christians in general to pursue, but ultimately this thesis puts an emphasis again on the Holy Spirit to explain and guide in the practice of the Christian life. This reliance on the Spirit is needed in evangelism efforts and often noted in this project.

In addition, I have grown through my readings in knowledge in the area of missions worldwide and in local American emphases. In many ways such study reaffirmed knowledge and practices I have used. Much of the content of the Bible studies I wrote for training participants in the MAP project, even after my study, came from previously written Bible studies used for other purposes.

But my studies and reading have also informed my ministry and enhanced the practice of the ministry. For example, our Adult Education Board will be reading *Dog Training, Fly*

²⁸⁷ "In the sixteenth place, the Word of God is not rightly divided when a person's salvation is made to depend on his association with the visible orthodox Church and when salvation is denied to every person who errs in any article of faith." Walther, *The Proper Distinction between Law and Gospel*, 334ff.

²⁸⁸ Ibid., 42ff.

Fishing, and Sharing Christ as we consider ways to enhance small group ministry in our congregation. Each member of the group that participated in this MAP will receive a copy of *Irresistible Evangelism*. I have used knowledge and tools gained from classes taken through this coursework to hopefully improve my effectiveness as I serve as pastor of St. John Lutheran Church.

Study requires discipline, and the outward discipline of preparing for a class where there are evaluations of the work has helped motivate me in my study. Another benefit of such a program and study specifically for this MAP is the opportunity to reacquaint with past friends, and to make new ones. There is a fellowship in learning about the Lord and His Church that enhances Christian relationships. Even living in a dorm has its benefits.

If there is one concern I would have about such a program and the experience of writing this MAP, it is a concern for my congregation and family for time taken to pursue such writing and studies. I have mentioned above that the studies have informed and enhanced my ministry. I consider that a blessing. However, the studies for the MAP took me away from the parish to study and organize material, and also took my time to do the studies. Even though I am faithful in taking a day off each week from congregational work, I often spent that day in study or writing for the MAP. So in addition to being away to study for, organize, and write the MAP, I also had to find time while home to do the work. This took time from family, church, and my own time of rest.

Yet at the end, as I was bogging down in writing my MAP, it was the encouragement of my wife to continue and finish what I had started, and it was a gift from my congregation that allowed me to write this MAP. In the February 2008 meeting of the Board of Elders I was told, "We think you need some time off to finish your paper. Which month do you want to take?" What a gift!

I need to thank those who have supported and encouraged me in my studies, and apologize for time and effort they lost as I pursued this project.

Recommendations

I can easily see other congregations using such an emphasis on training individuals to strengthen relationships through recreational settings as an opportunity to share the Gospel.

Such a program could be used in the following ways:

- A program of training individuals to use recreational opportunities to strengthen relationships as an opportunity to share the Gospel could be used to begin a new effort of outreach in a congregation.
- Such a program could be used to sensitize congregational members towards God's call to share the Gospel.
- Such a program could be offered by a Board of Education in a congregation as a way to help present Christians grow in knowledge and faith.
- In addition, I can envision a small group that meets specifically for encouraging one another in recreational evangelism through sharing, study, and prayer.

This MAP project has many possible applications to local Christian congregations today. Perhaps a booklet, pamphlet, or Bible Study could or should be written so that others have the opportunity to consider a congregational emphasis of using recreational settings to grow relationships for the purpose of sharing the Gospel.

Conclusion

Robert Scudieri makes an insightful comment about evangelism efforts in local congregations today:

Mission is a result of being a Christian. Mission is something that Christians do because they live under the cross. These Christians would understand Acts 1:8 (GWN)—“You will be my witnesses to testify about Me in Jerusalem, throughout Judea and Samaria, and to the ends of the earth”—not as a command, but as a promise.²⁸⁹

One of the lessons of this project is that we cannot place the Holy Spirit in a box, even when it comes to our efforts to serve the Lord by conducting our outreach ministry. It is not only the Holy Spirit who opens hearts and minds to the good news that Jesus is our Savior from sin and hell, but it is the Holy Spirit who places us into opportunities to witness. Just like the gifts of the Spirit that are given to God’s people, we can say about the Holy Spirit’s role in these opportunities to witness, “He gives them to each one, just as He determines.”²⁹⁰

In other words, it is good to have an idea that recreational settings can enhance relationships for opportunities to share the Gospel. But these opportunities may come along anywhere. Participant J said, “In education they’re always concerned about being aware of that teachable moment. And I think witnessing is the same way. You’re not going to know when that witnessing moment may come. But you still need to be ready.”²⁹¹

But that just echoes what God tells us through Peter: “But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.”²⁹² I pray that this MAP has helped to motivate and equip the members of St. John Lutheran and those who participated in this MAP for witnessing. I also pray this MAP has helped to create an

²⁸⁹ Scudieri, “A Missiology of the Cross,” 56.

²⁹⁰ 1 Corinthians 11:11b.

²⁹¹ Group interview, 29 December 2007.

awareness of the need and the desirability of being prepared to witness at all times, as God has called us to do through these words of St. Peter.

²⁹² 1 Peter 3:15 .

APPENDICES

APPENDIX ONE

Postmodernism

Many have called today's world "Postmodern." "Postmodernism" is the attitude which is described to exist in our present day world because "modernism" has failed. An understanding of postmodern culture helps to understand why our culture is so resistant to the Gospel.

Science and the industrial revolution brought great promise for improving life to the world coming out of the Middle Ages. A description of "modern" thinking can be seen from a 1972 visit I made to a church located in a beautiful setting in Austin, Texas. I still remember the sermon I heard because it was so contrary to my faith; the classic description of modernism, not postmodernism. (This was not in a Lutheran Church.) In that sermon the pastor basically said, "There used to be disease and hardship. But, now we have medicines and machines and electricity to make life easier. Some day we will have heaven on earth."¹ That is a somewhat extreme description of the expression of optimism and the promise that many saw from the scientific and technological advancements in the modern world. Obviously, these promises failed and hopes were dashed leading, according to scholars, from modernism to "postmodernism."

According to Craig Van Gelder postmodern thought asserts that "it is no longer defensible to hold a view that we can bring rational management to improving the quality of

¹ The church was an Episcopal Church that sat on a bluff overlooking Lake Travis. As I left I spoke to the pastor saying that his ideas were different than I had learned from Scripture. His reply was that he thought there probably weren't many differences.

life through technological developments.”² This distrust of previous sources of truth leads to relativity of knowledge or truth. The general attitude is that the modern world with its scientific insights has failed time and again to meet or even approach its promise. Moral failures such as the two World Wars of the twentieth century have also brought into question the actual success of modernism. Environmental catastrophes, atomic bombs, and other failures have caused a belief that science and the modern world cannot be trusted. If the modern world was supposed to be superior to the classical world dominated by the church and its thinking, then there is no one totally reliable source of truth and hope. In other words, since there is now no one source of reliable truth, *all truth is relative* in the postmodern world. This doubt of any absolute truth is one of the characteristics of today’s culture that makes it resistant to the Gospel

This means, however, that not only is the truth of the church questioned, so is the claim of science. Missionary Leslie Newbiggin suggests that with Einstein’s theory of relativity, even scientific truth has trouble claiming to be absolute.³ And, in “Post Modern Pilgrims,” Leonard Sweet quotes noted physicist Fred Alan Wolf describing quantum physics and its result for meaning and life.

Physicist Fred Alan Wolf boils quantum physics down to this statement: “The universe does not exist independent of the thought of the observer,” and “You will see it when you believe it.” How ironic to have awakened in a world where seeing is no longer believing. Believing is seeing.⁴

² Craig Van Gelder, “Defining the Center - Finding the Boundaries: The Challenge of Re-Visioning the Church in North America for the Twenty-First Century,” in *The Church Between Gospel and Culture-The Emerging Mission in North America*. Ed. By George R. Hunsberger and Craig Van Gelder. (Grand Rapids: William B. Eerdmans Publishing Company, 1996), 31.

³ Newbiggin, Leslie. *Foolishness to the Greeks*. (Wm. B. Eerdmans Publishing Company: Grand Rapids, 1986.) 68-70.

⁴ Sweet, Leonard. *Post-Modern Pilgrims*. (Nashville: Broadman, 2000), 150.

It is worth noting that in today's relativistic world the truth of Scripture is still questioned, but there also is an opening for the church that had not been there. Scientific truth does not always trump Biblical truth. However, postmodern people ask a Christian to be able to demonstrate their truth or belief in ways that practically impact a person's life.

Another mark of the postmodern world is that of *pluralism*. As technology advanced and travel and communications have brought many cultures together, there are positive and negative effects of this mixing of cultures. Not only are we in the West expected to accept all people and cultures, but also many religions present themselves, seemingly all with equal claim to the truth. This pluralism is both an off shoot, and a cause, therefore, of the belief that "truth is relative." While there is a good side to equal opportunity for all people, races, and genders, this "equality" is often broadened so that any ethnic practice or thought, any value or practice of an individual culture is considered beyond criticism, in some circles at least. It is often seen as wrong to criticize, or even publicly examine, the faith of another, the morality of another, the actions of another. If all cultures are considered to be of equal value, the Christian call to faith in Jesus can be seen as unethical and even racist. This characteristic of pluralism also creates difficulty for sharing the Gospel in today's culture.

Paul Hiebert wrote an article, "The Gospel in our Culture: Methods of Social and Cultural Analysis", in *The Church Between Gospel and Culture*. In his article Hiebert sees, in our society today largeness of scale and global networks in which bureaucracies "reduce humans to machines."⁵ This largeness of scale produces complexity and specialization which makes it difficult to minister to whole lives. Society experiences a split between spirit

⁵ Paul Hiebert, "The Gospel in our Culture: Methods of Social and Cultural Analysis" in *The Church Between Gospel and Culture-The Emerging Mission in North America*. Ed. by George R. Hunsberger and Craig Van Gelder. (Grand Rapids: William B. Eerdmann Publishing Company, 1996), 145.

and matter that can leave God out of certain parts of our lives. Perhaps it is because of this trait of globalism reducing people to machines, or perhaps it is because of the value of pluralism, but related to these situations David Hesselgrave describes another value of today's postmodern world - *individualism*.

Generally speaking, in the West every individual is seen as being of infinite worth and having rights that supersede the claims of this society. Unfortunately, the West has erred in two directions: first, it has forgotten that individual worth is rooted in creation; and second it has overemphasized individual value at the expense of societal values.⁶

Newbigin has another point about the large structures of global economies. In regard to economics Newbigin says,

the effect of the post-Enlightenment project for human society is that all human activity is absorbed into labor. The division of labor has as a further consequence the growth of a market economy. . . the fundamental law governing its movements . . . is the law of covetousness as the basic drive of human nature.⁷

So, according to Newbigin greed is not only a characteristic of sinful mankind, greed and covetousness are an important value in the market economy of the postmodern world. In other words, one way that individualism is expressed is in greed. Greed is not, or should not be, the language of the church. So again there is a gap between church and culture that is growing.

Leonard Sweet, however, says that this individualism also leads to a desire for connections and community. "The paradox is this: the pursuit of individualism has led us to

⁶ Hesselgrave, David J., *Communicating Christ Cross-Culturally*. (Grand Rapids: Zondervan Publishing House, 1991), 455-6.

⁷ Newbigin, *Foolishness to the Greeks*, 30-31.

this place of hunger for connectedness, for communities not of blood or nation but communities of choice. . . Relationship issues stand at the heart of postmodern culture.”⁸

In some ways, this desire for connections could help the church in its outreach efforts.

Unfortunately, rather than being communities, many congregations become places where people fight, and that hurts the Christian witness.

Van Gelder, in “A Great New Fact of Our Day: America as Mission Field,” also says that postmodernism has led to disestablishment and pluralism.⁹ Some also call “disestablishment” “deconstructionism.” Using the new values of *relative truth, individualism, and pluralism*, postmodernism doubts and attacks traditional organizations, structures, and authority. A characteristic of postmodernism, therefore, is *distrust of institutions and authority*. This has led, according to Van Gelder, to a situation in which churches “now find their role reduced to providing a minimal influence for individuals.”¹⁰ Thus, we have another explanation for the resistance of society to the Gospel.

Another description of the present day world and postmodern ethic is given by Van Gelder. He points to the scope and pace of change, leading to multiplication of choices and fragmentation of meaning, and a sense of living for now, because of great change.¹¹ Since technology has brought advancements so quickly, advancements have affected the way that people live and the opportunities that people have. Change brings this new value or, as Van

⁸ Sweet, *Postmodern Pilgrims*. 109-110, 113.

⁹ Craig Van Gelder, “A Great New Fact of Our Day: America as Mission Field,” in *The Church Between Gospel and Culture-The Emerging Mission in North America*. Ed. by George R. Hunsberger and Craig Van Gelder. (Grand Rapids: William B. Eerdmann Publishing Company, 1996) 65.

¹⁰ Van Gelder, “A Great New Fact of Our Day: America as Mission Field,” 65.

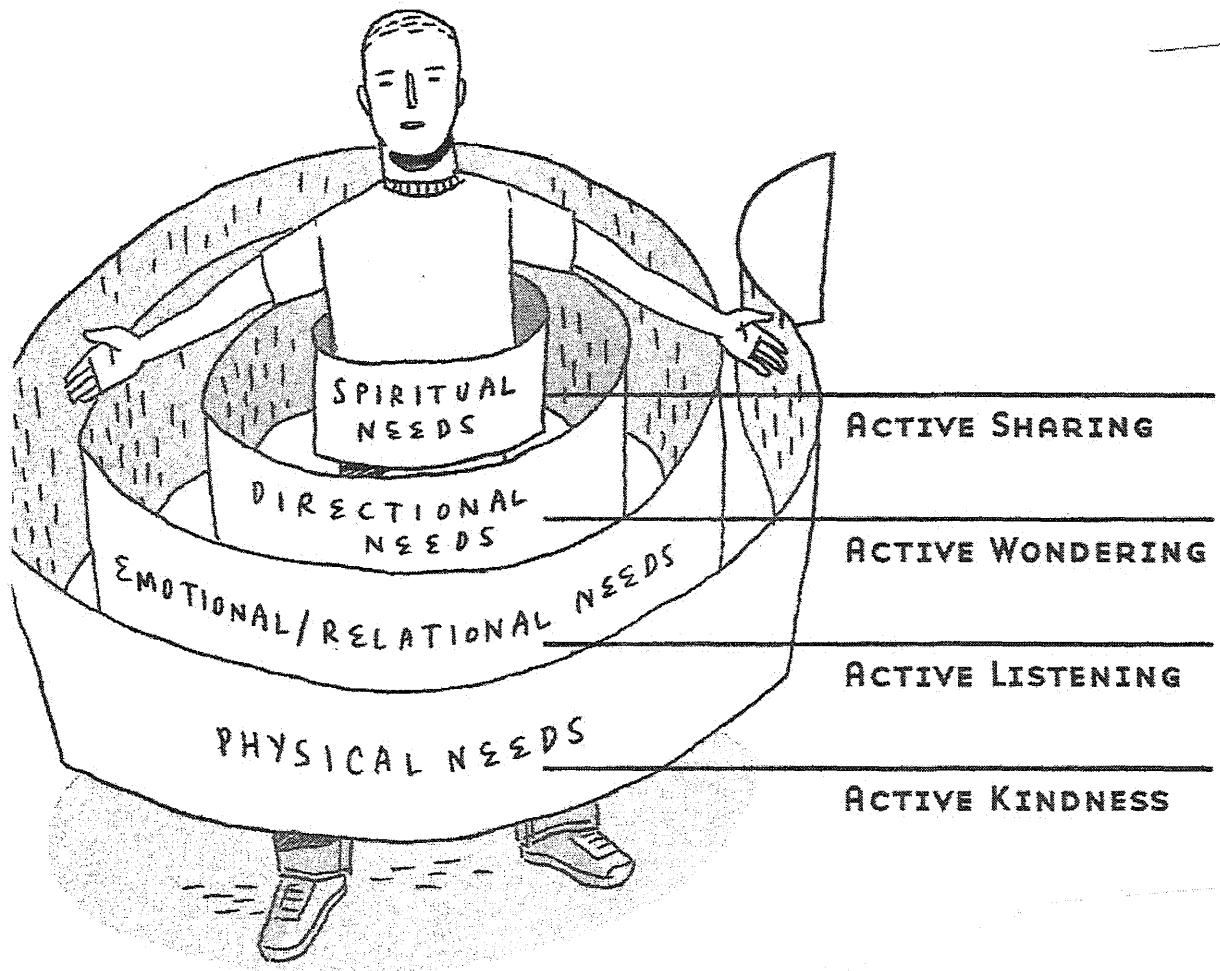
¹¹ Van Gelder, *The Challenge of Re-Visioning the Church in North American for the Twenty-First Century.*” 31-36.

Gelder says, “live for now.” Also, because of great change people not only have more choices, but *choice* has become a value of the postmodern culture, even to a greater degree than in past times. Again, “choice” relates to the values of *relative truth* and “*individualism*.”

This description in the preceding pages is provided to describe our present postmodern culture and give the insights of scholarly thought about how we arrived at postmodernism. This understanding of our culture also helps to understand why our culture is so resistant to the Gospel.

APPENDIX TWO

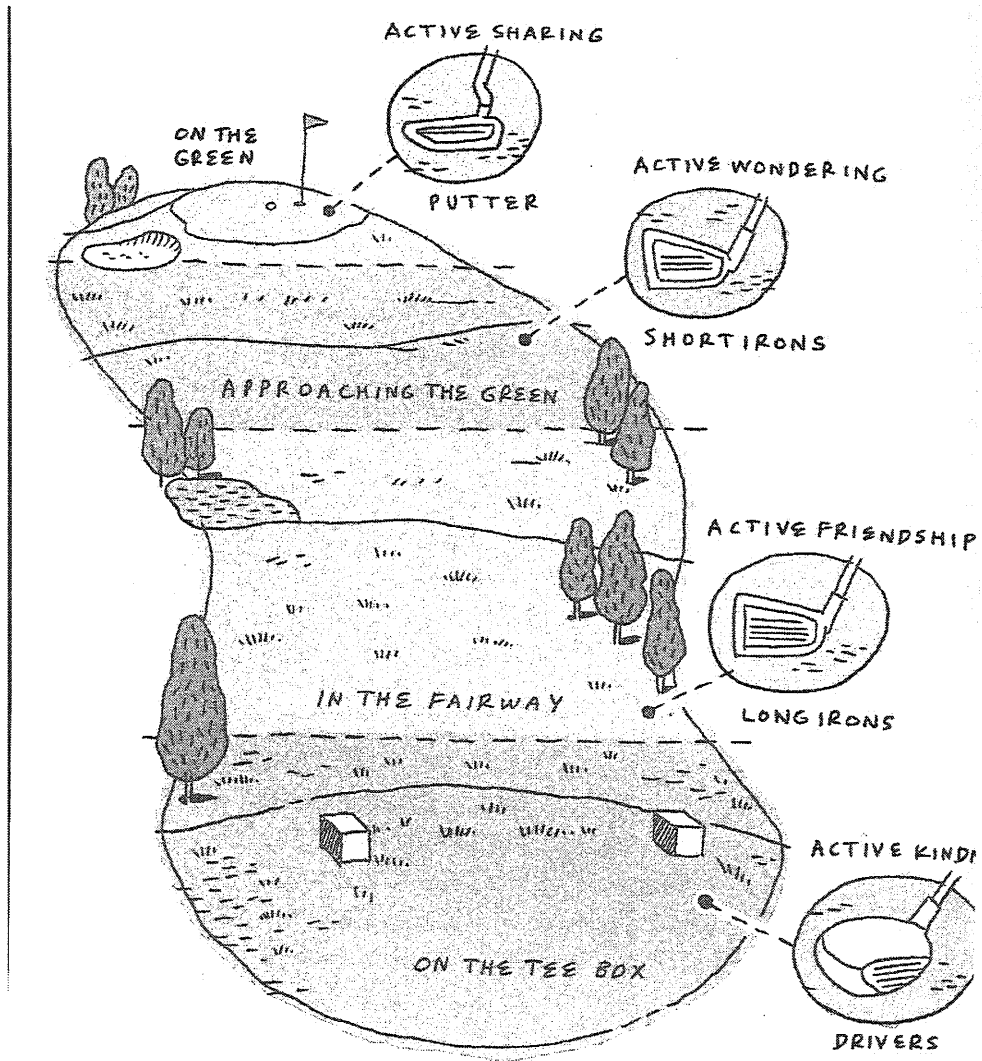
RELATIONSHIPS AND EVANGELISM STRATEGY¹



¹ Ping, Dave, Pollack, Doug, Sjogren, Steve. *Irresistible Evangelism: Natural Ways to Open Others to Jesus*. (Loveland: Group Publishing, 2004), 69.

APPENDIX THREE

GOLFING METAPHOR ILLUSTRATION¹



¹ Ping, Dave, Pollack, Doug, Sjogren, Steve. *Irresistible Evangelism: Natural Ways to Open Others to Jesus*. (Loveland: Group Publishing, 2004), 84.

APPENDIX FOUR

SUMMARY CHART - *Irresistible Evangelism*¹

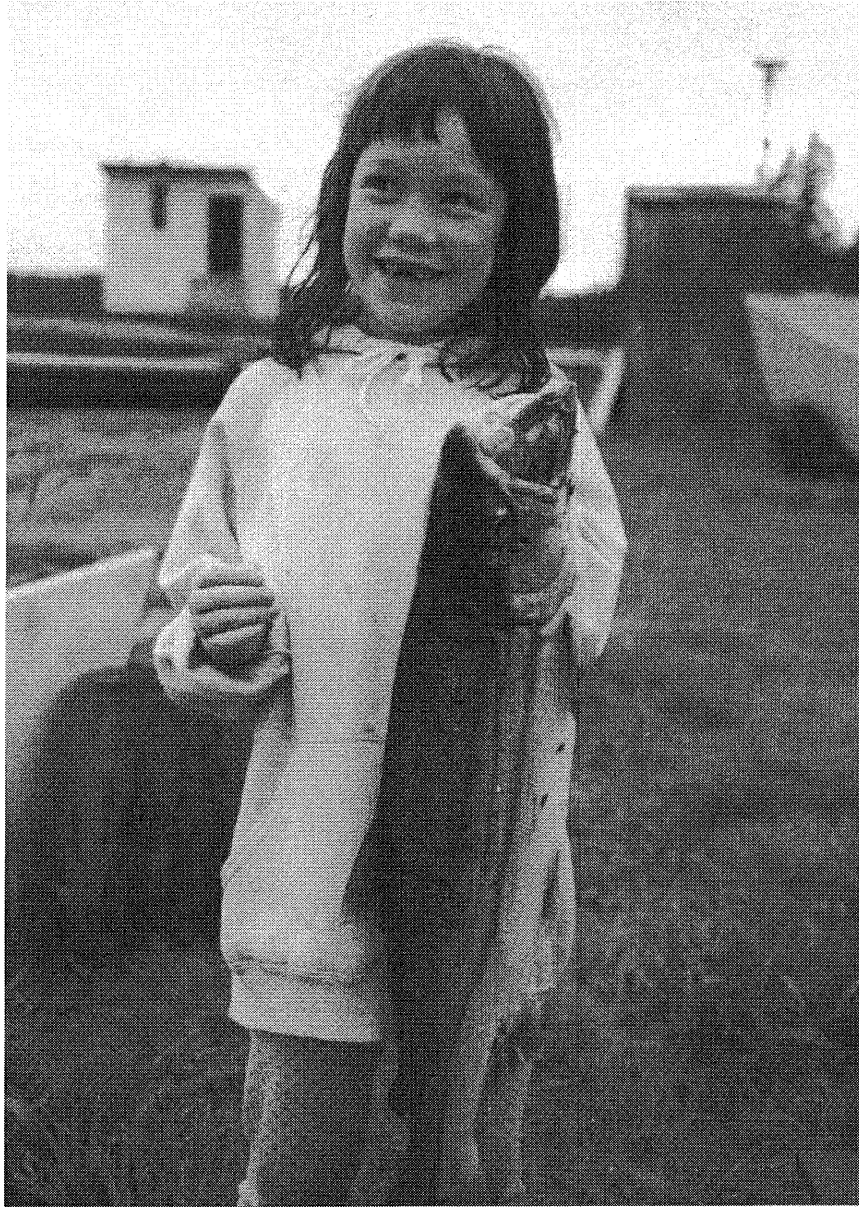
KINDNESS PROCESS	S STRANGER LEVEL	A ACQUAINTANCE LEVEL	F FRIEND LEVEL	E ETERNAL LEVEL
ACTIONS	Small acts of service and openness to listening	More serving and active listening	Regular serving, listening, and wondering	Regular serving, listening, wondering and sharing
WORDS	"This is a practical way to show God's love."	"I want to get to know you better."	"I really care about you."	"Would you like to experience relationship with Jesus?"
GIFTS	Inexpensive and impersonal	Simple and related to our conversation	Special personal favorites	Personal and thought-provoking
TIME	Brief touch	Brief but more frequent touches	Regular access to your life	Significant connecting time
<i>Golf</i>	<i>Driver</i>	<i>Long Iron</i>	<i>Short Iron</i>	<i>Putter</i>
<i>Gardening</i>	<i>Sow</i>	<i>Water</i>	<i>Tend</i>	<i>Harvest</i>

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¹ Ping, Dave, Pollack, Doug, Sjogren, Steve. *Irresistible Evangelism: Natural Ways to Open Others to Jesus*. (Loveland: Group Publishing, 2004), 164.

APPENDIX FIVE

MARY AND RED SALMON, KALGIN ISLAND, 1994-CHAPTER 4



APPENDIX SIX

MARY AND KING SALMON, JULY 2004-CHAPTER 4



APPENDIX SEVEN

MARY WITH DAD AND FRIENDS, JULY 2, 2007 - CHAPTER 4



APPENDIX EIGHT

MARY AND KING SALMON, JULY 2, 2007 - CHAPTER 4



2

APPENDIX NINE

MARY KISSING TROUT, MARCH 2008 - CHAPTER 4



APPENDIX TEN

MARY ROCKEY'S GRADUATION SPEECH

Good evening. Class of 2006, I would like to tell you a childhood story of mine that happens to be a fish story. I want to paint a picture for you of this particular occurrence. I was a small six year old with a head of bright red hair and a large gap in my mouth where my two front teeth were missing. My family was on vacation at a place called, Kalgin Island, and had in mind to do some serious fishing. I was covered in dirt.....just one of the joys of being a six year old. We did have showering facilities, but as you can imagine, at that age being clean was of little concern to me. On this particular day my dad and I had plans to go out fishing. We set out on the ocean in a well worn boat and headed for our destination. As we motored along in the boat, I took in my surroundings. The choppy waves made the horizon unsteady, but I didn't mind. The sky was overcast and it was drizzling, but according to my dad that was the best weather for fishing, so I gladly welcomed it. When we reached our fishing spot, the boat road up onto the bank and came to an abrupt halt. While Dad secured the boat, I clambered out onto the sand. I was a sight for sore eyes in my oversized sweatshirt, flower print stretch pants, and clunky rubber boots. While I may have looked ridiculous, that was the furthest thing from my mind. Inside my chest my heart beat rapidly as I grew anxious watching the sight before me. The fish were jumping everywhere. There were more silver tails flipping out of the water than I could count. My anticipation rose and I was ready to get my line in the water. Dad pulled his tackle box out of the boat and I waited while he began setting up my fishing pole. He then proceeded to show me the

correct casting technique and left me on my own while he went to set up his own pole. As I watched the slimy silver bodies leaping before me I felt a jerk. I had hardly had my pole in the water for a minute and I already had a fish on! I was not very experienced in the art of fishing, and I didn't want to lose the fish because it felt like a big one, so naturally I yelled for help. "Dad, Dad! Come quick I've got a fish!" He dropped what he was doing and came to my rescue, helping me land the fish, bonk it, and reset my pole. "Man this is fun!" I was thinking, And I got my line right back in the water. I didn't have to wait long before I had another fish on. "Dad, Dad! I've got another fish!" He put his pole down again and came to help me add another victim to my collection. This continued for a while. I began to get the hang of it and was able to more or less catch my own fish all by myself. But I yelled for Dad each time anyways.....just in case I needed him I knew he would be right there. My poor dad, I don't think he hardly even got his pole in the water until after I caught my limit and I was all done fishing. And then I still wanted to catch his fish for him, but instead I proudly admired my line up. He told me the different kinds I had caught, some were salmon and some were Dolly Varden. I knew what salmon were, but for the longest time I thought he meant that those other silly fish were named after the country singer, Dolly Parton. It didn't take long for Dad to catch his limit, and then we loaded up the boat and headed back to the cabin with our catch for the day. I proudly displayed my prized possessions to the rest of my family. To this day, my dad's favorite picture of me is from that fishing trip. I'm wearing that ridiculous outfit, smiling from ear to ear with a toothless grin, and doing my best to hold up a big bloody fish. I like to tell that story because it's probably one of the only times I'll be able to tell a fish story where I can say, "That fish was as big as me!"

Now you may be wondering what this story has to do with anything and why I made

up an excuse just to tell it to you. We are all going our different directions, and while our parents love us they would really rather not have us live with them forever. They want us to get our on our own. As we graduate and go our separate ways, we will each have different experiences. No matter what we do we will always have new options that open up to us and choices to make. As we graduate, we are taking the next step. However, it is certainly not the last step. And even after we graduate from college, or get a new job, or move to a new place, or move back to Palmer, Alaska, that will not be the end of the road. Life is a continual journey on which we will always be learning new things. I've heard it said that when you're a grown up, you're wiser because of all the mistakes you have already made and learned from, and therefore you make fewer. But I personally believe that just like you can never really reach tomorrow because once you get there it's today again, you never really become a grown up. There is no set age for being a grown up, you're never done making mistakes, and no one can be perfect, but you will always be growing up. Life is not something we were born knowing how to do. Life is something we learn how to do as we go. Class of 2006, as we prepare to take the next step on our continual journey, we are not alone. We may be far from home, our own bed, and free laundry, but we will always have that support. Our parents, and friends, and family will be rooting for us, and their prayers for our success make all the difference in the world. Now here's where my fishing story comes in. I liken our graduation unto my childhood fishing experience. While we can still call for help when we need it (which we will) and it will always be right there, it is time for us to get out on our own. If our line breaks or it gets to be too much for us to handle on our own, our support system of family and friends will still be there to fall back on. But it is time for us to catch our own fish and chase our own dreams. And may those fish be as big as you are, and

your dreams be larger than life. Class of 2006, I wish you all the best in the future, and in all of your endeavors. God Bless, and congratulations.

Palmer High School,
June 9, 2006

APPENDIX ELEVEN

CONFIRMATION ESSAY, AARON BUTCHER

How I want to Live as a Child of God

Aaron Joshua Butcher

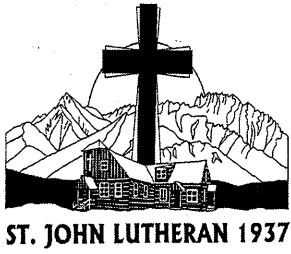
I want to live as a child of God because I know that wherever I am He is there with me.

I know that God loves me because of all the things he has done to protect me. For example, he sent His only Son to die on the cross for us. By that Jesus washed away our sins. Another way I know that God loves me is that over the years he has protected me. For example, about six years ago I was bitten by a Rottweiler in the face. This wasn't like any bite though. He bit the flesh from the right side of my face from about the mouth to just under a millimeter under the eye lid. He completely tore the flesh away from the gum. The dog also made a major puncture about a quarter inch away from a major vein in the neck. I had to have major plastic surgery. Without God with me I could have died or been blind for the rest of my life.

I want to live as God's child by believing, growing, serving, sharing, and respecting as a child of God.

Therefore, I want to serve God in His family, in His Church. I want to serve by going to church regularly. I can serve by helping others as best as I can in the Church, by helping out with sermons maybe, being an usher, helping out with Sunday School, and participating in High School Youth Group. This is how I am intending to serve God in His family in the Church.

St. John Lutheran Church
March 30, 2008



St. John Lutheran Church

APPENDIX THIRTEEN

LETTER TO PARTICIPANTS

April 12, 2007

Rev. Jonathan Rockey
Senior Pastor

TO: People who signed up to help with Pastor Rockey's 'Recreational Evangelism' doctoral project.

Rev. Richard Allen
Assistant to the Pastor

ABOUT: Schedule and information on the training and the project.

Jamie Jennemann
Director of Christian Education

Dear Christian Friends,

First of all, THANK YOU for considering participating in my doctoral project by being willing to use a recreational setting to witness to an individual over the summer months. The intent of this project is to determine if training and recreational opportunities make it easier for a Christian to share Jesus in our world. I appreciate your willingness to participate. I pray that your participation will be a blessing to you, a blessing to the person with whom you witness, and a blessing to St. John.

Ophie Hart
Marilee Nufer
Music Coordinators

My plan for conducting this project was to get 15-20 people to offer to participate, and then find 10 who would be able to participate in using a recreational setting to witness to an individual over the summer months. We actually had 17 people sign up for the project. I hope all of you want to participate. Imagine the blessings for God's kingdom if 17 people spend the summer months sharing Jesus with another person. I am writing to inform you of the coming Training to participate in this process, and also to give you a 'head's up' before I call you to see when the best time is for holding such a Training Class.

Judy Stahancyk
Administrative Assistant

The April class on sharing Jesus with others will be held on a Saturday, or a Sunday afternoon with four different sections. The classes will include:

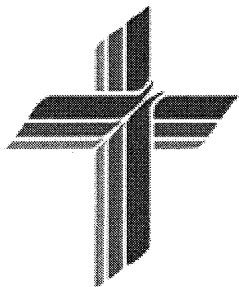
- Salvation by God's grace through faith - the need for a person to have faith in order to be saved.
- The distinction between the Law and the Gospel - understanding what we share about God's love.
- Practical insights for sharing faith including the use of relationships, and instruction on the Word of God as the means through which God creates faith, and
- Using recreational opportunities to share the Gospel.

Primarily I am sending this letter to inform you of a schedule question? It would be great if everyone could meet on the same day, but I don't expect that to happen. However, **which of the following dates could you attend a class?** Saturday April 21 from 10:00 a.m. to 2:00 p.m.? Sunday, April 22, from 1:00 p.m. to 5:00 p.m.? Sunday, May 6 from 1:00 p.m. to 5:00 p.m.? I will have Judy call to ask this question.

Again, thank you for being willing to participate in this project, and for being willing to share God's love in this way.

Yours in Christ,

Pastor Jonathan



The Lutheran Church
Missouri Synod



St. John Lutheran Church

APPENDIX FOURTEEN

CLASS SCHEDULE LETTER

Rev. Jonathan Rockey
Senior Pastor

Rev. Richard Allen
Assistant to the Pastor

Jamie Jennemann
Director of Christian Education

Ophie Hart
Marilee Nufer
Music Coordinators

Judy Stahancyk
Administrative Assistant

April 17, 2007

TO: Those Participating in Pastor Rockey's Doctoral Project

ABOUT: Training Class Schedule

Dear Participants in Pastor Rockey's Doctoral Project,

First of all, THANK YOU again for being willing to participate in my doctoral project and to share Jesus love with others in a recreational setting.

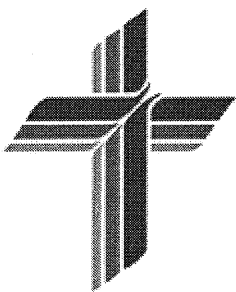
After receiving initial input from most of you, Sunday April 22 is the date most of you can make a class. I am planning on a class from 1:00 p.m. to 5:00 p.m., and am planning to provide lunch. I will also conduct a class on Sunday afternoon, May 6 for those who cannot make the class on April 22.

I am sending you a form. You don't have to fill this out before you get to class, but you can look at the form before you come. It might be helpful to get you thinking about your witnessing opportunity.

Again, Thank You for being willing to participate in this project and serve the Lord in this way.

Yours in Christ,

Pastor Jonathan



The Lutheran Church
Missouri Synod

APPENDIX FIFTEEN

BULLETIN ANNOUNCEMENT, APRIL 29, 2007 - CHAPTER 4

PASTOR ROCKEY'S CLASS on Recreational Evangelism will be offered for a second time on Sunday afternoon, May 6, from 1:00 to 5:00 p.m. (Lunch will be provided) Pastor Rockey's project is called, '*Fishing With Men While Fishing For Men: Studying the Use of Relationships Built through Recreational Experiences as a Tool for Effective Evangelism in Contemporary American Culture (especially in the Northwest).*' That sounds like a long name, but basically the idea is to encourage people to use recreational opportunities to build relationships where the good news of Jesus' love can be shared. Some may use fishing recreation, or sports recreation, or sewing recreation, etc. as settings for sharing the love of Jesus.

A total of 17 people indicated an interest in the class on **on sharing Jesus with others using recreational opportunities.** Classes sessions will include

- Salvation by God's grace through faith - the need for a person to have faith in order to be saved.
- The distinction between the Law and the Gospel - understanding what we share about God's love,
- Practical insights for sharing faith including the use of relationships, and instruction on the Word of God as the means through which God creates faith, and
- Using recreational opportunities to share the Gospel.

EVERYONE MAY ATTEND these classes, including those who are participating in the project, and those not participating.

APPENDIX SIXTEEN

INTENTIONAL PLAN TO WITNESS FORM – CHAPTER 4

INTENTIONAL PLAN TO WITNESS

NAME _____

ADDRESS _____

PHONE _____ **CELL PHONE** _____

EMAIL _____

I INTEND TO WITNESS TO THE FOLLOWING PERSON:

DESCRIBE YOUR PRESENT RELATIONSHIP WITH THIS PERSON, FAMILY, FRIEND, ETC.

HOW LONG HAVE YOU KNOWN THIS PERSON?

HAVE YOU TRIED TO WITNESS TO THIS PERSON BEFORE? YES NO
DESCRIBE BRIEFLY

I INTEND TO USE THE FOLLOWING RECREATIONAL OPPORTUNITY AS A SETTING TO SHARE JESUS' LOVE:

APPENDIX SEVENTEEN

TRAINING CLASS ONE – CHAPTER 4

TRAINING CLASS SHARING JESUS IN RECREATIONAL SETTINGS Session 1 - God's Call to Mission Work – the Need to Believe

I. WHAT ARE HEAVEN AND HELL LIKE?

HEAVEN (Selected verses)

Revelation 7:9, 13-17-After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people, and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands . . . Then one of the elders asked me, "These in white robes-who are they and where did they come from?" I answered, "Sir, you know." And he answered, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore, **'they are before the throne of God** and serve him day and night in his temple and he who sits on the throne will spread his tent over them. Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes."

Revelation 21:1-4-Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and **God himself will be with them** and be their God. He will wipe every tear from their eyes. There will be no more death, or mourning, or crying, or pain, for the old order of things has passed away."

John 14:1-6-Do not let your hearts be troubled. Trust in God, trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. And if I go and prepare a place for you, I will come back and take you to be with me that **you also may be where I am**. You know the way to the place where I am going. Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?" Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."

Please Describe Heaven.

Who would want to experience Heaven?

HELL

II Thessalonians 1:8-9-He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power.

Luke 16:19-31-"There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores. The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire. But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.

He answered, 'Then I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them so that they will not also come to this place of torment.' Abraham replied, 'They have Moses and the Prophets; let them listen to them.' No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.' He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'"

Please Describe Hell.

Who would want to experience Hell?

II. HOW ARE WE SAVED FOR ETERNAL LIFE IN HEAVEN?

A. Answer 1 – Please Read Romans 5:6-8

⁶ You see, at just the right time, when we were still powerless, Christ died for the ungodly. ⁷ Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. ⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. (NIV)

We are Saved because Jesus died and rose.

B. Answer/Question 2 *If you died tonight, would you go to heaven?*

Genesis 15:6-Abram BELIEVED the Lord, and he (the Lord) credited it to him (Abram) as righteousness.

Habakkuk 2:4 . . . the righteous will live by his FAITH.

Mark 16:16 Whoever BELIEVES and is baptized will be saved, but whoever does not believe will be condemned.

John 3:16-18 God so loved the world that he gave his one and only Son, that whoever BELIEVES in him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through him. Whoever BELIEVES in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

John 5:24 I tell you the truth, whoever hears my word and BELIEVES him who sent me has eternal life, and will not be condemned. He has crossed over from death to life.

John 11:25-26 Jesus said to her, "I am the resurrection and the life. He who BELIEVES in me will live, even though he dies; and whoever lives and BELIEVES in me will never die."

Acts 16:30-31 He . . . asked, "Sirs, what must I do to be saved?" They replied, "Believe in the Lord Jesus, and you will be saved-you and your household."

Romans 3:28 For we maintain that a man is justified by FAITH apart from observing the law.

Galatians 2:15-16 We . . . know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by FAITH and NOT BY OBSERVING THE LAW, because by observing the law no one will be justified.

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.

**HOW ARE WE SAVED FROM HELL FOR HEAVEN?
WHY IS IT IMPORTANT WE BELIEVE IN JESUS?**

III – THE CALL TO MAKE DISCIPLES

PLEASE READ THE FOLLOWING VERSES AND THINK ABOUT THE FOLLOWING QUESTIONS

Why does God send us to ‘make disciples?’

What happens if people don’t believe?

How important is believing in Jesus?

Matthew 28:19-20

¹⁹ Therefore **go and make disciples of all nations, baptizing** them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ **and teaching** them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (NIV)

1. What does Jesus tell His disciples their job is?
2. How are they to do this?
3. When did Jesus say this? Does this make it important?

MORE Calls to Mission

Mark 16:15-16

¹⁵ He said to them, "**Go into all the world and preach the good news to all creation.**
¹⁶ Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. (NIV)

4. What are God's people to do here? (v. 15)
5. How are they saved? (verse 16)

Luke 24:46-47

⁴⁶ He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, ⁴⁷ **and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.** (NIV)

6. What does this say will happen in regard to the mission of God for the Church?
7. WHO will do this?

John 20:19-23

¹⁹ On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!"

²⁰ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

²¹ Again Jesus said, "Peace be with you! **As the Father has sent me, I am sending you.**"

²² And with that he breathed on them and said, "Receive the Holy Spirit.

²³ If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven." (NIV)

8. What does Jesus want His disciples doing? Verse 21
9. How are they to do this?

Acts 1:6-8

⁶ So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

⁷ He said to them: "It is not for you to know the times or dates the Father has set by his own authority.

⁸ But you will receive power when the Holy Spirit comes on you; **and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.**" (NIV)

10. What will the disciples do, according to verse 8?
11. Where?
12. How will they get the ability?

HOW do we do this Mission?

Matthew 9:35-38

³⁵ Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.

³⁶ When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

³⁷ Then he said to his disciples, "The harvest is plentiful but the workers are few.

³⁸ **Ask** the Lord of the harvest, therefore, to send out workers into his harvest field."

(NIV)

13. What does this say God's people can do to spread the Good News?

1 Thessalonians 4:9-12

⁹ Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other.

¹⁰ And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more.

¹¹ Make it your ambition to **lead a quiet life, to mind your own business and to work with your hands**, just as we told you,

¹² **so that your daily life may win the respect of outsiders** and so that you will not be dependent on anybody. (NIV)

14. How are God's people to witness, and win the respect of others, specifically in verses 11 and 12?

1 Peter 3:15

¹⁵ But in your hearts set apart Christ as Lord. **Always be prepared to give an answer** to everyone who asks you to give the reason for the hope that you have. But do this **with gentleness and respect**, (NIV)

15. What does this say about sharing 'hope' with others?

16. How are we prepared?

17. What style should we use?

1. WHY DOES GOD SEND US TO 'MAKE DISCIPLES?'

2. WHAT HAPPENS IF PEOPLE DON'T BELIEVE?

3. HOW IMPORTANT IS BELIEVING IN JESUS?

APPENDIX EIGHTEEN

TRAINING SESSION TWO – CHAPTER 4

TRAINING CLASS SHARING JESUS IN RECREATIONAL SETTINGS Session 2 – Understanding Law and Gospel and their role in Faith

CATECHISM QUESTIONS ABOUT LAW AND GOSPEL

6. What basic distinction must we keep in mind in order to understand the Bible?

We must sharply distinguish between the Law and the Gospel in the Bible.

John 1:17 For the law was given through Moses; grace and truth came through Jesus Christ.

2 Corinthians 3:6 He has made us competent as ministers of a new covenant not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. (NIV)

7. What does God teach and do in the Law?

In the Law God commands good works of thought, word, and deed, and condemns and punishes sin.

Mark 12:30-31 30 Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' 31 The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." (NIV)

John 5:45 "But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. (NIV)

Romans 3:20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. (NIV)

8. What does God teach and do in the Gospel?

In the Gospel, the good news of our salvation in Jesus Christ, God gives forgiveness, faith, life, and the power to please Him with good works.

John 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (NIV)

Romans 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. (NIV)

Colossians 1:6 . . .All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth. (NIV)

74. How carefully does God want us to keep His commandments?

God wants us to keep His commandments perfectly in thoughts, desires, words, and deeds.

Leviticus 19:2 "Speak to the entire assembly of Israel and say to them: 'Be holy because I, the LORD your God, am holy. (NIV)

James 2:10 For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. (NIV)

77. What purpose does the Law then serve?

A. First the Law helps to control violent outbursts of sin and keeps order in the world. (A curb)

1 Timothy 1:9 We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, (NIV)

Romans 2:14-15 14 (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, 15 since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) (NIV)

B. Second, the Law accuses us and shows us our sin (a mirror).

Romans 3:20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. (NIV)

Romans 7:7 What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, "Do not covet." (NIV)

C. Third, the Law teaches us Christians what we should and should not do to lead a God-pleasing life (a guide). The power to live according to the Law comes from the Gospel.

Psalms 119:9 How can a young man keep his way pure? By living according to your word. (NIV)

Psalms 119:105 Your word is a lamp to my feet and a light for my path. (NIV)

1 John 4:9 This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. (NIV)

84. Where alone does God offer the forgiveness of sins?

God offers the forgiveness of sins only in the Gospel, the good news that we are freed from the guilt, the punishment, and the power of sin, and are saved eternally because of Christ's keeping the Law and His suffering and death for us.

John 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (NIV)

Romans 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. (NIV)

Romans 10:4 Christ is the end of the law so that there may be righteousness for everyone who believes. (NIV)

Colossians 1:13-14 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, 14 in whom we have redemption, the forgiveness of sins. (NIV)

85. What is the difference between the Law and the Gospel?

A. The Law teaches what we are to do and not to do; the Gospel teaches what God has done, and still does for our salvation.

B. The Law shows us our sin (SOS) and the wrath of God; the Gospel shows us our Savior (SOS) and the grace of God.

C. The Law must be proclaimed to all people, but especially to impenitent (not sorry for sin) sinners; the Gospel must be proclaimed to sinners who are troubled in their minds because of their sins.

PLEASE LOOK AT THIS CHART AND THINK ABOUT WAYS APPROPRIATE WAYS TO SHARE THE LAW OR THE GOSPEL WITH SOMEONE.

LAW AND GOSPEL IN CHRISTIAN WITNESS

Impacts of evil	Reactions of the defiant	Reactions of the crushed	Expressions of the Gospel
Evil outside the self Natural or human sources	Rage and revenge	Impotence, sense of no control	Redemption/liberation Resetting of priorities God's power and goodness
Bondage or addiction	Delight in, or denial of the addiction	Spiritual claustrophobia	Liberation from dependence and need
Estrangement or alienation	Use of relationships to hurt others	Divorce, withdrawal from relationships	Reconciliation
Meaninglessness	Getting gusto at any cost (self-deception)	Apathy Emptiness	Incarnation Service in vocation as mask of God's love
Weakness or failure of self	False pride and bravado	Shame Emptiness	Acceptance and transformation
Disobedience	Indifference to criticism	Guilt	Death to old identity, bestowal of new identity through acquittal and forgiveness
Death	Refusal to admit	Terror and profound sorrow	Resurrection

Adapted from Robert Kolb, *Speaking the Gospel Today, a Theology for Evangelism* (Saint Louis: Concordia Publishing House, 1995).

Let's talk about sharing Jesus with friends. You don't have to know everything, simply be sincere in what you believe. Consider the following situations. Choose one. Act it out.

- Would Law or Gospel be stated first.
- Where might the part not spoken first come in?
- What might be difficult in this situation?

Divide into groups of 3. One person be the person witnessing. Another be the one being witnessed to. Another evaluate the witness, and the use of Law and Gospel.

Let's practice sharing Jesus with:

1. A friend who doesn't know about Him and doesn't want to.
2. A friend who is having trouble and doubts God's love.
3. A friend who has heard about God, but does not believe in him.
4. A family member who doesn't believe in Jesus.
5. An acquaintance who hasn't heard about Jesus.
6. Someone you don't know well, but asks why you are happy and joyful and you share your faith.
7. A clerk in a store.
8. Someone sitting next to you on a plane.
9. Your brother or sister who is having troubles.
10. Your mother or father.

APPENDIX NINETEEN

TRAINING SESSION 3 – FRIENDSHIP EVANGELISM – CHAPTER 4

TRAINING CLASS SHARING JESUS IN RECREATIONAL SETTINGS Session 3 – Friendship Evangelism

Please go around the table and share

- how you became a Christian.
- How you became a member of St. John

Please Read John 1:35-42

35 The next day John was there again with two of his disciples. 36 When he saw Jesus passing by, he said, "Look, the Lamb of God!" 37 When the two disciples heard him say this, they followed Jesus.

38 Turning around, Jesus saw them following and asked, "What do you want?" They said, "Rabbi" (which means Teacher), "where are you staying?" 39 "Come," he replied, "and you will see." So they went and saw where he was staying, and spent that day with him. It was about the tenth hour. 40 Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. **41 The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ).** 42 **And he brought him to Jesus.** Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which, when translated, is Peter).

How did Peter first meet Jesus?

Please Read John 1:43-51

43 The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me." 44 Philip, like Andrew and Peter, was from the town of Bethsaida.

45 Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote-- Jesus of Nazareth, the son of Joseph."

46 "Nazareth! Can anything good come from there?" Nathanael asked. "Come and see," said Philip.

47 When Jesus saw Nathanael approaching, he said of him, "Here is a true Israelite, in whom there is nothing false." 48 "How do you know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you."

49 Then Nathanael declared, "Rabbi, you are the Son of God; you are the King of Israel."

50 Jesus said, "You believe because I told you I saw you under the fig tree. You shall see greater things than that." 51 He then added, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man."

How did Nathanael first meet Jesus?

WHAT IS THE MAIN TOOL GOD'S PEOPLE USE TO DO MISSION WORK?

Matthew 28:18-20 18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore **go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit**, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (NIV)

Isaiah 55:10-11 10 As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, 11 so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it. (NIV)

Romans 1:16-I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes; first for the Jew, then for the Gentile.

Romans 10:17 Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

1 Peter 1:23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

WHAT OTHER TOOL DOES GOD USE AS A WITNESS?

Matthew 5:16 In the same way, **let your light shine before men, that they may see your good deeds and praise your Father in heaven.**

1 Thessalonians 4:9-12 ⁹ Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other. ¹⁰ And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more. ¹¹ Make it your ambition to **lead a quiet life, to mind your own business and to work with your hands**, just as we told you, ¹² **so that your daily life may win the respect of outsiders** and so that you will not be dependent on anybody. (NIV)

Titus 2: 9-10 ⁹ Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, ¹⁰ and not to steal from them, but to show that they can be fully trusted, **so that in every way they will make the teaching about God our Savior attractive.**

1 Peter 2:15 For it is God's will that **by doing good you should silence the ignorant talk of foolish men.**

DESCRIBE HOW EXAMPLE, FRIENDSHIP, AND GOD'S WORD CAN BE USED TOGETHER.

APPENDIX TWENTY

TRAINING SESSION 4 – RECREATIONAL SETTINGS – CHAPTER 4

TRAINING CLASS

SHARING JESUS IN RECREATIONAL SETTINGS

Session 4 – Sharing Jesus in Relationships Begun or Enhanced in Recreational Settings

The task of sharing the Gospel and making disciples has become more difficult in the United States in the last half century and it has become more difficult in Western culture in general.

- At a meeting of the LCMS Northwest District Board of Directors' in the Fall of 2001, District Mission Executive, Rev. Dave Hoover, told the Board of Directors in a presentation, 'According to the 2000 census there is no county in North America where there is a greater percentage of Christians today than there was in 1990.'¹
- In his book, Gospel, Church, & Kingdom - Comparative Studies in World Mission Theology, James Scherer relates that Pope Paul the VI in 1975 wrote "Evangelii Nuntiandi - The Evangelization of the Men of Our Time." This document looked not only at the task of sharing the Gospel, but also looked at the challenges the current world presents to this sharing. Pope Paul VI asks the question, 'What happened to the "hidden energy" of the good news? In what ways is it capable of transforming people of the 20th century?'² In other words, 'Why is the world not responding to the Gospel with Christian lives?' Pope Paul's question has remained with me ever since I read this. How can The Church effectively share the Gospel of salvation by God's grace through faith in Jesus?
- This resistance to the Gospel has also been noted by a former missionary, Leslie Newbigin,. In his book, Foolishness to the Greeks, The Gospel and the Western Culture, Newbigin says,
Modern Western culture. . . is this culture that, more than almost any other, is proving resistant to the gospel. . . It is a pagan society, and its paganism . . . is far more resistant to the gospel than the pre-Christian paganism. . . Here surely is the most challenging missionary frontier of our time.'
- This Western resistance to the Gospel seems to be more prominent in my part of the United States. In a recent book by Patricia O'Connell Killen and Mark Silk, Pacific Northwest - The None Zone, the religious attitudes of the Pacific Northwest are described in the following way.
The defining feature of the Northwest is that most of the population is "un-churched." Fewer people in Oregon, Washington, and Alaska affiliate with a religious institution than in any other region of the United States. More people here claim "none" when asked their religious identification than in any other region of the United States. And, unlike any other region, the single largest segment of the Pacific Northwest's population is composed of those who identify with a religious tradition but have no affiliation with a religious community. What's more, this is not a late-breaking trend. The Pacific Northwest has pretty much always been this way.

- The Lutheran Church has from the beginning said that our Christian faith ‘may be explained and understood correctly’⁵ through the rightly divided distinction of law and Gospel. So, evangelism from a Lutheran perspective includes discussion of God, sin, salvation, and faith. But, these topics become difficult to discuss in many settings. We have all heard someone say their rule for family gatherings is ‘no discussing politics and religion.’ And, in a culture where multiculturalism is prized and claims of truth are denied, this simply makes it more difficult to discuss saving faith in Jesus our Savior.
- In addition, the Lutheran Church has understood that God works by His Word and Sacraments through the church, through those ‘called, gathered, and enlightened’ by the Holy Spirit.⁶ But, modern culture does not seem to trust institutions, and does not trust claims of truth by people ‘gathered’ under a common faith by God.

Because of this seemingly growing resistance in Western Culture to discussing issues of law and personal responsibility before an All Powerful God, because of the resistance to the good news of gospel which causes dependence on the mercy of God, because of the resistance to the institution of the traditional church as the vehicle for transmitting the Gospel, and because of the advanced nature of this resistance in my region, we will study the possibility of a way of sharing the Gospel which uses recreational opportunities as a vehicle for a lifestyle witness which hopefully is effective in this resistant society.

The idea is that relationships with an individual may, initially at least, be more palatable than a relationship with the Transcendent God who is invisible, and that relationships with an individual may also initially be more acceptable than a relationship with an institution, The Church. Add to this personal relationship the belief that recreational opportunities in today’s world offer opportunities to nurture relationships by offering an opportunity for the free exchange of ideas and feelings, it seems that recreational opportunities may provide a setting where one may grow relationships, where listening may actually take place, and where the Law and Gospel can be shared. So, we’ll study the effectiveness of these ideas.

Ultimately, the purpose of this research is to face the reality of the resistance of today’s society to the witness of the church. The purpose of this study is also to seek to remain faithful to Jesus’ call to evangelize by searching for an effective method of evangelism to penetrate this resistance. The intent of this study is, finally, to find a way to witness and remain faithful to the Lutheran understanding of the proper distinction between Law and Gospel and to let that understanding inform the awareness of a Christian in a relationship begun or strengthened through recreational activities.

King Fishing Story
 Baseball Story
 Silver Fishing Story
 Ice Fishing Story

Process

1. Acquainted in a non-threatening relationship
2. Break down barriers – grow in trust.
3. Grow in knowledge of Each other – develop a relationship.
4. Share Jesus in a natural setting.
5. Beware not to manipulate.



St. John Lutheran Church

APPENDIX TWENTY ONE

ENCOURAGEMENT LETTER

Rev. Jonathan Rockey
Senior Pastor

Rev. Richard Allen
Assistant to the Pastor

Jamie Jennemann
Director of Christian Education

Ophie Hart
Marilee Nufer
Music Coordinators

Judy Stahancyk
Administrative Assistant

July 5, 2007

TO: All Participants in Pastor Rockey's Doctoral Paper

Dear Friends,

First, I want to thank you again for your help with my doctoral project, and your willingness to witness to others about Jesus in a recreational setting. I am thankful for your time and effort. But more importantly I believe the ministry of St. John will be blessed as 15 people reach out in a planned way with the good news of Jesus.

Secondly, I want to encourage each of you in your witnessing. We are about in the middle of the summer months. Please continue to intentionally share Jesus with others.

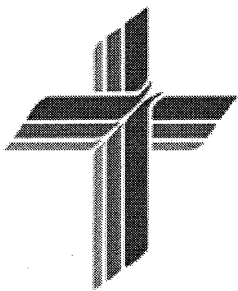
Finally, I am sending this letter because I want you to know that you can contact me with any questions you may have about your witnessing, as we discussed in the training classes. I will be out of town for a while beginning July 13. However, please feel free to call me on my cell phone if you have questions. That number is 841-4066.

Thank you again for sharing Jesus. I pray God blesses your efforts and the faith of those to whom you are witnessing.

Yours in Christ,

Pastor Jonathan

188



**The Lutheran Church
Missouri Synod**



St. John Lutheran Church

APPENDIX TWENTY TWO

ENCOURAGEMENT LETTER—PICNIC INVITE

August 8, 2007

Rev. Jonathan Rockey
Senior Pastor

TO: All Participants in Pastor Rockey's Doctoral Paper

Rev. Richard Allen
Assistant to the Pastor

Dear Friends,

Jamie Jennemann
Director of Christian Education

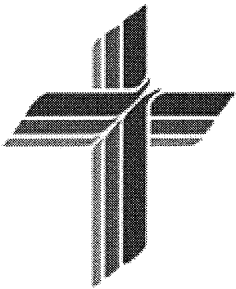
Please accept the invitation of Kathy and I to a 'Support and Encouragement Picnic' at our house on Friday evening, August 17 at 6:00 p.m.

Ophie Hart
Marilee Nufer
Music Coordinators

First of all, I have been wanting to talk to and encourage and thank those of you who are witnessing to others this summer, specially trying to use recreational settings. I have been thinking of a cookout or picnic at our home for a while. I'm sure everyone has a different story concerning their witness opportunities. I'd like to hear these stories and thank you on behalf of myself, St. John, and our Lord for your time and effort. Some will have had more opportunity than others to share Jesus with those they intend to witness to. However, final feedback on the project will not happen until September or October as originally planned.

Judy Stahancyk
Administrative Assistant

Secondly, I found out yesterday that the head of missions for the LCMS, Pastor Bob Roegner, will be in Palmer on that day with our District President, Warren Schumacher. Pastor Roegner is looking at mission strategies and opportunities in Alaska. Since I was thinking of this picnic, President Schumacher and I thought it would be good to have Pastor Roegner attend this picnic as well. This would also be an opportunity for you to talk to Pastor Roegner about the mission work of the LCMS.



I know summer schedules are busy, and probably everyone cannot make this fellowship and sharing event. However, I hope that you can make it. Please bring your family with you if you wish. I will grill salmon and halibut, and if you can bring a side dish that would help.

Again, thank you for participating in this project for my Doctor of Ministry.

Yours in Christ,

The Lutheran Church
Missouri Synod

Pastor Jonathan

189



St. John Lutheran Church

APPENDIX TWENTY THREE

Rev. Jonathan Rockey
Senior Pastor

END OF PROJECT INTERVIEW LETTER

Rev. Richard Allen
Assistant to the Pastor

September 12, 2007

Jamie Jennemann
Director of Christian Education

TO: All Participants in Pastor Rockey's Doctoral Paper

Ophie Hart
Marilee Nufer
Music Coordinators

Dear Friends,

First of all, thank you again for participating in my doctoral project and using recreational opportunities to witness to others about Jesus. I pray this project has been a blessing for you and for those to whom you witnessed.

Judy Stahancyk
Administrative Assistant

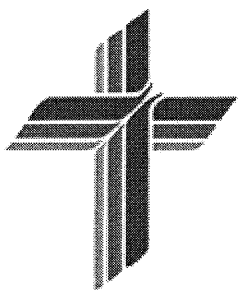
Secondly, I want to let you know that Pete Probasco will be contacting you soon for the purpose of an 'end of the project questioning and video taping.' We will ask questions similar to those of the questions you were asked at the beginning of the project. Pete has indicated that he will try to schedule these appointments between September 20 and October 15.

Following the individual interviews, we will try to get everyone together to evaluate what has happened.

Again, thank you for participating in this project for my Doctor of Ministry. I pray that you were blessed and that our Lord was glorified.

Yours in Christ,

Pastor Jonathan



The Lutheran Church
Missouri Synod



St. John Lutheran Church

APPENDIX TWENTY FOUR

JOINT INTERVIEW LETTER

Rev. Jonathan Rockey
Senior Pastor

November 10, 2007

Rev. Richard Allen
Assistant to the Pastor

TO: All Participants in Pastor Rockey's Doctoral Paper

Jamie Jennemann
Director of Christian Education

Dear Friends,

Ophie Hart
Marilee Nufer
Music Coordinators

Again, I want to thank you again for your help with my doctoral project, and your willingness to witness to others about Jesus in a recreational setting. I have been writing 'verbatim' on your interviews. Thank you for all your work and willingness to help.

Judy Stahancyk
Administrative Assistant

In addition, I am writing to invite you to my house on Sunday afternoon, November 25, at 4:00 p.m.. First, I need to complete the interview process. I had planned with my advisor to get everyone together for one final GROUP interview. I will only be asking two questions, but hoping that everyone can be involved.

After the interview I'll serve a meal of soup and salad. However, I'm supposed to leave around 6:00 p.m. to lead jail worship.

Because this is important I will ask Bonnie Cameron, filling in for Judy Stahancyk, to call each of you to see if you can make this date. If the majority of you can make it, we'll go ahead with the meeting. In fact, if you can arrive early, that would be a help.

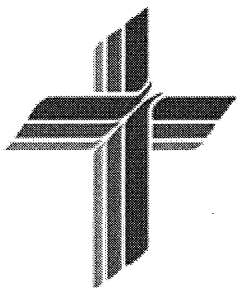
If this date doesn't work, I'm wondering about a date during Christmas break. I do need to get this part of the project completed.

Again, thank you again for helping in my doctoral project and for sharing Jesus. I pray God has blessed you through your efforts.

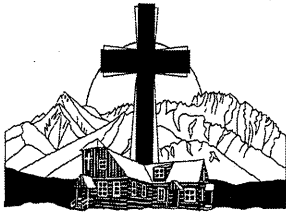
Yours in Christ,

Pastor Jonathan

191



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ST. JOHN LUTHERAN 1937

St. John Lutheran Church

APPENDIX TWENTY FIVE

JOINT INTERVIEW LETTER # 2

Rev. Jonathan Rockey
Senior Pastor

December 8, 2007

TO: All Participants in Pastor Rockey's Doctoral Paper

Rev. Richard Allen
Assistant to the Pastor

Dear Friends,

Jamie Jennemann
Director of Christian Education

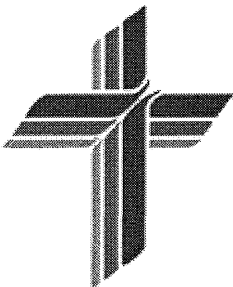
Again, I want to *thank you* again for your help with my doctoral project, and your willingness to witness to others about Jesus in a recreational setting. I have written 'verbatim' on all your interviews. I am hopeful for the witness you made with another. Thank you for all your work and willingness to help. I have 2 last requests in order to complete the project as it was written up with my advisor.

Ophie Hart
Marilee Nufer
Music Coordinators

First, I am writing to invite you to my house in December. Part of the project planned with my advisor is to get everyone together for one final GROUP interview. I will only be asking one question (*Please name 2 or 3 main lessons you have learned through this whole process.*). The hope is that what one participant says, may stir a memory or an answer from another person. This interview may take only about an hour or so. After the interview I'll serve a meal of soup and salad. (This was planned for November 25. But when I got back from Israel and called to see who was coming, no one seems to have received the letter sent out on November 13.)

Judy Stahancyk
Administrative Assistant

Finding a date is the real challenge for a group interview. I am suggesting Sunday, December 23 at 3:30 p.m., or Saturday, December 29 at 3:30 p.m., or Sunday, December 30 at 3:30 p.m., but hoping that everyone can be involved. For that reason, I am sending along a postcard, and then sending an e-mail. Could you please indicate which day you could actually meet at my house? I will choose the date most people can attend.



The Lutheran Church
Missouri Synod

Secondly, I am sending two other questions, which I meant for you to answer in the interviews, but only Katlyn got to answer these questions. Could you please write out your answers for me and bring your written answers to the interview, or give them to me at church?

Again, thank you again for helping in my doctoral project and for sharing Jesus. I pray God has blessed you through your efforts.

Yours in Christ,

Pastor Jonathan

Please fill out this 2 question questionnaire and give to Pastor Rockey (at the Group interview or in worship.)

QUESTIONS

What will your relationship be in the future with the person to whom you witnessed?

9. To what extent was the training helpful? What kind of training would have been helpful?

Postcard

Pastor Rockey,

The best days for me to meet with a group to discuss witnessing through recreational setting are (Please put a 1 by the best day, a 2 by the second best. If you cannot make a day, don't put a number by that day.)

____ **Sunday, December 23 at 3:30 p.m.,**

____ **Saturday, December 29 at 3:30 p.m., or**

____ **Sunday, December 30 at 3:30 p.m.**

(Name)

Judy,

Please send this letter to:

(NAMES DELETED)

APPENDIX TWENTY SIX

ATTACHMENT A – ATTITUDE ABOUT WITNESSING – BEFORE

ATTITUDE ABOUT SHARING GOD’S LOVE WITH ANOTHER

(Filled out by the project participate before the project)

Personality of person sharing Jesus (self assessment)

introvert
1 2 3 4 5 extrovert,

Further Explanation:

Previous experience witnessing to others

Never witnessed
1 2 3 4 5 witnessed many times

Further Explanation:

Attitude toward this Opportunity to Witness

Scared
1 2 3 4 5 excited,

Further Explanation:

Emotions toward the Person receiving the Witness

A Job I Need to Do
welfare 1 2 3 4 5 Love and Concern for person’s eternal

Further Explanation:

APPENDIX TWENTY SEVEN
QUESTIONS BEFORE PROJECT-
CHAPTER 4

Assessment Tool:
Questions to Ask Participants in Jonathan Rockey's M.A.P. at the Start of the Project

ATTACHMENT C
QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.
2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.
3. What was the person's relationship to Jesus before you began sharing Jesus with them?
4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)
5. Describe the different responses of the person with whom you shared Jesus.
6. To what extent did you previously use recreation as a tool for your sharing.
7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

WHAT I HOPE TO LEARN

1. Learning about the relationship can help to know if there was a previous openness or resistance to sharing the Gospel
2. Knowing expectations can help to understand the inclination or resistance to witnessing, and whether training or method of sharing helped the witness.
3. Knowing the faith or lack of faith of the person before the witness will help me to know if the person was moved toward the Lord, and how much.
4. Each witness situation will be different. I will compare how the participants shared the truth, used relationships, or both.
5. While we may not judge the work of the Spirit, perhaps a positive response by the person witnessing can also show improved ability in the sharing of the Gospel.
6. This question will help to determine if recreation was used as a setting for witnessing, and if this setting helped the witness, or led to effectiveness of the witness.
7. I hope to measure the effectiveness of the witness by determining if faith which has grown seems that it will last.

APPENDIX TWENTY EIGHT

ATTITUDE ABOUT WITNESSING AFTER PROJECT

ATTACHMENT B - ATTITUDE ABOUT SHARING GOD'S LOVE WITH ANOTHER

(Filled out by the project participant after the witnessing experience)

Personality of person sharing Jesus (self assessment)

introvert

extrovert,

1

2

3

4

5

Further Explanation:

Previous experience witnessing to others

Never witnessed

witnessed many times

1

2

3

4

5

Further Explanation:

Attitude toward this Opportunity to Witness

Scared

excited,

1

2

3

4

5

Further Explanation:

Emotions toward the Person receiving the Witness

A Job I Need to Do

Love and Concern for person's eternal welfare

1

2

3

4

5

Further Explanation:

Affect of the Training Classes

No Help - Information I Knew

Helped attitude and ability in witnessing

1

2

3

4

5

Affect of Recreational Setting on the Sharing of the Gospel

No Help

Setting made a big difference

1

2

3

4

5

Further Explanation

APPENDIX TWENTY NINE
INTERVIEW QUESTIONS AFTER
PROJECT

Assessment Tool:

Questions to Ask Participants in Jonathan Rockey's M.A.P. after the Witness is Given

ATTACHMENT D
QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.
2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.
3. What was the person's relationship to Jesus before you began sharing Jesus with them?
4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)
5. Describe the different responses of the person with whom you shared Jesus. help a Christian
6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?
7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?
8. What will your relationship be with this person in the future?
9. To what extent was the training helpful? What kind of training would have been helpful?

WHAT I HOPE TO LEARN

1. Learning about the relationship can help to know if there was a previous openness or resistance to sharing the Gospel
2. Knowing expectations can help to understand the inclination or resistance to witnessing, and whether training or method of sharing helped the witness.
3. Knowing the faith or lack of faith of the person before the witness will help me to know if the person was moved toward the Lord, and how much.
4. Each witness situation will be different. I will compare how the participants shared the truth, used relationships, or both.
5. While we may not judge the work of the Spirit, perhaps a positive response by the person witnessing can also show improved ability in the sharing of the Gospel.
6. This question will help to determine if recreation was used as a setting for witnessing, and if this setting helped the witness, or led to effectiveness of the witness.
7. I hope to measure the effectiveness of the witness by determining if faith which has grown seems that it will last.
8. This is a sensitive area. The relationship may continue, or the participant may begin a new relationship.
9. I hope to learn whether the participant felt the training was effective, how equipped they were, and other areas of training which might be effective.

APPENDIX THIRTY

NATURALISTIC OBSERVATION – CHAPTER 4

ATTACHMENT F - NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

1

2

3

4

Excited/Joyful

5

Subdued

1

2

3

4

Animated

5

Ill Equipped

1

2

3

4

Well Equipped

5

Answers Questions

1

2

3

4

Excited about answers

5

No Stories

1

2

3

4

Tells Stories

5

OTHER NOTABLE OBSERVATIONS

APPENDIX THIRTY ONE

DEMOGRAPHICS OF PARTICIPANTS – gender, work, faith – CHAPTER 5

	<u>Life Demographic Categories- Gender, Work, Faith History</u>								
	Male	Female	student	working	retired	labor	professional	other	life-long Lutheran
Participant A		x		x			x		x
Participant B		x			x				
Participant C	x			x			x		
Participant D	x			x			x		x
Participant E		x		x		x			
Participant F		x	x						x
Participant G		x		x			x		
Participant H		x			x		x		
Participant I	x		x						x
Participant J	x				x		x		x
Participant K	x			x			x		x
* Participant L		x		x				x	
Participant M	x			x			x		

*College educated stay at home mom, home-schooling 4 sons, ages 9, 11, 13, and 15.

Started but did Not Finish Project

NAMES

Life Demographic Categories

	Male	Female	student	working	retired	labor	professional	other	life-long Lutheran
Participant N (subject of witness went to Iraq)	x			x			x		x
Participant O (called out of state during summer with ill relative)		x		x			x		x

APPENDIX THIRTY TWO

DEMOGRAPHICS OF PARTICIPANTS – race, social class, family – CHAPTER 5

<u>NAMES</u>	Race	Life Demographic Categories			family	
		lower class	Middle Class	Upper Class	Traditional	Other
Participant A	c(aucasion)		x		X	Single, parents in town
Participant B	c(aucasion)		x		X	children grown, live in town
Participant C	c(aucasion)		x		X	children grown, live in state
Participant D	c(aucasion)		x		X	children in college
Participant E	c(aucasion)		x		X	children out of state
Participant F	c(aucasion)		x		X	at college, engaged
Participant G	c(aucasion)		x		X	children in college
Participant H	c(aucasion)		x		X	children grown, live in town
Participant I	c(aucasion)		x		X	single, lives with parent
Participant J	c(aucasion)		x		X	children grown, live in town
Participant K	c(aucasion)		x		X	children grown, live in town
Participant L	c(aucasion)		x		X	children at home
Participant M	c(aucasion)		x		X	children at home

Started but did Not Finish Project

NAMES

	Race	Life Demographic Categories			family	
		lower class	Middle Class	Upper Class	Traditional	Other
Participant N (subject of witness went to Iraq)	c(aucasion)		x		X	single, owns home
Participant O (out of state during summer with ill relative)	c(aucasion)		x		X	children at home

APPENDIX THIRTY THREE

HELP OF TRAINING – VERBAL INTERVIEW ASSESSMENT – CHAPTER 5

	BEFORE WITNESSING			AFTER WITNESSING			BOTH
	Understood	Planned	Average	Understood	Used	Average	
Participant A He's been focusing more on the law part and I've been Focusing more on the Gospel part of why it's such good News, why Jesus is basically such great news	5	5	5	5	5	5	5
Participant B Basically I haven't put forth any effort, because, like I said I invited her to church and that was it.	NA	NA	NA	4	4	4	4
Participant C Well, I think I've done both over the years, but not with The enthusiasm that I should.	3	NA	3	2 (law not Gospel)	2	2	2.5

	BEFORE WITNESSING			AFTER WITNESSING			BOTH
	Understood	Planned	Average	Understood	Used	Average	
Participant D	4	NA	4	5	5	5	4.5
At this point I haven't discussed any more than the gospel And finding a relationship with Jesus.				it was when we were running by ourselves with each other that we Had opportunity to discuss his faith. And I used the discussion about Stress, how he deals with stress, and I explained that if it weren't for My faith in God and my trust in Jesus that I wouldn't know how to deal with the kind of stress he puts up with. . . 9. I believe the training was helpful in focusing my thoughts on the subject of sharing my faith and in enhancing my desire to do so. I believe it also helped me realize that I would not be succeeding or failing in my endeavors – but that the Holy Spirit will use my efforts in His own way.			
Participant E	5	5	5	5	5	5	5
(practical understanding) I think mostly I've shared the Gospel. I think for somebody that's backed away from church and reading the Bible and things like that, if you go in with law and say this is what God expects. . . I think right away they're intimidated. I think its more important to share the Gospel because no matter what we do, right or wrong, wwe're all sinners, there's no way we can pay our way to heaven, and it's only through Christ. And so I think I would share the Gospel.				As far as sharing the law, like I said, I told her there's certain things, you know, that God expects of us . . . and at the same time I told her that God knows that we can't be perfect. That's why He sent Christ, and that believing in him and his life and his ministry and his death and his resurrection, there is no doubt for her to have a place in heaven as long as she believed that. And I did tell her, however, God doesn't expect us, just because we're saved to go out and do things Wrong.			
Participant F	4	4	4	4.5	5	4.75	4.37
I definitely shared law with them a few times, especially In reference to honoring your father and mother. . . But more Than that, I think what's more important is to share with Them the Gospel of the welcoming nature of God's family				a. I shared solely Gospel with them because I felt like they were only receiving law from everyone else. b. by the law of the Old Testament they were already a condemned sinner in their lifestyle (they were gay). . . So I shared the Law and how no matter who we are we have our weakness that we must set aside again and again, and the Gospel that tells us "all have sinned and fall short." 9. The Gospel vs. Law training was very helpful.			

	BEFORE WITNESSING			AFTER WITNESSING			BOTH
	Understood	Planned	Average	Understood	Used	Average	
Participant G	4	4	4	4	4	4	4
I think I've shared it with Gospel in just the way that I teach in the class room. . . I always talk about our blessings and Jesus is risen on Easter in my communications. . . I'm not sure that they've heard the Law just because we haven't been there in that setting to use the law.				I think I probably shared the Gospel with her and just the fact that I was reaching out . . .The law, we never got to that. 6. I think this time it was different because it was intentional. 9. The training was helpful in motivation, but it is always hard to know how much or little to share with a person or when the moment or conversation is right.			
Participant H	4	4	4	4	5	4.5	4.25
I just flat out told him that Jesus was present when the world was created. God sent Him to save the world through Him and we had to come to faith in Him and trust Him.				And sharing law, I tried to explain to him that there are correct ways of doing things with the Lord. . . Then I shared the Gospel because I've always said that God loves us so much that he created this beautiful world for us.			
Participant I	4	4	4	4	4	4	4
I haven't necessarily made a witness to him saying, "Well This is what the Bible would say. . . which is why I want to. . . And, maybe, very rarely, have I mentioned Gospel.				So, I've kind of tried to help say, this is wrong, this is right, and kind of share what the law says, and stuff like that.			
Participant J	5 (from comments to others)	4	4.5	5	4	4.5	4.5
It's a little bit of a sensitive area and there's not been a large amount of discussion with him.				I probably don't think about law or gospel, but it's probably very easy to get into a law arena where your dealing with a circumstance or life's situation. 9. The training left me with a clear message to, "Do it."			
Participant K	4	4	4	4	4	4	4
I don't want it to sound canned, I want to sound natural, so I'll have to think that out somehow.				9. Basic training of our beliefs to share and urgency of truthful communication was presented and helpful. Training about prayer and the need for it would have been helpful to me.			

	BEFORE WITNESSING			AFTER WITNESSING			BOTH
	Understood	Planned	Average	Understood	Used	Average	
Participant L	5	5	5	5	5	5	5
I am now taking from this point of finding out what her Background is and what her beliefs are. I guess in sharing From the perspective of the law we talk in general what is right And what is wrong behavior wise . . . I haven't really had the Opportunity to share the gospel in conjunction with the law At this point.				I did approach her carefully . . . using my experience with another person that she knew who is in the same situation. . . so it wasn't so confrontational with her.			
Participant M	3	4	3.5	4	5	4.5	4
I suspect that he believes that Jesus actually lived and walked This earth based on historical accounts. And whether or not He believes that Jesus is the Son of God, I'm not ever sure he believes that there is a God. . . I haven't done it up to this point				(recreational- relational emphasis understood and used rather than Law Gospel) Yeah, I forgot the distinction between law and Gospel . . . So my approach in this after going through training with Pastor Rockey was to talk about Jesus and my faith and how it helps me. . . . It was a departure from the usual type of discussion around religion and God, that is me explaining to him how my faith helps me.			
<u>Started but did Not Finish Project</u>							
Participant N	4	4	4				
(subject of witness went to Iraq)							
(recreational aspect understood) I like to fish but have not yet done so. I thought I might be able to engage more with him outside work by asking him to show me how he does his salmon fishing.							
Participant O	4	4	4				
(out of state during summer with ill relative)							
(recreational aspect understood) this will be a new thing. I'll be sharing for the first time as far as specifics.							
6. I think that's a comfortable time because you're doing things you're both interested in so I find its easier to bring topics up.							

APPENDIX THIRTY FOUR

HELP OF TRAINING – COMPARISON – WRITTEN, ORAL, NATURALISTIC OBSERVATION - CHAPTER 5

	<u>HELP OF TRAINING - Comparison</u>					
	Written Before Witness	Verbal (administrator assessment from verbatim records) After Witness	Average	Comparison Written/Verbal	Naturalistic Observation	
Participant A Encouraged me to look and be aware of Opportunities God is providing	4	5	5	5	4 / 5	5
Participant B	5	NA	4	4	5 / 4	4.5
Participant C	4	3	2	2.5	4 / 2.5	2.5
Participant D The Training helped encourage my witness – Perhaps not my quality.	4	4	5	4.5	4 / 4.5	4.5
Participant E	5	5	5	5	5 / 5	5
Participant F	3	4	4.75	4.37	3 / 4.37	NA
Participant G	4	4	4	4	4 / 4	4.5
Participant H	4	4	4.5	4.25	4 / 4.25	4.5
Participant I	3 / 4 = 3.5	4	4	4	3.5 / 4	4
Participant J	4	4.5	4.5	4.5	4 / 4.5	4.5

	Written	Verbal			Comparison	Naturalistic
	Before Witness	(administrator assessment from verbatim records)	Average		Written/Verbal	Observation
		After Witness				
Participant K Helped, but was not successful in my Particular endeavor	4	4	4	4	4 / 4	4.5
Participant L	4	5	5	5	4 / 5	5
Participant M	4	3.5	4.5	4	4 / 4	4

APPENDIX THIRTY FIVE

WILLINGNESS TO WITNESS – (Written Responses - Before) – CHAPTER 5

MOTIVATION of Class and Recreational Possibilities
Likeliness to Witness Before / Likeliness to Witness after Class with Recreational Opportunity

	<u>1. Personality</u>	<u>2. Previous Experience</u>	<u>3. Attitude-this opportunity</u>	<u>4. Emotions for person</u>	<u>1 & 2 compared to 3</u>
Participant A	4	5	4	5	4.5 / 4
1.	I enjoy sharing Jesus with people through friendship				
2.	I have witnessed several times to friends, fellow students, co-workers, and people in Thailand				
3.	I'm very excited but realize that I need to trust that God will lead me and be with me.				
4.	Have tried several times to witness and the friend is now starting to pen up more about spiritual issues				
Participant B	3	3	4	4	3 / 4
Participant C	3	2	3	5	2.5 / 3
1.	[Am] Is shy about discussing religious issues				
3.	It is important to my well being for this person to know and love Jesus				
Participant D	3	2	4	4	2.5 / 4
1.	I prefer to listen				
2.	I have witnessed but far less than I know I Should – thus the 2				
3.	I am a little uncomfortable but I am excited to try the method of recreational experience to open the discussion.				
4.	The person is one I see most days and have a mid-day run. He's a nice guy but he struggles with life because he doesn't focus on Jesus. I have concern for him as a friend.				
Participant E	5	5	5	5	5/5
1.	I feel completely comfortable sharing Jesus' love and Word				
2.	Give me an opportunity				
3.	Send me!				
4.	What a wonderful person to call friend!				

	<u>1. Personality</u>	<u>2. Previous Experience</u>	<u>3. Attitude-this opportunity</u>	<u>4. Emotions for person</u>	<u>1 & 2 compared to 3</u>
Participant F	3	4	4	5	3.5/4
1. Extrovert in Actions, Less in Words					
4. Person I care about very much					
Participant G	4	3	3	3	3.5 / 3
3. Just want to approach it gently to not lose the opportunity					
4. I fall in the middle because I do feel it is what I am called to do as a Christian, but I also care for these people and their welfare and Eternal life.					
Participant H	4	4	5	5	4 / 5
Participant I	2	2	5	5	2 / 5
2. I haven't actively tried witnessing, usually I only share if the topic comes up.					
3. I want to improve my ability to witness and evangelize.					
4. He has been my friend for 13 years and I've spent more time with him than any other person outside my family.					
Participant J	4	4	4	5	4 / 4
Participant K	2	3	3	4	2.5 / 3
3. Both emotions – more lack of comfort than fear. I will treat this with prayer before starting					
Participant L	3	5	5	5	4 / 5
1. I am more of an introvert the larger the group and more of an extrovert in smaller groups or one on one situations.					
2. I try to take advantage of every opportunity to talk about what God has been doing in my life and give Him the glory in my conversations with everyone.					
3. See above.					
Participant M	4	1	4	4	2.5 / 4

APPENDIX THIRTY SIX

WILLINGNESS TO WITNESS – (Written Responses – After) – CHAPTER 5

Likeliness to Witness Before / Likeliness to Witness after Experience

	1. <u>Personality</u>	2. <u>Previous Experience</u>	3. <u>Attitude-this opportunity</u>	4. <u>Emotions for person</u>	<u>1 & 2 compared to 3</u>
Participant A	4	4	5	5	4 / 5
Participant B	3	3	4	5	3 / 4
Participant C	5 (3 last form)	5 (2 last form)	3	5	5 / 3
Participant D	3	3	3	4	3 / 3
	1. I have always struggled in social settings, but my work has served me to be more expressive. 2. I have always had a preference to share my faith by my actions and express my active participation in church and by thanksgiving for blessings 3. I was hopeful that I would be able to break my communication barriers and feel comfortable about expressing my faith and encourage my contact 4. [Recipient] is a hard working co-worker that I respect and his dedication to exercise gives me frequent opportunity to discuss a number of topics				
Participant E	5	5	5	5	5 / 5
Participant F	3	3	1 / 5 = 3	5	3 / 3
Participant G	4	3	3	4	3.5 / 3
Participant H	4	4	3	4	4 / 3
	3. Part time was spent witnessing to this individual and not having any response				
Participant I	2	2.5	4	5	2.25 / 4
	1. fairly lasses-faire about others' faith 2. been in many opportunities but selective at sharing my my own faith 3. Want to grow my witnessing ability to be more comfortable 4. Friend since childhood.				

1. Personality 2. Previous Experience 3. Attitude-this opportunity 4. Emotions for person 1 & 2 compared to 3

Participant J **4** **3** **4** **5** **3.5 / 4**

Participant K **2 / 4 = 3** **4** **2 / 4 = 3** **4** **3.5 / 3**

- 1. I am an extrovert as to many facets of my life, as to personal sharing I am more introverted
- 2. Many times in small ways , never had an opportunity to witness the whole story
- 3. wanted to succeed, had a heart for it, but a fear of inadequacy and failure
- 4. Perhaps wrongfully but also tempered for respect of that individual to accept or reject what I wanted to share

Participant L **3** **4** **5** **5** **3.5 / 5**

Participant M **4** **1** **3** **4** **2.5 / 3**

- 2. I don't like witnessing to others.
- 3. My approach was "How my faith helps me", versus, "Here's what is can do for you."

Started but did Not Finish Project

NAMES

Participant N
(subject of witness went to Iraq)

Participant O
(Called out of state during summer with ill relative)

APPENDIX THIRTY SEVEN

WILLINGNESS TO WITNESS - Interview Tabulation and Comparison

(Comments Below)

	<i>WITNESS DONE</i>	<i>SAY THEY'LL CONTINUE</i>	<i>TRAINING AND RECREATION NOTED</i>	<i>WILLINGNESS TO CONTINUE THIS WITNESS</i>
Participant A	Yes, but schedule conflicts	Yes	Yes	4
Participant B	No, schedule conflicts	Yes	Yes	4
Participant C	Yes, but not in recreation	From a distance	Not sure if used	3
Participant D	Yes, with injury conflicts	Yes	Yes	5
Participant E	Yes, two weekends camping	Yes	Yes, especially recreation.	5
Participant F	Yes, both people, not as much as desired	Yes	Yes	4 – distance will hinder
Participant G	Not really, illness and schedule conflicts	Yes	Yes	5
Participant H	Yes, at lake house	Yes	Yes, hadn't thought of recreation before.	5
Participant I	Yes,	Yes	Yes	5
Participant J	Yes, but different recreation than planned	Yes	Yes	5
Participant K	Yes, but ended in argument	Yes	Yes, not golf anymore.	4
Participant L	yes, planned, went well	Yes	Yes	5
Participant M	Yes, with some new openness	Yes	Yes	4

INTERVIEW RESPONSES OF PARTICIPANTS

Willingness to Witness Categories

	Before		After		Comparison
	Expectations for Witness	Hopes for future Relation to Jesus		Expectations for Witness	Hopes for future Relation to Jesus
April Miranda	Fear – not respond well Hope – excited.	I would hope he would Eventually put aside Negative thoughts of Jesus		kind of excited but apprehensive. I found is in times when our Schedules don't meet To hang out or talk or to have intentional Conversations, that its more Of a prayer piece. . . Praying for him and Praying that at some point We have time again to sit Down and have conversation	I think my hope was just to continue working with that Person to rebuild The friendship.
	Witness done: yes, but schedule conflicts	Will continue: yes		Training and recreation mentioned: yes	
	WILLINGNESS TO CONTINUE: 4				
Ardith Richards	Everyone gets so much More out of life if they Have Jesus. It's a joy I've had and I'd like to Share that with her.	I would certainly hope that. . . she will want to get involved with our church and that her faith would grow because of it.		I didn't have a lot of fear. . . I don't think we really had a conversation where we really talked about Jesus Christ. . . I hope that I'll have a chance to . . . really encourage her to get get more involved in the church. 4. Hopefully next year a chance to spend more time with her alone when I can really talk with her about her faith.	I hope that I'll have a chance to become closer to her as a friend
	Witness done: no, schedule conflicts	Will continue: yes		Training and recreation mentioned: yes	
	WILLINGNESS TO CONTINUE: 4				

Before		After		Comparison
Expectations for Witness	Hopes for future Relation to Jesus	Expectations for Witness	Expectations for Witness	Hopes for future Relation to Jesus
Bill Allen				
Only fear is that I would Fail in delivering the Message.	6. What is a good environment to talk about God and His Blessings? I can't think of Anything better than being Outdoors and one on one.	Well, you know she is older than me, someone whom I dearly love and admire, and I felt somewhat uneasy giving her advice.		I pray for my sister every night. I know she's strayed from the church. . . She'll be up next Summer. It will be another opportunity to sit down and visit with her about where she's going with her life and Christianity.

Witness done: yes, but not in recreation
WILLINGNESS TO CONTINUE: 3

Will continue: From a distance

Training and recreation mentioned: not sure if used

Herman Griese

I've mentioned that I find A lot of relief in going to Church and a relationship With Jesus, and he Tends to just drop That conversation.

I think this individual has a lot to offer others if he can develop a relationship with Jesus.

I wasn't familiar with what his participation was with the church or what his faith was so I thought It would be a good opportunity to apply that. . . I was a bit fearful He didn't have God in his life.

I hope to continue to talk to him as our injuries improve. . . I think some more discussion about how I can deal with stress and how much better I feel at The end of the day knowing . . .there's support . . . and I have salvation through Jesus. . . 8. I will continue to be a friend . . .will look for ways to share the Word with him on occasions when it might be well received.

Witness done: yes, with injury conflicts
WILLINGNESS TO CONTINUE: 5

Will continue: yes

Training and recreation mentioned: yes

<u>Before</u>		<u>After</u>		<u>Comparison</u>
<u>Expectations for Witness</u>	<u>Hopes for future Relation to Jesus</u>	<u>Expectations for Witness</u>	<u>Hopes for future Relation to Jesus</u>	
Jean McMahon				
I think I would let it be A casual, care-giving Experience	My biggest hope for Debbie is that she will totally accept Christ the way I have Without expectations from Him, with just knowing That He loves her, and that He's there and He's been there all along.	Prior to my efforts, she knew I was a Christian. . . God presented me with a person who really needed that witnessing.	. . .the shear fact that she wants to come here is neat to me. I pray to God that she realizes How much that God loves her. . I also pray that she starts coming here.	
Witness done: yes, two weekends camping		Will continue: yes	Training and recreation mentioned: yes, especially recreation.	
WILLINGNESS TO CONTINUE: 5				

Katlyn Griese				
A. Probably my biggest fear Is that they're not going to Want to hear it from me. I expect to be able to spend A lot of quality time with Them regardless of what I have to tell them.	hope is that they come to view relationships, not as Something that makes them weak, but as something that really enriches their life. . . and with Jesus as their Savior, and that they take Ownership of their faith.	a. I feared it would push away further from loved ones and the church. I hoped it would shed some light on the fact they are cared for.	I hope the person goes back to church . . .	
b. pretty big fears. Some pretty big barriers in their being receptive.	Hope is that it may open things up to Christianity And to Jesus.	b. I expected it to be a confron- tational conversation that the Individual was not open to having	They have a big hole they can't fill . . . but, I don't think it will be Jesus who fills it for a while.	
Witness done: yes, both, not as much as desired		Will continue: yes	Training and recreation mentioned: yes	
WILLINGNESS TO CONTINUE: 4 – distance will hinder				

Before		After		Comparison
Expectations for Witness	Hopes for future Relation to Jesus	Expectations for Witness	Expectations for Witness	Hopes for future Relation to Jesus

Linda Griese

Fear – that I don't Botch it up, and that I can approach it Gently. . . expectation I would hope that they Would be able to have a Seed planted in them and The Holy Spirit would Come and water that and Cause it to grow.

I hope that by walking and sharing with her it will bring her to church.

I think my expectations were that . . . she would be very approachable. My fear was that she would want to have nothing to do with it. The training we got was helpful in motivation.

I'd like to continue, actually, To be in her life. . . I still believe there's an opportunity With her and her family. . . So I hope my evangelism is on-going.

Witness done: not really, illness and schedule conflicts
WILLINGNESS TO CONTINUE: 5

Will continue: yes

Training and recreation mentioned: yes

Mary Jo Lentz

I knew that the person Was resistant to any talk About God. . . so I Decided that I would Just flat out tell him who Jesus was.

I'm hoping this person will admit their need for a Savior and come to eternal life with Jesus.

He always rejected any relationship.

Hope that he will come to Recognize . . . the Lord right there with him. I'm hoping and will continue.

Witness done: yes, at lake house

Will continue: yes

Training and recreation mentioned: yes, hadn't thought of recreation before.

WILLINGNESS TO CONTINUE: 5

<u>Before</u>			<u>After</u>	<u>Comparison</u>
Expectations for Witness	Hopes for future Relation to Jesus		Expectations for Witness	Hopes for future Relation to Jesus
Nathan Bower				
Sharing my faith has not Been the easiest thing and Has not been my strong suit, So I'm trying to improve that And that I get over some fears.	I'm hoping that He comes to to believe what the Bible says and gets, maybe a fuller understanding of Who God is. . .		I was a little scared or something, out of my comfort zone. But I was excited because I wanted the opportunity to share my faith and grow for myself, in my relationship With my friend, have him grow in Relationship with God and his faith. . . . pretty excited.	I'd like to see him go back to church . . . to really consider what God's word, what Jesus wants, and put his faith as part of that relationship. . . . I've definitely seem improvement Toward that this summer.

Witness done: yes, WILLINGNESS TO CONTINUE: 5 Will continue: yes Training and recreation mentioned: yes

Pete Probasco				
Maybe a little more Sensitive thing with Ben, But I'm reasonably Comfortable to bring it Up with him, and Where it goes, I don't Know.	I would hope that they would see how important Christ is in all our lives and see how important Christ should be in their lives. I would hope they Would . . . join the church And get back to it.		Sometimes Ben's simply not conversant about it at all. . . And at other times he's willing to make a little commentary. . . there's still a desire to witness to him now. I had hoped we'd get to go on A hunting trip this fall. . . I Think that over time Ben's Going to come around. . .	I expect and will look for new Opportunities to continue this Witness.

Witness done: yes, but different recreation than planned WILLINGNESS TO CONTINUE: 5 Will continue: yes Training and recreation mentioned: yes

Before		After		Comparison
Expectations for Witness	Hopes for future Relation to Jesus	Expectations for Witness	Expectations for Witness	Hopes for future Relation to Jesus
Randy Luffberry				
It's very possible he'll just Blow me off good naturedly And its possible I get a Response and spark interest. I don't want it to sound Canned. I want to sound Natural.	I certainly hope he like, like all people, might come to believe in Christ and Be saved.	My initial expectations were not real high because of what I know about this individual. . . . I did try On a couple of occasions.		I probably won't use golf, because it is the kind of thing that, when you want to have a Serious conversation you have to stop. . . I'll certainly pray for the individual . . . continued Friendship and spending time Time together in recreational Settings and at home.
Witness done: yes, but ended in argument WILLINGNESS TO CONTINUE: 4	Will continue: yes	Training and recreation mentioned: yes, not golf anymore.		
Temple Christiansen				
I think with this relationship Its rather touchy, because She is a Mormon.	My hopes and expectations are for her to find a Personal relationship with The Lord Jesus Christ. . .	I had fears and concerns about how my words would be accepted or handled. . . my expectation was that she would listen.		in their personal life of course bring them closer to Jesus, to the one true God spiritually, but Also for their family . . .
Witness done: yes, planned, went well WILLINGNESS TO CONTINUE: 5	Will continue: yes	Training and recreation mentioned: yes		

Before		After		Comparison
Expectations for Witness	Hopes for future Relation to Jesus	Expectations for Witness	Hopes for future Relation to Jesus	
Tom Osterkamp				
My plan is to use my own Personal experiences and my Wife's and relate how our faith Help us through some very Difficult times.	I hope that this will lead him to reexamine his faith. . . that he'll be more open to looking at Himself and his own Faith and seeing that That might be of benefit To him.	My expectations were based on previous discussions on religion around God and Jesus. My previous discussions have tended along kind of formal academic lines. . . my expectation . . . it would be hard for me to get Down to a more personal level with him.	I do keep my faith to myself, well, except to my wife and to my kids. . . my hope is that he can get out of that intellectual mode and bring it down to a more personal level in his life and see that this can help him through some of these struggles That he is currently going through.	

Witness done: yes, with some new openness
WILLINGNESS TO CONTINUE: 4

Will continue: yes

Training and recreation mentioned: yes

APPENDIX THIRTY EIGHT

WILLINGNESS TO WITNESS CATEGORIES- CHAPTER 5
COMPARISON OF SCALES

	WRITTEN QUESTIONNAIRE			VERBAL-INTERVIEW		COMPARISON
	Before Likelihood/ Excitement of this witness	After Likelihood/ Excitement of this witness	Average Likelihood/ Excitement of this witness	Interview Willingness to continue this witness	Naturalistic Observation	Excitement-written/ Interview content/ Naturalistic Observation
Participant A	4.5 / 4	4 / 5	4.25 / 4.5	4	3.7	4.5/ 4/ 3.7
Participant B	3 / 4	3 / 4	3 / 4	4	3.4	4/ 4/ 3.4
Participant C	2.5 / 3	5 / 3	3.75 / 3	3	2.9	3/ 3/ 2.9
Participant D	2.5 / 4	3 / 3	2.75 / 3.5	5	4	3.5 / 5 / 4
Participant E	5 / 5	5 / 5	5 / 5	5	4.3	5/ 5/ 4/3
Participant F	3.5 / 4	3 / 3	3.25 / 3.5	4	NA	3.5 / 4/ NA
Participant G	3.5 / 3	3.5 / 3	3.5 / 3	5 written	4 college	3/ 5/ 4
Participant H	4 / 5	4 / 3	4 / 4	5	3.8	4/ 5/ 3.8
Participant I	2 / 5	2.25 / 4	2.125 / 4.5	5	3.4	4.5/ 5/ 3.4
Participant J	4 / 4	3.5 / 4	3.75 / 4	5	3.8	4/ 5/ 3.8
Participant K	2.5 / 3	3.5 / 3	3 / 3	4	3.6	3/ 4/ 3.6
Participant L	4 / 5	3.5 / 5	3.75 / 5	5	4.1	5/ 5/ 4.1
Participant M	2.5 / 4	2.5 / 3	2.5 / 3.5	4	4	3.5 / 4 / 4

APPENDIX THIRTY NINE

USE OF RECREATIONAL SETTING

Comments from Interviews

	BEFORE Used Before?	AFTER Used?	Helpful? / Plan to Continue?
Participant A	Y All last year, the previous year we would swim together, And I was intentional that every Sunday afternoon we would Do something with him . . . outside during the winter.	Y	Y Most of the times when we had conversations about Jesus it was in a recreational setting, and that was before the project as well as during it. That's the main avenue, and has always been.
Participant B	N (said in post interview) I thing probably, just socially, its much easier to get to know Somebody and for them to know you before you get into a Serious conversation.	N (tried)	Y (plan to continue) What I tried to do this summer is develop a friendship with her. . . I really can't think of anything right off hand that was recreational.
Participant C	Y You know, recreation is great if you want to get close to Someone, especially outdoors . . . you know you're out there In the campsite and its just you and him and the critters And God.	N	? Well the effort was just a very informal discussion between two people.
Participant D	Y (Other believers) N (not w/unbelievers) In the past I've run with people and we've shared . . . Those Discussions have sometimes led to discussions of the love Of Jesus.	Y	Y (a plan) / Y I wasn't familiar with what his participation was with the church or what his faith was so I thought it would be a good opportunity to apply That (recreation) . . . I guess, as I said, as you're running you're talking About all kinds of activities. . . so it was while we were running by ourselves with each other we had opportunity to discuss his faith. . . I've never had an opportunity, or took the opportunity with running partners or hunting partners where I wasn't certain whether they were Christians and addressed that. . . I will continue to be a friend. I will look for ways to share the Word with him on occasions when it might be well received.

	BEFORE		AFTER		
	Used Before?		Used?	Helpful? / Plan to Continue?	
Participant E	Y	Y	Y	Y	Y
We go there, and we find that special place where He's near us By that campfire and its just so comfortable and its so easy To know the good things he gives us and we take for granted.					I never really thought about it.
Participant F	Y		Y	Y	Y
Well, recreation is probably the main tool that I use for sharing. ... fishing ... planning recreational activities.					I went fishing with the individual twice, and it was helpful because It wasn't looked on as a lecture or a big theological discussion and scolding It was during a recreation setting that I was able to actually speak with the person about my faith.
Participant G	N/Y		N (injury)	?	Y
I don't know that I have unless its in an unintentional Way. I've used it often and regularly with friends. . . I'm Not sure I've ever used it with someone who doesn't know Christ.					when we were finally getting together to go on a walk where I was to Have this discussion after we had spent some time getting to know one Another . . . her daughter broke her arm. . . I still don't feel like I was As successful. . . its just real easy to work in, . . . I think I've done that a lot, especially working with the youth group. . . its just real easy to work in, maybe following Jesus' example. . . I plan and foresee Being involved in more recreational activities with my friend, Sue. I think I've done that a lot, especially working with the youth group. . . its just real easy to work in, maybe following Jesus' example.
Participant H	N		Y	?	?
I didn't really use recreation . . . it was more of in the House drinking coffee. It is a little bit recreation, but It doesn't feel as intentional as I'm going to try this Time.					(what was the recreational setting?) At Lake Louise at our cabin.
Participant I	N		Y	?	Y
We've done a lot of recreation together but normally if we have, normally we don't discuss much of faith.					. . . before whenever I did things with him, I wouldn't really try to witness while doing recreation or fun activities

	BEFORE Used Before?	AFTER Used? Helpful? / Plan to Continue?
Participant J On most hunting trips one's relationship and concern About Christ is discussed, because it just seems to be A natural setting.	Y	Y ? Y I had hoped that we would get to go hunting this fall. . . But the real true recreational aspect of doing something with [recipient] was at The fair. . . The best discussion I had with [recipient] . . . was at the Fair. I expect I will look for new opportunities to continue this witness.
Participant K I have a couple of times in playing golf tried to talk, But maybe too heavy handed.	Y	Y N Y (not golf) I did try on a couple of occasions. I remember one time I, and on the Course is not a good time to do it, because I think we're both fairly Into the mechanics and the performance of golf. (previous) I haven't, And I probably won't use golf. . . I didn't know how to do it well on The course. . . future relationship – continued friendship and spending Time together in recreational settings and at home.
Participant L This woman and I both have sons and they're Involved in the same activities, both sports or Scouting.	?	Y ? Y That's the majority of what I've used in any witnessing and sharing situation through our activities, sporting activities, activities that we do With both our children.
Participant M I did not at all.	N	Y Y ? There were a couple of opportunities I had. They were both hiking. . . I think that there's something to this concept that being outdoors and talking about anything kind of opens up the mind and frees it from certain restrictions. . . being outdoors, under the sky.

APPENDIX FORTY

RECREATIONAL EFFECT SCALE – CHAPTER 5

Willingness to Witness Categories (Those NOT Previously Using Recreational Settings)

PARTICIPANTS WHO HAD NOT PREVIOUSLY USED RECREATIONAL SETTINGS FOR WITNESSING	Before Likelihood To Witness	Excitement-written average/ Interview content showing willingness/ Naturalistic Observation		COMPARISON
		Different Scales	Average	Likeliness to Witness/ Average Willingness
Participant B	3	4/ 4/ 3.4	3.8	3 / 3.8
Participant D	2.5	3.5 / 5 / 4	4.166	2.5 / 4.166
Participant E	5	5/ 5/ 4/3	4.766	5 / 4.766
Participant G	3.5	3/ 5/ 4	4	3.5 / 4
Participant H	4	4/ 5/ 3.8	4.266	4 / 4.266
Participant I	2	4.5/ 5/ 3.4	4.133	2 / 4.133
Participant M	2.5	3.5 / 4 / 4	3.833	2.5 / 3.833

APPENDIX FORTY ONE

VERBATIM RECORDS – BEGINNING Individual Interviews– CHAPTER 5

Participant O

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

(14:54) In a past experience? I haven't. I've just gotten to know them since we've moved here. Other than just talking about our church activities and what we've done and what we've had going on in our life I haven't specifically said anything to them yet. (But they are a friend?) Yes, they are our neighbor and friend, yes.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

I'm a little nervous about it, I guess. I guess something that I think about is that we've developed a neighborly relationship and I don't, I hope to share with them, and I hope that they're open and that they may be interested in it, but I want to maintain (16:01) that friendship no matter what happens, and that's what I'm afraid of. I don't want to harm that relationship.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

I don't know. I don't know what it is.

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

This will be a new thing. I'll be sharing for the first time as far as specifics. So far I've just gotten to know them without introducing them to either.

- 5. Describe the different responses of the person with whom you shared Jesus.**

So I haven't shared yet, so that will be new.

6. To what extent did you previously use recreation as a tool for your sharing.

(16:57) Not with these people, but with others I think that's a comfortable time, because you're doing things you're both interested in so I find its easier to bring topics up.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

Actually, I'm hoping that I bring it up and that they'll say, 'O yeah, we have a great relationship with Jesus, and we do all these things.' But I don't think that will happen so I'm hoping that they know about (17:44) Jesus and they will very open to it and interested and that they will develop a relationship with Jesus, and that they will be interested in finding a church.

Participant A

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

About a year and a half ago, almost two years, I met this friend while I was working at the pool. (7:00), we were co-workers, and just through casual workings we became friends with another person and started spend more time together and it's pretty intentional started spending time together with him and with one of my friends every Sunday. But then, there was a time last year that he got really turned off to Christians and Christianity (7:22) and so then the friendship kind of ended, but now its started back up again.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

(7:47) I'd say my initial fears is just that he would not respond well and not be interested in all what I had to say. My hope would be that he would be excited. He saying he had to go to church so that wasn't a very good motivation for him to go so he turned off to what he would say is organized religion since then

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

I don't think that he really acknowledges Jesus. I just think when he thinks about Christians and religion in general he just refers to God and kind of has the thought, 'Well, that's fine for you and I'll believe what I believe and that's fine for me. So I don't really think he has ever really encountered Jesus or studied who He says He is. (8:55)

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

Well, I guess that the past year and a half I had a pretty good friendship. There were definitely times that he would spend time with myself and other Christian friends. But most recently we've been talking about why he's so turned off to the organized religion. So, to some extent in those conversations he's been focusing more on the law part and I've been focusing on the Gospel part of why it's such good news, why Jesus is (9:39) basically just such great news and why that's so important, and so I think that now he's, to maybe he's even consider a tiny little bit of the Gospel part.

5. Describe the different responses of the person with whom you shared Jesus.

Well, up until last, two weeks ago, it was pretty negative. There were times that he would respond, I guess, positively to God or to my relationship to him, but a lot of times it was very negative, very much thinking of the Christians, who he would say are critical and say we are to do one thing and do something completely different rather than focusing on God. (10:32) A lot of times his responses are pretty negative, very negative.

6. To what extent did you previously use recreation as a tool for your sharing.

All last year, the previous year we would swim together, and I was intentional that every Sunday afternoon that we would do something with him and this other friend, and we would do something outside during winter, going ice skating, going hiking, hang out at my house, whatever we could find to do.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

I would hope that he would eventually get to the point that he would put aside the negative thoughts that he had about (11:27) Jesus, that are related to Christians because I think he's had some pretty bad experiences with people that are part of the church, not our church but the larger church in general. So I just hope that he would continue to be willing to listen and have conversations about God and about Jesus and about what we both believe and that (11:48) progress so that eventually at some point he'll accept, you know, what Jesus has done and that he'll and that Jesus and God and the church will become part of his life, but I guess that that's a longer term thing, with him, I guess.

Participant B

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

(18:09) Well, actually, the person that I had in mind to witness to is a new neighbor, so the only thing, my relationship with her has been just getting to know her as a new friend, actually as a couple. We enjoy them in a social relationship. I did ask her if, this was like, I think in the Fall, because they just moved out last Fall, if they attended a church and if they would like to attend St. John. And she did attend St. John one Sunday and I tried to be here that Sunday that she attended. Her husband is (19:12) I don't know if he's an unbeliever. But she had just mentioned that he's not too keen on her being real involved in the church. And that was basically as far as we got with that conversation. Then I left for the winter, basically, because when I got back in December they were gone.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

Well, I really liked her as a person and I just feel that (20:07), I feel that everybody gets so much more out of life if they have Christ in their life. It's a joy that I've had and I'd like to share that with her. Now I haven't as far as having conversations with her as far as exactly what she believes or anything like that.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

I think maybe just in conversations that she might have attended church sporadically in Anchorage.

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

Basically I haven't put forth any effort, because, like I said, I invited her to church and that was it.

- 5. Describe the different responses of the person with whom you shared Jesus.**

There are no responses.

6. To what extent did you previously use recreation as a tool for your sharing.

I think, probably just socially its much easier to get to know somebody and for them to get to know you before you get into a serious conversation. (21:59)

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

I would certainly hope that through our relationship that she will want to get involved with our church and that her faith would grow because of it.

Participant C

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

(8:03) So are we talking about the prospect. My relationship with that person is a family member, my number 3 son. Since birth. He is a Christian. His wife and children are Christians. They practice their faith. My son needs a little spurring on and I think I can do that for him, bring him a little closer to his savior.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

I don't know that I have fears. My only fear is that I would fail in delivering the message in witnessing. My expectations are that my son becomes more involved in his faith and therefore brings his family with a deeper commitment.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

Kind of a neutral. Had been brought up in a Christian family, but at this point in his life, he's 40 years old, he is (10:06) it seems to me, slipping away from his commitment to Christ. We will have a tendency at some point in life to do that, and use things like work or other commitments as a crutch. My son is doing that now so I need to make him aware of what he is doing and help him to correct his path.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

Well, I think I've done both over the years but not with the enthusiasm that I should. Both his mother and I are believers, and I have to admit that I too have strayed. And you're supposed to be setting a good example, and I probably have not done that from time to time. So I need to focus more on law and gospel and (11:22) bring him and his family along with me.

5. Describe the different responses of the person with whom you shared Jesus.

Well, I haven't done it lately. In the past it has been, I understand. I'm a good Christian. And it's been in terms of knowing right from wrong and practicing right (11:53) but, again, he needs to be more involved in the church and be more reflective of his beliefs.

6. To what extent did you previously use recreation as a tool for your sharing.

You know recreation is great if you want to get close to someone, especially outdoors, if it's you and your friend or your relative. You know you're out there in the campsite and it's just you and him and the critters and God. (12:32) And you have a chance to be very open, and also realize the magnificence of what the Lord has created when you're out there. I don't do as much (12:46) of that as I would like to. I sound like I'm an expert at it and that I do it a lot. I don't. I have in many occasions but not as much as I'd like to. That's what I was thinking about in preparing for this interview this morning, this afternoon I guess. What is a good environment to talk about God and His blessings. I can't think of anything better than being outdoors and one on one.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

I just hope the light will come on and he will realize that he is a blessed person. He has two fine children, a lovely wife that's a Christian. He needs to be aware of the good things that are around him. He has a great job (14:15) and is going up the corporate ladder in good speed. But he needs to know why that is happening and it's only through the conduct of his Lord Jesus. I want him to become aware of that. Once he does then he will show appreciation in church and become more active.

Participant D

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

The person that I'm speaking with is a co-worker. The individual has issues in life and I've suggested that he might want to find some relief through spiritual growth and he's not been real reactive to that. There's a concern he has of the things in his life that are more important than going to church and focusing on his relationship with Jesus.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

Well, my interaction with this individual has been while we've been running, as a process of doing that we frequently speak to one another about different issues and he's been explaining to me some life struggles, some family struggles, I've mentioned that I find a lot of relief in going to church and a relationship with Jesus, and he tends to just drop that subject and move on.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

I guess the answer is I really don't know what that relationship is at this point. (16:34)

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

Well its been very limited at this point. As I said the discussions (16:53) that we've had have been related to looking for help and dealing with his family struggles, his struggles with life issues, and it seems like he's more focused on his career, course now he's dealing with a new family. He's looking to join a family somewhere. It's pretty clear the he needs some direction, and I haven't gone beyond (camera stops to answer phone) I'll complete – I didn't answer the question fully. At this point I haven't discussed any more than the gospel and there's relief in finding a relationship with Jesus.

- 5. Describe the different responses of the person with whom you shared Jesus.**

AT this point its been kind of an evasive response. He doesn't appear to be interested in discussing it at length. I guess that's one of the things that interests me in trying to develop that relationship in trying to get him to open up and explain his thoughts and feelings are and encouraging him to seek that relationship with Jesus.

6. To what extent did you previously use recreation as a tool for your sharing.

Well, there's been a lot of individuals that I've done recreation, hunting has been one of those activities. Most of the hunting partners that I have been with have been Christian and active in church so, I guess that there aren't that many opportunities, I haven't put myself in the situation where there have been opportunities to share, an opportunity to enter into growing with Jesus. . . . We run. On several occasions in the past I've run with people and we've shared. It's a good time to talk because we're not doing anything else but running. Those discussions have sometimes led to discussions of sharing the love of Jesus. About half the time there's individuals that are agnostic and even atheistic so there's challenges there.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

I think this individual has a lot to offer others if he can develop a relationship with Jesus. He's a very aggressive hard working individual and he's well thought of in his work setting and an individual like that has a lot to give to the Christian community, especially in his situation he has several opportunities to share if he's able to develop that relationship. But, he's an interesting individual but he's hard working enough that he has challenges that this would make it a challenge to me too I think.

Participant E

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

Well, I believe [recipient]'s a Christian. She's formerly a member of the Catholic church. She lost her husband two years ago in a plane crash and was left with two young boys to raise, and of course all the commotions that with death, go losing somebody you love when you're not ready. She was angry, just mad at God and mad at her husband for dying and just mad at everybody. I unfortunately was the person who had to tell her that her husband had died, and that was heavy (choke) But, she got through it. The first few months were really, really bad, and things seemed to go better and we'd talk about him being in heaven, you know, no more suffering, just the fact that he was a blessing to be in her life as long as he was. After a few months she went through a period where she wasn't so angry, just sad and lonely. She thought her life was going to be with him as long as they lived, until they got old, so she went through a gamut of the ups and downs. August 18 will be 3 years. And we're actually to a point where she's beginning to see that life was worth living that she had her children and as long as they were alive she's never going to lose her husband. She's able to say how God's blessed her, how he's touched her life. And she can relate now, she can say that if he hadn't been in my life I couldn't have made it. She's really smart in that she started reading a lot of self help books, pretty much church based which was good in my life. She's on the living end of her tragedy and her grief now. Whenever we get together she asks me questions, "Jean, what do you think about this?" "What do you think about that?" And its always spiritual questions. 'Participant E where do you think we go when we die?' Unfortunately I don't ever have any, '[recipient] I can tell you this except that I can tell you that, [recipient], I know that Christ was born and died for us and I know that maybe you and Marty won't be a married couple, maybe you will, but I know that as long as we have Christ and believe that he did those things for us, you'll see him again'. And so, not just questions like that, sometimes they're not real deep questions, 'Why do you think that we should go to church?'

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

Well, I wouldn't say full bore. I just don't rush in and say, '[recipient], let's read the Bible. [recipient], let's do this. (12:14) [recipient], this is what we have to do.' I usually wait for her to ask me a question and then we end up with a whole Bible study. A ladies' Christian based get together with the questions and the answers. I hesitate to bombard her, because her mother in law pretty much told her she was going to hell if she didn't get back to church. And, when she did go she should dress her boys better because God

wants them in a suit, and just crazy things that just pushed her away and out of her church to where she doesn't even go anymore since [husband] died. However, she has come to church with me a couple of times, including friendship Sunday. [recipient]. Was it ok" 'Yeah, It's really nice." (Interviewer) 'She's met Pastor Rockey then?" (Participant E) O yeah. She really likes Pastor Rockey. She thinks that she's a neat guy. I haven't approached her that she's my target, that she is who I'm going to witness to. I don't know how I'm going to go about that. I mean it was easy for me to say that, 'Hey [recipient], this weekend's Friendship Sunday and I've been praying that you'll go with me. Don't be mad. And she said, 'OK, what time am I going to be there?' So, it was more my apprehension than hers. I don't think I'd rush right in and jump on top of her with the Holy spirit. (13;55) I THINK I would let it be a casual, care giving experience.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

(14:02) I know that she believes in Jesus, course she never uses Jesus, she always uses God, she believes in God, I'm not sure that she understands the trinity, which is something, I guess, that if I'm able to approach her that way I'll explain. I mean she's never quite asked me, what is this Father, Son, and Holy Ghost thing, though they pretty much believe the same thing, the Catholic church, I mean, she just . . . I don't think that she was raised in the church, I think that she (14:46) met her husband, she started going to church with him and she became a catholic. But since he's died her mother in law has pressured her that she has to be there. I think that she believes in God and she knows that God loves her and her boys and is watching out for her but at the same time she's rebelling against her mother in law's pressure that you have to do this or you're going to hell.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

I think mostly I've shared Gospel. I think for somebody that's backed away from church and reading the Bible and things like that, if you go in with law and say this is what God expects, blah, blah, blah, I think right away they're intimidated and think, Well Gods this guy with his thumb on us and sits up there and says, 'you need to do this or else.' I think its more important to share the Gospel because no matter what we do right or wrong we're all sinners, there's no way we can pay our way to heaven, and its only through Christ, and so I think I would share the Gospel because it's a loving, caring, giving, accepting, word and I think that's what she needs. (16:26)

5. Describe the different responses of the person with whom you shared Jesus.

Um, ok, um, in the very beginning when she asked me, 'Do you believe in God, Jean?' I said, '[recipient] I believe in God with my whole heart.' Um she asked me, did I feel like when things in my life were really bad did I feel like he was there. I was well, like, 'Yeah I knew he was there but I was mad at Him too because I figured if he loved me he wouldn't let anything happen to me . I said, however, I've come to realize as I've gotten older that the trials are just as important as the good things and maybe more so because we don't learn from good. If everything's hunky dory we don't learn anything. We have to experience the trial. He doesn't cause them but he allows them for a greater purpose. (17:30)'

6. To what extent did you previously use recreation as a tool for your sharing.

Ooo. We go camping We love to do that. We fix coffee with Bailey's. We have a big campfire and we sit there (17:41) and we watch Resurrection Bay or Katchemack Bay and get all stinky by the smoke of the fire and sit there and usually it always starts there like, 'O man, this is got to be something like heaven. Do we have to go home? Do we have to go back to work? Let's just sit here and enjoy. And it always starts that way. Or, we'll be playing ball with the boys in Seward in the little ball field and I'll say (18:16) O my gosh, [recipient], man it doesn't get any better. What a beautiful day. Thank God for some of the beauty in this world.' So we always, (18:28), I don't mean to say we go there with the intent of talking about God, We go there, and when we find that special place where he's near us by that campfire and (18:42) it's just so comfortable and its so easy to know the good things that he gives us and we take for granted. And then it just starts.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

My biggest hope for [recipient] is that she will totally accept Christ the way that I have without expectations from Him (19:18) with just knowing that He loves her and that He's there and that He's been there all along with everything that's been bad in her life. I mean (19:29) she took care of two parents that died of cancer. She was out in the world at 17 all by herself, made her way though, ended up in Montana on a ranch, working with the ranch hands, came to Alaska, happened to go to work at [husband]'s parents lodge out in the bush and his mother got to instigating well here's a girl for my son, and they got married (19:57) and they were best, best friends, so she's had really obvious blessings, and really obvious tragedies to go through (20:07) and I just want her to know that even the tragedies, I think she already knows it, I think she doesn't know how to express it.

How did she lose her husband? (Interviewer)

[husband] died two years ago over at wolf Lake in that plane crash. Terrible. I think that was God inspired too. She hadn't had a day off in a really long time and she said to me, 'Participant E, would you work for me tomorrow? (20:44) I'm like, yeah, what are you going to do?' She said, '[husband]'s got to work but I think I'm going to take the boys (20:51) down to Beluga Point or Eklutna or one of those places down there.' So I said, 'Sure.' And then she got a case of guilt and she said, (21:04) come to me later in the afternoon and she said, 'You know, maybe I'd better not. We need to money. So I said, 'Well [recipient], if you change your mind let me know.' She called me later that night and she said, (21:15) you know, I'd like to take you up on that. I said, OK. So the next morning I went to work for her and about 8:30 (21:22) Bob Lutz from BJ called and said, 'Participant E, you're not going to believe this. [husband] was killed.' And I said, 'O my God, [recipient]'s with the boys on the way down to Beluga point.' And he said, 'Well, should I send the police?' And I said, 'No, no wife should hear that her husband has died (21:38) from the police and all and just don't say anything.' Right after I got off the phone with him the phone rang and it was [recipient] and she always calls me [pet name for Participant E]. And was all happy and she said, '[Pet name for Participant E], what's up?' And I went, 'Well, nothing. Where are you at? 'Well, I'm at home. [husband] (22:00) asked me to make a dump run before I left. I said, '[recipient],' She said, 'What?' I said, 'O' I just kept repeating her name, (22:10) it was like I couldn't even find the words. I must have repeated her name 50 times. "I said, [recipient], [recipient], And she said, 'Participant E, what is wrong?' And I said, 'Um, don't leave your house, I'm coming right now,' And I dropped the phone and left work and I headed that way. In the interim she called Mel Wick. He worked for Mel. And I think she knew by the repeated '[recipient]s' and she called Mel, and so when I got there you know she opened the door and and you know. . . (end of tape)

Participant F

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

- A. I have a stronger relationship with person A who goes back several years. They actually attended church with me but have fallen away . . . very close . . . I care a lot about them. Very good friends
- B. The second, Person B I currently have a working relationship with. However I'm very fond of the person. They're very charismatic dynamic person but they're missing that part of their life. We have open discussion, friendship,

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

- A. Probably my biggest fear for person A is that they're not going to want to hear it from me. It's very possible. I expect though to be able to spend a lot of quality time with them regardless of what I have to tell them. I hope that it strengthens our relationship and maybe smooths out some rocky parts of it, maybe in the future if not this summer.
- B. Some pretty big fears. Some pretty big barriers I see in their being receptive. I have to say more so than through my actions. A big part of their lifestyle is what we consider to be sinful. In order for them to accept Jesus as their savior they have to change a large part of who they are.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

- A. Person A. We grew up in the church and they grew up with me. They had a close relationship. Especially wilderness and nature. They still have a spiritual relationship but they don't attend church anymore. In talking with them in part let's me find out where they're at, because I really don't know.
- B. Person B I don't know what their relationship to Jesus is. We don't really talk about it. I can't imagine they grew up in the church though

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

- A. I definitely shared law with a few times, especially in reference to honoring your father and your mother. They've done some hurtful things in the past. And um, I also called about that, and other things, because I hold them to a high standard because I care for them so much, and I know what they're capable of and how good a heart they have. But, more than that, I think what's more important is to share with them the Gospel of the welcoming nature of God's family and his people because often times I know they feel ostracized because they're not like everyone else, they're a unique person, and that's part of the reason I like them so much and why everybody else loves them so much, but they can't see why they fact that they don't completely fit in.
- B. Person B, I haven't shared Jesus with them beyond the fact that they know that I am a Christian in the way that I've treated them and been open to them, in regard to their sexual orientation or other parts of their life.

5. Describe the different responses of the person with whom you shared Jesus.

- a. The first person, person A, doesn't really like so much to hear the law but is even more receptive to hearing the law than the gospel part of it. It's easier for them to see that they're breaking a rule than to see the fact that they're missing out on an opportunity to be part of God's family, and to be accepted, and they see being accepted as almost a stigma they don't necessarily want, they don't want to take advantage of. I don't know, they support that's here, they're very much individuals, they are independent.
- b. Person B, they kind of just, I told them that I am Christian and they said, 'O, that's cool.' And that's about all. They, one thing that I want to encourage, they feel comfortable talking about any part of their life with me.

6. To what extent did you previously use recreation as a tool for your sharing.

- A. Well, recreation is probably the main tool that I use for sharing. Person A, we always go fishing together, and that is when we spend time together and that is how I intend to spend time with them this summer. So, that is a big tool there.
- B. Person B, I have a working relationship with them and my job is recreation, I work in therapeutic recreation, so the time that I spend with them, is planning recreation activities, and putting on recreation activities, several weekend trips and a lot of clinics and that's basically my interaction with them.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

- A. With person A my hope is that they come to view relationships not as something that makes them weak but as something that really enriches their life, relationships even outside of their family and friends, but within the church and with Jesus as their Savior, and that they take ownership of their faith, and by that that they do something with it and that they're not afraid to show it, and that they're not afraid to care for people and to be cared for.
- B. With person B, my hope is that it my open things up to Christianity and to Jesus and that there's a little bit more and shows them that its not a building where the door is closed to them, that it's an idea based on forgiveness and new chances and people that have open minds but more importantly have open hearts and will share with you what it takes to really be joyful in their life.

Participant G

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

A preschool parent, and I know them by just having heir child brought to school and them working in the class room and just sharing in conversations before and after class just because I think they trusted me with their child and so conversations would arise in relations with their child and in parenting and in what was important. I think it's a teacher parent relationship but bordering on a friendship relationship.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

I guess my fear, and I wrote this down, is that I don't botch it up and that I can approach it gently so I don't lose that opportunity where they just shut you down. My hope is that they're open to it and that they're heart is ready to hear and my expectation is that even if I don't see the fruits of the opportunity or, I would hope that they would be able to have a seed planted in them and that the Holy Spirit would come and water that and cause it to grow and I hope that it will affect their family and that by one parent they'll bring their family to church and so it will spill over to their family.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

That I don't know. We haven't broached that conversation. She knows where I stand because I exercise that in class and make it know and have talked about that, but she's never shared that with me. I'm really not sure.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

I think I haven't really shared it with her specifically trying to share my faith. I think I've shared it with Gospel in just the way that I teach in the class room so she can hear that. In the way I teach in the class room I always talk about our blessings and Jesus is risen in Easter in my communications, so she knows the Gospel and she knows that I feel blessed and that I love the children and I in return am loved by Christ and share that love. I know they've heard the gospel. I'm not sure they've heard the law just because we've we haven't been there in that setting to use the law.

5. Describe the different responses of the person with whom you shared Jesus.

They've been favorable because it's all been non-threatening, because it's all be in the context of communication or teaching in the classroom, so it's not been personal to her, so I'm sure it's been favorable to her.

6. To what extent did you previously use recreation as a tool for your sharing.

I don't know that I have unless it's in an unintentional way. I use it a lot with friends and we have these discussions. I'm not sure I've ever used it with someone who doesn't know Christ. I've used it often and regularly with friends when we discuss things, as we've discussed our faith and our experiences and our want to grow in Christ. I have friends I walk with regularly and those are the discussions we have.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

I would hope that by walking and sharing with her it will bring her and her family to church, whether St. John or another church, but I hope it will be St. John, I expect it could just because I know that this young lady is very receptive to my ideas and she appreciates my stand and my faith in the classroom so she seems to be fairly open and my expectation is that. (Recreation might be walking.)

Participant H

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

(12:45) We've been friends with him, my husband and I since he just graduated from high school, which is at least 35 years ago.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

I knew that the person was resistant to any talk about God. And, but then he became involved in another church, and, in the Mormon Church, and um, so I decided that I would just flat out tell him who Jesus was.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

I don't believe there was any relationship.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

(14:35) I just flat out told him that Jesus was present when the world was created. God sent Him to save the world through Him. And we had to come to faith in him and trust in Him.

5. Describe the different responses of the person with whom you shared Jesus.

Resistant, and just not willing to admit his own sin, or weaknesses, thinking that he was just fine.

6. To what extent did you previously use recreation as a tool for your sharing.

I didn't really use recreation. It was more of just sharing with him in the house drinking coffee, just in a visiting situation. It is a little bit recreation, but it doesn't feel as intentional as I'm going to try this time.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

I'm hoping that this person will admit their need for a Savior and come to eternal life with Jesus, and a real relationship with him to settle his heart. And I would like to be able to overcome his fear of the church, as being worried about what other people are going to think about him.

Participant I

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

Alright. He is probably my best friend, that I've known for 13 years. Longer than anyone else, than any other friend. I met him in the third grade when I first moved to the Valley. So we went to Elementary School together, but we went to different high schools. (9:13) But, he's probably the only person in my childhood that I really stayed in contact with, like from Elementary School and High School, and things like that. So, he's probably my best friend and the person I've spent more time with than anybody else. (9:44)

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

I'm excited to try to help him and help him grow in his faith I think. Because right now I don't know, I have doubts that he really truly believes (10:16) and so I'm excited to try to get him to believe, get him to come back to church, and I guess I'm fearful that this is not really my sort of thing. I'm not a big evangelism. Sharing my faith has not been the easiest thing (10:43) and has not been my strong suit, so I'm trying to improve that and that I get over some of the fears of sharing my faith with people. And that perhaps that he won't be that receptive to sharing .with him.(11:15(

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

(11:16) As a kid growing up he went to the Nazarene church in palmer and I actually went with him a couple of times there, and THEN he's been a few times (11:29) to my church, but probably since high school he's quit going to church and he doesn't like the institution and the church very much any more. He says he believes in God but He doesn't always believe what the Bible says or what not. I don't think he really prays. He doesn't attend worship regularly. In the past couple of years I'd say he's only been a couple of times. He's been to church, he was a member as a child (12:41), he's kind of fallen away from the church as an institution, so he hasn't had the opportunity to develop his faith

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

(13:10) Um, For the most part I haven't talked about my faith very much. We had a very open relationship. We normally just talked about problems, you know. I might say what I would do. I haven't necessarily made a witness to him saying, 'Well this is what the Bible would say.' I haven't done really any of that. Which is why I want to. And, maybe, very rarely, have I mentioned Gospel. Its not anything we do to be saved its what God does for us and we can't do anything. I think I may have said that once or twice. We've very rarely discussed (14:19) you know, actual faith, and maybe our actual beliefs, what the Bible says. Haven't really talked about that, relative to how much time we've spent together.

5. Describe the different responses of the person with whom you shared Jesus.

(14:35) He's somewhat skeptical of if you mention church, like this church or that church. As far as God he's not real hostile to it, but not real eager to hear it. He's not real hostile. He's heard it before. You know, sometimes its, maybe, not so easy to say something to him. Sometimes maybe he's a little more curious and open. Generally he's been open when we talk. He hasn't been hostile. He's open to sharing what you believe and talking a little bit about God. He's not too big on church things.

6. To what extent did you previously use recreation as a tool for your sharing.

(16:13) We've done a lot of recreation together, probably more than anyone else I've done stuff with, but normally if we have, normally we don't discuss much of faith, don't do things. It hasn't been a big part or tool of what I've done to witness to him. Normally if we talk its more personal time, not necessarily doing something. (17:03) Though, sometimes it could be, but, I could see a lot of opportunities for it. But normally its not a time I use to share faith or what I believe.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

Well I'm hoping that he comes to believe what the Bible says and gets maybe a fuller understanding of who God is and what he's done and what He wants us to do. I think he knows what God is primitively, but doesn't necessarily know (17:50) all of God's expectations for us and what God wants and doesn't have a personal relationship with Him. I definitely want him to develop that, learn a little better to understand who God is as much as possible, more so what God wants us to do, because he hasn't always done the right things as far as living a godly life and following standards. He's kind of done his own thing (18:35) and so it he hasn't addressed what he does as acceptable to God or is this a godly way of doing things. So I hope that maybe afterwards when we develop a personal relationship that he (18:53), when he does things, that he would think, you know what (18:59) is this what God wants me to do, is this what the Bible says, or I should do, and that this is something he really wants to do. In that way that he gets to know Jesus in his personal life (19:14) and personal decisions. I also hope that he's able to, I don't know, maybe, find church, find a reason to come back to church, find what purpose it has. Probably to overcome his objections to the church as an institution, that he's not skeptical of churches and what they do and what they want to do. That in that way he can find a church (19:58), find a body of faith that he can go to and worship regularly with. In that way he has that time to worship and fellowship which he doesn't have now because, he doesn't go to church (20:11), he doesn't have a community of faith that helps him, that encourages his grow and helps him walk with Jesus.

Participant J

QUESTIONS (asked by Jonathan – Participant J is the ‘official questioner’ for this project)

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

(0:0) I’ll comment on two individuals, because I’ll end up with one or the other.

And [recipient A] I’ve known for years, we’ve worked together. We’ve been involved in many things. We’ve had a number of religious discussions. I almost had him convinced to come to church Friendship Sunday. He promised he’d come, but then he claimed that he’d gotten ill with a cold. And of course the kind of thing we’d probably get involved with is some (1:00) quasi recreational thing. Some banquet or some shooting event of some sort.

[Recipient B] is my grandson, my oldest grandson, and you know we’ve had a good relationship over the years and he and I have even hunted together, even alone. He and I had a real fine experience one time on a deer hunt where he shot at a deer and it was wounded and ran away, a very difficult situation to track but we found it, and there wasn’t any snow, just a few patches. Maybe (1;32) a little more sensitive thing with Ben, but I’m reasonably comfortable to bring it up with him, and where it goes I don’t know.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

(1:59) the only fear, if you could call it that would be that it wouldn’t come to anything. My hope is that in the case of [recipient A], if he’s the one that I have a long discussion with, would be that he would start coming to church. And there’s a possibility. Mary Ann has talked a number of times with his wife [recipient A’ wife’s name]. [recipient A’s wife] too, she doesn’t come to Church. [recipient A] has a faith, but just where it’s at I’m not sure.

(2:40) [Recipient B], my real hope with [Recipient B] is that we could get him back in church on a regular basis and involve his whole family and change the direction of his current family relationship situation.

3. What was the person’s relationship to Jesus before you began sharing Jesus with them?

In [recipient A]’s case I’m not sure that, I know that he’ll pray. I read a prayer once that he had written. We lost a good friend that (3:16), and I know that he attended here at one time, but that was as a child and he claims to have been kicked out of Sunday School. So I don’t know that he really has any true kind of a relationship with Jesus.

In [Recipient B]'s case, he was brought up as a very regular attender in church and Sunday School he's been confirmed and this was I think all the way through high school a very important part of his life. But, after he got out of high school he drifted as a lot of kids do.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

With [recipient A], both Mary Ann and I have worked on him to come to Friendship Sunday, because his mother attends here as a member, and I think she'd like to have him to come.

[Recipient B], we've just had minor discussions (4:26) in recent years. It's a little bit of a sensitive area and there's not been a large amount of discussion with him. (4:37)

5. Describe the different responses of the person with whom you shared Jesus.

[recipient A] and I have ended up in discussions on why the church has the positions that they have, you know, what makes one church know they know anything better than any other church (5:01)

[Recipient B], just kind of clams up pretty much. He just doesn't get involved in it. He can get very quiet when you start talking about it, when I start talking about it.

6. To what extent did you previously use recreation as a tool for your sharing.

True recreational setting, [recipient A] and I, really other than banquets or things like that, not what I'd call a true recreational setting.

[Recipient B] and I have been involved up through his high school years in many recreational settings, in many hunting trips together. (5:46) On most hunting trips ones relationship and concern about Christ is discussed, because it just seems to be a natural setting.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

In both cases I would hope that they would see how important Christ is in all our lives and see how important Christ should be in their lives and I'd hope that they would both join the church and get back to it.

Participant K

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

He is a casual golf friend. I've known him for a number of years. (2:10) We've not really done a lot of things other than play golf together, although he did design my house for me originally as an architect in the 80's.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

I don't know quite what to expect from him because I view him as a fairly fun loving pragmatic sort of guy. I don't think he has a faith. It's very possible he'll just blow me off good naturedly, and it's possible I get a response and some interest. It's sort of a blank expectation. I don't know what to expect. Fears, you have (3:11) not really the fear, but the uneasiness. I don't want it to sound canned, I want to sound natural, so I'll have to think that out somehow, (3:26) and figure out how an approach can be done that doesn't sound pressured or fishing. Hopes, I hope to plant a seed that will evoke some thought or some interest.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

Well, since I haven't began yet I don't know. But I don't believe there is a relationship at this time.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

(4:02) Shouldn't that have to be answered after I do it? I haven't done it yet.

5. Describe the different responses of the person with whom you shared Jesus.

Again, that's after I think.

6. To what extent did you previously use recreation as a tool for your sharing.

I have a couple of times in playing golf sat down and tried to talk, but maybe too heavy handed, it was received more as argument, it wasn't meant that way, but it was received that way, it's probably my professional bias coming across , . . my legal background (5:08)

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

I certainly hope that he like all people might come to believe in Christ and be saved. I don't have any other hope as a Christian (Maybe join our church) Well, whether he joins our church or the Assembly of God. I don't care. I just hope he becomes one with Christ.

Participant L

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

(1:06) Our relationship is one of um, maybe a sisterly type of relationship, we're both mothers, we both have sons, so our sons are involved in activities together, so we get together and talk. So we know each other reasonably well. (2:00)

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

I think with this relationship its rather touchy because she has a Mormon background and her husband has I believe a Lutheran Background and in understanding, I was a little bit careful, not fearful, but careful about how I approached talking about God and Jesus, Jesus specifically, knowing the differences in a way, that she would have been taught to believe who Jesus is, and who I believe Jesus is.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

(3:16) That again, coming from her Mormon back ground would be her Jesus not necessarily being or not being the same Jesus as my Jesus, and me knowing that, but she not knowing that, necessarily. (3:39)

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

I haven't come to the point in conversation with her yet as to the differences in our beliefs about who Jesus is. That's where I am now taking from this point of finding out what her background is and what her beliefs are. I guess in sharing from the perspective of law we talk in general what is right and what is wrong behavior wise, and from the organizations where we come in contact with each other, such as scouting, and I haven't really had the opportunity to share the gospel (4:58) in conjunction with the law at this point. So I'm looking forward to be able to do that.

5. Describe the different responses of the person with whom you shared Jesus.

I think (5:17) right now there's a positive response of belief and a thought that from her perspective she believes that she's a believer. I classify her as an unbeliever knowing that she doesn't believe in the same Jesus as I do. But I think from her perspective she thinks she's a believer, but doesn't attend any regular worship in any religion whether it's a Mormon or a Lutheran or (5:56)

6. To what extent did you previously use recreation as a tool for your sharing.

This woman and I both have sons and they're involved in the same activities, both sports or scouting, so we're usually out there with our sons chaperoning and recreating with them in what they're doing.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

She has indicated, she and her husband have indicated a desire to raise (6:44) their boys in church. They have fluctuated as to what church. They have had their boys in different churches at both churches. I know that's an important aspect. There's a religious aspect of (7:09) scouting and we have talked about being able to share in. My hopes and expectations are for her to find a personal relationship with the Lord Jesus Christ, just knowing how much more peace she can have in her life, how much of a better marriage she and her husband can have, (7:40) and how much of a better example they can be and guides they can be for her boys.

Participant N

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

My name is Participant N and I'm interested in sharing Jesus with a former colleague of mine. I worked with him about a year and a half (:16) in the medical business. And although we have a cordial professional relationship and had a lot of medical discussions we really didn't have too many discussions of life outside that. I have learned he is (:35) very much of a fisherman. I like to fish but have not yet done so. I thought I might be able to engage more with him outside work by asking him to show me how he does his salmon fishing. (:56)

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

(1:15) [Recipient] was a Mormon. He was raised in an atheistic family, but in his late teens he was engaged by the Mormon church. I learned this from, not [Recipient], but another lady who has been witnessing to him and discussing faith with him and told me this, one of our nurses. When [Recipient] was about 18 he formally became a Mormon and went off on a two year mission trip. He told (2:01) our nurse that during the missionary training he had some qualms about the service he was doing, but he went ahead with it. More recently, just several months ago, he was preparing a Bible study for his local congregation, whatever their local organization is. In his studies he decided that Mormonism is not a true or a good religion. So he left the church. He had brought his family into the church apparently, into the Mormon church. So he's now had to break this new to his parents and his father that he's not even a Mormon any more. And he did this by writing an 8 page letter, which I'm not sure if he sent yet. (3:04) He had given it to our nurse to read. He had definitely been doing a lot of studying. My hope is that I can engage him and to lead him to know that not all religions are false, that there is a true religion, and that it's really the one hope that we do have for our sins.

My fears, I suppose, I know that this gentleman is very intelligent, he's very disciplined. He is a very quick reader and a very efficient physician, and I'm sure he's very efficient in (3:52) everything that he does intellectually as well. In a way I'm intimidated by that because I know that I don't have those same gifts to the extent that he does. (4:14)

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

As far as I know he's still searching for the spiritual meaning, he's trying to find out who and what God might be. He's certainly reading about it and trying to learn about it, so I'm not sure exactly what his relationship is (4:41) with Jesus is at this point. You know in the Mormon Church Jesus is considered a man, maybe a little farther in working out salvation in the scheme of things. But I'm not sure where he falls on that. (5:00) scale at this time, if he's come to realize that Jesus is, in a way, a completely different being than we are.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

Well I haven't really gotten to that point yet because the salmon season hasn't opened.

5. Describe the different responses of the person with whom you shared Jesus.

I think I pretty well have gone over those issues as to his response, not so much to my sharing Jesus but to other people sharing Jesus.

6. To what extent did you previously use recreation as a tool for your sharing.

I've never specifically used it, but I have in the past, when I've gone on ski trips, I've had discussions in the car with people who are more mature in their faith, and people who are less mature in their faith. (6:17) at that time. Because we were spending a lot of time in the car we obviously had a lot of time to talk, in a singles group when I was younger.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

I'm certainly hoping that he comes to realize our sinfulness and our need for Jesus as a Savior. And I also hope that his experience (6:59), that his recent experience with organized religion doesn't make him, that he doesn't have that pattern repeat, that he does come to know Christ as his Savior. If he comes into the church, a true Christian Church (7:18), my fear might be that he might see some other failing. My hope is that if he does see that that it does not drive him from his new found faith.

If there's one thing other than understanding who Christ really is, my hope is that (7:48) maybe I can point that out as well in a specific way.

Participant M

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

The person is my younger brother, [Recipient], of course I've known him all my life. He lives in Anchorage. We have a (:51) very good relationship, one filled with respect for one another. We've talked in the past about religion. But it's been more around the topic, is there a God, and talking about other religion. And, I don't actually know, and I struggle to answer on the paper whether he's an unbeliever, or whether he prays and doesn't go to church. He doesn't go to church. He was raised like me in a Catholic household. When he was younger, not too long ago, he had a very, very cynical side. He's a very smart individual. But, he's undergoing some life experiences now that are testing him to the nth degree. Those are softening him (1:55) somewhat, as well as just getting older. He's a few years younger than me and I'm 41. Those hard times that he's going through right now are what make me decide to witness to him. And it will be tricky, because I won't tell him what I'm doing but he's going to figure it out at some point. (2:23) So, it's going to be interesting and fun I hope.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

Well, like I mentioned we have talked quite a bit about religion in the past and he's gone out and read a lot of books and he knows a lot about Christianity (3:00), Islam, and actually how the Bible was written, and some of the questions around it, very much and academic, good academic knowledge of religion. He's actually a professor. And he's an excellent debater, and I would lose any debate that I ever got into with him. (3:31) He just knows a lot more than me. So that was an initial fear that I had and have. My plan or strategy is to just use my own personal experiences as well as my wife's and relate how our faith helped us through some very difficult times. My wife and I went through a very difficult time in our relationship years and years ago, similar to what he's going through. So that's my plan (4:16) is to try to just, instead of just talking so much about, instead of starting with the gospel and the law and the Bible to start with my own personal faith and how it's helped me as well as my wife.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

You, know, I don't know, I don't know. I suspect that he believes that Jesus actually lived and walked this earth based on historical accounts. (5:02) And, whether or not he believes that Jesus is the son of God, I'm not even sure he believes that there is a God. My impression is that he does. But I actually don't know for sure.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

(5:32) (Up to this point) I haven't done it up to this point. It's been more around the academic type of discussions as I mentioned before. (5:51)

5. Describe the different responses of the person with whom you shared Jesus.

Well, he is a, um, he points out, and I think rightfully so, that there are other accounts of deities or gods in other religions, and I think one of his approaches from an kind of an academic standpoint is that (6:25) sure, Christianity is there, but so is Buddhism, and Islam, and many other religions. And how can they all be right. And how can just one of them (6:37) be right. And so that's I get the impression where he's coming from. And it will be a challenge (6:50) for me as I put forward this . . .

6. To what extent did you previously use recreation as a tool for your sharing.

I did not at all.

7. are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

(7:10) Well like me he was raised in a Catholic household and so I know he's heard the message (7:17) and, I myself, after leaving home kind of drifted away from the church and what made me come back to it, in part, was having kids. And he just recently, uh, (7:34) is in the process of adopting a foster child that he had cared for and that is softening him a little, and I hope, I hope that this will lead to him re-examining him his faith. I don't know that he ever had that when he was a kid. But if he did (8:00) I hope that this is somewhat familiar ground and that he's not so cynical as he was years ago and that he'll be more open (8:11) to looking at himself and his own faith and seeing that that might be of a benefit to him.

APPENDIX FORTY TWO

VERBATIM RECORDS - CONCLUDING Individual Interviews – CHAPTER 5

Participant A

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

(19) I'd say A pretty casual friendship that had started when we worked at the same place at the Palmer Pool and then we became friends and, will I guess, basically, the year before last a few friends and I would hang out every Sunday afternoon, just doing fun things whether it was rafting or hiking or ice skating or watching a movie or something, just hanging out.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

(58) I think the hope was that the friendship would continue and that we would spend more time together, I guess. For a while we had not spent a lot of time together, pretty much over a disagreement in beliefs, basically, so it was strained there for a little while. So I think my hope was just to continue working with that person to rebuild the friendship basically. I was kind of excited but apprehensive (1:30) at the same time because the particular person kind of has a short temper. And if you say one wrong thing, or what might be interpreted as a wrong thing, it takes a long time to back pedal and get back to where you were before. So excited and apprehensive at the same time.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

He'd grown up in church sometimes, sometimes because one parent wanted to bring the children to church pretty traditional, like catholic setting. And the other parent (2:08) didn't really have the same goals for raising the children in a Christian environment. So going to church was never an exciting thing, it was kind of a, 'O, I have to go and I don't get to watch football with dad or go hunting with dad.' It was always, 'I have to go to church attitude. And that was when he was a little kid and when he was old he didn't pursue it anymore.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

(2:40) I think in most of the times when we had conversations about Jesus it was in a recreation type setting, and that was before the project as well as during it. And I think that probably most of the times in the conversations about Him, there definitely was some law but I think most of it was Gospel, because I think that when he was growing up he got only the law piece, and didn't get, kind of sees things as only the law and not seeing enough of the Gospel. So I did I guess concentrate more on the Gospel part, him not having really heard that, I guess.

5. Describe the different responses of the person with whom you shared Jesus.

(3:32) Hmm. Well, I think overall he is receptive at times to hearing about Jesus but I think that he's still pretty I don't know, overall kind of closed. I think it just depends on where he's at, during on what day you might find him, as far as how open he is to even have a conversation about Jesus. Whereas, other people are just , yeah, you can have a conversation all the time and it's not a problem. But with him it's still kind of closed but getting better as the friendship continues as there's more trust built. (see facial expression – frustration?)

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

I think the main (4:27) that's the main avenue, and has always been the main avenue, when the thing that this particular friend and another friend that's not a Christian didn't realize is that my purpose behind spending time with them every Sunday afternoon was to hang out with them and hopefully to have conversations with them about Jesus. Either about what church was like or what I learned, or why I have people over every Sunday for Bible Study. My intention was definitely like that. Doing something fun with them outside, because we all like to do recreational activities, but they didn't realize that, I don't think. And I still don't think they do, um, my intentions. And so I think that after going through Pastor's class and thinking of the project, it that has increased but it's kind of already there, so it's a reminder to be intentional, I guess.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

(5:30) Well, I would hope that eventually. What I am finding is that when you're not a kid and you're not a student and you're in the work world that life gets busy. Not that it wasn't busy before, but we have different schedules. And when one person's working days and one is working nights and your schedules never connect, that it's hard to be intentional with someone when you just don't have the time to see them because the time just doesn't match up. So, I hope that eventually he would come to know Jesus and He would be a huge part of his life. And so what I found is, more so in the times when our schedules don't meet (6:12) to hang out or to talk or to have intentional conversations that its more of the prayer piece that comes in. I certainly have lots of time driving back to work every day. And so for no I just have to be content with that the best thing I can be doing is praying for him and praying that some point we have time again to sit down and have conversation. So it's a little different for me right now, where I'm at in life.

8. What will your relationship be with this person in the future?

9. To what extent was the training helpful? What kind of training would have been helpful?

Participant B

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

(7:13) She was a new neighbor, moved from Anchorage a year ago, and just really a delightful person. And she had an interest in gardening, and so that was kind of where my focus for the summer was hoping to be.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

She's a very easy person to talk to so I didn't have a lot of fear. But what actually happened was I was gone this summer, and when I wasn't gone she was gone this summer. So, I didn't get to see her as much as I had hoped to. And when I did see her oftentimes it was with a group of people. So our individual time was very little.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

She has attended church, I think very sporadically. I think she feels the need but maybe isn't making a big effort. Her husband is unchurched and really seems like he has no interest.

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

(9:20) Well, I don't think we really had a conversation where we really talked about Jesus Christ. I invited her, when I realized we weren't going to be able to get together a lot this summer because of either her commitment to company, or her gone, or us gone, or company, I invited her to a Bible Study. And, I've also invited her to church several times. And her reason is that the service at 8:30 or 8:15 is too early for her. And, the Bible Study I invited her, I invited her to the Bible Study that [Church Member A] and [Church Member B] are doing. And I invited her to attend with me because I went to the first two, and now I'm leaving. And she said, 'No, she really didn't think that she wanted to do that. So, I don't feel that, as far as really sharing Law and Gospel that I've done any of that. What I tried to do this summer is develop a friendship with her and just an easy time, hopefully this winter, though they're going to be gone when we're not gone this winter, but hopefully within the next year a chance to spend more time with her alone when I can really talk with her about her faith.

5. Describe the different responses of the person with whom you shared Jesus.

Well, I think I just did with what I said prior to that.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

(11:20) I really can't think of anything right off hand that was recreational.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

Well, I certainly hope that I'll have a chance to become closer to her as a friend, get to know her better, and that I'll have a chance to, you know, really encourage her to get more involved in the church. I think you have to do that before you can decide what the relationship's going to be.

8. What will your relationship be with this person in the future?

9. To what extent was the training helpful? What kind of training would have been helpful?

Participant C

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

My sister, who is 5 years older than me and lives in Texas, and it was obvious to me that she was searching for some spiritual satisfaction and I visited with her about our Savior, Lord Jesus Christ.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

Well, you know she is older than me, someone whom I dearly love and admire, and I felt somewhat uneasy giving her advice. Usually the tables are turned and I'm seeking advice from her. And that's been the situation since we were little kids.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

Well, I know [Recipient] believed in God. And I think over the years as did I, she has strayed away from the flock so to speak. And she was searching (1;50) for that satisfaction and that peace of mind in her spiritual life. That's kind of the condition she was in and I was pleased and privileged that she sought me out and discussed it.

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

(considering)

Well, the effort was just a very informal discussion between two people. In this case it was more intimate because of our brother-sister relationship. In terms of sharing law, I'm not sure that I understand that question. (Well, that's kind of like the 10 commandments. (2:57)) O, yeah. In that regard there are so many things that I don't know in the Bible. I know right from wrong. I know some of the principals Jesus has taught and I try to follow those as best as I can. (3:24) I am not anywhere near perfect, but I always think in the back of my mind, would I do this or that in my behavior if Jesus was standing next to me. And that's kind of a guiding principal while trying to do the right thing.

5. Describe the different responses of the person with whom you shared Jesus.

It was confirmation of what we were talking about, what I was saying. She just needed to be reminded and refreshed as to what the Bible's about and what Jesus is all about. (4:14)

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

Well, you know I'm an old jock and my closest, most dear friends share sports and recreational activities because that's something we have as a common interest. You know as well as I do that time presents itself and the Lord makes the time available for people to get together and talk about their beliefs. (4:57) and I have established, since I've been coming to St. John a lot of good friends in the church and in the community, you know, such as yourself and [Church Member], that had I not (5:16) been involved in the church I would not have even met, or become friends.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

Well, Interviewer, I pray for my sister every night. I pray for her well-being. Obviously, her safety. And I pray sincerely for her to know her Savior better and become a better Christian. I know she's (6:03) strayed away from the church. And you know it's not an excuse, she was a care giver for her husband who's in a wheel chair for over 25 years and he passed a couple years ago and now she's footloose and fancy free and she's doing a lot of traveling. She'll be up next summer. It will be another opportunity to sit down and visit with her about where she's going with her life and Christianity.

8. What will your relationship be with this person in the future?

9. To what extent was the training helpful? What kind of training would have been helpful?

Participant D

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

(38:15) Ok. In this case, the person I was witnessing to, his name is [Recipient]. He is a co-worker. But he's also a person who shares a desire to stay in shape. He prefers to exercise and we share our common interest in running. Because of our frequent encounters at work and because of my respect for him as a co-worker I chose to use [Recipient]. I wasn't familiar with what his participation was in the church or what his faith was so I thought it would be a good opportunity to apply that.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

(39:25) In this case [Recipient] was, he didn't speak much about his faith, but he was going through a hard time with his family. He had just gone through a divorce and he was expressing concern about his children. In this case I guess I was a bit fearful that he didn't have God in his life and probably was not focusing so much on his faith, his spiritual well being as much as he was just trying to make a family situation improve.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

As I said (40:21), I wasn't quite sure what his relationship was at the time of the beginning of this witnessing opportunity. He, John has had a lot of stressful situations placed on him at work, and I was familiar with all those situations and it was an opportunity I thought to bring up dealing with stress, dealing with the family situation, as a road to get into his feelings of faith.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

(41:09) I guess, as I said, as you're running you're talking about all kinds of activities. The most favorite discussion topic was politics. Most often when we ran together, there were many times when there were other parties present, so it was when we were running by ourselves with each other that we had opportunity to discuss his faith. And I used the discussion about stress, how he deals with stress, and I explained that if it weren't for my faith God and my trust in Jesus that I wouldn't know how to deal with the kind of stress that he puts up with. And, asked him, from that point, 'Are you active in the church? Do you have strong faith?' His comment

was interesting. He said, 'I have a belief, I have a belief in the Triune God, but it's hard for me, I guess I'm just not necessarily active in the church. I've never found a church where I am that fits into my lifestyle.' But he's always been real active in volunteer programs and I think that that's taken him a long way. And I think that that's obviously part of the stress that he dealt with his family. He was away from home in addition to work, long hours of work he dedicates lots of time to volunteering as an EMT. I think since then he's changed. The progression of discussion really didn't go much beyond that. I thought about asking him to come to our church here in Palmer. But since he lives about 50 miles away that's quite a drive. I encouraged him that, you know, a congregation (43:18) where you can get support, and I guess this more along the lines of the Gospel. He has support from people that share the faith and are more than willing, and you find that that kind of spiritual support is real helpful in dealing with the stresses in life. Of course as the summer went on things changed. He got a foot injury and we didn't run together as much and as he started back to running I had a knee injury or soreness so we kind of slowed down in our interaction other than at work.

5. Describe the different responses of the person with whom you shared Jesus.

(44:13) Well, again, I think there was obviously discomfort in discussing his faith and discussing his participation in attending church. I don't know that he was embarrassed about the fact that he wasn't attending. I think often individuals that aren't real active necessarily are uncomfortable about discussing their faith. I think he fit into that category. My initial question and his initial response seemed to be that he wanted to say, 'Yah, I've got a faith.' And kind of leave it hopefully at that. When we talked about attending church and stuff he kind of used the excuse that all his involvement in all the other activities make it difficult to fit that activity into his life.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

Well, other recreational activities, it seems like a lot of activities I've recreated in, the other activity I tend to do a lot of is hunting, and most of the people I hunt with have strong faiths and we share our faith and our appreciation in all the blessings we have just in the normal conversation. I've never had an opportunity, or never took the opportunity with running partners or hunting partners where I wasn't certain whether they were Christians, and addressed that.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

(46:27) I hope to continue to talk to him as our injuries improve and we can get back to our running together as long as we're both working in the same location. Because the stresses of work are not diminishing, and I think with some more discussion about

(46:43) how I can deal with stress and how much better I feel at the end of the day knowing there's a support group and I have salvation through Jesus, all those things makes stresses in your life a lot less worrisome. And I think that John tends to deal with stress differently because he doesn't necessarily have that support group and support and faith in Jesus. That weekly reminder, even if it's just a weekly reminder, is always helpful. I intend to keep discussing the benefits.

8. What will your relationship be with this person in the future?

(written) I will continue to be a friend. I will look for ways to share the word with him on occasions when it might be well received.

9. To what extent was the training helpful? What kind of training would have been helpful?

(written) I believe the training was helpful in focusing my thoughts on the subject of sharing my faith and in enhancing my desire to do so. I believe it also helped me realize that I would not be succeeding or failing in my endeavors – but that the Holy Spirit will use my efforts in His own way.

Participant E

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

(29:30) Pretty good friends. However, the person, [Intended Recipient], the person that I was going to use as my subject, it didn't turn out that we could get together in a recreational setting. We've been together a couple of times and it turns out that [Intended Recipient] has started going back to church. However, God presented me with a person who really needed that witnessing, [Recipient]. We were camping in Soldotna two weekends in a row. And the very first weekend she (30:13) asked me my opinions on religion. She's the daughter of a Nazarene preacher, basically walked away from the church when she was 17 and pretty much hasn't gone back. However, she got cancer this year and I think lots of things were unsettled in her heart. And so she asked me what I believed. How I believed. We had two weekends together and she's actually considering coming to church at St. John's. Actually she's away right now. Her cancer's in remission, so I thank God, God worked on her heart really deep during that time.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

(31:25) Prior to my efforts she knew that I was a Christian. She knew how deep my spirituality was. She also knew how human I am. I don't think she say me as this pious, pious person. She just knew I had deep spiritual faith.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

She told me that she believed in God, but because of the restrictions in her church as a child that she felt intimidated by God. That she felt like mostly God was there to punish us when we did wrong. She wanted to know how other religions feel, and How I felt personally. And of course I told her that there's no fear in God. That, yes, we need to make an effort to do things the way we think that God would have us do them. However, Jesus paid the price on the cross for us, and that that doesn't show an angry God, but that shows a God that's nothing but love. And so she really got intrigued by that. And then she started asking other questions. How Lutherans, what we believe? How our services are? What our pastor (33:25) was like. What our missions were like. And she just was really, really interested.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

As far as sharing law, like I said, I told her there's certain things, you know, that God expects of us. I mean, more in depth than the 10 commandments. And at the same time I told her that God knows that we can't be perfect. That's why He sent Christ, and that believing in him and his life and his ministry and his death and his resurrection, there is no doubt (34:23) for her to have a place in heaven as long as she believed that. And I did tell her, however, God doesn't expect us, just because we're saved to go out and do things wrong.

5. Describe the different responses of the person with whom you shared Jesus.

And she was actually shocked. She told me things like, with bitterness kind of, she couldn't wear pants, and she couldn't wear make-up, and she couldn't go to dances and she couldn't go to movies. No matter what happened to a girl, girls were not supposed to complain or talk about things that they had experienced. Seemed real fire and brimstone. (35:13) The sheer fact that she asked me if I thought I'm going to heaven and I said, 'No, I don't think I'm going to heaven, I know I'm going to heaven.' I may get my come-uppance when I get there. But I'm going there because Christ paid that price so that I could. And she was really shocked by that. It's almost like she felt that if she didn't keep the law of if she didn't do things a certain way that she wasn't going to go to heaven. And she just liked God the way that I shared him with her.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

I never really thought about it. Whenever my husband and I camp or go places or go on vacation it, you know, it always depends on who I'm with, but if it ends up that it's me and my girlfriends, you know, two of them that I usually end up camping with are members of St. Michaels. [Recipient], like I say I worked for her for ten years and we were just buddy buddies. She's never been to church in all that time. So the sheer fact that she wants to come here is neat to me.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

(36:50) Well I pray to God that she realizes how much that God loves her, no matter what she does or doesn't do. Just how much he loves her no matter how many mistakes she makes. And the church, I also pray she starts coming here and sees the God that we see, and not (37:09) this mean terrible father that's going to smack her rather than hug her. Yeah, I hope she comes. I think she will. She sounds really positive about it. And it's funny too how an illness, you know all of her life since she left her church, since she left home at 17, she's really been out there by herself. But I

think that in her heart through all that in her youth she knew God was there, but she didn't want to meet with that God, with the fire and brimstone. She just wanted him to love her and so he had to be in her heart for him to accept him that easy. But I think she's done with the fire and brimstone.

8. What will your relationship be with this person in the future?

9. To what extent was the training helpful? What kind of training would have been helpful?

Participant F

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

Person A: Old friends, nonchalant and comforting.

Person B: Coworker with higher standing and more experience than I; boss of sorts with casual office friendship.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

Person A: I feared that it would push them away further from loved ones and the church and ruin what chances I had to make a difference. I hoped that it would shed some light on the fact that they are cared for by many people, but I didn't expect my reminder to have any more affect than the reminders they were receiving from loved ones.

Person B: I expected it to be a confrontational conversation that the individual was not open to having.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

Person A: I am not sure, but not attending church when they had been previously.

Person B: Not existent.

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

Person A: I shared solely Gospel with this person because I felt like they were only receiving law from everyone else. I wasn't able to see this person as much as I would have liked, or even enough to be very effective at proposing change in their life. I focused on the support and unconditional qualities and aspects of our faith, community and family as Christians.

Person B: The main vessel in which I presented the Gospel and the law to this individual was by my actions, though we did converse specifically about my faith on several occasions (brought up due to my actions/standards). The law and the Gospel were a difficult balance for this individual because by the law of the Old Testament they were already condemned a sinner in their lifestyle (they were gay). Therefore the judgment they have been receiving as a class of individuals often turns them off to even considering the words of a Christian, law or Gospel. So I shared the law and how no matter who we are we have our weakness that we must set aside again and again, and the Gospel that tells us "all have sinned and fall short."

5. Describe the different responses of the person with whom you shared Jesus. help a Christian.

Person A: I think it was a mixture of indifference, regret, resentment and contemplation.

Person B: To some of my actions they were belittling, but overall they were open-minded and willing to discuss on a broad “feel good” agnostic level.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

Person A: I went fishing with the individual twice, and it was helpful because it wasn't looked upon as a lecture or a big theological discussion and scolding. It gave us something to focus on and something to relax us.

Person B: It was when I was in a recreation setting that I was able to actually speak with the person about my faith and verbally define the nature and attempt of my actions. It allowed us to travel outside of our professional relationship and bond “off the record” as two individuals.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

Person A: I hope this person goes back to church, and I think that as they mature they will as long as they are allowed to do it slowly without a big fuss.

Person B: I hope that this person stops looking to feel good and starts looking to feel something real. I think that eventually at some point in their life the feel good and instant gratification lifestyle will not be enough for them anymore and maybe then they will remember what we talked about. They have a big hole that they can't fill and are trying desperately to do so and I hope they fill it, but I don't think it will be Jesus who fills it for awhile.

8. What will your relationship be with this person in the future?

Person A: We will always be friends, but we live a long ways away. I will see them a couple times a year, but we always fall back in place.

Person B: Our relationship will be a professional relationship as well as an accountability relationship via short phone calls, emails and I'm not sure when I'll see them. They are constantly selling themselves short and I remind them of their full potential and the potential of others in their life.

9. To what extent was the training helpful? What kind of training would have been helpful?

The Gospel vs. Law training was very helpful. Both individuals I was spending time with did not attend church or have their lives fully committed to Jesus because they had been let down by the world and made to believe that they are definitely not good enough for, and worthless to the Christian faith.

Participant G

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

(31:52) She is a parent of a preschooler I have in my class, and actually someone that I felt that I was becoming friends with as well. But primarily a parent of a preschooler in my class.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

(32:40) I think my initial expectation was because of the kind of person she was, very caring, concerned that she would be probably easily approachable. My fear was that she would want to have nothing to do with it and it would be tough to kind of talk about. And my hope is that maybe even getting her and her family into church.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

Well that's where, maybe its going to talk more down the line here in questions, but, I don't know and still don't. I'm disappointed that I didn't get it farther than what I did, but just a whole series of events and things that were happening in her life this summer and mine we just didn't get as much time to spend together as I hoped, to get specific her.

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

(34:00) I think probably I shared gospel with her and just the fact that I was reaching out without her realizing that I was reaching out to her and I don't think that she still does know, but that was the intent, or that I was witnessing, because we didn't really get to have any specific conversations. The efforts were minimal as far as actually getting together, because the day we were finally getting together to go on a walk where I was going to have this discussion after we had spent some time just getting to know one another and talking about, 'I'm doing this great Bible Study,' her daughter broke her arm. She called and had to cancel our date, so I just went by and brought popsicles and we talked with the kids there. So we just, then I just called her and asked her to come to a bible Study that I am facilitating right now and she was unable to, so I still don't feel like was as successful. I'd like to continue actually to be in her life. The law, we never got to that.

5. Describe the different responses of the person with whom you shared Jesus.

I think probably she sent me some e-mail that were related to prayer, things like that, just forwarding things. So the fact that she even reads them and feels that they're important enough, she knows that I would enjoy it and that it's important to me. And I'm thinking maybe it is to her and maybe there is some background, just that they're not active right now. So that's what I'm hoping. I think she definitely is not opposed to it. I found that out in our relationship. I'm just not sure how dedicated with her turning down Bible Study and things. And maybe she just isn't to that point of feeling comfortable enough yet.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

(36:11) O, I think I've done that a lot, especially working with the youth group, just whenever we're out hiking or what ever, there's just always those opportunities for conversation of 'what's going on in your life?' and then it's just real easy to work in, maybe, following Jesus' example, or leaving it to him and praying and not worrying but relying on him and not on yourself. I think I've done that pretty regularly. I think this time it was different because it was intentional. And most times I think that I have done it, working with the youth, it's not an intentional thing it just opportunity, time after time after time.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

(37:07) I think maybe I still believe that there's a lot of opportunity with her and her family getting into the church whether it's this one or another one. I think that just the type people they are and how concerned they seem to be with living their life right. I can't imagine that that wouldn't at some point, and maybe has been in the past. I'm still very optimistic.

8. What will your relationship be with this person in the future?

She is a past parent of Parentshare, but also a casual friend who stops by to see me and we stay in touch. So I hope my evangelism is ongoing.

9. To what extent was the training helpful? What kind of training would have been helpful?

The training we got was helpful in motivation, but it is always hard to know how much or little to share with a person or when the moment or conversation is right. In that respect I'm not sure what additional training would really help. What you gave us was good.

Participant H

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

(0:00) Just, I've known this individual since he graduated from high school. And he's been a close friend all those years. He's probably about 15 years younger. Just good friends.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

(1:25) I had shared the Lord with him before, and down through our history together in different situations. And he has always rejected any relationship.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

(1:59) I don't believe he has a relationship with Jesus.

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

(2:20) The, um, well, we've spent time together up in the recreational setting. And, sharing law, I tried to explain to him about, that there are correct ways of doing things with the Lord. He is responsible for the things he says and for the influence he has on others, especially the kids, and ask that (3:06) he watch his language. (He does have children?) The kids that were around. Yes he does have children too, but that wasn't these individual children. Then I shared the Gospel because I've always said that God loves us so much that He created this beautiful world for us. (What was the recreational setting) At Lake Louise at our cabin.

- 5. Describe the different responses of the person with whom you shared Jesus.**

I think embarrassment (3:50) about not being able to have his mouth under control. The embarrassment on his part because of that. Just not really wanting to think about the Lord.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

Just mainly I guess not specifically, and thinking of it as recreational setting, but just sharing in my life with people I come into contact with wherever we are.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

This individual has had his mother ended up being a woman of faith, his father did not, and that influence I think has greatly affected him. (His mother's or father's?) His father's. He wants to be a strong individual and thinks the way of doing that is never allowing God to become part of his life. With all of the things he's been through and with the Lord being there right with him, I hope that he will come to recognize. He did get involved with the Mormon church when he met a woman that he was involved with. And that was a time that we really had a discussion, because the, I'm so concerned with his idea that spirituality is a manipulative thing than a whole philosophy and a whole way of life, and a relationship with the Lord. But I'm hoping, and will continue.

8. What will your relationship be with this person in the future?

9. To what extent was the training helpful? What kind of training would have been helpful?

Participant I

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

(6:45) He was, he's been my friend since third grade. Pretty much when I moved to where I've lived for the past 12 or 13 years, we went to elementary school. We were neighbors. He's been my best friend since. He's been one of my most consistent friends and people that I've been around.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

(7:45) I think I was a little scared or something, just sharing my faith and going out little bit more, out of my comfort zone. But I was pretty excited for the most part because I wanted the opportunity to share my faith to grow for myself, and to grow in my relationship with my friend and have him to grow in his relationship with God and his faith as well. For the most part I was pretty excited.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

(8:37) Is that different from 1? I think pretty much the same. (1 is your relationship. 3 is his relationship with Jesus prior to you start talking.) When we were younger he went to a different church with his family quite regularly. But, he hasn't had the best relationship with that church since. He had, like you might consider it a falling out. He just had issues with the church he had gone to and so he quit going to the church and he knows who Jesus is but I think he's kind of gotten discouraged, I guess with, I think, His faith because of instances at church, and stuff like that. I think he's kind of. I don't think he's put Jesus in his life as much as before. I would consider him kind of discouraged in his faith, and his faith about Jesus.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

(10:26) Well, I guess I see him regularly. For the most part every couple of weeks. So we're always talking about what's going on in our lives and stuff like that. And so I've tried to share my feelings about his situation and maybe some of his problems and kind of done it in a way that's, you know, where I can share my faith like that. So I've kind of tried to help say, this is wrong, this is right, and kind of share what the law says, and stuff like that. And also, then, I've also, we've gone out to do fun things like fishing and playing golf. And so that provided even more an opportunity to discuss. Especially playing golf. You hit a ball and you're talking 90% of the time. But, I guess for the most part I've always tried to encourage him and tried to tell him it doesn't matter where you've been or where you're at as far as your relationship. I'm trying to get him to put Jesus in a more active role in his life and have that guide some of the decisions he makes and stuff. Cause I guess, with his relationship, I think sometimes he would do better if he would take more of a, just taking more of an involvement in his faith rather than taking more of a worldly approach. So I think that's something he struggles with. At least the problem I see the most when I talk with him, in my relationship with him, him trying to develop his own relationship. I'm trying to encourage him to make the best decisions that come from God's word from your faith. What would be the proper decisions that he should do in different decisions with people? In that way to develop more of a relationship centered on Christ and God and His word, rather than just a worldly or self-gratifying sort of way. I guess I've just, like the Gospel, I've tried to encourage him. I think we all have rough moments. So, I've tried the encouragement stuff.

5. Describe the different responses of the person with whom you shared Jesus.

(14:49) Sometimes its kind of passive, because he's heard some of the stuff before too, and I'm sure it's not just from me. He recognizes what I say. Most of the time he kind of agrees with me and stuff. But, I guess it's not necessarily the knowledge or the idea. It's trying to get him to maybe more implement it more in his life in his faith. More the doing part and that. So I think I've seen an improvement in the last, since the beginning of this year and through the summer. I think he's gone from trying to find a relationship to satisfy what he wants. I haven't gotten a negative response. I'm trying to get a positive response and trying to get him act on it. I think it's been a slow process from what he's heard before he kind of got discouraged. I just try to encourage him and revive the faith and stuff like that. And help him to grow so that he could do better.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

(17:03) I think before whenever, when I did things with him, as far as anything, as far as recreation, I didn't really, I guess I didn't try to interject as much. I'd just kind of listen to him. I wouldn't really try to witness while doing recreation or fun activities. It was just a time to hang out. It wasn't a time we used for witnessing or for sharing my faith. So it's probably I didn't probably use for the most part before. I didn't say as much of my personal opinion. When I did it wasn't necessarily trying to say, this is what I think because of my faith, or this is what God says. It was just kind of personal sharing rather than witnessing. I think it was an opportunity I didn't use and a tool that for the most part I didn't perceive. I didn't utilize.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

(19:00) I guess my biggest hope is to get him to, I guess ultimately I'd like to see him go back to church, to find a church, wherever it may be that he's comfortable in and that helps, that just encourages him in his faith and stuff. I think that's the ultimate one. Just to get him back in, in that way he has a community of believers that he can go to as well, to his friends or family or me. I'd like to see him find another body of believers who would help, encourage him throughout the rest of his life as well. With his relationship with Jesus I hope that it takes a more prominent role in his life, rather than something that he, maybe before, had kind of forgotten about, or had lost the feeling, kind of lost faith, discouragement. I guess I'd especially like to see in the relationships he builds with others to really consider what God's word, what Jesus wants, and put his faith as part of that relationship, and build it in to his relationship, from the beginning. To build relationships around that rather than worldly things I think. I've definitely seen improvement and steps toward that this summer.

8. What will your relationship be with this person in the future?

9. To what extent was the training helpful? What kind of training would have been helpful?

Pete Probasco

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

(6:42) Well I've known him ever since he was born. As a matter of fact I was there when he was born. He is my oldest grandson, and I suppose my relationship with him over the years has been different than it is now. I mean I think Ben is 28 or 29 years old. As he grew up we did a lot of grandparent things together. (7:44) I hunted with him extensively a couple of times. I mean he's a very busy young man to start with. He's been working 6 12's the last couple months in construction. So I mean it's a very, very different thing, though we still get along good. And I think there's a lot of mutual respect on both sides (there was a beginning understanding of the Gospel for Ben because he was raised that way. But there's still a desire to witness to him now. (8:25))

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

Well, it's something that in various circumstances is very different. Sometimes (8:49) Ben's simply not conversant about it at all. Ben just kind of hangs his head or something and has very little to say. And at other times he's willing to make a little commentary about it and at times he's able to be involved in things. We've had family gatherings where Ben's been willing to (9:10) lead the prayer when we sit down to eat. Other times you can almost sense, well, there's probably no point in asking Ben to do this today (9:19). It's not an easy, his life, you know things that are going on in his life, I think he realizes very clearly that they need they need to change, but he's, you know, it's just not easy to talk to him about it. Some times he just flat don't want to talk about it. And of course Mary Ann gets on him about it too. And I think that there's been a lot of discussion at home, with his parents, you know, and that's kind of something that I think that they've come to a point that they don't talk about certain things with him because it gets very sensitive.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

Well, I think, as a youngster he did all the things that his parents did with him that he should be doing. I mean as far as church Sunday School, Confirmation, he was a very regular church attended, I would say all the way through high school. But then (10:29) life changed for him dramatically as he got older. Kind of went through, I guess a lot of kids go through it, almost a rebellious stage in terms of his upbringing.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

I probably don't think about law or gospel, but its probably very easy to get into a law arena where you're dealing with a circumstance (11:04) or life's situation, somebody like your grandson. And I'm not sure that the lady he should be married to probably won't talk about it at all. I mean it's a different kind of situation there totally. I mean he'll share in certain things, and in others just kind of hangs his head and doesn't say anything. (Can you describe a couple of the efforts you used in talking to Ben?)

Well, (11:55) over time we've talked to him, both Mary Ann and I about life style, you know you don't go live with people, have children, without being married, you know all that kind of thing. And, there's been times that it would have appeared that they might be progressing in that area. The best discussion I had with Ben on this very subject, there was a recent development, there's another grandson coming back from Iraq and a scheduled baptism, and I was at the fair, Ben was at the fair with 3 grandchildren, Travis and two little girls, and (12:38) we got to talking about it, the fact that Peter Ray's coming home and the forth coming baptism and the involvement we thought we were going to have as a family that we did have. It was a very nice time

[thought: can't schedule time for such discussions – Spirit – wind. However, in recreational setting more at ease and able to talk about 'sensitive' subject.] (12:50) and Ben assured me and on two different occasions, 'I will be there.' And they were all there and you know and I thought, this in and of itself, the demonstration of the things that went on in the church would have some impact on Ben and you know both of them. And Ben was very involved, you know he not only came to the baptism we had a supper afterwards at the gold miner, we had 14 adults there, plus some kids. He had all 2 girls with him, and the lady that should be his wife and it was a very nice family thing. So, but that was one of the more successful, easier, nicer times in this whole thing with Ben.

5. Describe the different responses of the person with whom you shared Jesus.

(Didn't ask for some reason)

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

I had hoped that we would get to go on a hunting trip this Fall. I don't think Ben has been hunting in a couple of years. (13:58) And I thought that would be, we have the cabin, and I thought that would be an opportunity. Previous years we have been hunting trips together we spend as much as a week out in a tent deer hunting and when you sit around the fire, hunting, you talk about everything, and this is something in Ben's case and Andy's case always was a topic that we discussed, you know, probably more than once in every trip. But the real true recreational aspect of

doing something with Ben this time, other than the time together at the Fair. That was recreation. We didn't get to get out there and do any hunting or fishing, and I had hoped for a hunting trip and that didn't come about. (but the one time you did get to share turned out, you say, to be in a recreational setting, maybe not the one you hoped.) It was at the Fair and with kids and the kids were taking rides, and it was a real easy time, you Ben was real open about it at that time.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

Well, I think Ben doesn't seem to be in a rebellious stage anymore. He's a much more mature individual in terms of being able to talk to things about it, and I hope over time we'll see his family situation change to get on a stage where it should be (15:32) and I expect in time we'll probably see him back in church. I know family is very important to him. In many, many things he and his family have a very good family relationship and Ben does pieces of work for me time to time. If I need something done on the house he always says 'Just let me know Grandpa, and I'll be there.' And he is, so I think that over time Ben's going to come around, and his one brother, you know Andy, Andy's got his life pretty much together, and it's pretty much just like you like to see it. And so I think that probably could be an influence. I think it's going to be a challenge for a while. I don't know. I know that he's had some discussion, there's been some visiting back and forth about the potentiality of getting married some time down the road and I know that I think would be one important step that would smooth out a lot of things.

(Anything else you'd like to say, Pete.) This has been fun, Jonathan. (16:40) I learned a lot by it, and I learned a lot about our fellow members. We have some tremendous people in church. Some of the interviews were just to me were very impressive, and the sincerity that people brought, and the clarity that people expressed their faith. Tom Osterkamp, I did not know him, I never visited other than these two interviews. A very impressive man.

(Thank you very much)

8. What will your relationship be with this person in the future?

Since it is my grandson, the relationship will continue. I expect and will look for new opportunities to continue this witness. (written)

9. To what extent was the training helpful? What kind of training would have been helpful?

The training left me with a clear message, to "Do it." The opportunity to hear other participants experiences, I think the encouragement that comes through the training, is most helpful. Some of the things we discussed in Promise Keepers are very helpful. (Written)

Randy Luffberry

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

(12:40) I've known him for years. We play golf together. He's a fellow attorney. We enjoy basically recreational things with each other. Occasionally we'll have a beer with each other.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

My initial expectations were not real high because of what I know about this individual. My fear was of course that I would fail. My hope was that the Holy Spirit, if not through only what I did, would plant a seed that would help him grow in the future if not through my efforts.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

(13:56) He didn't have a relationship with Jesus. He doesn't have one now. He is married to a woman who is a Christian woman, although she is more, I don't know if there's a way to characterize it. Whereas religion is compartmentalized in her part it's ok to believe that it doesn't rub off over to her business, if you know what I mean. That's where he was and that's where his wife was.

- 4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)**

(14:45) We didn't have a lot of time this summer to do it. I did try on a couple of occasions. I remember one time I, and on the course is not a good time to do it, because I think we're both fairly into the mechanics and the performance of golf, so it fell more to after the round and having a couple of beers. You know I gave him my piece and my reliance. And he was polite and listened. I don't think he really (15:27), I could tell he wasn't really buying anything. We got onto the subject of evolution and that was a hot button for him. He got all pissed off and just was outraged that anyone could assume that evolution wasn't really the way it was. Because he knew that it was and we stopped because I didn't want to argue with him. And that's kind of where it ended.

- 5. Describe the different responses of the person with whom you shared Jesus.**

Polite. Non-engaging. And when we got into God as opposed to science, why, anger.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

I haven't, and I probably won't use golf, because it really is the kind of thing that, when you want to have a serious conversation, you really want to spend time. You don't want to have to stop and then make a shot, and then try to pick up as you're walking down the course and then stop. It's the kind of thing that if a person presents an interest you want to spend time. And you don't want to be limited with that type of activity. I think to me, I didn't know how to do it well on the course, I didn't know how to do it all on the course rather than a few one liners to make the subject interesting. But that never seemed to work too well.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

Well, with Jesus I'll certainly pray for this guy. I certainly have hope that the Holy Spirit will do something to bring him around as I have the same hope with my wife and my children. As for the church I'll be real satisfied if he just begins to get the message about the Savior. If the church comes along and begins to help him, fine. But, they had small groups once upon a time. If he only has 2 or 3 people that's able to support him in his way of knowing the Lord, I'll be happy. So, I'm not necessarily worried about him coming to church. He'll come when he wants to.

8. What will your relationship be with this person in the future?

(written) Continued friendship and spending time together in recreational settings and at home. A barrier between my friend and I seemed to exist this summer so that we were not relaxed and at ease with each other. I am not sure why but it may have been because of my intentions to speak to his need of Jesus and the enemy working harder in his life. I must pray more for him, love him and be transparent not hiding or doing busy work.

9. To what extent was the training helpful? What kind of training would have been helpful?

(written) Basic training of our beliefs to share and urgency of truthful communication was presented and helpful.

Training about prayer and the need for it would have been helpful to me. The spiritual battle is real. I would have been better prepared if I had prayed for peace and love and wisdom. My fear of offending must be replaced by speaking the truth in love. I must get out of the way.

Temple Christiansen

QUESTIONS

- 1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.**

(21:26) The gal that I was working with, or wanting to share Jesus with was a mother of a boy who was my son's fellow Cub Scout in Cub Scouts. She also works in the school district and my husband works in the school district. She actually has two boys that are in scouts, one is in Boy Scouts and one in Cub Scouts with my four boys that are in Cub Scouts and Boy Scouts. That's where we met and that's where we share most of our time. They have also, the boys have also played baseball so we got to talk out on the baseball field and in the Scouting meets and such.

- 2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.**

(23:10) I know that I definitely had fears and concerns about how my words were going to be accepted or handled, whether her reaction would be interest or she would just shut me off. My expectation knowing our friendship and our personalities was that she would listen. My hope is that she would listen and that a seed would be planted by what I said in her heart, in her mind, that the Lord would use my words to get her thinking. The situation with her is delicate because she is already a person of another faith (Mormon). My greatest fear is that she would just say, 'Well that's your faith and I've got mine and I'm not interested.' I guess.

- 3. What was the person's relationship to Jesus before you began sharing Jesus with them?**

(24:41) Well the particular lady that I'm talking about is a member of the Mormon faith and the Mormon Church, so her relationship to Jesus to me is a heretical relationship. I don't believe that she believes in the same Jesus that I believe in. The name Jesus isn't enough there to distinguish our faith, because she uses that same name for her deity. Dealing with that, and I'm probably getting way ahead here. Dealing with that, that's where the crux of our conversation (25:21) led and was very interesting.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

(24:41) My efforts to share Jesus with her, I did approach her carefully and in a round about way to approach the topic using my experience with another person that she knew who is in the same situation, who has the same faith that she does. I used my conversation with this other woman and sharing with her to actually share with her so it wasn't so confrontational with her. That was I guess going back to my fear. I didn't want her to feel like . . . my fear was that I would appear confrontational and I didn't want that. So I tried to come around another way, another direction so I didn't seem so confrontational with her. So I used my conversation with this other person dealing with the same things I wanted to talk with her about, sharing with her. Another real interesting thing of this whole relationship is that her husband is a Lutheran, and so our conversation were two women sharing their experiences and their faith, me using this other relationship with this other woman who was also Mormon whom I had talks with and my friend sharing her relationship, her discussions that she's had with her husband who is a Lutheran (27:25). So you can see it's complicated but it worked really well.

5. Describe the different responses of the person with whom you shared Jesus.

(27:41) Well, every time I would make a point that 'We believe that Jesus is the Son of God, the true Son of God, and in the mystery of the Trinity,' she would say, 'O Yeah, that's what my husband believes and I've had the same conversation with my husband.' And so I was able to say that, 'Well, the reason he believes it is this is what the Bible says. There are many instances in the Bible where Jesus says, 'I am God.' in a language the people then understood. When he says, 'I am.' he means I am God. I'm the God of Abraham, Isaac, and Jacob, and so I shared that information with her, saying, 'Jesus said himself in the Bible that he was God.' Her responses were, 'That's what my husband says,' most of the time. Sometimes it was, 'O' So, I feel like maybe those responses were the indication of a seed of thought being planted.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

(29:00) I think that's the majority of what I've used in any witnessing and sharing situations throughout activities, sporting activities, activities that we do with our children, the parents that we come in contact with. That our children make friends with children and we get to know the families of the children and kind of screen, you know, who our children spend time with. So we've been into conversations with the parents to find out what their value systems are. So often time that's where I share most, other than just directly through church ministry.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

(30:01) Well I know in the certain situation in her family they do not attend a church at all as a family because he is Lutheran and she is Mormon. The children have done VBS at the Lutheran Church. I know she's a part of a Human Needs Ministry at the Mormon church. But in talking with the children they do not go anywhere regularly, and with the husband has also shared that. So, it's my hope that somehow the Lord will use me in her heart to help unify the family and maybe to give the Father a little more support in his desire to have his children and his family in the Lutheran Church. Not that the church would matter that much. The Christian Church would be what I would hope for. And in their personal life of course bring them closer to Jesus, to bring her to our Jesus, to the one true God spiritually, but also for their family since they are, since the husband is Lutheran that they would be unified and that they would be able to go as a family and that they would receive that blessing of the fellowship of a church body.

8. What will your relationship be with this person in the future?

9. To what extent was the training helpful? What kind of training would have been helpful?

Tom Osterkamp

QUESTIONS

1. Describe your relationship with the person with whom you shared Jesus before your efforts to share the Gospel.

(18:25) My relationship was my brother, my younger brother. I have, o I'd say, I have a very good relationship with him, if not somewhat formal. My brother happens to be, a, gone through a lot of schooling. He has his Ph. D. He's a very smart individual. A lot of, I wouldn't way we have an overly warm relationship. But there's no doubt that we care a lot for each other and have great concern for each others' well being. Our discussion , our interactions tend to be on more of an intellectual level. That tends to be how I relate to him in the past, usually talking about some current event or some academic type related discussions. That sums up my relationship with him.

2. Share or explain your initial expectations, fears, and hopes in regard to reaching out to share Jesus with the person to whom you reached out, prior to your efforts.

(19:39) Well, if I understand this question right, this is before the witnessing that is part of this project. How did I reach out to share Jesus? Is that right? (And what were your expectations in reaching out before you did it.) My expectations were based on previous discussion on religion around God and Jesus, those things in general. My previous discussions with my brother, have tended, as I said before, along kind of formal academic lines, like, 'Is there a God?' or 'How does Jesus compare to Mohammed?' 'What's the origin of the books in the Bible?' and those very type of formal, lack of a better word, intellectual type of discussions, never really getting down to what it means for me, or what it means for him. And so that my expectation for doing this with my brother was that it would be more of the same. It would be hard to get down to a more personal level with him.

3. What was the person's relationship to Jesus before you began sharing Jesus with them?

Well, I don't know for sure, but we grew up in a Catholic family going to church (21:38). My brother when he went away, left home, he stopped going to church, as did I for a while. I ended up going back. He never did. So I think he doesn't quite feel the need or the desire or have the urge to have a relationship with Jesus or God or with any religion. I think he prefers to keep it at a very intellectual level, if you will, level.

4. Describe your efforts to share Jesus with this person. (Also share where you feel like you shared law, and where you feel like you shared Gospel.)

(22:14) Yeah, I forget the distinction between law and Gospel but I can, Pastor can probably hopefully glean that from just describing my efforts to share Jesus with him. There was a couple of opportunities I had. They were both hiking. We out hiking this summer on a couple of occasions. And, he's been going through some very tough times this summer. He has some personal issues going on, relationship issues. Very, very tough for him, so he's been distracted through all of this in all my encounters with him this past year. I don't see him a lot, probably once or twice a month. But he's very distracted this last year, so that factored into this. So my approach in this after going through the training with Pastor Rockey was to talk about Jesus and my faith and how it helps me, because I'm not comfortable and I don't want to, I don't have a desire to try to convince people or tell them what a faith relationship with God could do for them. So (23:52) my approach was to share how, what it did for me. And I had an opportunity on a couple of occasions, we were talking kind of life type of discussions. You know, how you get older and you think things get easier and they don't. We have these incredible struggles. And my approach was to tell him how I've had the same thing happen to me in my adult life, and my faith helps me get through some of those life struggles, I've found. When I go to church and listen to Pastor preach and hear the stories from the Bible those boost my self esteem and strengthen my faith and ultimately give me strength to get through the rough times in life. And so that was something that I shared with him. And there wasn't a lot of response from him on that, although I know him and I could see, I remember. I could tell that that made an impression on him. He took that for what its worth. And I think he made a mental note of that. It was a departure from our usual type of discussion around religion and God, that is me explaining to him how my faith helps me. I think he paused and took note of that.

5. Describe the different responses of the person with whom you shared Jesus.

(25:30) Yeah. He was, I kind of answered that. It was kind of a pause and a reflection, I think, on his part, which is different than before he was having these personal issues that he's had this year. It would have, my saying that would have led to some, he would have brought the conversation back to that intellectual level, and not the personal level. And I think, not to get ahead here, I think that there's something to this concept that being outdoors and talking about anything kind of opens up the mind and frees it from certain restrictions. I think there's something to having say a group or a couple of people talking in a small confined room. I think that physical environment actually affects the generation of ideas, the willingness to accept, versus being outdoors, under the sky. I think there's something to that physical environment and how two people interact. And so I (26:48) It's hard to say if its his personal problems that caused him not to go to that intellectual discussion with me or not. But, it's an interesting thought.

6. To what extent did you use recreation as a tool for your sharing. Was this setting helpful to your witnessing efforts?

I didn't. Like I said I tend to keep my, I don't tend I do keep my faith to myself, well, except to my wife and to my kids. I talk to them about my faith. But otherwise it's a very personal thing to me and I keep it to myself and don't tend to discuss with anyone outside my immediate family.

7. What are your hopes and expectations in regard to the future of this person's relationship with Jesus? The Church?

(27:50) Well I hope he can, I'll tie it back to myself, I hope that like I have found that he can come to some kind of understanding with himself and get out of that intellectual academic mode and actually think about faith and what it means to him and does he believe. And if he doesn't believe, does he have faith, because I don't necessarily think you have to believe to have faith. I think they're two very different things. And so my hope is that he can get out of that intellectual mode and bring it down to a more personal level in his life and see that this can help him through some of these struggles that he is currently going through.

8. What will your relationship be with this person in the future?

9. To what extent was the training helpful? What kind of training would have been helpful?

APPENDIX FORTY THREE

VERBATIM REPORT OF GROUP INTERVIEW, DECEMBER 29, 2007—CHAPTER 5

JONATHAN: First of all I want to thank all of you for helping and participating in my doctoral project. (I'm going to stand out of the way, here, try to conduct this.) The idea again, and I think all of you remember it, was to look at how witnessing can happen when people do that in a recreational setting. And part of that was training. There were four sections to our training. We actually had to do that 3 different times because we couldn't get everybody together. And part of it was witnessing and we did an interview before that. The person who did the interview was Pete so that I wouldn't influence your answers. Then after the fact we did an interview. (Interviewer) did that except for Participant F. She sent hers in because she was at school. The idea for tonight is that maybe there is a lesson that you learned that if you listened to somebody else your memory might be jogged, your mind might be jogged, so that if we all sort of shared together what we learned from this process then hopefully we can learn something as we share in this process and not separately. So I sent you a letter and the specific question I wanted you to be prepared to answer tonight is this. *'Please name two or three main lessons you have learned from this process.'* Pretty general generic kind of question. And I thought we would do it this way. I'm not sure if my advisor or the professors are going to be looking at this or not. I have taken down verbatims of everything we have done so far. What I'd like to do is have you state your name. And obviously they would know that from the other two discs that we have. But then say who you witnessed to and in general how you feel that went. And if we can do that in 30 seconds to a minute. Shorter is better. Maybe that will job our memory for where we are and maybe someone can start from two or three lessons learned. I'm going to go around. Participant M, you tell us your name and who you witnessed to and in general how you felt it went.

Participant M: Yeah. My name is Participant M. I witnessed to my brother. My younger brother who is going through some tough personal issues this past, well its been almost a year now. I think it went fairly well. This falls under a couple of things that I learned so I'll be repeating myself later. One of the things being outdoors, I was in a hiking situation on a couple of situations, alright, and tried to do my witnessing and it's kind of hard (3:50) to do it when you're outdoors because your kind of focusing on what you're doing. It's kind of like the whole time I had to be aware of an opportunity

where I could take the attention off what we were doing and try to do some witnessing. So that was a challenge but I had a couple of opportunities. But they weren't very (4:13) long opportunities. They were pretty quick. They came and went. And then we were off hiking again or something caught our attention. I think the quality was there, but the length of time, I wish we could have (4:27) more.

Participant J: I'm Participant J and I witnessed (4:32-disc) to my oldest grandson. It's hard to say how successful, though he has been in church a few times since then for special family events. He was there. The thing I learned about it, I guess, to me it's good to be conscious that you want to witness. Like you say the time is there and the opportunity and all of a sudden something happens and the time passes.

Participant H: I'm Participant H. I witnessed to our friend [Recipient]. I've known him for years. (noise) I learned that it's hard for me to slow down enough to witness to him. (5:29 computer). We talked over the years a lot of time. But, I think learned that I need to pray a lot more to calm myself. And I think the hardest problem, it's hard to witness with all of the people who were there. (5:59 computer) (JONATHAN: YOU WERE OUT AT YOUR CABIN?) Yes.

Participant G: I'm Participant H and I witnessed to (6:06) one of the parents from the preschool that I have. She um. . . We tried to get together a couple of different times to walk and the first time her daughter broke her arm that day so she ended up canceling so I ended up dropping by dropping something off. I think that to have had actually a witnessing conversation, I'm not sure that it manifests more of things that we exchanged. And I did notice that because of some of the things that were said, or sharing parenting or things (noise) like that, you have the opportunity as a teacher, I would get e-mails from her like prayers and things. I think that she realized what was (we were) exchanging. I never got as far as I'd like to, but I did witness.

Participant B: (7:10) (Noise) I'm Participant B and I chose a brand new neighbor for sharing. It's just a delight getting to know her. And I think maybe what I tried (7:33) I expected more from myself than I should have. I think first you need to develop a relationship with somebody as friend. I started off by inviting her to St. John. She didn't come. Actually, she did want somebody to sit with. (husband) But I also think that her husband has this very adverse opinion about the church (8:10) Not about St. John Church. He

had experiences in the past and so I my goal is just to develop a close relationship as far as friendship. And it will be next summer because I chose gardening which I (noise) ?did some this summer.? We both are outside at opposite times (8:37) so I really haven't had a lot of time to really spend with her this winter. I definitely want to pursue it.

Participant F: (7:59) My name's Participant F. I originally chose to witness to a friend, [Recipient] through fishing. This summer got busy and let things get buried. We only got to go fishing twice really. We did have some good conversations. I think that the best thing that came from it was her understanding that I was still there as a friend, even though she has fallen away from previous standards of our Christian commitment. So most of the summer, actually, I changed from fishing. Actually, that was a real learning experience for me. We'd been Christian friends talking relationships originally. (noise)

Participant K: I'm Participant K, (10:00) and I tried witnessed to a friend I've known for 30 years. I tried the golf course. The first lesson I learned is that the golf course is not a good place to witness. Usually golfers are fairly intent on doing, on striking the ball correctly. So it's not a, sure it's a time for once in a while tell a joke or two, but it's not really a good place for a serious discussion. Especially because you split up and wait 3 or 4 minutes till the next shot. I quickly decided 'No I'll wait till after the golf game.' He listened gently to the first few parts of what I was saying. I don't know how I came to it, but I got on the subject of evolution versus creation, and it was like putting fire to gasoline. He got quite perturbed because he was a devout believer in Evolution. And he's young enough probably was taught that way in his education. He wouldn't hear anything but evolution being the way it is. So rather than butt heads on that subject I laid back a little. The conversation is of yet unfinished.

I think another (11:31 – computer) lesson I learned is be prepared for those feelings which can cause instant freeze, and basically have a way around it. I didn't have a way around it.

Another thing is that I think that witnessing is probably best unforced. I think it's almost like, I don't like to say wait, but I'd say wait for the kind of opportunity where you sense a need or you sense receptiveness. I think this individual can be receptive but he's kind of pig-headed when it comes to what he believes and what he doesn't. So, he's not going to be an easy case to talk to (12:35) so I think I'll just bide my time and try a little later.

I think that the other thing is that it just reminds me not to take ownership of it. It's the Holy Spirit. Don't feel like I fail,

although, I don't think it's anything further for golf. Perhaps that the story of something for the longer term. I don't know. those are the thing that I learned.

JONATHAN: So, you not only shared who you witnessed to and what the results were, but some of you have already shared a lesson learned. Did anybody hear something from somebody else that jogged something. Is there anything else you want to share with each other as you specifically used a recreational setting for witnessing that maybe was a surprise. Or maybe something that you thought you knew but you were reaffirmed in or anything like that.

Participant J: I think for me this was a real experience, a very good experience. And I got to interview the rest. And the thing that impressed me the most is everybody expressed their faith. (noise) If others can express themselves sincerely without difficulty it shouldn't bother me either. And it was a good experience.

Participant B: Oftentimes witnessing it's kind of like Participant K says. You know it just comes at a certain time. It might not be the time you have chosen. Often time the people I meet might be talking about something in politics or it might be something you read in a magazine or something like that sometimes comes up about God. Now it's about a normal parenting situation between a father and mother. And so this person was about to talk and we got to talking about that. And it's just so easy to me to lead into my belief, and to question or ask their beliefs in friendly conversation than it is to be focused on 'Ok, I've got a certain amount of time to do this right now. Because I think the Holy Spirit is moving and (15:29) its just neat (noise) whether it's in the airport or wherever He is.

Participant G: I think that's often true and I think that it's like you said Ardith. You kind of need to have a relationship before you can actually feel comfortable. Because that's when people start opening up and talking about their feelings. I think that recreation can give you an opportunity to get together with the person like gardening or walking. . . (noise) An opportunity to plan to get together to develop that relationship and start sharing things (Participant B - or start a conversation.) And it might not happen during the recreation but (16:11 – disk) because you develop the relationship you witness. (16:08 – computer)

Participant J: In education they're always concerned about being aware of that teachable moment. (16:15 – computer) And I think witnessing is the same way. You're not going to know when that witnessing moment may come. But you still need to be ready.

Participant M: What I took away, listening to Participant K talk, it just kind of solidified in my mind, I say the same thing that Participant K and I think Participant B said, 'You have to be flexible.' You can't go into a social situation and you're just going to beeline. You have it in your mind that you're going to talk about (17:00) God or religion or whatever to that person. Maybe that time it doesn't happen at all. You know that teachable moment. You know if you can somehow have some sense of when that is, you're going to be much more effective I think in trying to get across the message to that individual. I know a couple of times (17:21) I didn't talk at all about faith or religion with my brother. We went / got together many times. Sometimes it's just, there was no natural moment to do it. It turned out there were only really a couple of times all summer long. (17:40) out of ten, perhaps. (stops)

Participant B: I think sometimes it's really hard to witness (17:45) to someone who is really close to you, like a brother. I tried to witness to my brother a couple of years ago, and it was, 'Whoa. He didn't want to hear anything. (Participant J – right) And so I really admire you Participant M for choosing your brother to do this with, because I think that's . . . (17:55 – computer) (to Participant J)– "and your grandson too" (Participant J – 'right.')

Of course you live such a, - You are a witness. (Participant J - And of course he's getting worked on by others besides me.) I think prayer is really what works.

(Pause)

JONATHAN: I DON'T KNOW IF ANYBODY HAS ANYTHING ELSE. I DON'T WANT TO GIVE MY THOUGHTS UNTIL YOU'VE FINISHED. AND IF EVERYBODY'S FINISHED THAT'S FINE. THE IDEA WAS THAT MAYBE WHAT ONE PERSON SAID THAT MIGHT JOG SOMEBODY ELSE'S THOUGHTS OR MEMORY.

Participant K: I think your study is, was basically (18:50) to do it in recreation, which again targeted each one of us to do it this, to somebody whom we had a relationship with. You don't usually invite a stranger to come on out, going out . . .

JONATHAN: THAT'S A LITTLE DIFFERENT THOUGH, BECAUSE ARDITH INVITED A STRANGER AND FOR LINDA IT WAS THE DEVELOPMENT OF A RELATIONSHIP.

Participant K: Okay. But I remember in Russia in some ways easier to talk to strangers, because you were kind of something special over there. You were different. They were more likely to listen to you, at least the first time, than someone who already knew and your beliefs. I think that sometimes strangers can be more open. I have one sibling that's already a Christian and I can witness to. I have another sibling that's, ah, closed door. (19:48)

WELL I DO WANT TO THANK ALL OF YOU. I'M GOING TO TURN THIS OFF. I THINK WE'VE COME HERE TO THE END.

PETE I HOPE THAT THE LAUGHTER AND SO FORTH DOWNSTAIRS DIDN'T DROWN OUT EVERYTHING.

RANDY: I hope it got recorded. You may not have much of a recording.

JONATHAN: I KNOW, ME TOO. (OFF)
+++++++

People Animated. Move hands when talk.
Listen intently and Shake heads for others.
Noise difficult.
Seemingly interested and energized by opportunity to witness and share witnessing stories.
Positive

Notice Time a premium
Intentional witnessing actually happened.
Recreational setting not a magic thing. Have to develop relationships. (Recreation can help develop those relationships, and can help provide opportunities when talking is free.)

PRESENT: Participant M
Participant J
Participant H
Participant G
Participant B
Participant F
Participant K

MISSING: Participant D – broken heater – repair man at house.
Participant N – Working at hospital (Local physician)
Participant E – called – worked late that day unexpectedly.
Participant I – forgot
Participant O – had to be out of town – did not witness.

Participant C – wife taken to hospital
Participant L – visiting family over Christmas
Participant A – other engagement

APPENDIX FORTY FOUR

Naturalistic Observation

Participant A

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 3.5 4 5

‘To The Point’, factual, matter of fact. Participant A chose to witness to an acquaintance and that witnessing is still on-going. She witnessed intentionally, clearly, and intends to continue.

Subdued

Animated

1 2 3 3.5 4 5

Knowing Participant A well perhaps what is most surprising is she was not overly animated. Nonetheless, Participant A was confident, intentional (her words) and committed to witnessing. Perhaps this category does not measure effectiveness of the setting or the training. It seems that Participant A’s intentionality is a change in person presentation and may have been an attention getter for someone who knew her.

Ill Equipped

Well Equipped

1 2 3 4 5

Participant A seems to be the most equipped of anyone. She talks of the training, the ideas it gave her, and about law and gospel. She not only uses the terms well, but gives good reasoning for why she used Gospel and law.

Answers Questions

Excited about answers

1 2 3 3.5 4 5

Again, in this situation I would say intentional and committed. Participant A does not seem overly excited about the answers, but she does say she works a lot (2 jobs), and for her to spend time doing this witnessing means she considers it important.

No Stories

Tells Stories

1 2 3 4 5

Not many stories, but tells progression and process. Committed to the future of witnessing to this person.

OTHER NOTABLE OBSERVATIONS

PARTICIPANT B

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 4 5

Schedules did not allow witnessing as planned. Has intent of using the plan for witnessing next summer.

Subdued

Animated

1 2 3 4 5

Thoughtful in response. Intentional in plan and witness.

Ill Equipped

Well Equipped

1 2 3 4 4.5 5

Understands faith, law and gospel, has a flexible plan to share Jesus.

Answers Questions

Excited about answers

1 2 3 3.5 4 5

Answers to question well thought out and insightful. Perhaps this measure is not applicable her. Excitement is seen in the commitment to the future witnessing and multi-faceted plan for the future.

No Stories

Tells Stories

1 2 3 4 5

Shared process. Schedules prevented witnessing.

OTHER NOTABLE OBSERVATIONS

Had not previously used recreation.

PARTICIPANT C

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 3.5 4 5

Participant C was positive in regard to sharing with his sister. It seems like the seed has been planted, and he was glad for the opportunity. It is not that there has been a change in his sister.

Subdued

Animated

1 2 3 3.5 4 5

At times Participant C seemed somewhat confused by the questions. However, he is positive about the witnessing experience and the need of his sister for the Lord.

Ill Equipped

Well Equipped

1 2 2.5 3 4 5

Participant C was in our largest class of participants for this project. However, he seems to have forgotten Law and Gospel concepts. It seems the training for Participant C motivated, but perhaps did not inform the process of witnessing.

Answers Questions

Excited about answers

1 2 3 4 5

Participant C paused a number of times before answering the questions. Nevertheless, he answered, willingly.

No Stories

Tells Stories

1 2 3 4 5

Participant C did not tell stories specifically, but alluded to situations generally.

OTHER NOTABLE OBSERVATIONS

Participant C alludes to hoped for continuing witnessing with his sister this coming summer. In addition, he points out his growth at St. John since beginning to attend.

PARTICIPANT D

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

1

2

3

4

5

Excited/Joyful

Committed. Confident. A smile. Had a plan and put it into action.

Subdued

1

2

3

3.5

4

5

Animated

Ill Equipped

1

2

3

4

4.5

5

Well Equipped

Knew his faith. Had a plan – talked about stress. Knew Scripture and law and gospel.

Answers Questions

1

2

3

4

5

Excited about answers

Thoughtful about witness and about answers. Intentional and committed to continuing witness.

No Stories

1

2

3

4

5

Tells Stories

Told about response of the person to whom he witnessed. Talked of consideration of asking the person to St. John. Explained as much as told stories.

OTHER NOTABLE OBSERVATIONS

It seems to me that this tool may be more a measure of how a person faces a task individually than their response to this task. Words together with actions (and knowing their personalities) give insight.

PARTICIPANT E

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 4 5

Person she was going to use turned out to go back to her church. Ended up intentionally witnessing to a friend with cancer. Participant E is excitable. Joyful over perceived reception of the witness of Jesus.

Subdued

Animated

1 2 3 4 5

Convicted. Sharing. Concerned.

Ill Equipped

Well Equipped

1 2 3 4 5

Understands the Gospel. Was able to share God’s eternal love with a person who thought ‘mainly God was just there to punish us.’ Shared law and Gospel, and gospel as motivation for discipleship.

Answers Questions

Excited about answers

1 2 3 4 4.5 5

Gave full answers. Excited when sharing reception of the person who witnessed. ‘I know I’m going to heaven because Christ paid that price so that I could.’

No Stories

Tells Stories

1 2 3 4 5

Told stories of conversations.

OTHER NOTABLE OBSERVATIONS

Never previously thought about using recreational setting for witnessing.

PARTICIPANT G

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 3.5 4 5

Uses word ‘disappointed’ but more at lack of time than at the actual problems in the witnessing process. Has plans for the future.

Subdued

Animated

1 2 3 4 5

Thoughtful. Becomes quicker and louder in speech, even a little excited in sharing instances of sharing, struggles and hopes for the future. I’m still very ‘Optimistic.’ (shakes head with a smile.)

Ill Equipped

Well Equipped

1 2 3 4 4.5 5

Understands faith and law and Gospel. Understands relying on the Lord for the witnessing process.

Answers Questions

Excited about answers

1 2 3 4 5

Answers questions thoughtfully, insightfully, with faith and hope for the person. ‘Optimistic.’

No Stories

Tells Stories

1 2 3 4 5

Tells accounts of plans to worship and roadblocks. Tells of plans for the future.

OTHER NOTABLE OBSERVATIONS

Notes that SHE has used witnessing in recreational settings in the past, especially with the youth.

PARTICIPANT H

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 4 5

Begins and ends with a smile / laugh. Results not what she wanted, but intends to continue. Joyful perseverance.

Subdued

Animated

1 2 3 3.5 4 5

Ill Equipped

Well Equipped

1 2 3 4 5

Understands faith and law and gospel. Able to relate beliefs to real life situations.

Answers Questions

Excited about answers

1 2 3 4 4.5 5

Answers with insight.

No Stories

Tells Stories

1 2 3 4 5

Shares responses rather than stories.

OTHER NOTABLE OBSERVATIONS

Had not specifically thought of a recreational setting as place to witness in past. Just used whatever setting found self in.

PARTICIPANT I

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 4 5

Neither disappointed nor joyful. Shows his normal personality well.

Subdued

Animated

1 2 3 4 5

Seems subdued, but has a regular grin. Participant I seems to be comfortably enjoying the process and the interview, even.

Ill Equipped

Well Equipped

1 2 3 4 5

Participant I does not reflect the training much, but is equipped through a life in this congregation. Actually expresses himself well, and verbalizes his faith well. Shows a genuine concern for his friend. Expresses intentional witnessing of law and of gospel in practical ways.

Answers Questions

Excited about answers

1 2 3 3.5 4 5

Participant I doesn't struggle with questions and even has well thought out answers. Participant I answers every question. Has thoughtful answers. Soft-spoken.

No Stories

Tells Stories

1 2 3 3.5 4 5

Explanations rather than stories.

OTHER NOTABLE OBSERVATIONS

Participant I was soft-spoken. This is consistent with his character. In spite of this he gives an appearance of comfort in witnessing, even though he says he was nervous beforehand. He continues to have an insightful faith goal – a relationship with Jesus - for his friend.

PARTICIPANT J

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 3.5 4 5

I would call Participant J ‘realistic.’ He worked to witness. It did not happen in the setting he planned, so it happened in another. He plans to continue witnessing to the individual in the future.

Subdued

Animated

1 2 3 3.5 4 5

I would call Participant J’s reaction in the interview, ‘positive.’ I don’t know I have ever seen him ‘animated.’ But he was definitely positive about the witnessing experience and process.

Ill Equipped

Well Equipped

1 2 3 4 5

Participant J was well equipped. He knew the terms ‘Law and Gospel’ and showed an understanding. He was able to be flexible with the witnessing situation when the planned ‘hunt’ did not happen.

Answers Questions

Excited about answers

1 2 3 4 4.5 5

Participant J was quick to answer questions with well thought out answers.

No Stories

Tells Stories

1 2 3 3.5 4 5

Participant J was sparing with stories, though he did talk about the Fair, and his wife’s efforts to encourage and give direction to his grandson.

OTHER NOTABLE OBSERVATIONS

PARTICIPANT K

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

1 2 3 4 5

Thoughtful. Intentional. Committed.

Excited/Joyful

Subdued

1 2 3 3.5 4 5

Thoughtful most of the time. Animated when discussing difficulty in witnessing.

Animated

Ill Equipped

1 2 3 4 4.5 5

Well equipped with understanding. Understands law and Gospel.

Well Equipped

Answers Questions

1 2 3 3.5 4 5

Answers all questions. Intentional about continuing witness, if somewhat cautious.

Excited about answers

No Stories

1 2 3 3.5 4 5

Told story of blow up of witnessing situation with some excitement.

Tells Stories

OTHER NOTABLE OBSERVATIONS

I wouldn't use golf again.

In some ways it seems the meaning of the answers carries more information on the witnessing process than the reaction of the people, because they are in an interview.

PARTICIPANT L

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 3.5 4 5

Thoughtful. Witnessing to Mormon mother. Has developed a plan, put into action, and has on-going plans. Not disappointed. Not overly excited. Committed.

Subdued

Animated

1 2 3 4 5

Same – thoughtful. Intentional. Committed. Became more animated as sharing her plan of sharing another faith conversation to share faith with person to whom she witnessed.

Ill Equipped

Well Equipped

1 2 3 4 5

Well equipped. Participant L is a long time faithful attendee of Lifelight Bible Classes, including a recent study of ‘Law and Gospel.’ Uses theological language and understanding.

Answers Questions

Excited about answers

1 2 3 4 5

Explains situation, and stories about witnessing plans and experience.

No Stories

Tells Stories

1 2 3 4 5

Tells stories of plan, witnessing, and response. Has long range plans.

OTHER NOTABLE OBSERVATIONS

Already used recreational settings for witnessing. ‘Majority of what I used.’

PARTICIPANT M

NATURALISTIC OBSERVATION – (Filled out By Project Coordinator using observations from the Video Taped Interview.)

Reaction to the Experience of Sharing Jesus with another.

Disappointed

Excited/Joyful

1 2 3 4 5

While Participant M is not normally outgoing he is positive about the response of his brother and the idea of sharing through recreation.

Subdued

Animated

1 2 3 4 5

Looks down, until gets to the crux of the issue. Surprised at reaction of his brother.

Ill Equipped

Well Equipped

1 2 3 4 5

While not sure about Law and Gospel, he understood the opportunity to relate the Christian faith in a personal and practical way. Training gave approach of how ‘Jesus and my faith help me.’ Had some ‘different’ things to say about faith. Nonetheless, knows the Lord and His help for life and shares well.

Answers Questions

Excited about answers

1 2 3 4 5

Answers questions in ways that are insightful. Speaks of personal faith and insight into sharing with others.

No Stories

Tells Stories

1 2 3 4 5

Tells of process and both thankful and surprised at reaction of his brother.

OTHER NOTABLE OBSERVATIONS

“I think there’s something to this concept that being outdoors opens up the mind. “
Did not previously use recreation as setting for sharing.

APPENDIX FORTY FIVE

PERMISSION FORM

**PERMISSION TO USE WRITTEN RECORD OF INTERVIEWS IN
DOCTOR OF MINISTRY MAJOR APPLIED PROJECT PAPER**

I, _____, give my permission for Pastor Jonathan Rockey to use a written verbatim transcript of my video taped interviews for his Doctor of Ministry Project, *Fishing for Men While Fishing With Men: Studying the Use of Relationships Built Through Recreational Experiences As a Tool for Effective Evangelism in Contemporary American Culture*.

I understand that my name will not appear in the paper, but I will be designated by a given title (Participant A through O). The verbatim records of my video taped interview will be part of the appendix of the paper. This paper will be on file in the library of Concordia Seminary St. Louis, and available for Public use.

(Printed Name)

(Signature)

(Date)

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