

# East Heights United Methodist Church



## Evangelism Mission Team

September 2006

# East Heights United Methodist Church

## Evangelism for the Twenty-First Century

### ~ Contents ~

- I. Purpose
  - a. Mission Statement
  - b. Vision Statement
  - c. Strategies
- II. Initial Areas of Interest
- III. Statistics of The Church
- IV. Evangelism Budget Information
- V. 2005 Evangelism Strategy
  - a. Basis for the Strategy
    - i. Personal Orientation
    - ii. Personal Theology
    - iii. East Heights' Reality
  - b. Theological Solution
  - c. Practical Solutions
- VI. 2005 Implementation Strategy
- VII. Bishop Jones' "Components of Evangelism"

**I**

**Purpose**

## Purpose

The purpose of the newly formed Evangelism Mission Team is to explore and implement an active, and missionally focused, “Evangelism Strategy” for East Heights United Methodist Church.

### Our Mission:

To share with all people the unconditional love of God revealed in Jesus Christ.

### Our Vision:

A community of faith where everyone is welcomed, respected, and valued and where individuals are transformed by the abundance of God’s grace into passionate disciples who are changing the world through the power of the Holy Spirit.

### Our Strategies:

Our mission and our vision are lived out through five historic elements of the Christian faith: Worship, Evangelism, Service, Discipleship and Fellowship.

- Through **Worship** in many forms we encounter the presence of God.
- **Evangelism** is the dynamic witness of the love and grace of God revealed in Jesus Christ and the invitation to a life changing relationship with God.
- God calls everyone to put their faith into action through **Service** to others.
- Through **Discipleship** we become deeply committed Christians intentionally shaped in the likeness of Christ.
- In **Fellowship** we discover the joy of Christian community as we share in God’s unconditional love.

## **III**

# **Initial Areas of Interest**

## Initial and Key areas of Interest

- Initial Areas of Interest from the August Church Council Meeting
  - “Hospitality”
    - Ushers
    - Greeters
  - Access to “Information”
    - Brochures, etc.
  - Equipping (“Training”)
- Additional Areas of Interest
  - Communication
    - Signage
    - Website
    - Weblogs
    - Tower
    - Bulletins
  - Visitors
    - Initial Response
    - Follow-up Response
    - Information
      - Brochures
      - DVD’s
      - CD’s
  - New Member Process
    - Orientation
    - Welcome Meal
    - UM History, Polity, and Doctrine
    - Alpha/Beginnings
    - Spiritual Formation
      - Mission, Prayer, Study, Fellowship, etc.
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_

# III

# Statistics of the Church

## Statistics of the Church

2006 Attendance Report
------------------------

Week	2005 8:30	2006 8:30	2005 9:40	2006 9:40	2005 11:00	2006 11:00	2005 CSN	2006 CSN	2005 SA	2006 SA	2005 Total	2006 Total
1	42	47	52	47	145	147	68	71	146	81	453	393
2	43	50	50	70	213	240	93	107	106	162	505	629
3	49	40	60	51	197	210	96	116	109	127	511	544
4	43	51	54	42	270	236	91	105	145	139	603	573
5	40	100	55	27	194	202	73	124	130	136	492	589
6	62	58	60	54	169	179	81	82	110	132	482	505
7	65	44	107	42	170	234	120	99	125	124	587	543
8	62	72	52	45	233	191	113	91	109	115	569	514
9	46	42	70	54	154	186	126	120	120	116	516	518
10	55	60	73	70	181	192	120	94	96	100	525	516
11	60	56	50	66	184	295	108	81	152	96	554	594
12	63	46	73	37	303	183	107	82	131	86	677	434
13	433	52	90	63	575	158	145	131	190	125	1433	529
14	44	31	45	42	165	180	110	96	130	110	494	459
15	59	79	52	73	228	320	104	95	102	169	545	736
16	55	349	62	90	248	533	122	120	101	212	588	1304
17	63	51	68	49	180	154	81	74	115	116	507	444
18	49	55	47	57	335	208	67	82	116	96	614	498
19	42	49	90	59	284	326	82	100	99	108	597	642
20	60	52	71	70	156	260	67	62	117	90	471	534
21	50	39	42	39	267	308	68	81	92	93	519	560
22	49	56	53	52	130	151	112	61	80	81	424	401
23	56	43	54	51	216	210	71	64	121	77	518	445
24	74	40	49	58	232	122	82	56	103	101	540	377
25	45	56	69	55	185	185	74	73	103	100	476	469
26	43	55	60	37	166	196	81	85	84	93	434	466
27	41	31	72	58	164	175	76	71	122	120	475	455
28	44	31	70	57	190	173	85	84	85	80	474	425
29	40	47	71	65	192	193	91	76	112	115	506	496
30	52	44	84	38	147	154	98	89	100	137	481	462
31	54	31	61	58	161	140	83	78	143	133	502	440
32	48	41	59	48	158	227	76	96	101	93	442	505
33	35	35	89	58	161	183	61	107	104	108	450	491
34	48	45	68	60	225	212	100	85	119	115	560	517
35	49	39	78	75	231	156	108	87	126	123	592	480

2006 Attendance Report Continued

36	56		62		150		71		88		427	0
37	48		81		241		87		131		588	0
38	59		59		255		75		112		560	0
39	58		81		210		101		100		550	0
40	59		67		222		121		88		557	0
41	58		50		219		64		106		497	0
42	60		63		199		128		88		538	0
43	55		47		216		98		90		506	0
44	86		78		266		61		104		595	0
45	75		51		238		81		120		565	0
46	66		75		221		102		120		584	0
47	116		94		234		150		147		741	0
48	57		42		170		91		135		495	0
49	68		57		415		84		133		757	0
50	95		69		254		140		121		679	0
51	51		26		230		58		95		460	0
52					1280						1280	0

<b>Ave.</b>	61.8	57.6	64.6	54.8	211.7	212.0	92.6	89.3	115.5	114.5	546.2	528.2
<b>Diff.</b>		-4.2		-9.8		0.3		-3.3		-1.0		-18.0

<b>2004</b>	57.6		54.9		210.5		97.6		150.9		571.4	
-------------	------	--	------	--	-------	--	------	--	-------	--	-------	--

<b>Week</b>	<b>2005</b>	<b>2006</b>	<b>2005</b>	<b>2006</b>	<b>2005</b>	<b>2006</b>	<b>2005</b>	<b>2006</b>	<b>2005</b>	<b>2006</b>	<b>2005</b>	<b>2006</b>
<b>1 -- 10</b>	51	56	63	50	193	202	98	101	120	123	524	532
		6		-13		9		3		4		8
<b>11 -- 20</b>	93	82	65	61	266	262	99	92	125	121	648	617
		-11		-4		-4		-7		-5		-31
<b>21 -- 30</b>	49	44	62	51	189	187	84	74	100	100	485	456
		-5		-11		-2		-10		-1		-29
<b>31 -- 40</b>	51	19	71	30	201	92	88	45	111	57	523	243
		-32		-41		-110		-43		-54		-280
<b>41 -- 50</b>	74	0	63	0	243	0	100	0	116	0	596	0
		-74		-63		-243		-100		-116		-596

## Twenty Year Average Attendance Report

Year	8:30	Chap.	11:00	CSN	SA	Worship Avg.	Sun. School	New Members	Member-ship	Pct.	Mem. Lost	Net + -
1987	126	60	403			591	278		1682	35%		
1988	117	63	370			550	253		1684	33%		
1989	111	61	362			534	264	103	1614	33%	173	-70
1990	117	63	365			545	288	99	1605	34%	108	-9
1991	131	74	358			544	270	126	1575	35%	156	-30
1992	122	72	359			556	281	91	1588	35%	78	13
1993	110	69	363			542	258	110	1592	34%	106	4
1994	110	77	348			535	246	73	1522	35%	143	-70
1995	108	88	368	35		590	247	95	1541	38%	76	19
1996	99	78	351	59		582	248	105	1513	38%	133	-28
1997	98	80	327	82		586	240	73	1460	40%	126	-53
1998	100	85	331	97		613	246	123	1473	42%	110	13
1999	96	89	321	109		615	243	108	1465	42%	116	-8
2000	81	80	282	114	104	640	198	118	1498	43%	85	33
2001	76	60	285	107	150	678	186	93	1516	45%	75	18
2002	73	57	264	109	153	660	181	90	1532	43%	74	16
2003	66	63	237	102	162	630	178	94	1549	41%	77	17
2004	59	58	234	99	144	594	176	72	1546	38%	75	-3
2005	63	64	239	93	114	567	173	61	1530	37%	77	-16
2006 *	58	55	212	89	115	528						

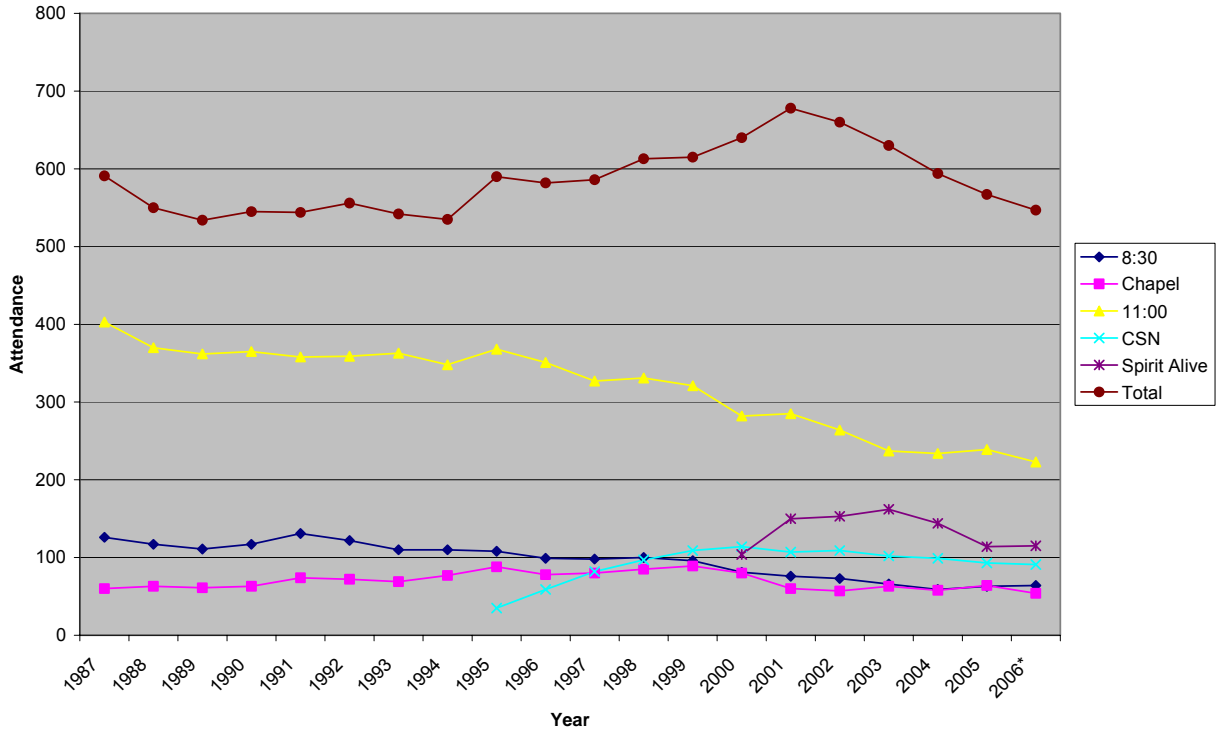
\*Through 35 Weeks

19 year net loss of 24

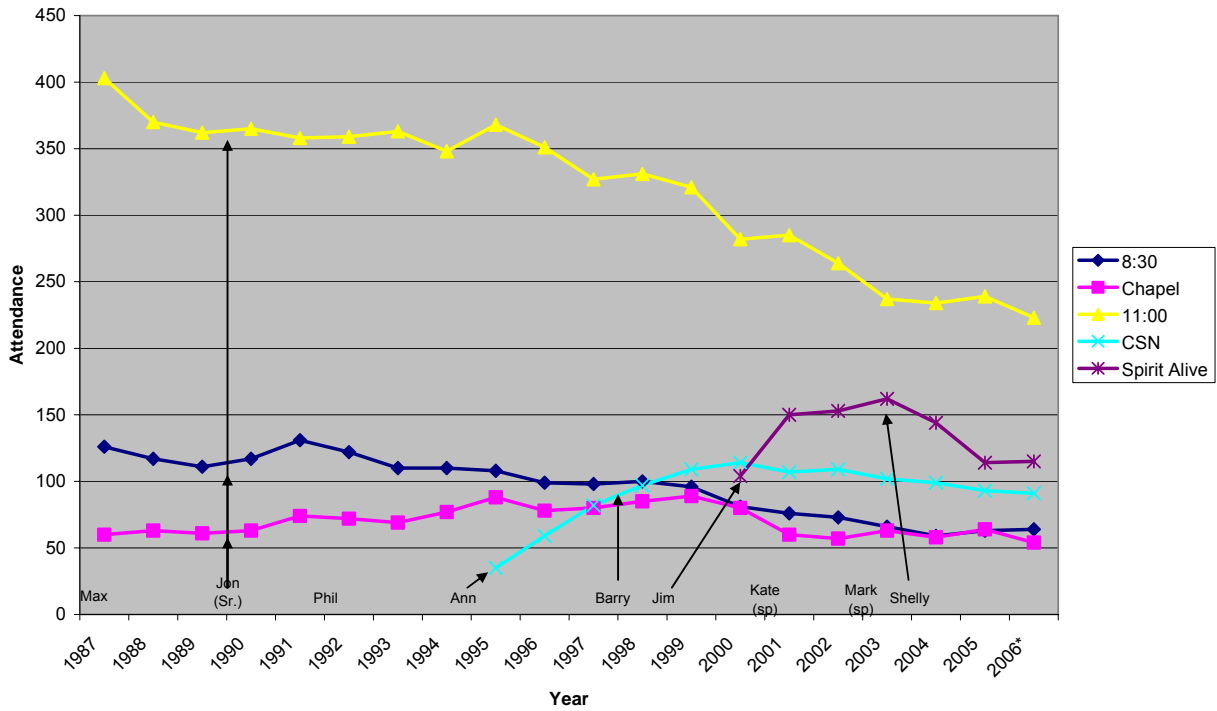
	8:30	Chap.	11:00	CSN	SA	Worship Avg.	Sun. School	New Members	Member-ship	Pct.	Mem. Lost	Net + -
<b>Tot.</b>	1863	1341	6167	1006	827	11152	4454	1634	29485	721%	1788	-154
<b>Ave.</b>	98	71	325	91	138	587	234	96	1552	38%	105	-9

Strk.    -7    +1    +1    -3    -2    -4    -7    -2    -2    -4    +1    -2

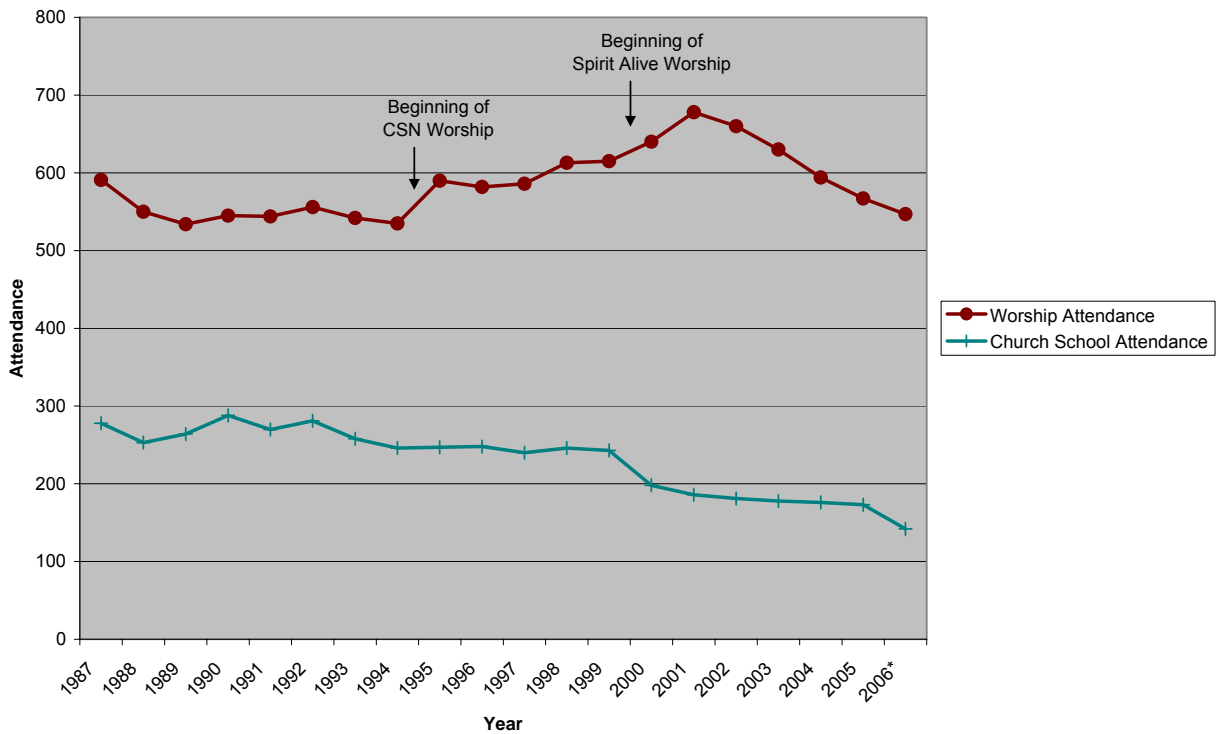
### East Heights Worship



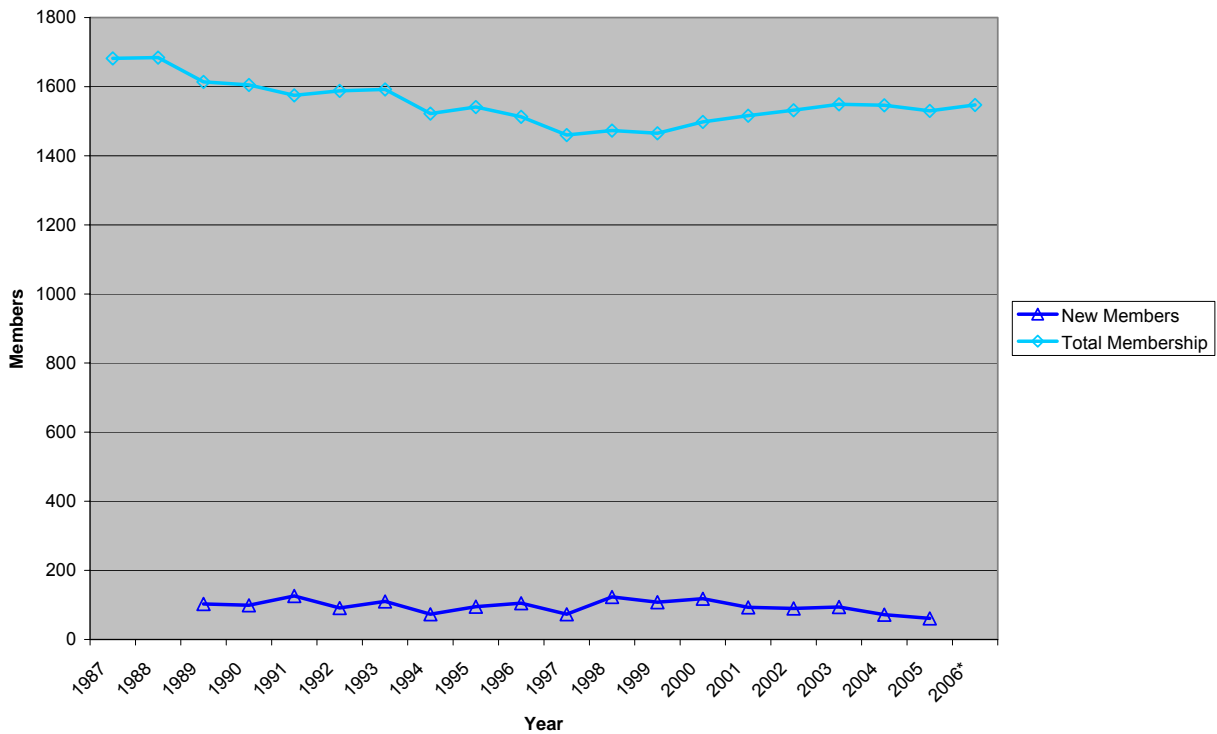
### East Heights Worship (with pastor anniversary dates and primary preaching assignments)



**East Heights Average Attendance**



**East Heights Membership**



### Sunday School Statistics

	SS Averages		SS Averages		05/06 Diff.	SS Averages			
	2005		2006 (27 weeks)			2005 (27 weeks)			
	AVE.	%		AVE.	%		AVE.	%	
Preschool	34	20%	Preschool	32	23%	-3	Preschool	35	19%
Elementary	50	29%	Elementary	39	27%	-13	Elementary	52	28%
Youth	33	19%	Youth	28	20%	-8	Youth	36	20%
Adult	56	32%	Adult	44	30%	-16	Adult	60	33%
Total	174	99%	Total	143	100%	-40	Total	183	100%

Wichita and East Heights Demographics I

<b>Category</b>	<b><u>67218</u></b>	<b><u>67206</u></b>	<b><u>67207</u></b>	<b><u>67208</u></b>	<b><u>67226</u></b>	<b><u>67230</u></b>
% of East Heights Households in Zip Code (Membership = 894 Households) ( 10% live out of State - 61% in these 6 Zips)	10% (Church Zip)	17%	8%	11%	9%	6%
<b><u>Ten Basic Facts</u></b>						
Current population	22,466	14,244	23,653	18,759	17,550	6,485
Projected 5-year pop. change	-2.20%	5%	2%	0%	12%	11%
Largest Lifestyles group	Middle American families	Young and coming	Young and coming	Young and coming	Young and coming	Affluent families
Non-Anglo population	35%	16%	34%	49%	21%	9%
Fastest growing ethnic group	Hispanic/Latino	Native Am. and other	Asians	Hispanic/Latino	Native Am. and other	Native Am. and other
Households with no faith involvement	31%	31%	33%	29%	33%	32%
Average age	37.6	40.3	35.3	34.7	37	38.4
Average household income (\$)	\$41,107	\$98,894.00	\$55,643.00	\$48,368.00	\$85,617.00	\$122,954.00
Single parent households	42%	18%	33%	42%	17%	8%
College graduates	26%	55%	31%	34%	53%	65%
<b><u>Five Race and Ethnicity Facts</u></b>						
(Percentage of current year pop.)						
Anglo	65.10%	84.4%	66.1%	50.9%	78.5%	90.8%
African American	11.90%	4.9%	13.0%	34.1%	7.6%	1.8%
Hispanic/Latino	14.40%	3.0%	6.1%	4.8%	3.6%	1.4%
Asian	4.30%	5.0%	10.1%	5.8%	7.3%	3.5%
Native American/other	4.40%	2.8%	4.8%	4.5%	3.0%	2.6%

## Wichita and East Heights Demographics II

<b><u>Ten Faith Facts</u></b>	(Church Zip)					
	<b><u>67218</u></b>	<b><u>67206</u></b>	<b><u>67207</u></b>	<b><u>67208</u></b>	<b><u>67226</u></b>	<b><u>67230</u></b>
(% of current year households with:)						
No faith involvement	31%	31.0%	33.0%	29.0%	33.0%	32.0%
Moderate faith involvement	33%	32.0%	32.0%	33.0%	30.0%	32.0%
Strong faith involvement	36%	36.0%	34.0%	37.0%	36.0%	35.0%
Preference for "historic Christian" tradition	83%	81.0%	82.0%	82.0%	81.0%	83.0%
Preference for "non-historic Christian" tradition	4%	5.0%	4.0%	4.0%	5.0%	4.0%
No religious affiliation preference	13%	13.0%	14.0%	13.0%	13.0%	13.0%
Overall faith receptivity level	Somewhat high	Somewhat high	Somewhat high	Somewhat high	Somewhat high	Somewhat high
Overall church program preference category	Recreation	Recreation	Recreation	Recreation	Recreation	Recreation
Overall church style preference (Trad. vs. contemp.)	Both	Somewhat traditional	Somewhat contemp.	Both	Somewhat traditional	Both
Households contributing \$500 or more/yr. to churches	30%	36%	30%	30%	34%	34%
<b><u>Five Generational Facts</u></b>						
(% of current year pop. by birth years)						
Millenials (1982-2001)	26%	27%	28%	31%	27%	29%
Survivors (1961-1981)	32%	24%	34%	31%	31%	22%
Boomers (1943-1960)	19%	25%	21%	20%	24%	31%
Silents (1925-1942)	11%	13%	8%	8%	8%	10%
Builders (Before 1925)	6%	6%	3%	4%	5%	3%

## East Heights Generational Information

(As of 3/23/2006)

Generations	Amount	%	
<b>Builders (Before 1925)</b> Median YOB/Age - 1919/86	158	7%	39%
<b>Silents (1925-1942)</b> Median YOB/Age - 1935/71	255	11%	
<b>Boomers (1943-1960)</b> Median YOB/Age - 1953/53	475	21%	
<b>Survivors (1961-1981)</b> Median YOB/Age - 1971/35	623	28%	61%
<b>Millennials (1982-2001)</b> Median YOB/Age - 1992/14	651	29%	
<b>New Silents (2002-2006)</b> Median YOB/Age - 2003/3	93	4%	
<b>Total ~ Affiliated (Active)</b> (Full, Preparatory, and Prospects) <b>Male - 47% ~ Female - 53%</b> <b>Average Age - 38</b> <b>Median Age - 37</b>	<b>2255</b>	100%	100%

"Received" into Membership as of 3/23/2006

**1496**

## East Heights Leadership

Rev. Jon Jones	1990 -
Rev. Jack Harris	1980 -1990
Dr. Everett Mitchell	1977 - 1980
Dr. George Richards	1964 - 1977
Dr. Basil Johnson ( Founding Pastor)	1945 - 1964

18 Associate Pastors from 1954-2006

## East Heights Financial Overview

Year	Budget	Pledges	Income	Expenses	Benevolences
<b>2006</b>	\$ 1,157,829	\$ 863,985			\$ 162,337
Personnel costs (\$ and %of Budget)				\$ 545,637.00	47%
Personnel costs other (\$ and %of Budget)				\$ 166,384.00	14%
Buildings and Grounds (\$ and %of Budget)				\$ 58,750.00	5%
Operating Expenses (\$ and %of Budget)				\$ 170,400.00	15%
Benevolences				\$ 162,337.00	14%
Totals				\$1,103,508.00	95%
<b>2005</b>	\$ 1,121,600	\$ 858,300	\$1,107,867	\$1,112,493	\$ 150,054
Top 10 Giving Units (of expenses)			\$ 182,123.00	16%	
Top 20 Giving Units (of expenses)			\$ 269,348.00	24%	
<b>2004</b>	\$ 1,058,000	\$ 882,000	\$ 1,109,247	\$ 1,107,277	\$ 160,310
<b>2003</b>	\$ 1,054,000	\$ 838,936	\$ 1,073,705	\$ 1,072,479	\$ 152,306
<b>2002</b>	\$ 1,102,658	\$ 930,158	\$ 1,044,235	\$ 1,078,512	\$ 171,095
<b>2001</b>	\$ 1,100,500	\$ 950,000	\$ 1,085,273	\$ 1,085,273	\$ 182,625
<b>2000</b>	\$ 1,059,700	\$ 925,800	\$ 1,053,631	\$ 1,128,018	\$ 209,764
Top 10 Giving Units (of expenses)			\$ 173,927.00	15%	
Top 20 Giving Units (of expenses)			\$ 260,329.00	23%	
<b>1999</b>	\$ 1,040,972	\$ 918,000	\$ 1,057,882	\$ 964,061	\$ 176,144
<b>1998</b>	\$ 913,900	\$ 787,000	\$ 942,055	\$ 881,823	\$ 156,894
<b>1997</b>	\$ 911,700	\$ 796,000	\$ 883,978	\$ 895,935	\$ 156,906

East Heights 2006 Budget

Endowment Balance (Dec. 2005) ~ \$2,486,556.00

Category	Budget Amount
<b>INCOME</b>	<b>\$ 1,157,829.00</b>
Pledges	\$ 865,985.00
Identifiable Gifts	\$ 266,044.00
Loose Offering	\$ 13,500.00
Building Use	\$ 4,500.00
Other	\$ 7,800.00
<b>EXPENSES</b>	<b>\$1,157,829.00</b>
<b>Benevolences</b>	<b>\$ 162,337.00</b>
Ks. West Apport.	\$ 133,337.00
Child Care	\$ 6,000.00
UM Clinic	\$ 1,000.00
Youth - Mt. TOP	\$ 10,000.00 → (Annually ~ 40 missionaries)
Feeding the Homeless	\$ 2,500.00 → (Monthly ~ 172 meals [96,76], 6-12 Volunteers)
Global Learning Center	\$ 500.00
Inter-Faith Ministries	\$ 500.00
UM Urban Ministries	\$ 1,000.00
Costa Rica Mission Trip	\$ 3,500.00 → (Annually ~ 12-15 missionaries)
Mexico Mission Trip	\$ 3,500.00 → (Annually ~ 8 missionaries - only 1 trip to date)
WSU Campus Ministry	\$ 500.00
	(Middle School Mission Trip ~ 15 Missionaries -- VBC Missions ~ 30 Missionaries)

Additional Fundraising (Based on 2005 \$)		
Group	Amount	Purpose
UMW	<b>\$ 20,000.00</b>	Mission (qty. 1)
Children Total	<b>\$ 165.00</b>	(qty. 2)
Children	\$ 90.00	Mission
Children	\$ 75.00	Mission
Congregation	<b>\$ 6,100.00</b>	Habitat House
Craft Group	<b>\$ 200.00</b>	Mission (qty. 1)
Music	<b>\$ 750.00</b>	Music Min. (qty. 2)
Youth Total	<b>\$ 16,900.00</b>	(qty.10)
Youth	\$ 7,250.00	Choir Tour
Youth	\$ 8,150.00	Mission Mt. TOP
Youth	\$ 1,500.00	Missions - Donated

<b>Program Ministries</b>	<b>\$ 54,321.00</b>		<b>Personnel</b>	<b>Total</b>	<b>% of Bgt.</b>	<b>% of Congr.</b>
Children's Min. / Nursery	\$ 9,711.00	→	\$58,909.00	\$ 68,620.00 (Number in congregation ages 0-11 = 375)	6%	17%
Education	\$ 5,164.00					
Youth Ministry	\$ 12,050.00	→	\$37,479.00	\$ 49,529.00 (Number in congregation ages 12-18 = 233)	4%	10%
Evangelism	\$ 9,980.00					
Visitors/Name tags	\$ 80.00					
Yellow Pages	\$ 8,148.00					
Marketing	\$ 1,752.00					
Singles	\$ 520.00					
Cong. Care / Prayer	\$ 1,695.00	→	\$11,312.00	\$ 13,007.00	1%	
Worship	\$ 3,024.00					
Music	\$ 10,602.00	→	\$104,493.00	\$ 115,095.00	10%	
Other	\$ 1,575.00					
<b>Personnel</b>	<b>\$ 545,637.00</b>					
<b>Other Personnel</b>	<b>\$ 166,384.00</b>					
<b>Bldgs. and Grounds Operating</b>	<b>\$ 58,750.00</b>	→	\$26,284.00	\$ 85,034.00	7%	
	<b>\$ 170,400.00</b>					

## Worship and Spiritual Formation Survey

This survey was conducted on April 29th and 30th, 2006 across 5 worship gatherings and a sampling of the youth. The two focal points for the survey were Worship and Spiritual Formation.

### Demographics of Survey Respondents:

Worship Gathering	Style	Attend.	Returned Surveys	%	Median Age
CSN	Contemp.	82	53	65%	45
8:30 Early Worship	Traditional	55	29	53%	66
Spirit Alive	Contemp.	96	66	69%	50
Chapel	Traditional	57	34	60%	65
11:00 Sanctuary	Traditional	178	56	31%	59
Youth Sampling			38		14
Totals / Averages		468	276	59%	51

(head count)

### Demographics of those who "signed" the attendance pads on the day of the survey.

Generation	Year of Birth	# signed in	Median YOB	Med. Age	% of Total signed in
Builders	(Before 1925)	25	1920	86	10%
Silents	(1925-1942)	71	1936	70	28%
Boomers	(1943-1960)	73	1951	55	29%
Survivors	(1961-1981)	53	1968	38	21%
Millennials	(1982-2001)	30	1994	12	12%
New Silents	(2002-2006)	4	2003	3	2%
		256	(out of 468 "counted" during worship - 55%)		

### Worship Question:

The participants were asked to rank the following items in order of significance 1-7. (1 being highest)

The objective for this section was to determine the order of importance regarding various elements of worship.

- \*Sermon
- \*Congregational Singing (Hymns / Praise Music)
- \*Performance Music (Anthems / Special Music)
- \*Prayer
- \*Scripture
- \*Communion
- \*Liturgy

### Spiritual Formation Question:

The participants were asked to rank the following items in order of significance 1-5. (1 being highest)

The objective for this section was to determine the order of importance regarding various elements of spiritual formation.

- \*Worship
- \*Mission
- \*Prayer
- \*Bible Study
- \*Fellowship

### Results

Worship Gathering	Rankings						
	Sermon	C Sing	P Sing	Prayer	Scripture	Comm	Liturgy
Celebrate Saturday Night	1	3	5	2	4	6	7
8:30 Early Worship	1	4	5	2	3	6	7
Spirit Alive	1	3	5	2	4	6	7
Chapel	1	4	6	2	3	5	7
11:00 Sanctuary	1	4	5	2	3	6	7
Youth Sampling	2	5	6	1	3	4	7
Combined Rankings	1	4	6	2	3	5	7

Generations	#	Rankings						
		Sermon	C Sing	P Sing	Prayer	Scripture	Comm	Liturgy
<b>Builders (Before 1925)</b> Median YOB/Age - 1920/85	14	1	5	4	2	3	3	6
<b>Silents (1925-1942)</b> Median YOB/Age - 1935/71	59	1	3	5	2	4	6	7
<b>Boomers (1943-1960)</b> Median YOB/Age - 1953/53	94	1	4	6	2	3	5	7
<b>Survivors (1961-1981)</b> Median YOB/Age - 1968/38	59	1	2	5	3	4	6	7
<b>Millenials (1982-2001)</b> Median YOB/Age - 1991/15	50	2	5	6	1	3	4	7
Total Returned Surveys	276							

Worship Gathering

	Worship	Mission	Prayer	Bible Study	Fellowship
Celebrate Saturday Night	1	4	2	5	3
8:30 Early Worship	1	5	2	4	3
Spirit Alive	1	4	2	3	5
Chapel	1	3	2	4	4
11:00 Sanctuary	1	5	2	3	4
Youth Sampling	1	3	2	4	5
Combined Rankings	1	3	2	5	4

Generations #

	#	Worship	Mission	Prayer	Bible Study	Fellowship
<b>Builders (Before 1925)</b> Median YOB/Age - 1920/85	14	1	4	2	5	3
<b>Silents (1925-1942)</b> Median YOB/Age - 1935/71	59	1	4	2	5	3
<b>Boomers (1943-1960)</b> Median YOB/Age - 1953/53	94	1	3	2	4	5
<b>Survivors (1961-1981)</b> Median YOB/Age - 1968/38	59	1	4	2	3	5
<b>Millenials (1982-2001)</b> Median YOB/Age - 1991/15	50	1	3	2	5	4
Total returned surveys	276					

# **IV**

# **Evangelism Budget Information**

## Budget Information

Account #	Account Name	Original Budget \$	Proposed Budget Notes	Account #	2005 Budget	2005 Actual YTD
52311	E Visitor Brochures	\$600.00		52311	\$200.00	
52330	EF Congregation Name Tags	\$200.00		52330	\$200.00	\$ 68.74
52335	EF Greeter/Usher Tags	\$100.00		52335	\$ 50.00	
52355	New Person Contact	\$1,200.00		52355	\$ -	
52360	D Leadership Training	\$1,000.00		52360	\$400.00	
52365	WE Website Development	\$2,700.00	New Account #	52365		
52370	E Signage	\$500.00	New Account #	52370		
52380	WE Advertising	\$11,148.00	New Acct. # Move out of "Other Prgm. Min."	52380		
	SWB Yellow Pages	\$5,832.00				
	Feist Yellow Pages	\$2,316.00				
	Direct Mail	\$2,000.00				
	Other	\$1,000.00				
	<b>Total Budget for 2006</b>	<b>\$17,448.00</b>				
	<b>Adjustment ( Incr. from 05)</b>	<b>\$6,598.00</b>				
	2003 Budget	N/A			\$850.00	\$ 68.74
	2004 Budget	\$1,250.00				
	2005 Budget	\$850.00				
	Total Evangelism and Advertising Budget for 2005 <b>\$ 10,850.00</b>					

Original Proposed Budget Continued

Account #	Account Name	Budget \$	Notes	Account #	2005 Budget	2005 Actual YTD
52910	Communications/ Advertising	\$ -	Move to Evangelism Section	52910	\$10,000.00	\$8,606.00
	SWB Yellow Pages					\$4,302.00
	Feist Yellow Pages					\$1,860.00
	Other					\$600.00
					\$10,000.00	\$6,762.00
	2003 Budget	N/A				
	2004 Budget	\$10,000.00				
	2005 Budget	\$10,000.00				

- 52311 This account provides funding for visitor brochures and DVD's.
- 52330 This account provides funding for member nametags.
- 52335 This account provides funding for greeter/usher nametags.
- 52355 This account provides funding for materials and supplies for new person visitation. (Documentation, mugs, H2O bottles etc.)
- 52360 This account provides funding for leadership conferences.
- 52365 This account would provide funding for website development/hosting and a CD recorder for sermons online.
- 52370 This account would provide funding for small signage upgrades and welcome banners.
- 52380 This account provides funding for Yellow page ads, one direct mail mailing, and misc. advertising.

**2006 Actual Budget  
Adopted by Church Council**

Account #	Account Name	Budget \$	Notes	Account #	2005 Budget	2005 Actual YTD
52311	E Visitor Brochures	\$ 40.00		52311	\$200.00	
52330	E Congregation F Name Tags	\$ 40.00		52330	\$200.00	\$ 68.74
52335	E Greeter/Usher F Tags	\$ -		52335	\$ 50.00	
52355	New Person Contact	\$ -		52355	\$ -	
52360	D Leadership Training	\$ -		52360	\$400.00	
52365	W Website E Development	\$ -	New Account #	52365		
52370	E Signage	\$ -	New Account #	52370		
52380	W Marketing E	\$9,900.00	New Acct. # Move out of "Other Prgm. Min."	52380		
	SWB Yellow Pages	\$5,832.00				
	Feist Yellow Pages	\$2,316.00				
	Direct Mail	\$ -				
	Other	\$1,752.00				
	<b>Total Budget for 2006</b>	<b>\$9,980.00</b>				
	<b>Adjustment from Proposed Budget</b>	<b>- \$7,468.00</b>			<b>\$850.00</b>	<b>\$68.74</b>

**V**

**2005**

**Evangelism  
Strategy**



# **East Heights United Methodist Church**

## **Evangelism Strategy for the Twenty-First Century**

By

Mark D. Calhoun

# **East Heights United Methodist Church**

## **Evangelism Strategy for the Twenty-First Century**

### **~ Contents ~**

- VIII. Basis for the Strategy**
  - a. My Orientation**
  - b. My Theology**
  - c. Our reality**
- IX. Proposed Objectives**
- X. Theological Solution**
- XI. Practical Solutions**

# Basis For the Strategy

## Sources and Experiences that inform my Theology and Praxis of Evangelism

Personal orientation and factors that inform and guide my perspective on Evangelism:

- Background in Marketing
  - High School and College
    - Local, Regional, and National competitor in the area of Marketing
- 16 Years Experience in a Small Business
- 15 Years as a member of EHUMC
- 2 1/2 Years Undergrad Studies in Christian Ministries
- 3 Years as a staff member of EHUMC
- 3 Years of Seminary with a Specialization in Evangelism
- Personal Influences
  - Intense Personal Profiling
    - Personality
    - Leadership
    - IQ
    - Learning Disabilities
- Orientation Impacted by
  - Holistic Life Experience
  - Education
  - Call for critical thinking
    - Seminary
  - Research (National and International)
    - Churches
    - Evangelism
    - Leadership
  - Attention to Statistical Data
    - Congregational
    - Denominational
    - Regional
    - National
    - International
  - “Un-churched” and “Nominally Churched” Background
  - Attentiveness to the Postmodern Cultural Shift at hand

# My Theology

St. Paul School of Theology

A Theology and Application of Evangelism

By

Mark D. Calhoun

Dr. F. Douglas Powe, Jr.

Evangelism Through the Local Church (EV 320)

The word evangelism, it would seem, is at the core of the mission of the United Methodist Church. As a Christian community seeking to make disciples of Jesus Christ, it can safely be assumed that the action of evangelism is foundational to the purpose and existence of this denomination as well as the Christian religion. Although evangelism is a common, some times abused word, in secular and Christian communities, its core biblical tradition is mentioned, by name, a limited number of times. Though mentioned infrequently, the term evangelism and its function is played out over and over again in scripture. The challenge for Twenty-First century Christians is to articulate a vision of evangelism, cast that vision by incorporating it into the life of local congregations, and encourage or challenge folks to buy into and live out the God-given vision of authentic, biblical evangelism.

Our biblical sense of the nature of evangelism comes from an allusion to the word “evangelist.” In Acts 21:8 we hear of Philip, the evangelist. In 2 Timothy we read of the challenge to do the work of an evangelist, and in Ephesians 4:11 we hear that the Holy Spirit brings the gift of evangelism to those called to be evangelists. In these three instances the noun *euangelistēs* is used to translate one who acts as the preacher of the good news.<sup>1</sup> The noun *euangelion*,<sup>2</sup> translated about 76 times, is used to communicate the preaching, proclaiming, or spreading of the Gospel message of Jesus Christ, while the action word *euangelizō*,<sup>3</sup> or the action of bringing forth the good news, is rendered 54 times. Although the use of these words is limited in the scriptures, the function of their message is fundamental to the missional purposes of Jesus and his followers, not to mention the desires of God. For me, the key lies in

---

<sup>1</sup> Goodrick, Edward W. and John R. Kohlenberger III, eds. *Zondervan NIV Exhaustive Concordance, Second Edition*. (Grand Rapids: Zondervan, 1999), 1554.

<sup>2</sup> Ibid

<sup>3</sup> Ibid

the fact that a clear concise message, the passion of people, and a deliberate action, initiated by the Holy Spirit, are the foundational components of evangelism. While Brueggemann spins a tale about a drama in which a war is waged against sin and death, a victory is proclaimed, and the response to that victory is lived out through God, the heavens, and humankind<sup>4</sup>, our friend William Abraham challenges us to be about the task of “intentional activities” that are governed by the goal of initiating people into the kingdom of God for the first time.<sup>5</sup> In the context of the era and century that these scholars sculpted their interpretation, theology, and application of the ministry of evangelism, I would submit that they have adequately accomplished the task that they set out to realize. While their works are timeless and their contribution to the topic is foundational, we, as leaders of ministry in this century and era, must stretch ourselves to envision what evangelism will look like and how it will be manifested within the context of the emerging culture. In light of that challenge it would be a worthwhile endeavor to look back at scripture as a place to begin painting a portrait of authentic, biblical, and relevant evangelism.

As discussed above, the Greek word for evangelist is complimented by *euangelion*, the gospel, good news, or the word preached and *euangelizō*, the act of casting or bringing forth of the gospel. With respect to these two words, it is interesting to note that, along with *euangelizomai* and *euangelos*, they are all derived from *angelos*, meaning messenger, or *angellō*, the Greek word for announce.<sup>6</sup> Shed in the light of that context, it would seem that *euangelos*, as the messenger or one who brings forth a message of victory or other political or personal news that causes joy, would serve appropriately as one image that is a crucial aspect for the building of a vision of evangelism. Before going on to unpack the noun *euangelion*, it is

---

<sup>4</sup> Brueggemann, Walter, *Biblical Perspectives on Evangelism* (Nashville: Abingdon Press, 1993), 129.

<sup>5</sup> Abraham, William J., *The Logic of Evangelism* (Grand Rapids: Eerdmans Publishing, 1989), 95.

<sup>6</sup> Becker, Ulrich, *New International Dictionary of New Testament Theology*, Gen. Ed. Colin Brown. Vol. 3, (Grand Rapids: Zondervan, 1986), 785-94. 107

interesting to note that its Hebrew counterpart *bēśōrâh* appears in the sense of glad tidings, or reward for the good news (2 Sam 4:10, 18:20). As well, the Hebrew *biššar* (1 Kings, Isaiah and Palms), to announce, tell, or publish, is represented in Greek texts by the word *euangelizomai*.<sup>7</sup> For me, all of this is a reflection of a positive message that is communicated to all that would hear, Jewish and Christian alike.

Skipping ahead, it is critical to point out a variety of uses of *euangelizomai* and *euangelion* to support how we might come to understand a biblical perspective of evangelism. Ulrich Becker, in his study of *euangelion*, strives to point out that even though Jesus may have never used the word himself, there is no doubt that he saw his message of the coming of the Kingdom of God, present in his words and actions, as good news. Becker goes on to firmly state that it is quite consistent for the early church to take up the term *euangelion* to describe the message of salvation connected with the coming of Jesus. Jesus, in this instance, appears not only as the messenger and author of the message, but also as its subject.<sup>8</sup> Shifting now to the ministry of Paul the Apostle, it is possible to envision that he worked to establish the term *euangelion* and used it because of its familiarity to 1<sup>st</sup> century readers. *Euangelion*, a central concept of Paul's theology, referred not only to the content of what is preached, but also the act, process, and execution of the proclamation.<sup>9</sup> Regarding Paul, Becker suggests that wherever proclaimed, the gospel, charged with power, creates faith, brings salvation, life, and also judgment. Furthermore, the message reveals God's righteousness, brings the fulfillment of hope, intervenes in the lives of people, and creates churches.<sup>10</sup> With respect to the synoptic Gospels, *euangelion* is the name given to the good news of the saving event in Jesus Christ, as preached in the church [to the

---

<sup>7</sup> Becker, *New International Dictionary of New Testament Theology*, 108.

<sup>8</sup> Becker, *New International Dictionary of New Testament Theology*, 110.

<sup>9</sup> Becker, *New International Dictionary of New Testament Theology*, 111.

<sup>10</sup> *Ibid*

people]. Each synoptic author, or evangelist, has different emphases when it comes to detail, each being conditioned by their respective theological outlooks.<sup>11</sup> After articulating a number of aspects of *euangelion* in the synoptics, Becker concludes by stating that the NT writings that use *euangelion* or *euangelizomai*:

“tend to bring out certain aspects of this powerful gospel which is not a human word but the word of God. It was entrusted to Paul as a preacher, apostle and teacher. It’s message of Jesus Christ, risen from the dead, and descended from David is not limited to a single, past event, but is experienced as a word charged with power in the present so that it cannot be fettered in human chains. This gospel produces rebirth and new life. It brings peace, and draws together the near and far off, the Gentiles and the Jews. It gives salvation, and has “brought life and immortality to light” (2 Tim. 1:10). However varied may be the emphasis and development of the term *euangelion* in the NT, the reference is always to the oral proclamation of the message of salvation and never to something fixed in writing, such as a book or letter.”<sup>12</sup>

In light of the above foundation I am more inclined to side with Brueggemann’s drama narrative that moves repeatedly through the sequence of victory, proclamation and appropriation<sup>13</sup> than I am to succumb to Abraham’s discipleship-heavy set of intentional activities governed by the first time initiation of people into the kingdom of God.<sup>14</sup> On the surface Abraham’s definition is inviting, but he appears to take evangelism through prevenient grace, past justifying grace, on into sanctifying grace and into the core of what I consider discipleship or the discipling process. While Brueggeman’s appropriation may initiate the discipling process, I believe that he allows proclamation to be a key element and leaves room for discipleship after justification. Brueggemann does not allow evangelism to rest completely in

---

<sup>11</sup> Becker, *New International Dictionary of New Testament Theology*, 112.

<sup>12</sup> Becker, *New International Dictionary of New Testament Theology*, 113.

<sup>13</sup> Brueggemann, *Biblical Perspectives on Evangelism*, 129.

<sup>14</sup> Abraham, William J., *The Logic of Evangelism*, 95.

proclamation, but I get the sense that it is a critical aspect of his movement. My study of the biblical words associated with evangelism or evangelist have drawn me closer to my original definition of evangelism as the “Proclamation of the Gospel of Jesus Christ.” However, at the same time, in the context of the new era, I am challenged by Brueggemann and Abraham to broaden my scope a bit, expand my vision, and incorporate a living, breathing process.

Therefore, in an attempt to adhere to the challenge of biblical integrity, I envision evangelism as the verbal proclamation of the living story of God’s saving grace that is manifested in Jesus Christ, sustained by the Holy Spirit, governed by the vision of a process that initiates persons into the Kingdom of God and is realized through personal commitment and human action. The above word study evoked an element of verbal proclamation that seems to align itself with the relational nature of God. At the root of *euangelizō* is an element of conversational sharing that has a biblical foundation and is a fundamental aspect of the relational characteristics of the emerging culture. Brueggemann supports this image of conversational sharing by stating that the subject of the evangelical conversation is how our life, our bodies, and our imagination can be weaned from the deathliness of the world to the newness of life in the gospel. It is a conversation to which all are invited.<sup>15</sup> Brian McLaren further supports proclamation, as conversation, in his book *More Ready Than You Realize*. McLaren suggests that good evangelists are people who engage others in good conversation about important and profound topics such as faith, values, hope, meaning, purpose, goodness, beauty, truth, life after death, life before death, and God.<sup>16</sup> The previous mentioned level of conversation can only gain a sound foothold through verbal proclamation and relational interaction that comes through one-on-one or group sharing of the good news. Jesus himself was an incredible

---

<sup>15</sup> Brueggemann, *Biblical Perspectives on Evangelism*, 47

<sup>16</sup> McLaren, Brian, *More Ready Than You Realize*, (Grand Rapids: Zondervan, 2002), 14.

conversationalist. He was short on sermons, long on conversations; short on answers, long on questions; short on abstractions and propositions, long on stories and parables; short on telling you what to think, long on challenging you to think for yourself; short on condemning the irreligious, long on confronting the religious.<sup>17</sup> This model of messianic evangelism can be seen in the conversations captured in the opening verses of the following NT stories:<sup>18</sup>

- Matthew 19 <sup>16</sup>Now a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"
- John 4 <sup>7</sup>When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?"
- Mathew 15 <sup>22</sup>A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession."
- Luke 5 <sup>12</sup>While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean."

Imagine a world in which folks lived by that level of evangelism, the conversational sharing of the gospel, and the building of intimate, life-transforming relationships. No billboards, no tracts, no guilt ministry, no "tactics" - just the gospel truth through relational conversation. Revolutionary!!

So, how does this revolutionary method of evangelism manifest itself in my current ministry setting? Through vision casting, that's how. Once we come to the agreement that one of the components of the general vision of our ministry is to make disciples of Jesus Christ

---

<sup>17</sup> McLaren, Brian, *More Ready Than You Realize*, 15

<sup>18</sup> McLaren, Brian, *More Ready Than You Realize*, Appendix 2, 18

through the sharing of the good news, we can begin to define and cast our vision of evangelism. This will involve an entire shift of thinking, feeling, and acting with respect to the ministry of evangelism. This vision must manifest itself in everything we do, from preaching and teaching to mission and spiritual formation. The desire to share our faith and tell our stories must become an ingrained aspect of our very being and it must become a second nature response to what God has done in our lives. Evangelism in this context cannot be force-fed and cannot be programmed into people. The days of evangelism programs and evangelism committees must give way to evangelism ministries and evangelism ministry teams. These ministries and ministry teams must be motivated by the Holy Spirit and born out of an authentic transformation of thoughts, feelings, and actions. As the Holy Spirit works through the leadership of the congregation to transform the way people “think” in their heads about evangelism, a transformation of the way they “feel” in their hearts will soon follow. Once God has transformed our hearts, this growth and change will be manifested through our actions, specifically the action of living, breathing evangelism. The casting of the evangelism vision and the roles of the evangelists, in the image of Christ, must be slow, steady, and consistent. The vision of evangelism must be built into everything we do and must be constructed on the firm foundation of proclaiming the good news of the kingdom of God through the conversational sharing of our personal story as it relates to God’s universal story. In the midst of the vision casting, we must also work to prepare folks to respond to and walk along with those who are prepared to enter the reign of God through personal commitment.

The congregational “Buy In” will come at various times throughout the casting of the vision of evangelism. Once the members of the congregation discover the truth of the story they find themselves in - God’s story - and recognize the spiritual depth of their personal story,

the Holy Spirit will empower them to share their experience. It will be at those precise moments that an evangelism-equipping ministry team must be prepared to identify and equip the evangelists for the ministry of evangelism. The leadership and the congregation must work together to see to it that vision and ministry of evangelism is reinforced and realized in the lives of the people of the local church. Only when the vision of conversational evangelism comes to rest in the hearts of the people and is manifested in their actions can we begin to equip them for the ministry of evangelism through the use of tools listed in the Fox and Swanson texts. While some of this valuable information may be incorporated into the casting of the vision some components must be reserved for the equipping of the saints through the prompting of the Holy Spirit.

As we take to the mission field of the 21<sup>st</sup> century, we continue to be called and commissioned by God to make disciples of Jesus Christ through the ministries of the local church. One aspect of that calling is revealed through the ministry of evangelism as conversational story telling. The challenge for Twenty-First century Christians is to articulate a vision of evangelism, cast that vision by incorporating it into the life of local congregations, and encourage, or challenge, folks to buy into and live out the God-given vision of authentic, biblical evangelism through equipping and sending. What's your story?

~ Amen ~

## Definition and Key Aspects From Evangelism Paper

“I envision evangelism as the verbal proclamation of the living story of God’s saving grace that is manifested in Jesus Christ, sustained by the Holy Spirit, governed by the vision of a process that initiates persons into the Kingdom of God and is realized through personal commitment and human action.”

“At the root of *euangelizō* is an element of conversational sharing that has a biblical foundation and is a fundamental aspect of the relational characteristics of the emerging culture.”

“Walter Brueggemann supports this image of conversational sharing by stating that the subject of the evangelical conversation is how our life, our bodies, and our imagination can be weaned from the deathliness of the world to the newness of life in the gospel. It is a conversation to which all are invited.”

“Brian McLaren suggests that good evangelists are people who engage others in good conversation about important and profound topics such as faith, values, hope, meaning, purpose, goodness, beauty, truth, life after death, life before death, and God.”

“The previous mentioned level of conversation can only gain a sound foothold through verbal proclamation and relational interaction that comes through one-on-one or group sharing of the good news. Jesus himself was an incredible conversationalist. He was short on sermons, long on conversations; short on answers, long on questions; short on abstractions and propositions, long on stories and parables; short on telling you what to think, long on challenging you to think for yourself; short on condemning the irreligious, long on confronting the religious.”

“Imagine a world in which folks lived by that level of evangelism, the conversational sharing of the gospel, and the building of intimate, life-transforming relationships. No billboards, no tracts, no guilt ministry, no “tactics” - just the gospel truth through relational conversation. Revolutionary!!”

“So, how does this revolutionary method of evangelism manifest itself in my current ministry setting? Through vision casting, that’s how. This will involve an entire shift of thinking, feeling, and acting with respect to the ministry of evangelism. This vision must manifest itself in everything we do, from preaching and teaching to mission and spiritual formation. The desire to share our faith and tell our stories must become an ingrained aspect of our very being and it must become a second nature response to what God has done in our lives.”

“Evangelism in this context cannot be force-fed and cannot be programmed into people. The days of evangelism programs and evangelism committees must give way to evangelism ministries and evangelism ministry teams. These ministries and ministry teams must be motivated by the Holy Spirit and born out of an authentic transformation of thoughts, feelings, and actions. As the Holy Spirit works through the leadership of the congregation to transform the way people “think” in their heads about evangelism, a transformation of the way they “feel” in their hearts will soon follow. Once God has transformed our hearts, this growth and change will be manifested through our actions, specifically the action of living, breathing evangelism. The casting of the evangelism vision and the roles of the evangelists, in the image of Christ, must be slow, steady, and consistent. The vision of evangelism must be built into everything we do and must be constructed on the firm foundation of proclaiming the good news of the Kingdom of God through the conversational sharing of our personal story as it relates to God’s universal story. In the midst of the vision casting, we must also work to prepare folks to respond to and walk along with those who are prepared to enter the reign of God through personal commitment.”

## Our Reality

### East Heights United Methodist Church

#### EIGHTEEN YEAR AVERAGE ATTENDANCE REPORT

YEAR	1st service	2nd service	3rd service	CSN	SA	Worship Avg.	Sunday School	New Members	Membership
1987	126	60	403			591	278		1682
1988	117	63	370			550	253		1684
1989	111	61	362			534	264	103	1614
1990	117	63	365			545	288	99	1605
1991	131	74	358			544	270	126	1575
1992	122	72	359			556	281	91	1588
1993	110	69	363			542	258	110	1592
1994	110	77	348			535	246	73	1522
1995	108	88	368	35		590	247	95	1541
1996	99	78	351	59		582	248	105	1513
1997	98	80	327	82		586	240	73	1460
1998	100	85	331	97		613	246	123	1473
1999	96	89	321	109		615	243	108	1465
2000	81	80	282	114	104	640	198	118	1498
2001	76	60	285	107	150	678	186	93	1516
2002	73	57	264	109	153	660	181	90	1532
2003	66	63	237	102	162	630	178	94	1549
2004	59	58	234	99	144	594	176	72	1546

In 18 years East Heights has seen a net **gain** of 3 people in worship attendance, a net **loss** of 102 people in “Sunday School,” and a net **loss** of 136 in Membership.

## 2004/2005 Worship Attendance

Week	2004 8:30	2005 8:30	2004 9:40	2005 9:40	2004 11:00	2005 11:00	2004 CSN	2005 CSN	2004 SA	2005 SA	2004 Total	2005 Total
1	59	42	45	52	160	145	98	68	164	146	526	453
2	53	43	42	50	167	213	101	93	162	106	525	505
3	41	49	54	60	201	197	76	96	125	109	497	511
4	51	43	38	54	220	270	116	91	156	145	581	603
5	31	40	34	55	146	194	65	73	99	130	375	492
6	72	62	44	60	194	169	103	81	150	110	563	482
7	52	65	51	107	248	170	101	120	129	125	581	587
8	71	62	58	52	214	233	101	113	173	109	617	569
9	40	46	57	70	201	154	120	126	190	120	608	516
10	53	55	52	73	295	181	144	120	214	96	758	525
11	84	60	66	50	195	184	129	108	220	152	694	554
12	46	63	37	73	222	303	86	107	142	131	533	677
13	59	433	57	90	184	575	111	145	188	190	599	1433
14	54	44	59	45	285	165	74	110	185	130	657	494
15	323	59	100	52	445	228	157	104	340	102	1365	545
16	52	55	49	62	175	248	96	122	137	101	509	588
17	44	63	66	68	175	180	100	81	173	115	558	507
18	38	49	92	47	256	335	92	67	137	116	615	614
19	69	42	72	90	279	284	86	82	163	99	669	597
20	48	60	54	71	239	156	76	67	137	117	554	471
21	54	50	54	42	307	267	86	68	154	92	655	519
22	43	49	59	53	142	130	90	112	110	80	444	424
23	41	56	56	54	227	216	90	71	155	121	569	518
24	40	74	47	49	240	232	128	82	98	103	553	540
25	39	45	39	69	173	185	101	74	126	103	478	476
26	51	43	46	60	180	166	86	81	138	84	501	434
27	43	41	51	72	124	164	76	76	96	122	390	475
28	53	44	56	70	194	190	75	85	119	85	497	474
29	43	40	57	71	209	192	91	91	149	112	549	506

<b>Average</b>	60.2	64.7	54.9	62.8	217.1	218.1	98.4	93.6	156.2	115.6	586.9	554.8
<b>Difference</b>		4.5		7.9		1.0		-4.9		-40.6		-32.1

## Other Qualifying Statistics and Observations...

From the Menking Study (2002)...

- 86% of East Height's members consider worship to be the most important ministry area. (57% claim they attend weekly)
- 43% of East Height's members view our finances to be the area in need of most improvement.
- 35% of East Height's members claim One-time classes on contemporary issues to be the most important. (28% claim Bible studies)
- Survey was skewed mostly by 11:00, Traditional attenders... 48% as compared to 15% (chapel), 13% (SA), 12% (8:30), and 8% (CSN).
- 94% of East Height's members consider the sermon to be most important (Music 72%).
- Worship Satisfatction... Very Satisfied, 41% - Satisfied – 34%
- 10.3% of East Height's members claim that the mission and purpose of East Heights is to "Invite and bring others to Christ through the Church."
- 35% of East Height's members enjoy being in service to needy individuals and Families.
- Generation Demographics
  - Boomers (1943-1960) – 35.6%
  - Gen X (1961- 1981) – 25.8%
  - Silent (1925- 1942) – 21.2%
  - GI (1901-1924) – 15.2%
  - Millennial (1982-200) 1.5% (only 2 repondants)

## Conclusions regarding our current Evangelism situation...

- Worship is important.
- Worship Attendance and Membership is suffering.
- We are Discipleship oriented.
- The Role of the United Methodist Church is to make Disciples for Jesus Christ. The Book of Discipline suggests that the “Local Church” is the best place to do that. The good people of East Heights suggest that Worship might be a place for us to be attentive to, perhaps, a place of emphasis and a place to foster Growth and Evangelism.
- It is possible that we are closely split between active members that are of a modern worldview (primarily but not limited to Silents, GI’s, and Boomers) orientation and members that are of a postmodern worldview (primarily but not limited to Gen. Xers and Millennials)
- We are not oriented or poised to reach the postmodern culture.
- We do not have an orientation to the unchurched.
- We are not oriented toward Evangelism.
- We are not fulfilling our commission to the best of our potential.
- If we intend to shift our orientation to a greater balance between Evangelism and Discipleship we will need to be willing to incorporate changes and endure growing pains.
- To take on elements of an evangelism orientation **every** aspect of this spiritual community will need to be reimagined.

## Proposed Objectives

- To pursue our new Mission and Vision Statements
- To be the embodiment of our Strategies
- To discover the direction of our orientation
  - Discipleship/Evangelism
  - Modern/Postmodern
  - Churched/Unchurched
  - New Members ~ Bring people back/Transfer/Profession of faith
- To actively respond to our newly defined orientation whatever it may be
- To move from the 20<sup>th</sup> Century to the 21<sup>st</sup> Century regarding our engagement of the Gospel
- To act responsibly regarding our call to “Order” this local Spiritual Community
- Work to develop the spiritual formation of, and improve the “Health” of the Congregation and Staff
- Continue to develop and ultimately cast and authentic, biblical vision of evangelism to the staff and the congregation.
- Keep the main thing the Main thing!!!!

## Theological Solution

Theologically speaking, should we decide to orient ourselves a bit more toward evangelism, we will need to work diligently to develop and cast a new theological vision of evangelism. I am proposing that the practical aspects of evangelism should play a secondary role in our evangelism strategy until we have accomplished the task of challenging the people of East Heights to think differently about evangelism. We must work together to cast a new vision. We must challenge folks to think theologically about evangelism and help them to discover the ways that a biblically authentic understanding of evangelism can be manifested holistically throughout their lives. From my perspective and experience we would **not** do well to throw “programs” at our current situation. I believe we need to slow down and work to change the way people around here think about evangelism, thus changing the way they feel and act regarding this aspect of our commission. It is my belief that programs, studies and other means (hospitality studies, a prompting to invite people to church, advertising, etc.) of engaging evangelism from a practical perspective are an important component, but must play second fiddle to a deeply engrained understanding of evangelism. Moving to a new, theological understanding of evangelism will take a strong commitment, a high level of energy and a great amount of time. We cannot simply move from a discipleship focused orientation to a balanced orientation, that includes evangelism, overnight.

## Practical Solution

Listed below are some of my current ideas regarding the practical aspects of evangelism. Without a doubt these will need to be massaged and developed by the Pastors, Staff, Lay Leaders, and Members of our Spiritual Community. As well, these solutions will need to be prioritized by those holding the decision rights and authority rights regarding implementation, namely the Sr. Pastor, the Finance Committee, Staff Parish, Church Council, and the greater Church Conference.

My focus for the casting of a new theological vision for East Heights is primarily focused on Worship. We seem to be struggling in this area and worship serves the dual purpose of an environment for vision casting as well as an environment for front line evangelism. I believe that in all of the below areas we are called to “Tidy up our house.”

## Evangelism through Worship

Regarding Worship, I believe that this must be our priority for casting a vision of evangelism as well as a focus of implementation of some of our practical strategies.



- Reimagine all aspects of Worship
- Make worship our highest priority
- Re-evaluate our current situation and structures
- Decide on our purpose and orientation

- What demographic are we best equipped to engage
- Do we need to consider other demographics
- Do we understand and communicate the foundations? ( from the GBOD)
  - Ekklesia
  - Leitourgia
  - Styles ~ We currently engage only two styles, 3 LR and 2 PW. Is it the best use of our resources to only focus on two styles? To engage evangelism in our current context we will have to develop the others.
    - Liturgical Renewal
    - Seeker Worship
    - Praise and Worship
    - Blended
    - Emergent
- Sermon Series' ~ Develop a pattern
  - Back to school time ~
    - Learn the Story, Live the Story, Share the Story.
      - 6 weeks
  - Prior to advent ~
    - The theology of worship
      - 4-5 weeks
  - Advent ~
    - Story Telling and Engaging – Eyes of the biblical characters
    - Conversation based evangelism
  - New Year – Second Week
    - Address Current Topics
      - Something that would be a bit controversial, a big draw.
        - Controversial issues
        - Science and Religion
  - Summer Series
    - Back to biblical characters
    - Spend the entire summer casting a vision of Hospitality

➤ Bells and Whistles

- Bulletins



- Attendance Recording
  - Intentional???
- Christ Candles



➤ Stronger commitment to Worship

- Review and modify the Current Unity Plan
- Longer range planning
- Free up preaching Pastors
- Technology

## Miscellaneous Evangelism Strategies

➤ Visitor Response

- Structured and Immediate
- New Member Integration

- Christ Candles



- Visitation Teams



➤ Signage



**Welcome to Worship!!  
We're glad you are here.**



➤ Equipping

- Ushers
- Hospitality

➤ Advertising

- Phone books
- Direct Mail



- Bulletin Boards and Information Rack



➤ Communication

- Website
  - Redesign
  - Online Registration/Giving?
- Printed material – Total Reimagination!!!



## Future areas to be considered regarding Evangelism

- Evangelism through Ministry, Mission and Fellowship
- Evangelism through Study and Prayer

**VI**

**2005**

**Evangelism  
Implementation  
Strategy**

# Evangelism Implementation Strategy for 2005

(Listed in order of Priority)

- **Implementation Through Worship**
  - Five, 4-6 Week Sermon Series'
  - New Attendance Books and Procedure for all Worship Gatherings
  - Reimagination and design of Worship Movements for all Worship Gatherings
  - Usher/Greeter Training
  
- **Implementation Through Communication**
  - Reimagination and Re-creation of...
    - All Bulletins
      - New look and design
      - Color Shell printed "Out of House"
    - Tower
      - New look and design – Full Color
      - Monthly not Weekly
      - Final Printing "Out of House"
    - Website
      - New look and design
      - Based on Vision, Mission, and Strategies
      - Online Media
  - Signage
    - Welcome to Worship Banners
    - 3 Electronic Bulletin Boards

- Implementation Through Visitor Response and Initiation
  - Reimagination and Re-creation of...
    - Visitor Process (before they come, while they are here, and after the leave)
      - Response
        - Tracking
        - Worship Gift
        - Visitation
      - Communication – Internal and External
        - Information Management –
          - Letters, emails
          - Follow-up
          - Also See attendance books in worship section
    - New Member Initiation
      - Reimagination and design of New Member Orientation
        - Process – Intentional – Frequency?
          - Vision, Mission and Strategies
          - “Beginnings”
          - Spiritual Formation
          - Spiritual Gifts
          - Take Motivation For Ministry to the next level
        - Study other Strategies
          - Fellowship
          - COR

- WillowCreek
    - Saddleback
    - Asbury Wichita
  - Visitor Kiosk in Fellowship Lobby
  - Ministry DVD for visitors
- Implementation Through Defined Target Audiences
  - New Residents
    - 67208
    - 67218
    - 67206?
  - People Seeking a Fresh, New, Authentic Spiritual Experience
- Implementation Through Marketing and Advertising
  - Coffee Shop
  - Promo Stuff
  - Direct Mail
  - Event Sponsorship
  - Yellow pages
- Implementation Through Equipping of Staff, Leadership Team and Congregation
  - Continuing Ed. – Evangelism
  - In House Training and Equipping
    - Staff
    - Ministry Teams
    - Congregation

# VII

## **Bishop Jones' Components of Evangelism**

## **Components of an Evangelistically Effective Congregation**

**By**

**Bishop Scott J. Jones**

**Kansas Area, United Methodist Church**

The Christian Church is a missionary organization. God's mission led to the formation of the Church so that the gospel would be preached, lives transformed, and the world saved from sin and the consequences of evil.

Mission is witness to the reign of God for the whole person and the whole creation. Action to bring about a more just society and to meet the needs of the hungry, naked, imprisoned, sick and poor is an essential art of mission. Just as essential is the invitation to all persons to be initiated into Christian discipleship. Thus, while mission is larger than evangelism, it must always include evangelism. The biblical basis for this unified understanding of mission is the Great Commission read as a corollary to the Great Commandments (Matthew 22:34-40 and 28:16-20).

As an integral part of its mission to praise, worship and serve God, a congregation should be a means of God's grace for the world. It should love God and neighbor in ways that are perceptible both to those inside and those outside the congregation. Evangelism is best understood as intentionally loving persons with the goal of initiating them into Christian discipleship.

How does one create an evangelistically effective congregation? Three truths will help put these 20 components into perspective. First, leaders of the congregation must make the conscious decision to do so. Of the following factors, 1,2,3 and 4 are the most important. If these are in place, the rest is just details. Second, leaders must pay attention to all of the factors. There is no single program, idea, or emphasis that can make a congregation evangelistically effective. Because evangelism is essentially relational, and relationships are multi-faceted, a congregation has to be doing all these different things at once. Third, leaders should see the congregation as a system. The whole is greater than the sum of the parts. Excellence in one area depends on and also reinforces excellence in other areas. One way to think of this is to see components 5 through 20 as comprising a possible or typical journey from being an unchurched or pre-Christian person to being a committed, growing disciple of Jesus Christ. †

### **The Twenty Components of an Evangelistically Effective Congregation**

#### **1) Create and Sustain a Missional Culture**

- a) Each congregation should have a clearly defined, biblically based, simple and comprehensive statement of its mission which is known and owned by all of its leaders and most of its members. To be "biblically based" means it must be a contextually appropriate application of the mission of radically loving God and radically loving neighbors so they also become disciples of Jesus Christ
- b) Evangelism must have a high priority in the church's self-understanding and have an impact on all aspects of its ministry.
- c) All decisions must be accountable to the mission statement in both content and style.
- d) Ideally, every member of the church is able to state the purpose of this congregation.
- e) A missional culture is created and sustained best through preaching, prayer and Bible study and internal communication.
- f) The behavior of clergy, church staff and lay leaders sets the norm.

## **2) Create and Sustain a Spiritual Culture**

- a) There should be an organized, sustained, prayer ministry interceding for pre-Christians and the unchurched.
- b) We must rely on God's action and understand that the Church is being used by God as a means of grace.
- c) There must be theological commitments compatible with evangelism evident among the clergy and lay leadership of the congregation. For example, some commitments to universal salvation lead to a lack of interest in inviting others to become Christians.

## **3) Create and Sustain a Culture of Hospitality**

- a) The gospel is intended to reach all persons everywhere, crossing boundaries of race, age, nationality, gender and other cultural factors. Thus, every congregation should be determining which boundaries it should and can cross in the future.
- b) Each congregation must in word and in deed offer genuine hospitality to all persons.
- c) Despite your best research and planning, God will surprise you, so be ready. Read, mark and inwardly digest Hebrews 13:2, "Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it."
- d) The congregation should avoid or minimize bias with regard to race, economic class, marital status, age, educational levels and other factors that would exclude reachable persons.

## **4) Determine Your Target Population and Learn to Love Them Well**

- a) Given each congregation's social and cultural location and their limited resources of personnel and money, a congregation must focus those resources on a particular target population given to them as a reachable group of people. By necessity targeting one group will mean giving less attention to another group for the present, but successfully reaching one group will later open doors to reach other groups.
- b) The church's leaders must make a clear decision about who the target population is. This could be defined by age, family structure, geography, income, race, immigrant status or other cultural factors. It will be influenced by the group(s) that the congregation is already reaching and the possibilities for connecting with other groups from that base.
- c) The congregation's leadership must study this population so that they know the group's culture, its thought patterns, its needs, its hopes, and how the gospel might most readily be communicated to its members. The leadership should lead the congregation to love the members of that group as well.

## **5) Demonstrate Concern for Physical Needs and Justice Issues in the Community**

- a) The congregation as a whole, and especially identified leaders of the congregation, need to be active in the justice issues and physical needs of persons in the community they are trying to reach. Love must be concrete and embrace the whole person, including political issues where the Christian faith has a specific position to advocate.
- b) Food banks, medical and legal clinics, employment services, community organizing, demonstration for political change, community development and other actions may all demonstrate the love of Christ to people.
- c) Attention to the poor and marginalized is especially important.
- d) There must be a constantly maintained connection between ministry to physical needs and ministry to spiritual needs (e.g., praying in the food pantry and inviting the poor to worship).

## **6) Empower Laity to Witness Verbally to Their Friends, Associates, Relatives and Neighbors**

- a) All laypersons should understand themselves to be verbal witnesses for Christ (1 Peter 3:15-16). They are in contact with pre-Christian and unchurched persons and they are more effective witnesses than clergy
- b) This witness can simply be talking about their church or inviting unchurched friends to come.
- c) Programs such as Bring a Friend Sunday, Home for Christmas, Faith-Sharing and Witness may be helpful in giving laity confidence in verbal witness.
- d) Three different types of faith-sharing are inviting, telling, and mentoring. All Christians can invite, some are able and should be encouraged to tell, and a few should be trained as mentors.

## **7) Achieve Visibility Among Your Target Population**

- a) Word of mouth will give your congregation a reputation that should be positive. This is the best method to achieve visibility.
- b) The location and appearance of church buildings can be an effective way for unchurched persons to know you exist. Your facilities should be clean and well kept according to the community's standards.
- c) Use appropriate advertising which might include yellow pages, radio, television, direct mail, website, banners, posters, and signs in the laundromat.

## **8) Use an Appropriate Communication System to Invite Persons to Know Christ**

- a) The congregation must use communication systems that are most effective in reaching the target population it is trying to address.
- b) One presumes that 21st century United States congregations cannot avoid using electronic media to reach persons outside the church and to enable authentic worship inside the church.
- c) Attention must be given to issues of language, images and the impact of particular words in specific communities in order to inculturate the gospel effectively.

## **9) Provide Adequate Parking, Signage and Facilities**

- a) For some contexts, a church needs adequate, off-street, paved parking, assuming 1.5-2.3 persons per car. This average may vary from one community to another. In some situations parking helpers may be needed to direct people to empty spaces.
- b) In other situations, public transportation, church buses and ride sharing need to be considered. The basic question is how best to facilitate people getting to the site.
- c) There should be adequate signage to help first-time visitors to find where they need to go. They should be able to find the nursery, rest rooms, sanctuary, information booth, and church office.
- d) The buildings' architectural features should welcome everyone. Pay attention to flow of people, accessibility for disabled persons and other issues (colors, artwork, posted announcements) that make for a welcoming environment.
- e) Your sanctuary or worship space should not appear to be full to the first-time visitor. In many places this means that it should not be over 80% of capacity.

**10) Welcome Visitors With Demonstrated Hospitality Measured by Perception of Visitors**

- a) There should be greeters at every possible entrance who are genuinely interested in helping. They need to be sensitive enough to discern those who are first-time visitors and would welcome special attention.
- b) It is helpful if there is an information booth or other means of helping visitors feel comfortable and find what they need.
- c) This point of contact is the first of four opportunities to get names, addresses, telephone numbers and e-mail. The others are Sunday School, registration during worship, and conversation after the worship service.
- d) Following the worship service, laity should intentionally seek out visitors and welcome them.

**11) Have Effective Nursery, Children's and Youth Ministries**

- a) Your nursery should be brightly colored, inviting, safe and well staffed with repeated staff people each week.
- b) Periodic tests of your nursery's adequacy should be evaluated by a committee of young mothers.
- c) Make ministry with children and youth a priority in your congregation's programming. Enlist the best, most spiritually mature leaders in the congregation for this ministry.

**12) Worship Indigenously**

- a) The three most important factors creating indigenous worship are music, music, and music.
- b) Other key factors include the pace and sense of formality of the service and the content of the sermon and stories told by the preacher.
- c) The bulletin should be user-friendly for pre-Christians (e.g., print out The Lord's Prayer).
- d) The criterion of true worship is not whether we've always done it that way before, but does the liturgy enable the people authentically to worship God.

**13) Get Names, Addresses, Telephone Numbers and E-mail**

- a) Sometime during each worship service there should be a registration procedure that does not single out visitors but elicits feedback from all persons in worship.
- b) This is an opportunity for all persons in the church community to communicate with the church's leadership and staff.
- c) There should be spiritually mature persons in each section of the sanctuary who see it as their ministry to greet and care for newcomers they find near them.
- d) There must be a systematic, comprehensive and accurate record-keeping system for the constituency. When a person has been visiting for three months, you should know their names, address, phone number, e-mail, which Sunday School class they have attended (if any), which Sundays they have attended and which Sundays they have missed, and important information about their family life and needs.

**14) Preach Biblically and Evangelistically**

- a) Preaching should be well done and biblical. For United Methodists, this means in accordance with our doctrine—the way of salvation—creation, sin, repentance, justification, the new birth, assurance and sanctification.
- b) Good preaching focuses on the intersection of the gospel with the lives and issues of the people. Assume a secular context.

**15) Communicate Effectively in the Sermon**

- a) In most contexts, this means without notes.
- b) Proper use of media and drama may enhance communication of the gospel, but are not ends in themselves. Because evangelism is based on love, there is no substitute for knowing one's people.

**16) Respond Quickly and Appropriately to First-time Visitors**

- a) There should be a response made to first-time visitors by a layperson within 36 hours—either by telephone or in person, depending on the culture.
- b) At some point—perhaps toward the end of the first week—there should be contact with a pastor—letter or telephone call.
- c) The ideal model is to establish repeated, continuing contact with the same spiritually mature friend to help in the assimilation/discipling process.

**17) Establish and Maintain Significant Small Groups for Seekers**

- a) Establish regularly scheduled Alpha groups, or some other program to teach the basics of the faith.
- b) There should be multiple discipling groups, including such things as Bible studies, Sunday School classes, Disciple groups, twelve-step support groups, mission teams, and food pantry volunteer groups.
- c) Every small group for seekers should include all of the aspects of initiation into the Christian life.
- d) Enable the seeker to connect with spiritually mature friends who nurture the person to a deeper relationship with Christ and the Church.

**18) Give Appropriately Timed Invitations to Commitment**

- a) Be sure to ask for a commitment when the time is right, with gentleness and reverence (1 Peter 3:15-16).
- b) Communicate the community's expectation of what the Christian life is like in its fullness: moral, experiential, theological, church (baptism, membership), operational (gifts of the spirit), disciplines (worship, communion, fasting, prayer, Bible study, works of mercy, etc.), and faith-sharing. Do not be guilty of false advertising.
- c) Stress the sacramental/liturgical aspects of baptism, confirmation and joining the church.

**19) Establish and Maintain a System of Discipleship for New Christians and New Members**

- a) Have high and clear expectations for membership in the body of Christ.
- b) Have formation processes that regularly nurture those attitudes and behaviors with systems of accountability.
- c) For United Methodists, make commitments to prayers, presence, gifts and service a reality. I teach church + 2: Every Christian should be in worship every week (unless physically prevented by health reasons) and should be involved in two small groups—one where he or she is spiritually fed, and the other where he or she feeds others in some way.
- d) Spiritual Gifts studies can also help new members find a place of belonging and serving.

**20) Establish and Maintain Small Groups for Growth in Discipleship and Service**

- a) Every believer should be involved in an intentional small group activity to continue discipleship growth. Possibilities include Emmaus, Disciple, Christian Believer, Stephen Ministries, Lay Speaking, Wesley Groups, and Sunday School. These will probably overlap with groups for seekers.
- b) Each group should understand its function in relation to the missional culture of the congregation.
- c) Each small group must play some role in the missional tasks of evangelism, nurture and service. Ideally (as in the Wesley Group model) each small group has a complete overview of mission in five parts: prayer, study, fellowship, accountability and service.