

PASTORAL MODES IN A THEOLOGY OF EVANGELISM

by

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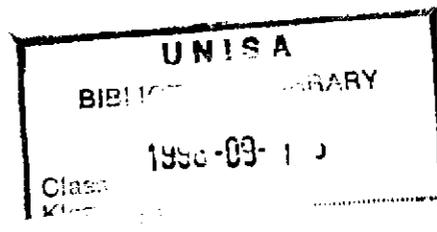
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I declare that, Pastoral Modes in a Theology of Evangelism, is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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Pastoral Modes in a Theology of Evangelism

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Summary: The pastoral visitation practice of Continuing Witness Training (CWT) is theoretically intended to cooperate with God to lead individuals to Christian conversion, but reconciles fewer individuals to God than anticipated. This empirical theological study of Praxis 1 analyzed the visited individuals' (1) perception of care-concern by the visitors, (2) post-visit positive mood, (3) satisfaction with the visit, (4) sense of God's presence in the visit, and (5) decision to pray to establish a relationship with Jesus Christ, in association with (a) the amount of the CWT presentation given, (b) the length of the visit, and (c) prior religious involvement.

Greater amounts of the CWT presentation given resulted in greater satisfaction and greater conversion prayer. Longer pastoral visits resulted in greater satisfaction among females and males, in greater conversion prayer in females, and in higher post-visit positive mood in males. Lower prior religious involvement resulted in greater amounts of the CWT model presentation being given to females, and in greater conversion prayer in males. Although 60% of individuals visited reported no or minimal religious involvement, the complete CWT presentation was given to only 19%, and a substantial portion of CWT was given to an additional 17%. Among this 36% of those visited who received the CWT presentation, 55% decided to pray to establish a personal relationship with Jesus Christ.

This situational analysis identified four praxis problems: (1) inconsistent application of the CWT model with unchurched individuals, (2) dissatisfaction among 25% of individuals visited, (3) lack of sense of God's presence in the visit reported by 23% of individuals visited, and (4) 31% of those visited being outside the stated unchurched target population for CWT visits. These praxis problems and related findings in the descriptive theological research were addressed by formulating a revised practical theology upon which to base Praxis 2. This revised theology of evangelism incorporated a multi-modal model of pastoral role-fulfillment (involving *kerygma*, *didache*, and *paraklesis*) as an agogic situation of primary initiation of a person into the kingdom of God, by proposing multiple contacts within a pastoral theology of care and counseling.

Key terms: Evangelism; pastoral care; pastoral counseling; home visitation; empirical theology; pastoral theology; initiation; kingdom of God; presence of God; Christian conversion; kerygma; didache; paraklesis; agogy.

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On a personal note, I might point out that I began my journey to becoming a theologian in my undergraduate years at Westmont College in Santa Barbara, California (1966-1969) where I took theology, philosophy, and biblical studies coursework along side my psychology major. After completing my Doctor of Philosophy degree in psychology at the University of California at Los Angeles in 1972, I immediately continued theological study at the Gordon-Conwell Theological Seminary (in the Boston Theological Union) while I held positions as a postdoctoral Research Fellow and Visiting Scholar at Harvard University (1972-1974) in the interdisciplinary program in "clinical psychology and public practice" which was administered by Harvard's Department of Social Relations, the Divinity School, the School of Education, and the Medical School; there I

benefited from wide-ranging intellectual discussions with my mentor, Prof. David McClelland and Divinity School faculty on the interface between psychology, theology, and pastoral counseling. So I express appreciation to the Harvard faculty and the Gordon-Conwell faculty who mentored me when I was a very young psychologist interested in pastoral theology and pastoral counseling.

An unexpected opportunity to obtain a federal research grant supporting my psychological treatment research then interrupted my formal theological study for the next 11 years, although I taught some courses for Masters of Divinity students and clinical psychology students at the Graduate School of Psychology at Fuller Theological Seminary which kept alive my academic interests in the relationships between psychology and theology. Finally, as a professor at the University of South Carolina, I was able to resume, part-time, masters level study in theology in 1985, culminating in the Master of Divinity degree in late 1993. After my ordination to a bivocational ministry as an itinerant evangelist and pastoral counselor, I embarked on my study towards the Doctor of Theology degree at Unisa. While I would not have planned to spread out my academic preparation in theology over three decades of my adult life, in retrospect, I can see some advantage (in my case) in growing first as a clinical and research psychologist and then gradually as a pastoral theologian focusing upon empirical theology.

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Chapter 1

The Theological Research Problem and Research Goal: Identifying Deficiencies in Evangelistic Praxis

The task of evangelism is intrinsically central to the continuing existence of the Christian church over the generations. The church in every generation should be directed in its pastoral work by the Great Commission: "Make disciples of all the nations" (Matthew 28:19). "Go into all the world and preach the gospel. He who has believed and has been baptized shall be saved" (Mark 16:15-16a). "As the Father has sent Me, I also send you" (John 20:21). "This is what is written: 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. You are witnesses of these things. I am going to send you what my Father has promised, but stay in the city until you have been clothed with power from on high (Luke 24:42b-49). ". . . 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" (Acts 1:8). As Heyns and Pieterse (1990:62) concluded, "The biblical message is the substance of our communication of the gospel to unbelievers"

Because of the drastic reduction in the proportion of the population in Western culture who take Christianity seriously and because most Western churches now acknowledge that the Western world needs to be re-evangelized, Abraham (1989:12) correctly concludes that a consensus is emerging that "evangelism must become a top priority for the modern church." This new emerging consensus to give high priority to evangelism stands in sharp contrast to the wide-spread deficient motivation for evangelism in some sectors of the church at large. And the great need for evangelistic work in the Western world

at the present time also raises urgent questions that seek to understand the reasons for the lack of greater fruitfulness by the evangelistic practices of Western churches who already appear to have an existing higher commitment to the task of evangelism.

The Southern Baptist Convention in the United States has the stated central intention of embracing the evangelistic task in its church life. In fact, over the last half of the present century, the Southern Baptist Convention has developed the strong reputation of being more evangelistically motivated than most other Protestant denominations in their church life nationally and in their missionary work internationally. Thus one might expect Southern Baptists to be on the cutting edge of re-evangelizing the United States and providing leadership on re-evangelizing Western culture.

However, the broad scope of all the Southern Baptist Convention's intended evangelistic activity is not fully reflected in its baptism statistics, nor in the number of new congregations started, nor in the numerical growth of members in established churches (even though the denomination has enjoyed greater evangelistic effectiveness relative to most other denominations). The evangelistic heart of the Southern Baptist Convention is not fully translated into an equivalent level of evangelistic effectiveness. Thus, there appears to be a significant problem in the praxis of evangelism in the churches within the Southern Baptist Convention which should be comprehensively addressed by theologians and other church leaders. This thesis intends to contribute to a process of more thoroughly understanding and remediating the practical theological aspects of this problem of evangelism in Western culture by specifically investigating the current evangelistic practices of a leading Southern Baptist church in the United States in the context of theological reflection to develop a revised theological theory to guide future evangelism.

1.1 The Theological Research Problem

The Home Mission Board of the Southern Baptist Convention has been active in developing training approaches for evangelism which it has made available to local churches Convention-wide since the 1940's (Drummond 1987:30). In churches of the Southern Baptist Convention in the US, a widely used model of such evangelism by pastors and individuals in their

congregations is Continuing Witness Training (CWT), which has associated training materials for formal instruction which are published by the denomination's Personal Evangelism Department of the Home Mission Board (1982a, 1982b, 1994). Drummond (1987:32) pointed out that CWT was patterned after the "Evangelism Explosion" (EE) program developed by D. James Kennedy (1983).

Luke 10 describes the encouraging and fruitful visitation evangelism undertaken by seventy of Jesus' followers (Wood 1955-1956:38). Rooted in this tradition of home visitation, the kerygmatic function of proclamation is pursued by CWT, an apprenticeship method of learning to share a model gospel presentation (Hamblin 1987:26). CWT is the widely used training method for reaching unchurched individuals in the communities of local Southern Baptist churches. Following Baptist church tradition, this visitation of the unchurched in a community is intended to cooperate with God to contribute to lead individuals to potential Christian conversion and ethical reconciliation with God. Already ten years ago, Drummond (1987:32) reported that through the CWT program, thousands of lay persons had been trained in the method with the result that "hundreds of thousands have been won to faith in Christ. . ." and "churches have been greatly strengthened in their evangelistic outreach."

And yet, the evangelistic practice of Southern Baptist churches is less effective than desired by most pastors and denominational officials, which is the central underlying problem addressed by this thesis research. CWT alone, does not seem to be fully accomplishing what we might expect an evangelistic effort to yield in terms of fruitfulness. Although CWT is effective in some aspects (such as in training church members to present a verbal summary of basic Southern Baptist theology on faith, repentance, and the Lordship of Jesus Christ), it appears to be less than optimally effective in other significant respects (such as in contributing to the expected level of new numerical church growth comprised of individuals fully initiated into Christ, into the kingdom of God, and into the body of Christ, the church). This current state of the present praxis of evangelism in Southern Baptist Churches in the US contributed to the formulation of the research problem of this empirical theological study.

Further theological research is needed on this problem to assist the churches in transforming evangelistic practices to yield greater effectiveness.

The less than optimal fruitfulness of CWT evangelistic practices could be a result of either [1] a problem in the theological theories behind the CWT model, or [2] a problem in the application of those theories, or [3] both a problem in the theories behind the CWT model and a problem in application of theories.

1.1.1. Potential Problem in the Theories Behind the CWT Model. With regard to the underlying theories behind CWT evangelistic practice (which will be given greater attention in chapter 3), we may begin with the observation that Romans 12:4 teaches that different members of the body of Christ do not all have the same *πραξις* (action, practice, or function) and therefore while the church properly expects all believers to be witnesses of their relationship with Jesus Christ (Mark 16:15; Luke 24:46-48; Acts 1:8), all are not specifically gifted by the Holy Spirit in the praxis of evangelism (Ephesians 4:11-13). Nevertheless, the total *πραξις* of all church members taken together as the church as a whole should function effectively in evangelism. The different giftedness of individual believers functioning together as the church should result in initiating nonbelievers in the wider community into the kingdom of God.

The basic foundational functions of this comprehensive church praxis generally include "*kerygma*," "*leitourgia*," "*didache*," "*koinonia*," "*paraktesis*" and "*diaconia*." At its core the basic function of "*kerygma*" has to do with text interpretation and with communication about these texts with others. "*Kerygma*" can be further subdivided into preaching, catechesis, and evangelization, which involve communication with the "ultimate goal of the liberation of man as subject" (Van der Ven 1993:41-42). At the very minimum, contends Abraham (1989:39), evangelism is "a continuation of vital elements in the work of the early apostles, prophets, and martyrs who found themselves dramatically caught up in the reign of God in the world."

One would theoretically expect from a consideration of Biblical teaching, theological reflection, and church tradition that the church's outreach into the community through pastoral visitation (e.g., Wood 1986; Uhlman & Steinke 1984) to share the Good News of God's love of people through Jesus Christ should not only involve comprehensive evangelism in disciple-making (Matthew 28:18-20) but should also mediate God's love by people who caringly reach out to the unchurched to help them at their point of need and suffering.

The suffering from which human individuals need liberation has both material dimensions such as the condition of oppressive poverty (Biggar 1992:296-309) and spiritual dimensions such as the loss of meaning or loss of hope (Van der Ven 1993:43). Van der Ven (1993:43) reminds us that the domain of spiritual suffering is addressed by theories of pastoral care and pastoral guidance, and thus the modes of pastoral care are theoretically involved in evangelistic outreach.

This task of alleviating suffering in the course of introducing people to the reign of God relates to "the crisis of the last judgment" (Van der Ven 1993:44) in which Jesus prophesied that when he sits on his throne in heavenly glory, he will gather the nations before him and separate people as a shepherd separates the sheep from the goats (Matt. 25:31-33); to the righteous who will receive eternal life (Matt. 25:46), Jesus will invite them into the full benefits of his kingdom by saying:

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me (. . .) Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me (Matthew 25:35-37).

But to the people who did not care for the hungry, the thirsty, the stranger, the unclothed, the sick, or the prisoner (Matt. 25:42-43), Jesus will send them away to eternal punishment (Matt. 25:41, 46). As Van der Ven (1993:75-76) has observed, Jesus announced the coming of the kingdom of God with its salvation, peace, life and joy to the poor, sick, weak and the outcasts such as prostitutes, tax collectors, and other sinners. Jesus identified with the plight of the least of the brothers and sisters, such that helping them becomes a way to help Him. Then at the final judgment, it will not be a mere verbal confession that Jesus will use to separate the sheep from the goats (Matt. 7:21),¹ but this deeper indicator of a genuine life of following the King, loving God and loving

¹"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven" (Matt. 7:21).

others. The true follower of Christ looks for Christ to serve Him, visiting people in jail, those in material need, and those with other needs.

This brief introduction to a theological formulation of the task of evangelism will be expanded in greater detail in chapter 3 of this thesis which reviews the explicit Southern Baptist theology of evangelism (reviewed in chapter 3 of this thesis) which underlies CWT evangelistic practices. Then within the framework of the theoretical approach and methodological model adopted for this thesis research (outlined in chapter 2), the issue of potential problems in the theories behind the CWT model are addressed in chapters 7 and 8 of this thesis. In this way, it can be ascertained whether or not the less than optimal fruitfulness of CWT evangelistic practices could be a result, in part, of a problem in the Southern Baptist theological theories behind the CWT model.

1.1.2. Potential Problem in the Application of Theories. On the other hand, if the underlying theology of evangelism is sound, the ineffectiveness of some element of evangelism praxis in the present challenging societal context could reflect a problem in the application of the theories behind the CWT model.

While U. S. churches as a whole express their interest in growing numerically, most report little commitment to evangelistic activity. In some mainline churches in America, there is an ambivalence toward evangelism, together with pastoral concerns which block the implementation of caring evangelism (Barnett 1989:8). Having completed numerous large scale surveys of the US population, Barna (1995:22) noted the current ". . . swelling need for the proclamation of the gospel and the healing powers of the Church," but ironically, at the same time, ". . . the ranks of the messengers have dissipated to anemic proportions" resulting in less emphasis upon the communication and demonstration of God's love and truth, even though people need to hear the gospel proclaimed and modeled ". . . more now than ever given the conscious depravity of our culture" (Barna 1995:31).

Barna's (1995:84) impression is that American churches ". . . are typically not on the cutting edge of evangelism." Generally, Barna's marketing form of surveys of US churches suggest that most churches "seem to lack fervor and focus for evangelism," leading him to ask, ". . . is it reasonable to conclude that it

may be because of the lack of zeal most pastors have for identifying, befriending, loving and evangelizing non-Christian people?"

On the other hand, the Southern Baptist Convention, as the largest Protestant denomination in the United States, is known for active evangelism with some numeric church growth, in contrast to most mainline denominations which have experienced membership declines in recent decades in the absence of active evangelistic activity (Anderson, 1990:22; Barnett, 1990; Campbell 1994; Drummond 1992:12). The 1995 Annual Church Profile released by the Southern Baptist Convention's Home Mission Board indicated that the total number of members reported by Southern Baptist churches increased by 34 percent since 1970 (King 1997:4)². Miles (1987:38) wrote:

Southern Baptists, from 1950 to 1980, averaged baptizing over 1,000 persons per day. They baptized an average of forty-four persons every hour from 1960 to 1980. Since 1845, they have averaged organizing one church every 1.3 days. During the ten years from 1972 to 1982, they started an average of at least one church every 2.2 days. A denomination which has that kind of record in multiplying Christian disciples and churches surely has something to teach others about evangelism.

Miles (1987:39) also argued that the Southern Baptist Convention grew to become the largest Protestant denomination in the United States, in part, because of the functioning of its denominational infrastructure for evangelism, which includes national and state evangelism staff, evangelism training programs, evangelism conferences, and evangelistic activities by local Baptist associations.

²Using the median descriptive statistics from the reporting churches, Phil Jones, the research director for the Home Mission Board reported,

The typical Southern Baptist Church has 233 members, of whom 168 are resident. The pastor has been at the church three to four years. The church has 70 people in Sunday morning worship; reported five baptisms and five other additions during 1994-1995; has 98 enrolled in Sunday school, with 55 in attendance; and gives 12 percent to missions (King 1997:4).

However, some would view the CWT model of evangelism of the Southern Baptist Convention in the context of baptism statistics of Southern Baptist Churches for unchurched members of the community, existing empirical data on church growth rates in the United States (US), the proportion of newly baptized individuals assimilated over time, and the retention of newly baptized church members. In this view, existing CWT evangelistic practice appears to have the limitation of not contributing to a level of church growth as much as expected. For all the vigorous activity of CWT programs in individual Southern Baptist Churches, we might expect Southern Baptist church growth to be much greater than it is.

1.1.2.1 Inadequate Evangelistic Outreach to General Population.

Although churches in the Southern Baptist Convention are relatively more evangelistic in reaching the unchurched as compared to the mainline denominations, the practice of evangelism of the unchurched is markedly less fruitful than Southern Baptists expect of themselves. Although comparative growth in membership in Southern Baptist churches compared to mainline churches is favorable for Southern Baptists in the United States (where this growth has made the Southern Baptist Convention the largest Protestant denomination in this country), the rate of church growth is still disappointing to most Southern Baptist pastors and denomination leaders. Recently released statistics revealed only a slight increase in overall membership in Southern Baptist churches across the United States; the statistical report compiled by the Southern Baptist Convention's Sunday School Board found that the total church membership of Southern Baptist churches in the U.S. was 15,694,050 in 1996 which was up 0.17 percent from the total membership in 1995 (Alford 1997:2). The total number of baptisms of individuals by Southern Baptist churches in 1996 was 379,344 which was a decrease of 379,344 (a 3.67 percent decline) over the baptisms in 1995 (Alford 1997:2).

Further, it is common knowledge among Southern Baptist pastors in the US that this data collected by the Southern Baptist Convention from its affiliated churches indicates that only a minority of the total annual baptisms are a result of the conversion of nonchurched individuals in the greater population. Most baptisms are of church members' own children (biological church growth) and

Christians from non-Baptist churches who are re-baptized by immersion because their prior baptism in the non-Baptist church was not by immersion and thus could not be accepted by a Baptist church (transfer church growth). On February 17, 1997, Tom Elliff, the president of the Southern Baptist Convention, told the members of the denomination's Executive Committee that it had been estimated that Southern Baptist churches are reaching only 4% of the most recent generation; he flatly concluded, "We are not reaching this nation" (Allen 1997:4).

Barna (1995:49) suggested that even the Southern Baptist denomination may be falling somewhat behind the general population growth. Portions of the "Baby Boom" generation, and especially those the "Baby Buster" generation (born prior to 1964), apparently are not being incorporated into Southern Baptist churches. Charles L. Chaney (1997:15), the vice president for church extension for the Southern Baptist Convention Home Mission Board, wrote that the reason that the total church membership of the Southern Baptist Convention has continued to increase while most other major denominations have steeply declined is because the Southern Baptist churches have regularly planted new mission congregations.

Chaney (1997:15) summarized the research data that his office regularly collects and monitors in this regard when he stated that, despite the relative success of Southern Baptist churches in continuing to increase in numbers overall, Southern Baptist churches have steadily been falling behind overall population growth in every metropolitan county in the South, and also specifically in the counties of the North and West in which the general population is rapidly growing. Therefore, Chaney (1997:15) reported that while Southern Baptists have continued to accumulate greater numbers of churches overall, the denomination now has fewer churches per capita in these target regions in the U. S.; in the South, for example, Chaney (1997:15) calculated that the Southern Baptist Convention would need in excess of 9,600 new congregations to maintain the same ratio of churches to populations that it had in the South in 1970.

From a survey of pastors in churches from the southeastern United States (63% of whom were Southern Baptists), Schmidt (1996:4-5) concluded that 67% of the churches had plateaued in membership or were declining; he

found that the fastest growing churches were more often than other churches involved in intentional outreach activities.³ Chaney (1997:15) reported that a primary reason why 67% of Southern Baptist churches are plateaued or declining is that “. . . when they reach new people, they do not create new cells to keep them and reach others.” Schmidt (1996:5) identified the church's willingness to change as a primary factor in enabling it to grow, and he also identified secondary factors such as age of the church, size of the church, and the church's location which were also related to the pattern of growth or decline; for example, growing churches were more likely to be located in areas in which there is a general population growth, while churches which had plateaued or declined tended to be located in plateaued or declining population areas.

1.1.2.2 Inadequate Retention of Church Members. A further dimension of the problem is that many of the previously unchurched individuals who are successfully reached by the evangelistic efforts of Southern Baptist churches in terms of their initial positive response to the Gospel (entering the “front door” of the church), cannot be found in a Southern Baptist church one year later, indicating a problem in assimilation of the new member. Arn (1986) described this aspect of the problem by pointing to the need to close the “back door” of the church by overcoming the high dropout rate of most evangelistic efforts (Arn & Arn 1988). In many Southern Baptist churches, such as First Baptist Church of Columbia, South Carolina, a roughly equal number of people are leaving the church as join it yearly. By contrast, the largest churches (69% of them) and the fastest growing churches (65% of them) had made intentional changes in how they assimilate new members (Schmidt 1996:4-5). In South Carolina where the empirical research of this thesis was conducted, the Annual Church Profiles collected by the South Carolina Baptist Convention which were published in April 1997 indicated that the total resident membership of the Southern Baptist churches declined from 570,011 in 1995 to 564,627 in 1996 which was a decrease of 5,384 members (Deaton 1997:1).

³Schmidt (1995:5) also reported that the fastest growing churches were less likely than the plateaued or declining churches to use the “walk-forward” method in their church services as a means of calling people to Christ.

And yet, the application of routine church growth approaches to this problem runs a danger: Abraham (1989:78) observed that American and European church leaders who agonize over their future are prone to set aside the deeper theological and spiritual issues intimately tied to evangelism in the rush to do anything to increase church membership. A purpose of this present study is to develop a revised practical theological theory that will not succumb to this danger.

A distinction at this point needs to be made between evangelism and church growth, although it is recognized that an increase in fruitfulness in evangelism can influence numerical church growth. Early church life, as recorded in the book of Acts, involved numeric church growth (when thousands were added in a day after Peter's preaching), and qualitative church growth (as individuals grew in spiritual maturity), and organizational church growth (as in appointing leaders to care for the widows [Acts 6]). Contemporary church growth theory was initiated by Donald McGavran (1980) and as Abraham (1989:72) correctly pointed out, church growth theory is more a program of empirical research than it is a body of knowledge about evangelistic practices. It is widely recognized that there are those church members who are in the need of being evangelized, but their presence in the congregation contributes to numerical church growth. So all forms of numerical church growth are not the result of evangelism.

Further, Abraham (1989:70-91) devoted an entire chapter to discussing the fundamental theological tensions which exist between the requirements of authentic evangelism and the theories and practice of those following the church growth tradition; he emphasized the complexity of the initiation of an individual into Christ, into the kingdom of God, and into the body of Christ as they accept Jesus Christ as Savior and Lord (1989:82-83). By contrast, although there is much to be gained from the church growth literature, church growth advocates typically give their primary attention to the more superficial and external criterion of overt church membership rather than to the complex nature of Christian evangelism (Abraham 1989:84). While Southern Baptist churches can benefit from the use of the empirical data collection methods advocated by church growth advocates, the problems of inadequate evangelistic outreach to the general population and inadequate retention of

church members are not problems which can be solved properly by exclusive use of the church growth approach.

1.1.2.3 The Challenge of the Societal Context. A challenging societal context could be contributing to a problem in the application of the theories behind the CWT model. In a critique of the Southern Baptist training programs in evangelism, the Southern Baptist theologian, Drummond (1987:36), suggested this possibility when he made the following assessment:

With urbanization comes secularization. Why this is so remains a mystery, but it does seem inevitably to follow. Perhaps this major sociological shift explains, at least in part, why Southern Baptists have been down in baptisms for some years. Thus, unless Southern Baptists learn to evangelize the urban secular mind-set, they will continue to see a decline in effective evangelization. To this point in time, Southern Baptists have not had a major breakthrough in this vital area.

Walker's (1996:12) insightful analysis demonstrates how mass communication and consumerism are presently more influential in the current cultural environment than university intellectuals and laboratory scientists. This is the surrounding cultural context in which Southern Baptist Convention (SBC) churches find themselves today as they endeavor to evangelize the unbelievers in their communities.

Because a factor contributing to the difficulties faced by Southern Baptists in evangelism may be certain challenging secularizing trends within the United States population itself (as suggested by Drummond [1987:36], the leading Southern Baptist theologian of evangelism) which, in turn, contributes to a problem in the application of the Southern Baptist theology of evangelism, I would like to describe the evangelistic challenge that is suggested by a widely disseminated (although scientifically inadequate) set of questionnaire studies, and then discuss several major types of evangelism which have been attempted, with varying degrees of effectiveness, in this societal context. These considerations will set forth a background for formulating the specific goal of this thesis study.

In the absence of more rigorous research based upon careful empirical development of questionnaires and other careful scientific data collection procedures, the marketing studies by the Barna Research Group, Ltd., conducted for U.S. pastors can be reviewed as impressionistic findings on potential trends that numerous U.S. pastors read for the purpose of their church planning. Because Barna does not report all his research methods in his books (and phone and written inquiries by this author [see Appendix #5] regarding specific methodology were not answered), his reported "findings" cannot be considered anything more than suggestive pilot studies that point to the need for definitive empirical studies.

However, Barna's books are widely read by U.S. pastors who take them as if they were fully reliable and valid scientific sources. Therefore, whether accurate or not, pastors are making church leadership decisions on the basis of Barna's books. For this reason, this discussion quotes Barna's reports (which many U.S. pastors, including many Southern Baptist pastors, are following). In some cases, Barna's impressions may be no more accurate than the subjective impressions of individual pastors regarding what is going on in their churches. Since Barna's impressions are widely held as "authoritative" by church leaders, they will be described here in some detail, not as necessarily reliable and valid findings, but as commonly-held conclusions by pastors. In this way the need for more rigorous empirical research will be established.

In one such nationwide survey of US adults in 1994, the Barna Research Group interviewed a random sample of 1,206 adults, including open-ended questions about specific terms without any list of responses from which to choose. Eighty-eight percent identified themselves as "Christians," and yet only 9 percent could correctly describe the "Great Commission," only 25 percent could say what "John 3:16" says, and only 18 percent described "the gospel" as "the good news of Jesus' death and resurrection undertaken to save people from their sins" with an equivalent number defining "the gospel" as one of the first four books of the New Testament (Barna 1995:36). Only 4 percent of the sample of the US adult population could correctly describe the meaning of all three of these core terms.

The current population of the US is approximately 262 million people. Based upon his marketing surveys for pastors, George Barna (1995:22)

estimated that 187 million people in the US "have yet to accept Jesus Christ as their Lord and Savior." Barna's (1995:17) recent survey of the adult US population suggests that 35 percent have "made a personal commitment to Jesus Christ that is still important in their lives today," and "who believe that when they die they will go to heaven because they have confessed their sins and have accepted Jesus Christ as their Savior." But just under an apparent 10 percent meet Barna's (1995:44) definition of "evangelical Christian"—those "who have an orthodox Judeo-Christian definition of God; rely solely upon the grace of God through the Person of Jesus Christ for their salvation; believe that Satan is a real being, not merely symbolic; contend that a person is incapable of earning eternal salvation; believe that the Bible is accurate in all of its teachings; and believe that they personally have a responsibility to share their religious faith with others who believe differently".

Barna's (1995:43) survey data suggest that while most, if not all, adults in the US have been "exposed to the gospel of Jesus Christ," and have "access to the gospel," not every individual U.S. adult has "actually heard and understood the gospel"; in this context, he offered the following advice to pastors: "Until we present the message in ways that penetrate the consciousness of the people we seek to influence for Christ, we have not truly communicated."

Defining the "nonchurched individual" as one who has "not attended a religious service at a church, synagogue or other religious center during the past six months, except for special events such as a wedding or a funeral," Barna (1995:48, 61) reported that his series of three nationwide surveys among random samples of nonchurched people over the past 10 years discovered that "the proportion of the adult population that is nonchurched has risen significantly, to 32 percent from about 25 percent." Of the 195 million adults in the US, he extrapolates that the unchurched are 62.4 million, and that including children the total exceeds 80 million. The most recent data indicates that 61 percent of all nonchurched individuals are male (Barna 1995:49).

Barna (1995:48-49) claims that since 1991, over 4 million "Baby Boomers" (adults born between 1946 and 1964) have left the church, and Boomers represent about 42 percent of the nonchurched adults in the US. He reports that 53 percent of current nonchurched people are single (about evenly divided between never married and divorced) compared to 45 percent of the

adult US population. And Caucasians are more likely to be nonchurched than nonwhites.

Walker (1996:12) further describes how the “scientific–industrial culture of the last two hundred years” which we know as “modernity” is in advanced decay and in the process of cultural transition. A part of the challenge of evangelism in the face of modernity (and certainly only one part of the explanation) could be this: In an environment in which the secularizing forces of modernity have marginalized the institutional church, the typical SBC church practice of outreach into the community toward the nonchurched using the CWT model may not embody the full extent of Christian care that it could and should embrace in church practice, even though it theoretically has the potential to be conducted from a caring perspective. Genuine Christian care expressed in a secular, impersonal, urban context could be a mode of pastoral practice in which God works to overcome the handicap of the marginalization of Christians in the lives of those individuals, in that the nonbeliever may be deeply touched by a genuinely caring outreach because of the presence and care of God mediated by that human caring action.

Thus, the less than optimal fruitfulness of CWT evangelistic practices could be a result of a problem in the application of the caring dimension which may be present in the Southern Baptist theories of evangelism underlying CWT. To investigate this potential aspect of a deficiency in the application of evangelistic theory in CWT practice, this thesis research includes an empirical theological study (in chapters 4, 5, and 6) of the connection between the care of God and CWT as it is practiced by Southern Baptist churches in the United States (Home Mission Board of Southern Baptist Convention 1982a, 1982b, 1994).

1.1.3 A Potential Problem in Both Theory and Application. The less than optimal fruitfulness of CWT evangelistic practices could also be a combined result of both a problem in the theories behind the CWT model and a problem in application of theories as well. The Southern Baptist theology of evangelism could be lacking a comprehensive theoretical conceptualization of all that evangelism actually involves by focusing upon proclamation to the exclusion of significant teaching and caring dimensions which need to be involved in order

to fully initiate an individual into the Kingdom of God. Then, in turn, when such an insufficient evangelistic theory is put into practice, there may be additional deficiencies in the manner in which the proclamation itself is implemented in ministry.

As mentioned previously, one dimension of the problem of limited fruitfulness from evangelistic efforts by Southern Baptist churches is that many of the previously unchurched individuals who are successfully reached through the churches' proclamation in terms of the hearers' initial positive response to the Gospel (entering the "front door" of the church), cannot be found in a Southern Baptist church one year later. This could reflect problems both in theory and in practice. In discussing this problem of failure to assimilate the new member, Arn (1986) pointed to the need to close the "back door" of the church by overcoming the high dropout rate of most evangelistic efforts (Arn & Arn 1988). In many Southern Baptist churches, such as First Baptist Church of Columbia, South Carolina, a roughly equal number of people are leaving the church as join it yearly. By contrast, 69% of the the largest churches in the Southern Baptist Convention and 65% of the fastest growing churches had made intentional changes in how they assimilate new members (Schmidt 1996:4-5).

In a review of evangelism by churches in the United States, Arn (1986) entitled his article, "Can we close the back door?" and included the subtitle, "Overcoming the high dropout rate of most evangelistic efforts" (see also Arn & Arn 1988). Based upon some empirical research, Arn concluded that some approaches in evangelism are significantly more effective than others in making disciples who became actively involved church members. With this knowledge, he concluded that the relatively high mortality rate from some commonly-used evangelistic methods should not be viewed as inevitable.

Arn (1986) identified three types of evangelism approaches (based upon different theories) which are currently common in the United States: Content-based evangelism, manipulation-based evangelism, and relationship-based evangelism.

1.1.3.1 Content-Based Evangelism. The content-based approach views evangelism as a one-way process of communicating certain facts about

sin, repentance and grace to the nonbeliever in a teacher-student mode (as the Southern Baptist CWT model appears to do on the basis of an examination of the training manual). There is an often unspoken theoretical assumption that God's word will not return empty (Isaiah 55:11) and so just the content of the gospel message needs to be proclaimed. Barna (1995:79-80) refers to this as "confrontational evangelism." Theoretically, the unbeliever is simply expected to respond intellectually to the memorized presentation.⁴ The nonchristian individual can be a work associate or neighbor, but often "witnessing" to strangers in public places fits this approach; Ingram (1989) contends that such witnessing to strangers in public involves "frame intrusion." The settings for this approach can be in the nonbeliever's home in a door-to-door, cold-call approach, or at places of recreation such as beaches, or in public places. In practice, the stereotypical image of the street-corner evangelist is actually the least common form of confrontational outreach (Barna 1995:80). Arn suggests that the criterion for evaluation with this approach is: "How many people heard the message? "

1.1.3.2 Manipulation-based Evangelism. The manipulation-based approach to evangelism (see critiques by Winn 1983; and Lewis 1985) typically involves a carefully devised set of questions and responses used much like a salesman would use his canned "pitch" to close a sale. (The CWT model presentation has pre-prepared questions which might be used as a manipulation, depending upon how those questions are used in practice.) Arn perceptively points out that the bottom line with this strategy is: "How many people said 'yes'?"

This approach to evangelism is subject to the theoretical criticism that it is contrary to expressing Christian love for others. A Wesleyan theology of evangelism provided a critique of coercive or manipulation-based evangelism. Hynson (1982:26) showed how John Wesley developed a style of evangelism rooted in a serious theological understanding of the relationship between humanity and God. Wesley saw evangelism as the consequence of faith

⁴The Christian witness typically determines who will be exposed to the gospel by this method.

working through love by "offering Christ." Thus Wesley avoided coercive evangelism, believing in tolerance and free will to decide whether to accept the freely-offered good news.

1.1.3.3 Relationship-based Evangelism. The relation-based approach involves cultivating a growing, deepening, caring relationship or friendship with an individual (Aldrich 1993:197). Care is offered at the point of the individual's immediately perceived need (cf., Rekers & Schutz 1973). According to the theory behind this approach, evangelism (as should be true for all pastoral work) should address the person's contingent situation (De Jongh van Arkel 1995:189). Therefore, instead of relying upon one "canned" or memorized approach, a relationship is established in which two-way communication and honest interaction can flourish. Arn (1986:117) holds the theory that evangelism should "respond to the other person at his or her point of need" thereby demonstrating worth of the Christian faith in terms of that unique individual contingent situation. The believer seeks to communicate honest caring for the other. (There is the potential that the CWT model presentation might be individually tailored to adapt to a relational conversation, but this is a matter for empirical investigation.) To evaluate the success of witnessing with this approach, the bottom line is, "Has the other person's life been changed?"

There are several forms of the relation-based approach. The most common form of personal evangelism in the US currently is "lifestyle evangelism" or "friendship evangelism" which is employed by 79 percent of all laity reporting current involvement in evangelism. This form, as described by Aldrich (1993) involves (1) having a significant presence in the life of the non-Christian, (2) proclaiming the gospel verbally, and (3) persuading the individual to accept Christ by making a "decision for Christ." Many, of not most, Southern Baptists view the task of evangelism to be over once the person makes such a decision. As Barna (1995:78) observed, what distinguishes this approach to leading to a decision is the development of genuine, nonmanipulative relationships which raise the curiosity of the nonbeliever through caring actions.

Another form of the relation-based approach is "family evangelism" in which the believer takes the initiative to persuade a nonbelieving family member of the importance of making a decision for Christ. Barna (1995:79)

reports that approximately 25 percent of US Christians say they engage in this manner of outreach.

A third relation-based approach is "cell-group evangelism" employed by 3 percent of adult believers. Small groups meet weekly or biweekly for 90 minutes, centering on building interpersonal relationships, teaching, and prayer. Nonbelievers are welcomed to participate and hear Christians describe their faith and growth. At some point, nonbelieving participants are given the opportunity to affirm a commitment of their lives to Christ, a personal religious experience.

1.1.3.4 Effects of Different Types of Evangelism. Using this theoretical classification of evangelism approaches (i.e., content-based, manipulation-based, and relationship-based), Flavil Yeakley (1982) conducted an empirical study of the relationship between the perceived type of evangelism process and the person's report of their response to the Gospel. This investigation identified three groups of 240 people each who had received a presentation of the Gospel: (1) Christian converts who were actively involved in church, (2) initial converts who had dropped out of church, and (3) those who did not make a positive religious commitment in response to the evangelistic presentation.

Yeakley's (1982) study resulted in significant findings. Fully 70 percent of the converts who were active church members had been befriended by a Christian who had built a genuine relationship with them. In clear contrast, 87 percent of the inactive church drop-outs were brought to a decision for Christ through a "manipulative monologue." And of those who had not converted at all with an evangelistic presentation, 75% reported that they had been presented with certain facts, content and theology in a one-way communication. The following chart on the next page presents the numerical results which impel the interpretation that the approach to evangelism has a major impact upon the response by the unbeliever:

	Content-based	Manipulation-based	Relation-based	TOTALS
Converts, Still Active Church Members	35	36	169	240
Converts, No Longer Active	25	209	6	240
Not Converted	180	58	2	240

This twentieth century data has a parallel to Biblical examples. Jesus Christ himself presented the Gospel message in different ways to different individuals depending upon their need: compare his response to the woman at the well, to the rich young ruler, to the paralytic, to the blind, and to the tax-collector (Coleman 1987:78-118). In the context of a caring, honest, two-way relationship, Jesus presented ultimate answers to these people.

1.2 The Purpose of This Research Study

Relationship-based evangelism would require both an underlying sound theological theory and also sound practice. This thesis is directed to the general question: What, then, are the specific elements of a human relationship that should facilitate the presentation of the evangelistic message in a way that would promote acceptance over time in an individual's life? The problem of the relatively high mortality rate from some commonly-used evangelistic methods should not necessarily be viewed as inevitable. Theological research can potentially address this problem which is shared by Southern Baptist churches, contributing to corrective action.⁵ It is a matter for empirical research and

⁵The goal can be to better cooperate with God in evangelism, as McGavran (1955:403) advocated.

theological reflection to determine whether or not the practice of CWT involves a potential problem in both theory and practice.

In the context of the vast array of theological research issues which have been introduced by this introduction, I have chosen to focus this thesis study generally on the strategic question, "What is going on in people's hearts and minds with regard to their perception of the care of God when they are encounter the CWT presentation in home visitation?" (cf., Van der Ven 1994:39). This study purposed to investigate the successes and failures of the CWT approach to evangelism through pastoral visitation. The general question asked was, "To what extent do the recipients of CWT home visits feel treated as people and feel the care of God for them?" One could ask whether the recipients of CWT home visits perceive the form of evangelism received as content-based, manipulation-based, or relationship-based with genuine ongoing caring which yields the fruit of introducing individuals into a growing personal relationship with God. So this thesis is an evaluative study of the caring dimension of the CWT model, with a view to improving CWT by identifying and remediating its areas of deficiency.

In current CWT practice, is genuine care from the Christian directed to the unchurched individual's felt needs? Is genuine care a prerequisite for receptivity to the message of the transforming power of the Gospel of Jesus Christ? In practice, does CWT communicate care for the individual accompanying the verbal evangelistic message?

In pastoral care and counseling, God is the third party in the relationship, moving the dialogue into a "trialogue" (De Jongh van Arkel 1993a:249). With this Third Party intentionally involved in pastoral caring and counseling actions, one might expect that the participant in the process would have some sense of the reality of God's active presence in the encounter. Pastoral care and counseling, as ministries of the church, involves the presence of God as Dulles (1987:84) highlighted when he wrote, "The preaching of the Church, as it resounds in all corners of the earth, ushers in the saving presence of God." Does the unchurched counselee sense the presence of God working in their life through the pastoral counseling encounter? Does the CWT counselor jump ahead of the current working of the Holy Spirit in the unchurched counselee's life? Does the CWT counselor lag behind what God is doing in that person's

life? Does the CWT counselor perceptively listen to the unchurched individual? Does the CWT counselor evidence a sensitivity to God's leading through the work of the Holy Spirit in the CWT counseling visit?

1.3 The Specific Goals of This Study

From these general interrelated questions which would take several sequential research studies to answer, the specific goal of the present research study has been narrowed to a logical first step toward a more comprehensive analysis of the current situation of evangelistic praxis by Southern Baptist churches in the United States. The general overall goal of the research study was stated as the context for defining this specific goal of determining the extent to which the caring relational factors are present and effective in the CWT model. This thesis has these specific goals:

- to determine the extent to which the relational factors of conversational dialogue and a caring relationship are presently perceived by the recipients of the CWT presentation and by the pastoral visitors themselves; and,
- in this context, to assess the initial evangelistic effectiveness of CWT as it is employed in the practice of a Southern Baptist Church in South Carolina.

Chapter 2

A Theological Approach and Methodological Model:

Addressing the Neglect of Evangelism in Contemporary Theologies

The concept of evangelism and its derivatives (*euangelizein* [or *euangelizesthai*] and *euangelion*) occur quite frequently in the New Testament, although *euangelion* is usually translated "gospel" and *euangelizesthai/evangelizein* as "preach the gospel" in English translations of the Bible (Bosch 1991:409; Gehman 1958:10-11). The word translated "evangelist" (*εὐαγγελιστής*) means "a bringer of good news, i.e. good news about God and good news about our own future" (McCrea 1951:323) and it appears in Luke's reference to "Philip the evangelist" in Acts 21:8, in Paul's statement, "And He gave some as . . . evangelists. . . ." (Eph. 4:11), and in Paul's charge to Timothy, in which he wrote, ". . . preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. . . . be sober in all things, endure hardship; do the work of an evangelist, fulfill your ministry" (2 Tim. 4:2,5). But as a topic of inquiry in modern theology, evangelism has been given "scant attention" as Abraham's (1989:1) critique specifically documents, and contemporary theologies of evangelism have given little attention to the pastoral element that Paul mentioned in his second epistle to Timothy.

2.1 The Neglect of Evangelism in Contemporary Theologies

Abraham (1989:168) emphasized that ". . . the primary agent in all evangelism is God, and the ultimate objective of evangelism is to see people introduced to and grounded in the kingdom of God as it is manifested in history." And noting that the name "Jesus" means "Savior," Bosch (1991:393) observed

that doing the work of missionary evangelism has historically been motivated by “. . . the desire to mediate salvation to all. . .” with the attending recognition that God has provided the way of salvation in and through Jesus Christ.” However, this task of evangelism involves a church praxis⁶ which communicates the gospel which “. . . is not private opinion, but public truth 'once delivered to the saints,'" and which “. . . needs to be re-presented and discovered anew in every historical epoch and national culture” (Walker 1996:11).⁷ Thus, the church's essential task of evangelization would benefit from a freshly articulated theology of evangelism in each historical period in every culture to guide the church in the historically and culturally-specific praxis of initiating people into the kingdom of God.

However, the twentieth century has been unlike many previous centuries in church history in its neglect of critical discussion about the praxis and theory of evangelism, even though, as Clark (1914:690) pointed out, front-line evangelists face a very challenging and difficult task in this century. Thus Abraham (1989:5) accurately observed that on the rare occasions that evangelism is discussed in academia today, it is only as a minor aside within practical theology. Abraham (1989:8-9) documented the progressive decline in the theological competence of the best known evangelists over recent generations. Walker (1996:74-79) similarly observed how the leading eighteenth and nineteenth century evangelists were men of great learning (such as Jonathan Edwards, George Whitfield, John Wesley, and Charles Finney), but by the end of the nineteenth century, the leading evangelists were no longer significant theologians (D. L. Moody, Billy Sunday, Aimee Semple McPherson, and Billy Graham), and many high profile evangelists in the twentieth century have spread what he assesses to be “probably heretical” teachings (Kenneth Hagin, Kenneth Copeland and others).

Hacker (1980:5) appropriately observed that while evangelization should be viewed as “one of the primary expressions of the Church's life,” it has been

⁶The distinction between *theoria* and *praxis* can be traced back to Aristotle (Pacini 1990:1272).

⁷This is one of the premises of the Gospel and Culture movement which follows the writings of Bishop Lesslie Newbigin (Walker 1996:11).

neglected to such an extent that he called for "a reconstruction of what has decayed" and he advocated "after due penance" the recollection of the foundations of evangelization. In an insightful analysis of the etiology of this state of affairs of neglect of evangelism, Abraham (1989:1-13) provided a multifaceted explanation, and observed that even the limited scholarship on the theology of evangelism in this century "is not written by those whom modern theologians would generally accept as theological heavyweights" (1989:7).

2.1.1 Neglect Related to Shifts in Soteriology. Bosch (1991:494) contends that ". . . theology ceases to be theology if it loses its missionary character,"⁸ and he further holds that a theology of evangelism and theology of mission depends upon one's soteriology, such that one's definition of salvation determines the scope of missionary evangelism (Bosch 1991:393). While Bosch (1991:411-412) argues that evangelism is integral to Christian mission and that evangelism can never be isolated and treated as "a completely separate activity of the church," he does view evangelism as distinctive, and he views mission as wider than evangelism, therefore he does not equate evangelism with mission. But he also notes that the definition of salvation has shifted from that of the early church by contemporary theologians capitulating to a modern paradigm.⁹

⁸Bosch (1991:496) also specified the significance of the missionary dimension of practical theology by writing:

Without this dimension, practical theology becomes myopic, occupying itself only with the study of the self-realization of the church in respect of its preaching, catechesis, liturgy, teaching ministry, pastorate, and diaconate, instead of having its eyes opened to ministry in the world outside the walls of the church, of developing a hermeneutic of missionary activity of alerting a domesticated theology and church to the world out there which is aching and which God loves.

⁹Tracing historical theological shifts in soteriology is beyond the scope of this thesis. Bosch (1991:393-399), however, has provided an insightful historical analysis of the shifts from traditional interpretations of salvation to soteriology in the modern paradigm which caused a crisis in the contemporary understanding of salvation. Bosch (1991:399-400) offered a

Bosch (1991:393-394) showed that while Luke pointed to the present aspect of salvation by quoting the words of Jesus in 4:21, 19:9, and 23:43 (for example) and Paul likewise recognized a present personal and social aspect to salvation (e.g., Rom 8:14 and following verses, and 2 Cor 5:17), Paul put greater emphasis upon the future eschatological dimensions of complete reconciliation to God (Rom 5:10; 8:24-25; Phil 3:20). Bosch (1991:393-395) demonstrated that while the theologies of salvation in the Greek Patristic period, in the Byzantine church, in the Roman Catholic church, and the Protestant reformers varied in emphasis upon present versus future salvation, or personal versus social salvation¹⁰, the philosophical outworkings of the Enlightenment increasingly challenged the entire traditional soteriology and redefined salvation radically:

The modern critique of religion took its point of departure here. Religion as expression of total dependence upon God and as eternal salvation in the hereafter was an anachronism and remnant of humankind's period of childhood. Salvation now meant liberation from religious superstition, attention to human welfare, and the moral improvement of humanity. An alternative soteriology emerged, an understanding of salvation in which humans were active and responsible agents who utilized science and technology in order to effect material improvements and induce socio-political change in the present. In this respect, the critique of religion became, in essence, the critique of soteriology (Bosch 1991:395).

2.1.2 Neglect Related to Modernity and Postmodernity. While twentieth century theologians have largely neglected evangelism as a field of study, Abraham (1989:199) has also pointed to the tendency of pastors and

theology of salvation “. . . which operates within a *comprehensive* Christological framework, which makes the *totus Christus*—his incarnation, earthly life, death, resurrection, and parousia—indispensable for church and theology (399).”

¹⁰See the specific historical analysis of these theologies in Bosch (1991:393-395).

contemporary lay Christians to be profoundly affected by secularism¹¹ to the extent that they “. . . retreat to a slim and reduced outline of the Christian faith” which tragically substitutes a narrow focus on a particular aspect such as miracles or biblical inspiration:

These act as substitutes for the great classical heritage of the faith as enshrined in the Scriptures, creeds, and early tradition. In more recent years much of the focus has shifted to the servicing of the individual psyche with self-esteem and self-actualization, or to rescuing the family from the ravages of permissivism and from the effects of the modern quest for money and happiness, or to providing apocalyptic hope in the midst of international despair or of Middle Eastern wars.

As Walker (1996:18) observed, “. . . one of the underlying problems of the modern churches is that they have forgotten their own story,” while the modern world has become hostile to absolute religious claims. Walker's (1996:188-189) cultural analysis of the modern and postmodern periods suggests that consumerism and the commodification of culture has collapsed aesthetic values into market values: “Without strain, we could say that late modernity has become a consumerized, pluralistic culture, where there is an ever-increasing tendency to abandon truth claims and objective values of truth, beauty, and justice, for relative and pragmatic ones.”

Thus, while modern culture has drifted to a stance opposed to the intellectual message of the Christian gospel, its advocates have been largely reactionary or caved in to the pervasive influences of modernity (Bosch 1991:395-398), to such an extent that Abraham (1989:200) can write, “We seem

¹¹See the sociological analysis of the effects of secularism on religious life in Western Europe by Dekker (1996:246-258). Walker (1996:59) observed that while the growth of literary culture since around the time of the Reformation supported the Christian story, it also “. . . launched counterblasts against it” setting the scene for the extended development of secularization and unbelief in the West over the past one and one-half centuries. Walker (1996:60-62) traced the origins of Christian decline to a number of causes, including demographics, economic factors, scientific determinism, materialism, and the philosophical Enlightenment.

to find ourselves in a profoundly pagan situation where the church itself needs to be evangelized before it can have much hope of evangelizing the modern world." The relative neglect of evangelism in contemporary theologies, in the face of the engulfing secularism and paganism of much of Western culture, calls us to consider what the object of theology should be fundamentally and what that implies for a theology of evangelism in our time in the history of human civilization.

2.2 Object of Theology

With the 1975 publication of Pope Paul VI's Apostolic Exhortation, *Evangelii Nuntiandi*, and the 1982 publication of *Mission and Evangelism—An Ecumenical Affirmation*, there has been a revival in Roman Catholic and Protestant theological interest in evangelism (Bosch 1991:409). Although Abraham (1989:6-7) acknowledges that recent theological attention has again been given to evangelism, he noted that twentieth-century theology has been largely adverse to addressing the theological foundations of evangelism. In calling for fresh initiative in the development of critical theological reflection on evangelism, Abraham (1989:10-11) listed examples of the fundamental theological issues involved, including considerations of the essence of Christianity, the nature of the kingdom of God, the place of the kingdom in Jesus' ministry, repentance, faith, conversion, the intellectual and the emotional dynamics of Christian commitment, baptism, Christian initiation, the examination of the extent to which the faith of the early church can have modern expression, and the nature of apologetics.

Abraham (1989-1990:70) called for an intelligent reflection on what evangelism is within the ministries of the Christian community. Abraham (1989:5) forcefully contends that exemplary academic work in evangelism will depend ". . . crucially on sustained and independent research in a whole network of disciplines."¹² One may reasonably ask: How can the contributions

¹²Abraham (1989-1990:70) noted that viewed in one way, evangelism is a topic within ecclesiology, an area of systematic theology. But on the other hand, Abraham (1989-1990:71) offers the case for considering evangelism as a distinct subdiscipline within Christian theology which is defined generally as "that field

of the various theological disciplines and the social/behavioral sciences of religion¹³ be systematically integrated in such a study of evangelism?

2.2.1 The Faith Relationship of Humans to God. Serious practical theological reflection on evangelism would have a focus on empirical observations on the development of faith¹⁴ in God in individuals and would incorporate these empirical findings into a theology of evangelism. Genuine theology is practical by definition and the object of theology is not to be found in God *per se*, but in the relationship between humans and God (Van der Ven 1993:34; Wallmann 1961). Spilka (1971:132) contends that theologians "have always perceived the aim of human existence as a search for ultimate significance, which is usually phrased in terms of God or the divine." The object of theology, then, can be conceptualized as ". . . people's faith in God and their inner religious statements about God . . ." (Heyns & Pieterse 1990:4). Van der Ven (1993:back cover) contended that the basic theological task is to answer the question ". . . how the major themes of Christian faith can be made more relevant to present and future generations." He considered it highly important

committed to the critical investigation of those activities in the church governed by the intention to initiate people into the kingdom of God." Another possibility is to view evangelism as part of the wider field of practical theology, Abraham (1989-90:72-73) noted. Abraham's (1989-1990:74) own judgment on the matter is that "evangelism is very clearly taking shape as a complex, field-encompassing field, and it will take a generation or more to see it fully established as an accepted if not a respected member of the theological academy."

¹³The psychology of religion, for example, has potential contributions to the study of evangelism. Pruyser (1968:5) stated:

Religious life involves images, intuitions, concepts, and the human history of all these about God. But, above all, it involves an object relation with God, and psychology must be interested in all these aspects.

¹⁴Fowler (1981:4) has defined "faith" as ". . . a person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives. Faith is a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose."

for modern theology to competently connect to the daily life of individuals. But he also pointed out that, until relatively recently in church history, theology has not formulated, analyzed and offered answers to empirical questions from a distinctive theological orientation. It was in this context that Van der Ven (1993) wrote Practical Theology: An Empirical Approach in order to develop the foundational epistemological and methodological theory for an empirical theology. Specifically, the object of practical theology in general (and therefore the object of the practical theology of evangelism in particular) is not biblical or historical, but current religious praxis (Van der Ven 1988:14)—in other words, the religious actions of people (Heyns & Pieterse 1990:1) or the religious relation of humans and God (Van der Ven 1988:15).

2.2.2 Theory of Praxis Promoting Initial Encounter with God. A contemporary theology of evangelism must address the present praxis of evangelism. Jacob Firet (1986:4) observes that the term "praxis" is derived from Romans 12:4 (πραξις; i.e., action, practice, or function) and the Greek name for the New Testament book, Acts of the Apostles. In Firet's (1986:xi) view, praxis involves "the reality of the coming of God" not only through the functions of the church including pastoral role-fulfillment, but also in other ways outside ecclesiastical institutions. In this sense, Firet (1986:4) defines practical theology as *praxeology*, that is, "the systematic study of the vital manifestations and ministries of the church." A practical theology of evangelism must involve the specific study of evangelistic ministry in such a way that it is "both serviceable in the actual practice of ministry and viable in its own right theologically" as Abraham (1994:118) expresses it.

Van der Ven (1988:21) indicates the role of theory in this specific study: "Practical theology is not praxis, but theory of praxis" (Van der Ven 1988:21). In his discussion of the methodology of the operations-oriented branches of theology (such as pastoral theology), Hiltner (1958:223) noted a historical problem in practical theology:

Much of the history of these disciplines shows them either remaining linked in purely reproductive and creative fashion with practice while failing to move on to articulated theory, or else devising some systematic theory without explicit recognition of

how theology is evolved from practice. It would be desirable if a key methodological concept could be found that would guard against these prevalent distortions.

To be theology, pastoral theology must reflect upon praxis to formulate fundamental theory (Hiltner 1958:22). Practical theology, then, is the field of study that “. . . considers those actions designed to ensure that God's word reaches people and is embodied in their lives” (Heyns & Pieterse 1990:1). A practical theology of evangelism should focus on the initial ways that God's word reaches people. Practical theology, generally, is concerned with the encounter between God and humanity (Heyns & Pieterse 1990:6), particularly concerning itself with the human role in this encounter (Fiet 1974:14). And a practical theology of evangelism is concerned with people's first encounters with God, particularly through the intermediary of the evangelist.

The task of practical theology has been defined as “. . . reflecting on the people's praxis from the viewpoint of God's revelatory praxis in a way that is as scientific as possible” (Van der Ven 1994:29). Practical theology studies the religious actions in the service of the gospel that communicate to others (Fiet 1976:260), thereby helping them to encounter God (Heyns & Pieterse 1990:7). Thus praxis is the central concept of practical theology (and is arguably the main principle of all theology), and the relation between theory and praxis is the core problem of practical theology (Van der Ven 1988:7; 1993:vii).

This praxis-oriented approach to theology and religious experience addresses the question of the significance of people's theological thinking for their feelings and actions (see Van der Ven 1993:13). It involves more than morality, in that it seeks to discover the meaning of one's ultimate destiny in light of the human perception that something is wrong and the sense that salvation comes through participation in something “more”—the divine (Van der Ven 1993:13). Such theological research investigates the religious experience and religious attitudes of individuals as they relate to God, in addition to the individual's moral and spiritual life and actions. All this study is done within the context of “the hermeneutic correlation between past and present, tradition and situation” (Van der Ven 1993:23).

If a contemporary practical theology of evangelism must address the present praxis of evangelism, it is necessary for this thesis to consider, “Which methodology is appropriate to study that present praxis?”

2.3 Methodological Model for This Study.

Strunk (1989:3) pointed out the need to develop an “authentic notion of pastoral research.” Such a praxis-oriented approach to theology requires a selection of a theological methodology, as Van der Ven (1994:30) observed: “. . . the question has to be asked, which methodology is relevant for practical theology.”

Browning (1991:2-7) directed practical theologians to consider how the Christian communities could benefit from practical philosophies which bring practical reason and practical wisdom to the life of the church, in a process of practical thinking which “. . . goes from present theory-laden practice to a retrieval of normative theory-laden practice to the creation of more critically held theory-laden practices” (1991:7). Browning (1991:9) has observed that the nature of human thought is such that it moves from practice to theory and then back to practice again, and that even when it seems like we are simply moving from theory to practice, a closer analysis of the process reveals that “theory is always embedded in practice”; thus, he concludes that there is a practice—theory—practice structure to all of theology.¹⁵ Browning (1991:35) has applauded the newer approach to define practical theology as “critical reflection on the church’s ministry to the world.” Browning’s (1991:36) critical correlational approach proposes that *all theology*—including historical theology, systematic theology, strategic practical theology, and what he calls “descriptive theology”—*becomes practical theology*, such that he defines this inclusive fundamental practical theology as “. . . critical reflection on the church’s dialogue with Christian sources and other communities of experience and interpretation with the aim of guiding its action toward social and individual transformation.”

¹⁵Similarly, when Stone (1988:79) advocated the correlation of theology with ministry practice, he envisioned theology influencing practice and vice versa; he advocated that both pastors and theology professors participate in this process.

Specifically for the theology of evangelism, Abraham (1989:74) has called for the welding together of empirical and theological considerations. For example, he noted that it is so important to ascertain patterns and reasons for church growth and decline that theologians should employ ". . . all the relevant empirical and quasi-empirical disciplines. . . ." (Abraham 1989:75). He further argues that the methods of the academic disciplines such as anthropology, communications, history, psychology,¹⁶ sociology, statistical studies should be used by theologians to determine empirical truth (Abraham 1989:75).

Browning (1991:87) adopts a hermeneutic theory of the human sciences which is appropriate for integrating empirical methodologies into practical theology:

When the hermeneutic social scientist is running the show, hard quantitative data and explanatory theory are seen as accounting for conditions or constraints to which humans respond with their freedom and their interpretive frameworks from the past. These constraints are not hard determinations before which humans are passive and unfree.

Browning (1991:89) insightfully describes the distinction between a naturalistic, positivistic human science and an explicitly hermeneutic human science by calling attention to his observation that all "fully honest" social scientists—even those who are naturalistic or positivistic—have a religious dimension to their interpretative frameworks, even if in some individuals this religious dimension may be quite unconscious. He demonstrated this for the psychotherapeutically oriented psychologies (Browning 1980, 1987) but contends that this can also be demonstrated for all the other human sciences. In this context, Browning (1991:89) considers all the human sciences to be a kind of descriptive theology "at least at their horizons" and he contends that the difference between a more positivistic human scientist compared to an explicitly hermeneutic human scientist is that the latter has a greater awareness of how this is the case.

¹⁶In discussing a hermeneutical view of social psychology, Browning (1991:85) stated, "Psychology is basically a conversation designed not to predict and control but to open the minds of researchers to wider possibilities for creative living."

2.3.1 The Monodisciplinarity of "Applied Theology". Both in the past and in the present, there have been practical theologians who have conceptualized practical theology as "applied theology" which has been called "the model of monodisciplinarity" by Van der Ven (1993:89). This model attempts to relate practical theology to praxis by applying the results of other theological disciplines (exegesis, church history,¹⁷ systematic theology and theological ethics) to specific situations experienced by the contemporary church. But a major weakness of this approach lies in its failure to first scientifically describe and analyze the practical situations to which the theological concepts are intended to be applied (Van der Ven 1993:89). There is a mutual interaction between theory and praxis, replacing the applied theology model of a simple down-ward line with a cycle or ongoing spiral which indicates the need for a complementary inductive approach for studying the present praxis itself (Van der Ven 1988:13). Because the exegetical, historical, and systematic methods do not study present praxis, empirical-theological research is necessary.

2.3.2 Multidisciplinarity, Interdisciplinary, and Intradisciplinary Models. For those who perceive the value of such an empirical description and analysis of present praxis, there are several different views as to who should conduct that research. Practical theologians advocating the "multidisciplinary model" look to social scientists to offer the necessary empirical description and analysis which the theologians use to develop their theological reflection of the situation.¹⁸ Other practical theologians prefer the "interdisciplinary model" which envisions an interactive cooperation. Still others find the "intradisciplinary model" to be more effective because it accomplishes precisely what theologians have repeatedly done down through history, namely, to study and assimilate new research methods and techniques themselves to contribute

¹⁷Somerset (1915:72) indicated that ". . . it can hardly be disputed that great light should be thrown upon modern missionary problems by the literature of the first three Christian centuries. Yet it must be admitted that most missionary theorists show not even the slightest acquaintance with this source of guidance."

¹⁸Browning (1991:79-80) describes Dudley's (1983) book as one taking a multidisciplinary approach.

to the formulation of theology (Van der Ven 1993:89-112). In the model of empirical intradisciplinarity, theologians employ empirical methodology for theological research, in order to answer theological questions (Van der Ven 1988:14).

2.3.3 Model Selected for the Present Study. Within an intradisciplinary model, I have chosen to adopt the conceptualization of practical theology as a theological operational science, using the empirical methodology developed by the behavioral sciences for theological research, in order to address theological questions. I have specifically chosen to deploy the model of Rolf Zerfass (1974:167) which will be described below. The empirical approach constitutes a form of practical theology.

2.4 The Type of Empirical Theology Adopted

Although the kind of empirical theology Miller (1992:6) advocates differs from that of Van der Ven (1988), Miller (1992:6) made the helpful observation that empirical theology has a close association with the scientific method, and speaking more broadly, he insisted: "All theology reflects experience, even the most orthodox and traditional ones, and the difference is found in the way in which experience is evaluated."¹⁹ Van der Ven (1988; 1993) has specifically contributed to the development of an empirical theology as a paradigm of practical theology, which was initially an intradisciplinary approach, then an empirical cycle in which a practical theological problem is identified and addressed by the use of both deductive and inductive processes.

Van der Ven (1993:77) has focused attention on the empirical aspects of hermeneutic-communicative praxis, which are not sufficiently dealt with by the classical methods of theology (the literary, the historical, and the systematic methods). Another approach was necessary for adequate description and

¹⁹Although Inbody (1992:11) claimed that "all empirical theologians are naturalists in the sense that they believe this world alone is the locus of purpose and value," I will demonstrate in this thesis that empirical theology can be employed by a supernaturalistic theist, for example, by employing the Zerfass (1974:167) model.

explanation of hermeneutic-communicative praxis as it occurs in the reality of the present time, and for the modification of this praxis towards normative and eschatological perspectives (Van der Ven 1993:77). While ancient texts and their contexts are appropriately deciphered theologically with the methods of literary and historical analysis, it has been argued that the "theological hermeneutics of present experiences" (Van der Ven 1993:78) requires empirical-theological analysis, because the classical theological methods are inadequate for this purpose; in this sense, Van der Ven (1993:78) clarifies that an empirical approach is required in order to study hermeneutic-communicative praxis. This approach by Van der Ven (1993) has parallels in Browning's (1991:46) view of Christian theology as ". . . a critical dialogue between the implicit questions and the explicit answers of the Christian classics and the explicit questions and implicit answers of contemporary cultural experiences and practices."

To the objection that empirical study of the relationship between cause and effect is not possible in theology in that God is the direct object of theological study, Van der Ven (1993:81) replies that the solution is to localize the direct object of practical theology, instead, in hermeneutic-communicative praxis, thereby nullifying this objection. In his approach, it is still possible to consider God as the indirect object (or even the ultimate object) of practical theology.

The "philosophical birthplace of empirical theology" has been identified as Great Britain by Van der Ven (1993:1), who traced the history (1993:1-8) of its subsequent development in the United States, Germany and the Netherlands. Van der Ven (1993:2) contends that the use of empirical methods by pastoral theologians to solve theological problems is parallel to the use of historical methods by theological historians and church historians, the use of literary theory and linguistic methods by biblical exegetes, and the use of philosophical methodology by systematic theologians. Theologians must do literary analyses of texts and a socio-historical study of their contexts in the past (Pieterse 1994:79). But because the empirical aspects of hermeneutic-communicative praxis are not adequately addressed by the literary, historical and systematic methods of theology, the empirical method is also needed in order to study contemporary situations and their contexts.

With the resultant development of empirical theology, practical theology is no longer the application of theology, but "a discipline in its own right" (Pieterse 1994:80). Thus, empirical theology makes its own unique and indispensable contribution to the whole of contemporary theology, serving as a critical correction for the historical and systematic theological paradigms (Pieterse 1994:79, 80). As a theological discipline, pastoral theology is an operation-centered field of theology rather than a logic-centered field of theology (Hiltner 1958:20, 218). An operations-focused theology emerges from reflection upon functions, events, or acts from the standpoint of a specific perspective (Hiltner 1958:20). Its creative theological contribution is therefore based upon a different set of organizing principles than those of biblical, systematic, and historical theology. In this sense, practical theology is no longer "applied theology," but a unique contributor to the whole of theological knowledge (Pieterse 1994:80), as Van der Ven's (1994:78) work in empirical theology exemplifies in that he contends that the discipline of practical theology has the task of ". . . theorizing on communication of the Christian faith in the contemporary context." The empirical approach provides practical theology with methods to explain the dynamics of contemporary faith in human lives (Pieterse 1994:79-80) and thus can contribute to the explanation of the dynamics of the initiation of new faith in individuals.

In this regard, it follows that empirical research projects by practical theologians need to employ a variety of assessment measures which operationalize the variables of human faith in God, and this task is assisted by the existing psychological measures of intrinsic religiosity which have been developed (Gorsuch 1990:82-92; Van der Ven 1993:17). Van der Ven (1993:19-20) further contends that theology encompasses ". . . not only the literary analysis of old and new texts, but also the socio-historical study of bygone contexts and the empirical study of contemporary texts and contexts" He views such theological study as a major endeavor which is not confined to only one theological discipline. Instead, he has conceptualized the different theological disciplines as individual specialized subfields of a single all-encompassing hermeneutical task. Van der Ven (1993:19-20) views Biblical exegesis, church history, historical theology, systematic theology, and practical theology (including pastoral care and counseling) as different aspects of the

single broad scientific study of “. . . the critical correlation of texts and of relations between texts and contexts”; while individual theological disciplines develop their own objects, paradigms, research methods, and academic identity, they accomplish this from the wider hermeneutic perspective, making it possible to relate the results obtained in one discipline “. . . to other aspects of the critical correlation of relations between texts and contexts.” Thus Van der Ven (1993:20) defines the purpose of empirical theology as the exploration, description, and explanation of the scientific aspects of the relationship between “present-day texts and contexts,” within the framework of critical-correlational hermeneutics.

Although practical theology can therefore employ the empirical method as well as the classical literary, historical and systematic methods of theology, a recent meta-analysis (Gartner, Larson, & Vachar-Mayberry, 1990:115-129) of the articles published in the four leading journals of pastoral counseling in the United States between 1975 and 1984 found that only five percent of them were quantitatively-oriented empirical studies. This paucity demonstrates a need for the increased use of the empirical methods in practical theology in general, and in the neglected theological study of evangelism in particular.

2.4.1 Empirical Research in Practical Theology. Both Zerfass (1974) and Van der Ven (1993) hold that empirical research has a legitimate and significant role to play in practical theology. Empirical research provides methods and tools which practical theology can use both to describe and to explain the spiritual or religious lives and experiences of individuals living today. If it were not for scientific research with empirical methods and techniques, practical theology would be restricted to only rough guesses and subjective speculations (Van der Ven 1993:20). Sadly, this has been largely the state of the practical theology of evangelism employed by itinerant evangelists and churches for much of the twentieth century (Abraham 1989:1-13).

In contrast, empirical research provides a systematic methodology for learning about the actual relationship between variables in the current ministry situation because “. . . empirical research concerns the systematic and methodological investigation into the conditions, aims, instruments, means and effects of the factual religious praxis and its optimalization” (Van der Ven

1988:20). But, further, empirical theology is more than simply conducting empirical research in theology, because it has the additional specific task of "establishing the relationship between the results of empirical research in theology and hermeneutic framework within which these must be situated" (Van der Ven 1993:20-21). Empirical research in theology would be meaningless without the formation of corresponding theological theory (Van der Ven 1993:82). In fact, in the reinterpretation of practical theology in terms of empirical theology, Van der Ven (1988:7, 21) has insisted that practical theology is theory of praxis.

Van der Ven (1988:24) proposed the spiral model: theory — empirical research of praxis — theory. This model avoids the dominance of theory as in the one-way applied theology approach to practical theology. It also assures that the results of empirical research of present religious praxis will not dominate over other "loci theologici" such as the Bible or the historic Christian councils.

Pieterse (1994:82) differs somewhat from Van der Ven's approach by insisting, "Practical theology does not, however, become empirical theology in . . . my approach." He prefers the paradigm proposed by Firet (1987) in which the focus of practical theology is "the subject matter of communicative actions in service of the gospel" (Pieterse (1994:82). Nevertheless, Pieterse's paradigm does have a prominent place for empirical research methodology in practical theological research. He endorses the use of the empirical approach in theology for problem solving in church practice, and views Van der Ven's work as a positive step toward communicating the Christian faith to modern society.

2.4.2 The Object of Empirical Theology. Van der Ven (1993:23) proposed that the object of empirical theology is the church and pastoral care, and that it must incorporate the social and cultural contexts of the church. In this view, the direct object of theology is human faith, and this object can be studied from the textual sources and from the contemporary experience of faith by individuals (Pieterse 1994:80). As has been mentioned previously, instead of considering the direct object of empirical theology to be God, Van der Ven (1993:29-30) considers the direct object to be "human experience of God, our communication with Him and about Him," while God Himself is considered to be

only an indirect object, although understanding God is an ultimate goal for theology.

The empirical-theological paradigm of practical theology describes and explains hermeneutic-communicative praxis in the present situation. But Van der Ven (1993:77) argues that empirical theology also addresses the modification of praxis with the aim of "moving towards the normative and eschatological perspectives" that he outlines. Thus, empirical theology can acquire systematic knowledge regarding the process of human communication that occurs within the church and from the church to society, and can be instrumental in producing change which is guided by normative principles. In this way, empirical theology functionally contributes to the exploration and understanding of a human individual's relationship to God.

With a focus on eschatology, Van der Ven (1993:69-76) selects the basileia symbol of the New Testament, the framework of the coming kingdom of God, as the normative principle in practical theology. Van der Ven (1993:70) holds that the essence of salvation history is ". . . that God created the world and that he acts in the world for the benefit of his people." The dynamic arising from the awareness of basileia is more than the ethical dimension, in that it empowers a commitment to preparing the coming of the basileia:

These "disclosure aspects" contain their own evangelical-ethical dynamic which orders and integrates, criticizes and corrects, intensifies and stimulates experience and action. . . . This dynamic can be called practical-critical because it takes shape in a critical sense wherever people live by the standard of the wholeness and fullness of the basileia, and stimulates them to act in a way that will promote salvation. . . . (Van der Ven 1993:74).

Thus praxis has the function of communicating liberation initiated by God in his kingdom (Pieterse 1994:80).²⁰

²⁰Everett (1988:8) argues that the Kingdom of God symbol ". . . can no longer nourish us in a post-monarchical life. . . ." To critique his specific argument is beyond the scope of this thesis, but it is noteworthy in this context that Everett (1988:9) agrees that the essential meaning of the Kingdom of God symbol refers to "God's governance," whose symbol should be ". . . at the center of our faith, thought, and action."

The church's kerygmatic function of evangelization calls suffering individuals to freedom, just as Jesus called individuals to true freedom in the teachings of his parables:

God is like a father who gives his son freedom and loves him in all his doings (Luke 15:12-16). He is like a merchant who goes abroad and gives his money into the management of his servants (Matt. 25:14-30). He is like a king who forgives debts and grants freedom (Matt. 18:23-34). Jesus' life contains many examples of liberation into freedom. His miracles, consisting of exorcisms and the healing of sickness, freeing people who have been held in thrall by the "powers of evil" to stand upright and on their own feet. People are "made joyful" when the euaggelion is performed on them in a critical-practical manner (Van der Ven 1993:74).

2.4.3 Practical Theology as a Theological Operational Science. Zerfass (1974:164) conceptualized practical theology as a theological operational science and developed a methodological model for practical theology; in so doing, he pointed to a consensus that had been reached among many practical theologians that would allow them to use the methods and results of the behavioral sciences for practical theology. Zerfass (1974:164) proposed that a solution to the tension between practical theology and systematic theology would be to view practical theology as the theory of the church's action, which he viewed as particularly important in view of the change in the overall climate in the 1960's which saw the advocacy for church reform.

Zerfass (1974:165) described the early historical approach of practical theology as hesitant and unsystematic in its early offers of help to the church in such ministry areas as pedagogy, homiletics, and pastoral counseling, but gradually practical theology overcame this as it began to view the concrete behavioral domain of the church as its focus. In this context, Zerfass (1974:165) argued that the statements and recommendations from practical theology should not be asserted by a mere appeal to theoretical plausibility, but instead they should be based upon the precise scientific character of practical theology. Thus, by adopting the methodology of the human behavioral sciences for use in

practical theology, Zerfass (1974:166) proposed that he had bridged the gap between practical theology and systematic theology and made a contribution to the study of current church life.

Fowler (1987:16) asserted that praxis is not only the customary way things get accomplished, but also involves a transformative dimension consisting of ". . . strategic initiatives and intentional action aimed at the transformation of the community toward a more effective realization of its purposes and a more faithful alignment with its master story and vision." This involves an ongoing development of praxis by making modifications to it as the church seeks to be a partner with God in the world (Fowler 1987:17). Zerfass (1974:166) specifically developed a behavioral scientific model of correction for Christian-church praxis, to order the elements of information that practical theology gathers; this model was proposed as a conceptual point of departure for the purpose of corrective action in the domain of Christian church praxis (see Figure 1).

In this way, Zerfass' model incorporated a behavioral scientific orientation in practical theological reflection on specific church or Christian practice. To illustrate the application of his model, Zerfass (1974:167) pointed to a major later twentieth-century church problem in Germany: When German churches faced a major decline in the number of people attending worship services (or a marked increase in the number of people withdrawing their church membership), the resulting disturbance for the churches reflected an empirically-observable behavioral pattern, on the one hand, which needed to be reflected upon in terms of what the church should do about it, on the other hand. Zerfass (1974:167) indicated that the initial reaction to such a situation of tension regarding church practice (number "1" in Figure 1 presenting his model) should usually involve a reflection on the current praxis (number "2" in the model) in terms of the patterns which have been handed down to the church through existing tradition²¹ (number "4" in the model).

²¹The tradition of the church has been conceptualized as the history of the work of the Holy Spirit in prior ages (Walker 1996:111).

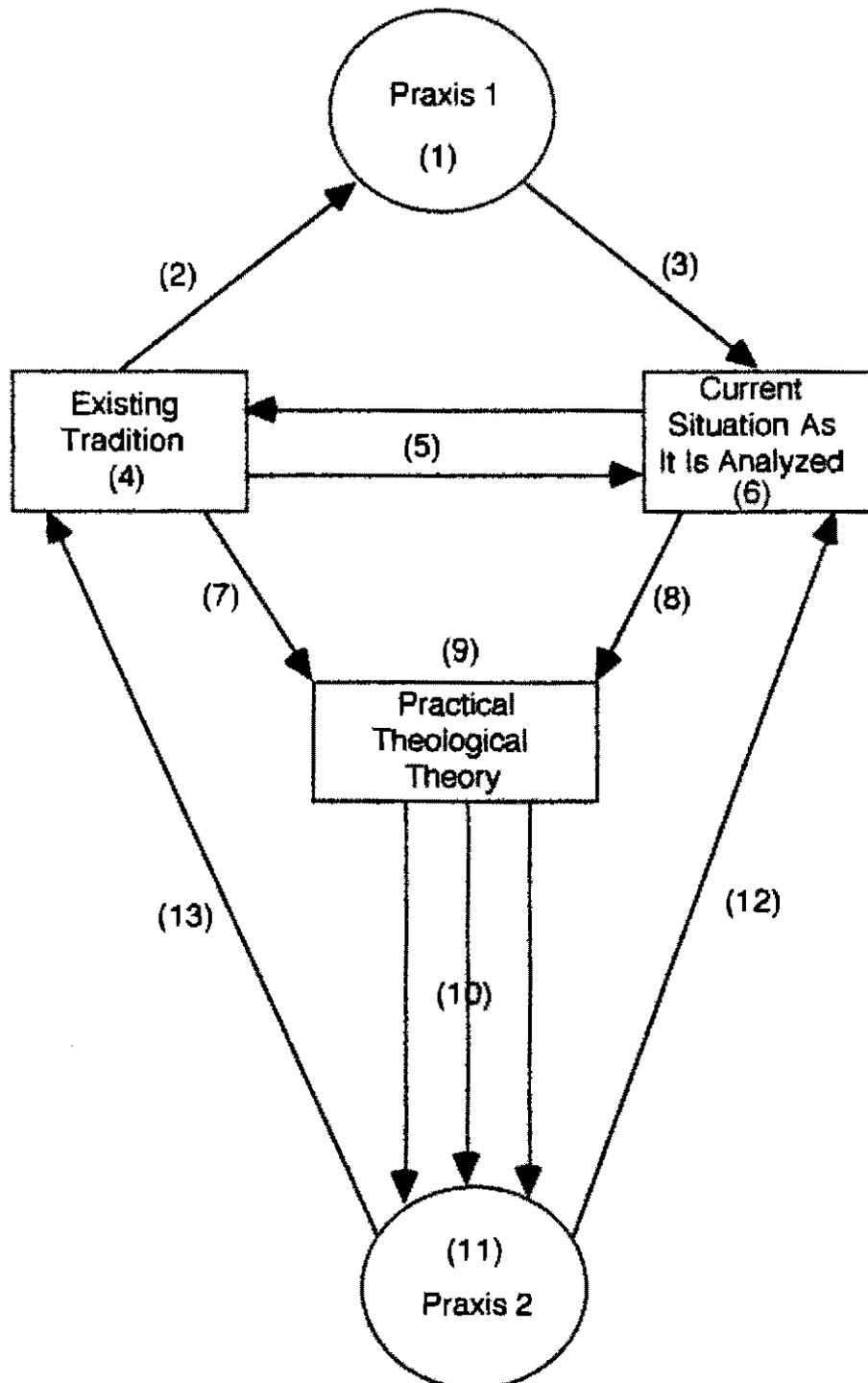


Figure 1: The methodological model of Zerfass (1974:167, translated from the original German with the assistance of Prof. Edward Rommen, D.Th.).

It is reasonable to assume with Zerfass (1974:168) that much of the overt behavior that we observe in the church today is a function of deliberate or sometimes unconscious application (number "2") of various doctrinal formulations or other ecclesiastical traditions (number "4"). Much of what we observe in the church at the present time (number "1") is a spontaneous reaction within the field of behavior which reflects, formally or informally, the church's existing tradition, regardless of what pastors or church leaders or theologians may officially say. So if there is a present problem with church praxis, the first reaction, according to Zerfass (1974:168), is typically to reflect on what has been the pattern in the past with regard to a Scriptural or traditional reference point, and to think through how these past roots have consciously or unconsciously influenced the church situation we observe in the present.²²

Then taking a further step, Zerfass' (1974:168) model recommends that the practical theologian employ social scientific methods (number "3") to derive a more comprehensive analysis of the current situation (number "6"). This empirical analysis of the current situation is intended to contribute significantly to the formulation of appropriate and sufficient answers (number "10") to the problems experienced in current praxis (number "1"). However, Zerfass pointed out that the observational data which is collected in this analysis (number "6") does not, in and of itself, indicate the pathway toward corrective action for the situation of need. What is required is a further dialectic (number "5") between

²²Paraphrasing here, Walker's (1996:34) observation regarding the distinction between ancient and modern cultures focuses upon how differently they handle tradition:

For the ancients, tradition is sacred, sacrosanct, inviolable. For the early Christians, the story, including the events recorded in the Old Testament, must not be forgotten because it is God's story. To falsify it was to betray the apostles. For moderns, and modernism in particular, tradition is the enemy of progress, reason and rational development. For many modern Christians, the gospel story is no longer sacred in itself, a vehicle of grace and revelation. Its very ancientness makes it historically suspect, and its miraculous and supernatural narrations jar with modern sensibilities.

the observed data (from number "6") and the theological content which comes to the church through its Scripture, history and traditions (number "4"). That is, there needs to be reflection on what is (number "6") in terms of what should be (number "4").

In the Zerfass model (1974:169, 171), new understanding for future church practice (see number "10") is derived from practical theological theory building (number "9") which involves the integration of the findings from the behavioral scientific analysis (number "8") with theological reflection derived from exegetical, historical, and systematic studies (number "7"). This process, resulting in the task of practical theological theory building, generates suggestions as to how the church should modify its actions to solve its problems.

The epistemological value of the Zerfass model (1974:169) lies in its value as a kind of "map" which helps to identify the relationships and connections between the structural components of the praxis-theory-praxis interaction; in this respect, this model serves as a dynamic picture of the process involved in correcting ecclesiastical practice. The focus of this model is the triangle linking existing tradition (number "4") with the empirical analysis of the current situation (number "6") to derive specific recommendations (number "10") for future practice. In order to bring in the aspect of practical theological theory-building, Zerfass (1974:169) expanded the triangle at number "9" to include both newly induced practice, criticism of such practice, and the control of it (number "12") and, on the other side, a new hermeneutical interpretative access to tradition (number "13").

The vertical aspect of the model includes the dimension of time, present and future, between praxis 1 and praxis 2. In addition, the dimension Zerfass (1974:170) calls the "Theory-Practice-Problem" axis flows from praxis 1 through theory to praxis 2, involving a particular concept of church conflict management in the horizontal elements, involving the field of interaction between nonempirical sciences and the empirical models. In other words, the horizontal aspect of the Zerfass model brings the empirical and nonempirical sciences into an integrated relationship.

Zerfass (1974:170) identified the function of practical theology. In the process of analysis toward bringing constructive change for Christian

ecclesiastical behavior, he expects theology to do three things: First, he expects theology to bring the critical potential of tradition into the present and the future, to manage conflict or solve church problems. Second, he expects theology to take seriously the needs of the present and to identify those needs theologically as a challenge to tradition. Third, he expects that theology should give impulse to constructive change in church practice.

Zerfass (1974:170) suggested that there is an exegetical, historical and systematic theological understanding which deals with the past and which serves as a regulative principle for interpreting and developing theological understanding of the present and future patterns of church praxis. Whereas the exegetical, historical and systematic disciplines within theology are logic-centered in their methodology, practical theology, in contrast, is operations-centered. Because practical theology is operations-centered, Zerfass (1974:171) views it as methodologically analogous to the other modern behavioral sciences.

But because practical theology is a branch of theology, Zerfass' model (1974:171) differs from the other modern behavioral sciences in that it also incorporates the logic-centered disciplines of theology: Biblical, historical, and systematic theology are represented in his model [a] in their function of critical construction of the demands of tradition (number "4" in the model), [b] in their partially spontaneous effect on church praxis at point number "2," [c] in their interaction and discussion with the empirical analysis of the current situation (number "5"), and [d] in their contribution to practical theological theory building (number "9") for church practice (number "10"). Thus, the biblical, historical, and systematic theological disciplines have their effects on practical theology via these routes. Practical theology finds its unique task in preparation (number "3") and evaluation (number "8") of an empirical analysis of the situation (number "6") and on into the practical theological theory building (number "9") and the suggestions for practice (number "10").

In the task of practical theological theory building, Zerfass (1974:172) appropriately distinguished a practical recommendation for action which is a result of practical theological reflection from naive mobilization of tradition in the absence of such reflection. His model provides a coordinate system for such orderly reflection. But at the same time, Zerfass (1974:172) pointed to the

distinction between what is known and what is not known, which requires practical theology to entertain hypotheses which can be subjected to empirical investigation.

Furthermore, there are two central demands placed on theory-building in practical theology in that practical theology must incorporate both theological and behavioral scientific theories. One need not accept Zerfass' (1974:173) recommendation that practical theology deal with the neo-Marxist sociological theories, in particular, to find his basic model appropriate. While there exists the properly motivated, Christian caring form of socialism practiced by the early church (Acts 2:42-47; 4:32-37), there is the historically more recent Marxist forms of socialism with an atheistic framework which must be rejected as Christian heresy.²³ There exist both theological and behavioral scientific critics of neo-Marxist theory which are beyond the scope of this thesis; suffice it to say here that the Zerfass model does not necessarily require adherence to any particular theoretical orientation within the behavioral science disciplines. What is constructive is the reminder from Zerfass (1974:173) that practical theology is faced with the challenge of respecting the openness, variety and ambiguity of human behavior, on the one hand, and the need to respect the universalistic claims of systematic theology on the other hand. (At this point, Zerfass (1974:170-173) follows the contributions of Hiltner [1958]).

The positive contribution of Zerfass' (1974) model is its incorporation of the methods and findings of the human behavioral sciences, providing a methodology for analyzing the current church situation in the context of the logic-centered theological disciplines, in order to address the situation in a new, corrective way. But unlike the relativistic behavioral sciences, this model finds a way to bridge the gap between an empirical analysis of the situation and the universal claims made by the other theological sciences. The empirical methodology enables practical theology to more precisely discover "what is" and the contributions of the traditional theological disciplines enable practical

²³Walker (1996:153) argued, "Marxism turns out, after all, not to be scientific, but a Procrustean bed. . . . Marxists are ideologues welded to an unquestionable metanarrative of revolutionary change. . . . There is an unmistakable reductionism in this historicist grasp of culture. . . ."

theology to bring together "what is" with "what ought to be." For these reasons, the methodological model of Zerfass was adopted for the present thesis research, and a situational analysis of current praxis will be described.

2.5 Deployment of the Zerfass Model to Study Theory and Praxis of Evangelism

Van der Ven (1993:87) has convincingly argued that the goal for practical theological study is to explicitly link the results of empirical theological research with hermeneutic-communicative praxis. The fundamental problem of theology can be expressed as the relationship and the balance of Christian tradition and the modern situation of Christian experience; thus, the discipline of practical theology has the task of ". . . theorizing on communication of the Christian faith in the contemporary context" (Pieterse 1994:78). As a practical science, practical theology has its focus on whether and how the communicative activity of the church occurs and further asks whether and how such communicative activity could and should be changed or improved (Van der Ven 1993:40).

This thesis employed this kind of empirical approach to practical theology to conduct a situational analysis of current evangelistic practice in a Southern Baptist church, deploying the specific methodological model of Zerfass (1974). In order to implement the specific research goals of this thesis project (listed in chapter 1) within the Zerfass (1974:167) methodological model, this study addressed a problem of a current church ministry of evangelism employing the Southern Baptists' Continuing Witness Training (Praxis 1) where a better understanding was sought through a dialogue between theological tradition and empirical theology, which led to a revised practical theological theory upon which to base Praxis 2.

Chapter 3
The Theology of Evangelism Underlying Praxis 1:
A Southern Baptist Theory of Evangelism

Empirical-theological research requires a corresponding theological theory formation (Van der Ven, 1993:82) to guide the designing of empirical investigations and to interpret the results theologically. Thus prior to an empirical study of the praxis of evangelism using CWT, the specific theory of evangelism underlying the CWT model will be reviewed. This study is pursued within the specific theology of the Southern Baptist Convention in the United States, which has certain implications, and it is not the purpose of this thesis to question that theology nor to take issue with the task of evangelism. The theological theory of evangelism underlying Continuing Witness Training is explored here for the purpose of providing the context within which this study was conducted, to provide a foundation for an exploration as to how evangelism might be accomplished by Southern Baptists more effectively.²⁴

Broadly speaking, practical theology is “. . . the theological theory of Christian communicative actions” (e.g., Hestenes 1991:34) with the task of “. . . interpretation of fundamental pronouncements on the structure of Christian acts in the light of research into the concrete manifestation of such acts” (Symington, Wolfaardt, & Gerber 1989:182). This thesis in practical theology focuses on the

²⁴Tull (1987:4-15) has provided a review of the theological issues in the history of evangelism by Southern Baptists, and Fish (1987:2-3) has commented on evangelism as a root and as a central emphasis among Southern Baptists. Bugg (1987:47-53) provided a historical case study of patterns of evangelism in a Southern Baptist church. Lawrence (1958:169-170) lists sources on the evangelism involved in Southern Baptist home missions.

Christian communicative actions which are involved, and which should be involved, in evangelism as it is conducted by Southern Baptists in the United States. Further, Heyns and Pieterse (1990:10) described practical theology as the study of people's faith and their statements about God, with a focus on religious actions that enable individuals to comprehend the gospel properly, accept it, and have it actualized in their lives. It is therefore appropriate for practical theology to address the effectiveness of Southern Baptist evangelistic actions intended to enable the unchurched to comprehend the gospel. In such a study I am taking the position that practical theology is best conceptualized as a theological operational science that concerns itself with a theological theory of praxis, that is, a "theory of Christian acts of communication" (Symington, Wolfaardt, & Gerber 1989:179-185).

More specifically, pastoral theology, as a subdivision of practical theology, is the theoretical discipline of pastoral care and counseling, and is the discipline which studies faith actions. This thesis will identify pastoral elements inherent to evangelistic actions. Further, Patton (1990a:76) understands pastoral theology to be theology that focuses on data from the practice of ministry, containing the three essential elements of action, relationship, and meaning. In defining the term "pastoral" in regard to human action in ministry, Patton (1990a:76-77) argued, "*Pastoral* is best understood not as an adjectival synonym for clergy, but as descriptive of persons, lay or ordained, with a commitment to and an accountability for ministry." It is with this sense of the word "pastoral" that this thesis studies the pastoral work of evangelism by both laity and clergy in the local church. In that poimenics or pastoral theology is the doctrine of pastoral work (De Jongh van Arkel 1992a:76), this thesis specifically takes the introductory step of focusing upon the theology of the ministry of evangelism by Southern Baptists which could be considered the doctrine of the pastoral work of evangelism.

3.1 Questions Pertaining to the Practical Theological Theory Underlying Southern Baptist Evangelism

Within the context of the Zerfass (1974:167) model, the present study's focus is on Praxis I, which in this thesis was defined as the evangelistic outreach ministry of a Southern Baptist church which regularly attracts people to

the congregation but eventually loses many of them. While this praxis is informed by Biblical teachings and theological tradition, it appears to be deficient as indicated by the discrepancy between its intended effects and its actual outcome, and it therefore might be improved to conform to normative considerations. The deficiencies of current evangelistic ministry are related to the challenges of rapid changes in twentieth-century culture (throughout the Western world in particular, but also in many other areas of the world as well), so the challenges facing Southern Baptist churches in American culture are not necessarily unique ministry challenges at the present point in church history (Visser 't Hooft 1994:335-347).

Thus the broad theological questions for the present study include, "What is going on in people's hearts and minds regarding their ethical and moral stance in relationship to God as they hear the CWT presentation? What is their awareness of the presence of God in their relationship with the pastoral visitation team? Does their awareness of God and their need for a close relationship with Him lead to a prayer of commitment to Christ?" The specific goal of this thesis study is to advance and contribute to evangelistic practice and church development with regard to evangelization.

The stated, intended objective of current CWT praxis itself in Southern Baptist churches in the United States and international mission fields is to make disciples by sharing the good news of the Gospel of Jesus Christ under the Lord's authority (Matthew 28:19, 20). This thesis is based, in part, upon the hypothesis that the achievement of CWT's own objective will depend upon how effectively the care of God is communicated and addressed to the questions, needs, and preoccupations of the unbeliever (Gaultiere 1990:131-140), following the example of the ministry of Jesus Himself. A first step in exploring this will be to present the theological theory underlying CWT as a basis for subsequent consideration of whether the present Southern Baptist theology of evangelism is deficient with regard to the caring element or whether the praxis is deficient in implementing the caring elements, or whether both deficiencies come into play.

3.2 The Prevailing Southern Baptist Theology of Evangelism

Organized on May 10, 1845, in Augusta, Georgia, by delegates representing over 356,000 Baptists at the time, the Southern Baptist Convention's purpose was expressed in the adopted Constitution, Article II to be ". . . the promotion of Christian missions at home and abroad. . . ." together with other functions toward ". . . the furtherance of the kingdom of God." Thus, the central purpose of the Southern Baptist Convention is to advance the kingdom of God by helping churches lead individuals to God through Jesus Christ, and this purpose has spawned various ministry approaches in the practice of evangelism by Southern Baptist churches (Havlik 1985:3-12).

3.2.1 Baptist Faith and Message. The Southern Baptist Convention has not developed a binding "Confession of Faith" similar to other denominations, but it did adopt the "Baptist Faith and Message" statement in 1925, which was revised by a committee chaired by Herschel H. Hobbs, at the direction of the convention that met in May 1963. Hobbs (1971) subsequently published a Baptist Doctrine textbook containing the statement with his commentary on it.

Section XI of the 1963 "Baptist Faith and Message" provides the foundational theological teaching of the denomination on "Evangelism and Missions":

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Eph. 3:1-11; 1 Thess.

1:8; 2 Tim. 4:5; Heb. 2:1-3; 11:39 to 12:2; 1 Peter 2:4-10; Rev. 22:17.

3.2.2 Hobb's Interpretation of the Baptist Faith and Message. In his widely-disseminated, broadly-accepted commentary on this section, Hobbs (1971:108-110) pointed to the believer's privilege and obligation to share fully what has been received from God from a motive of love for others who also need regeneration. In this he pointed to the several missionary commissions Jesus gave to his followers to "make disciples" (Matt. 28:18-20; Mark 16:15-18; Luke 24:46-49; John 20:21-23; Acts 1:6-8)²⁵. Hobbs (1971:108-110) teaches that this commission was given not only to individual believers but also to the church, (Eph. 3:9-11), such that evangelism is considered central for the vitality of the church.

3.2.3 Drummond's Contemporary Theology of Evangelism. The Southern Baptist theologian who has written the most recent comprehensive theology of evangelism is Lewis A. Drummond, the former Billy Graham Professor of Evangelism at The Southern Baptist Theological Seminary, and former president of Southeastern Baptist Theological Seminary. Drummond's book (1992), The Word of the Cross, has the subtitle, A Contemporary Theology of Evangelism because he examined what contemporary theologians have theorized about evangelism. He divided his chapters into four sections: the first on authority in theology (Scripture and history), the second on the evangelistic purpose of the Trinitarian God, the third on key biblical words in evangelism, and the fourth on a "pragmatic theological study" of the ministry of evangelism by the church in the world. Although Drummond wrote from an evangelical perspective, he engaged concepts posed by theologians from other perspectives, thanked them for their positive contributions, and challenged them

²⁵Hunsberger (1994:135) advanced the thesis that, rather than being an assignment or command, these verses reporting Jesus' final words in the Gospels and Acts should be seen as an affirmation of what the early believers were already doing, thereby these words, in his view, function as an authorization or "evangelizing warrant" rather than as the "great commission."

at key points. Drummond conceded in his introduction that his work may appear "quite traditional in many respects" (1992:13), but he argued that this is to be expected because the church down through history has not been all wrong; he sought to relate evangelical thought to contemporary viewpoints, to demonstrate that an evangelical theology is vital and relevant to address current needs of secular individuals. However, on this latter point, a reviewer who is apparently from another hermeneutical perspective differed with Drummond's particular view of both Scripture and the secular world:

In my opinion Drummond's theology of evangelism is determined by a mechanistic interpretation of Scripture (see p 100). He states that the Bible addresses a 'secular' world. However, one cannot but come to the conclusion that he has constructed a particular view of the Scriptures and a so-called 'secular world' that accommodate each other. Lewis Drummond's theology of evangelism falls prey to a one-sided approach to evangelism, in which reality and truth are consumed by his view of revelation (Van Wyk 1996:75).

Nonetheless, this reviewer described Drummond's book as ". . . a comprehensive reflection on philosophical and theological views regarding evangelism" which presents ". . . a theology of evangelism from an evangelical point of view" (Van Wyk 1996:74).

In the foreword to Drummond's book, the British evangelical theologian J. I. Packer commented on confusion over the definition of evangelism in some quarters of the contemporary church because of the tendency to define it ". . . institutionally and behaviorally rather than theocentrically and theologically: An institutional-behavioral definition often applies the word "evangelism" to any sort of religious meeting in which a leader includes an altar call regardless of what has been affirmed or omitted prior to that call. Others apply the term "evangelism" to any action expressing goodwill to the unchurched. In contrast to these imprecise behavioral definitions of evangelism, Packer argues that an adequate definition specifies a cognitive formulation of the message of the gospel which is conveyed by ". . . teaching, modeling, and institutional structuring." In this regard, Packer commends Drummond's book for its precision as a "full-scale theology of evangelism." Then Packer describes

evangelism as the major contribution and strength of the Southern Baptist Convention, Drummond's denomination.

In his definition of evangelism, Drummond (1992:12-13) holds that the biblical mandate to evangelize (Matthew 28:19-20) is at the heart of the kingdom of God and that an individual enters membership in the kingdom "... by experiencing the full redemption Jesus Christ offers." Further, he holds that genuine evangelism develops from deep theological roots, revolving around "... *being* and *doing* as well as *telling*." From Jesus' own teaching and example, Drummond (1992:12-13) elaborates on what he means by *evangelism* after providing this single sentence definition:

A concerted effort in the power of the Holy Spirit to confront unbelievers with the truth about Jesus Christ and the claims of our Lord (Acts 2:22-24,31) with a view to leading unbelievers into repentance toward God and faith in our Lord Jesus Christ (Acts 20:21) and thus into the fellowship of His church so they may grow in the Spirit.

Some would broaden the definition; others would narrow it. Still, this understanding of evangelization will form the background of this study.

To evangelize means many things. Christ's evangelizers are to *be* something: Christlike in character. Effective evangelists *do* something: minister to the whole person in the multiplicity of their needs. Faithful evangelists must also *tell* something: good news, the gospel of Jesus Christ, the "word of the cross" (1 Cor. 1:18). "Telling" is not in any sense opposed to or isolated from "being" and "doing." Rather, each complements the other in fulfilling the Great Commission. These various aspects of ministry ought to be done with excellence in the power of God. The sharing of the gospel, as well as the "doing" and "being" of the gospel, should be undertaken with knowledge, commitment, and zeal.

Thus, this leading Southern Baptist theologian points (1) to the importance of initiating the evangelized individual into church fellowship and (2) to the holistic

care of God which is to be demonstrated in the life of the evangelist. But the present practice of the CWT model presentation appears to fall short of these two objectives.

Drummond (1992:97) initially focuses on the implications of systematic theological formulations regarding the Triune God for evangelism; he holds that the self-revealing Triune God is the *ultimate* source of theology. In this context, Drummond (1992:115) focuses on the theological implications of three biblical concepts in describing God the Son as the provider and means of redemption: incarnation, substitution, and resurrection. He elaborates on the empty tomb as the eschatological deed of God in time and space which initiates penetrating transformation. Drummond (1992:163-164) draws out the implications of this theology for action for the believer, insisting that not only does the world have a dire need of hearing and experiencing the good news, but the resurrection of Jesus Christ demands individual Christian commitment to witnessing and to world missions.

In the evangelistic actions of believers, Drummond (1992:170) believes that it is of vital importance to understand how the Holy Spirit implements and energizes the evangelistic enterprise in the present era; he points out that the presence or absence of the dynamic of the Holy Spirit is the difference between effectiveness and failure in evangelism, both theologically and pragmatically.

Thus, having established that the Triune God is "vitality and centrally involved in the entire evangelism enterprise," Drummond (1992:197) concludes that because this is what God is like, "believers ought to be engaged in evangelism." Then, after having demonstrated how the Trinitarian Godhead effects salvation, Drummond's next step in his theology of evangelism is to investigate the foundational biblical terms *kerygma*, *soteria*, and *basileus*, from a systemic perspective. He draws out what these biblical concepts communicate about God's grace in evangelization, and what they require in terms of the believer's ministry in the world.

In the final section of Drummond's (1992:288) work, he addresses practical outreach ministry; here he argues that a believer who wishes to evangelize needs to (1) have a correct theology of evangelism, (2) have capable ministry skills, and (3) have a level of effectiveness in their personal spiritual life. Although he gives the reader the overall impression that

Evangelical Christians do not deny the truth claims of empirical data as long as empirical research is viewed as subservient to revelational truth (see review by Van Wyk 1996:74), Drummond seems to be either unaware of the development of empirical theology, or he is specifically excluding the role of empirical theology (1) by claiming that by these three factors alone, evangelism will be effective, and (2) by following a practical theology model of mere application of Biblical truth without a complementary study of the contemporary contextual situation (Drummond 1992:288). Drummond (1992:293) further contends that evangelism stands at the heart of the church's ministry to an alienated world. With the message (*kerygma*) from God, Drummond (1992:293) considers evangelism to be in "first place" for covenant church life and for all individual believers, not just for the professional evangelist or pastor. This is the Southern Baptist theological basis for training the *laos* of the congregation in evangelism, as CWT endeavors to do.

Drummond's (1992:293-294) contemporary theology of evangelism contains a strong practical theology of care, and he insists that to separate evangelism from care is "a twentieth-century aberration." While giving evangelism priority, he retains the importance of social ministries. He considers any division of evangelism from social action to be tragic. He cited the positive examples of the social ministries of past evangelists and pietists such as Charles G. Finney, Spurgeon, and Philip Jacob Spener. Drummond (1992:293-294) shows how this requires relational contact with the suffering of people in their need, and in their sin. As the apostle John wrote, "If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (1 John 3:17-18).

After a review of the Puritan-Pietism movement, Drummond (1992:295) concludes that the high hours of the Evangelical church combined evangelism with social concern although evangelism was the priority because it provides for the "deepest need—salvation." This is a conclusion shared by other Southern Baptist theologians (e.g., Miles 1983; 1986; 1991) and fellow evangelicals within the Lausanne Committee for World Evangelization, World Evangelical Fellowship (Beyerhaus 1987:169-185; Lausanne Committee for World Evangelization 1982; 1989; Nicholls 1985).

An underlying question for the present research study of CWT is this: Does the praxis of the CWT model presentation and instructional method for evangelism neglect or inadequately implement this Southern Baptist theological emphasis upon the holistic gospel? While Drummond includes care in his theology of evangelism, it is important to ask whether the CWT model incorporates caring or whether it neglects the care that is present in this standard Southern Baptist theology and some related evangelical theologies of evangelism (e.g., Stott 1975b:25).

Chapter 4
Descriptive Theology Toward a Situational Analysis
of Current Evangelistic Praxis: Study Variables Selected

Browning (1991:27) has contended that poimenics should invest more effort in investigating what pastors and congregations actually do in addition to formulating proposals about what they ought to be doing; he modeled this approach in his own study of pastoral and congregational care. Viewing theology as the discipline that deals with “. . . the normative and critical grounds of our religious praxis,” Browning (1991:47) proposed that the “first movement” of theology is “descriptive theology” which has the task to “. . . describe the contemporary theory-laden practices that give rise to the practical questions that generate all theological reflection.”

4.1 Descriptive Theology for Praxis 1

Descriptive theology intends to understand and critique current cultural, social, and church practices, hoping to capture the essence of the practical situation to bring back to the Christian classics (Browning 1991:93). Because descriptive theology involves “the *full* task of the description of situations” (Browning 1991:77), it necessitates research which can involve the research methodologies of sociology, psychology, and ethnology: Browning (1991:48) states that this first movement of theology involves theological reflection upon the following types of questions:

- What, within a particular area of practice, are we actually doing?
- What reasons, ideals, and symbols do we use to interpret what we are doing?

- What do we consider to be the sources of authority and legitimation for what we do?

Thus, “descriptive theology” in Browning’s (1991:47-49) proposal is parallel to the practical empirical analysis of the current situation in the Zerfass (1974:167) model (number 6 in Figure 1 on page 22). Using the human sciences within descriptive theology, interpretations of praxis situations are made from an explicitly theological perspective, in contrast to the secular perspective taken by naturalistic, positivistic human sciences (Browning 1991:92); this means that the explanatory accounts of a psychological or sociological analysis are considered to be influences but not determinants of human behavior.

In Browning’s (1991:47-49) proposal, this first movement of theology (“descriptive theology”) flows into a second movement of “historical theology” which honestly asks what our texts have to say about our praxis, drawing upon the traditional theological disciplines of biblical studies, church history, and historical theology. This second movement is parallel to numbers 4 and 5 in Figure 1 involving a comparison of the results of the analysis of the current praxis situation to “existing tradition” in the Zerfass (1974:167) model.²⁶

Thus, this present step of conducting a situational analysis—following the Zerfass methodological model which was adopted for this thesis—is an aspect of conducting the first movement of “descriptive theology” in Browning’s (1991) proposal. As this descriptive theology is undertaken in this situational analysis, some concerns are addressed by the goal of the study. Specifically, it is broadly hypothesized that if the needs and distress of the unchurched person

²⁶Browning’s (1991:51ff) proposal, within a neoorthodox theological framework (Browning 1991:63), also involves a “third movement” of systematic theology in which two fundamental questions guide theology at this point: “What new horizon of meaning is fused when questions from present practices are brought to the central Christian witness?” and “What reasons can be advanced to support the validity claims of this new fusion of meaning?” Discussion of this “third movement” is beyond the scope of this thesis, in that the methodological model of Zerfass (1974:167) has been adopted for the present research. There are closer parallels between Browning’s first two movements and the Zerfass model than there are with the other aspects of Browning’s proposal.

are neglected in pastoral visitation, sometimes by standard questions which do not focus on where the person is at the time of the visit, then the unchurched person may feel that their distress is being ignored (DeMarinis 1989:275-296). When their distress is ignored, they may feel less inclined to relate to the church and to God than before the visit, and thus that pastoral visit results in harm, not help, for that person. Therefore the situational analysis of the Southern Baptist practice of employing CWT in home visitation should include an empirical study of the dimensions of care present in Praxis 1.

4.2 Encountering the Presence of God Through Pastoral Care or Counseling Dimensions of Evangelistic Visitation

Broadly speaking, mutual care, pastoral care, and pastoral counseling are three different forms of pastoral work rendered by those in the church (De Jongh van Arkel 1993b:67). Historically, *mutual care* emerged very early in church history, consisting of essentially spontaneous care that believers give to one other (De Jongh van Arkel 1992b:74-83, 91-94). Jan T. de Jongh van Arkel (1991:104-106; 1993a:67-71) conceptualizes *pastoral care* as a more organized form of church-related care which is typically rendered as an official pastoral role, and further identifies *pastoral counseling* as the task of a trained pastor who renders help in the context of the gospel to individuals experiencing problems for which they seek pastoral help. Pastoral counseling is a form of ministry directed to helping people with problems through redemptive, healing dialogue directed towards eschatologically-interpreted change (De Jongh van Arkel 1993b:71).

Because all such forms of pastoral work are inter-related, pastoral care can spontaneously evolve into pastoral counseling, while pastoral counseling can be transformed into the level of pastoral care in other circumstances (De Jongh van Arkel 1993a:68). At other times pastoral care or counseling can spontaneously evolve into evangelism, and vice versa. De Jongh van Arkel (1993a:252) observed that pastoral counseling works in the service of the dynamic movement of the gospel: "The evangelical character of the helping relationship is closely associated with the operation of salvation as manifested in the person and work of Jesus Christ." Lapsley (1990:1111) similarly emphasizes the salvific character of pastoral care and counseling by stating:

The intent of the caregiver is always to be salvific. . . . Some would emphasize the transformational elements in the process as salvific, or at least more so than sustaining elements while others would stress spiritual elements, in the sense of enabling contemplation or enhancing a conscious relationship with Jesus Christ. Nevertheless, all would agree that pastoral care has a salvific intent, and that, as such, it is a vital aspect of the mission of the church, and not a peripheral concern.

CWT home visitation is conducted in Southern Baptist Churches in a manner which sometimes involves pastoral care and at other times involves pastoral counseling in that the person visited reveals problems and uses the occasion of the home visit to initiate pastoral counsel. Like other ministry settings, the one form of pastoral work can spontaneously evolve rapidly into another: from care to evangelism, from evangelism to care, from care to counseling, or from counseling to care. At the First Baptist Church of Columbia, South Carolina, the core equippers for CWT home visits are pastoral staff of the church who are trained and experienced in rendering both pastoral care and pastoral counseling. Some of the other equippers are state-level denominational officials²⁷ or others who are former pastors or bivocational ministers of the Gospel. Most of the apprentices, on the other hand, are members of the laity who do not have specific training nor experience in pastoral counseling. However, the core group of apprentices are deacons and assistant deacons who do hold formal ecclesiastical offices in the life of the church, and who typically identify themselves in the home visitation as church deacons. Thus, for the purposes of this study, the home visitation under investigation most often involves a form of pastoral care, and frequently becomes an instance of brief pastoral counseling.²⁸

²⁷The South Carolina Baptist Convention has its headquarter offices in the city of Columbia, and some of its full-time staff are active members of First Baptist Church, and serve as equippers in the CWT program.

²⁸For the purposes of uniformity in vocabulary and ease of communication regarding the measures used and individuals studied in the empirical investigation described in this thesis, the pastoral visitor is usually referred to as a "counselor" and the

With these concerns in mind, the several dimensions of the home visitation model of CWT also became of interest for a descriptive theological study of the current situation. I decided that my initial descriptive theology for the praxis of CWT evangelistic home visitation should include a situational analysis of the following components which thereby become the central variables in this empirical theology research study.

4.2.1 Counselee's Perception of "Care-concern" by the Pastoral Counselor. Successful psychotherapy outcomes have been found to be related to "helping and protecting" and "affirming and understanding" actions in the therapist combined with minimal levels of "blaming and belittling" comments (Henry, Schacht, & Strupp 1986:27). Another study of psychotherapy underscored "the importance of perceived therapist care as a major contributor to patient satisfaction" with the therapeutic relationship (Silove, Parker, and Manicavasgar 1990:298). The care-concern scale of the Therapist Rating Questionnaire developed in Australia by Silove et al. (1990:292-299) was derived from principal-components analyses of a questionnaire which was non-specific as to the mode of therapeutic intervention. The care-concern scale assesses "the degree to which a patient perceived his/her therapist as empathic and understanding" (Silove et al. 1990:294). A multiple-regression analysis involving the five derived dimensions of this questionnaire revealed that the combined scale scores accounted for 50% of the variance of therapist-patient satisfaction ratings, with 39% of that variance accounted for by the care-concern scale alone (Silove et al. 1990:292-299). The use of this care-concern scale

recipient of the home visit is usually termed a "counselee" even though it is recognized that in many instances pastoral care or evangelism is the form of pastoral work occurring rather than pastoral counseling *per se*. It is simply less cumbersome to use the brief terms "counselor" and "counselee" as a short-hand way of communicating rather than awkwardly specifying a phrase to include all possibilities such as, "pastoral visitor, pastoral carer, or pastoral counselor, and accompanying apprentices" and "person visited (or cared for) or pastoral counselee."

with recipients of pastoral home visits holds potential for contributing to the descriptive theological study of current CWT praxis.

4.2.2 Counselee's Satisfaction with the Pastoral Visit. Another dimension that is expected to be a measure of the communication of care by a pastoral counselor is the counselee's overall satisfaction with the visitation session. Patient satisfaction has been studied in the medical fields (e.g., Cunningham 1991; Gerteis, Edgman-Levitan, Daley, & Delbanco, 1993; MacStravic 1991; Spiegel & Backhaut 1980) and with lay Christian counseling (Walters 1987:62-69). In counseling, client satisfaction, as assessed by the Client Satisfaction Questionnaire—Short Form (CSQ-S) developed by Larsen, Attkisson, Hargreaves, & Nguyen (1979:197-207), has been found to be positively related to clients' returning for scheduled counseling appointments (Kokotovic and Tracey 1987:80; Tryon, 1990:248). It logically follows that when individuals voluntarily choose to return for more counseling by the same counselor, there is validation that they are satisfied with the care they are receiving from that counselor and that they have a working alliance (cf., Horvath & Greenberg 1989:223; Robiner & Storandt 1983:96; Withers & Wantz 1993:606). In fact, counselees who terminate counseling prematurely have been found less satisfied with the counseling they received (McNeill, May, & Lee 1987:86). To understand another aspect of pastoral care components which are present in the CWT home visitation praxis, the CSQ-S (which has been thus validated by return counseling visits) was selected for the situational analysis of Praxis 1.

4.2.3 Counselee's Positive Mood After a Pastoral Visit. A counseling session's immediate effects, including the counselee's evaluations of the session, has been referred to as "session impact" in counseling research studies. Thus, session impact studies focus on the counselors' and the counselee's post-session perceptions of one another and of the session process (e.g., Bernard, Schwartz, Oclatis, & Stiner 1980:259; Schwartz & Bernard 1981:101). Theoretically, session impact has been considered to be a mediator between counseling process and outcome (Stiles 1980:176). One measure of session impact is the Session Evaluation Questionnaire (SEQ),

which is a self-report instrument for rating counseling, psychotherapy, or group sessions (Stiles 1980:176-185). The SEQ has two scales which measure the evaluative dimensions of "depth" and "smoothness" of the session, and two scales which measure two dimensions of post-session mood, "positivity," and "arousal." "Positivity" refers to "feelings of confidence and clarity as well as happiness and the absence of fear or anger" (Stiles & Snow 1984a:3). In a study of counseling by novice counselors and their clients, the subscale measure of the post-session positive mood was found to be moderately predictive of client reactions (Stiles & Snow 1984b:59-63). Therefore, such a measure was theorized to be of significance in evaluating the response of individuals visited in CWT home visitation praxis.

4.2.4 Sense of God's Presence in the Pastoral Visit. As Firet (1986:22) has appropriately observed, Psalm 10:4 pictures the wicked as one who consistently thinks "there is no God" in the sense that he or she does not perceive God as being actively involved in what he or she does and in what is happening; to be brought to "the peace of faith" will result in the new awareness that "God is involved in my life and destiny" (as indicated in Psalm 10:14). The present, active presence of God who abides with his people as One who cares is the same God who has continuously dealt with his people down through human history (Firet, 1986:23); God chooses to work through his human servants, and thus pastoral role-fulfillment mediates the coming of God in his word to people. We should expect that the pastoral action of home visitation would mediate the coming of God and that the person visited might sense God's presence in the pastoral visit.

The pastoral counselor should aim to neither jump ahead of the current working of the Holy Spirit in the unchurched individual's life, nor to lag behind what God is doing in that person's life to extend His love toward them. Perceptive listening to the unchurched individual combined with a sensitivity to God's leading are jointly required for the pastoral counselor to keep in step with and to cooperate with the work of the Holy Spirit in counseling. In Jesus' words: ". . . I chose you and appointed you to go and bear fruit—fruit that will last" (John 15:16b). In the situational analysis of CWT home visitation, fruitful praxis should be a function of God's active involvement in the visit whereby the pastoral

visitors mediate the coming of God in his word. This coming of God in his word through the pastoral visitors should be experienced as a clear sense of God's having been present in the pastoral visit.

4.2.5 Prayer to Establish a Relationship with God. Southard and Ostrom (1990:375) have emphasized that "pastoral care and evangelism are two complementary functions of the church." Pastoral care or counseling directed toward evangelism should involve cooperation with the work of the Holy Spirit in drawing the individual to Himself and the church through developing their awareness of the love of God by experiencing that love through the body of Christ—that is, believing individuals who comprise the church. As previously noted, pastoral care and pastoral counseling involve God as the third party in the relationship, creating a "trialogue" (De Jongh van Arkel 1993a:249). Ideally, the unchurched individual should sense the presence of God working in their life (see Firet, 1986:18-22), or experience the "discovery of God" (as Van der Ven 1993:11, phrases it), through the pastoral visitation counseling encounter (Cavanagh 1992b:75-80). As Kriele (1927:95) observed, the evangelist need not rebuke or judge when the person witnessed to has a genuine encounter with the presence of God; instead, ". . . the deep conviction of sin, together with a recognition of God's holiness" can overwhelm people with a sense of moral guilt which leads to confession, repentance, and conversion (Kriele 1927:97). Thus, both prayer to establish a relationship with God through Jesus Christ during an evangelistic home visit as well as a sense of God's presence during the pastoral visit are significant variables to study the a situational analysis involved in a descriptive theology.

The above five variables could potentially be influenced by the following variables:

4.2.6 Church Involvement by Counselee. Considerable research has established a positive correlation between measures of religious commitment and church attendance (e.g., see review by Gorsuch 1990:82-92). Since CWT pastoral visitation assumes that the majority of persons visited in their homes will be unchurched and/or have a low level of Christian commitment, a measure

of church attendance served as a demographic variable to describe the research population in this study; the widely used religious involvement scale from Lenski's (1963) classic work, The Religious Factor, served this purpose.

4.2.7 Conversational Dialogue in the Effective Communication of the Gospel. In pastoral work, Pieterse (1991:25) properly emphasized that both good communication practice and the active work of the Holy Spirit are necessary to enable an undistorted communication of a message which is properly comprehended and acted upon. De Jongh van Arkel (1991:107) offered a broad definition of *pastoral work* as "dialogic caring action in the service of the gospel," emphasizing the centrality of dialogue for pastoral work. Dialogue should thereby be at the heart of evangelism, pastoral care, and pastoral counseling. If significant misunderstanding occurs and very little is typically remembered by listeners to a monological sermon (Pieterse 1991:2-3), then one might expect selective perception, limited retention, and greater misunderstanding to be inherent in monological conversation as compared to two-way dialogue in a setting of pastoral work.

True communication is a dialogical conversation involving a two-way, rather than a one-way, process (Pieterse 1991:3). Applying the meaning of communication to pastoral work, De Jongh van Arkel (1991:134-135) advises that the dialogue partner be permitted to indicate the focus of the conversation, rather than the pastor dominating the dialogue by deciding what topic is to be discussed.

With the aim to effectively communicate the Gospel of Jesus Christ, Pieterse (1991:10) observes that the process of receiving a message in an interaction is complicated by the dynamics of communication and human relationship, and in the final analysis, the dialogue partner can decide whether to reject or accept the message that is conveyed in a pastoral conversation. In this context, Pieterse (1991:21-25) has identified seven steps in the communication process: (1) *transmission of the message*, (2) *contact*, (3) *feedback*, (4) *comprehension*, (5) *acceptance*, (6) *internalisation*, and (7) *deeds*. Opportunity for dialogue is created by feedback, and dialogue is critical for the phase of *comprehension*, to clarify misunderstandings. The Christian communicator of the Gospel hopes for internalization to occur in the recipient, in

that the message needs to be accepted “. . . not merely . . . on the intellectual level, but with one's whole heart” (Pieterse 1991:24). Communication of the Gospel is complete when it is reflected in the actions of the believing recipient (1 Thessalonians 2:13).

De Jongh van Arkel (1992a:43) translated the title of a Dutch book on pastoral work (*Hoe gaat het met jou?*) written by Bons-Storm (1989) as “How are you?” as well as its subtitle, “Pastoral work as coming to understand.” The kind of dialogic caring action which leads to sustaining, guiding, healing, and reconciliation (see Clebsch & Jaekle 1964:4) involves sincerely asking another, “How are you?”, and being prepared to spend time listening to the person's reply in order to gain some understanding (De Jongh van Arkel 1992a:43). Greater conversational dialogue, compared to monologue by the pastoral counselor, is expected to be associated with greater effectiveness in pastoral visitation counseling directed toward evangelism (as Parrish [1993] theorized in his church-based personal evangelism training approach; see also Fung [1988:233-236] who also discussed dialogue in evangelism), and in the CWT model of visitation in particular. Martin and Stelmaczek (1988:385) reported that counseling clients tended to rate counseling events which contained certain forms of dialogue as important. Although the basic prescribed model presentation for CWT is largely a memorized monologue introduced by two questions, some clergy and lay pastoral visitors end up presenting the material in a more flexible manner, incorporating relatively more conversational dialogue. The effect of such variations with CWT was theorized to be significant to investigate in the empirical situational analysis.

In the presence of conversational dialogue, the intentions of a counselor are related to the reactions of the person helped, and the covert feelings of the recipient of counseling influence the way that recipient responds (Hill, Helms, Spiegel, & Tichenor 1988:27). Further, it has been observed that “clients will respond differentially to the same interventions depending on how they perceive the situation and in terms of their own goals and intentions” (Rice & Greenberg 1984:13). The presence of genuine care by the Christian ministering to an unbeliever is therefore expected to be a crucial component in communicating God's care and God's desire to establish a close personal relationship with them.

4.2.8 Proportion of CWT Model Presentation Given. Prior personal participant observation, informal discussion, and pilot observation of CWT apprentices indicated that CWT home visits varied in terms of the amount of the standard CWT presentation (fully reproduced in Appendix #1) that was given to an individual visited; therefore, the whole CWT presentation could be given, partial portions of CWT could be given in the course of discussion of other matters, or, in other instances, none of the CWT presentation could be given during a particular home visit. Typically, among CWT "Equippers" and "Apprentices," when only a partial presentation of CWT was given, or if the conversation covered other caring issues to the exclusion of CWT, the pastoral visit was perceived as a "failure," that is a "failure to do CWT" as planned.

4.2.9 Length of Home Visit. A variable of potential significance regarding the perception of care in evangelistic home visitation is the length of the pastoral home visit in minutes.

4.3 Reasons for Omission of CWT Model Presentation

To ascertain the reasons why the standard CWT model presentation was not administered in some home visits, a follow-up questionnaire was mailed to each equipper and apprentice who had been involved in the CWT program at the church in 1995 (Appendix #4). To develop this follow-up questionnaire, the investigator informally interviewed four individuals who had served as either an equipper or an apprentice, asking them for the reasons why the CWT model presentation was occasionally not administered in some home visits. Based upon the suggestions by those interviewed, the questionnaire listed twenty potential reasons the CWT teams had for not administering the standard CWT model presentation.

4.4 Summary

In deploying the Zerfass (1974:167) model, the dependent variables selected for the practical empirical analysis of Praxis 1 were (1) counselee's perception of care-concern by the pastoral counselor, (2) counselee's satisfaction with the pastoral visit, (3) counselee's positive mood after a pastoral

visit, (4) counselee's sense of God's presence in the pastoral visit, and (5) counselee's prayer to establish a relationship with God. The variables theorized to be related to these outcomes based on Southern Baptist theology and history and experience were (1) prior church involvement by the counselee, (2) extent of conversational dialogue in the home visit, (3) the proportion of the CWT model presentation given, and (4) the length of the home visit. Because various portions of the CWT model presentation were omitted in some visits (in the author's prior pastoral experience), a preliminary study of the reasons for this omission was also of interest in this descriptive study of current praxis of CWT.

Chapter 5

Empirical Theological Methods for a Situational Analysis:

Sampling and Measures of Pastoral Care/Counseling

Pastoral practice dimensions were evaluated by collecting empirical data from both (a) the individual visited (hereafter referred to, for convenience, as "counselee")²⁹, and (b) the pastoral/ministry worker (hereafter referred to, for convenience, as "counselor"). Questionnaire data were obtained from the counselees and from the counselors involved in home visitation (hereafter referred to, for convenience, as "counseling session"), that used the standard CWT approach (see the transcript of the standard CWT model presentation presented in Appendix #1).

5.1 Participants

Data were collected weekly at the First Baptist Church of Columbia, South Carolina, from 11 CWT teams, each consisting of three persons. A cycle of CWT involves a weekly session from 5:45 PM to 8:30 PM Tuesday evenings, for 12 consecutive weeks. At the First Baptist Church, two cycles (one in the Fall and one in the Spring) are conducted annually. Each team was scheduled to

²⁹Although it is recognized, as discussed in more detail later in this thesis, that some evangelistic home visits may specifically involve pastoral counseling and other visits involve a more general form of pastoral care without specific counseling, for convenience of communication regarding the empirical measures in this thesis, the "counseling" vocabulary of referring to "counselee" and "counselor" are used as a short-hand to refer generically to either the situation of pastoral care and/or the situation of pastoral counseling in home visitation.

visit a different unchurched prospect each week for 12 weeks in the Spring 1995 and in the Fall 1995, beginning February 21 and August 22 respectively.

Because of the built-in requirements of the CWT manual for selecting equippers and apprentices (jointly referred to as "counselors"), and because of the manner in which church visitors were selected for home visitation (those referred to as "counselees"), the research participants constituted a "convenience sample" in that they were the individuals available for the study. Because of the requirements of the CWT materials, the equippers who participated in this research could only be individuals who had completed prior Continuing Witness Training themselves and who had volunteered to participate as equippers during the calendar year of 1995 during which this study was conducted. Again, following the procedures specified in the CWT manual, the apprentice participants were individuals recruited by each equipper from their own network of acquaintances in the church.

Then, also, the counselees visited also constituted a convenience sample, in that they did not quite meet the requirements of cluster sampling. The CWT teams of three individuals each made visits primarily to the homes of individuals who had visited a First Baptist Church service or special performance event (such as the Christmas drama/music program) in recent weeks. A full-time outreach coordinator on the church staff collected the name, address, phone number, age, and marital status from each church visitor from visitor registration forms located in the sanctuary pews. The outreach coordinator entered this visitor information on a church computer each week and printed out individual cards containing this information for each visitor separately.

One apprentice from each team (consisting of one equipper and two apprentices) was responsible for picking up one or more cards each Tuesday evening from a table in a room next to the classroom where CWT instruction took place. The cards were placed in stack in the following categories: children, youth, college students, singles, young married, middle adult married, senior adult. The apprentice selected one or more cards from a stack matching the group which matched the team members' own church involvement. For example, the children's minister had apprentices who worked with children's ministry and the apprentice would select children for the team to visit. The youth

minister had youth aged apprentices and they selected youth to visit, and so on. When more than one card was selected, they were selected from the same or adjacent neighborhood for time efficiency in driving to the homes.

Every week there were somewhat more visitors to the church to choose from than there were CWT teams to visit them, and approximately 80% of the visitors to the church received a home visit by a CWT team in 1995. Visitors from more remote geographical home addresses (more than 15 miles from the church) could not be visited within the time constraints of this Tuesday evening CWT visitation program. Essentially, most visitors living within a 15 mile radius of the church were visited by a CWT team if they were found to be home at the time of the attempted visit(s). With this procedure, individuals who made multiple visits to First Baptist Church programs or services were nearly certain to receive an eventual visit, whereas an individual who visited only one church service were less likely to be visited. Also, those who listed a home address more than 15 miles from the church were rarely visited due to the logistical constraints of time available Tuesday evenings to drive to the homes of counselees. Consequently, of those who visited the church, approximately 90% were visited by CWT teams if they listed a residence within 15 miles of the church and if they visited two or more times and were home at the time of the attempted visit.

Generally, therefore, the CWT teams of three individuals each made visits primarily to the homes of persons who had visited a church service or special performance (such as the Christmas program) in recent weeks. For a few exceptional cases, when the individuals selected for a visit were not home at the time of the attempted visit, two of the teams had the practice of either visiting a nearby neighbor of the home which it attempted to visit, or going to a park or shopping mall to visit individuals they happened meet there.

5.2 Procedures

Each CWT team consisted of a member of the church pastoral staff or an experienced, trained member of the congregation, together with two trainees in the CWT method. One member of each team took the lead in the conversation with the person visited, while the other two observed and were instructed by the CWT materials to pray silently for the unchurched prospect. For all of the

scheduled visits, the observers were asked to complete a questionnaire following the visit (see copy of the "Counselor Questionnaire" in Appendix #2).

Each CWT team was asked to give an anonymous questionnaire (see copy of the "Counselee Questionnaire" in Appendix #3) to the individual visited together with a stamped envelop addressed to Associate Pastor George Rekers at the church address.

5.2.1 Independent Variables Assessed. By questionnaire, the following independent variables were measured:

Counselee sociological/religiosity variable:

- (1) Church involvement by counselee

Pastoral counseling/care variables:

- (2) Proportion of conversational dialogue versus monologue
- (3) Amount of standard CWT presentation given
- (4) Length of CWT visit in minutes

5.2.2 Dependent Variables Assessed. Also by questionnaire, these dependent variables were measured:

Primarily psychological variables:

- (1) Counselee's perception of "care-concern" by the visitation counselor
- (2) Counselee satisfaction with the pastoral visit
- (3) Counselee's post-session positive mood

Primarily theological variables focused upon immediate religious experiences:

- (4) Counselee's sense of God's presence in the counseling visit
- (5) Counselee's prayer to establish a relationship with Christ

5.3 Instruments

5.3.1 Care-Concern Scale (CCS) of the Therapist Rating Questionnaire.

This questionnaire, developed by Silove et al. (1990:292), consists of 4-point Likert scale items on which respondents are asked to rate their psychotherapist. The internal reliability for the scale was .96, as measured by Cronback's alpha. Analyses found that the scale scores were unaffected by the demographic factors of age and sex of subjects, their occupation, and their reasons for seeking a therapeutic relationship. Three of the CCS items can be used as a short form (CCS-S) because they have high factor matrix loadings with the entire scale: "Acted in a caring way toward me" (factor matrix loading = .88), "Was very sensitive to the way I felt" (.88), and "Was warm and friendly" (.85). The total scores on the CCS-S range from 0 to 9, with higher numbers indicating greater care/concern. (See items #1.1 through 1.3 in Appendix #3.)

5.3.2 Client Satisfaction Questionnaire—Short Form (CSQ-S).

This three item scale, developed by Larsen et al. (1979), measures overall satisfaction with a helping interview. Respondents use a 4-point Likert-type format to answer the three questions. The CSQ-S has been demonstrated to have high internal consistency (alphas of .92 and .93 in two separate samples) together with adequate validity in terms of a correlation of .42 [$p < .01$] with therapists' estimates of client satisfaction with client satisfaction ratings on the CSQ-S. Total scores can range from 3 to 12, with the higher scores indicating greater client satisfaction. The CSQ-S has been used in counseling process and outcome research (e.g., Greenfield 1983:315; Kokotovic & Tracey 1987:80; Tryon 1990:248), and items were slightly reworded to refer to a church visit rather than a counseling center session. (See items #2.1 through 2.3 in Appendix #3.)

5.3.3 Positivity Index of the Session Evaluation Questionnaire, Form 3 (SEQ-3).

The SEQ-3 consists of 24 bipolar adjective scales (in four indices) presented in a 7-point semantic differential format (Osgood, Suci, & Tannenbaum 1957). The four indices were developed by factor analyses, using

the scales that had the highest and most consistent factor loadings (Stiles & Snow 1984a:59-63). The Positivity Index is preceded with the stem, "Right now I feel" which is followed by five adjective pairs: "happy—sad," "confident—afraid," "pleased—angry," "definite—uncertain," and "friendly—unfriendly." The scale is scored 1—7, with higher scores indicating greater Positivity. An index is treated as missing for any subject who omits one or more of its constituent scales. The alpha coefficient of .89 for the client version of the Positivity Index demonstrates that it is acceptably reliable. Previous studies have reported evidence for the reliability and validity of SEQ's dimensions (Stiles 1980:176-185; Stiles & Snow 1984b:59-63; Stiles et al. 1994:175). (See items #3.1 through 3.5 in Appendix #3.)

5.3.4 Questions on Perception of God's Presence in Session.

Underwood (1987:355) provided a psychological and theological study of the presence and absence of God as it is personally experienced in one's life, indicating the importance of this motif for pastoral work. The Psalms contain references to the awareness of divine presence and absence (Ps. 13:1; 17:15; 27:8-9; 31:16; 51:9; 51:11). Godin (1985:73-82) and Underwood (1987:360-361) have observed that although the presence of God is elusive, it is experienced as very real. A literature search for a self-reported religious experience variable did not identify an appropriate participant self-report measure of an individual's sense of the presence of God in a counseling session. Therefore five 4-point Likert-type items were written by the author to identify the extent to which the counselee perceived the presence, care, help, power and love of God through the counseling session. Potential scores ranged from 0 to 15, with higher scores indicating greater perception of the presence of God working through the counseling session. This measure was an exploratory, pilot portion of the present research, because these questionnaire items have not been previously investigated for reliability and validity, and this study itself provides no opportunity for such a psychometric study. (See items #5.1 through 5.5 in Appendix #3.)

5.3.5 Counselee's Prayer to Establish a Relationship with Christ. This was measured by item #1.12 of the Questionnaire for CWT Visitation Counselor

(Appendix #2) which was independently completed by the two apprentices making the CWT visit to the individual visited in their home.

5.3.6 Lenski's Religious Involvement Scale (RIS). The RIS from Lenski's (1963) The Religious Factor is a measure of church attendance/involvement which was selected to serve this study as a demographic variable to describe the research population in this study. Those who report attending worship services every week, plus those who attended services 2 or 3 times a month plus some church related group at least once a month are scored "actively involved" by Lenski (1963). Others are termed "marginal," unless they report no religious involvement. (See items #6.1 and 6.2 in Appendix #3.)

5.3.7 Conversational Dialogue Questions. Because a literature search found no participant self-report measure which would be appropriate to the purposes of this study which measures degree of dialogue and counselor listening versus counselor monologue in counseling, five 4-point Likert-type items were written by the author. Potential scores ranged from 0 to 15, with higher scores indicating greater counselor listening and conversational dialogue, and lower scores indicating more counselor monologue. The correlation of the two apprentice's independent ratings was the measure of observer reliability. As an initial approach to measure the validity of this Conversational Dialogue Scale, a parallel form of these five items was written for the observers of the visitation counseling session to complete in addition to the form used for the counselee's report on the visit. (See items #2.1 through 2.5 in Appendix #2 and items #6.4.1 through 4.5 in Appendix #3.)

5.3.8 Percentage of the CWT Presentation Given. This variable was calculated from the checklist of the components of the CWT presentation presented, which were completed by the CWT counselors. Appendix #2 contains this checklist in items #1.1 through 1.11.

5.3.9 Length of CWT Visit. This variable was measured by the report of the CWT apprentices on item #3 of the Questionnaire for CWT Visitation Counselor (Appendix #2).

5.3.10 Follow-up Equipper/Apprentice Questionnaire. Prior to data analysis, these twenty statements were conceptually divided into four categories of reasons that CWT team members may have had for not administering the standard CWT model presentation:

5.3.10.1 Care—Reasons indicating that the CWT model presentation was not given to the person visited because the visitors perceived the need to offer pastoral care which was beyond the scope of the CWT model presentation.

<u>Item #:</u>	<u>Stated reason</u>
7.	The CWT presentation itself would not have given us enough scope to answer the personal questions asked by the person visited.
8.	There was not enough time to both discuss the timely personal concerns or needs of the person visited and then also give the full CWT presentation.
9.	The person visited expressed more interest in learning about church ministries (such as children's ministries, youth ministry, singles ministry, Sunday School, choir).
15.	It seemed more loving to respond to other urgent needs or concerns presented by the person visited before launching into the CWT presentation on this particular visit.
20.	Giving the CWT presentation would not have allowed us to respond to the pressing needs or concerns presented by the person we visited.

5.3.10.2 Intuitively Ruled Out—Reasons indicating that the CWT team made an intuitive or other unsystematic assessment that the CWT model presentation was unnecessary or did not apply to the person visited because they seemed to be a believer already or the visitors felt that God had not seemed to prompt them to present the CWT model presentation.

Item #: Stated reason

1. We gave no exploratory questions, but we interpreted other statements by the person visited as indicating that they were already a born again believer.
2. We gave only exploratory question number one, finding that the person expressed certainty of their eternal life, but we did not go on to ask the second exploratory question on why God should let them into heaven.
3. The person shared their personal Christian testimony which seemed to indicate that they were already born again.
4. Although the person did not give a clear testimony on the exploratory questions, it seemed that they may already be a born again believer (from other indicators), so we were hesitant to give the full CWT presentation.
13. I, or we, did not sense that God was prompting to complete the CWT presentation with this particular person.

5.3.10.3 Hesitant or Unprepared—Reasons indicating that the members of the CWT team were unprepared to deliver the CWT model presentation or were hesitant or uncomfortable using the CWT model presentation during the home visit.

Item #: Stated reason

5. Although we did not give the full CWT presentation, we gave a shorter or different presentation of the Gospel instead.
10. None of our team could remember the entire CWT presentation and therefore presented only part or none of it.
11. I felt reluctant to share the entire CWT presentation for fear of sounding "too preachy."

12. The person visited seemed awkward or uncomfortable when we began the CWT presentation, so it was not completed.
19. One member of our team seemed to take the lead and emphasize information about visiting our church or Sunday School rather than giving the CWT presentation.

5.3.10.4 No Opportunity—Reasons indicating that certain logistic circumstances encountered in the home visit rendered it inconvenient or impossible to deliver the CWT model presentation at the time of the home visit.

Item #: Stated reason

6. Circumstances made it an inconvenient time to present the full CWT (for example, the family was just sitting down to dinner, or an emergency occurred).
14. Our visitation team ran out of time (as in a second home visit on the same evening).
16. The person visited side-tracked us with other conversation, stopped us, or otherwise kept us from giving the full CWT presentation.
17. The person was handicapped (such as deaf), or was too ill for us to continue the visit and give the full CWT presentation.
18. Our visit was interrupted by the phone, by a child, or by other people coming in, making it impossible to continue.

5.4 Descriptive Statistics

Because a very basic purpose for conducting a descriptive theological study of praxis involves an empirical description of key variables, this situational analysis of the praxis of CWT included descriptive statistics on the following variables:

- (1) The number and percentage of females visited, the number and percentage of males visited.

(2) The percentage of the entire sample who reported active church involvement, marginal church involvement, and no church involvement.

(3) The percentages of the entire sample of persons visited, and of females separately, and of males separately who received a complete or nearly complete CWT presentation.

(4) The percentages of the sample who received a longer home visit of more than 20 minutes and those who received a briefer home visit of 20 minutes or less.

(5) The median (with standard deviation), median and mode for entire sample, for females, and for males on these variables were determined for the variables of (a) the amount of the CWT presentation given, (b) the length of the CWT visit, and (c) the amount of dialogue versus monologue.

(6) The percentages of counselees, of females separately, and of males separately, who perceived dialogue rather than counselor monologue during the visit.

(7) The mean and standard deviation for entire sample, for females, and for males, for the variables of (a) amount of CWT given, (b) visit length/, (c) Satisfaction, (d) Post-session Mood, (e) Care/Concern, and (f) Sense of God's Presence.

(8) The percentages of females, males, and the combined sample who made a conversion prayer at the conclusion of the CWT presentation.

5.5 Study Hypotheses

Empirical theology formulates hypotheses derived from approximate generalizations made in ongoing pastoral practice. These hypotheses can be tested, as Van der Ven (1993:31-32) explains:

Why must empirical theology be confined to formulating and testing hypotheses? There are two reasons, one methodological, the other hermeneutic-communicational. The first reason is that the conditions for the formulation and testing of empirical laws can only be satisfied if sufficient professional and financial resources are available to carry out the requisite empirical projects and programs. The lack of such resources is the obstacle currently blocking any such ambitions in the area of empirical theology.

The second reason has to do with a more fundamental problem. . . . What relevance, what meaning, would these hypotheses have, assuming that they were in fact corroborated? The answer is that, from multi-faceted relational networks and complex contextual factors, they uncover and give meaning to the tendencies and trends inherent in religious experiences, attitudes and communication processes that are present under the surface of the daily lives of ordinary people.

Since CWT is a widely-used, major pastoral method (employed by both pastors and lay congregational members) among Southern Baptist churches for reaching the unchurched, and because Southern Baptist churches are lagging behind the growth rate of the general population, it was hypothesized that CWT has some significant deficiencies in its approach or application at the local church level. These deficiencies were hypothesized to exist in significant areas involving the essence of what pastoral work and care should be.

This was an empirical research project on some individuals who have gone through the CWT process as ones visited in their homes, together with self-report observations by the CWT church participants who made those home visits. In general, this study attempted to investigate the successes and failures of this approach to evangelism through pastoral visitation. In general, this study broadly asked, "to what extent did the recipients of the CWT home visits feel treated as people and felt God's care for them?"

This was an evaluative study of the caring dimension of the CWT model. The central hypothesis was that the caring dimension is lacking in the CWT model, but that caring can be intentionally included in future praxis (Praxis 2) with guidance from the theories of pastoral care and counseling. This was a study of the caring deficiencies of CWT, with a view to improving CWT by adding to it in the areas of those identified deficiencies.

The present research investigation was anticipated to be the initial empirical study in a line of subsequent studies investigating a set of interrelated research questions. If sufficient data could be logistically collected from individuals visited in the CWT program of First Baptist Church of Columbia, SC, then the focus of this study was anticipated to be on the questions regarding the recipients' satisfaction, post-session positive mood, perception of care-concern

from the pastoral counselor, and sense of God's presence in the counseling visit.³⁰

5.5.1 Central Study Hypotheses: The central hypothesis is that the caring dimension is lacking in the CWT model. That is, when the complete CWT presentation is given in a home visit, the counselee's ratings for (1) perception of care-concern by the visitation counselor, (2) post-visit positive mood, (3) satisfaction with the pastoral visit, and (4) sense of God's presence in the visit will be low.

Hypothesis 1—The percentage of the CWT presentation given is negatively associated with counselee satisfaction.

Hypothesis 2—The percentage of the CWT presentation given is negatively associated with counselee post-session positive mood.

Hypothesis 3—The percentage of the CWT presentation given is negatively associated with counselee perception of care-concern from the pastoral counselor.

Hypothesis 4—The percentage of the CWT presentation given is negatively associated with sense of God's presence in the counseling visit.

In addition to these central hypotheses, several other related hypotheses were tested by classifying counseling visit sessions into groups on the potential independent variables of (1) amount of the standard CWT presentation given (whole, partial, and/or none), and (2) proportion of conversational dialogue versus monologue present during the counseling during the home visit. The following directional hypotheses were formulated based upon theoretical and

³⁰If insufficient numbers of questionnaires had been returned by the CWT participants (which was possible, particularly if they had not felt cared for and thereby felt little obligation to comply with the request to mail in their questionnaire subsequent to the home visit), then the only hypotheses which could have been investigated would have been those which could be investigated exclusively with the data from the CWT apprentices themselves. However, sufficient numbers of questionnaires were obtained by individuals visited by the CWT teams, allowing full investigation of the predetermined study hypotheses.

experiential considerations. The following hypotheses were tested with experimental group designs:

5.5.2 Complete Versus Partial Presentation of the CWT Model Interview.

Hypothesis 5—Compared to pastoral visits in which only a partial or no CWT presentation is given, visits presenting the complete standard CWT presentation are associated with less counselee satisfaction.

Hypothesis 6—Compared to pastoral visits in which only a partial or no CWT presentation is given, visits presenting the complete standard CWT presentation are associated with less counselee post-session positive mood.

Hypothesis 7—Compared to pastoral visits in which only a partial or no CWT presentation is given, visits presenting the complete standard CWT presentation are associated with less counselee perception of care-concern from the pastoral counselor.

Hypothesis 8—Compared to pastoral visits in which only a partial or no CWT presentation is given, visits presenting the complete standard CWT presentation are associated with a reduced level of a reported sense of God's presence in the counseling visit.

Hypothesis 9—Compared to pastoral visits in which only a partial or no CWT presentation is given, visits presenting the complete standard CWT presentation are associated with higher rates of prayer to establish a relationship with Christ.

Hypothesis 10—When the complete CWT presentation is given in a home visit, the percentage who pray to establish a relationship with Jesus Christ will nevertheless be low (a small minority of the total).

5.5.3 Visit Length

Hypothesis 11—The length of the visit is associated with higher percentages who pray to establish a relationship with Jesus Christ.

Hypothesis 12—The length of the visit is associated with greater counselee satisfaction.

Hypothesis 13—The length of the visit is associated with greater post-session positive mood.

Hypothesis 14—The length of the visit is associated with greater counselee perception of visitation counselor care/concern.

Hypothesis 15—The length of the visit is associated with greater counselee perception of the presence of God in the session.

5.5.4 Interaction of [a] the Variable of Complete Versus Partial Presentation of the CWT Model Interview and [b] the Length of the Home Visit.

It is possible that the sample of individuals visited for CWT presentations may vary with respect to duration of the home visit in minutes.

Hypothesis 16—The length of the home visit interacts with the percentage of the CWT presentation to affect conversion prayer of the person visited as follows:

	Complete CWT Presented	Partial or No CWT
Shorter Home Visit	Higher Conversion Prayer	Lowest Conversion Prayer
Longer Home Visit	Highest Conversion Prayer	Lower Conversion Prayer

Hypothesis 17—The length of the home visit interacts with the amount of the CWT presentation to affect satisfaction of the person visited as follows:

	Amount CWT Given/Obs'r 1 Score = 16-22	Amount CWT Given/Obs'r 1 Score = 1-15
Visit Length/Obs'r 1 Score = 0-20	Lowest Satisfaction Score	Low Satisfaction Score
Visit Length/Obs'r 1 Score = 21-120	High Satisfaction Score	Highest Satisfaction Score

Hypothesis 18—The length of the home visit interacts with the amount of the CWT presentation to affect post-session mood of the person visited as follows:

	Amount CWT Given/Obs'r 1 Score = 16-22	Amount CWT Given/Obs'r 1 Score = 1-15
Visit Length/Obs'r 1 Score = 0-20	Lowest Post-session Mood Score	Low Post-session Mood Score
Visit Length/Obs'r 1 Score = 21-120	High Post-session Mood Score	Highest Post-session Mood Score

Hypothesis 19—The length of the home visit interacts with the amount of the CWT presentation to affect perceived care/concern of the visitors as follows:

	Amount CWT Given/Obs'r 1 Score = 16-22	Amount CWT Given/Obs'r 1 Score = 1-15
Visit Length/Obs'r 1 Score = 0-20	Lowest Care/concern Score	Low Care/concern Score
Visit Length/Obs'r 1 Score = 21-120	High Care/concern Score	Highest Care/concern Score

Hypothesis 20—The length of the home visit interacts with the amount of the CWT presentation to affect the visited person's sense of God's presence as follows:

	Amount CWT Given/Obs'r 1 Score = 16-22	Amount CWT Given/Obs'r 1 Score = 1-15
Visit Length/Obs'r 1 Score = 0-20	High Sense of God's Presence Score	Lowest Sense of God's Presence Score
Visit Length/Obs'r 1 Score = 21-120	Highest Sense of God's Presence Score	Low Sense of God's Presence Score

5.5.5 Church Involvement

It is possible that the sample of individuals visited for CWT presentations may vary with respect to their level of church involvement in the past year. Using the definitions of Lenski (1963) using his Religious Involvement Scale, the persons visited were classified with respect to degree of church involvement.

Hypothesis 21—Individuals visited with marginal church involvement will have higher rates of prayer to establish a relationship with Christ, compared with individuals with active church involvement over the past year.

Hypothesis 22—Individuals with higher church involvement have lower counselee satisfaction with the CWT visit.

Hypothesis 23—Individuals with higher church involvement have lower counselee post-session positive mood with the CWT visit.

Hypothesis 24—Individuals with higher church involvement have lower perceived counselor care/concern with the CWT visit.

Hypothesis 25—Individuals with higher church involvement have lower counselee perception of the presence of God with the CWT visit.

5.5.6 Interaction of [a] the Variable of Complete Versus Partial Presentation of the CWT Model Interview and [b] the Church Involvement Variable.

Hypothesis 26—The amount of church involvement interacts with the amount of the CWT presentation to affect the conversion prayer of the person visited as follows:

	Active Church Involvement Scale Score = 2	Marginal or No Church Involvement Scale Score = 1 or 0
Complete CWT Presented [Amount CWT Given/Observer 1] Score = 16-22	High Conversion Prayer/Obs'r 1 Score	Highest Conversion Prayer/Obs'r 1 Score
Partial or No CWT [Amount CWT Given/Observer 1] Score = 0-15	Low Conversion Prayer/Obs'r 1 Score	Lowest Conversion Prayer/Obs'r 1 Score

5.5.7 Conversational Dialogue Variable.

Hypothesis 27—The complete standard CWT presentation is associated with recipients' perception that it is conversational monologue rather than dialogue.

Hypothesis 28—Pastoral visitation counseling with greater proportions of conversational dialogue (rather than conversational monologue by the pastoral counselor) are associated with greater counselee satisfaction.

Hypothesis 29—Pastoral visitation counseling with greater proportions of conversational dialogue (rather than conversational monologue by the pastoral counselor) are associated with greater post-session positive mood.

Hypothesis 30—Pastoral visitation counseling with greater proportions of conversational dialogue (rather than conversational monologue by the pastoral counselor) are associated with greater counselee perception of care-concern from the pastoral counselor.

Hypothesis 31—Pastoral visitation counseling with greater proportions of conversational dialogue (rather than conversational monologue by the pastoral counselor) are associated with greater sense of God's presence in the counseling visit..

Hypothesis 32—Pastoral visitation counseling with greater proportions of conversational dialogue (rather than conversational monologue by the pastoral counselor) are associated with higher rates of prayer to establish a relationship with Christ.

Hypothesis 33—Compared to pastoral visits in which only a partial or no CWT presentation is given, visits presenting the complete standard CWT presentation are associated with less conversational dialogue (i.e., more monologue).

5.5.8 Interaction of [a] the Variable of Substantial Versus Partial Presentation of the CWT Model Interview and [b] the Conversational Dialogue Variable.

The following tables present the interaction hypotheses numbers 34 through 37:

Hypothesis 34—The amount of conversational dialogue interacts with the amount of the CWT presentation to affect the conversion prayer of the person visited as follows:

	Amount CWT Given/Obs'r 1 score = 16-22	Amount CWT Given/Obs'r 1 score = 1-15
Higher Dialogue/Obs'r 1	Highest Conversion Prayer/Obs'r 1 score	
Lower Dialogue/Obs'r 1		Lowest Conversion Prayer/Obs'r 1 score

Hypothesis 35—The amount of conversational dialogue interacts with the amount of the CWT presentation to affect the satisfaction of the person visited as follows:

2X2 Hypothesis 35:

	Amount CWT Given/Obs'r 1 Score = 16-22	Amount CWT Given/Obs'r 1 Score = 1-15
Higher Dialogue/Obs'r 1		Highest Satisfaction score
Lower Dialogue/Obs'r 1	Lowest Satisfaction score	

Hypothesis 36—The amount of conversational dialogue interacts with the amount of the CWT presentation to affect the post-session mood of the person visited as follows:

	Amount CWT Given/Obs'r 1 Score = 16-22	Amount CWT Given/Obs'r 1 Score = 1-15
Higher Dialogue /Obs'r 1		Highest Post-session Mood Score
Lower Dialogue /Obs'r 1	Lowest Post-session Mood Score	

Hypothesis 37—The amount of conversational dialogue interacts with the amount of the CWT presentation to affect the perceived care/concern of the visitors as follows:

	Amount CWT Given/Obs'r 1 Score = 16-22	Amount CWT Given/Obs'r 1 Score = 1-15
Higher Dialogue /Obs'r 1		Greatest Care/concern score
Lower Dialogue /Obs'r 1	Least Care/concern score	

Hypothesis 38—The amount of conversational dialogue interacts with the amount of the CWT presentation to affect the visited person's sense of God's presence as follows:

	Amount CWT Given/Obs'r 1 score = 16-22	Amount CWT Given/Obs'r 1 score = 1-15
Higher Dialogue/Obs'r 1		Greatest Sense of God's Presence score
Lower Dialogue/Obs'r 1	Least Sense of God's Presence score	

5.5.9 Interaction of [a] the Variable of Complete Versus Partial Presentation of the CWT Model Interview and [b] the Conversational Dialogue Variable.

Hypothesis 39—Compared to pastoral visits in which only a partial or no CWT presentation is given, visits presenting the complete standard CWT presentation are associated with less conversational dialogue (i.e., more monologue).

Hypothesis 40—The proportion of conversational dialogue interacts with the variable of complete presentation of CWT to affect the conversion prayer of the person visited as follows:

	Complete CWT Presented	Partial or No CWT
More Dialogue than Monologue	Greatest Conversion prayer	Lower Conversion prayer
More Monologue than Dialogue	Lower Conversion prayer	Lowest Conversion prayer

5.6 Summary

Within the empirical-theological paradigm of practical theology (Van der Ven 1993:77), the thesis research included a situational analysis to understand the extent of care which is present in the standard CWT model of evangelistic home visitation, as empirically determined by a self-report questionnaire completed by a consecutive series of counselee recipients of CWT home visits. Specifically, counselee (1) perception of care-concern by the visitation counselor, (2) satisfaction with the pastoral visit, (3) post-visit positive mood, (4) sense of God's presence in the visit, and (5) percentage who pray to establish a relationship with Jesus Christ were assessed in association with (a) the extent of the standard CWT presentation given in the visit, (b) the length of the visits, and (c) the proportion of conversational dialogue versus monologue in the pastoral visit.

Thus, a sociological/religiosity variable was church involvement by the counselee, the psychological variables were (1) the counselee's perception of counselor care, (2) the counselee's post-visit mood, and (3) the counselee's satisfaction, and the theological variables of this study were (1) the counselee's sense of God's presence in the counseling visit, and (2) the counselee's prayer to establish a relationship with Christ, i.e., conversion.

The main pastoral praxis variables were: (1) the amount of the standard CWT presentation given, (2) the length of the home visits in minutes, and (3) the

proportion of conversational dialogue versus monologue present during the counseling during the home visit.

Chapter 6

Results of the Situational Analysis of Current Praxis: Description, Correlations, and Hypothesis Testing

The situational analysis of Praxis 1 provided (1) descriptive data on an array of variables, (2) correlations among variables, and (3) some hypothesis testing.

6.1 Participants

A total of 185 attempted CWT pastoral visits were made, in which 139 individuals were visited (and 46 individuals not found at home at the time of the visit) during the two 12-week periods of the empirical data collection in 1995. Some loss of opportunity to complete home visits was caused both by (1) illness or other absence of team members on various weeks, and (2) potential counselees not being at home at the time of the visit. A total of 59 females (42.4 percent) and 80 males (57.5 percent) were visited.

For most of the pastoral visits, the individual visited was asked to complete the anonymous "Counselee Questionnaire" (Appendix #3), but these questionnaires were not given to individuals visited if they were children, adolescents, mentally retarded, homebound ill, foreigners still learning the English language,³¹ or the poorly educated who were presumed to be illiterate

³¹Fourteen percent of the US population speak a language other than English as their primary language, according to the U.S. Census Bureau, as cited by Barna (1995:45), and the First Baptist Church of Columbia is adjacent to the University of South Carolina which ministers to the families of over 1000 resident international students, thereby increasing the proportion of the

(approximately one-fourth of the South Carolina adult population functionally cannot read written English). In other cases, the visitors did not give a "counselee" questionnaire because of special circumstances, such as the individual having to rush off to work or the family dinner was ready to be served. In some cases, the visitors otherwise forgot to leave the questionnaire for the individual to complete. A second questionnaire was mailed to counselees who had not mailed back their questionnaire within eight weeks. Thus, apprentice record forms indicated that 73 of the individuals visited were given the "counselee" questionnaire and 59 individuals (81%) returned the completed questionnaire.³²

The exploratory follow-up measure, "CWT Equipper and Apprentice Questionnaire" (Appendix #4) was mailed to all 56 of the equipper/apprentices group who had attended more than one session of the CWT sessions in 1995. Twenty-four questionnaires (43%) were returned.

6.2 Reliability of New Measures

Each CWT visitation team had one senior "Equipper" and two "Apprentices." Following the CWT procedure, early in the 12 week visitation period, the Equipper delivered the CWT presentation to model it for the new Apprentices. Later in the 12 week period, each Apprentice had the opportunity to give the CWT presentation themselves. Therefore, in each session, there was one person designated to lead in presenting CWT along with two observers. This arrangement provided the opportunity to conduct reliability checks on the new pastoral counseling/care variables recorded by the CWT team. For three sessions for each of the 11 groups, both observers independently completed the observer rating sheet. This resulted in 37 visits during which both observers collected data with 32 of these sets of data being complete, without any omissions on the data sheet.

church visitors for whom English is not their first language and for whom English is a language they are only beginning to learn.

³²Perhaps the return rate among those given the questionnaire was high, in part, because most individuals not likely to complete such a questionnaire had not been given one.

For the pastoral counseling/care variable measuring "standard CWT presentation given" (scores ranging from 0 to 22), the reliability coefficients indicated a high degree of agreement between apprentice observer #1 and apprentice observer #2 ($n = 37$, $\alpha = .9696$, standardized item alpha = .9701). The Pearson correlation coefficient for ratings made by two observers was 0.94, which was statistically significant ($p < .0001$).

For the new pastoral counseling/care variable measuring "proportion of conversational dialogue versus monologue" (scores ranging from 0 to 15), the reliability coefficients indicated poor agreement between apprentice observer #1 and apprentice observer #2 ($n = 32$, $\alpha = .0986$, standardized item alpha = .0998). The Pearson correlation coefficient between the two observers' ratings was 0.05, which was not significant.

For the new pastoral counseling/care variable measuring, "length of CWT visit in minutes," the reliability coefficients indicated a high degree of agreement between apprentice observer #1 and apprentice observer #2 ($n = 36$, $\alpha = .9853$, standardized item alpha = .9875). The Pearson correlation coefficient between the two ratings was 0.98, which was statistically significant ($p < .0001$).

For the new pastoral counseling/care variable measuring "counselee's prayer to establish a relationship with Christ," the reliability coefficients indicated perfect agreement between apprentice observer #1 and apprentice observer #2 ($n = 38$, $\alpha = 1.0000$).

6.3 Validity of New Measure

For the new measure of "ratio of dialogue to presenter monologue," a parallel set of five questions was asked to both the counselee and the observer of the visit. This allowed an analysis of the correlation of the two total scores, and an item analysis. For the 59 "counselee" questionnaires, 54 of the parallel sets of "counselor" and "counselee" questionnaires completed the items for this new measure. The validity correlation coefficients indicated poor agreement between the counselee dialogue rating and the apprentice observer #1 rating ($n = 54$, $\alpha = .3516$, standardized item alpha = .3538). The Pearson correlation coefficient between the two ratings was 0.21, which was not statistically significant.

Because the new empirical measure of degree of conversational dialogue in the CWT was neither reliable nor valid, only the remaining three independent variables of (1) amount of CWT presented, (2) length of visit, and (3) past religious involvement of counselee, could be investigated in the present empirical study.

6.4 Situational Analysis of Current Praxis

For the central hypothesis that the caring dimension is lacking in the CWT model, data analyses ascertained the association of the variable of amount of the standard CWT presentation given to each of the counselee's ratings of (1) perception of care-concern by the visitation counselor, (2) post-visit positive mood, (3) satisfaction with the pastoral visit, (4) sense of God's presence in the visit, and (5) percentage who pray to establish a relationship with Jesus Christ. Although it was expected that the whole standard CWT presentation would be negatively associated with (1) perceived care-concern, (2) positive mood, (3) satisfaction, (4) sense of God's presence in the session, and (5) prayer for conversion, this was not confirmed in the statistical analyses reported below. The variable of amount of the standard CWT presentation given was to be studied in relationship to the variable of the proportion of conversational dialogue versus monologue present during the counseling during the home visit; but this analysis could not be done because the dialogue measure was found to be neither reliable nor valid.

6.5 Descriptive Statistics

6.5.1 Church Involvement. Among counselees reporting church attendance frequency ($n = 58$) on Lenski's Religious Involvement Scale, 12 percent ($n = 7$) scored in the "no religious involvement" range (score = 0), 48 percent ($n = 28$) scored in the "minimal religious involvement" range (score = 1), and 40 percent ($n = 23$) scored in the "active religious involvement" range (score = 2). The mean score was 1.28 (S.D. = 0.67). Thus, fully 60 percent of those visited had minimal or no church involvement, which is the primary intended target population for recipients of CWT visitation (see Figure 2).

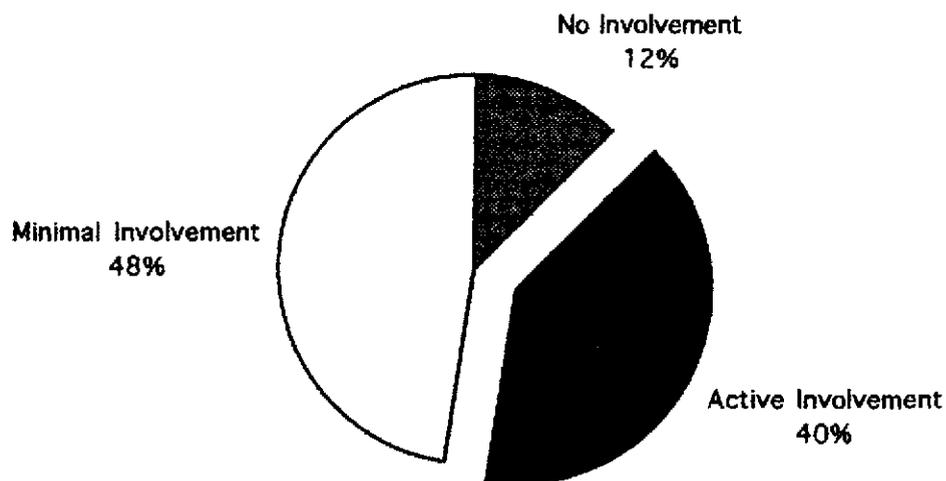


Figure 2: Percent of Counselees with Active Religious Involvement, Minimal Religious Involvement, and No Religious Involvement, with a Combined "Minimal or No Involvement" Total, from the Lenski Religious Involvement Scale

6.5.2 Amount of CWT Model Presentation Given. Scores on the amount of the CWT presented to the visited person ranged from zero to the full score of 22 (mean = 11.47, S.D. = 7.41, n = 139). The median score on CWT for the entire sample was 9, and the mode was 22. The scores on the amount of the CWT presented to females visited person ranged from zero to the full score of 22 (mean = 11.22, S.D. = 7.56, n = 59), and to males visited person ranged from zero to the full score of 22 (mean = 11.65, S.D. = 7.34, n = 80).

The entire CWT presentation (score = 22, by observer 1) was given to only 19 percent (n = 27) of the 139 individuals visited (no sex difference found). Another 17 percent (n = 24) individuals received a nearly complete CWT presentation (score = 16 - 21). In total, only 36 per cent (n = 51) of the

individuals received a complete or nearly complete CWT presentation (see Figure 3).

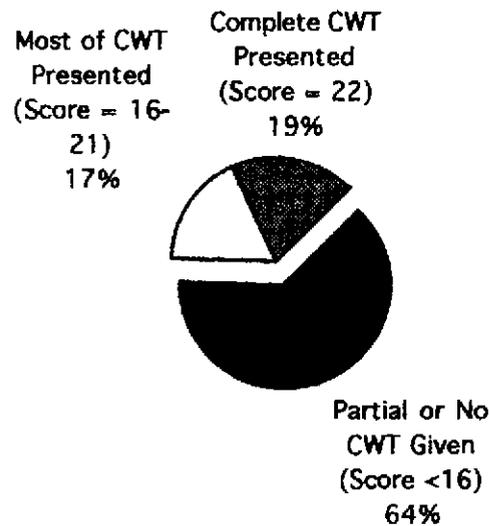


Figure 3: Percentage of Counselees Receiving None or Partial CWT Presentation (Score <16), Most of CWT (Score = 16-21), or Complete CWT Presentation (Score = 22).

To obtain exploratory findings regarding whether there were any particular pattern or patterns of omitting specific portions of the model CWT presentation, two simple additional descriptive analyses were performed: (1) The total number of omissions for each section of the model CWT presentation was tabulated. And (2) an informal qualitative analysis of the apprentice record forms was accomplished by inspecting all the report forms for any additional explanatory comments spontaneously written on the report forms in conjunction with a review of the sections omitted.

Earlier specific portions of the model CWT presentation were omitted less frequently than subsequent sections. Figure 4 indicates that each succeeding

portion of the model CWT presentation was omitted in larger percentages of the cases.

<p style="text-align: center;">Section of CWT Model Presentation (Numbers in parentheses refer to corresponding section numbers in Appendix 1)</p>	<p style="text-align: center;">Percentage Omitted</p>
Family and Interests (1.1 & 1.2)	10%
Religious Background (1.3)	11%
Certainty Question (1.4.1)	24%
Basis of Salvation Question (1.4.2)	54%
God's Purpose (2.1)	55%
Our Need (2.2)	57%
God's Provision (2.3)	60%
Our Response (2.4)	60%
Transition Question (3.1.1)	79%
Willingness Question (3.1.2)	80%
Commitment Question (3.1.3)	81%

Figure 4: Tabulation of the Percentage of Apprentice Report Forms Indicating Omissions for Each of Sections of the Model CWT Presentation

The Follow-up Equipper/Apprentice Questionnaire contained twenty statements conceptually divided into four categories of reasons why CWT teams omitted delivering the model CWT presentation on any particular visit. Of the 112 total number of reasons endorsed by the 24 individuals completing the questionnaire, 17.9% were in the care category, 36.6% were in the intuitively ruled out category, 18.8% were in the hesitant or unprepared category, and 26.8% were in the no opportunity category of explanation for not giving the CWT model presentation.

6.5.3 Length of CWT Home Visit Counseling Session. The home visit length ranged from 1 minute to 150 minutes (mean = 36.01, S.D. = 25.01, n = 136). The median length was 30 minutes, and the mode was also 30 minutes. Short home visits of 20 minutes and less were received by 35 percent (n = 48) of the individuals visited.

6.5.4 Satisfaction. On the Client Satisfaction Questionnaire, the scores ranged from 4 to 12. All counselees returning questionnaires completed this scale (mean = 9.82, S.D. = 2.00, n = 59). The median score was 10 and the mode was 12. Seventy-five percent (n = 44) of them had scores of 9 to 12 indicating overall satisfaction with the visit, while 25 per cent (n = 15) had a score of 4 to 8 which indicated at least some degree of dissatisfaction with the home visit (see Figure 5).

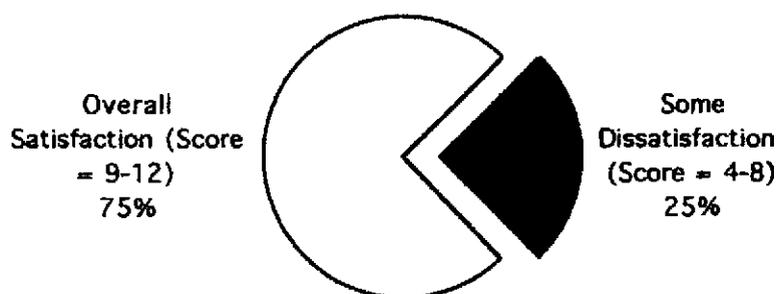


Figure 5: Percent satisfied versus percent indicating some level of dissatisfaction with the home visitation counseling session.

6.5.5 Positivity Index. On the Positivity Index of the Session Evaluation Questionnaire, a score of 20 is neutral, with scores between 21 to 35 representing varying degrees of positive post-session mood (35 being the most positive), and scores between 5 to 19 representing varying degrees of negative post-session mood (5 being the most negative). The mean score was 29.98 (S.D. = 5.42, $n = 59$), the median score was 32, and the mode was 35. Only one individual (1.7 percent) scored in the negative range (with a score of 8), and 5 percent ($n = 3$) scored neutral (a balanced mixture of positive and negative emotions). The remaining 93 percent ($n = 55$) individuals had a score in the overall positive range, although there was considerable variance as to degree of positivity. Twenty-five percent ($n = 15$) had a score of 35 (extremely positive), and an additional 37 percent ($n = 22$) had scores between 30 to 34 (very positive), together representing 63 percent ($n = 37$ total) of all respondents being extremely or very positive about the home visitation they received. This left 31 percent ($n = 18$) in the mildly to moderately positive range (see Figure 6).

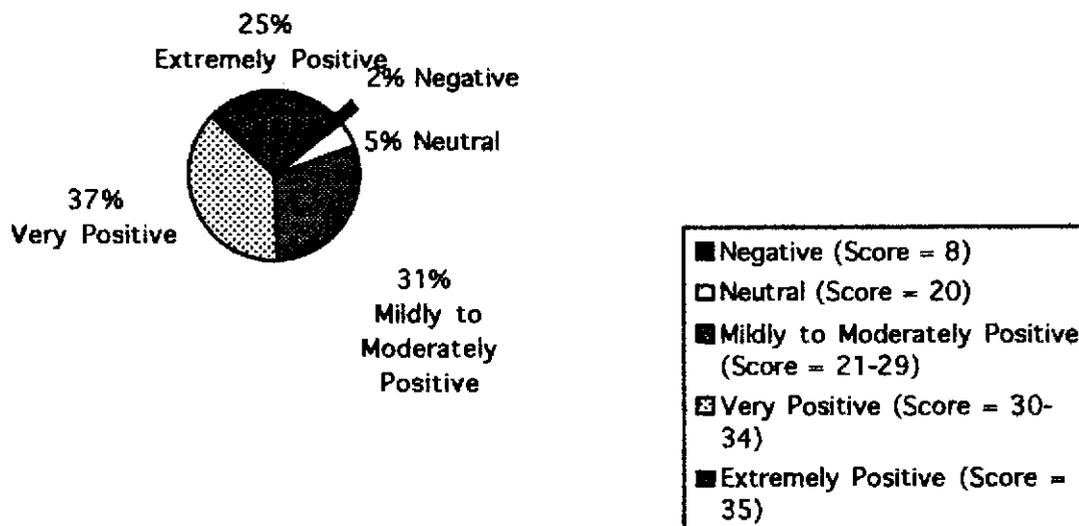


Figure 6: Percentage of counselees scoring on the Positivity Index in the positive, neutral and negative ranges.

6.5.6 Care-Concern. On the Care-Concern Scale of the Therapist Rating Questionnaire, scores between 6 to 9 indicate degrees of counselee perception of true care by the counselor, with scores of 0 to 5 indicating degrees of lack of perceived care. All 59 respondents rated the visitors in the caring range, with minimal variance on this measure (mean = 8.59, S.D. = 0.83). The median score and modal score was 9. Seventy-eight percent ($n = 46$) of respondents obtained the maximum 9 score in their rating of degree of care of the visitors. Seven percent ($n = 4$) scored 8, 12 percent ($n = 7$) scored 7, and only 3 percent ($n = 2$) had the borderline score of 6 (see Figure 7).

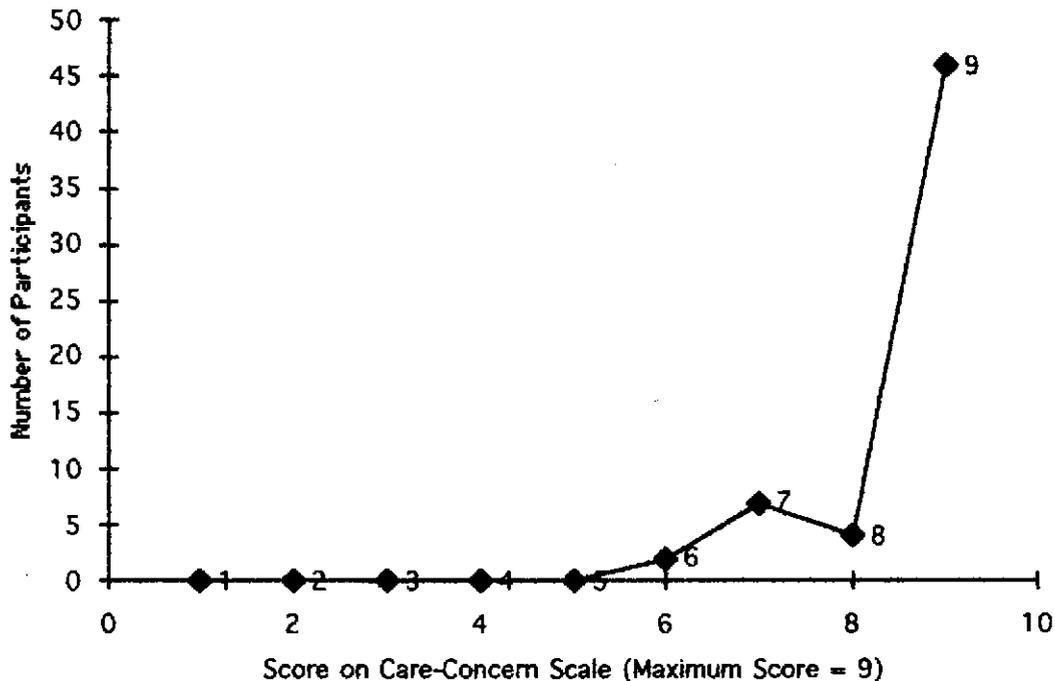


Figure 7: Distribution of scores by counselees on Care-Concern Scale.

6.5.7 Perception of God's Presence. On the exploratory self-report scale assessing the counselee's sense of the presence of God in the home counseling visit, the mean score was 11.43 (S.D. = 3.18, $n = 57$), the median

score was 12, and the mode was 15. Seventy-seven percent ($n = 44$) had scores of 10 to 15 indicating degrees of agreement to statements indicating perception of God's presence in the session. Twenty-four percent ($n = 14$) gave the maximum score of 15, and 11 percent ($n = 6$) gave a score of 14. This left 23 percent ($n = 13$) who had scores ranging between 4 to 9, in which 0 to 9 indicates varying levels of doubt that God was present during the home visitation session (see Figure 8).

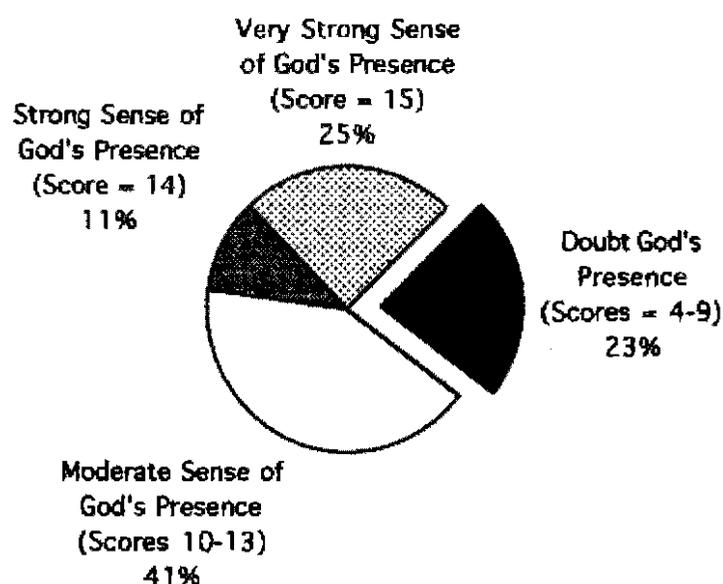


Figure 8: Percentage of counselees who sensed God's presence in visitation versus percentage who doubted God's presence in the visitation counseling session.

6.5.8 Summary of Dependent Measures on Counselee Reaction to Home Visitation Session. Overall, the data obtained from the counselees who visited in their homes indicated substantially higher positive ratings rather than negative ratings on these four variables of Satisfaction, Positive Post-Session Mood, Perception of Care/Concern by the Visitors, and Perception of God's

Presence in the home visitation counseling session. There were negligible negative ratings on the variables of positivity and care-concern, while there were substantial minorities whose responses indicated some level of dissatisfaction (25 percent) with the visit, and whose responses indicated doubt of God's presence (23 percent) in the visitation counseling session, as indicated in Figure 9 below.

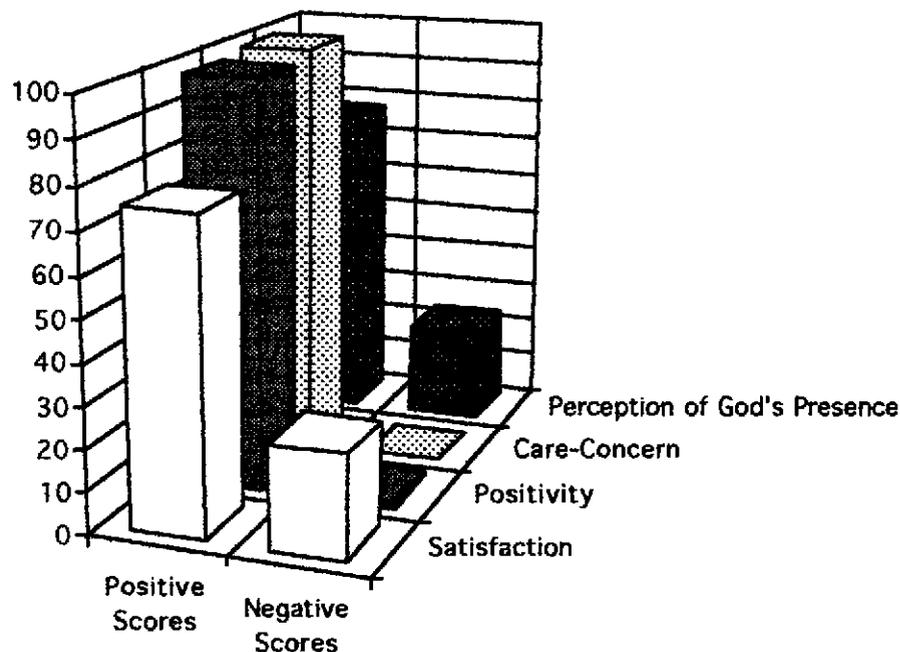


Figure 9: Percentage of counselees rating the visitation counseling session positive or negative on the dimensions of Satisfaction, Post-Session Positivity, Care-Concern, and Perception of God's Presence in the Session.

6.5.9 Conversion Prayer. Of the 139 individuals visited in their homes, 20 percent ($n = 28$) affirmatively chose to pray to receive Jesus Christ as their Savior and Lord during the session, after previously indicating that they either did not have or were uncertain whether they had a personal relationship with God. Of the remaining 111 individuals, 31 percent ($n = 43$) positively identified

themselves as already having a personal relationship with Jesus Christ, 14 percent ($n = 19$) clearly identified themselves as nonbelievers in Jesus Christ, leaving 35 percent ($n = 49$, the largest number) for whom there was insufficient self-report data elicited by the two CWT questions and ensuing discussion to arrive at any conclusion as to the individual's perceived relationship with God (see Figure 10).

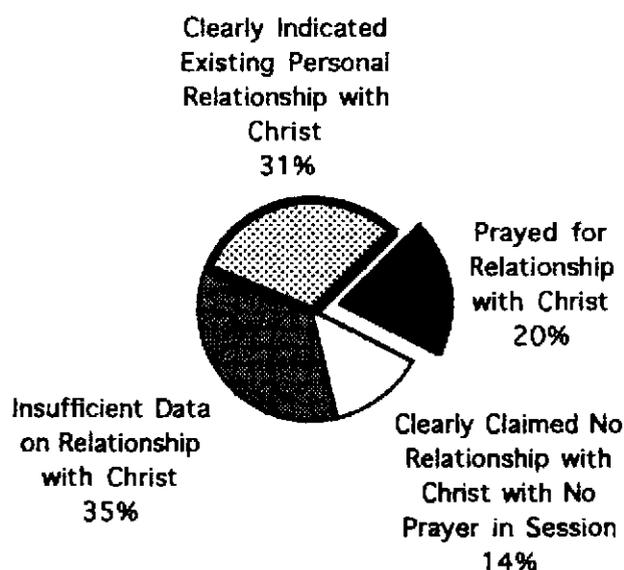


Figure 10: Percentage praying to establish a personal relationship with Jesus Christ during the visitation counseling session, percentage clearly claiming no relationship with Christ and not praying for such a relationship during the visitation session, percentage clearly claiming pre-existing relationship with Christ, and percentage for whom data is insufficient to categorize.

6.6 Intercorrelations

Because the CWT presentation takes 20 to 25 minutes to present, it is not surprising to discover that the amount of CWT given is correlated with the length of the CWT visit ($r = 0.40, p < .0001$). The Pearson correlation coefficients for females separately ($r = 0.49, p < .0001$) and for males separately ($r = 0.33, p = .0036$) were also significant. However, not all the longer visits contained a partial, nearly full, or full CWT presentation.

Higher religious involvement over the past six months was significantly negatively correlated ($r = -0.37, p = .004$) with the amount of the CWT presentation given, for the entire sample ($n = 58$) and for females separately ($r = -0.40, p = .004$), but not for males separately. That is, females with minimal or no church involvement were more likely to offer uncertain or incorrect answers to the exploratory questions in the CWT presentation, thereby influencing the CWT visitation counselors to decide to present a complete or nearly complete CWT presentation.

Several of the dependent measures were found to be positively correlated.

[1] Counselor satisfaction was significantly positively correlated with post-session positivity for the entire group ($r = 0.37, p < .004, n = 59$) and for males ($r = 0.58, p = .0005$), but not for females.

[2] The counselors' perceived care/concern by the visitors was found to be significantly positively correlated with counselor satisfaction for the entire group ($r = 0.26, p = .05, n = 59$) and for females separately ($r = 0.42, p = .028$) but not for males separately, and with post-session positivity for the entire group ($r = 0.30, p = .02, n = 59$) and for females separately ($r = 0.38, p < .05$) but not for males separately.

[3] Counselor perception of the presence of God was significantly positively correlated with counselor satisfaction for the entire group ($r = 0.48, p < .0001, n = 57$), positively correlated with post-session positivity ($r = 0.59, p < .0001, n = 57$), and positively correlated with counselor care/concern ($r = 0.41, p < .002, n = 57$).

6.7 Association of Variables:

The directional hypotheses were tested. Further, separate and combined correlational analyses were made for females and males, to investigate potential gender differences.

Hypothesis 1: The hypothesis that the amount of CWT given (Obs'r 1 score) was negatively associated with satisfaction was not supported. Unexpectedly, the Pearson correlation coefficient between these two variables was significantly positive, rather than a negative ($r = 0.28$, $p = .03$, $n = 59$).

Hypothesis 2: The amount of CWT given (Obs'r 1 score) was not significantly negatively associated with post-session positive mood ($r = -0.09$, $n = 59$).

Hypothesis 3: This hypothesis stated that the amount of CWT given (Obs'r 1 score) is negatively associated with the perceived Care/concern of the church visitation counselor. But this hypothesis was not supported ($r = 0.08$, n.s., $n = 59$).

Hypothesis 4: This hypothesis stated that the amount of CWT given (Obs'r 1 score) is negatively associated with the counselee's Sense of God's Presence. But this hypothesis was not supported ($r = 0.08$, n.s., $n = 57$).

6.8 Hypothesis Testing

If Hypothesis 5 were true, one would expect that individuals receiving scores of 16-22 on Amount CWT/Obs'r 1 would have lower Satisfaction scores than those with scores of 0-15. But the means of these two groups were not significantly different ($t = -1.86$, n.s.).

If Hypothesis 6 were true, one would expect that individuals receiving scores of 16-22 on Amount CWT/Obs'r 1 would have lower Post-session mood

scores than those with scores of 0-15. But the means of these two groups were not significantly different ($t = 0.20$, n.s.).

If Hypothesis 7 were true, one would expect that individuals receiving scores of 16-22 on Amount CWT/Obs'r 1 would have lower Care/concern scores than those with scores of 0-15. But the means of these two groups were not significantly different ($t = -0.88$, n.s.).

If Hypothesis 8 were true, one would expect that individuals receiving scores of 16-22 on Amount CWT/Obs'r 1 would have lower Sense of God's Presence scores than those with scores of 0-15. But the means of these two groups were not significantly different ($t = -0.11$, n.s.).

Hypothesis 9: This hypothesis posited that the amount of CWT given (Obs'r 1 score) is positively associated with Conversion Prayer/Obs'r 1. This was confirmed. Individuals receiving scores of 16-22 on Amount CWT/Obs'r 1 were found to have higher Conversion Prayer/Obs'r 1 scores than those receiving scores of 0-15 (the directional t-test was statistically significant [$t = 6.72$, $p < .0001$]). Those receiving scores of 16-22 on Amount CWT/Obs'r 1 were found to have higher Conversion Prayer/Obs'r 1 scores (mean = 0.51, S.D. = 0.51) than those receiving scores of 0-15 (mean = 0.02, S.D. = 0.15). The Pearson correlation coefficient for the entire sample was 0.59 ($p < 0.0001$, $n = 139$). The correlation coefficient for females was 0.78 ($p < 0.0001$), and for males was 0.45 ($p < 0.0001$).

Hypothesis 10: This hypothesis predicted that a small minority of the individuals receiving the complete CWT presentation in the home visit would pray to establish a relationship with Jesus Christ. Of the 139 individuals visited in their homes, 37 percent ($n = 51$) received the full or nearly completed CWT presentation and 20 percent of the 139 individuals ($n = 28$) affirmatively chose to pray to receive Jesus Christ as their Savior and Lord during the session, after previously indicating that they either did not have or were uncertain whether they had a personal relationship with God. Fifty-five percent (a majority) of those who received the full CWT presentation affirmatively prayed during the

session to establish a relationship with Jesus Christ. Therefore, hypothesis 10 was not confirmed.

Hypothesis 11: This hypothesis posited that the length of CWT visit (Obs'r 1 score) is positively associated with Conversion Prayer/Obs'r 1. If this hypothesis were true, one would expect that individuals receiving visits over 20 minutes Visit Length (Obs'r 1) would have higher Conversion Prayer/Obs'r 1 scores than those receiving visits of 0 to 19 minutes. The directional t-test was, in fact, statistically significant for the total group, supporting this hypothesis ($t = 3.54$, $p = .0006$). Separating females from males, this was a statistically significant finding for females ($t = 3.34$, $p = .00015$, $n = 59$), but not for males ($t = 1.74$, $n = 77$). For the entire sample, it was further confirmed that the length of the CWT visit (Obs'r 1 score) is positively associated with Conversion Prayer/Obs'r 1, in that the Pearson correlation coefficient for the entire sample was 0.25 ($p = 0.0037$). The correlation coefficient for females was 0.32 ($p = 0.0145$), but was 0.21 for males, which was not statistically significant.

If Hypothesis 12 were true, one would expect that individuals receiving over 20 minutes of a home visit (Visit Length/Obs'r 1) have higher Satisfaction scores than those with visits lasting 20 minutes or less. But the means of these two groups were not significantly different ($t = -1.17$, n.s.). However the length of the CWT visit was positively correlated with counselee satisfaction ($r = 0.26$, $p < .05$), so there is some kind of association between these variables although it does not appear to be a direct causal relationship.

If Hypothesis 13 were true, one would expect that individuals receiving over 20 minutes of a home visit (Visit Length/Obs'r 1) have higher Post-session mood scores than those with visits lasting 20 minutes or less. But the means of these two groups were not significantly different ($t = 0.86$, n.s.) for the total group of combined males and females. However, separating females from males, there was a statistically significant difference for males ($t = 2.07$, $p < .05$, $n = 30$), but not for females ($t = -0.41$, $n = 28$).

If Hypothesis 14 were true, one would expect that individuals receiving over 20 minutes of a home visit (Visit Length/Obs'r 1) have higher Care/concern scores than those with visits lasting 20 minutes or less. But the means of these two groups were not significantly different ($t = -1.79$, n.s.).

If Hypothesis 15 were true, one would expect that individuals receiving over 20 minutes of a home visit (Visit Length/Obs'r 1) have higher Sense of God's Presence scores than those with visits lasting 20 minutes or less. But the means of these two groups were not significantly different ($t = 0.62$, n.s.).

Hypothesis 16: A 2-by-2 interaction between the independent variables of amount of CWT presented and the length of the CWT visit on the dependent variable of conversion prayer was hypothesized. Using a dichotomous variable for amount of CWT given (score ranging from 16 to 22 versus a score from 1-15), and a continuous variable for visit length (observer 1 score), the analysis of variance was statistically significant ($F = 33.66$, $p < .0001$).

Hypothesis 17: A 2-by-2 interaction between the independent variables of amount of CWT presented and the length of the CWT visit on the dependent variable of counselee satisfaction was hypothesized. Using a dichotomous variable for amount of CWT given (score ranging from 16 to 22 versus a score from 1-15), and a continuous variable for visit length (observer 1 score), the analysis of variance was not statistically significant ($F = 2.44$, $p = .0962$).

Hypothesis 18: A 2-by-2 interaction between the independent variables of amount of CWT presented and the length of the CWT visit on the dependent variable of counselee post-session positivity mood was hypothesized. Using a dichotomous variable for amount of CWT given (score ranging from 16 to 22 versus a score from 1-15), and a continuous variable for visit length (observer 1 score), the analysis of variance was not statistically significant ($F = 0.24$, $p = .7905$).

Hypothesis 19: A 2-by-2 interaction between the independent variables of amount of CWT presented and the length of the CWT visit on the dependent

variable of perceived visitor care/concern was hypothesized. Using a dichotomous variable for amount of CWT given (score ranging from 16 to 22 versus a score from 1-15), and a continuous variable for visit length (observer 1 score), the analysis of variance was not statistically significant ($F = 1.21$, $p = .3071$).

Hypothesis 20: A 2-by-2 interaction between the independent variables of amount of CWT presented and the length of the CWT visit on the dependent variable of counselee sense of God's presence in the visit was hypothesized. Using a dichotomous variable for amount of CWT given (score ranging from 16 to 22 versus a score from 1-15), and a continuous variable for visit length (observer 1 score), the analysis of variance was not statistically significant ($F = 0.37$, $p = .6920$).

If Hypothesis 21 were true, one would expect that individuals with lower church involvement (score = 1 or 0, "minimal" or "no" religious involvement) have higher Conversion Prayer/Obs'r 1 scores than those with scores of 2 ("active" religious involvement). But the means of these two groups were not significantly different ($t = -0.11$, n.s.). However, separating females from males, there was a statistically significant difference in the hypothesized direction for males ($t = 2.50$, $p = .02$, $n = 32$), but not for females ($t = 0.93$, $n = 26$). Higher religious involvement over the past six months was also significantly negatively correlated with conversion prayer for the entire group ($r = -0.32$, $p = .01$) and for males ($r = -0.45$, $p = .0086$), but not for females. That is, males with minimal or no church involvement were more likely to pray to accept Jesus Christ at the end of the pastoral visit. One would expect (from Barna's survey data on the church and unchurched populations in the United States) that a lower percentage of the unchurched have a personal relationship with God, and would be more in need and responsive to the CWT invitation to place one's faith in Jesus Christ.

If Hypothesis 22 were true, one would expect that individuals with higher church involvement (score = 2) have lower Satisfaction scores than those with

scores of 0-1. But the means of these two groups were not significantly different ($t = 0.32$, n.s.).

If Hypothesis 23 were true, one would expect that individuals with higher church involvement (score = 2) have lower Post-session mood scores than those with scores of 0-1. But the means of these two groups were not significantly different ($t = 0.94$, n.s.).

If Hypothesis 24 were true, one would expect that individuals with higher church involvement (score = 2) have lower Care/concern scores than those with scores of 0-1. But the means of these two groups were not significantly different ($t = 1.71$, n.s.).

If Hypothesis 25 were true, one would expect that individuals with higher church involvement (score = 2) have lower Sense of God's Presence scores than those with scores of 0-1. But the means of these two groups were not significantly different ($t = 1.80$, n.s.).

Hypothesis 26: A 2-by-2 interaction between the independent variables of amount of CWT presented and the individual's past religious involvement on the dependent variable of conversion prayer was hypothesized. Using a dichotomous variable for religious involvement (score 2 ["active involvement "] versus scores 1 and 0 ["minimal" or "no" involvement]) and a continuous variable for amount of CWT given (score ranging from 0 to 22), the analysis of variance was statistically significant ($F = 18.96$, $p < .0001$).

Hypothesis 27-40: Because the new experimental measure for conversational dialogue was not found to be sufficiently reliable and valid, hypotheses numbered 27 through 40 could not be tested in the present empirical-theological research study.

Chapter 7
A Multi-modal Theology of Evangelism
as Primary Initiation into the Kingdom of God:
A Revised Theory for Visitation Praxis 2

De Jongh van Arkel (1993a:66) observed that the practical theological theories of pastoral work are “. . . continually being adapted and amplified” and that empirical research is of particular assistance in this regard. The works of Love (1992) and Pierce (1994:17-24) suggested that a new, revised practical theology is necessary for evangelism to be maximally effective in the present time in a particular culture, and Abraham (1988; 1989; 1989-1990; 1994:117-130; 1995b) has provided significant historical and systematic theological contributions toward this necessary task. Abraham (1994:117) insightfully observed that while a theology of evangelism is necessary to guide and clarify evangelistic ministry by the church and its members in the contemporary society, very little work has addressed this vital subject; he noted that systematic theologians have offered “extraordinary silence” on the subject matter of evangelism, and he described the inability of most practical theologians to attain sustained internal self-criticism. This is especially tragic today because contemporary Western culture has largely forgotten the Christian story, as Walker (1996:56-57) astutely observed.³³

³³Walker (1996:56-57) wrote:

Until the modern era, despite all their irreconcilable differences, the eastern and western Churches, both Roman and Protestant, preserved a family resemblance in so far as they maintained the objective content of the grand narrative of Christianity. This does not mean to say that they

7.1 The Task of Revising Practical Theology Theory for Praxis 2

By identifying the relationships and connections between the structural components of the praxis-theory-praxis interaction, Zerfass (1974:169) mapped out the way for the "internal self-criticism" called for by Abraham (1994:117) by providing a dynamic description of the process involved in correcting ecclesiastical practice based upon the development of a revised practical theological theory. But, to date, the Zerfass model has not significantly been applied to the revision of the theology of evangelism, rendering Abraham's analysis to be unfortunately on the mark.

In the Zerfass model (1974:169, 171), the findings from an empirical analysis of the current situation are integrated with theological reflection derived from exegetical, historical, and systematic studies to develop a revised practical theological theory to provide new understanding for future church practice.³⁴ Thus the Zerfass model brings the empirical and nonempirical sciences into an integrated relationship. This process which yields practical theological theory

were in communion, or that we can avoid choosing one side over another, but it does mean that the story was not irrevocably lost. How we began to lose it, to forget its sacred and binding character on our lives, is the story of our contemporary culture.

³⁴In the terminology of Browning's (1991:57) proposal:

This is where the interpretation of present situations joins the hermeneutical process begun in descriptive theology and continued in historical and systematic theology. This is where these earlier steps join final critical efforts to advance relatively adequate justifications for new meanings and practices. Strategic practical theology is indeed the crown, as Schleiermacher said, of theology. But strategic practical theology is no longer the application to practice of the theoretical yield of biblical, historical, and systematic theology as it was in the old Protestant quadrivium. Concern with questions of practice and application, as Gadamer has argued, is present in theology from the beginning. Strategic practical theology is the culmination of an inquiry that has been practical throughout.

building, intends to formulate recommendations as to how the church should modify its actions to solve its problems.

The process of pastoral visitation counseling employing CWT intends to introduce individuals to the process of getting to know God personally. In Firet's (1986:xi) words, praxis involves "the reality of the coming of God" through pastoral role-fulfillment and in other ways both within the church and outside ecclesiastical institutions. Practical theology, as the theory of praxis (Van der Ven 1988:21), studies this process of getting to know God. Firet (1986:5) made this explicit when he emphasized that in addition to the study of the knowledge of God, theology studies the process and events which happen as human beings get to know God; the field of theological study involves ". . . all factors essential to knowing God, functions of his revelation and his companionship with us human beings." The framers of the CWT model presentation for home visitation based their approach upon a certain theory regarding the process of getting to know God through the intermediary³⁵ of the pastoral visitors and their pastoral communication. The authors of CWT assumed that everything necessary for effective evangelism was embodied in the CWT presentation when it is faithfully delivered by trained individuals. The results of this empirical study call this assumption into question in several respects, as we shall point out.

This analysis attempts to formulate revised practical theological theory for CWT upon which future Praxis 2 can be derived. As Firet (1986:7) has observed, such theory formation needs to be based upon knowledge, and that knowledge needs to be acquired in a methodical manner. Based upon the methodological model of Zerfass (1974), the results of this situational analysis can be integrated with theological tradition by deductive analysis in order to

³⁵The term "intermediary" is used to refer to the evangelist or witness, as a human communicator of the good news of the Gospel, and not as one actually mediating salvation. 1 Timothy 2:5 makes it clear, "For there is one God, and one mediator also between God and men, the man Christ Jesus. . . ." As Cairns (1912:200) observed, "It is surely part of our faith in the absoluteness of Christianity to hold that no one can really mediate between [hu]man and [hu]man in any enduring way except Him who mediates between [hu]man and God."

form a new practical theological theory from which Praxis 2 can be derived. Church tradition, Biblical instruction, systematic theology on ecclesiology and anthropology, and practical theological theory will be considered, to varying degrees, in combination with the empirical findings of this study which represent the experiences of the pastoral agents and the recipients of the CWT model of pastoral visitation.

As Firet (1986:10) explains, the task of practical theology is to locate, interpret, and organize the revelational data pertinent to church praxis, and to begin formulating theories to guide that praxis. Firet (1986:10) contends that practical theology "will repeatedly have to call in the aid of, or make use of the results of, its theological sister-disciplines and other sciences." By doing so, the results of this empirical study can be evaluated in the light of insights derived from related literary, historical, systematic and other empirical theological research (Van der Ven 1993:88), toward the objective of effectively communicating the Good News in the present time (Yuzon 1994:391-401).

A literary, historical, and systematic theological study will describe how the ministry of evangelism ideally functions (Pickard 1993:159-175) when properly construed as primary initiation into the kingdom of God (Abraham 1989:13), while this empirical study of the Southern Baptist CWT method illuminates how this approach to visitation evangelism does, in fact, function in significant ways.

7.2 Summary of Empirical Findings on Praxis 1 Needing Theological Reflection

The present study's empirical findings regarding the interrelationships among the independent and dependent variables can be schematically modeled as shown in Figure 11, which shows the independent variables in three boxes on the left side ("Prior Contact with Church" is not an independent variable, but the source of names of individuals visited by the CWT teams), and the dependent variables in the five boxes on the right side.

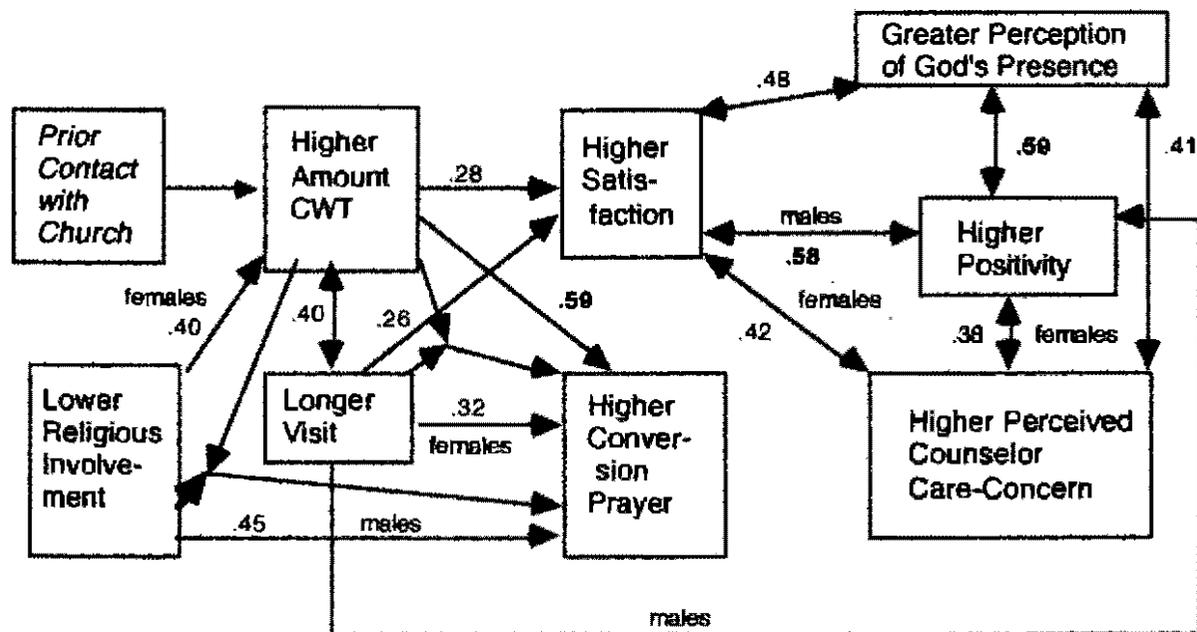


Figure 11: Schematic model of direction of empirical associations, with independent variables on the left and dependent variables on the right. (Pearson correlation coefficients indicated between variables.)

Overall, Figure 11 indicates that the greater amounts of the CWT model presentation given resulted in greater satisfaction and greater conversion prayer. Longer CWT pastoral home visits resulted in greater conversion prayer in females, higher post-visit positive mood in males, and in greater satisfaction among both males and females. Lower scores on religious involvement resulted in greater amounts of the CWT model presentation given to females, and in greater conversion prayer in males. Lower religious involvement coupled with giving greater amounts of the CWT model presentation resulted in greater frequencies of conversion prayer. The findings of this empirical-theological study of Praxis 1 are more fully summarized as follows:

7.2.1 Description of CWT in Praxis 1. Sixty percent of the individuals visited by the CWT teams turned out to be in the stated target population for this outreach ministry, namely having no or minimal religious involvement over the past six months. In this context, it is somewhat surprising that in fully 64 percent

of the visits, none or only a minor portion of the CWT presentation was given to the individual. In two-thirds of the visits, the CWT presentation was not completed. This implies that the visitors were not indiscriminately imposing the CWT prepared presentation on the people visited, but instead using some discretion as to whom to present it. Therefore, CWT was not being imposed regardless of the individual's situation.

The counselees visited in their homes indicated substantially higher positive ratings rather than negative ratings on these four variables of Satisfaction, Positive Post-Session Mood, Perception of Care/Concern by the Visitors, and Perception of God's Presence in the home visitation counseling session. There were negligible negative ratings on the variables of positivity (with 93 percent with positive scores and 5 percent with neutral scores) and perceived counselor care-concern (97 percent positive scores). Only one-fourth of the individuals expressed some level of dissatisfaction, and about one-fourth indicated doubt of God's presence in the visitation counseling session.

However, contrary to the central hypothesized expectations, satisfaction was positively associated with greater Amounts of the CWT Presentation Given. Furthermore, Post-session Positive Mood, Perception of Counselor Care-concern, and Perception of the Presence of God during the visit were not negatively associated with greater amounts of the CWT presentation given; in fact, there was no significant correlation between these variables.

Based upon prior theory (DeMarinis 1989:275-296; Hill, Helms, Spiegel, & Tichenor 1988:27-36; Rice & Greenberg 1984:13), it had been hypothesized that if the needs of the unchurched person were neglected in pastoral visitation (such as by the standard CWT exploratory questions which might not focus on where the person is at the time of the visit), then the unchurched person would feel that their concerns are being ignored. When the visited individual's concerns are ignored, they may feel less inclined to relate to the church and to God than before the visit. In this way, the visited individual's covert emotions can influence their reaction to the visit, depending on how the home visitation counseling situation is perceived by them and, specifically, in terms of their own personal desires and needs.

This situational analysis of Praxis 1 does not necessarily contradict these theoretical considerations, in that most individuals visited for CWT at First

Baptist Church of Columbia were individuals who had first contacted the church by visiting a worship service or special church program/event, or by calling the phone counseling line advertised in the televised church worship services. Thus, the population of individuals visited were those who have expressed their own agenda to learn more about First Baptist Church and, possibly, to learn more about how to have a personal relationship with God. In this context, the unchurched individual visited may be responding with satisfaction that their expressed interests in this regard are being personally and individually responded to with a home visit and a presentation which provided them the opportunity to learn more about the core teachings of this Southern Baptist church.

This may not hold true for people visited who had not previously visited or contacted the church. However, only 5 individuals (3.6%) of 139 visited were unannounced visitors to strangers who had not previously made a recent contact with the church.³⁶ Such individuals visited in "cold calls" while canvassing neighborhood might perceive the visit for ministering the CWT presentation in an entirely different light because they had not first recently contacted the church themselves.

7.2.2 Amount of CWT Model Presentation Given. Contrary to the study hypothesis, more complete amounts of the CWT presentation delivered by the visitation counselors were positively correlated with satisfaction of the counselees.

More complete amounts of the CWT presentation delivered by the visitation counselors also led to significantly higher numbers of decisions by unbelievers to pray to establish a personal relationship with Jesus Christ. The counselees' decisions to make such a prayer was highly associated with delivering most or all of the CWT presentation.

Among the 36 percent of the visited individuals with whom the counselors decided to share the full CWT presentation, the majority (55 percent)

³⁶Another 12 individuals (8.6%) had not previously made a personal contact with the church, but were related to the CWT visitors or other church member.

affirmatively decided to pray to establish a personal relationship with Christ. This suggests that the visitation counselors may have been fairly accurate in perceiving which of the individuals desired to hear the CWT presentation on the Biblical teaching on a relationship with Jesus Christ. Thirty-one percent of the visited individuals clearly communicated their personal relationship with Jesus Christ already, but it is unknown what percentage of the remaining 32 percent (whose relationship status with God is essentially unknown) would have also affirmatively decided to pray to establish a relationship with Christ if they had received the full CWT presentation.

On the Follow-up Equipper/Apprentice Questionnaire which contained statements in four categories of reasons why CWT teams omitted to deliver the model CWT presentation on any particular visit, 17.9% of the reasons given indicated that the CWT visitors perceived the need to render a different form of pastoral care, 36.6% intuitively or unsystematically ruled out the need for the CWT model presentation largely on the assumption that the person seemed to be a Christian believer already, 18.8% were hesitant or unprepared to present the CWT model presentation, and 26.8% logistically found no opportunity for giving the CWT model presentation. A central question to be addressed by a revised practical theological theory for praxis 2 is this: What should be the proper pastoral practice directed to this 32% whose relationship with God remained essentially unknown? Incorporating an explicit theology of care with CWT would begin to address this issue because [1] the 17.9% who were perceived as needing care could receive better care from better trained visitors, and [2] many of the 36.6% presumed to be believers from other informal and unsystematic assessment may (upon more systematic interviewing) indeed be believers already who could be cared for in ways other than giving the CWT model presentation.

7.2.3 Visit Length. A longer visit length significantly resulted in more females praying to establish a relationship with Christ. The longer visit length was also associated with greater satisfaction among those visited, and resulted in more positive post-session mood in males.

7.2.3.1 Interaction Between Amount of CWT Presentation Given and Visit Length. More complete amounts of the CWT presentation delivered by the visitation counselors interacted with longer visit length, resulting in significantly higher numbers of decisions by unbelievers to pray to establish a personal relationship with Jesus Christ.

7.2.3.2 Previously Low Religious Involvement. Males with minimal or no previous religious involvement in the past six months were significantly more likely to pray to establish a personal relationship with Christ than those with active prior religious involvement.

7.2.3.3 Interaction Between Amount of CWT Presentation Given and Previously Low Religious Involvement. More complete amounts of the CWT presentation delivered by the visitation counselors interacted with previously low church involvement, resulting in significantly higher numbers of decisions by unbelievers to pray to establish a personal relationship with Jesus Christ.

7.3 Praxis Problems Identified in Situational Analysis

Practical theological reflection on these empirical data is needed for correction of Christian-church praxis. This situational analysis revealed four apparent problems in the evangelistic practice employing the CWT model:

7.3.1 Praxis Problem #1—Inconsistent Use of the CWT Model Presentation with Those with Unknown Relationship with God. Fully one-third of those visited gave an uncertain Christian testimony, and yet were not provided the model CWT presentation of the Gospel. On the one hand, this implies that the visitors were not indiscriminately imposing the CWT prepared presentation on the people visited, but instead using some discretion as to whom to present it. Therefore, CWT was not imposed regardless of the individual's situation.

But on the other hand, by neglecting to deliver the model CWT presentation, the CWT team did not fulfill the stated purpose of the CWT manual, and within CWT's own framework, it would be considered a problem of

praxis that the model CWT presentation was not given to this large group who did not indicate having a relationship with God. The empirical analysis found overall that greater amounts of the CWT model presentation given resulted both in greater satisfaction and in higher rates of conversion prayer. Therefore, one might expect that subsequent follow-up visits would allow for the time necessary to present the model CWT presentation to call the person to make a decision regarding their relationship with God. However, these individuals were visited on only one occasion, without any additional follow-up visits made to them by the CWT team to minister to them further.

Among the 37 percent of the visited individuals with whom the counselors decided to share the full CWT presentation, the majority (55 percent) affirmatively decided to pray to establish a personal relationship with Christ. This suggests that the visitation counselors may be fairly accurate in perceiving which of the individuals may desire to hear the CWT presentation on the Biblical teaching on a relationship with Jesus Christ. It is unknown what percentage of the remaining 32 percent (whose relationship status with God is essentially unknown) would also affirmatively decide to pray to establish a relationship with Christ if they had received the full CWT presentation.

The analysis of the portions of the model CWT presentation which were omitted, together with the qualitative review of spontaneous comments written by the apprentices on their record forms indicated several patterns of omitting some or all of the model CWT presentation:

(1) For some individual's visited, the record forms indicated that because it was an inconvenient time for the drop-in visit, the conversation was cut short for one reason or another (for example a business client called the person on the phone, the family dinner was in preparation or became ready to eat shortly after the visitors arrived, or a person in the family visited cut the conversation short).

(2) If the person visited answered the Certainty Question and the Basis of Salvation Question in the prescribed way indicated by the CWT Manual, the visitors followed the CWT instructions to discontinue presentation of the rest of the model CWT presentation.

(3) For some visits, neither of the exploratory questions were given, with notations on the record forms that the visitors responded to other

agendas of the person visited (for example one lady was going to enter the hospital the next day and wanted prayer for her health, and in most other cases the individual asked specific information regarding the church programs for children, youth, singles, etc.).

(4) For another group of individuals visited, the apprentices recorded that the person visited was “already saved” or “already a believer” without indicating that the exploratory questions were asked. This may have been a casual impression, or based upon the conversation or the person’s own description of their Christian pilgrimage.

(5) For some visits, the records indicate that once the person answered the Certainty Question in an affirmative fashion, the visitors chose not to ask the second exploratory question regarding Basis of Salvation, and the visitors indicated on the record form that they assumed that the person was a believer already.

(6) In approximately one-fifth of the visits, most all the model CWT presentation was given except for the three commitment questions at the end, inviting the person to pray to receive Christ.

These empirical findings pose a central question to be addressed by a revised practical theological theory for praxis 2: What should be the proper pastoral practice directed to the 32% whose relationship with God remained essentially unknown after the CWT visit?

7.3.2 Praxis Problem #2—One-Fourth Visited Dissatisfied. 25% of the individuals expressed some level of dissatisfaction in the visitation session. This finding raises the theological question: What improvement in pastoral practice could reduce this level of dissatisfaction with the home visit?

7.3.3 Praxis Problem #3—One-Fourth Visited Doubt God’s Presence in the Visitation. 23% of the individuals indicated doubt of God’s presence in the visitation session. This finding raises the theological question: What improvement in pastoral practice could reduce this level of doubt regarding the perceived presence of God in the home visit?

7.3.4 Praxis Problem #4—31% Visited Already Evidenced Relationship with Christ. Ideally, CWT team visits are intended to be made to individuals who are not actively involved in a church, and who do not have a personal relationship with Jesus Christ. But the situational analysis indicated that thirty-one percent of the individuals visited were asked the two "exploratory questions" in the CWT model presentation, and provided answers that indicated that they already enjoyed a personal relationship with Jesus Christ. This indicates a need for better pre-screening of the names of church visitors to allow a greater percentage of the CWT visits to be opportunities for the equipper and apprentices to minister to unchurched nonbelievers.

While sixty percent of the individuals visited by the CWT teams turned out to be in the stated target population for this outreach ministry, namely having no or minimal religious involvement over the past six months, this means that fully forty percent of the individuals visited by the CWT teams were already actively involved in a church.³⁷ This finding raises the theological question: What improvement in CWT practice could reduce the percentage of CWT home visits to individuals who already report a relationship with Jesus Christ, and reduce the percentage of CWT home visits to currently active church members?

7.4 A Theological Model of Pastoral Role-Fulfillment as an Agogic Situation of Primary Initiation of a Person into the Kingdom of God

De Jongh van Arkel (1993a:255) correctly observed, "The kingdom of God may be regarded as the central theme of the synoptic Gospels, one which features prominently in contemporary New Testament theology." According to the synoptic gospels, when Jesus began his evangelistic ministry, he announced, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel!" (Mk 1:14-15; Mt 4:17). Reflecting on this announcement, Bosch (1991:412) defined evangelism as

³⁷Song (1967:167) noted, "The Church commits a gross error when she takes the ministry of Christ out of the world and turns it into a ministry mainly to the members of His congregation." Failure to pre-screen persons to be visited in the CWT home visits runs this risk.

. . . announcing that God, Creator and Lord of the universe, has personally intervened in human history and has done so supremely through the person and ministry of Jesus of Nazareth who is the Lord of history, Savior and Liberator. In this Jesus, incarnate, crucified and risen, the reign of God has been inaugurated. . . . It is, essentially, not a call to put something into effect, as if God's reign would be inaugurated by our response or thwarted by the absence of such a response. . . . It is a response to what God has already put into effect.

A number of theologians have recovered this understanding of evangelism as the announcing that the kingdom of God, or the reign of God, is both present and coming in the future in Jesus Christ (Abraham 1989:13; Arias, 1984; Henderson 1991; Hill, 1984; Hunsberger 1994:136-137). This understanding is not contradictory to the original purposes of the founding of the Southern Baptist Convention, but in fact is in considerable harmony with the central purpose of the founding of the denomination in 1845, as described in chapter 3 of this thesis (see Havlik 1985:3-12). However, Southern Baptist theologians have tended not to develop their theology of evangelism explicitly along these lines. Dobbins (1960:8) concurs that the "kingdom of God" refers to "the reign of God in the hearts and lives of men" and that Jesus came to earth as God who became man in order to actualize this reign:

When he, the King of heaven, came, the kingdom of heaven came with him. It is not the business of his disciples to bring in the kingdom; it is already here. It is the business of the church to bring the kingdom to men and to show them how to enter it.

Bosch (1991:413) conceptualizes evangelism as ". . . mediating the good news of God's love in Christ that transforms life, proclaiming, by word and action, that Christ has set us free. . . ."

7.4.1 Evangelism as Primary Initiation Into the Kingdom of God.

Similarly, Abraham's (1989:13) theological analysis construes evangelism as "primary initiation into the kingdom of God"; he has made a convincing case from the early documents of Christianity that evangelism is closely related to the

gospel of God's reign that came with the life, death, and resurrection of Jesus.³⁸ He persuasively contends that a proper understanding of evangelism must wrestle thoroughly with the central content of the kingdom of God. One might assume that Abraham (1989) would agree with Bosch (1991:415) who later insisted, "The focus in evangelism should, however, not be on the *church* but on the irrupting *reign of God*." Jesus Christ announced the coming of the kingdom of God which he demonstrated by healing disease and infirmity, indicating that God's rule restores creation and order, including the reconciliation of relationships between God and humans, and between human individuals and groups; Jesus preached about the coming of God's kingdom and demonstrated his compassion by healing the sick (Matt. 9), and fulfilled the prophecy in Isaiah 61 when he announced good news to the poor and freedom to the oppressed (Lk. 4:19).

Whereas the root meaning of *basileia* appears to be the abstract concept of rule which led to a more concrete meaning of dominion or realm over time, the term is used in the New Testament both ways—sometimes to designate a sphere of authority or rule (as in Col. 1:13), and other times to denote a physical territory or realm (as in Matt. 4:8; Heb. 11:3; Mark 6:23; Mark 13:8).

But a major stumbling block to Christian faith and commitment in the modern Western world is the Biblical teaching on the present and future eschatological framework of early Christianity. Walker (1996:127) noted that while Rudolph Bultmann found it untenable to believe in New Testament spirits in a modern age of electricity, Max Weber mourned the loss of belief in spirits. Walker (1996:128) observed that the modern rational processes of bureaucracy and technology function with no need for religion, and this context has relegated the Christian story to what is thought to be the irrelevant traditions and myths of the past; modernity operates by rationality rather than by spirituality.

³⁸Hunsberger (1994:138) focused upon the biblical verbs indicating the appropriate human response to the reign of God:

In the Gospels, the most repeated and emphatic verbs directing our response to the reign of God are "to receive" and "to enter." They come, at times, intertwined: "Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it" (Luke 18:17).

squeezing God out, not by a formal philosophical argument, but by the relentless press of time of very busy modern people. Walker (1996:141) contends that "Christian narrative has been replaced by modern metanarratives." In this regard, Abraham (1989:17-18) observes:

The world of eschatology is not our world; it is a strange universe of divine intervention and angelic activity, of Messiah and Son of Man, of woes and resurrections, of cosmic battles with powers of evil, of vindications and judgments, of the end of time and history. If evangelism is concerned with contemporary commitment to Christianity (and only the uninformed can deny this), then we seem set on a collision course from the very beginning. We are calling forth a universe of discourse that is alien and immediately irrelevant.

... This same stumbling block, however, is the cornerstone for the building we shall seek to erect. Evangelism should be housed very firmly within the dynamic rule of God on earth.

Abraham (1989:95) proposed an improved definition of evangelism as "... that set of intentional activities which is governed by the goal of initiating people into the kingdom of God for the first time."

"Initiation," in this context, requires some definition which Abraham (1989:96, 101) provided by his description of initiation as "... an act or set of acts that admits one into a society, a set of principles, a body of knowledge, a way of living, and the like." Then he employed this broad conceptualization of initiation to shed light on what evangelism involves. Specifically, he clarified that a person who is initiated into the kingdom of God is thereby admitted into the eschatological rule of God through the necessary and appropriate actions of "... instruction, experiences, rites, and forms."

Initiation into the kingdom of God involves more than conversion, as Rambo (1990:229) pointed out in discussing the continuing process of spiritual growth in relationship with God, sometimes called a "pilgrimage":

If a convert fails to begin this pilgrimage following the initial commitment event, the convert may well leave the new faith. After the initial enthusiasm peaks, new converts sometimes experience a post-conversion depression, during which the high hopes fade

and the intense joy of finding the new faith diminishes. Without proper pastoral care, the convert may begin to question the validity of the new life and faith. The transition to a sense of pilgrimage and growth is often facilitated by guides who model a religious life of discipline and growth.

For individuals to become properly initiated into God's kingdom, effective instruction in the basics of the Christian faith is necessary (Bailey 1996:97-104).

Abraham (1989:96,101) elaborated:

Evangelism, too, is intimately related to the sweep of God's action in history. It arises out of the inauguration of God's sovereign rule on earth, and its central aim is to see people firmly grounded within that rule so that they can begin a new life as agents of reconciliation, compassion, and peace. Its unique and irreplaceable role in the life of the church is to initiate people into the dynamic rule of God that was ontologically grounded in the work of Jesus Christ in Israel and is continued and sustained by grace through the inimitable activity of the Holy Spirit. . . . To be initiated into the rule of God is to encounter a transcendent reality that has entered history and to find oneself drawn up into the ultimate purposes of God for history and creation.

In this study of praxis problems of CWT, the Zerfass (1974:166) model is used as a conceptual point of departure for the purpose of corrective action in this domain of evangelistic church praxis. As Zerfass has pointed out, the observational data which is collected in the situational empirical analysis, in and of itself, does not automatically indicate the pathway toward corrective action for the problem situation. What is required is a reflection on these observed data on CWT praxis in terms of the theological content from Scripture,³⁹ church history and past theological thought.

³⁹While the issues raised are beyond the scope of this thesis, McQuilkin (1977:31-43; 1980:113-124) offered an evangelical view of the authority of Scripture in relation to the behavioral sciences and in relation to cultural interpretation.

7.4.2 Evangelism as God's Transforming Action Through the Intermediary of Pastoral Role-Fulfillment. Following the Zerfass model (1974:169, 171), new understanding for future church evangelistic outreach practice will be derived from practical theological theory building which involves the integration of these findings from the empirical analysis with theological reflection derived from exegetical, historical, and systematic studies. That is, at this point, there will be reflection on what is in terms of what should be. Incorporating an explicit theology of pastoral care with a revised theology of evangelism for CWT would address the four praxis problems that were identified by the empirical analysis of the CWT praxis.

Evangelism by Southern Baptists would benefit from a revised theology that incorporates Firet's (1986) theological model of ministry and pastoral role-fulfillment as an agogic situation. Firet's theory holds that God accomplishes a change⁴⁰ in the individual's psycho-spiritual functioning when He comes to them through the intermediary of pastoral role-fulfillment. The change that occurs has been described by Abraham (1989:20) in terms of ". . . the rule of God or the reign of God or the kingdom of God" which speaks of God's action as a central agent in human history. Too often, evangelistic presentations by Southern Baptists make the error Bosch (1991:417) describes as ". . . evangelism which couches conversion only in micro-ethical terms, such as regular church attendance, abstinence from alcohol and tobacco, and daily bible reading and prayer. . . or limits the evangelistic message to an offer of release from loneliness, peace of mind, and success in what we undertake." This deficient evangelism ". . . aims at satisfying rather than transforming people" (Bosch 1991:417).

⁴⁰In the context of reflecting on the Word of God in preaching ministry and spoken communication, Pieterse (1985:86) made a parallel observation regarding change:

When God speaks as the text communicates with us, it causes a crisis in the lives of those who hear it. An anagogic moment is reached when the hearer has to choose for or against a changed life. (Anagogic means the powerful impulse for change based on the hearing of the Word which must emanate from ministry.)

The use of the standard CWT evangelistic presentation in the pastoral visitation situation has the objective of cooperating with God to effect a transforming change through the intermediary of the interhuman relationship between the CWT team and the person visited at their home, who may be experiencing distressing problems. It is true that, "The coming of the kingdom entails an all-embracing service to people in distress" (De Jongh van Arkel 1993a:255). Again, this caring dimension to evangelism is not foreign to Southern Baptist doctrine, and in fact, Drummond (1992:12-13) has explicitly written about the interconnections between "telling," "being," and "doing" in the task of making disciples. In one sense, the deficiencies of CWT in equipping apprentices in the caring component of evangelism is a failure to apply faithfully the existing Southern Baptist theology regarding evangelism. However, this key concept of "doing" in evangelism also needs further development in the Southern Baptist theology of evangelism to guide CWT praxis more explicitly. As Bosch (1991:417) elaborates,

Of course, to those who are experiencing personal tragedy, emptiness, loneliness, estrangement, and meaninglessness the gospel *does* come as peace, comfort, fullness, and joy. But the gospel offers this only within the context of it being a word about the lordship of Christ in all realms of life, an authoritative word of hope that the world as we know it will not always be the way it is.

Within the conceptual formulation of Firet's practical theology, the specifically agogic in the use of the CWT presentation would be located in the effort by which the minister of the gospel (with the co-visitors) hopes to minister help and healing to the person and to promote the radical transformation of conversion to Jesus Christ.

True evangelism involves the role-fulfillment which mediates the transformation necessary for a person to become a disciple of Jesus Christ (Matt 28:17-20):

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 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, and teaching them to obey

everything I have commanded you. And surely I am with you always, to the very end of the age."

Bosch (1991:418) insightfully writes that becoming a Jesus' disciple involves a range of commitments to Jesus and to God's reign, which defines evangelism as a call to service, that is, asking individuals, "Whom do you want to serve?" by communicating Jesus' invitation to people to follow him as his disciple. In this sense, evangelism means ". . . enlisting people for the reign of God, liberating them from themselves, their sins, and their entanglements, so that they will be free for God and neighbor" (Bosch 1991:418). The benefits of eternal life have too often been emphasized by Southern Baptists to the neglect of forcefully calling people to the transformation involved in joining the living Lord Jesus in service to the kingdom of God. As Bosch (1991:418) so clearly articulates, winning individuals to Jesus is to call them to deny themselves, identify themselves with the new community of God's kingdom, and thereby to ". . . win their allegiance to God's priorities." In this sense, evangelism is not divorced from teaching and practicing justice.

The doctrine of pastoral role-fulfillment addresses the phenomenon of communication in the interpersonal relationship between a person and a pastor. The official face-to-face actions of a pastor's role-fulfillment can take several distinct forms, such as preaching, catechesis, and pastoral care (Firet 1986:14). Central to Firet's (1986:14) model of pastoral role-fulfillment is his observation that "...pastoral role-fulfillment mediates the coming of God in his word." This mediation of the coming of God is not foreign to a Southern Baptist theology of evangelism as Drummond (1992:170) has developed it, in that he emphasized the central role of the work of the Holy Spirit in evangelism. This thesis will explore how Firet's (1986:14) model of pastoral role fulfillment can flesh out this Southern Baptist doctrine for praxis. In his theology, Firet (1986:40) does not insist that the pastoral role is a necessary mediator of the coming of God in his word, but claims only that "pastoral role fulfillment finds its meaning in it," and that among the many terms the New Testament uses referring to God's coming by a human intermediary, the concepts of *kerygma*, *didache*, and *paraklesis* are at the "core of a cluster of terms which belong conceptually together."

7.4.3 The Hermeneutic Moment and the Agogic Moment in Evangelism.

In Firet's (1986:95) practical theology, the central theme of the "doctrine of pastoral role-fulfillment" is "God's coming in his word through the intermediary of pastoral role-fulfillment." The pastoral role mediates the coming of God in his word which creates understanding and change in the person ministered to; Firet (1986:94) refers to these two dynamic moments in pastoral role fulfillment as the *hermeneutic moment* and the *agogic moment*. For Firet (1986:95), this "ministry of the word" that opens up understanding is essentially a hermeneutic activity. God draws near to an individual offering self-understanding (as in Luke 15:17), salvation through the Gospel, and fellowship with Himself. For Firet (1986:99), the "hermeneutic moment" is "the motive power generating understanding," and he considers practical theology as the study of ". . . the questions connected with pastoral role-fulfillment and its function of leading people to understanding."

In that a genuine coming to understanding implies some process of change (e.g., when Job came to understand, he repented, as we read in Job 42:3, 5-6), Firet (1986:13) sees a connection between pastoral role-fulfillment and "agogy," specifically that "...the agogic element is inherent in pastoral role-fulfillment." The "agogic moment" is defined by Firet (1986:99) as "the motive power generating change." As God acts through the intermediary of his human agents, He comes in His word with an inherent motive force which activates the person to begin to change (Firet 1986:101).

Pastoral care in Firet's (1986:104) model is agogic in the sense that it gives life direction in addition to the announcing aspect of proclaiming the word of God. Firet (1986:113) explains that the agogy of God coming in his word involves power which moves the person, bringing them to life which is underway in movement in a daily renewal process (II Cor. 4:16). An intense, mutual relationship between God and the person is created when God comes in his word and the person is adopted, becoming part of the body of Christ, leading to full maturity "to the measure of the stature of the fullness of Christ" (Eph. 4:13). God's way of salvation involves His coming to individuals through human intermediaries to bring them to life, initiating them into a relationship with the body of Christ and with Himself. God's coming includes the call to

repentance (Firet 1986:114), and transforms the person into a new person (Rom. 12:2), conforming them to the image of Christ.

7.4.4 Moving Beyond Limitations of Proclamation Alone to Agogic Evangelism. The Southern Baptist church congregations who use the CWT model presentation for its evangelistic ministry hope for the life-long conversions⁴¹ to Jesus Christ which result in church growth. But the intended agogic effects of CWT have been more limited in terms of actual church growth than what the Baptist ministers of the Gospel had hoped for. For all the effort of CWT, only very modest gains have been made in the numbers of individuals initiated into the kingdom of God. The present situational analysis describes praxis 1 as resulting in a surprisingly high percentage of individuals praying to establish a personal relationship with Jesus Christ, but the this praxis does not conform to the theoretical design of the CWT model in significant respects, and apparently many of the decisions to pray to establish a personal relationship with Christ do not develop into new members of the church community who become disciplined in the elementary elements of the Christian life.

Abraham (1989:207) forcefully argued that the church will not advance against the pressures of modernity if believers limit themselves to proclaiming the good news of the kingdom to the unchurched, or simply invite them to make a personal decision (as many may use the CWT model presentation to do):

To proceed in this fashion is both unworkable and cruel. It is unworkable because it does not equip the Christian to lay hold of the significance of the coming of the new age of God. It is cruel because it offers people light and hope in the midst of darkness and despair and then leaves them to continue their journey in the wastelands of superficial religion, greed, and idolatry.

As Gore (1912:276) observed, “. . . Christianity is vague without theology and without sacraments, without religious depth and thoroughness. . . .” Parrinder

⁴¹Boisen (1936:307) has defined conversion in this way: “The more or less sudden change of character from sinfulness to righteousness or from indifference to spiritual awakening which, ever since the time of John the Baptist and Saul of Tarsus, has been recognized and cultivated in the Christian church.”

(1946:193) further emphasizes that the sacrament of Holy Communion “. . . does set forth the message of salvation, as words may quite fail to do.” What is needed, according to Abraham's (1989:200) insightful analysis, is extensive instruction in the faith, active ministry to incorporate the new believer into the body of Christ, deliberate transmission of the basic spiritual disciplines, and guidance in participating in the gifts and works of the Spirit. The CWT model of evangelism, as practiced in most Southern Baptist churches, is vulnerable to this critique. Abraham (1989:200) concludes, “One suspects that Christianity has lost ground in the West precisely because it has neglected these matters for so long.”

A related problem is an anthropocentric preoccupation which has infected much evangelistic ministry since the eighteenth century, which puts humans and their conversion at the center, rather than God and his work (Abraham 1989:208).

Thus, the underlying theory behind the model CWT presentation appears to be deficient, and a revised multi-modal theology of evangelism is needed to guide an improved praxis of fruitful evangelism by the church.

7.5 Three Modes of Pastoral Role-Fulfillment Necessary for Evangelism

Properly understood, evangelism is not an isolated function from other aspects of church life, but instead, it is a vital and essential dimension of the entire existence and ministry of the church (Bosch 1991:412), including pastoral role-fulfillment. When Firet (1986:82) defines pastoral role-fulfillment as “the intermediary of God's coming in his word,” he describes a unitary process in which God draws near to a person, speaking, revealing his name, and disclosing his presence, thereby actualizing his salvation. Firet (1986:82) theorizes that this single process takes place in the three structural modes of *kerygma*, *didache*, and *paraklesis* which thereby constitute the field of pastoral role-fulfillment and constitute the forms in which the role of human ministry is fulfilled:

- In the kerygma: the word is received as proclamation of the kingdom of God, salvation is presented, and one receives new life.
- In the didache: the word functions as the guiding voice pointing out the way of discipleship, as the person is called to the kingdom.

• In the paraklesis: the word is addressed personally to one's contingent situation, leading one to assume a place in the kingdom and the church.

In this context, it will be shown that evangelistic pastoral home visitation involves the proclamation of the gospel of salvation (*kerygma*), which is accompanied by the teaching⁴² of directive wisdom that begins the process of initiation of the visited person into the kingdom of God (*didache*⁴³) [see McQuilkin 1993], all in the context of addressing the individual in their actual contingent situation, enabling that person (in Firet's [1986:98] terms) to be "led out of sin⁴⁴ and sorrow by consolation and admonition" (*paraklesis*). Abraham (1994:119) pointed out that evangelism in the patristic period included the formation of Christians, and he argues that evangelism requires a "polymorphous ministry" not only proclamation, but also of instruction in the faith (1994:117).⁴⁵ Thus, evangelism involves more than proclamation alone, but includes all the church does, through the enabling of the Holy Spirit, to provide

⁴²Oates (1982:214) perceptively observes that some of the most effective teaching is accomplished with individuals in a one-to-one ministry situation, as was the case in the ministry of Jesus on earth.

⁴³Historically, *didache* involved liturgies, as Walker (1996:40) observed:

In both the early western and eastern liturgies, the story of salvation was woven into the very structure of the Church services, for it moved inexorably from God the Trinity to the passion and death of God in Christ, and ended with the triumph of resurrection. The structure of movement from life, to death, to new life was punctuated by the readings from the sacred Hebrew and Greek texts.

⁴⁴Oates (1973) discusses forgiveness in the context of conceptualizing sin as idolatry (1973:203-205), as the antithesis of faith (1973:205-207), as destructive habit (1973:207-209), as self-elevation (1973:209-210), as stupidity (1973:210) and as alienation (1973:211-214).

⁴⁵Abraham (1994:118-121) provided an overview of the historical development of individual and corporate spiritual direction of seekers to ground them in the basic beliefs and practices of the Christian faith with the development of the catechumenate.

initial grounding of seekers and new converts in the kingdom of God, including proclamation, persuasion, teaching, spiritual direction, grounding in the spiritual disciplines and sacraments, instruction on basic doctrines, and encouragement in Christian moral living⁴⁶ (Abraham 1994:125-126).

In pastoral care, the pastor helps individuals in their problem situations in the name of the Lord, having been sent by God. According to Firet's (1986:15) model, the core of pastoral role-fulfillment is not the pastor's human activity or effort, but instead, "...the action of God who, by way of the official ministry as intermediary, comes to people in his word." Firet (1986:16) clarifies the personal presence of God in his word when he agrees with Calvin's observation that God in person speaks in Holy Scripture, and when he concurs with H. Bavinck that the word of God cannot be separated from God its author such that God is present where his word is present.

7.5.1 The Mode of Kerygma. It has been observed by Firet (1986:44, 49) that the New Testament word *kerygma* embraces a double meaning of both the action of proclaiming a message (news) as well as the content of the proclamation; and the use of *kerygma* is not exhausted by the proclaiming action of a human being, but also implies a divine work in which God draws near, actualizing salvation. This proclamation involves a messenger who is sent for the purpose of conveying a new state of affairs to individuals at a particular time. The new state of affairs proclaimed by the messenger is the coming rule of God.

⁴⁶The affirmations adopted by the 1994 North American Conference for Itinerant Evangelists, convened by Billy Graham and major denominations and para-church ministries in the United States, included this statement:

The call to Christ is a call to discipleship. Converts are to be aided in their spiritual growth into maturity. We will, therefore, arrange as much as we are able for the initial follow-up and the spiritual care of those who come to faith in Christ under our ministry (Drummond 1996:127).

7.5.1.1 Announcing the Active Rule of God Through Jesus Christ.

Several New Testament words have rather synonymous meanings with kerygma, as Firet (1986:44) notes, particularly words sharing the stem *angel-*, which always connote an announcement or proclamation, including *euangelizesthai* (with the substantive *euangelion*). The messenger proclaims Jesus Christ, the Gospel, and the kingdom of God; and as Firet (1986:45-46) correctly observes, the focus is on the powerful redemptive action of God performed in human history in Jesus Christ (Luke 5:20; II Cor. 5:17; Eph. 5:8), confronting us in the present with a choice for life or death (Deut. 30:15); "behold, now is the day of salvation" (II Cor. 6:2); "Today, when you hear his voice, do not harden your hearts" (Heb. 3:7). As a mode of pastoral role-fulfillment, kerygma in the church focuses on the unique present ("this is the day of salvation"): "See, I have set before you this day life and good, death and evil" (Deut. 30:15).

Like Evangelism Explosion (Kennedy 1983), CWT is based upon the Apostle Paul's Christology involving the historical and objective coming of Jesus Christ into the world, including his suffering, death, and resurrection, and upon the believer's motivation to witness to that truth (see Firet, 1986:27-28). Theologically, the framers of Evangelism Explosion and CWT would likely concur with Abraham (1989:24) in this regard:

The witness of the evangelists to Jesus is that the dynamic rule of God has appeared in Jesus' life. In narrating his story they indicate that both his teaching and his deeds were saturated by the rule of God appearing now in history. Taken together these constitute the fundamental loci in the Gospels for the conviction that God has moved dramatically in history to inaugurate his rule.

In other words, Jesus' teachings as enshrined in Scripture, bear witness to the dawning of the kingdom of God in the present. Mark's summary of the preaching of Jesus (1:15) insists that the kingdom of God has arrived. The exorcisms Jesus practiced also suggest that the kingdom is now present (Matt. 12:28; Luke 11:20). John the Baptist saw the miracles and healings as witnesses that he who was to come is here now (Matt. 11:5-6; Luke 7:22-23). . . . Those who are within the circle of Jesus' disciples have been

given the secret of the kingdom; they have been given access to the news of the in-breaking of the kingdom in the words and deeds of Jesus (Mark 4:11-12).

Abraham (1989:32) further elaborates on the eschatological significance of God's active reign on earth established through the life of Jesus Christ; God's activity continued after the resurrection and ascension of Jesus in the disciple's ministry, in the coming of the indwelling Holy Spirit, in the development of the Christian community, in the early Christian missionary activity, and so forth. God's rule genuinely began, is available to any who want to receive it, and will be perfected in the coming great day of the Lord (Abraham 1989:32).

7.5.1.2 CWT Should Connect the Hearer's Situation with the Saving Work of Jesus Christ. Although the CWT model presentation is only one particular approach to the challenge of communicating this Gospel of Jesus Christ in contemporary society with its features of postmodernism (see Inbody 1993:4-58), one might observe that in a general sense, it can be viewed in terms of Firet's (1986:29) model of pastoral dynamics which holds that pastoral role-fulfillment (which we take to include evangelistic pastoral work) mediates the coming of God in his word; pastoral role-fulfillment can be explicitly defined to include evangelistic conversation in that Firet (1986:29) defined this pastoral dynamic as ". . . a ministry of mediation which serves the realization of salvation" and as action which eventuates in the communication of salvation and to healing. In discussing the *martyria* concept in this context, Firet (1986:29) described pastoral role-fulfillment in terms of communication of a message which calls individuals to make a decision about God and His saving work. The CWT model presentation contains the *kerygma* which Firet (1986:46) has helpfully conceptualized as that proclamation with authority which connects the contemporary situation of the listener to the finished work of Jesus Christ and its associated future hope (cf., Heb. 9:28). Firet (1986:31) observes the witness or messenger seeks to persuade individuals to make "the big decision" in the context of communicating that the history of the Lord with his people and the story of God's son becoming flesh and living among us, in particular, revealing God and his interaction with his people; in this sense, the actions of the LORD are the work of the LORD. Abraham (1989:34) similarly observes, in this context,

that "the coming of the rule of God" precipitates a "profound crisis" for the individual which calls for a turning from one's old life of idolatry to a new life of service of others empowered by God's Spirit; in addition to this decisive turning, this transformation involves ". . . a reworking of one's self-understanding" which is so radical that it can be called natural to speak of "being born again" into an eternal life that begins in the present as one accepts God's reign.

CWT was designed to communicate the unique historical truths of Jesus Christ's death and resurrection (*kerygma*) and call for a personal decision to accept the invitation of the Lord "this day" (Deut. 26:17-18). But more than that, the framers of CWT expected that the Scriptures quoted in the CWT model presentation would have the dynamic aspect which Firet (1986:33) aptly described with biblical terminology:

"Is not my word like fire, says the LORD, and like a hammer which breaks the rock in pieces?" (Jer. 23:29). When that word comes, something must happen: "The LORD has sent a word against Jacob, and it will light upon Israel; and all the people will know. . ." (Isa. 9:8-9). The word is like a messenger whom the LORD sends out and who does not return without effecting his purpose: "it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Isa. 55:11). The word of God is living and active (Heb. 4:12); it is at work in believers (1 Thess. 2:13); it is the power of God (1 Cor. 1:18; cf. Roman. 1:16); it is able to save souls (James 1:21).

II Timothy 3:16-17 declares, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." In this context, Firet (1986:15-34) shown theologically with Biblical exegesis that the word of God is the form of the Lord's presence with dynamic power as to its effects:

The gospel is a message of salvation: a communication of what God has done to, and on behalf of, people. . . . Paul says that the gospel is the power of God for salvation (Rom. 1:16). But the gospel is not a power simply as "words"; it is that as "word of the cross" (1 Cor. 1:18), as "the gospel of God which he promised beforehand through his prophets in the holy scriptures, the gospel

concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord. . ." (Rom. 1:1-4).

. . . this does not necessitate a split between kerygma and history. For, as H. Diem remarks against Bultmann *cum suis*, "The whole content of the Gospel message and proclamation flows from the real history of Jesus Christ." It is this content which constitutes the power of the word of God proclaims as gospel. . . . This gospel, the message of what has happened, is the gospel of salvation (Eph. 1:13), of peace (6:15). The content of the message is decisive: Christ and his work. The word of the cross (I Cor 1:18) is the word of reconciliation (II Cor 5:19), of grace (Acts 14:3; 20:32), and of life (Phil. 2:16). It is the word that is "able to save your souls" (James 1:21).

There is much in Firet's (1986:34) above summary description of the gospel with which Southern Baptist ministers of the Gospel who use CWT would agree. Perhaps the mode of kerygma is the strongest aspect of existing CWT practice, to the extent that the pastoral visitors are successfully connecting the contemporary situation of the listeners with the saving work of Jesus Christ in a clear and Spirit-filled manner.

7.5.2 The Mode of Didache. Considering the New Testament testimony regarding praxis of the early church, Firet (1986:50) observes that the multi-modal phenomenon of "God's coming in his word by the intermediary of pastoral role-fulfillment" also involves *didache* as well as *kerygma*, and that this is illustrated in the ministry of the apostle Paul who preached (*keryssein*) the kingdom of God and taught (*didaskon*) about the Lord Jesus Christ . . ." (Acts 28:31). In this context, Firet (1986:52) cites grammatical evidence indicating that *didache* refers to "the act of teaching."

7.5.2.1 Initiating Individuals into a Discipleship of Living "the Way". By examining the Hebrew words used in the Old Testament, Firet (1986:53-58) demonstrated that the vocabulary for "teaching" connotes (1) a

personal initiation (*hanook*) into the story of Yahweh and his people as a new way of life, (2) guidance on the way of God (*torah*), and (3) instruction (*hokma*) in the way of wisdom. Initiation involves teaching the individual about God's faithfulness (Prov. 22:6; Deut. 6:6-7; Isa. 38:19; Ps 78:4). God has a continuing care for his people which is inherent to His guidance through revelation whereby God comes to direct his people continually (Isa. 2:2-3; Mic. 4:1-2); in Firet's (1986:55) words, the "Jewish *didache*" is ". . . to direct a person to her destination, to initiate her into the story, to take and lead her on the way. . . ." As the teacher in Proverbs 4:11 states, "I have taught you the way of wisdom; I have led you in the paths of uprightness." The instruction takes the character of initiation which points the individual to walk in the way of the Lord (Isa. 11:9) which leads to the destination of wise living.

Mark repeatedly pictured Jesus in the evangelistic pastoral mode of teaching the crowds of people who came to him (10:1; 11:18). The people were astonished at the doctrine that Jesus authoritatively taught them (Matt. 7:28-29; Mark 1:22; Luke 4:32). Jesus taught that the kingdom of God had come. Firet (1986:61-62) holds that the key to comprehending the meaning of what Jesus taught regarding the kingdom is given in John's statement regarding the unique nature of the Gospel story of Jesus Christ: "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31). That is, the life and teaching of Jesus is *kerygma* intended to astonish the hearer to wonder, "Who is this Jesus?" and then realize and confess, "You are the Christ, the Son of the living God!" (Matt. 16:16).

In exploring how the *didache* of the church is derived from the *didache* of Jesus Christ, Firet (1986:62) focused on the verses commonly referred to as "the Great Commission" which concludes Matthew's Gospel (28:18-20). Commenting on this commission that the resurrected Jesus Christ gave to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you," Firet (1986:63) drew attention to the fact that Jesus Christ remains the teacher as the *didache* of the apostles and of the church which serves to lead individuals into a discipleship relationship with the teacher, Jesus Christ. This discipleship is, in Firet's (1986:65, 67) formulation, "the

following of a way, a continuous life with Christ. . . ." in the sense that following Christ involves continuous living with Christ by abiding in his word (John 8:31); in this way, *didache* involves initiating an individual into a discipleship of living "the way."

7.5.2.2 Teaching the Truth of God's Actions Through Jesus Christ.

From Jesus' statement, "For this I have come into the world, to bear witness to the truth" (John 18:37), Firet (1986:23) reasons that God's coming in his word intrinsically involves making the truth public and therefore the mediation of God's coming through pastoral role-fulfillment also involves making truth public.

Firet (1986:24) convincingly sets forth the case that the manner in which the Bible employs the Greek word, *aletheia*, truth, is different from the Greek concept of "metaphysical-idea" truth and instead conveys a "redemptive-historical and eschatological" sense of the truth that makes claims on a person's "heart's trust" and constitutes what humans desire to understand to attain stability in the world they live in. Thus, in the Scriptures, "truth" cannot be abstractly extracted from the concrete events of God's actions among human beings in history (Firet, 1986:25), and Jesus Christ not only proclaimed the truth but stated (John 14:6) that he *is* the truth (Firet, 1985:25). Focusing on Acts 2, Hatori (1988:5-16) points to what God has done through Jesus Christ to emphasize that evangelism is the Scripture's primary message.

7.5.2.3 CWT Should Initiate New Converts Into the Life of Discipleship.

There would be agreement with Firet here by the Southern Baptist clergy who developed the CWT model presentation, in the sense that those clergy-authors designed CWT to contain a brief outline of the basics of their systematic theology on eternal life, sin, the person and work of Jesus Christ, and salvation with associated quotations from Scripture passages; their expectation was that the presentation of this truth would be used by God to bring Himself to the hearers of the CWT model presentation.

New Testament *didache*, Firet (1986:266) explains, is "initiation into the life of discipleship." Abraham (1989:82) reminds us that becoming a Christian believer involves a radical process which is quite complex; he demonstrates this by pointing to the myriad of concepts and analogies that have been used

from the earliest days of Christianity to describe what happens when a person comes to Christ: "born again," "fully justified," "acquitted," "raised from death to life," "converted from darkness to light," "adopted into the family of God," "entered into a new covenant," "become members of the body of Christ," "incorporated into the kingdom of God," "set aside for the service of God to the world," "become bond-slaves of Jesus Christ," "repented of our sins," "enlightened and convicted by the Holy Spirit," "been saved from our sins," "been reconciled to God through the death of Jesus Christ," "baptized and filled with the Holy Spirit," etc.

Conversion, Abraham (1989:84) contends, is but one dimension of this complex process of initiation into Christ, into his kingdom, and into his church in which an individual is incorporated into the dynamic realm of God's rule; and such initiation requires sufficient foundations upon which subsequent Christian nurture can be built. During the revivals of the eighteenth century, the work of itinerant evangelists who called for a response was supplemented by the Methodists by their discipleship classes, which Walker (1996:77) terms ". . . no less than a modern form of the catechumenate" which helped to initiate new believers into the Kingdom of God. However, Praxis 1 of CWT emphasizes a one-time decision leading to conversion, but was found to be weak in fully initiating the new convert into the life of discipleship. Although an "Encourager" process is mentioned in the CWT Manual to guide Praxis 1, this process was rarely employed in the church studied. Therefore, Praxis 2 of CWT would benefit from systematic attention to repeated teaching contacts with the new believer. This would help accomplish the pastoral mode of *didache* which goes beyond the common, but incomplete twentieth-century evangelistic goal of merely seeking a decision to pray to receive Christ, and instead focus on the full evangelistic objective to initiate the new believer into the life of discipleship as Jesus instructed in Matthew 28:19-20 (" . . . make disciples. . . teaching them to observe all that I commanded you. . .").

While Firet (1986:88) points out that *didache* is the central mode of pastoral role-fulfillment in catechesis, he also contends that catechesis embraces *paraklesis*, in that *paraklesis* occurs implicitly with teaching which has the focus ". . . to discover or to rediscover the way which the called-out ones have to go as disciples of Jesus."

7.5.3 The Mode of Paraklesis. Furet (1986:68) distinguished this third mode in addition to the authoritative proclamation of salvation (*kerygma*) whereby an individual's life is entered by God with salvation, and the didactic unfolding of salvation (*didache*) whereby a new way of life is pointed out by God. The New Testament's use of *parakalein* reveals that "God's coming in his word through pastoral role-fulfillment" also involves a third and different mode which is not entirely separate from *kerygma* and *didache*.

7.5.3.1 Encouraging Transformation of Thoughts and Lifestyle.

Παρακλητο can be translated as "helper, intercessor," and Παρακλησι as "encouragement, help, comfort." In a review of the practical theology of care, De Jongh van Arkel (1991:110-111) made reference to the derivation of *paraklesis* from the Greek *parakalein*, and noted that *parakalein* is variously translated to convey a "wealth of meaning" such as ". . . entreat, insist, pray, appeal, call upon, rouse, request, hail, invite, warn, encourage, inspire, invoke, advise and also comfort or admonish." Jesus modeled the evangelistic appeal when he called upon his listeners, "Repent, and believe the gospel." The Apostle Peter followed this mode of *paraklesis* when he exhorted his hearers, "Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord. . . ." (Acts 3:19).

Evangelistic pastoral role-fulfillment aims at a response—*metanoia*, which involves transformation of one's thoughts and lifestyle (Bosch 1991:413). *Metanoia* emphasizes a positive change of "repointing" in a new direction (Emerson 1990:1072). In describing the response of the initial four disciples to a call from Jesus, Bosch (1991:37) pointed out:

Getting up and following Jesus is the same as repenting and believing. In the synoptic gospels repentance (*metanoia*) is not a psychological process but means embracing the reality and the presence of the reign of God.

In discussing confession and repentance in pastoral care, Emerson (1990:1072, 1073) pointed to a positive and a negative aspect:

John the Baptist called people to repent their sins. The capacity for that repentance, however, depended on the

awareness that the Kingdom of God was at hand and confession of a need to repent. Both the positive aspect of the confession—"the Kingdom of God is at hand" (Mt. 3:2)—and the negative—"therefore, repent"—are necessary.

In pastoral care, therefore, attention must be given both to facilitating the confession of what is wrong and to the confession of what is right. Therein lies true healing, wholeness, and reconciliation.

Evangelism conveys a positive message of love and encourages acceptance of an invitation; as Bosch (1991:413) explains, "People should turn to God because they are drawn by God's love, not because they are pushed to God for fear of hell." And, "The entry point for all alike is receiving forgiveness and accepting the reality of God's reign; this determines the whole life of the disciple and of the community to which he or she belongs" (Bosch 1991:39).

7.5.3.2 Addressing Individuals in Their Contingent Situation. Firet (1986:89, 73) called attention to the parakletic mode in the earthly ministry of Jesus Christ, and he noted that present forms of pastoral encounter, such as home visitation, hospital calls, or counseling in a pastor's office, originated in the *epi to auto*, the coming together and being together of the apostolic church:

Jesus Christ himself is the paraklesis, the comfort out of sorrow; to the captive he proclaims release, to the blind sight, to the oppressed liberty (Luke 4:18); he took our infirmities upon himself and bore our diseases (Matt. 8:17). He is the resurrection and the life (John 11:25). He abolished death and brought life and immortality to light through the gospel (II Tim. 1:10). He delivers all those who through fear of death are subject to lifelong bondage (Heb. 2:15).

De Jongh van Arkel (1991:111) appropriately elaborated the practical theological implications of following Christ's example in this regard by showing that paraclesis addresses people in their states of ". . . anxiety, sorrow, sin, despair, error and inadequacy", and it involves the coming of God to individuals: "God comes to people to liberate them from the wretchedness of their situation, and to lead them to life in the church in the salvation which is Christ."

Addressing people in their contingent situation requires "reading them" in order to understand them.

In the 1930's, Anton T. Boisen, the founder of Clinical Pastoral movement, described humans as living documents that we must read like the Bible (Asquith 1988a:7-16; 1988b:78-89; Boisen 1960). In Boisen's (1960) theory, everyone has a theology which we must read to address them in their situation. This view has implications for reaching new people with the care of God. Recently, Dyrness (1997:33) elaborated on the implications of "reading" secular Americans in order to reach them with the Gospel when he argued that many Americans "... have not really heard the gospel" because of the failure of Christian believers to "read" their secular neighbors:

... those who are serious about reaching Americans with the gospel must also take the time to understand the values and practices of their neighbors. This may sound like a strange idea: asking Americans to learn about their own culture. Yet I am convinced that because of the cultural isolation of much of conservative Christianity, most Christians remain largely ignorant of the values of their secular neighbors.

Accurate listening and "reading" unreached individuals is usually a necessary step toward addressing them in their contingent situations.

The theology of listening, helping, and encouraging has been advanced by the contributions of Firet (1986:89) who considered *paraklesis* to be "the central mode of pastoral care." In this context, De Jongh van Arkel (1991:111-112) can conclude that pastoral work involves "an *encounter* and a *conversation* with individuals or groups..." which is "directed towards sinful, sorrowful people; people in distress..." and "is all done in a *caring way*" which is "motivated by Christian faith" "representing the church." On the one hand, the people visited in the CWT program of First Baptist Church of Columbia, SC, had previously visited the church, and by virtue of this fact, there is a basic reciprocity involved when the CWT team visits them in their homes. In this sense the reciprocity required in the parakletic mode of pastoral role-fulfillment is present (see Firet 1986:249-250). But on the other hand, it seems reasonable that a significant omission of vital aspects of this mode of paraklesis

in the CWT visit may be the dynamic behind the 25% of the individuals visited by a CWT team who reported some level of dissatisfaction with the CWT visit.

7.5.3.3 CWT Should Address Individuals' Contingent Situations with Encouraging Care. We can agree with Firet (1986:73, 74) that genuine Christian exhortation is addressed to people ". . . with an appeal to the *paraklesis*" which occurred in the salvation brought by the work of Christ. While Firet (1986:90) views *paraklesis* as liberating in that it draws the individual into the light, he may view the CWT model presentation as lacking in the full mode of *paraklesis* in that he insists that *paraklesis* is "helping, redeeming deed" and "never a matter of stringing together words which people have often heard before . . . (Job 16:2-5)."

Firet (1986:70, 71) concludes from his study of the shades of meaning of the Greek word, *parakalein*, that it contains "the idea of an address to a contingent situation of a person or a group of persons" and that this connection to the person's situation distinguishes it from the modes of *kerygma* and *didache*. With *paraklesis* there is a direct connection to the person's situation as God reveals Himself and imparts salvation. Firet (1986:70, 71) surmised that while the mode of *kerygma* might be interpreted by a person that God and his kingdom has come and takes precedence over each human individual and the mode of *didache* might be taken by a person that God's new way implies that one's own road thus far is unimportant, the mode of *paraklesis* communicates that one's own situation is of importance to God.

While the pastoral mode of *paraklesis* can occur chronologically after an individual has already received the *kerygma* (e.g., Phil. 2:1; II Thess. 3:12), it is a matter for further theological study as to whether this order is invariable. Firet (1986:71) argues that receiving the *kerygma* precedes the pastoral ministry of *paraklesis*:

Paraklesis comes to people who have already received the *kerygma*. A new state of affairs has been announced for their benefit, the Kingdom has come, the new life has begun. Their life is life in Christ; it is no longer determined by self but controlled by Christ who lives in the person who is called to a new life (Gal. 2:20). They are now baptized; their life is taken up into the story of

the mercies of God, of the meekness and gentleness of Christ, of the love of the Spirit.

... Believers can now be addressed in their situations with an appeal to the fact that they are in the story, in God's new beginning, in Christ. The *paraklesis* constitutes an appeal to the *kerygma* and to the baptism which was the personal seal of the *kerygma*; it is a *paraklesis en Christo* (Phil. 2:1; cf. II Thess. 3:12).

However, if *paraklesis* is different but "not separate from *kerygma* and *didache*" as Firet (1986:68) observes, then we would expect that *paraklesis* could, at other times, be an elementary component of a model of the complex phenomenon of God's coming in his word through the intermediary of *evangelistic* pastoral role-fulfillment along side both *kerygma* and *didache*. In fact, Firet (1986:90) appears to allow for *paraklesis* in evangelism when he argues

... *paraklesis* can never be isolated from the mode of *kerygma*. Sometimes that needs to be strongly stressed: "Behold, now is the acceptable time; now is the day of salvation"; "Today, if you hear his voice, harden not your hearts." *Paraklesis* can run aground in a situation where it is not simultaneously intersected by the other reality of salvation, of the Kingdom, of the forgiveness which is offered. It is not true that pastoral care has then reached its culmination and become really pastoral. It is true that *kerygma*, the presupposition of *paraklesis*, cannot always be the silent premise.

Rather, Firet (1986:90) contends that pastoral care of a person is the call to believe and this *parakletic* call comes both through the Scriptures (Rom. 15:4) and through human ministers as they fulfill their role as ambassadors—as stated in II Corinthians 5:20, "... we are ambassadors for Christ, God making his appeal through us" (cf., Firet 1986:74).

Firet's (1986:76) study of the mode of *paraklesis* in pastoral role-fulfillment came to the conclusion that God's coming in the *paraklesis* is addressed to the person's contingent situation, calling him or her to peace out of his or her sin or sorrow; *paraklesis*, as a function of the Spirit-led body of Christ, provides the person eschatological comfort and calls the person to God's

love. As Abraham (1989:172) has astutely observed, "On the one side, the evangelist must proclaim the gospel with integrity and without compromise; on the other, he or she must be willing and able to meet people where they are, drawing them into the orbit of the kingdom, taking up all that is valid, true, and God-given in the native culture." Greater attention to this mode of *paraklesis* is necessary in Praxis 2 of CWT, as will be developed in chapters 8 and 9 of this thesis.

7.6 The Action of God in Evangelistic Pastoral Role-Fulfillment

If pastoral role-fulfillment mediates God's coming in his word to unevangelized individuals, God is choosing to draw near to individuals through the lives of human ministers indwelt by the Holy Spirit (a point which the Southern Baptist theologian Drummond [1992:170] emphasized). Firet (1986:82) conceptualizes this as a unitary process in the three modes of *kerygma*, *didache*, and *paraklesis*, whereby each mode ministers to the individual in different but complementary ways.

7.6.1 The Action of God to Bring Individuals into His Kingdom Through These Three Modes of Ministry. The *kerygma* presents the word as proclamation of the kingdom of God, offering salvation to the individual which offers enablement to receive new life and become all one is intended to be as God's child. The *didache* presents the word as the guide to a new way of life, calling the person to God's kingdom, and initiating the individual into this way of discipleship. The *paraklesis* directs the word to the individual's contingent situation, leading one out of suffering and sin while urging and assisting the person ". . . to assume [one's] place in the *circle* of the kingdom and the church which is called to manifest that kingdom" (Firet 1986:82).

Thus, in pastoral evangelistic role-fulfillment, instruction is provided regarding God and initiation into his kingdom (*didache*), the Gospel of the kingdom is clearly proclaimed (*kerygma*), and the minister reaches over to the person's contingent situation to provide the correction, comfort, and exhortation (*paraklesis*) necessary to fully initiate that person into the new life of the kingdom. Through these three inter-related modes of human-intermediated ministry, the word of God speaks to the person in his or her situation, the word of

God creates understanding by that person, the word of God can powerfully influence that person, and the word of God effects change in that person (Firet, 1986:93, 94), completing their personal initiation into the freedom of the rule of God's kingdom.

Thus, *paraklesis* makes evangelism timely and relevant by addressing people in their present contingent situation and encouraging them to recognize their spiritual condition, and to accept Christ's redemptive work. God uses an inter-human relationship for the evangelistic purpose of God's coming in his word to establish a relationship with a person. De Jongh van Arkel (1993a:256) observed, "Pastoral work may be characterized as the *form of encounter* in the gospel," and he defined an *encounter* as a relational confronting with a person which strikes at the core of one's existence *to effect change*, such that one emerges from the encounter a different person: "Encounter can change a person to the extent of conversion." Such an encounter involves the human intermediary through the modes of didache, kerygma, and paraklesis to activate the initiation of a change in the person's life (the agogic moment) to become fully initiated into the kingdom of God.⁴⁷ Firet (1986:114) elaborates on this process by emphasizing the centrality of the fact that God Himself comes to an individual in His word, approaching and interacting with that person. God reveals his name so the person can come to know Him and the life He brings (John 17:3). In this process, God reveals His truth and actualizes salvation which enables the individual to become authentically and fully human as God creatively desires. God comes to the individual in the initial proclamation of the kerygma; God comes to the individual in the didache, opening up a new way of life with his guidance; and God comes to the individual in the paraklesis, addressing the individual's situation to orient him or her toward salvation. In these complementary modes, God approaches people offering to transform them: "And we all, beholding [or 'reflecting'] the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (II Cor. 3:18).

⁴⁷In this sense, a theory of pastoral care should have spirituality as the core (cf., Benner 1989:19-30). Spiritual understanding is a semantic core to understand and attribute meaning to life experiences and to understand others.

7.6.2 God's Revelation of Himself and Pastoral Counselor's Care/Concern in CWT Praxis. Firet (1986:35) presents a larger context of God's revelation of Himself which many Southern Baptists either neglect or overlook in the practice of evangelism: ". . . the relation between a person and the word of God starts with the sovereign speech of him who, in creation and redemption, is the first, and who shows himself to be who he is, Yahweh, the One who is caringly present." It is the coming of the Holy Spirit, Abraham (1989:31) observes, which manifests "a profound awareness of God" and this first occurred at Pentecost.

In the present empirical study of CWT, the action of God (measured indirectly in terms of the person's perception or "sense of God's presence") was perceived by 77% of the recipients of the pastoral visits. This present study did not find the expected association between sense of God's presence and prayer to establish a relationship with God. However, there was a significant positive association ($r = .41$) between the counselee's perception of counselor care/concern and the counselee's perception of the presence of God. Thus, the greater the counselor's care/concern, the more the counselee perceived the presence of God. The perception of God's presence was also significantly related to the counselee's satisfaction ($r = .48$) and the counselee's positivity rating for the visitation session ($r = .59$).

In this respect, Firet's model appears to be congruent with these empirical findings. As we have seen, Firet's (1986:16) model specifies that God comes to people "in his word," which may be a reference to Holy Scripture which is so connected with God that where God's word is, there also God is present. Thus, the word of God is a distinct form of God's presence (Amos 1:1; John 1; 1 John 1:1-2; Hebrews 1:1-3). Some may reason that the extensive use of Scripture quotations in the CWT visitation method would be the connection to the sense of God's presence in the pastoral visit.

It should concern us that 23% of the people visited did not sense the presence of God in the visit. Firet (1986:214) observes that many modern people make the complaint regarding Christianity: "It does not get to me; it does not turn me on; it leaves me cold." In such a case, we could conclude with Firet (1986:214-215) that such complaints indicate that something is wrong with the

way the Christian message is being presented in our contemporary culture. The people living at the time of the early propagation of the Christian faith (as recorded in the Book of Acts) expected to experience a reality which exists outside our world of material experience, and thus were more prepared to sense the nearness of God. In contrast, many modern people are so focused upon abstract intellectualizing, the material world, and the utilitarian, that they do not "hear" or "see" the spiritual presence of God at work around them. With this hardening of the modern heart to the spiritual world, the simple CWT model presentation often may not communicate what it intends to communicate about God.

Although it is not developed in much detail, there is the implication in the CWT model presentation regarding the definition of "faith" (see Appendix #1, section 2.4.2) and the definition of "surrender to Jesus as Lord" (see Appendix #1, section 2.4.3) that one's response to the gospel is not mere enlightenment regarding a new set of facts nor mere intellectual assent to a new state of affairs. The CWT model presentation does convey the link between personal faith and salvation, which creates a personal relationship with the person Jesus Christ. Although it is not made explicit, the situation is one in which the caring Creator God has made the first move to reconcile Himself to an individual, but the word of God is not effective unless the person hears and keeps it (Firet, 1986:37); as Firet (1986:39) observes, a loving and thankful embracing of a personal relationship with God is involved:

All this, however, does not subtract one iota from the significance of "believing," "hearing and understanding," "accepting," "ingesting"—i.e., the profound orientation of the human heart, hence of the whole of one's existence, to the speech of God. Thus God seeks to be our daily companion and ally. He does not simply "utilize" a human being. He chooses the human person—in herself the actualization of salvation—as a partner-in-dialogue who is called to respond in freedom to God's action. "Speak, for thy servant hears" (1 Sam. 3:10). To answer thus is to know Yahweh, and to know Yahweh is to know oneself as implicated in the history of salvation.

However, the measure of "higher amount of CWT" was not found to be significantly associated with a greater perception of God's presence in this study. From the perspective of Firet's (1986:15) model of pastoral-role fulfillment, we might interpret this finding in terms of the action of God through the intermediary of the pastoral worker as a person embodying God's word rather than speaking Scriptural quotations; Firet (1986:17) observes that God allows humans to participate in his thoughts and life. Firet (1986:16) specifically contends from the Psalm 33:6 description of the spoken word as "the breath of one's mouth" that "a word cannot be separated from a person who speaks...." In the situational analysis of CWT, the variable of "perceived counselor care-concern" was associated with perception of God's presence ($r = .41$) rather than "higher amount of CWT" (i.e., greater amount of Scripture quoted). This finding is congruent with Firet's (1986:20) foundational premise that "the core of pastoral role-fulfillment is the action of God who comes to people in his word." By embodying the care of God in ministering to the counselee, the pastoral visitor in CWT mediates the coming of God.

7.7 Evangelistic Pastoral Role-Fulfillment as an Agogic Situation

The pastoral conversation provides the setting for preparing the person for an encounter with God (Southard & Ostrom 1990:377). Communicating the gospel involves placing the gospel message before the person to enable that person to decide for or against it (Southard & Ostrom 1990:377). The evangelist's purpose is ". . . to enable others to make a genuine decision, to witness to the way in which we have made this decision and why it is necessary for a decision to be made" (Southard & Ostrom 1990:377).

The evangelist, according to Abraham (1995a:12), extends two hands, . . . one to reach out and share, the other to reach out and receive. With the one hand we reach out to declare with passion and flair the good news of God's kingdom in Jesus Christ. With the other we reach out with intelligence and love to receive those who respond to the gospel, seeking as best we can to ground them in the fullness of God's rule on earth.

The motivation of an evangelist can be the desire to show "the way of life" to others, out of loving concern for the other person's needs (Firet, 1986:241), and

this is the relationship that God uses to come to the other person. As Mackintosh (1916:535) has expressed it, ". . . the assurance that 'Christ loved the Church and gave Himself up for it' (Eph. 5:25)" motivates evangelism and makes it "second nature" to believers.

7.7.1 God Draws Near to Actualize Salvation. According to Firet's (1986:231) model, as we have seen, God comes in his word through the intermediary of pastoral role-fulfillment, in "a dynamic sequence of events": ". . . he draws near to a person, reveals his name, makes known the truth, and actualizes salvation." Following this model, the present situational analysis included a measure of "perception of God's presence," which should assess the individual's awareness of God drawing near to her or him. CWT conveys statements from Scripture (see Appendix #1, section 2) which are intended to communicate the truth. Then it is God's direct work to "actualize salvation," which is measured in the analysis of CWT by the apprentice's report of the individual's conversion prayer (see Appendix #1, section 3.3.2, and Appendix #2, section 1.12).

7.7.2 Need to Communicate Depth of Human Predicament in CWT. When considering the truth content which needs to be communicated to the nonbeliever, much modern evangelism, according to Abraham's (1988:19) observation, neglects to provide a deep presentation regarding the human predicament; unlike leading evangelistic figures of prior generations (such as Jonathan Edwards, John Wesley, or Charles Finney), many contemporary evangelists present a message devoid of an adequate presentation of the human problem of sin. CWT, itself, does not skirt the gravity of the human condition (as is seen in Appendix #1, section 2.2) but what it does provide is only a brief, cursory overview of the doctrine of human sin which might not be fully comprehended in its complete, profound sense because of that brevity. Thus, with an incompletely communicated diagnosis of the human condition, there arises a difficulty in conveying the prescription of the gospel (Abraham 1988:24). Abraham's (1988:20-23) careful examination of the metaphors and analogies that depict God's action in the process of salvation is a solution, in that it reveals the lengths God had to go to address the profound human

predicament; this profound communication is necessary for the initiation of a person into the kingdom of God.

7.7.3 A Radical Reorientation in Spiritual-Mental Functioning Should Be the Goal in CWT Praxis. Christian conversion, viewed from Firet's (1986:231) theoretical perspective, is "a change in one's spiritual-mental functioning": "When God comes to a person in his word and the person listens, she becomes a new person and her life becomes kingdom life." God effects this change in a person through the intermediary of the evangelizing minister's role-fulfillment. Thus, true evangelism involves a personal dimension in which a personal encounter with the living Christ is mediated by the Holy Spirit through the human minister's life and verbal witness (Bosch 1991:416). The change in spiritual-mental functioning involves a personal responsibility and a personal decision (Bosch 1991:416). In this sense, the situation of evangelistic pastoral role-fulfillment is an agogic situation. A change or transformation results in the person who commits herself or himself to the reign of God. Bosch (1991:420) defines the change involved in his definition of evangelism as

. . . that dimension and activity of the church's mission which, by word and deed and in the light of particular conditions and a particular context, offers every person and community, everywhere, a valid opportunity to be directly challenged to a radical reorientation of their lives, a reorientation which involves such things as deliverance from slavery to the world and its powers; embracing Christ as Savior and Lord; becoming a living member of his community, the church; being enlisted into his service of reconciliation, peace, and justice on earth; and being committed to God's purpose of placing all things under the rule of Christ.

In the CWT approach to evangelism, the agogic is the change in the spiritual functioning of the individual hearing the model CWT presentation by virtue of their own active involvement in the dialogue which is directed by the CWT team toward producing a change.

Agogy in the situational analysis of CWT, can be recognized by its effect, and is measured by the individual's "perception of the presence of God," and by

the individual's decision to pray the prayer of commitment (the conversion prayer). However, a more comprehensive assessment of change in spiritual functioning would be the testimony of the individual that she/he ceased to be the person she/he was, and proceeded in the direction of active involvement in the spiritual disciplines, witnessing to her/his faith, and continued church involvement, giving evidence of being initiated into the kingdom of God. This would demonstrate the specifically agogic in the CWT home visit, and would constitute initiation into independent spiritual functioning in the kingdom of God. Because an indication of conversion is but one component in the process of initiation into the kingdom of God, we cannot automatically assume that such initiation has occurred when the individual decides to pray the prayer of commitment in the CWT counseling visit. Further research is needed on the long-term outcome for those who decide to pray in a conversion experience.

7.8 Summary

In the general context of the relative neglect of theological reflection on evangelism in the twentieth century, and in the specific context of the situational analysis of Praxis 1 of CWT, the present chapter contributed to the development of a new practical theological theory of evangelism, following the methodological model of Zerfass (1974:167). The praxis problems identified by the situational analysis were (1) the inconsistent use of the CWT model presentation with those with an unknown relationship with God, (2) one-fourth of those visited were dissatisfied, (3) one-fourth of those visited did not sense God's presence in the visit, and (4) one-third of those visited already evidenced a relationship with Christ.

Building on the recent theological contributions of Abraham (1989) and Firet (1986), a theological model of evangelistic pastoral role-fulfillment was described as an agogic situation of primary initiation of a person into the kingdom of God. Evangelistic pastoral role-fulfillment was conceptualized as intermediary of God's coming in his word to actualize salvation through the three structural modes of *kerygma*, *didache*, and *paraklesis* which are necessary to address the individual in their contingent situation and thereby necessary to initiate an individual into the kingdom of God. This revised practical theology of evangelism, in combination with a theology of pastoral

care for evangelistic visitation (the focus of the following chapter 8), is intended to serve as a conceptual point of departure for corrective action in the domain of evangelistic church praxis (the focus of the concluding chapter 9).

Chapter 8

A Theology of Pastoral Care for Evangelistic Visitation:
Revised Theology for Praxis 2

The Apostle Paul directed the Galatian church to “. . . serve one another in love” (Gal. 5:13). De Jongh van Arkel (1993a:252-253) wrote that *splangchnizesthai* is the “. . . strongest of the various biblical terms for pity and compassion,” and he observed that Philippians chapter 2 indicates that as believers follow the model of Jesus Christ, they are able to give and receive personal love and affection. *Splangchnizesthai* is used in the New Testament, for example, in the parable of the two debtors (Mt 18:27), and in Jesus' description of the father of the prodigal son (Lk 15:20) and the good Samaritan (Lk 10:33) to convey “. . . the deepest level of divine compassion” (De Jongh van Arkel 1993a:252).

A theological basis for evangelistic visitation counseling can be developed from Biblical, theological, and empirical knowledge on counseling and human relationships. De Jongh van Arkel (1993a:253) compared the shepherd motif in Ezekiel 34:11 (“Behold, I, myself will search for my sheep, and will seek them out”) to the same theme found in the gospels to illustrate the meaning of *episkepteshai* as “visiting” in the sense of “caring for” or “being concerned about”; thus he correctly concludes that compassion is focused in caring for others. From the meaning of one term for church office, *episkopos*, De Jongh van Arkel (1993a:253) concludes that “overseers” should be those who care for others.

Pastoral work exists to fulfill such biblical teaching to care for the practical needs of others (De Jongh van Arkel 1993a:65). Firet (1986:103) holds that pastoral care is individualized, emphasizing the person's inner relationship to

God in a way that is focused on that person's existence. Thus, Oates (1982:219) states, "Pastoral care is essentially spiritual conversation." Further, De Jongh van Arkel (1993a:254) summarizes the biblical teaching on compassion and caring by pointing to biblical emphasis that caring for individuals is ". . . aimed at saving them," which is seen in the incarnation⁴⁸ of the son of God (Mt 1:21); the Greek term *sozein* conveys the sense of "healing" and its use in the Gospels to describe those healed by Jesus further conveys the healing of the whole person.

Practical theologians (such as Browning 1983a; 1983b; 1991; Campbell 1985; Fieret 1986; Fowler 1987; Heyns & Pieterse 1990; Oden 1983; Patton 1990a; Steere 1989; Stone & Clements 1991; Wimberly 1991) have developed practical theologies underlying praxis for conveying the care of God. Any pastoral practice intended to successfully incorporate the unchurched individuals into the community of faith would, of necessity, incorporate a number of major pastoral care dimensions.⁴⁹ While some churches and some pastoral counselors can make the mistake of following only a caring model and neglecting the evangelistic model, others (perhaps such as those following the standard CWT approach) can make the mistake of following only an evangelistic model, neglecting caring. Thus, a church can be evangelistic without caring.

Pastoral care needs to be comprehensive in addressing the needs of individuals and communities. Browning (1983b) reminds us, for example, that pastoral care needs a moral context emphasizing the role of ethics in addition to a psychotherapeutic emphasis. A focus upon ethics can minister to many levels of need in an individual, including a need for evangelism to show the way to freedom from the bondage of sin through ethical reconciliation with God, as a person is initiated into the rule of God. Care and evangelism can and should go "hand in hand," as the Southern Baptist theologian Drummond (1992:293-294)

⁴⁸Developing the implications of incarnation and evangelism is beyond the scope of this thesis; a helpful study on this topic is offered by Gorringer (1981:69-77).

⁴⁹And the relationship of care to a theology of evangelism can be considered with reference to Drummond's (1992), Larsen's (1992) and others' theologies of evangelism.

emphasized, even though he did not develop a theology of care for evangelism as fully as this thesis attempts to do so in this chapter.

The findings of this present situational analysis raise broader practical theological questions, only some of which can be addressed here in that many considerations would go beyond the limited scope of this thesis: How do the pastors of such evangelistic (but not caring) churches visualize the church? What should the church look like? How are people actually converted to Jesus Christ and initiated into the kingdom of God? Where does it all start? Does it start as a caring church? What is the theological importance of a growing church? How do Southern Baptist churches using CWT view people? When churches actually only evangelize people "to go to heaven", without preparing them to live here and now, what is the specific theological deficiency involved?

Conveying a specific message is a necessary but not sufficient condition for constituting a genuine Christian church. The church must also have a certain intrinsic character. Caring is an essential dimension of a Christian church, and when caring is genuine, it reaches outside the membership of the church to the unchurched in its community and in the world. Evangelizing action is a natural extension of that caring.

8.1 Pastoral Care, Pneumatology, and Ecclesiology

There is a need to develop a more explicit Southern Baptist theology of evangelism that includes the pastoral care dimensions of the caring community and mutual care, under the empowering of the Holy Spirit. Pastoral care is a form of pastoral work which is the action field of pastoral theology. We have seen that in his influential pastoral theological work, Dynamics of Pastoring, Firet (1986:14) elaborated his model of pastoral role-fulfillment in which he proposed that "pastoral role-fulfillment mediates the coming of God in his word." By the term "pastoral role-fulfillment", Firet (1986:14) refers to the official activity of a pastor in "face-to-face contact" with another person, as in preaching, catechesis, or pastoral care. Firet's model fleshes out the pastoral care dimensions which have been inadequately developed in the Southern Baptist theologies of evangelism.

Firet (1986:96) explicitly refers to the work of the Holy Spirit in the process of pastoral role-fulfillment:

God's word is a clear, articulated word. When at Pentecost people begin to speak by the power of the Holy Spirit, the effect is that people are beside themselves with astonishment, not because they hear strange, supernatural sounds, but because they hear the apostles speaking *in their own tongues*. . . .

Firet (1986:98) further clarified,

It is only when God comes to us in his word that human understanding begins and this enlightened knowing has a start. But that coming of God is not a chance occurrence. He offers himself to us and causes us to understand ourselves where there is a coming-together in the Lord: where, through the intermediary of pastoral role-fulfilment, the proclamation of salvation occurs *hic-et-nunc* (kerygma), where "directive" wisdom is voiced (didache), and where persons are addressed in their actual situation and are led out of sin and sorrow by consolation and admonition (*paraklesis*).

Evangelistic pastoral role fulfilment, therefore, would not involve following some particular evangelism model down to its exact detail, but instead involves God at work through the believer through the Holy Spirit. The reality of God and the reality of the human person thereby meet in the pastoral situation in this way. Individual believers might follow a particular model of evangelism—such as the model CWT presentation—and be working merely on the horizontal (human to human) level with the absence of the vertical dimension (God to human). Effective, fruitful evangelism must necessarily involve the work of the Holy Spirit; this fact is taught in the CWT Apprentice Manual, but apprentices must place their faith primarily in the active work of the Holy Spirit through them rather in the recitation of the memorized model CWT presentation alone.

As elaborated in chapter 7, pastoral role-fulfilment involves, in part, *paraklesis* as the word is addressed personally to an individual's contingent situation, leading that person to a place in the kingdom and the church. "Pastoral care" has been defined as "all pastoral work concerned with the support and nurturance of persons and interpersonal relationships," the specific form of pastoral care called "pastoral counseling" has been defined as "caring ministries that are more structured and focused on specifically articulated need

or concern" (Hunter 1990:845).⁵⁰ The distinction between pastoral care and counseling has been sharpened in focus by the emergence of pastoral counseling centers (Holifield 1990:847). All the forms of pastoral work which are involved in leading a person are inter-related, such that pastoral care can be spontaneously followed by pastoral counseling, and vice versa (De Jongh van Arkel 1993a:68). At other times pastoral care or counseling can spontaneously evolve into evangelism, and vice versa. These various forms of pastoral work all aid a person to grow in dependence upon Jesus Christ as their Savior and Master, beginning with their immediate situation and helping them to grow in faith (De Jongh van Arkel 1993a:68) as they become more intimately a part of the life of God's kingdom.

8.1.1 The Early Church Empowered for Evangelism by the Holy Spirit

These various forms of pastoral ministry are closely linked to the church (De Jongh van Arkel 1993a:69) as a community, which is empowered by the Holy Spirit (see Firet 1986:117-134). The early church was conceived as a "saving institution" (Dobbins 1960:2), and throughout the centuries of church history, the church has had the task to contextualize the Gospel to each generation and to each of the human cultures of the world (see Hiebert 1984:293). Abraham (1989:38) draws the link between the empowering of the Holy Spirit in the lives of the early disciples, care in the first congregations, and evangelism:

The overwhelming impression created by the traditions witnessing to the early evangelistic activity of the disciples is that the Holy Spirit was present in the community, bringing in the reign of God and inspiring the disciples to speak boldly of the mighty acts of salvation that God had wrought through the life, death, and resurrection of Jesus. . . . The first converts gathered around the disciples and met together in the temple and in their homes for teaching, prayer, praise, fellowship, mutual care, and the breaking

⁵⁰Patton (1990b:849) defined pastoral counseling as "a specialized type of pastoral care offered in response to individuals, couples, or families who are experiencing and able to articulate the pain in their lives and willing to seek pastoral help in order to deal with it."

of bread (Acts 2:42). They proclaimed the word about Jesus boldly, and when martyrdom and persecution drove them out of Jerusalem they continued to wait upon the guidance of God and . . . [proclaimed] the good news of the kingdom to those who would listen. In other words, evangelism was rooted in a corporate experience of the rule of God that provided not only the psychological strength and support that was clearly needed in a hostile environment but that also signified the active presence of God in their midst.

Thus, evangelism in the first century had its base in the church community which was pervaded by the work of the Holy Spirit.

The early church community was a community of people with an interwoven calling to the vocation of care and the vocation of evangelism. The early church was organized with leaders appointed to care for the needy (Acts 6:1-7). Thus, the very life of the early church prepared the way for evangelism by imparting a message of love, of hope, of justice, of faith, and of peace (Bosch 1991:414) such that the New Testament description of the early church constituted a visible, tangible expression that would have been very attractive to outside observers:

They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved (Acts 2:42-47).

All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. There were no needy persons among them. For

from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need (Acts 4:32-35). (Bosch 1991:414)

As Bosch (1991:414) expresses it, "Evangelism is only possible when the community that evangelizes—the church—is a radiant manifestation of the Christian faith and exhibits an attractive lifestyle." In setting forth reasons why Christianity is valid for all people, Bevan (1921:221) drew attention to the divinely infused life of the Christian community, whose existence shows abundant living: ". . . today there could be no argument so powerful for our faith as would be offered if the Christian communities all over the world became, before the eyes of men, what they would be if the divine life they embody were allowed full expression."

Firet (1986:85) stated it this way, "The act of assembling together as a church is the basic form in which the body of Christ functions." In this way, Firet (1986:82) pointed to the gathered community as the basic form of pastoral role-fulfillment. The way believers live in community is a witness which prepares the way for the communication and comprehension of the gospel, such that it can be said that ". . . the very *being* of the church has an evangelistic significance" (Bosch 1991:414). This is true, in part, because all individuals have basic psychological needs for love, belonging, and acceptance (Wise 1951:24) and there can be a natural attraction of an unchurched person to a church community where these needs are provided. In this context, Dobbins (1960:9) described the church as "Christ's idealism in action."

In this historical context, it is reasonable to expect practical theology to be based in pneumatology and ecclesiology. And further, Nel (1996:188-206) convincingly argues the necessity of connecting a practical theology ecclesiology with anthropology, and he describes the church as simultaneously a caring (*koinonia*) and serving (*diakonia*) community (1996:211-219). But historically, the church lost the kind of community life that the first congregations had as they came together as one in Christ, such that the typical contemporary Southern Baptist Church in the United States no longer resembles the caring community that defined the first congregations. Thus contemporary evangelism, like first century evangelism (as one of the action fields of practical theology)

should be based in a coherent anthropological ecclesiology and in pneumatology, modeled after the caring communities of the first century church.

8.1.2 Ecclesiological Models. Rather than viewing the church merely in terms of a visible human social reality, Avery Dulles (1987:16-17) insists upon focusing on the central reality and mystery of the presence of God who calls and sustains the members, while acting through them to accomplish His mission in the world. The mystery of the church, according to Dulles (1987:17), relates to the mystery of Christ, in whom are "insearchable riches" (Eph. 3:8) which include God's plan of salvation. For Dulles (1987:9, 17), the mystery of the union of the human with the divine in the church necessitates theological description by use of analogies or models or biblical images, because of the impossibility of speaking directly about realities which are essentially mysteries.

Dulles (1987:19-20) observed that just as the Bible employs dozens of images in revealing the nature and function of the church (for example, the body of Christ, the bride of Christ, the building raised up by Christ, his flock, and his people), ecclesiology throughout church history (including contemporary ecclesiology) has contemplated these biblical images. In describing the psychology of religious images functioning as symbols, Dulles (1987:20) emphasized their evocative power to communicate to the imagination and heart of individuals, beyond the limits of abstract conceptual thought. While symbolism promotes commitment to societal units, Dulles (1987:21) observes that an aspect of the contemporary urban crisis of faith is caused by a degree of incomprehensibility of the rural form of biblical imagery which speaks of sheep, lambs, wolves, grapes, vines, and kings.

In this context, Dulles (1987:21-27) offers his more contemporary imagery⁵¹ of the church for deepening a theological understanding, both on the explanatory and exploratory levels, which he believes functions under the corporate guidance of the Holy Spirit. Dulles (1987:27) further believes that individual committed Christians can assess the appropriateness and limitations

⁵¹As noted previously, Everett (1988:8) made a similar argument that a more contemporary symbol was needed for the Kingdom of God symbol which he believes ". . . can no longer nourish us in a post-monarchical life. . . ."

of various models through “the inner and supernatural dimension of theological epistemology” made possible by God's Spirit in one who vitally participates in the life of the church. In recent decades, Dulles (1987:30-31) observed that shifts in preference for one ecclesiological model or paradigm to another has been motivated more by practical concerns rather than by theoretical reflection.

Based upon his study of comparative ecclesiology, Dulles (1987:7, 9) proposed that five models of the church capture the basic approaches taken by contemporary Protestant and Roman Catholic ecclesiologists: (1) the church as institution, (2) the church as mystical communion, (3) the church as sacrament, (4) the church as herald, and (5) the church as servant. In his typological analysis of ecclesiology involving these five major models of the church, Dulles (1987:9) argued that a fully balanced ecclesiology must encompass the central tenets of each of these five models in that each model emphasizes an aspect of the church relatively neglected by other models.

8.1.2.1 The Church as Institution. The model of the “church as institution” draws its analogy from political society and paints the picture of the church as a complete society within itself with its own government (Dulles 1987:34). This model arose to predominance in the Roman Catholic church during the late Middle Ages and the Counter Reformation as a theological response to criticism of the papacy and church hierarchy (1987:36). Dulles (1987:34) describes this model as the standard Roman Catholic ecclesiology held from the late Middle Ages up until the middle of the twentieth century. The model of “the church as institution” pictures the church primarily with respect to its visible structures, including the powers of its officials—a model which Dulles (1987:35) considers as a deformed view of the true essence of the church.

Institutionalists emphasize the teaching, sanctifying and governing functions and powers of the church (Dulles 1987:37). According to Dulles' (1987:37-38) description of this model, the teaching of the church's bishops is to be believed on the basis of institutional authority, unlike the function of secular school teaching. The institutional model also pictures the pope, bishops, priests, and deacons of the church as controlling the “valves of grace” (Dulles 1987:38). And with regard to governing, institutionalists see the church hierarchy as ruling “in their own name” by virtue of pastoral authority (Dulles

1987:38). Thus, Dulles (1987:38) describes the hierarchical mode of authority as a central characteristic of the institutional model of the church, as distinguished from a democratic or representative form of government.

According to Dulles' (1987:41) analysis, "The beneficiaries of the Church, in the institutional model, are its own members" who receive instruction, spiritual nourishment, healing, shelter from the spiritual enemy, and eternal life—all through the ruling authority of the clerical shepherds within the church. Therefore, this ecclesiological model has some limitations with regard to the task of evangelizing the unchurched. While the institutional model supports missionary activity, it seeks to save souls by first bringing them into the institution (Dulles 1987:41-42).

Although critical of what he considers the "exaggerations" in theology underlying the "church as institution" model, Dulles (1987:37) does not dismiss every assertion of the institutionalists as wrong; he believes that the positions asserted by institutionalists need to be moderated to achieve a balanced ecclesiology. As a Roman Catholic, Dulles (1987:42-43) sees three primary advantages to institutional ecclesiology: (1) It is strongly endorsed by the Roman Catholic church documents and pronouncements. (2) It offers "an element of continuity with Christian origins." And (3) it has historically provided a "sense of corporate identity" and unity in church teaching and goals. These three features would be less likely to be seen as strengths by Protestant believers.

Dulles (1987:43-46) also sees several liabilities inherent in the institutional model: (1) The New Testament pictures the church as "more organic, more communitarian, more mystical" which lends meager support for the institutional theory. (2) Jesus was prophetically critical of institutional religion and self-asserted clerical authority which elevates law over love and renders the laity to passivity. (3) Institutionalism straight-jackets theology to the marginal role of defending official church positions. (4) Institutional ecclesiology is ecumenically "sterile," and marginalizes or subordinates the gifts and graces of the Holy Spirit under official clerical leadership. (5) Institutional ecclesiology is out of step with contemporary tolerance of pluralistic diversity and suspicion of closed authoritarian institutions.

Therefore Dulles (1987:45-46) concludes that the church is not primarily an institution in terms of the source of its reality and spiritual strength, even though it has some institutional features; instead the institutional elements should be subservient to serving the central mission of community life, witness, and service.

8.1.2.2 The Church as Mystical Communion. If the institutional ecclesiological model is an example of the formally structured society (referred to as *Gesellschaft* by German sociologists), the model of the church as mystical communion is an example of an informal, interpersonal community (*Gemeinschaft* in German) (Dulles 1987:47). Realizing the shortcomings of the institutional model of the church, some theologians have interpreted the biblical sense of *ecclesia* in terms of the primary, face-to-face, informal, intimate interpersonal relationship (*Gemeinschaft*). These modern theologians have viewed the church as an interpersonal community, brotherhood, or fellowship of individuals with God and with one another in Christ, some rejecting the notion of the church as institution, and others seeing an institutional aspect in addition to the core community (Dulles 1987:48-49). The church is not seen by these theorists as a mere community in the sociological sense, but as the mystical body of Christ (Rom. 12 and I Cor. 12) which has both horizontal (mutual human) relationships and vertical (humans with God) relationships.

After an extended period of centuries dominated by an institutional ecclesiology, a theology of the church as the mystical body of Christ or People of God was recovered in the mid-nineteenth century and revitalized further in the early twentieth century (Dulles 1987:51-52). This community view typically emphasizes the immediate association of the Holy Spirit with each believer, and the mutual service of believers to one another, in deeply satisfying relationships based upon mutual love (Dulles 1987:53, 55, 57).

Dulles (1987:58-59) evaluates this community model of the church to be an improvement over the institutional model, because it better reflects the biblical picture of communion (*koinonia*) and the gifts of the Spirit as found in Acts and the Pauline epistles, and it responds to the widespread human recognition of need for meaningful personal relationships. On the other hand, Dulles (1987:59-60) finds the communion ecclesiology to be obscure regarding

the spiritual church and the visible church, and regarding motivation for evangelization/Christian mission. Often a caring church neglects to be simultaneously an evangelistic church.

8.1.2.3 The Church as Sacrament. Dulles (1987:63-65) describes some Roman Catholic ecclesiologies as attempting to harmonize the overly spiritualized communion view of the church with a moderated institutional view, drawing an analogy to human life in which the spirit is expressed through the body. Dulles (1987:67) notes that a sacrament is never a merely individual matter, but instead is a communal symbol. The church, as sacrament, signifies "... in a historically tangible form the redeeming grace of Christ," and as such, the church has an outer institutional structure as well as an inner aspect of living Christian community of grace. The church "achieves itself" most comprehensively at the celebration of the Eucharist which is simultaneously ecclesiological and Christological (Dulles 1987:69-70). Because the theological term "sacramental" denotes a "visible or tangible symbolization of grace" (Dulles 1987:76), this model of the church as sacrament views the church as "the visible sacrament of Christ's invisible grace" (Dulles 1987:71).

Dulles (1987:73) sees many strengths in the sacramental model of the church, including its appeal to Roman Catholic theologians, its synthesis of the best features of the institutional model and the communion model, and its contribution to encouraging loyalty to the church. While Dulles (1987:74-75) acknowledge that other theologians object that the sacramental type of ecclesiology has relatively little biblical foundation and has found little support in Protestantism, he does not consider such objections as "fatal."

Protestant ecclesiologists have favored models of the church as herald or as servant.

8.1.2.4 The Church as Herald. Rather than emphasizing interpersonal relations, mystical communion, or a visible symbol of the grace of Christ, the model of the church as herald emphasizes faith and kerygmatic proclamation of the word of God (Dulles 1987:76). This ecclesiological model "... looks upon the Church as a herald—one who receives an official message with the commission to pass it on," and is "... radically centered upon Jesus

Christ and on the Bible as the primary witness to him" (Dulles 1987:76). The church is to be a herald of the coming kingdom of God and of the Lordship of Jesus Christ, in light of the very meaning of *ekklesia* as those called out by a herald (Dulles 1987:78-79).

In contrast to the first three ecclesiological models, the herald model sharply distinguishes between the church in this age and the eschatological reality of the kingdom of God (Dulles 1987:79). This ecclesiology leads to various congregational forms of church order (Dulles 1987:83), and produces a strong emphasis upon missionary evangelism to fulfill the "great commission" of Christ given in Matthew 28:18-20 (Dulles 1987:84). Of the five ecclesiological models identified by Dulles (1987:7-9), the "Church as Herald" is the single model adopted most frequently by Southern Baptist churches in the United States.

In evaluating the herald model of ecclesiology, Dulles (1987:84-85) cites many strengths: it has substantial biblical warrant; it gives a clear mission to the church to herald the good news of Jesus Christ; its focus on God's sovereignty and human frailty is conducive to spirituality, humility, and repentance; and it contributes to "a very rich theology of the word." Yet Dulles (1987:85) also sees limitations to this model: it neglects the Incarnational form of revelation and the historical continuity of divine-human relationship in the visible church since the incarnation and ascension of Jesus Christ; and it too exclusively emphasizes "witness to the neglect of action." Thus, often the evangelistic church neglects to be simultaneously a caring church; this is a weakness commonly found in Southern Baptist churches in the United States.

8.1.2.5 The Church as Servant. Dulles (1987:89-92) observed that while all other ecclesiastical models view the divinely-produced church to be in an active, authoritarian, mediating role with regard to the world and its potential relationship to God, the church as servant model recognizes the increasingly independent, secular world to the extent of appropriating its best achievements by a "secular-dialogic" method, while seeking not to be served by the world but to serve it by promoting the "brotherhood of all men." The emphasis of this ecclesiology is upon how Jesus came not only to proclaim the gospel of the kingdom, but to also give himself by healing, serving, and

reconciling as a suffering servant (Dulles 1987:92). Thus, this model emphasizes that the church announces the coming of the kingdom of God not primarily through proclamation, but particularly in its ministry of healing, serving, and reconciling (Dulles 1987:92-93).

This, Dulles (1987:93) points out, is part of "the new secular thrust in ecclesiology" in the twentieth century, which was promoted by P. Teilhard de Chardin (1960:138), Dietrich Bonhoeffer (1967:203-204), and the Anglican bishop John A. T. Robinson (1965:92) who advocated that the church function and serve within the secular structures of the world as "the house of God" rather than through its own structures. The example for these servant ecclesiologies is Jesus Christ who (as expressed in the Pauline theology of *kenosis*) humbly "emptied himself" to take the form of a servant (Phil. 2:7; Dulles 1987:96).

The critique of the servant ecclesiologies by Dulles (1987:97-98) concludes:

The church's mission, in the perspective of this theology, is not primarily to gain new recruits for its own ranks, but rather to be of help to all men, wherever they are. The special competence of the Church is to keep alive the hope and aspiration of men for the Kingdom of God and its values. In the light of this hope the Church is able to discern the signs of the times and to offer guidance and prophetic criticism. In this way the Church promotes the mutual reconciliation of men and initiates them in various ways into the Kingdom of God.

As with the other ecclesiologies, Dulles (1987:98-99) identified strengths and weaknesses to this model. The strengths he sees in servant ecclesiologies are these: they take into account the new situation of estrangement from the secular world faced by the church; they offer a response to these new needs of the church and of the world. Dulles (1987:99-102) identifies weaknesses to the servant ecclesiologies: there is only indirect biblical warrant for the servant ecclesiology and there is a "lack of any direct biblical foundation" for its underlying theory; there are ambiguities for the term "servant," and the model of Jesus actually is one who was essentially an obedient servant of God, not of humans; *diakonia* refers to all kinds of ministry (of sacraments, of the word, and temporal service) and is therefore not an antithesis to preaching; the biblical

uses of *diakonia* refer to Christians serving one another, not service toward the world; the New Testament does not envisage secular agencies as “heralds or catalysts” of the kingdom of God, nor mentions much regarding any responsibility of the church toward the present social order; and, “The notion of the Kingdom of God . . . should not be separated from the preaching of Jesus as Lord. The servant notion of the Kingdom, therefore, goes astray if it seeks to set itself up in opposition to the kerygmatic” (Dulles 1987:102).

8.1.3 Adopting Features of Various Ecclesiological Models. Bishop Lesslie Newbigin (1950:144-145) wrote,

. . . evangelism is from the very beginning the task of the church. Without this, the Church is still-born.

What is needed is an ecclesiology which recognizes both the heralding and caring aspects of the church (*kerygma* and *paraklesis*). Dulles (1987:115-116) observed that because the *kerygma* heralds that the final consummation is immanent, the *kerygma* is eschatological: “Jesus will come in glory to judge all men, bringing history to a close.” In this connection, evangelism is eschatological in that it assists in the preparation of the final judgment (Dulles 1987:116). Jesus proclaimed (Mk. 13:10 and Matt. 24:14; see Matt. 28:20) that before the end comes, the gospel of the Kingdom must be preached to all peoples (nations). With regard to the community and caring aspects of the church, Dulles (1987:121) recognizes an eschatological element in that he holds that grace is realized in the church and experienced here on earth in anticipation of the full culmination of the kingdom of God (Dulles 1987:121).

Dulles (1987:201-202) argued that if the church is to be “the home of living faith and prophetic commitment” that it will need to enter into vigorous dialogue with the world today, listen to the initiatives of the Holy Spirit (Rev. 2:17), and adapt itself accordingly. Because the church is properly a caring and serving community empowered by the Holy Spirit, evangelism invites individuals to be initiated into that kind of community, to become part of the collective Body of Christ. The parable of the Good Samaritan (Lk 10:29-37) that follows the greatest commandments to love God and others (Lk 10:25-28) directs the church to reach out in love toward outsiders (Nel 1996:229) and has the implication that love motivates evangelistic outreach which cares for the

whole person. The good news of the kingdom is fittingly announced in the context of dialogue and conversation (Abraham 1989:171) which is natural in a caring group.

Dulles (1987:204) found that various ecclesiological models capture different salient features of the church from time to time and from place to place:

By its very constitution, the Church is a communion of grace (Model 2), structured as a human society (Model 1). While sanctifying its own members, it offers praise and worship to God (Model 3). It is permanently charged with the responsibility of spreading the good news of the gospel (Model 4) and of healing and consolidating the human community (Model 5).

Dulles (1987:192-193) correctly concludes that among the five ecclesiological models he describes, the community and kerygmatic models appear to have the greatest support in Scripture. This is a primary criterion among evangelicals in the United States, including most Southern Baptists. Further, Dulles (1987:191-193) cites the kerygmatic model as among the two models (with the institutional model) which best give church members corporate identity and mission, and the community model as among the two models (with the servant model) which has the greatest fruitfulness in promoting successful relationships of church members with those outside the church. Thus, it could be argued that a combination of features from the kerygmatic and community models could be the approach most rooted in Scripture and most focused upon corporate church mission and caring evangelistic outreach.

Dulles (1987:194) convincingly argues that any single one of the five ecclesiological models, taken by itself, can lead to "serious imbalances and distortions." For example, the kerygmatic model taken alone is prone to oversimplify salvation (promoting "cheap grace") by overemphasizing words rather than "the necessity of incarnating one's faith in life and action" (Dulles 1987:195). On the other hand, the community model taken alone can elicit an unhealthy obsession with seeking continuous warm relationships, neglecting "patience, faith, and a concern for the greater and more universal good" (Dulles 1987:195).

Dulles (1987:195-196) is skeptical of the feasibility of finding one ecclesiological model or even one supermodel (with selected features of other

models) which would be adequate because the "essential mystery" of the church forces the theologian to work with multiple paradigms which are, in the final analysis, inadequate in different respects. However, Dulles (1987:196-198) does endorse theological reflection in which one ecclesiological model is selected as primary while integrating into that one model the elements of the other four models (with the single exception of the institutional model which he rejects as having potential as a primary model). This is the way that he proposes to obtain a better comprehension of the church which rises above the limitations of any single ecclesiological model.⁵² Most Southern Baptist churches would prefer the "Church as Herald" model to be their essential model, but would be more true to Scripture and the early church if they also incorporated the essential features of the "Church as Mystical Communion" model together with the "Church as Herald" model.

8.1.4 The Community of Faith as an "Ecology of Care." With such a revised ecclesiology, a Southern Baptist church could view itself as a mutually caring community intended to give life. The pastor's and congregation's caring actions build up and care for individuals, helping them to live as believers (De Jongh van Arkel 1992b). In the process of helping others live as believers, it is important to recognize, as Dulles (1987:218) does, that faith is most successfully transmitted in "a network of interpersonal relations resembling the community life of Jesus with the Twelve"; this he refers to as "the community of disciples" (Dulles 1987:223). The works of Fowler (1987:20-21) and Gill-Austern (1995:234) hold potential for enriching the Southern Baptist ecclesiological model.

8.1.4.1 Fowler's Incorporation of an "Ecology of Care" and an "Ecology of Vocation" in his Practical Theology. Pastoral care actively promotes individuals' actualization of their calling to partnership with God, substantially

⁵²The preference of Dulles (1987:197-198) for integrating various contributions of the various models in this way is to adopt sacramental ecclesiology as the primary model. This stated preference for the sacramental ecclesiological model may reflect his basic Roman Catholic theology.

through the use of dialogue (De Jongh van Arkel 1992a:36-37). Fowler's (1987) Pastoral Care and Faith Development equates *basileia* with the kingdom as caring community where this pastoral care takes place; Fowler speaks of the community of faith as "an ecology of care" in order to convey the "richness of relationships in the interdependent community of the congregation" (1987:20). In addition to the formal organizational structures of church life, Fowler (1987:20) also includes the informal aspects of friendships, small groups, family relationships, and other spontaneous congregational relatedness.

Fowler (1987:20-21) proposes that a practical theology of pastoral care must embrace not only an "ecology of care" but also an "ecology of vocation." When Fowler (1987:21) speaks of an "ecology of vocation," he refers to personal responses to "God's call to partnership." He outlines the purpose of the church as ". . . the nurturing and forming of men and women to respond in effective faithfulness to the call of God to partnership with God's work in the world" (Fowler 1987:21). This is the context in which Fowler (1987:21) defines pastoral care as ". . . all the ways a community of faith, under pastoral leadership, intentionally sponsors the awakening, shaping, rectifying, healing, and ongoing growth in vocation of Christian persons and community, under the pressure and power of the in-breaking kingdom of God." The motivation for growth and partnership, according to Fowler's (1987:21) theory, comes from the future realization of the kingdom of God—". . . the commonwealth of love and justice—which God's work and our partnership aims at and anticipates." Following this definition, we would expect pastoral care to promote evangelism when offered to a nonbeliever, in the process of intending to initiate that person into the Kingdom of God as that care helps the person understand the Kingdom.

Fowler (1987:25) offers faith development theory as a framework for formulating a practical theology of pastoral care for developing the community of faith as an ecology of care and vocation. In this, Fowler (1987:24) recognizes that a church should present its witness to nonchristians, inviting them to saving faith in Jesus Christ, because a primary concern is to proclaim the gospel clearly to help others experience it taking deep root in their lives (Fowler 1987:81).

In the context of a consideration of the biblical words for "calling," Fowler (1987:28) described *ekklesia* as ". . . the fellowship of those who have been

called out by God into reconciled relation with one another and with God through Christ." In tracing the development of a theology of vocation over the centuries of church history, Fowler (1987:31) highlighted the fourteenth century mystics who recognized that God's spirit illumines the heart of individuals in secular work (such as farmers and shoemakers) as well as those in religious work (such as monks, priests and nuns); thus it became recognized that an individual's relating with God can be in a secular calling assigned by God which becomes the arena for a creative partnership with God in which one works to contribute to God's purposes. But Fowler (1987:32) takes a more comprehensive view of vocation by conceptualizing it as the focused investment of a person's total self to the call of God to love one's neighbor and serve God. Individual Christians are bound together in the covenant community of the church which awakens and supports the vocations of one another, in an ecology of vocations which partners with God (Fowler 1987:35).

Fowlers' (1987:38) practical theology of pastoral care is oriented toward assisting individuals to discover and respond to the actions of God. The Christian believer can participate in the redemptive work of God by identifying with Christ and his suffering by caring for the "little ones" such as the widow, the orphan, the sick, the prisoner, and the oppressed (Fowler 1987:51). Thus the praxis of the human minister is correlated to the praxis of God (Fowler 1987:55). Finding the purpose of one's life involves thereby becoming attuned to the purposes of God (Fowler 197:113).

Fowler (1987:119-120) called for a "regrounding" of practical theology, centering on the work of aligning our efforts with the purposes and praxis of God, as partners with God:

Radically to trust that God intends and is active toward the realization of a kingdom of God that already breaks into our present with redeeming and liberating power is to experience a subtle but powerful reversal in our sense of time. . . . with Jesus' pointing to the in-breaking future of God's kingdom and to God's intended fulfillment of creation as the power of the future, we find ourselves grounded in time in a fundamentally new way. We begin to see that newness, possibility, and freedom come to us in each moment from God's future, as the gift of divine grace. We

begin to see God as active in ongoing creation, governance, and liberation and redemption, luring and conserving creation toward God's future. And in renewed and sustained hope we turn toward the neighbor and stranger, and the encompassing systems of our common lives, with refreshed vision and purpose and with regrounded faith and vocation.

This "regrounding" of practical theology would certainly encompass aligning our witness to unbelievers with the evangelistic purposes of God.

8.1.4.2. Gill-Austern's Community Theory for Pastoral Care. The role of the community of faith in pastoral care is further clarified by the recent work of Gill-Austern (1995:233-252). Rather than borrowing from a clinical/therapeutic/growth group model for pastoral care which sacrifices the church's unique identity in the world, Gill-Austern (1995:234) has begun to work out an ecclesiological model of pastoral care which recognizes the responsibility to help shape people's spiritual development and moral values in the context of the faith community. Gill-Austern (1995:234) faults the preoccupation with the therapeutic model for unnecessarily privatizing people's suffering, for unwittingly professionalizing caring relationships, for losing sight of participating in prevention, and for abandoning corporate disciplines of Christian community life which had historically been a basic factor in congregational life (see Lyon 1995:231). This emphasis upon care within the context of the faith community holds potential for promoting the evangelistic mission of the church.

Noting that "appetite" is a root meaning for "nephesh," the Hebrew word for soul, Gill-Austern (1995:235) argues that caring for souls involves attending to their deepest hunger for community life:

The historic commission of pastoral care is the salvation of souls. Salvation within a Christian context involves a movement away from egocentric control over one's life toward an increasing commitment to the will of God, which leads to loving relationships with God and one's neighbor. Pastoral care has a different telos than psychotherapy. The task of pastoral care is to help persons

become new beings in Christ, such that we are enabled to live in shalom with God, neighbor, self, and all creation.

In this regard, Gill-Austern (1995:235) sees two subtasks for pastoral care: (1) Pastoral care needs to address the factors and dynamics which keep individuals from living in peace with God and their neighbors. Here Gill-Austern (1995:235-236) addresses the fundamental human needs of individuals, including anxiety as a precondition for sin and lovelessness, with its triggers of interpersonal alienation, lack of meaning, competitive striving, emphasis upon individual autonomy, emphasis upon individual success, desires for self-sufficiency, perceived lack of power, and hostility. These dynamics contribute to the repression of feelings of vulnerability, insignificance, helplessness, and dependency, and leave individuals isolated in their needs for interpersonal tenderness and warmth.

When the fundamental needs for relationships with others and with God are neglected, Gill-Austern (1995:236-237) notes that the longing to be loved just as we are—as fallible, finite, imperfect and sinful people—tends to be repressed in addition to being unmet. These are among the fundamental human needs that any evangelism training effort must address, and the curriculum for CWT could be fruitfully revised to expand the trainee's sensitivity, perception, and ability to connect with the unchurched person's basic human needs in this regard.

(2) The second subtask for pastoral care according to Gill-Austern (1995:235) is to promote the practices which enable individuals to move toward an increasing love for God, for others, and for oneself. Certainly, this would include the task of evangelism when caring for an unchurched nonbeliever, and this matches the primary emphasis of CWT—to introduce individuals to a personal relationship with God. However, CWT does not explicitly address the need to develop an ever-increasing love for God, for neighbor, and for self; and this basic imperative should be added to the Continuing Witness Training process, because Jesus summarized God's requirements for humans in terms of loving God and loving others as one loves oneself (Matt. 22:37-39).

In promoting practices that increase love for God and for others, Gill-Austern (1995:237-238) points to the ways in which local congregations of the Christian faith community, as a gift of God, can and should be involved in the

healing and transformation of individuals. She employs the image of a web to conceptualize a model for a healing and transforming ecology of care by the Christian community, because it pictures the interconnectedness and interdependence of human social life (Gill-Austern 1995:238-239). For the foundation thread of a spider's web, Gill-Austern (1995:239) describes the function of the worship of God (including liturgy and prayer) as the only reliable basis for human community, as the context for confession and communion with God, and as the context of experiencing repentance, healing, and spiritual transformation.

Spinning out from this foundation of worship, Gill-Austern (1995:242) elaborated some of the practices of Christian living which serve as threads in the healing and transforming web of Christian community:

(1) The first thread of the web is the recognition of God's presence and initiative in offering deliverance in the concreteness of our lives, coupled with the necessity of human response to that initiative. This thread enables one to shift from a self-centered life to a life in response to God's leading. This enables the believer to give witness to a personal experience of God's presence, as is explicitly done in the practice of CWT wherein participants have the option of communicating their personal story of initiating their relationship with God. The caring element is present for this reason: "Because God's initiative toward us showed justice and compassion, the healing and transforming community knows that it must respond in the same manner" (Gill-Austern 1995:243).

(2) The second thread constituting the Christian community is reflecting God's approach to humans by exhibiting the "dynamic tension" between the practices of righteousness and justice on the one hand, and mercy and compassion on the other hand (Gill-Austern 1995:243); here, too, the caring element is explicit:

The transforming and healing web of Christian community seeks not only to pursue justice, but also to imitate the mercy of God who delivers and sustains those in need. Justice without compassion and mercy can be oppressive and can lose the very personal concern and direct and immediate relationship that God expresses for God's people.

These complementary elements of justice and compassion are incorporated into the verbal presentation of the Gospel in the model CWT presentation, but the other kinds of expression of mercy and compassion are not explicitly present.⁵³ But if CWT was exercised from the base of a small group ministry reaching out to nonbelievers, other concrete expressions of mercy and compassion would flow from the caring outreach of that small group.

The practice of justice with compassion produces healing and transformation by helping individuals escape the culture's individualism to embrace, instead, the real purposes of life intrinsic to loving God and one's neighbor. Whereas the individual therapeutic model of pastoral care places considerable emphasis upon transformation by insight, the community model of pastoral care emphasizes the biblical understanding of the futility of mere insight without moral choice expressed in action (Gill-Austern 1995:244). As Gill-Austern (1995:245) insists, "Organizing churches toward providing concrete opportunities for serving others is one way we profoundly care for our own people, not just for others," because of the created purpose for human beings to love God and others. Sharing the Good News of the work of Jesus Christ to advance the Kingdom of God is one of several ways to love the unbeliever.

(3) A third thread of community is an admission of vulnerability coupled with the strengths inherent to spiritual gifts (Gill-Austern 1995:245-146). Gill-Austern (1995:247) discusses how this involves a partnership with God in which the spirit-filled Christian community exercises spiritual gifts on behalf of the whole church community, as taught in Ephesians 4:16—"Bonded and knit

⁵³It is theologically significant that the Billy Graham Evangelistic Association regularly incorporates tangible expressions of compassion and mercy into their city-wide evangelistic crusades in the form of collecting food for homeless people, collecting donated articles for needy children, or promoting racial integration and harmony in the practices of their crusade. Billy Graham's son, Franklin Graham, is the designated heir to the leadership position of Chairman/CEO of the Billy Graham Evangelistic Association, and Franklin himself heads two relief organizations that supply basic physical necessities and medical supplies and services to the most needy poor people experiencing disasters around the world. This is a tangible expression of the combining of care and evangelism by one evangelical leader.

together by every constituent joint, the whole frame grows through the due activity of each part and builds itself up in love." Such sharing of gifts can involve care and evangelistic outreach towards unbelievers.

(4) Gill-Austern (1995:247) describes the fourth thread as one which bridges the public and private dimensions of people, wherein the church not only serves as a sanctuary from the world, but simultaneously exists to provide support and strengths to equip individuals to act in the public world: "The quality of care of a congregation can be measured in part by the extent to which churches help people network together for individual support and care." Gill-Austern (1995:248) perceptively argues that people can learn the theological meanings of love, grace, and forgiveness when the church provides hospitality to the stranger where specific ". . . programs and opportunities for exploring in-depth social and personal issues within a religio-ethical context." For this reason, CWT would be greatly enhanced by merging it with a small group ministry where unchurched individuals feel welcome to explore their deepest needs and issues in the context of caring Christian group members. This would merge the functions of the caring community with evangelistic outreach in a deeply meaningful and biblical way (as is proposed in chapter 9).

(5) The final thread of Christian community discussed by Gill-Austern (1995:248) is the tolerance for conflict, coupled with "the courage to initiate constructive conflict and the discipline of forgiveness." Here, the dynamics of confession, repentance, forgiveness, and reconciliation are active, and should result in evangelistic fruit in addition to other forms of caring love.

Gill-Austern (1995:250-252) further theorizes that these five substantive threads of the healing and transforming Christian community are further interwoven to achieve coherence and unity by the additional threads of (a) a community of memory, (b) a community of hope, (c) a community of mutuality and friendship, (d) a community of suffering and celebration, and (e) a community of the covenant. The Christian community is called together by God in interdependence, being caringly responsible for others and being aware of one's own shortcomings needing love by others in the community, reflecting God's love for us (Gill-Austern 1995:252). And thus, Gill-Austern (1995:252) sees the building of Christian community to satisfy the deepest appetites of human souls to be ". . . one of the central tasks of pastoral care today." And

when individuals and small groups within the church include nonbelievers in their midst, this care and provision for the soul's deepest appetites should result in the process of initiating others into the Kingdom of God evangelistically.

8.1.4.3 A Community of Caring and Evangelism. Thus, this caring dimension of the church should be profoundly demonstrated not only in the visitation outreach of the church (as in CWT), but also in the gathering together of the church community for worship and liturgy. Christian worship is a primary Christian act involving human expressions of reverence, love, and devotion to God as part of the church's celebration of God's giving of Himself to the world in the person of Jesus Christ who lived, died, and rose again to provide the way of forgiveness and eternal life (Hestenes 1991:33-34). And the foundational meaning of liturgy denotes "the work of the people," as Hestenes (1991:34-35) points out.

Many Southern Baptist Churches (including First Baptist Church of Columbia, South Carolina) routinely take a moment in the Sunday morning worship service to give an opportunity for members of the congregation to greet each other. As beneficial as this may be, the caring dimension needs to permeate the worship and liturgy even more deeply than this isolated act, such that individuals genuinely are reminded that they are to be instruments for God to render care to one another. Southern Baptist Churches, as is often the case for evangelical churches, underemphasize the caring dimension of church life in the kingdom of God.

Schmidt's (1996:6) survey of pastors in the southeastern United States found that most of the fastest growing churches (72%) have small group ministries, compared to the plateaued churches (51%) and the declining churches (49%); and 54% of the pastors from the fastest growing churches attributed church growth to their small group ministry. Schmidt (1996:6) also found that the most common methods used by churches to assimilate new members were conducting a new member class (55%) and using a small group approach (41%). Personal exposure to a caring community appears to be a significant door through which nonbelievers are introduced to the Christian life. Abraham (1989:73, 77) acknowledges this when he points out that about eighty percent of church members report that they joined the church through the

influence of friendship, kinship, or other relationships with existing church members. But there is a danger in directly translating this empirical observation into an evangelistic program for the church. Abraham (1989:77) observed that there is a largely unacknowledged danger underlying the trend to shift evangelism strategy from the confrontational style (e.g., Evangelism Explosion) to pursuing outreach through friendships; he warned against exploiting friendships and love for the utilitarian ends of increased church membership: "Before we know what is happening sacred human relationships will have lost their integrity and the distinctive character of Christian love will have been eroded by an evangelistic orientation that construes them not as ends in themselves but as means to an end." Therefore, a revision of the practice of CWT (akin to Evangelism Explosion) should incorporate a proper theology of care, guarding against the utilitarian means of manipulation of friendship and kinship relationships toward the end of evangelism.

8.2 Origins of a Practical Theology of Care for Evangelism in the Church's Encounter with the Needs of Others

When people approach the church, the church needs to communicate, "we care for you." In this regard, Hiltner (1949:164) alluded to the connection between evangelism and care when he observed: "We may condemn paganism, but we try to help pagans." Evangelism and pastoral caring praxis involve communicative actions for the propagation of the gospel (Heyns & Pieterse 1990:62). Rekers and Schutz (1973:42-44) pointed to the potential of empirical methods for a theory of praxis in the area of caring for the human needs of unchurched people as an evangelistic outreach:

In response to the church's need for factual and interpretative data for decision-making processes, a specific data-based approach is proposed for the church's task of lay mobilization in evangelism. The use of social-scientific research methods is advocated to develop more optimal patterns of social interaction between parishioners and their surrounding community. . . . The techniques of research psychology are viewed as potential tools available to the church in its role of

mediating spiritual resources to needy persons in the surrounding community.

Since many of the needs within the non-Christian community are amenable to assistance from the Christian laity (who have resources and basic spiritual motivation to help), it is up to the church leadership, both pastoral and lay, to structure a church program that would bring together the needs with the available assistance and to offer practical and intensive lay training programs. This would provide a motivationally-sound context for spreading the Gospel of the Lord Jesus Christ. When the individual lay Christian is confronted with specific immediate needs of others, his ministry will be effective: (a) to the extent that he is motivated by the love of Christ which he experiences and desires to share; (b) to the extent that he is equipped for the task by Christian leadership; and (c) to the extent that he cooperates with the other members of the body of Christ and is guided by the Holy Spirit's inner work.

While understanding of Scriptures and apologetics can help one be "ready to give an answer," the answer must be appropriate to the individual's own questions and point of need. This task of individually "tailoring" the Christian answer to a particular person implies and assumes a beneficial human relationship of caring. The church needs to communicate that it is a community of believers with interest in others as human beings. If apologetics includes a logical factor and an evidential factor, then it might be said that the communication of these apologetical factors must typically be accomplished within the human relationship factor of caring. De Jongh van Arkel (1993a:66) has observed that the various practical theological theories of pastoral care have been developed as part of the church's response to the needs of others: "A feature of practical-theological method is the close interaction between reflection, theorizing, and practice."

8.3 What is the Gospel?

Walker (1996:18) pointed to one of the underlying problems of modern churches—"that they have forgotten their own story"; he argued that it is

necessary for Christian identity that the gospel be revived as a grand “narrative of belonging.” To illustrate this profound problem, Walker (1996:23) related this incident:

In 1983, Lesslie Newbigin's first draft for his book, *The Other Side of 1984*, was being discussed in the British Council of Churches by a distinguished group of churchmen and women, including bishops and leading theologians. The question arose: ‘Well, what is the gospel anyway?’ Only two of the people present were prepared to hazard a guess.

This is shocking, but it is not so surprising. It is a feature of much biblical scholarship these days that hermeneutical, literary and historical methods unravel the scriptures in such sophisticated ways that while we can now identify a midrash, Q source, or the hand of a late interpolator in the pastoral epistles, we find it increasingly difficult to find a central message in the Bible.

In fact, as Walker (1996:24) observes, most modern people do not view the Bible as the Creator's revelation of his purposes to humans.

A number of related questions arise at this point: What is the Gospel? What is the essence of the Gospel to be conveyed when visiting people in their homes? Is the essence of the Gospel conversion or church inclusion? Or is the essence of the Gospel God's love for sinners, God reaching out? Is care the essence of what is happening in the CWT team home visitation? Can CWT be made more effective by merely adding a caring method to it? Is the CWT team home visitation approach an incarnation of God's love? Do the presuppositions and model presentation of CWT convey the Gospel?

8.3.1 Evangelism and the Gospel. Abraham (1989:41-42) has addressed the question of defining evangelism and the gospel, in part, by comparing the conventional understanding of these terms in contemporary Christianity in the West to the original meaning of the Greek terms use in the New Testament; in so doing, he describes the prevailing consensus that evangelism is linked to the proclamation of the Christian gospel. Both British and American dictionaries define evangelism as the proclaiming (or

communicating or announcing) of the Christian message to people outside the Christian faith.⁵⁴

Abraham (1989:41-42) further observed that "evangelist" is commonly defined as a traveling preacher who announces the Christian message to any willing hearers, calling people to commit themselves to Jesus Christ as Lord and Savior:

The etymology and semantic associations of the word *evangelism* help to underscore this view. The Greek verb from which *evangelism* is derived, *euangelizomai*, means "to bring or announce good news," and the Greek from which we get our word *gospel*, *euangelion*, means simply "good news." It is only natural, then, that *evangelism* and evangelist should come to be heavily associated with announcing and proclaiming the gospel. Evangelical Christians in the West and Orthodox Christians in the East have for the most part favored this view of evangelism.

Walker (1996:24, 29) observes that *euangelion* is a declaration of a message of great import, which the New Testament conveys must be "announced" (*anangelo*) or "proclaimed" (*kerugma*).

Although this usage of the term "evangelism" and "evangelist" was curiously eclipsed by the employment of the term *evangelism* to refer to the writers of the four Gospels from the second until the nineteenth century (Abraham 1989:42), the original usage has been widely spread in the twentieth century due to the influence of evangelical Christians who tend to "search out the biblical background to modern terms and to reinstate . . . the original meanings into contemporary usage," and due to the proliferation of professional evangelists on the scene, and due to the influence of C. H. Dodd's theology.⁵⁵

⁵⁴Abraham (1989:41-42) quotes two major dictionaries to make this point: "*Webster's Third International Dictionary* defines evangelism as 'the proclamation of the gospel; especially the presentation of the gospel to individuals by such methods as preaching, teaching, and personal or visitation programs.' According to the *Oxford English Dictionary*, evangelism is 'the preaching or promulgation of the gospel.'"

⁵⁵Abraham (1989:43) traced this influence of Dodd's theology, concluding, in part: "Drawing on the speeches in Acts as

Walker (1996:14) defines the gospel as ". . . the good news of the kingdom of God which has been revealed to us by the birth, life, death and resurrection of Jesus of Nazareth." Abraham (1989:170) has argued that the proclamation of the good news of the kingdom of God is foundational for evangelism in that such proclamation is intrinsic to the very meaning of "gospel"⁵⁶:

The gospel is constituted by the mighty acts of God in history for the liberation of the cosmos. It is not a set of rickety arguments about the divine order; it is not the expression of some sublime religious experience brought mysteriously to verbal form; it is not a romantic report about awareness of God in nature; it is not a speculative, philosophical theory about the nature of ultimate reality; it is not a set of pious or moral maxims designed to straighten out the world; it is not a legalistic lament about the meanness of human nature; it is not a sentimental journey down memory lane into ancient history. It is the unique narrative of what God has done to inaugurate his kingdom in Jesus of Nazareth,

the primary source for the content of the primitive Christian kerygma, Dodd argued that the proclamation of the early church was a distinct act within the activities of the first Christians. The content of the preaching fundamentally focused on a brief recital of the birth, death, burial, resurrection, exaltation, and return of Jesus set in the context of the fulfillment of Old Testament prophecies. . . . Dodd . . . aided in the restoration of the older conception of evangelism."

⁵⁶In discussing John Wesley's evangel, Outler (1971:46-47) states: "The gospel, in Wesleyan terms, is a joyous word from God to men, through men, in the depths of their existence. It speaks of their origins and ends—of God as ground and sustenance of their existence, of man as a divine experiment in moral freedom, of man's demoralization and sin, of God in Christ reconciling the world unto himself, and of the Holy Spirit at work in a community of maturing persons. The gospel is a word of man's reliance and hope in God, of God's imperative that men should love him without stint and their neighbors without self-interest. It is a call to repentance, conversion, new life. The gospel is an invitation from the Holy Spirit to fellowship in God's beloved community, in which men are inwardly moved to outward acts of thanksgiving, worship, and service.

crucified outside Jerusalem, risen from the dead, seated at the right hand of God, and now reigning eternally with the Father, through the activity of the Holy Spirit, in the church and in the world. Where this is not announced, it will not be known. Hence Paul says:

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Rom. 10:13-15).

In the words of Bosch (1991:40), "mission means the proclamation and manifestation of Jesus' all-embracing reign, which is not yet recognized and acknowledged by all but is nevertheless already a reality." Abraham (1994:121) emphasized this kingdom aspect and provided a definition which negated other notions:

Whatever the gospel is, it centers on the inauguration of the kingdom of God in Jesus Christ, Crucified and risen from the dead. Hence, the gospel is not first and foremost about a network of moral injunctions, nor about this or that kind of religious experience, nor about the arrival of the church, nor about some scheme of political liberation, nor about some magic formula to gain health and wealth, nor about a quick and easy way to find celestial fire-insurance. It is constituted by those extraordinary events in and through Jesus of Nazareth, through which God acted in history by his Holy Spirit to establish his rule in the world.

One who accepts the original biblical meanings of the terms *evangelism* (from *euangelizomai*) and *gospel* (from *euangelion* ⁵⁷ meaning simply "good news") would differ from Van der Ven (1993:87-88) who expresses a different view, specifically that "There is no definitive interpretation of the Gospel."⁵⁸ As Walker (1996:11) put it, the gospel is public truth⁵⁹ "once delivered to the saints" rather than private opinion, and the church has the ongoing theological task of re-presenting the gospel and discovering it "anew in every historical epoch and national culture."⁶⁰

Without conceding that the content of the Gospel as revealed by Scripture is not central to the evangelistic task, we could benefit from Van der Ven's (1993:87-88) comments regarding the Gospel by informing the praxis of evangelism with the theological insight that the opportunity for presenting the content of the Gospel (the personal significance of the coming of God's rule and kingdom in the birth, death, burial, resurrection, exaltation, and coming return of

⁵⁷Outler (1971:34) defined *evangelion* as "the story of Jesus and the new quality of existence in which all men may share, a new style of life of love and service in and for the world."

⁵⁸After making this assertion, Van der Ven (1993:87-88) explained: "Those who think this statement through to its logical conclusion will be able to correctly understand the intention of theologians in presenting a thematic interpretation at the end of a study. Such a thematic interpretation should be understood as an individual contribution to the communication between and about interpretations. It is of course limited in its perspective by biographical and contextual factors, and is necessarily limited with respect to content as well. It can only concern itself with certain aspects of the relevance of the Gospel for today. Thus it can be described as a perspectival and aspectual contribution to the communication of interpretations."

⁵⁹Walker (1996:65) argues persuasively that the gospel is the Church's grand narrative which is absolutely necessary for the salvation of the world, but its universal and absolute claim risks the wrath of much present day thinking:

One of the features of life in an advanced industrial society is that absolute claims of any kind are anathema. This is why Christianity is tolerated by secularists as private opinion, but not as what Lesslie Newbigin has called 'public truth.'

⁶⁰As has been already discussed in chapter one above.

Jesus⁶¹) in such a way that will be received is dependent upon aspects of the Christian's caring relationship with the unbeliever which, in turn, provide the context for the unbeliever's receptivity to the truth of the Gospel (Sjogren 1993). It is for this reason that the definition of "evangelizing" by Southard and Ostrom (1990:375) draws out both the proclamation and caring aspects of sharing the gospel:

Evangelizing is the witness of the whole church to the lordship of Jesus Christ over the world. This good news is made explicit in the proclamation of the saving activity of God in Jesus which is expressed both in preaching and in a life of loving action. Incarnational communication of the Gospel involves not only the content of the verbal message, but also the entire context of caring love (Nichols 1994:137-151; Son 1994:105-116) in the pastoral relationship with the person and their needs.

8.3.2 Verbal Proclamation of the Gospel. While evangelism is not merely verbal proclamation, it does have "... an inescapable verbal dimension" (Bosch 1991:420):

It is the "Word made flesh" that is the gospel. The deed without the word is dumb; the word without the deed is empty. Words interpret deeds and deeds validate words, which does not mean that every deed must have a word attached to it, nor every word a deed. . . ."

⁶¹Walker (1996:30) appropriately made this observation about the historicity of these events in the life of Jesus Christ:

Neither the Fathers, the Catholic divines, nor the Reformers doubted the objective and realistic character of the gospel story, although they did not see it merely as an historical or empirical story. It remained for them both metaphysical and an historical reality of the material world. They realized that while the story in reality began beyond time, by the interpenetration of that reality in creation through the incarnation it took on the phenomenal characteristics of space and time, of history and place, and of the chronology of observable events.

However close the proclamation of the content of the Gospel is to loving action and the sacraments of baptism and Eucharist, there is a careful distinction to be made here in evangelical theology (which is shared by Southern Baptist theology), as articulated by Abraham (1989:43-44):

. . . where theologians have taken the time to attend to evangelism they have produced a welter of alternatives. But the standard modern conception of evangelism has stood the test of time exceptionally well, and even those who want to depart from it tend to ride on its coattails. Thus the attempts to see evangelism as witnessing or as the active presence of Christians in the world or as the spreading abroad of the sacraments are still tied to the concept of proclamation. In all of these cases the link to evangelism is preserved by the assumption that these acts proclaim the Christian message by action rather than by word. Thus the sacraments of baptism and the Eucharist proclaim the Lord's death, acts of service and kindness proclaim the love of God for his creatures, and acts of personal witnessing, whether verbal or nonverbal, achieve the same aim. We might say that in these cases *proclaim* is being used metaphorically or analogically; it is therefore parasitic on a primary or original use that related evangelism to the verbal proclamation of the gospel. Thus, to deepen or enrich our conception of evangelism will take more than a few verbal shuffles and more than a shift from the literal to the metaphorical to bring about the necessary changes.

Abraham (1989:44) further insists that it is essential to understand "proclamation of the gospel" as *verbal* proclamation, so as to avoid the vague thinking that evangelism means ". . . everything and anything that the church does in witness and service," thereby abandoning important distinctions between evangelism and other church ministries: "Defining *evangelism* as the verbal proclamation of the gospel provides a clear, manageable concept that is rooted in the early history of the word and that calls the church to excellence in communicating the Christian gospel to those who are prepared to listen." Bosch (1991:400) agrees when he concurs that Christian mission involves being sent to proclaim to others in word and by deed that Jesus Christ died and

rose from the grave to provide the way to be reconciled to God and to be transformed in living.

8.3.3 Eschatology, Caring Action, and Verbal Witness. As described in chapter 3, the Southern Baptist theologian, Drummond (1992:12-13) emphasized the intertwining of "telling," "being," and "doing" in evangelism which links caring action with evangelism (1992:293-294). Matthews (1914:432) argued that communicating the Gospel to the unreached and the social Gospel must be united, and Bosch (1991:36) pointed to the Biblical teaching that it is impossible to love God without also loving one's neighbor as well (1 John 4:20). In sharing the gospel, what is the relationship between loving, caring action toward one's neighbor and verbal witness?

Firet's (1986:34) insight is helpful at this point: "The gospel is a message of salvation: a communication of what God has done to, and on behalf of, people." The Good News is good news because of God's caring action offered to each human being. As Reardon (1956:38) expressed it, ". . . we cannot know what the Gospel is without first knowing what it demands—and in particular what it demands of us personally." Because divine revelation calls for a human response, Reardon (1956:38) views the theologian as an evangelist whose task it is to clarify the forms of the human response required in light of the truth revealed: "It is an inherently personal task: he, a person, speaks to persons of a Person, and unless we think of Christianity ever in these terms our theology can only degenerate into mere verbalism."

Elaborating on the implications of God's "redemptive intrusion," Firet (1986:34) refers to Paul's description of the gospel as "the power of God for salvation" (Rom. 1:16):

But the gospel is not a power simply as "words"; it is that as "word of the cross" (1 Cor. 1:18), as "the gospel of God which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord. . ." (Rom. 1:1-4).

The power of the gospel, Firet (1986:34) explains, is rooted in the real historic work of Jesus Christ to bring divine deliverance:

This gospel, the message of what has happened, is the gospel of salvation (Eph. 1:13), of peace (6:15). The content of the message is decisive: Christ and his work. The word of the cross (I Cor. 1:18) is the word of reconciliation (II Cor. 5:19), of grace (Acts 14:3; 20:32), and of life (Phil. 2:16). It is the word that is "able to save your souls" (James 1:21).

The word, as we saw, implies a speaker. Further, it has content. A third characteristic, as Luther points out, is that it calls for the hearing ear. . . .

With respect to this third characteristic, Firet (1986:35) helpfully clarifies that ". . . the relation between a person and the word of God starts with the sovereign speech of him who, in creation and redemption, is the first, and who shows himself to be who he is, Yahweh, the One who is caringly present."

While preserving the original meaning of sharing the good news as the verbal proclamation of the gospel, Abraham (1989:34) also provides an insightful analysis of the comprehensive implications of the coming of the rule of God, which includes, among other things, the caring dimensions of justice and love: ". . . since God is vitally involved with the course of history, nineteenth-century European liberals as well as their evangelical opponents in North America were entirely correct to look for the coming of the rule of God in the social and moral transformation of society."

Abraham (1989:34) observed that various theologies have ". . . tended to confine God's coming to their favorite hunting grounds for divine actions," thereby truncating their eschatologies to incomplete and inadequate accounts. Some fundamentalist and evangelical theologies have collapsed the whole of eschatology into the future. But as God acts to establish his kingdom, his motives of love, justice, and peace pervade all his creation (Humphrey and Oordt 1991:300-305) and not just the inner piety of believers and future eschatological events of history; this fact makes it legitimate to cooperate in working toward the coming full rule of God in human society. On the other hand, Abraham (1989:34) concluded that existentialist and liberal theologies ". . . have lost sight of the sophisticated link between present and future that is at

the heart of eschatology and thus they tended to collapse the whole of eschatology into the present." Bosch (1991:414) provides a corrective when he alludes to the full comprehensiveness of the gospel: "Evangelism offers people salvation as a present gift and with it assurance of eternal bliss."⁶²

In spite of these theological differences in the interpretation of eschatology, Abraham (1989:46) pointed to a similarity between evangelical theologians and theologians in mainline churches in asserting the necessity of communicating Christianity by both caring action and verbal witness.⁶³ The Lausanne Covenant (Stott 1975b:25) by evangelicals states: "Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ."⁶⁴ And from the other side of the theological spectrum, the general secretary of the World Council of Churches, Emilio Castro, asserted: ". . . no Christian solidarity with the poor can

⁶²In a related discussion, Saunders (1980:25) asserted,

The Gospel is good news for all times and for the whole world. The Gospel provides the key not only for the understanding of history but for the future as well. Within this perspective, the Christian mission takes on an elevated status, for it is the unifying and fulfilling force in history. Without mission the church has no Spirit, history has no goal, and the Gospel no future. Particularly in the changing world situation, the mission of the church must be understood as an eschatological mission, one that represents adequately the redemption of mankind and awaits the coming of Christ and the fulfillment of the Kingdom.

⁶³A full discussion of the biblical concept of "witness" is beyond the scope of this thesis; some helpful scholarship on this concept has been published by Ranft (1992) and Trites (1977).

⁶⁴Miles (1986:168-181) provided an annotated bibliography which includes important writings on this issue by Baptists.

exist which does not point to the totality of the kingdom promises, including the invitation to personal faith and witness."⁶⁵

Similarly, the historic stream of Orthodox Christianity has also viewed the Gospel as a message of good news for the whole person, both physical and spiritual. Veronis (1982:46) offered church historical evidence which establishes that many Orthodox Church Fathers, missionaries and preachers viewed the complete Gospel message as including "Christ's teaching about healing the sick, feeding the hungry, caring for the widow and orphan, uplifting the disinherited, supporting the oppressed, fighting injustice, and making life in this world hospitable. . . ."

Bosch (1991:398) has forcefully argued that salvation and well-being are not identical, even though they may be closely intertwined; he contends that the Christian gospel is not synonymous with the agendas of contemporary liberation and emancipation social movements, because Christian faith and the reign of God are critical categories. On the other hand, Bosch (1991:399) clarifies his position by affirming that ". . . redemption is never salvation *out of* this world (*salus e mundo*) but always salvation *of* this world (*salus mundi*). . . ." Thus Bosch (1991:399) views salvation in Christ as being in the present context of societal relationships on the way to a future world of wholeness and healing. Bosch (1991:412) disagrees with Stott (1975a) and the *Lausanne Covenant* (Stott 1975b) that evangelism and social action are two components of mission, because he views evangelism as the heart of the church's mission which can never be isolated from the total activity, life, and ministry of the church.

In analyzing the relationship between the church's ministries of evangelism and social action, Abraham (1989:183) observed that evangelism enjoys a unique position in that it is essential if there are to be any other ministries of the church; that is, without evangelism, there can be no church, and without the church, there are no ministries such as social action. When the ministry of social action is undertaken, it should be done out of a genuine love for neighbor, and not as a manipulation to entice individuals into the kingdom of God. And yet, ". . . one of the goals of evangelism is to establish agents of the kingdom who are irrevocably committed to doing the works of the kingdom"

⁶⁵As quoted by Abraham (1989:46).

(Abraham 1989:183), and for this reason, evangelism naturally flows into ministries of social action.

But according to Bosch (1991:399), the outreach praxis of the Christian church should involve ministry to individuals in the totality of their need, including their personal needs, needs of the soul and the body, societal needs, as well as their present and future needs. In this respect, CWT needs to be revised and developed as a model which meets the needs of people. Thus Bosch (1991:400) can say,

Those who know that God will one day wipe away all tears will not accept with resignation the tears of those who suffer and are oppressed *now*. Anyone who knows that one day there will be no more disease can and must actively anticipate the conquest of disease in individuals and societies *now*. And anyone who believes that the enemy of God and humans will be vanquished will already oppose him *now* in his machinations in family and society. For all of this has to do with *salvation*.

With regard to individuals' spiritual needs, our love and care for the other person involves specific evangelism when we also communicate the verbal content of the Gospel with a view to initiating the person into the kingdom of God. As Christians introduce such change, they mediate salvation (Bosch 1991:400). Conversion involves a person's encounter with God, and is a process in which a person's life is radically altered as it changes its focus from self to God and to serving others (Rambo 1990:229). Conversion itself, however, is the work of the Holy Spirit. As we minister to needs and talk with others, we do not do the converting. God the Holy Spirit produces the moral states of will involved in moral aspiration, repentance, faithful service, courage, self-control, victory over temptation, and patient endurance (Macintosh, 1919:148; Van der Ven 1993:13-14). Thus Bosch (1991:400) correctly observes that, at best, we Christians only build "bridgeheads" toward the reign of God, and, "Salvation does not come but along the route of repentance and personal faith commitment."

8.4 Revision of the Conceptualization of Evangelism

While making the case for the place of verbal proclamation of the Gospel message, Abraham (1989:49-69) makes the case that "drastic revision" of the standard conceptualization of evangelism is necessary for fruitful praxis of evangelism in the contemporary church. In his analysis of the historical evangelists of the early church, Abraham (1989:50-53) finds a close connection and interchangeability between teaching and preaching in evangelistic ministry by Philip (Acts 8 and 21), Paul and Timothy (Acts; Eph. 4:11; 2 Tim. 4:5) in response to Jesus' command (Matt. 28:18-20):

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 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, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Here, there is emphasis on making disciples, on baptizing, and on teaching, not on proclamation. And "teaching them to obey everything I have commanded you" would certainly include Jesus' instruction to care and love one another (Matthew 5). Thus, the model of the early church evangelists was based upon Jesus' command ("the Great Commission") which essentially embraced the modes of kerygma, didache, and paraklesis. While proclamation of the verbal content of the gospel is involved, the first evangelists did not confine themselves narrowly to this function, but also must have ministered more broadly in care and instruction in the Christian faith.

But in the twentieth century evangelical churches of the United States, this comprehensive biblically-defined praxis has been abandoned, contributing to the loss of members. On the one hand, failure to follow fully the example of the first century evangelists has contributed to the ineffectiveness of the church to fully initiate and assimilate large segments of the unchurched population. On the other hand, inattention to the specific cultural context also contributes to a failure of communication and failure to initiate individuals into God's kingdom; as Walker (1996:115) observed, "The problem of getting our message across has been an endemic one for Christianity in the modern era." Understanding the "de-churched" population is an important part of attending to the cultural

context of the individuals who need to be reached with the gospel. As Walker (1996:171) recommends, Christians need to locate "our contextual bearings, in order that the gospel can be carried into the future and inculturated in the new world to come."

8.4.1 Survey Data on the "De-Churched" Population. Barna's (1995:50) survey (cited earlier, which lacks rigorous reporting of scientific procedures) impressionistically suggests that 85 percent of the currently nonchurched individuals in the United States have been "de-churched," in that they had a prolonged period of time in their past when they consistently attended a church or religious center. Believing this to be an accurate picture of the unchurched population, Barna (1995:50) comes to the conclusion that the "de-churched" people were often "driven away" because they reported that if their church had understood them and appropriately ministered to them, they would have remained in church. Because the "de-churched" apparently have previously experienced what their church had to offer and became disappointed by its actions, Barna (1995:50) advises that the church which hopes to re-attract the de-churched must rectify these past shortcomings and overcome their concerns in order to point such individuals to a positive relationship with God and His people. Barna's (1995:50) tentative findings indicate that producing alienated people is likely a characteristic of all churches, whether conservative, liberal, evangelical, or mainline congregations. However, his study reported that nondenominational churches and evangelical denominational churches (other than Assemblies of God, Southern Baptist and Mormon churches) retained larger proportions of their church members.

8.4.2 The Christian Community and Evangelism as Christian Initiation. It is in this context that Abraham (1989:55) makes the critically important point that ". . . limiting evangelism to the mere proclamation of the gospel is artificial"; instead, he calls for expanding our conceptualization of evangelism by recognizing its proper elements of Christian initiation. Specifically Abraham (1989:56) contends that the aims, objectives, and consequences of evangelism properly includes "persuasion, bringing people to obedience to Jesus Christ, incorporating converts into the church," as well as calling them to dedicatedly

and lovingly serve others in the world which results in "a vast expansion of activity" which is supported by that foundational call to evangelize.

This broader concept of evangelism would, as a matter of course, involve care by the Christian community in the process of assimilating them into the church. As Abraham (1989:56-58) incisively puts the matter:

In the early church one could be relatively sure that the verbal proclamation of the gospel would be intimately linked to the Christian community and to the other ministries of the church that are essential to the rebirth and growth of the new believer. For the early Christians it would have been unthinkable to have evangelism without community and community without evangelism. Thus, instruction in the faith and initiation into the community would have been entirely normal and natural for those who were contacted with the message of the gospel. It is precisely these elements that we cannot take for granted in the modern Western world. Since the middle of the nineteenth century evangelism has, for the most part, been cut loose from local Christian communities. Given the quest for autonomy, given the cult of individualism that is everywhere around us, given the drastic changes in communication, and given the deep antipathy there is to community and tradition, it is well-nigh impossible to link evangelism in an organic way with life in the body of Christ. To continue to construe evangelism as verbal proclamation [alone] is to ignore the radically changed sociological and ecclesiastical situation in which we have to work and to cling to the wrong kind of verbal continuity with the past.

This subtle argument for the most part trades on the drastically changed circumstances in which the church must work. . . . We need a radical shift of perspective that will work for a deeper continuity with the early church and will take us far beyond our sharing a conception of evangelism that limits it to verbal proclamation.

Abraham's (1989:58-59) analysis also demonstrates that the eighteenth century was a watershed period for an anthropocentric turn from a focus on the coming

of the reign of God in Jesus Christ and in the operations of the Holy Spirit to a new focus on personal religious experience and religious affections associated with conversion; this undermined modern evangelism, divorcing it from eschatological content and reality, reducing it to little more than a message of sin and salvation.

By contrast, the New Testament contains the message of the good news of the kingdom of God, as Abraham (1989:59) correctly observes:

What makes proclamation evangelism is not the act of proclamation *per se* but the message being proclaimed: the coming rule of God. . . . Constituted as it is by the events that are intimately related to Jesus of Nazareth, it is logically necessary that the good news of the kingdom take the form of an announcement about this slice of history. Without this announcement people will not know about its arrival, nor will they have a clear view of what it means for the kingdom of God to come now in the present or in the future. The failure to incorporate this crucial element of the New Testament witness into the basic message of the gospel is one of the worst features of modern evangelism.

Abraham's (1989:69) theology of evangelism has broken new ground as it has taken seriously the full implications of the Great Commission for evangelistic praxis by the church; he has focused on what evangelism meant to the early church and in church history, and has forced us to consider "what evangelists have actually done in both proclaiming the gospel and establishing new converts in the kingdom of God." As we have seen, Abraham's (1989) theology of evangelism is an antidote to the isolation of evangelism from the full ministry of the church, and calls for a turn away from the shallow individualism and anthropocentrism of nineteenth and twentieth centuries. He has enriched the conceptualization of evangelism as proclamation of the good news to include the essential initial stages of initiation into the kingdom of God.⁶⁶

⁶⁶These initial stages of initiation historically included participation in liturgies, which in the early church, involved the "retelling of the divine drama of salvation, centred upon a re-

8.4.3 Contemporary Definitions of Evangelism. Five varied definitions of evangelism have been identified by Abraham (1989:92-94) which still have contemporary advocates:

[1] proclamation of the word, as the sixteenth-century Reformers emphasized;

[2] planting local churches, as pursued by the missionary movements of the nineteenth century;

[3] converting individuals to Christianity, as in the nineteenth-century American Protestant revival meetings;

[4] sharing one's faith or testimony on a one-to-one basis, sharing experience as the essential content. This approach is sometimes broadened ". . . to embrace anything done to bear witness; hence it is easily extended to cover acts of love, mercy, and justice carried out by the individual Christian or by the church" (Abraham 1989:94);

[5] making disciples, involving bringing the individual to a decision to follow Christ and then teaching them to be disciples.

Abraham (1989:95) points out that all five of these competing concepts of evangelism focus on ". . . an important dimension of the coming of the rule of God and erects it into the essence of evangelism." Evangelistic pastoral role-fulfillment should incorporate all five of these dimensions.

8.4.4 The Parakletic Dimension of Care in Evangelism. In pastoral role-fulfillment, following Firet's (1986:116) model, truth is persuasive in a relationship which is agogic, producing change and growth. Firet (1986:116) refers to the biblical image of the "sower" to explain how God comes in his word by the Holy Spirit through the intermediary of pastoral role-fulfillment; the Apostle Paul wrote, "I planted the seed, Apollos watered it, but God made it grow" (1 Cor. 3:6). The mode of parakletic care is involved in the agogic moment in evangelistic pastoral role-fulfillment. This means that the focus is not upon what humans do in the process, but upon what God does through the human

presentation of the main events of the life of Christ, the apostles, and the patriarchs and prophets of old" (Walker 1996:39).

intermediary; Firet (1986:117) has characterized pastoral role-fulfillment by citing Psalm 77:20, "Thou didst lead thy people like a flock by the hand of Moses and Aaron." In this passage, he identifies the practical theological question concerning how God acts by using human "hands" to lead his flock.

If "the agogic moment" is ". . . a motivational force, a change-producing power aimed at persons, the begetting and promoting of life" (Firet (1986:117), pastoral role-fulfillment must involve bridging the gap between the divine work of the Holy Spirit and human pastoral action. Thus, we have biblical teaching on the role of the Holy Spirit in bringing a person to initial faith in Jesus (John 3:6, 8; Acts 1:8; 2:38), and the human role of the evangelist (Acts 21:8; Eph. 4:11; II Tim. 4:5). In that Paul describes believers as the temple of God in which the Holy Spirit dwells (I Cor. 3:16; 6:19), there is an intimate intersubjective relationship between the Holy Spirit and the minister.

Firet (1986:118-120) summarizes the biblical teaching on this close relationship between God's Spirit and believers:

We have in mind statements saying that the Holy Spirit *fell* on people (Acts 10:44); that the Holy Spirit *came on* them (Acts 19:6); that God has *sent* the Spirit of his Son into our hearts (Gal. 4:6); that people *receive* the Holy Spirit (Hohn 20:22); Acts 8:15, etc.; I Cor. 2:12); that God *gives* the Holy Spirit (Luke 11:13; Acts 5:32, etc.; Rom. 5:5; II Cor. 1:22; I Thess. 4:8); that people *are filled* with the Holy Spirit (Luke 1:15, 41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9, 52); that they are *full of* the Holy Spirit (Acts 6:3, 5; 7:55; 11:24); that the Holy Spirit *dwells* in them (Rom. 8:9, 11; I Cor. 3:16; I Cor. 6:19; II Tim. 1:14); and that their bodies are *temples* of the Holy Spirit (I Cor. 6:19). Given these expressions, it sometimes seems that one loses her personhood over against the Holy Spirit. . . .

The reality referred to in the image of indwelling becomes more clearly visible in Ephesians 3:14ff. Here Paul recounts how he prays that God may grant believers "to be strengthened with might through his Spirit in *the inner man*, and that Christ may dwell in your *hearts* through faith." *Ho eso anthropos* (v. 16) and *kardia* (v. 17) are used synonymously here; both refer to "man himself insofar as he enjoys self-awareness, as he thinks and wills and

feels," in the deepest and most personal core of his existence. Again, the Spirit does not depersonalize, but rather enhances the unique individuality of a person. This means that Christ makes his dwelling in a person, in the heart, i.e., where he is entirely himself, a person, an acting subject. Christ dwells in us "by faith"—i.e., the relationship created by his indwelling is no other than a *faith-relationship*.

With regard to the evangelistic task of making new disciples, Jesus indicated the essential nature of this special intimate relationship with the Spirit when He instructed his disciples to ". . . wait for the gift my Father promised. in a few days you will be baptized with the Holy Spirit. . . . 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" (Acts 1:4, 5, 8). The Spirit provides the power to be witnesses to Jesus Christ and his Kingdom "to the end of the earth," and the purpose of the gifts of the Spirit is to be enabled to actively participate in God's work. Human intermediaries do not communicate the word of God on their own, but are empowered through God's Spirit.

In any fruitful human attempt to proclaim the Gospel, such as the CWT model presentation, there is an intimate connection between the service of His people who bear the message and the Holy Spirit who applies the message to the recipient's heart; the human intermediary conveys an "external word" to the individual, while the Holy Spirit applies the word internally in the individual's heart (Firet 1986:128). Rather than viewing this as God and man cooperating in some fashion, Firet (1986:131) insists that, in this process, God equips humans by equipping them with the gifts of the Holy Spirit to serve his coming to people: "God acts. It is he who comes into the lives of people to actualize salvation (the mode of *kerygma*), to offer guidance on the way (the mode of *didache*), and to reorient people toward salvation in the concreteness of their lives (the mode of *paraklesis*)."

The pastoral counselor's communication of care for the individual is a significant helping intervention. From the vantage point of the unchurched individual receiving a CWT pastoral counseling visit, we can ask, "Did they perceive care and personal concern for them from the pastoral visitor?" And, "was change and growth the result of the pastoral visit?"

8.5 Pastoral Home Visitation and Evangelism.

Jackson (1990:115), Johnson (1953:42), and Oates (1982:229) have observed that the pastor is one of the few remaining individuals in modern Western society who is still expected to initiate visits of individuals in their homes; this provides a method of finding people in need and a means of establishing a link with them. Among the short-term forms of pastoral counseling (Childs 1990) is the pastoral home visitation of the unchurched, which should communicate and embody God's care for that individual (Sisemore 1954).

De Jongh van Arkel (1992a:86) describes home visitation as a form of pastoral care in which the pastor shows a desire to get to know the person visited, manifesting something of the incarnation in which God communicates a desire to get to know that person: "Perhaps this is the deepest theological ground of systematic home visitation: just as God reached out to us in love unasked, we "repeat" the loving reaching out, unasked, in His Name." The motivation for home visiting should be to care for people and families, which is an expression of love (De Jongh van Arkel 1992a:77), and which has the goal of helping the visited people be initiated into the kingdom of God and to grow in the Christian faith (De Jongh van Arkel 1992a:79; Sappington 1994):

Home visitation does not need to be more than this faithful interest and the development of a personal relationship in the community of faith. It is already genuinely pastoral and caring in itself. It offers the space in which gospel healing, guiding, sustaining and reconciliation can be realised [Clebsch & Jaekle 1964:4] (De Jongh van Arkel 1992a:86).

Thus, pastoral visitation should aim to advance the caring agenda of God (Olthuis 1994), and not be working out extraneous agendas for the church (Bryant 1979; De Jongh van Arkel 1992b).

Pastoral visiting, according to De Jongh van Arkel (1992:75), most likely had its earliest beginnings in the early church's mutual care of one another.⁶⁷

⁶⁷The spiritual gift of hospitality has significant implications for practical theologies for the ministry of evangelistic visitation

Pastoral visitation has been often used, in part, for evangelistic purposes (Kernahan 1925; De Jongh van Arkel 1992a:73-76). When house-to-house visitation is conducted as an evangelistic action, "...the object will be to talk about conversion and certainty of faith" (De Jongh van Arkel 1992a:73). Pastoral counseling directed, in part, toward evangelism should involve communication of genuine love and care for the individual's perceived personal needs (Conn 1983:18-19). Unchurched people in our community are looking to be accepted as an individual and to be cared for by others.

Samuel and Hauser's (1989) edited volume presented several theological arguments for caring for the whole person in approaching them evangelistically. Collins (1991) called for the development of a caring community in the local church which would reach out to serve the needs of others within the church and in the community. He criticized the apathy and unwillingness to become involved by many evangelical churches who emphasize evangelism to the neglect of ministering to the holistic needs of the person. He called for strong emphasis on the servant role of the church as a corrective to this shortcoming.

The communicator of the Gospel intends not only that the hearers receive the message but, more than that, that they accept it rather than oppose it (Van der Ven 1993:44-45). The kerygmatic function of evangelization involves emphasis upon the doctrinally correct conception of the truth of the message embodied in the gospels (Van der Ven 1993:45). But as Hiltner (1949:164) perceptively states, "... the evangelist needs to know not only his message; he needs to understand also what has hitherto prevented its acceptance." Hiltner (1949:164) emphasized that the evangelist should not use high-pressured sales techniques as though trying to "talk down sales resistance," but instead must be "an interpreter of people to themselves in the light of the Christian message, which he makes specifically relevant to the person or group with whom he is dealing."

Prior hermeneutic work involves the deciphering of the historical meaning of the gospel texts, from the text in its historical context. Hermeneutic

(e.g., Church Development Resources 1988; Heck 1984). The German theologian, Rolf Zerfass (1988) sees the essence of care in the practice of hospitality (*Gastfreundschaft*).

bridges from the past when the text was created to any hearer in the present. Then the contemporary communicative activity of evangelism is aimed at the development of understanding by the hearer, with the anticipated or hoped-for result of agreement by the unchurched hearer, demonstrated by a transformation that consists of “. . . the surrender to and trust in God that characterize the life of the religious person. . . .” (Van der Ven 1993:68). Such effective communication is one of the essential functions of the church (Van der Ven 1993:52), and is the intention of the framers of the CWT evangelism program of Southern Baptists.

8.6 Attracting the “De-Churched”

Barna's (1995:51-52) recent church marketing data suggest that the “de-churched” have concluded that the minimal positive benefits with church participation do not merit their continued church involvement:

. . . Nonchurched people describe their disinterest in churches in many ways. The most common reasons given are that they are too busy (an explanation that is merely a smoke screen for being disinterested, a reason given by 42 percent). They believe the church has nothing of value to offer (40 percent). They visited churches but never found one of interest (38 percent). They prefer to pursue other activities on their families' days off (35 percent). They are unaware of any churches they would like to try (33 percent). They have yet to find any churches whose theology and doctrine parallels their own (33 percent). They believe that their lifestyles would be incompatible with the expectations of the church (31 percent).

. . . Simply stated, people expect a church to conform to the will, needs or interests of the individual person. Nonchurched people would define a healthy, compelling church as one that does whatever is necessary to satisfy the tangible needs of the person; that is, they take self-centered approaches to defining the role of the church.

... In our culture, ... involvement with a church is based on what the church can do for the person, not what the person can do for the church.

Being an active participant in a community of faith is more likely to infer the expectation of emotional gratification or physical assistance than a selfless focus on spiritual development.

Barnett (1989:12-13) argued that because the unchurched portion of the population is secularized with a distinct disinterest in the afterlife and a preoccupation with the present world, the church's agenda for outreach ministry must be diaconal rather than initially kerygmatic. Barnett (1989:13), does, however, recognized that all ministry, including evangelism, should have a balanced expression with *kerygma*, *diakonia* and *koinonia*.

8.6.1 Interests of "Nonchurched" Individuals. However, in spite of the real challenges of secularization that have been described by Nicholls (1994:299-376), many of the nonchurched have not dismissed religion from their lives. Instead, Barna's (1995:52) study suggested that 30 percent report religion to be "very important in their lives" while an additional 34 percent describe religion as "somewhat important." Furthermore, 34 percent have "very favorable impressions of Christianity," and another 33 percent have "somewhat favorable" views of Christianity. The problem appears to be in the experience the de-churched have had with the local church. Only 25 percent of them have a "very favorable impression" of Christian churches, with an additional 33 percent having "somewhat favorable impressions" of such churches (Barna 1995:52). Barna (1995:52) concluded that the nonchurched are generally quite open to religious expression and most of them possess positive attitudes towards the Christian faith, even though their past church experience has been disappointing to such an extent that they assume that a local church is incapable of making the Christian faith come alive. Barna (1995:54) suggests that the nonchurched population is more open to a church which could address their pressing problems and needs.

Recent survey data indicates that nonchurched people perceive their financial condition to be the most pressing issue confronting them. The top two issues were struggling with a financial problem and anxiety about one's

employment status, which were jointly endorsed by fully half of the nonchurched surveyed (Barna 1995:54). An additional 11 percent reported concerns about family matters and 10 percent mentioned health problems as the core concern for them. The remaining nonchurched individuals reported a broad variety of issues such as marriage enrichment and meeting the needs of elderly parents. Less than 1 percent mentioned an issue of spiritual nature as their core concern.

The nonchurched population is open to church life which would care for these core problems they have. Barna summed up his marketing survey findings in this regard by observing that millions of nonchurched people believe that people in the church "don't understand or they don't care about my struggles. They're into their own agenda—beliefs, values, morals—that is far from where I'm at. The church has nothing to offer me today" (Barna 1995:55-56). Barna's (1995:55-56) data suggest that the focus of church services and programs on the spiritual disciplines, righteousness, love, spiritual maturity, purity, salvation by grace, forgiving one another, and family enrichment does not speak to the perceived needs of the unchurched. For the unchurched, these issues are secondary to what they consider to be the "real" issues of life, such as putting food on the table, keeping good credit, job security, and living comfortably.

8.6.2 Life Priorities of the "Nonchurched" Individuals. When nonchurched adults were interviewed in some unspecified manner by Barna (1995:56) and asked to rate the desirability of certain life conditions, they indicated their life priorities. (While God changes our priorities when we are open to Him, it is nevertheless important to listen to the descriptions that nonchurched individuals make regarding their life priorities, as Dyrness [1997:33-35] effectively argued.) The highest rating that the nonchurched individuals indicated was reportedly given to "having good health" which was considered "very important" to 91 percent of the nonchurched. The three next highest ratings were given to "having close, personal friendships" (very important to 74 percent), "having a clear purpose for living" (very important to 71 percent), and "having a comfortable lifestyle" (very important to 71 percent) (Barna 1995:56).

About half of the nonchurched give “very important” ratings to “living to an old age” (53 percent), “living close to family and relatives” (51 percent), “having a close relationship with God” (49 percent) and “having an active sex life” (48 percent). When combining “very important” with “somewhat important ratings,” fully 73 percent contend that having a meaningful relationship with God is significant to them (Barna 1995:57). But at this point, Barna’s (1995:58) study suggested a significant barrier to reaching the nonchurched—that is, what churches believe they are providing to the people attending their church functions is often quite different than what those people perceive they are receiving: “Preaching about God, reading the Bible together, leading public prayers and challenging people to honor God through our thoughts and lifestyles is not what the nonchurched (and, it turns out, what millions of church people) construe to be ‘knowing God’.” Barna’s (1995:58) research suggests that the unchurched person considers these kinds of church activities to be more like “hearing about God” instead of experiencing God directly in the kind of profound, personal interaction that many unchurched individuals are seeking with God. Even when Barna (1994:55-58, 326-329) asked churched people how often they experience the presence of God in their churches, 61 percent surveyed reported sensing God’s presence only occasionally, rarely or never.

8.6.3 Reported Factors That Would Draw “Nonchurched” Individuals to the Church. Two-thirds of nonchurched reported that if they could truly experience God by participating in a church, they would be compelled to return to the church (Barna 1995:58). In addition to “truly experiencing God,” the other four factors (Barna 1995:58-59) which the nonchurched indicate would draw them into the fellowship of the church are

- “provision of valuable religious teaching or training for their children” (by 75 percent of parents of children under 18 years old),
- “providing a better and more practical understanding of the Bible,”
- “offering a nonthreatening environment in which they could meet other people who live in their community,” and
- “discovering better ways of dealing with their everyday problems.”

Over half of the nonchurched endorsed each of these factors as convincing reasons for them to attend a church. Barna's (1995:59) data suggests that millions of nonchurched individuals say they would attend a church if it provided tangible personal assistance for meaningful living; and with regard to this finding, Barna (1995:59) offered his interpretation that these people's absence from the church implies that they have not found a church with this desired form of care.

However, the interpretation of these reported findings by Barna (1995) must remain tentative because of two qualifications: (1) Detail on the research methodology was not provided in the book, and both a phone call inquiry and a letter specifically requesting the methodology used did not produce a reply⁶⁸. Therefore it is unknown whether the questions used were open-ended or posed as forced choice among predetermined options. (2) What people say they want can differ from what they demonstrate behaviorally. Therefore, even if the church offered these desired factors, the unchurched might not necessarily respond to it.

By national population surveys and by evaluating experiences of churches, Barna (1995:64) found only two outreach strategies consistently appeal to the nonchurched individuals, with the first being the more successful:

- Outreach by churched individuals who invite unchurched friends to attend church after first developing an honest, caring relationship with them.

⁶⁸In a telephone call to the Barna Research Group on February 15, 1996, I was advised to write a letter to David Young in their office regarding my inquiry as to the availability of more specific information regarding the research in Evangelism That Works by Barna (1995). On February 21, 1996, I faxed my letter and also sent the same letter by U.S. mail to Mr. David Young at the Barna Research Group, Ltd., P. O. Box 4152, Glendale, California 91222-0152. In this letter, I introduced myself as a university professor and bivocational Baptist minister who had attended Barna's seminar for pastors in spring 1995 and who was in the process of writing a Doctor of Theology thesis. I requested more specific technical research information to cite in my thesis. The text of my letter is reproduced in Appendix #5.

- Outreach in which a church sponsors a nonreligious event such as a concert, a community fair, seminar, a sports league, a social event, or a community assistance project where those attending are invited to also attend church services.

Barna (1995:64) found that advertising as an outreach method can sometimes facilitate a personal contact, but the advertised message rarely carries the same motivational power as a one-to-one relationship.

8.6.4 Expectations of "Unchurched" Individuals in the US and the Model of Jesus. However, Barna's (1993:124, 168; 1995:24) recent survey research suggests that 80 million adults consider receiving an evangelistic pitch to be "annoying." Barna's (1995:43) recent surveys also indicate that unchurched U.S. citizens predominantly expect and desire a deity to provide their consumer-driven needs and wants, and handle their disappointments and hurts. Essentially, their preoccupations are with present existence, not the future afterlife. The kind of savior the unchurched individual tends to desire is essentially not the kind the evangelical Christian faith offers.

The fragmentation and chaos of the contemporary Western world was captured by Abraham's (1995a:12) analysis: "If we look at our culture as a whole, we are confronted by a *discord* of voices, worldviews, moral traditions, lifestyles, and inner informal logics that cannot be flattened out into a comprehensive theoretic analysis—whether intellectual, economic, or sociological." In this regard, Abraham (1995a:13) sees a parallel of contemporary culture and the situation of the church in its first three centuries, in that then, too, the world was radically fragmented. Our task, according to Abraham (1995a:12-13) is to acknowledge the diversity of our culture, to thoroughly learn the gospel of the kingdom in Scripture, and to express the basics of Christian faith in contemporary language and in our relationships in creative ways. Abraham (1995b:7) recommends that what is needed in the "atomization and confusion of modern American culture" is a basic vision in which "... evangelism is conceived as the presentation of Christ, the formation of seekers into disciples through intentional catechesis, and the active incorporation of converts into the church."

Barna (1995:43), too, sees a contemporary parallel here with the situation that Jesus encountered during his three years of public ministry, and he advocates that churches make the kind of adjustment that Jesus did. Rather than focusing his ministry on debating the Sadducees and Pharisees about theological doctrine, Jesus devoted time out in the community, where he addressed individuals' most pressing personal concerns prior to providing the lasting spiritual solutions to the greater issues they also faced. Thus, Jesus contextualized His message by first attracting individuals' attention, then providing valued assistance, and finally challenging them to consider the meaning of life or the way to eternal life in relationship with God. Cook (1992:251-261) similarly described "evangelism in Jesus' way," in a study of Jesus' healing of a blind man in chapter 9 of the Gospel of John.

8.7 Examples of Personal Needs Requiring Care⁶⁹

Theology is a practical discipline rather than a "pure" abstract science, argued Reardon (1956:36-37), deriving its practical nature by virtue of its object:

. . . theology, as the science of Revelation, is specifically a medium for that converse between God and man which Revelation by definition implies. A system of doctrine which forgets its proper function and so ceases to minister to the actual needs of men can no longer serve this end. It is then as salt that has lost its savor, fit only to be cast aside.

. . . Not merely homiletics and pastoralia, but the whole field of theological learning such as—Biblical criticism and hermeneutics, dogmatic and symbolic theology, the history of doctrine and Christian institutions—has an end which is inherently practical: namely, the practice of the Presence of God as He is historically revealed once for all in Jesus Christ. The singular aim

⁶⁹This section has been adapted and excerpted from G. A. Rekers, 1997, "Escaping the bondage of early environment," in R. McQuilkin (Ed.), Free and Fulfilled: Victorious Living in the Twentyfirst Century, 165-183. Nashville, Tennessee: Thomas Nelson Publishers, 1997.

of all these pursuits is knowledge of a Person who is essentially active and self-revealing.

. . . That the content of Christian doctrine is essentially a form of action becomes clear as soon as it is stated.

The "actual needs" of humans which theology should address are wide-ranging, and evangelists need to become aware of the needs and agendas of the person to whom they minister (Hutchcraft 1966:60).

Stone (1991:15) pointed to "the need for friendship, emotional support, concern, and advice for individuals, couples, or families. . . ." But tragically, Barna's (1992:69) project recently reported that 91% of a representative sample of non-Christians in the general American population say that "Protestant churches are not very sensitive to their needs" (Barna 1992:69). If this attitude is representative of the United States unchurched population, then this may also be a foundational deficiency in the theological theories and praxis of the CWT model. In pastoral home visits, ministers encounter people with a wide range of personal problems, some of which may be communicated in the course of the visit. Many times, individuals who experience their own vulnerability and finitude at a time of crisis become open to hearing the good news of the Gospel (Southard & Ostrom 1990:377). Believers participating in witnessing regarding the Good News need to be prepared to show how the Gospel is good news to the person in the contingent situation of their preoccupations and problems. To simply demonstrate just a few of the needs the pastoral visitor encounters, I will illustrate with examples of some problems which originate in the individual's childhood.

While some personal needs can be relatively temporary imposed circumstantial challenges, most have more long-standing roots in the individual's past. Many such personal needs originated in the person's early years of childhood development. In the context of childhood development, each individual develops a distinctive sense of self through processes of development (Phillips 1989:612). According to this theoretical formulation, distractions in one's early development of a sense of self can cause subsequent adjustment problems and psychopathology. From this perspective (see Laplace 1992:429), the individual's present is significantly influenced by their past. Lending support to this theoretical formulation, empirical studies have

indicated causal relationships between adverse childhood experiences and specific adulthood problems of living. In particular, disruptions in the father-child or mother-child relationship diminishes a developing child's adaptation with their environment, thereby contributing to the formation of subsequent adult adjustment difficulties.

The incidence of feelings of hopelessness, depression, and anxiety have been found to be associated (Shek 1993:159) with ways a child is treated by parents. Childhood loss of a parent, by separation or death, has been linked with adult psychiatric disorder (Harris, Brown, & Bifulco 1990:311; see case illustration by Rekers, 1996). Multiple early childhood disadvantages (such as family disruption) have been found (by Rodgers 1990:539) to have a cumulative deleterious effect upon children producing adulthood depression and anxiety. Disruptions in a child's early environment also appear to be linked (Mulder, Joyce, & Cloninger 1994:225) to the co-occurrence of significant personality disorders with major depression. Perceived lack of family support in the face of a significant loss is associated (Morano, Cislér, & Lemerond 1993:851) with perceived hopelessness in depressed adolescents, and greater degrees of hopelessness are associated with higher rates of suicide attempt. Children who experience neglect and rejection from their mothers, disrupted personal attachments, multiple mother and father substitutes, grossly inappropriate parenting, physical abuse, and/or sexual abuse are more likely to develop a borderline personality disorder in adulthood (Ludolph, Westen, Mislé, Jackson, et al. 1990:470); thus, a chaotic, traumatic early environment contributes to serious, chronic personality disorder in adolescents and adults.

When a parent is schizophrenic, the child's early environment is disrupted by irrationality and chaos in the home, which can lead to psychological trauma and developmental disruptions (Klein 1990:43). Some boys growing up with a hostile, rejecting or absent father, or some boys who are sexually abused by a male develop strong homosexual temptations in adolescence or adulthood (Rekers 1988; Lundy & Rekers, 1995).

Recipients of pastoral visits often communicate their physical health problems. Individuals with chronic pain develop a psychological sense of helplessness (Nicassio & Radojevic 1993:295). Chronic physical disabilities from childhood, or lengthy hospitalization in childhood, can cause frustration,

especially in developmental striving for independence, contributing to lifetime feelings of helplessness, and a tendency toward the psychological defense reactions of denial, projection, or over-compensation (Prosser 1992:17; Trad 1989:42).

Children of color who experience the brunt of racism have impaired academic achievement and develop a sense of helplessness (Calabrese & Underwood 1994:267) that can linger as a chronic adulthood problem.

Some individuals are troubled by their addiction to cigarette smoking, alcohol drinking, or other substance abuse, and some adults trace their chemical addictions to detrimental early environmental influences.

The "adult non-survivor" of child abuse has been defined as an individual who experiences "a massive failure in adulthood" and fails to cope with life stresses "as a direct result of child abuse" (Veitkamp, Miller, & Silman 1994:231). The effects of remembering a traumatic childhood has been linked to "entrenched forms of emotional bondage and self-inhibition" (Bemporad 1994:399) in some individuals, which is associated with their adulthood depression.

The experience of incest in childhood is an evil that can result in rage (Frazier 1993:81), post-traumatic stress disorder (McNew & Abell 1995:115), and feelings of helplessness which can disrupt adulthood adjustment (Jumper 1995:715; Rekers 1995:135-251) and interfere with the development of a stable sense of "personhood." Some adults with untreated childhood sexual traumatization develop the patterns of sexual compulsivity, depression, and substance abuse (Allers, Benjack, White, & Rousey 1993:291-198).

Similar effects, especially feelings of isolation, vulnerability, powerlessness, and helplessness, can result from other traumas, such as being hijacked, kidnapped, or taken hostage. Homeless individuals can develop a personal sense of helplessness (Burn 1992:1161; Goodman, Saxe, & Harvey 1991:1219).

The above discussion presents only a small sample of the vast array of individual circumstances and personal human needs which the pastoral visitor may encounter and be challenged to respond to in a caring ministry. This challenge points to the need for theological reflection on the care of God, on pastoral counseling, on elements of the helping relationship, on the relationship

between care and evangelism and sanctification, and on training the laity in pastoral care and counseling.

8.8 Communicating the Care of God to the Unchurched Individual

The discipline of practical theology deals with "gospel-oriented communicative acts" (Pieterse 1990:223). De Jongh van Arkel (1991:96) points out that Christian care (a form of gospel-oriented communicative action which is also known as *pastoral work*) occurs in a personal relationship involving both attentive listening and helpful responding: "To deal with people in a caring way implies entering into their situation in a redeeming and revitalizing manner." This entering into the individual's situation provides the opportunity to minister with gospel-oriented communicative acts; as Dyrness (1997:35) has perceptively observed, "Whatever version of the gospel will best capture the contemporary imagination, one thing is sure: as God's ear is tuned to the cries of the lost, so we must tune our ear to these contemporary cries."⁷⁰ In offering a dialogical theory of communication in this regard, Pieterse (1990:238) described the process necessary to tune in to our contemporaries' concerns:

Paul's method of preaching was mainly *dialogesthai*, that is, an interaction in which questions were asked by the hearers, discussion arose and even arguments could follow.

. . . True communication is always two-way, implying dialogue and exchange between sender and recipient.

Therefore, communication of the care of God should involve the element of dialogue in the ministry situation.

Genuine care from the Christian directed to the unchurched individual's felt needs can be a prerequisite for receptivity to the message of the transforming power of the Gospel of Jesus Christ (Rekers & Schutz 1973:42-

⁷⁰Dyrness (1997:33-35) has elaborated on the necessity for the largely culturally-isolated conservative Christians in the United States to listen attentively to secular Americans in order to understand what would be "the best news in all the world" for them. He urges American believers to make efforts to truly understand the unchurched Americans and their tensions in order to accurately communicate the good news of the gospel to them, so that they may understand God's love for them.

49). Theologically, focused care for the individual must proceed and accompany the evangelistic message, because God's love is extended to the unbeliever prior to the individual reciprocating love back to God (Olthuis 1994). But, as we have seen, non-Christians regrettably do not perceive United States Protestant churches to be very sensitive to their needs (Barna 1992:69).

The focus of a pastoral care relationship should be the same as the "essence of the Bible", as defined by Pieterse (1991:8-9), ". . . which is the love and grace of the triune God as revealed in the incarnation of Jesus Christ and the salvation brought by his reconciliatory and redemptive death, which life-giving events are made possible by the Holy Spirit in every age." To make disciples by sharing the good news of the Gospel of Jesus Christ in obedience to the Lord's command (Matthew 28:19, 20), the care of God must be addressed to the questions, needs, and preoccupations of the unbeliever (Gaultiere 1990). While our understanding of Scriptures and apologetics can help one be "ready to give an answer," the answer must be appropriate to the individual's own questions and point of need. This task of individually "tailoring" the Christian answer to a particular person requires a beneficial human relationship of caring.

The church needs to communicate that it is a community of believers with interest in others as human beings. There are implications of Jesus' teaching on care. For example, "If I then, the Lord and your teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example..." (John 13:14-15). Jesus told his disciples, "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another" (John 13:34-35). If apologetics includes a logical factor and an evidential factor, then it might be said that the communication of these apologetical factors must typically be accomplished within the human relationship factor of caring.

This is not to imply that the content of the Gospel as revealed by Scripture is not central to the evangelistic task, but that the opportunity for presenting that content in a way that will be received is dependent upon aspects of the Christian's caring relationship with the unbeliever which, in turn, provide the context for the unbeliever's receptivity to the truth of the Gospel

(Sjogren 1993). Incarnational communication of the Gospel involves not only the content of the verbal message, but also the entire context of caring love in the pastoral relationship with the person.

Naked apologetic confrontation with argumentative assaults upon logical inconsistencies or other inadequacies of one's world view can only elicit the psychological defense mechanisms of denial, rationalization or intellectualization. Even the accurate recitation of Scripture verses on God's purpose in offering eternal life, our human need for ethical reconciliation to God, God's provision through his caring grace in the Gospel of Jesus Christ, and our needed response of repentance and faith (the CWT outline), can be counterproductive rather than truly caring and evangelistic if not communicated within a relationship that exhibits God's love and grace (see Friesen & Deuck 1988). On the other hand, through a caring relationship filled with God's love, an unchurched individual can feel protected and secure enough to lower the self-protective psychological defenses that might otherwise pose an obstacle to recognizing one's need to receive the loving care of God through an intimate relationship with Jesus Christ which initiates the rule of God in one's life.

8.9 Pastoral Theology of Care and Counseling

The pastoral theologies of care and counseling have much to contribute to the understanding of the caring relationship which should attend evangelistic ministry. Mitchell (1990:1270) made a provocative statement on the historical roots of psychotherapy and counseling:

If psychotherapy can be defined as the treatment of emotional or spiritual difficulties by verbal and symbolic means (as opposed to chemical, surgical, and physical therapies), then theology was the theoretical base for psychotherapy from ancient times until the Enlightenment.

But in the present century, psychotherapy proliferated with a base in a secular understanding of human beings. On the other hand, a number of innovators in the twentieth century thankfully pioneered in the area of developing a pastoral theology for care and counseling. The major contributions to pastoral care and counseling will be reviewed for insights regarding the relationship of care to evangelism.

8.9.1 Hiltner's Pastoral Theology as Study of Shepherding. Seward Hiltner (1958:15, 20, 216) views pastoral theology as the field of Christian theology focusing on the theoretical study of the shepherding perspective on all the functions and operations of the church and the minister, which, in the biblical metaphor, involves the praxis of "tender and solicitous care" of individuals and groups or congregations. This care is an underlying motivation and attitudinal disposition or perspective of the pastor as shepherd, and becomes dominant in certain pastoral functions or operations studied under the subheadings of healing, sustaining, and guiding (Hiltner 1958:16, 18, 69).⁷¹ The high regard for shepherding in Christian practice is derived from its roots in the connection between loving God and loving one's neighbor implicit in Jesus' command in Matthew 22:37,39, and Hiltner (1958:17-18) shows how this gives pastoral or shepherding theology a significant position in Christian thought.

There is an aspect of the original biblical metaphor of shepherding which applies to evangelism. The shepherd will leave the ninety-nine sheep to seek, to rescue, and to return to the fold a single lost sheep. The tender care of the shepherd is an active, pursuing love, in this sense, for the one who is lost. If pastoral care is involved, to some extent, "in every act of church and minister" (as Hiltner (1958:19) contends), then a theology of shepherding is essential for a theology of evangelism because an element of pastoral care is intrinsically involved in evangelism.

Hiltner (1958:21, 24, 220) holds that pastoral theology should organize itself around the shepherding perspective on faith; this distinguishes it from the shepherding studies of psychiatry, clinical psychology, social work, and related disciplines. Regarding the insights available to the theologian from psychology, Hiltner (1958:22) creatively observed that the theological perspective of shepherding can incorporate such insights within the context of faith. Thus, Hiltner (1958:23) rightly insists pastoral theology places behavioral science

⁷¹Clebsch and Jaekle (1964:4) defined pastoral care as "helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns."

knowledge into a theological context, using theological methods and criteria: "Pastoral theology deals with theological theory of the shepherding perspective upon the pastor's acts and functions." Unlike the other behavioral science disciplines, pastoral theology as a discipline begins with theological questions—which are addressed to shepherding material to formulate theological answers or new theological questions (Hiltner 1958:220). Hiltner (1958:37) views pastoral theology as ". . . the theological theory resulting from specialized inquiry into the shepherding perspective upon the functions and operations of minister and church." Thus, pastoral theology involves ". . . reflection on acts viewed from the perspective of shepherding" (Hiltner 1958:22).

Hiltner (1958:28,55) identified three general forms of operation-centered theology: shepherding (pastoral theology), communicating (educational and evangelistic theology), and organizing (ecclesiastical theology). According to Hiltner's theology, communicating can deal with those outside the faith or church and has the functional goal of transferring the gospel or the "Word" or the "saving truth" into the lives of people. But in this process of communicating, Hiltner (1958:56) recognized the need for caring: "If this person is impeded from receiving the saving truth of the gospel by a marriage problem or a neurosis, then communicating the gospel must proceed through some kind of dealing with those areas before it can become genuine." While Hiltner (1958:60) conceptualized shepherding the flock and communicating the gospel as different in perspective, he observed that they are both present in every pastoral act and they both proceed through the same kinds of pastoral functions. However, in different pastoral acts, one may be dominant over the other.

In pastoral conversation (of which CWT home visits constitute an example), the association of the pastoral caregiver with the church provides the context for individuals to more readily talk explicitly regarding their spiritual life (Hiltner & Colston 1961:58). Once the individual is open to discuss their spiritual needs, the pastoral counselor has several levels of shepherding to offer which have implications for training participants in CWT. Hiltner (1958:113) defined the healing aspect of ministry of shepherding as ". . . the restoration of functional wholeness that has been impaired as to director and/or

schedule," and he identified sin as ". . . the most ultimate and important and difficult condition" requiring healing, although the Christian gospel contains good news about the healing of sin (Hiltner 1958:98). "Sustaining" is defined by Hiltner (1958:143) to be the type of shepherding necessary when such healing is not possible or not possible at the present time, as in irreversible losses or impairments. Of significance for evangelism, Hiltner (1958:143) indicates that sustaining and healing are available to both those within and outside the faith. The "guiding" aspect of shepherding, according to Hiltner (1958:171), when done correctly is educative, ". . . not coercive, persuasive, interpretative, or defining-alternative type of function"; guiding propels toward healing primarily by providing a reminder of resources that have existed previously that can return. The CWT manual and training process would do well to prepare apprentices to recognize and provide these three levels of care, as appropriate to the contingent situation of the person visited.

In Hiltner's (1958:176-178) model, communicating the gospel deals with the saving truth of the Christian message and is present to some degree in all the operations of a pastor and church including one-to-one relationships. While Hiltner (1958:179-181) observed that communicating the gospel to individuals outside the faith can decisively lead to salvation and new life in Jesus Christ (as is intended in CWT visitation), he also implied that after becoming a new creature, further assimilation of the deeper implications of the gospel is necessary, involving further communication ("edification") involving the same processes: "A theory of communicating the gospel to non-Christians would not in our view be a general theory unless it also revealed at the same time the processes involved in communicating new depths and implications of the gospel to those who are already Christians" (1958:181). This emphasis on preparation for Christian living is congruent with attending to Christian initiation, as Abraham (1989) advocates.

8.9.2 Wise's Interpretation of the Meaning of Pastoral Care. Wise (1966; 1989:ix) wrote on "the meaning of pastoral relationships as the basis for the communication of the gospel," and he suggested that a central question is: "What does pastoral care have to offer persons, and how is it given?" While some other practical theologies have neglected the dimension of relationships,

his theology places emphasis upon relationships as foundational to pastoral care (Wise 1989:ix), and is thereby pertinent to our discussion of care and evangelism.

In the living relationships of pastors with people, the Holy Spirit is manifested as people are offered a relationship with God (Wise 1989:1). In developing the biblical basis for pastoral care, Wise (1989:1) begins with the living model of Jesus Christ's life and work as revealed in the Gospels, and he points to the charge Jesus gave his disciples (Matt. 9:35–10:16) in which they were to preach the present reality of the Kingdom of God and to minister to the deepest needs of individuals. Wise (1989:4) points to the love of God that Jesus expressed to people, and to his charge to his disciples: "As the Father has sent me, so send I you" (John 20:21).

As Jesus ministered to the needs of people, pastoral care needs to be likewise oriented toward needs (Wise 1989:4), and this aspect of caring is an emphasis that should be more fully developed in the Continuing Witness Training curriculum and apprenticeship instruction. Because all individuals have basic psychological needs for love, belonging, and acceptance (Wise 1951:24), there will be a natural attraction of an unchurched person to a caring church community where such needs are provided for.

Wise (1989:2-3) recognized the pastoral concept of ancient shepherding as elaborated by Seward Hiltner, but he held that there are other more contemporary symbols that can communicate pastoring today, such as the concept of reconciliation used by the Apostle Paul in 2 Corinthians 5, and the concept of love as taught in 1 Corinthians 13. In this regard, Wise (1989:3, 6) emphasized (as we have noted Dyrness [1997:33-35] has recently reemphasized) that the redemptive ministry of the Word involves listening to individuals in understanding love and entering into their suffering in addition to proclamation to groups in preaching. Wise (1989:6) links caring and evangelism when he wrote, "The preaching of the Word of the Cross is but a futile gesture unless we are able to manifest that Word by taking suffering into ourselves." Wise (1989:6) draws upon the biblical picture of Jesus as "a suffering Servant who was to live out his mission concretely in the service of others, reaching into the depths of human need and remaining personally and spiritually available." Wise (1989:6-7) conceptualizes pastoral ministry as an

extension of Christ's ministry through the indwelling of the Spirit of Christ. This forms a theological basis for the inclusion of listening and caregiving training in the revision of CWT.

In this framework, Wise (1989:8) defined pastoral care a living relationship that communicates God's healing love and as "the art of communicating the inner meaning of the gospel to persons at the point of their need." Wise (1989:9-10) defines the gospel as "the good news of God's redeeming love as revealed in Jesus Christ," and as "a Person, and through the Person, a living relationship with God." Rather than mere verbal expressions of the gospel, Wise (1989:11) points to "the Spirit of Christ incarnate in a human being that is the deepest and most effective form of communication of the gospel today."

The pastoral theology of Wise (1966; 1989:12) parallels that of Firet (1986:82) when he describes the function of *kerygma* as the proclamation of the work of God through Jesus Christ as revealed in the cross and the resurrection, and *didache* as the ethical teaching based upon the gospel message. But his emphasis is upon the living relationship with God through which deep reconciliation is experienced—something that is lived, not merely expressed in verbal formulations. Beyond correct theological statements regarding pastoral care is the experience of pastoral care as "a living relationship in which a healing love is manifest" because of the work of the Holy Spirit in the human spirit (Wise 1989:12-13). This involves the factor of "nonverbal expression of the meaning of the gospel through the relationship of pastor and person," according to Wise (1989:13). Also parallel to Firet's (1986:278-279) theology of pastoral role-fulfillment in which he emphasizes that, to be agogic, the pastor's conversational encounter with a person must be connected to the person's contingent situation, Wise (1989:14) states: "Effective pastoral care, that is, meeting a person at the point of need, demands that pastors become involved in the very existence and predicament of other persons, their tensions, sufferings, meanings, values, joys" and he emphasizes the importance of identification and empathy in this regard—two features necessary in future praxis of Continuing Witness Training.

Wise (1989:18) places an emphasis upon the reality that while many theologians deal primarily with ideas or doctrines, "pastors deal primarily with

persons." Humans have the capacity to experience relationships, and the highest human characteristic is to experience a personal relationship with God (Wise 1989:24). The incarnational principle of genuine human relationships enables the pastor to become a humble intermediary in communicating the reality of the Christian faith (Wise 1989:24-27). "The pastor, then, is one through whom the love of God is made real in human relationships in which the pastor's love speaks of the greater love of God" (Wise 1989:26-27). As pastoral care communicates the gospel, it does so through the fruit of the Spirit enumerated in Galatians: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Wise 1989:30).

Thus, the definition of pastoral care offered by Wise (1989:70) is ". . . the communication of the gospel to persons at their point of need primarily through relationships. . . ." This is precisely where CWT needs specific revision to enhance the potential of apprentices to identify needs and relate the Good News to those needs. Wise (1989:87) described the task of the pastor as "the mediation of the love of God." He sees pastoral counseling as one of many forms of pastoral care, namely the form in which a person "communicates to the pastor on the level of deep personal feelings in order to work out or resolve a personal problem" (Wise 1989:71). When this opportunity arises during CWT home visits, the CWT team members need to be prepared by lay pastoral counselor training to provide the form of pastoral care or counseling that is needed.

8.9.3 Patton's Pastoral Theology of Care in Community. Following the body image of the church in 1 Corinthians chapter 12 and Ephesians chapter 4, John Patton (1993:3) persuasively makes the case that pastoral care is to be provided by the caring community of the church, including both clergy and laity; therefore, he constructs a pastoral theology which applies both to clergy and laity. Patton's basic theses in his theology of care will be described here, in that they provide a foundation for subsequent discussion of lay care and counseling training and small group approaches to community life as recommended additions and revisions of CWT praxis (presented in chapter 9).

Psalm 8:4 asks God, "What are human beings that you are mindful of them, mortals, that you care for them?" Patton's (1993:6-15) pastoral theology

emphasizes that human beings were created by God to relate to Him and with fellow humans; based on the fact that God hears and remembers us, and meets us in relationship with other people, we care for others in the context of caring communities in ways analogous to the caring of God in that we too hear and remember others. Patton's (1993:5) communal contextual paradigm is rooted in the biblical revelation of ". . . a God who cares and who forms those who have been claimed as God's own into a community celebrating that care and extending it to others." Patton's (1993:35) communal contextual paradigm assumes that pastoral care has greater strength because it is care rendered by a community rather than by the individual pastoral carer alone; the individual carer offers the care of the community. Patton (1993:5) calls on the carers in the church to recall God's activity for them, to contemplate their identity as God's people, and to listen to those they serve. Patton (1993:7) contends that the response to God's forgiveness (of human actions which have broken relationship with God and with one another) should be to care for what God has placed in their care.⁷²

Patton (1993:9) also emphasizes that pastoral care should be attuned to the particular details of the individual's own situation, so that the care rendered can be tailored to the individual's specific needs: "To use the ancient image, lost sheep have something to say to the shepherd and to those in the sheepfold as well as the other way around." We see here a parallel to the pastoral theology of Fietz described earlier, with respect to his discussion of the importance of rendering care addressed to the individual's contingent situation; this necessary aspect of the caring relationship provides the basis for subsequent recommendations (in chapter 9) for the revision of CWT by adding explicit training in listening and empathy.

Patton (1993:16-17) argues that the meaning of the original Hebrew language of Genesis 1:26-28 can be more accurately translated as God's instruction to humans to "exercise care over the earth and hold it in its proper place" (rather than "have dominion over"). In this classic text that establishes

⁷²There is a parallel here to the pastoral theology of Fowler (1987), discussed previously in this thesis, in his discussion of pastoral care.

the doctrine of *imago Dei*, Patton (1993:16) derives the basis for pastoral care. Patton's (1993:19) discussion of care emphasizes that the image of God is seen in "relationality" and is expressed through care of oneself and others; our care for another person is based in our God-given vocation of care and based on our own relationship to God. Indeed, God as a Trinity has relationality among Father, Son, and Holy Spirit. Humans as created in God's image, are intrinsically relational beings who are incomplete and unfulfilled in the absence of a restored relationship with God and with other human beings.

In reflecting on the meaning of "community," Patton (1993:20) described specific church examples in which love and caring were experienced by interviewees, based upon the care of God by grace, enabling restoration of life; he highlighted the significance of community as a basis for a caring ministry. In interviewing lay pastoral carers, Patton (1993:21) also discovered that they evidenced an identity as a ministering community. These lay pastoral carers were aware that their care grew out of the Christian message. Individual Christians need one another's support in carrying out ministry (Patton 1993:23).

Patton (1993:23-24) discussed "community" in terms of human relationality in partnership with God, as the connection of individuals who are joined in their life with God at their center. The vocation of caring impels humans to care for one another, energized through relationship with God (Patton 1993:24-25): ". . . although human beings are created as relational and find their individuality through relationship with one another and with God, the purpose of Christian community is not only to experience relationship, but also to experience relationship in order to empower ministry." Patton (1993:25) argues that the church exists to "facilitate" the care of the earth and its human inhabitants by means of offering relationships that enable the discovery of meaning in life.

Particularly in chapters two and seven of this thesis, the New Testament use of basileia and the framework of the coming kingdom of God has been discussed with regard to the theologies of Van der Ven (1993) and Abraham (1989). Patton (1993:25) defined basileia as "an image of a new way of being human in the world in relation to God and neighbor—new community, communion of love, liberation, a new and radical family based not on blood relationships but on human and ethical ones," which is the ". . . dynamic function

of God's action in the world. . . ." (1993:26). In defining ecclesia, Patton (1993:25) refers to the church as an institution but also as an image and partial foretaste of the basileia.

Patton (1993:27,35) further emphasizes that remembering brings care and community fully into relationship (Ps. 74:2; Luke 23:42; Phil. 1:3,7). In this, Patton (1993:35) equates caring and remembering: "This is affirmed in both Old and New Testaments by the picture of God's remembering God's people, by the early Christians remembering God's action in Jesus Christ, and by Paul's remembering particular members of the Christian community."

Patton (1993:213-214) views pastoral counseling as a specialized form of pastoral care by the church to those who seek pastoral care for pain in their lives; the criterion that makes counseling "pastoral" is that it is consistent with ministry, representing the church community. Patton (1993:215-216) theorizes that the pastoral counselor offers "relational humanness," offering "care without claiming the ability to cure."

This consideration of the pastoral theologies of Hiltner (1958) and Patton (1990a; 1993) provides a foundation for considering the pastoral counseling form of pastoral care as it may contribute to pastoral evangelism (and CWT in particular), and the question therefore should be raised, "What makes pastoral counseling explicitly pastoral?" We find answers to this inquiry in the contributions of Wayne Oates (1982).

8.9.4 Oates' Pastoral Distinctives of Counseling Related to Evangelism.

It was previously noted that Oates (1982:219) considers pastoral care to be "essentially spiritual conversation" and the CWT home visitation model is intended to be "spiritual conversation" and also can take on some features of short-term pastoral counseling.⁷³

⁷³Oates (1974:109, 122-123) refers to pastoral work inside the pastor's office as "formal" and pastoral work outside the pastor's office as "informal." Thus a CWT home visit can include "informal" pastoral counseling, if it satisfies the definition of a counseling form of care, and if it satisfies his distinctives that define counseling as pastoral.

8.9.4.1 Distinctives of Pastoral Counseling Related to CWT.

Oates (1974:11-25) identified some of the distinctive characteristics which make the counseling form of pastoral care specifically pastoral counseling:

Counseling becomes pastoral when the focus of the counseling is on God's relationship to the counselee's life (Oates 1974:11), and this is certainly the intention in the CWT home visitation model. Oates (1974:11-12) observed that this "God-in-relation-to-persons framework" is always tacitly or overtly the focus in counseling offered by an ordained minister, and can also become the focus in counseling offered by other professionals.

Oates (1974:13) argues that the pastoral counselor's conception of God as reality makes counseling pastoral, and that this conception is different from the conception of a non-pastoral counselor. Because of this awareness of God, distinctly pastoral counseling is identified by its prophetic concern for "doing justly, loving mercy, and walking humbly with God" (Oates 1974:13). Counseling offered by a pastoral counselor, according to Oates (1974:14), is pervaded by the counselor's "meditation, reflection, and communion with God about what is ethically serious—whether God is ever mentioned or not." Conversation about faith in God, whether explicitly in religious language or in more secularized vocabulary, is a characteristic that makes counseling pastoral, according to Oates (1974:14-15). The pastoral counselor, Oates (1974:15) insists, is ready to discuss the counselee's relationship to God, their concerns regarding life and death, their need to be forgiven, and their feelings of hopelessness or abandonment. If the person visited in the CWT model raises such concerns during the home visit, the visit can become specifically pastoral counseling instead of more general pastoral care.

Oates (1974:16) identified a specific body of data of the pastoral counselor which constitutes another distinction that makes counseling pastoral in particular. This distinctive body of data is biblical, historical, theoretical, empirical, and professionally derived. At this point, it may be observed that while some individual CWT visitors may have studied the relevant body of data related to pastoral counseling and thereby transform the visit to pastoral counseling in response to the direction the person visited takes the spiritual conversation, other individual CWT visitors are not familiar with the specific body of data of pastoral counseling, and therefore are not equipped to offer

pastoral counseling during the CWT home visit, even if the person visited turns the conversation in that direction.

One distinctive that makes counseling pastoral is the fact that the counselor represents the church and its resources (Oates 1974:18); even when the counselee does not recognize the spiritual dimension to their problem, the pastoral counselor does recognize the connection between the presenting issue and the counselee's destiny under God. Pastoral counseling is identified by the communal religious setting in which it takes place and by the formal (that is, representative) relationship of the counselor to the church (Oates 1974:19). Of course, this distinctive is present in church-based CWT home visitation, if genuine counseling (as differentiated from general pastoral care) is offered during the visit.

The public prophetic character of the pastor's ethical stands on social issues is a further distinctive that makes the pastor's counseling specifically pastoral (Oates 1974:20-21); as an agent for public conscience and social change, the pastor cannot assume an ethical "neutrality" as other counselors may attempt to do. On CWT home visits, some individual CWT visitors hold visible shepherding roles as pastors, deacons, Sunday School teachers, or church staff members, and thereby would satisfy this criterion for making counseling pastoral. But on the other hand, some CWT visitors do not fit this criterion and would not be equipped, nor expected, to be able to render explicitly pastoral counseling, even if they did offer some form of counseling during the CWT visit.

Dealing directly with ethical issues is another distinctive that makes counseling pastoral, according to Oates (1974:21-22). This distinctive is often present during CWT home visitation sessions.

Finally, Oates (1974:23-25) identifies ". . . the power to bless or withhold blessing" as a distinctive that makes counseling pastoral. Oates (1974:24) describes a three part process of pastoral blessing including (1) listening to the person's confession, (2) decision-making and restitution, and (3) the communication of the good news of God's forgiveness and available fellowship. These features are often present during the CWT home visit, contributing to the potential that a home visit may become explicit pastoral counseling.

Although not all CWT home visits involve the pastoral counseling form of pastoral care, it may be concluded that some CWT home visits (depending upon the prior experience of the CWT visitors and depending upon the above elements in the conversation between CWT visitors and the person visited) do constitute a form of pastoral counseling.

8.9.4.2 Tensions in Pastoral Counseling Related to CWT.

Perceiving that pastoral counseling suffered “a lack of conceptual orientation of its own,” Oates (1974:26-27) offered a point of view toward such a pastoral counseling conceptual framework. He hypothesized that a contribution of the pastoral counselor is “. . . the acceptance of the ambiguity of human suffering” without over-identifying with one-sided, incomplete therapeutic enthusiasms. This means, according to Oates (1974:27-33) that the pastoral counselor must affirm and live with certain paradoxical tensions:

(1) The pastor must be committed to promoting the institutional maintenance of the church, but must also care for people incapable of promoting the institutional life of the church. This tension is observed in CWT home visits, in that one of the pastors' hopes in using CWT as an outreach ministry is that new unchurched people will be won to Christ and His church, thereby contributing to church growth that will expand existing church programs and increase church financial resources. But many people reached by CWT home visits are poor, unemployed, in dysfunctional families, seeking to recover from alcoholism or drug abuse, sick, or otherwise unlikely to contribute personal leadership nor financial resources to the life of the church (at least in the short-term); nevertheless, such people must be, and are, welcomed with open arms into the church community even though they are incapable of promoting the formal institutional life of the church.

(2) The pastoral counselor must maintain the continuity of theological and ethical knowledge while keeping current with the ever-shifting discontinuities of the psychological and social sciences. This reality poses a difficulty for a CWT home visitation team, in that only some of the CWT visitors are equipped to do pastoral counseling, and those who are so equipped must participate in some kind of formal or informal “continuing education” to stay abreast of developments in the counseling field.

(3) The pastoral counselor must rely on professional training, on the one hand, and stay aware that the ministry is a calling and gift bestowed by the Holy Spirit. In the CWT home visitation model, it would therefore be well to select equippers who have both the calling and gifting for pastoral care and counseling, but also provide continuing training for them in pastoral counseling.

(4) The pastor has a long-term durable relationship with church members, while at the same time counseling will usually be a short-term relationship. This tension exists for the CWT visitation teams headed by one of the pastors or other ordained ministers of the church, however, this does not apply in the same manner to other CWT visitation teams which are not led by an ordained minister.

(5) The office of pastor requires necessary aggressive action at times (including the initiation of counseling), but a more passive waiting is required for much counseling. In some ways, the CWT visitation model is one of initiation and aggressive action, in that most of the home visits are made without a scheduled invitation. However, on the other hand, unscheduled home pastoral visits are still within the cultural expectation in the Southern portions of the United States, and these visits are made in response to the unchurched individual's prior visit to a church service or church program. When pastoral counseling results during the visit, it has occurred as a response to the (typically) unscheduled visit rather than as a result of an individual explicitly initiating pastoral counseling themselves.

(6) The pastoral counselor works both privately and publicly with counselees, creating ambiguities in the handling of information. This tension exists for CWT home visitation teams led by one of the ordained ministers or active deacons of the church.

(7) The pastoral counselor is called upon to work with individuals and also with groups which have conflicts; there is a resulting tension between the pastor's role of mediating reconciler on the one hand, and the prophetic role of confronter. Again, this is a tension for the CWT visitation teams led by an ordained minister of the church, but may not apply in the same way to CWT teams led by lay people.

(8) Oates (1974:32) also identifies the tension for the pastor to nurture the continuity of commitment to nuclear family relationships on the one hand,

but at the same time to help liberate individuals from living in overdependence upon parents so they can fulfill the gospel in the larger world. This tension would be present for CWT home visitors in only a minority of the visits made in the United States.

Oates (1974:33) advises pastoral counselors that these eight ambiguities are normal and to be accepted as such, trusting that life in the Spirit will transcend these tensions.

8.9.4.3 Pastoral Evangelistic Outreach. Oates (1974:39) spoke to the tensions that pastors sometimes face with regard to evangelistic outreach and providing pastoral care:

(1) Pastors doing outreach home visitation (of nonmembers) who have a genuine desire to care for the deepest needs of people frequently find that the people they visit suspect that they are merely attempting to find new "joiners" to their church to bolster their image or church budget. Anecdotal interviews of participants in CWT indicate that this is the occasional overt reaction of some people visited and it is unknown how many others privately suspect the motives of the pastoral visitors; however, with the relatively high satisfaction ratings supplied by those visited, it is doubtful that more than a minority of the persons visited have such suspicions of the CWT visitors from the Southern Baptist Church studied.

(2) Some pastors actually do reduce their objectives in home visitation to membership recruitment. This observation potentially fits the Southern Baptist Church studied for this thesis, in that some of the ministerial staff verbalized a primary desire to do visitation to promote church membership growth; however, others on the ministerial staff expressed a more purely evangelistic or caring objective.

(3) Oates (1974:39) described other pastors as seeing such a discontinuity between evangelistic outreach and pastoral care that one even told him: "I have so many people coming to see me about their fears of committing suicide, about marriage problems, and about their troubles with their children that I never have any time to spread the gospel!" In light of the theoretical discussion in this thesis, this is a very ironic statement which betrays a misunderstanding of the full implications of spreading the gospel;

nevertheless, some pastors may more narrowly restrict their ministerial work to pastoral care, neglecting evangelism. This is not the primary tendency of Southern Baptist Churches in the United States, however, in that they tend to err in the opposite direction of being evangelistic while neglecting essential ministries of care.

(4) Still other pastors view their ministry so narrowly in terms of pastoral care for their members' problems that they fail to view themselves as communicators of the gospel message. This is the dynamic of some mainline churches (not Southern Baptist Churches, for the most part) in the United States.

Thus the tension between evangelistic outreach and care of persons has taken several forms in various church settings, according to Oates (1974:39).

Some pastors, as Oates (1974:40) observed, become so preoccupied with attaining the "success" of recruiting ever larger numbers of church members and expanding their organization that the needs of the people genuinely become secondary considerations. Paradoxically for such pastors, Oates (1974:40-41) alludes to research indicating that loss of church members is related to the feelings of abandonment experienced by those who were initially "courted" with much attention during recruitment but later neglected at a significant point of need. Thus the pastor who single-mindedly focuses upon building church membership through the "front door" of recruitment while neglecting people's deeper needs will significantly lose members through the "back door" of resignations. This, tragically, is a common error in Southern Baptist churches in the United States, and almost certainly applies to the Southern Baptist church studied in this thesis, as previously noted in chapter 2 in a discussion of the analysis of Arn (1986:117-120).

On the other hand, Oates (1974:41) observes that the church which attends well to the pastoral care and counseling needs of its people while neglecting outreach into the community will stagnate and decline.

Therefore, Oates (1974:41) recommends that the tension between outreach and care be handled by authentic attention to both. He advises that care and counseling need to be offered to people to minister to their needs rather than as a means for some other institutional objective. But in his experience, Oates (1974:41) has found that a church's effective care for the

profound needs of people produces membership recruitment which is “. . . more salutary than massive programs of outreach.” This observation would imply that a Southern Baptist church with an evangelistic outreach program should give equal or greater attention to their ministries of care for those in the congregation and for those in the surrounding community.

Oates (1974:42) describes how the basic human need for affiliation to overcome loneliness motivates some people toward church attendance. Yet if such people encounter only routine “meaningless rituals of superficial eating and smiling routines” in the absence of “depth conversation” or “high celebration,” genuine care has not occurred and people's deep needs and despair can be neglected.

Tragically, observes Oates (1974:43), fidelity to the church (in the United States) has come to be gauged by frequency of church attendance and performing church chores rather than by significant ministering conversations with others. This is an American religious cultural stereotype which needs to be addressed by church leaders.

Oates (1974:120-121) observed that there exists a partially accurate stereotype of an evangelist as one who is “always taking the initiative, going to people, confronting them with their need for salvation.” This allows CWT home visitors to introduce an evangelistic message but it should not interfere with the more passive, conversational elements of a caring outreach; this point needs to be included in CWT programs.

8.9.5 Clinebell's Model of Pastoral Counseling. Howard Clinebell (1966:14) views pastoral counseling as a means for the church to be relevant to the deepest needs of people, “. . . where they hurt and hope, curse and pray, hunger for meaning and for significant relationships.” Thus, pastoral counseling can be an effective tool for “. . . translating the good news into the ‘language of relationships’ . . .” Clinebell (1966:14) recognizes counseling as a ministry of both pastors and trained lay “shepherd-counselors” who can assist the church to be a genuine “lifesaving station” for healing, reconciliation, and growth. For people struggling with giving and receiving love, the church's depth of relating through counseling ministry can enhance the entire church community's

experience of God's love in relationships, promoting new spiritual life (Clinebell 1966:14-15).

Clinebell (1966:18) has related the master goal of pastoral counseling to the basic human need "to experience authentic love in a dependable relationship," and to the related needs to give love, to have a sense of one's own worth, to live responsibly, to have inner freedom, to have a sense of meaning, and to have a loving, trustful relationship with God. The master goal of pastoral counseling, according to Clinebell (1966:20) is to assist people in their problems of living to grow by helping them reduce those inner factors that block the satisfaction of these basic human needs. In this, Clinebell (1966:21) describes a typology of pastoral counseling, covering a range of counseling methods geared to the various problems, needs, and limitations of the counselee.

Clinebell (1966:23) offered a model of pastoral counseling he called "relationship-centered counseling" which has a focus on supportive, reality-oriented, ego-adaptive relational approaches rather than on insight-oriented psychotherapy. In his revised and enlarged book, Basic Types of Pastoral Care and Counseling, Clinebell (1984:25-46) elaborated a holistic liberation-growth model of pastoral care and counseling to supportive care and counseling, crisis care and counseling, bereavement care and counseling, marriage counseling, family enrichment and counseling, referral counseling, educative counseling, group care and counseling, pastoral psychotherapy, and training for lay caring (1984:170-415). Moving beyond his earlier text, Clinebell (1984:17) described a new "holistic growth and liberation centered" paradigm for care and counseling which is centered in ethical and spiritual wholeness.

Based upon his own and others' experience, Clinebell (1966:29) observed that the setting, process and structure of a minister's counseling is more flexible than that of the psychotherapist and consequently a great deal of the most effective pastoral counseling occurs in informal settings such as in a person's living room or in a hospital corridor. Within Clinebell's model, therefore, pastoral counseling can occur during a CWT home visit.

In Clinebell's (1966:32) model, insight is both secondary and optional in pastoral counseling because the master goal is to increase the individual's capacity to relate in "mutually need-satisfying ways" rather than in need-

depriving ways. For this reason, Clinebell (1966:33) recommends that the pastoral counselor confront the individual with their unconstructive modes of living, urging the counselee to take a constructive action. Clinebell (1966:39) views his model of counseling as aiming at the four functions of healing, sustaining, guiding and reconciling,⁷⁴ while the earlier insight-oriented model of pastoral counseling tended to emphasize insight primarily over the secondary function of guiding.

Clinebell (1966:46-47) observed that a traditional division of the church's task involves the three categories of "kerygma (teaching and preaching the gospel), koinonia (the establishment of a fellowship with a vertical dimension) and diakonia (the implementation of the faith in loving service)"⁷⁵; while he views counseling to be primarily an expression of diakonia, he also sees

⁷⁴In their historical derivation of a definition of pastoral care, Clebsch and Jaekle (1964:4) included the functions of "healing, sustaining, guiding, and reconciling."

⁷⁵Hoekendijk (1950:171-172) offered a similar model of evangelism when he begins with messianic shalom in Matthew 11:4-5, "And Jesus answered and said to them, 'Go and report to John what you hear and see: the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them.'" Hoekendijk (1950:171) sees the messianic shalom in the *kerygma*, in *koinonia*, and *diakonia*:

(a) This shalom is *proclaimed*. That is one aspect of evangelism. In the *kerygma* that shalom is represented in the literal sense, it is made present.

(b) This shalom is *lived*. That is another aspect of evangelism. It is lived in *koinonia*. We must not speak too quickly of community. Only in so far as men are partakers of the shalom, represented in the *kerygma*, do they live in mutual communion and fellowship.

(c) There is a third aspect of evangelism. This shalom is *demonstrated* in humble service, *diakonia*. To partake of the shalom in *koinonia* means practically and realistically to act as a humble servant. Whosoever will be great among you shall be your servant. And whosoever will be the chiefest, shall be servant of all (Mark x:43-44).

it as a viable means for communicating the gospel and for establishing fellowship as well:

Counseling becomes a way of communicating the good news. . . by opening them to life and relationships. Until they have experienced accepting love in a relationship, it cannot come alive for them. Until they are grasped by grace in a life-to-life encounter, the Christian message can neither touch nor release them. A counseling relationship is one place where this incarnation of grace can occur.

. . . A productive counseling relationship thus may become a part of the continuing incarnation of God in the world, an expression of the body of Christ—the incarnation of the love of God through service to suffering people.

Clinebell's (1966:23) model of pastoral counseling thus provides a further theological context for the recommendations for a revised Praxis 2 of CWT. Clinebell thus recognizes the vital role of trained lay "shepherd-counselors" who use counseling as a means to translate the Gospel into the "language of relationships," thereby providing genuine help to the person, but also facilitating the comprehension of the good news of relationship with God.

In a further development of his contribution to pastoral counseling, Clinebell (1979:9) offered a growth-hope perspective to facilitate creative change in persons; he termed this perspective "growth counseling." By growth, Clinebell (1979:13) referred to ". . . any change in a direction of greater wholeness and the fulfillment of one's potentialities. While this growth approach is broadly eclectic, it draws significantly upon the contributions of Abraham Maslow (Clinebell, 1979:12).⁷⁶

In his revised and expanded work, Clinebell (1984:394-395) emphasized that the "ministry of reconciliation" described in Second Corinthians 5:17 was entrusted to the entire church, while the ordained clergy have the task described in Ephesians 4:11-12) ". . . to equip God's people for work in his

⁷⁶A companion volume to Growth Counseling (Clinebell, 1979) is Contemporary Growth Therapies: Resources for Actualizing Human Wholeness (Clinebell, 1981).

service.” Thus, Clinebell (1984:396) observed that training for lay caring is a key to revitalize the congregation:

Research on church growth and decline shows that a robust and comprehensive ministry of caring is a crucial variable in the health and growth of a congregation. Such a ministry is not possible unless trained laypersons are deeply involved in caring within a congregation and its community.

So Clinebell (1984:400) advocates offering opportunities to everyone in a congregation to develop listening and caring skills to greater depths—specific skills which are necessary to enhance the ministry of CWT home visitation practice in Southern Baptist churches.

8.9.6 Gerkin's View of Pastoral Counseling in a Hermeneutical Mode.

Charles V. Gerkin (1984:11) observed that psychological and psychotherapeutic concerns dominated the initial four decades of the contemporary era of pastoral care and counseling which began in the 1940's. In this time period, the language of psychology and the therapeutic permeated American cultural life, which drew pastors and pastoral counselors into fluency in the newer psychological remedies for human psychological and spiritual suffering, according to Gerkin (1984:12). This power of the psychotherapeutic movement created increasing tension between the psychological and theological language of pastoral counselors until, as Gerkin (1984:11-13) observed, the root question facing the pastoral care and counseling movement became: “How can pastoral counseling be at the same time both an authentically theological and a scientifically psychological discipline?” (1984:11).

While pastoral care moved in the psychotherapeutic direction, Gerkin (1984:17) observed that concern arose over theological basis and biblical warrants for pastoral action. Whereas much of pastoral counseling at this point had absorbed the presuppositions and assumptions of psychology, Gerkin (1984:39) sought to restore the Christian message of “faith and salvation, sin and redemption.”

In the 1970's, greater attention began to be given to the meaning of the corporate process of care within the community of faith, leading Gerkin

(1984:17) to conclude that this direction offers the greatest promise for developing pastoral care. We might further extend Gerkin's insight in this regard and apply it to revisions of CWT by observing that a renewed recognition of the corporate process of care within the community of faith recovers a crucial element found in the first century church, and offers great promise for developing effective evangelistic outreach in addition to developing pastoral care.

In the task of recovering an authentic classical theological framework for the task of pastoral care and counseling in which theology would not be subordinated to psychotherapeutic language, Gerkin (1984:18) advocates keeping the theological hermeneutic primary for pastoral counseling while at the same time appropriating the rich contributions of psychology and psychotherapy. To accomplish this, Gerkin (1984:19) opts for a hermeneutical theory of pastoral counseling to address human experience and behavior which are the common concerns of theology and psychology: "Pastoral counseling will be here seen as a process of interpretation and reinterpretation of human experience within the framework of a primary orientation toward the Christian mode of interpretation in dialogue with contemporary psychological modes of interpretation" (Gerkin 1984:20). Gerkin (1984:20) views the "most basic tools of pastoral counseling" as tools of interpretation. Gerkin (1984:97) proposed a hermeneutical theory to make connections between theology and psychology, using hermeneutical language as a metalanguage about the language of interpretation.

Taking a psychological perspective, Gerkin (1984:105) identified the central problem of the self in disruptions in the connection of experience with ideas. From a theological perspective, Gerkin (1984:105) does not identify the life of the soul with a separate "spiritual" relationship with God which is somehow independent of one's life in the world; instead, he views life of the human soul as it relates to God as "part and parcel with the life of the self in all its relationships, its struggle to find integrity at the connecting nexus of a confluence of forces and meanings."

Gerkin (1979:309) observed that the spiritual problems of individuals become more visible at times of crises in their lives. In this context, Gerkin (1979:310) stated, "The task then presents itself to pastoral theology as to how a

potent sense of divine participation in human life can be restored.” What is needed by the person in crisis is “a sense of God’s participation with us here and now,” which is manifested in an “incarnational faith in God’s presence with us in our trials and suffering” (Gerkin 1979:320); thus he developed an incarnational model of “tending” for the pastoral relationship (Gerkin 1979:320, 326).

Thus, Gerkin (1984:105) bases his theological conceptualization of the soul in the assumption that God is purposefully active in the world. Gerkin (1984:20) views the pastoral counselor as a representative of Christian interpretation while the sufferer seeking counseling struggles with interpretation of their own experience. The dialogical hermeneutical process of pastoral counseling involves communication across language worlds to help the counselee restructure his or her experience (Gerkin 1984:28).

Gerkin (1984:33-34) works out the implications of the core fact of God’s faithful activity on behalf of human beings as a hermeneutical key for helping the counselee make sense of everyday existence. Human life fundamentally involves the interpretation of experience, and Gerkin (1984:37) aims to link theological interpretation with the concrete language of human experience, by studying “living human documents” to care for souls, as previously advocated by Boisen (1960).

Gerkin (1984:40, 43, 51) sees the pastoral counselor’s task as one of understanding and reorganizing the counselee’s inner world—a hermeneutical task, analogous to the interpretation of an ancient document such as the New Testament passage, in which one enters into another’s language world of meanings. Interpretation of human beings requires accurate listening, empathy and acceptance, and Gerkin (1984:46) considers this task in the context of Hans-Georg Gadamer’s analysis of the intersubjective fusion of horizons of understanding. This theoretical understanding is a basis for substantially improving CWT by incorporating training in empathetic listening and acceptance, which would facilitate true caregiving as well as enhance openness to understanding and accepting the Gospel message.

Gerkin (1984:53) theorizes that human suffering results when the connection between experience (the occurrence of specific events) and idea (the language of meaningful interpretation) becomes distorted or blocked; it is at

this point that a pastoral counselor may offer a "new possibility of meaning." As an interpreter and guide to the sufferer in reconstructing meaning, the pastoral counselor's task is profoundly theological because the questions of ultimate purpose and faith are at the heart of any structure of meaning (Gerkin 1984:53). In this task of interpretative guidance, Gerkin (1984:53) insists that the pastoral counselor must integrate various language worlds of theology, faith and therapeutics. This involves the communication of the core meaning of the Gospel to the counselee at their point of need and involves God's participation in the process of change (Gerkin 1984:57)—this perspective is congruent with the practical theological theories developed in chapter 7 based upon the theology of Fiet (1986) which emphasizes addressing the individual's contingent situation effectively. In the counseling task, Gerkin (1984:58) searches the biblical textual record and other historical texts of theological tradition for analogies, symbols, narrative themes, and stories which may communicate the purpose of God to troubled counselees. Thus pastoral counseling is informed by the ultimate perspectives of the Christian faith interpreted through theological tradition (Gerkin 1984:62).

Gerkin (1984:63) further bases pastoral work in the reality of God's ongoing providential caring activity on the behalf of humans, developing a theology of incarnation and a theology of hope in the future of the kingdom of God. Hope for change is rooted in the power of God to draw one out from the past and into the future, participating (provisionally in the present) in life in view of the coming of the kingdom of God (1984:64, 68). Thus a purpose of pastoral counseling is to restore individuals to a focused comprehension of our human eschatological identity in relationship to God's creation and action in the world, and in the context of the coming kingdom of God (Gerkin 1984:69). In this, the pastoral counselor depends upon the power of the Holy Spirit's activity to mediate change (1984:70). In this context, Gerkin (1984:74) insists that pastoral counseling must function within the church.

Gerkin (1984:181) asks: "To what extent can or should pastoral counseling be expected to fulfill an evangelistic function relative to the active solicitation of the counselee's participation in and commitment to a community of Christian faith?" In answering his question, Gerkin (1984:182) notes that the pastoral counselor represents the Christian community and in that sense is

expected to advocate the Christian message, and that the result can be a conversion experience. However, he expresses a respect for the counselee's right to pursue their spiritual pilgrimage in their chosen way. Thus, Gerkin sees the evangelistic potential of a pastoral counseling relationship, and his theoretical insights contribute to a church-based evangelism embedded in care and counseling.

8.10 Elements of a Helping Relationship

The personality, values, attitudes, actions, and beliefs of the evangelist are of potentially critical importance for the outcome of one's ministry to others. The Christian who is attempting to present the Gospel can hardly expect the message to be positively received if he or she relates to the unbeliever with indifference, depression, agitated conflict, impatience, unkindness, with evil intentions, in an undependable way, with harshness, or with uncontrolled impulsivity. This list of undesired qualities in a human relationship is the opposite of the list of characteristics presented in Galatians 5:22-23 as the "fruit of the Spirit." It is the work of the Holy Spirit to convict of sin and lead an individual to repentance, and it is the fruit of the Spirit in the believer's life which provides the quality of human relationship which allows the effective presentation of the Gospel to the unbeliever.

Firet (1986:161) calls for "equihuman address" as a "preagogic category"; by "equihuman address," he means that ". . . all action toward a human being with a view to his or her humanization has its starting point in dealing with a particular person as a human being." This is human-to-human address in which humans are addressed as humans. In this context, Firet (1986:163, 164) refers to the contributions of Carl R. Rogers on the relationship between counselor and counselee, and the importance of congruence and genuineness on the part of the counselor as the specifically personal life of the human counselee is addressed; the humanity of the counseling minister creates a field for reorienting or healing the humanity of the counselee: "*The growth promoter who does not enter the relationship as equal, does not enter the relationship; he not only does not come close to the other; he cannot even maintain distance; he is simply not there.*" Thus, the humanity of the pastoral

counselor creates a pastoral or psychotherapeutic field for care that a robot could never provide.

In their book, The Master's Plan for Making Disciples, Win Arn and Charles Arn (1982) endorse an approach to disciple-making which begins with communicating Christ's love through caring. Their research (Arn & Arn 1982:97-173) and church experience lead them to recommend involvement with people in need to become an open channel through which God's love can be expressed (1982:97-173). Their approach requires initiating caring, and genuine love regardless of their response to the Gospel. In a follow-up study to a Billy Graham Evangelistic Crusade cited by Arn and Arn (1982), only fifteen of 100 people who "came forward" for a decision to accept Christ could later be found participating in a local church. In contrast, of those active in churches, 82% were found to have had a friend or relative in that church prior to their decision, pointing to the importance of a caring relationship for conversion to Christ.

Psychological research on characteristics of effective psychotherapeutic relationships can provide helpful guidance to the Christian hoping to develop the kind of relationships necessary for pre-evangelism (Parsons 1985). The empirical findings of this research are quite congruent with Biblical principles of human relationships (Taylor 1991). This line of research was initiated by Rogers (1957) and Truax and Carkhuff (1964) and pursued by numerous empirical studies of counseling and psychotherapy (e.g., Barrett-Lennard 1962; Manickam 1991). Three major qualities were found to be present in effective helpers in a counseling relationship, even when the counselors or psychotherapists adhere to different theories regarding human personality and therapeutic techniques. All human care, and specifically Christian care, involves genuine warmth, careful listening, empathetic understanding, comfort, and encouragement (De Jongh van Arkel 1991:98). A shepherding ministry to a person, such as communicating the sustaining effects of the gospel, provides comfort only to the extent that the minister has been open to the individual's in-depth communication (Hiltner 1958:195). In Patton's (1993:33, 36) pastoral theology, the Rogerian client-centered response is an approach to careful listening which is intended to convey to the individual that the carer has listened and heard what was expressed and has held it in memory.

8.10.1 Empathy. The word, "empathy" has roots in Greek "en" meaning "in" and "pathos" meaning "feeling." There is also a German equivalent "einführung" (Firet 1986:273) meaning "to feel into." Firet (1986:164) describes empathy as "the act of transposing oneself into the 'space' of the other, and he (1986:273) has observed, ". . . the pastor must listen. . . . In pastoral psychology, which picked up the word from psychotherapy, this intense act of listening is called 'empathy.' . . . it refers to a matter of great importance to the pastoral role. . . ."

The research on helping relationships found empathy to be the most important quality of the effective helper. Scripture contains a parallel admonition (see Roberts 1985:263-273), "Rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15). Empathy involves an active effort to perceive how the world must seem to the other person (Firet 1986:272-276; Morrison 1988). Browning (1966:174-213) associates empathic acceptance to the doctrine of the atonement. As De Jongh van Arkel (1991:132) has observed, "The pastor must be able to hear and experience the problem from the other person's side; to respond experientially to the other's feelings."

The cross-cultural evangelist, Francis Schaeffer (1982:129-131) alluded to the importance of empathy when he raised the problem of communication as a foundational issue in the preevangelistic task of finding the person's point of tension. He emphasized the importance of learning the unbeliever's use of language so as to communicate accurately what one needs to convey to them. This task of communication is necessarily assisted by developing a caring relationship with the unbeliever in which empathy is a predominant characteristic. In fact, Schaeffer (1982:131) pointed out the essential quality of love that should be present in such a relationship: "Love is not an easy thing; it is not just an emotional urge, but an attempt to move over and sit in the other person's place and see how his problems look to him." This kind of love clearly involves the component of empathetic understanding, as Schaeffer described it.

8.10.2 Unconditional Accepting Love. A second quality found in effective helpers is "nonpossessive warmth," or "unconditional accepting love" (Faber & van der Schoot 1962:28-29; see Paul's definition of love in I Cor. 13:4-

7). The Gospel of John teaches love for one another (John 13:15, 34-35), and all three of the Synoptic Gospels (Matt. 22:34-40; Mark 12:28-34; Luke 10:25-37) contain the dual command to love God and to love your neighbor, which Stone (1991:22) cites as a theological basis for care for others. This quality of love involves communicating and genuinely experiencing a warm regard for the other person "with no strings attached." As Wise (1951:45) described it, the counselor can take the attitude of understanding and acceptance of the person based upon a mature Christian affection (*agape*). There is no stated or unstated contingency for the regard afforded to the other, and this has been demonstrated to be a quality which is communicated in both verbal and nonverbal ways in a relationship. Posture, leaning slightly forward toward the person, an attentive facial expression, a pleasant tone of voice, eye-to-eye contact, and verbal involvement all communicate warm regard, while abrupt, cold responses, gazing away from the person, and inattention communicate the absence of warmth in a relationship. Schaeffer alluded to this quality in speaking of "genuine love" involving loving the other person "as ourselves" (1982:131); 1 Corinthians 13 provides an unsurpassed description of this characteristic which is so vital in a caring relationship.

In the psychological literature, "regard" involves respecting the individual as a person with worth, value and dignity, regardless of what their problem is and regardless of what they have done. Schaeffer (1982:131) provides the theological basis for relating to that person in love as an "image-bearer of God."

8.10.3 Genuineness. The third major characteristic of an effective counselor or helper, according to this line of research, is congruence or genuineness. Congruence refers to the helper's verbal and nonverbal communication matching how the counselor really feels or thinks. Genuineness is congruence between internal cognitions and external expressions. Schaeffer realized this quality in his own helping relationships with unbelievers when he stated that genuine love "means a willingness to be entirely exposed to the person to whom we are talking" (1982:131). This is an important aspect for pastoral work, as De Jongh van Arkel (1991:133) observes:

Pastors should be authentic, open, honest and self-revealing people. They need to be almost transparent. This means that they are *themselves* in the relationship.

Genuineness does not require "brutal honesty" because there is a distinction between deception ("misinformation given") and concealment ("information withheld"). When helping a person, one need not blurt out every impression—indeed, one's initial impression may not be accurate. But on the other hand, one cannot be "phony" or incongruent very long in relating to another person and remain effective. As Schaeffer (1982:133) advocates, pre-evangelism should involve a genuine loving care for the person by an authentic helper who, nonetheless, eventually "takes the roof off" the unbeliever, gently but forcefully pushing the unbeliever to the logical conclusion of his or her presuppositions.

8.11 The Need for a Caring Relationship for Effective Evangelism

We have thus established that there are both Biblical and empirical reasons to expect that a relationship-based approach to evangelism is the approach which is most likely to result in a life changing conversion in a receptive unbeliever. The major characteristics of empathy, unconditional accepting love, and genuineness allow the unbeliever to perceive that the Christian is available to help in time of need. This availability (psychologically-speaking) of the pastoral counselor therefore promotes receptivity on the part of the unbeliever, and provides a caring dimension as the context in which to help the person comprehend their lostness and need for God's care.

Schaeffer (1982) does not mechanically apply a formula to every person, but instead bases his evangelism upon an honest, caring helping relationship in which the integrity of the other person is respected. Eventually, after the gospel is carefully presented "...in terms that they can understand" (1982:153), the response is left to that person with no manipulation. He employs a positive psychology in this respect, and does not use any of the coercive approaches of indoctrination so common to the cults (Winn 1983).

There are ministry implications flowing from the observation that some individuals do not shop around for support, but need it (e.g., the unchurched).

They do not realize that support is available from God, perhaps because of the church's insufficient communication and demonstration of God's love.

8.12 The Relationship Between Evangelism and the Care for Personal Needs⁷⁷

Southern Baptists hold a view of sanctification which motivates them to evangelize the unchurched as one way of ministering to their personal needs. While there are many ways to minister to an individual in a caring relationship, for the purposes of illustration, one way will be presented here—this is the ministry of pointing an individual toward discovery of liberation to be more fully human through experiencing God's work of sanctification in their life.

The Bible describes God as the creator of human beings (Genesis 1:27), who are designed with personalities that reflect the divine personality—with intellect, emotions, and *will*. Individuals with strong beliefs in psychosocial determinism or religious/philosophical determinism tend to view the control of personal events as being caused by external factors (Stroessner & Green 1990:789-799). But those with belief in human free-will do not view their lives as determined solely by causes outside themselves, but view causes as "interexisting" with the self (Sauvayre & Auerbach 1990:221-230), thus perceiving more possibilities for internal control of one's life.

If all *cause-and-effect* operated in a closed system, all human thought, decisions, emotions, and actions would be determined by an interaction between one's genetics and one's past and present environment. But it may be more Biblical and accurate to conceptualize *cause-and-effect* operating in an *open system*—open to interventions by human choice and by God. Therefore there is hope for freedom from bondage to one's early environment because of a three-fold reality: [1] the reality of human responsibility of others to care for those who are hurting, [2] the reality of individual responsibility to exercise one's will in obedience to God, and [3] the reality of God's available power exercised through the indwelling Holy Spirit.

⁷⁷Sections 8.12 and 8.13 have been adapted from and excerpted from G. A. Rekers, 1997, "Escaping the bondage of early environment," in R. McQuilkin (Ed.), Free and Fulfilled: Victorious Living in the Twentyfirst Century, 165-183. Nashville, Tennessee: Thomas Nelson Publishers.

Consider some examples of the reality of human care in the form of psychological interventions for individuals suffering the effects of addictions or past trauma. A variety of forms of substance abuse incurred in childhood or adolescence have been successfully treated in adulthood, by intensive inpatient hospitalization for detoxification and medical therapy, aftercare, vocational/educational counseling and interventions, psychotherapy, cognitive/behavioral interventions, group therapy, and psychopharmacotherapy (see for example, Jones & McMahon 1994:1653-1665; Kelly, Kropp, & Manhal-Baugus 1995:42-50; Weddington 1993:87-95; Zweben 1993:259-268). Effects of previous traumatic experiences have been successfully treated (Zweben, Clark, & Smith 1994:327-344). Individuals sexually abused in childhood have been successfully treated in adulthood (Siegel & Romig 1988:229-242). If specific humanly-devised therapies are scientifically proved to be effective in many cases, how much more should we expect power from God's Spirit to overcome an individual's suffering and bondage created by adverse traumas?

All human beings were created for God (Col. 1:16), but spend time living for themselves. This sin produces hostility towards God (Romans 8:7-8). So instead of enjoying the power of God to transform one's life, one possesses only limited human resources to cope with the results of poor early environment and the consequences of one's own sin and the sin of others. This tragic alienation from God and His healing power is not produced by one's early environment, but is a result of one's bondage to sin. In fact, the more a person insists in running one's own life, potentially the more one becomes trapped.

But God wants us to have a full, abundant life (John 10:10; Romans 6:23). The first step to freedom from this bondage involves a life-changing decision of repentance and faith. Scripture uses the verb μετανοέω ("repent"): "Repent and turn to God and your sins will be wiped away" (Acts 3:19). "Repent and turn to God, and prove... repentance by... deeds" (Acts 26:20). Repentance is turning away from the sinful approach to living, with radical turning to God through faith in Jesus—something which is proved real by deeds (see Luke 19:8).

A leading Southern Baptist minister and emeritus professor, J. Robertson McQuilkin (1987:158-159), holds that with repentance and faith in the finished work of the Lord Jesus Christ, God forgives sin, removes moral guilt, and sets

the person free “. . . from the controlling authority of a sinful disposition.” 2 Peter 1:1-2 contains the phrase, “sanctified by the Spirit for obedience to Jesus Christ,” where the Greek word *ἁγιασμοῦ* translated “sanctified” connotes being “set apart as sacred to God,” involving a process of making one holy, purified, or cleansed.

Though there is continuity with the same human personality, as in the case of birth or death, in regeneration also there is passage into a totally different dimension of human life, with totally different characteristics of personal being. Sin is the prevailing characteristic of persons who live apart from God. They do not have the desire or power to choose consistently the right or to change their condition. Upon union with God the process is reversed, and right begins to prevail. A new life-force has been introduced that has power to prevail against a sinful disposition (McQuilkin 1987:158-159).

Experiential sanctification involves salvation from sinful attitudes and actions (2 Cor. 7:1), and is accomplished by God's grace, involving God's discipline of the believer “. . . that we may share in his holiness” (Heb. 12:10).

Created in God's image with a will, the spiritual Christian can choose to obey God and do His will (John 7:17), living a life of spiritual success because they are willingly dominated by the Spirit of God (1 Cor 3:1-3; Eph. 5:18). God and His resources are available to the person who lives by faith, who chooses to obey the rule of the Lord Jesus (McQuilkin 1987:171). This covenant relationship of faith produces a new self, a new relationship, and a new potential.

8.12.1 A New Self. “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness” (Eph. 4:24). By the regenerating power of the Holy Spirit, the believer is a new person. “. . . you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator” (Col. 3:10). Thus, according to McQuilkin (1987:1974) the new person is

... no longer subject to the controlling tyranny of the sinful disposition. . . . Thus believers have the ability consistently to choose the right. They still fall short of God's perfect disposition in failing to love as He loves, to be as self-controlled, contented, humble, and selfless as Jesus was. But when the thought or activity rises to the level of the conscious choice, they can choose God's way. Even then, however, they do not do so in their own strength, not even in their own "new person" strength.

8.12.2 A New Relationship. Freedom from the bondage of early environment is only possible because of the indwelling Spirit of God, with all His power and creativity to make things new (Rom. 12:1-2; 2 Cor. 5:17). We are not merely talking of the individual human psychology of a changed person, but the effect in the yielded believer's life of being filled with God's Spirit. It is the grace and power of God and His indwelling that enables such a believer not to sin (Gal. 5:16) and to be a fruitful witness for Christ (Acts 1:8; John 15:1-8).

One's relationship with God can be a special constant companionship between the believer and God's indwelling Spirit (John 14:16-17, 20, 23; Gal 2:20; Col 1:26-29). God the Father will "strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith" (Ephesians 3:15-17a), and thus God is "able to do immeasurably more than all we ask or imagine, according to his power that is at work within us. . . ." (3:20). Thus, the Apostle Paul can describe a believer as "controlled not by the sinful nature but by the Spirit..." (Rom. 8:9).

Those who live "in the accordance with the Spirit have their minds set on what the Spirit desires" (Rom 8:5b). A victorious Christian life by one who has suffered a tragic early environment does not essentially depend on the person's human psychological dynamics, because the key to victorious living is "Christ in you" (Col. 1:27), that is, God's personality indwelling the human personality, renewing the new self after God's likeness (Col. 3:10).

When the Apostle Paul exhorted believers to be "*filled* with the Spirit" (Ephesians 5:18b), he used a form of the Greek word *pleroo* (πληρώω) which means: to be completed, to be pervasively influenced by, or fully supplied. It implies a relationship of trusting obedience (McQuilkin 1987:177) in which one

is willingly dominated or controlled by the Holy Spirit (see Rom. 8:9). Paul also used this word, *pleroo*, in Ephesians 3:16-19, pointing to the link between the Holy Spirit and the power of God. McQuilkin (1987:177) observed that the figurative, poetic expression "filled with the Spirit" refers essentially to ". . . the relationship between two persons in which one is in charge, a relationship that began as a specific event that was intended to initiate a continuing condition."

Being "filled with the Spirit" results in an awareness of God's presence and furthermore causes a transformation of one's personality and life. Although we receive the Holy Spirit only once at the "new birth" (like being physically born only once), Paul's use of *pleroo* communicates that we are to be constantly and continually controlled and empowered by the Holy Spirit (like breathing physically).

8.12.3 A New Potential. The normal Christian life involves spiritual growth in which the believer is transformed toward increasingly greater likeness to Jesus Christ (Rom. 12:2; 2 Cor. 3:18; Eph. 4:15-16; Phil. 3:12-14; Col. 3:10; 1 Thess. 4:1,10; 2 Peter 1:3-8) in areas of unconscious sin or sins of omission.

Believers do not "grow" in this way in areas of deliberate sin; for example, if she truly became a believer, Susan Smith would not gradually cut down on lying, murdering or adultery. Deliberately chosen sin is consistently listed to identify individuals who are unredeemed and still under God's judgment (for example, 1 Cor. 6:9-11, "people of this world who are immoral, or the greedy and swindlers, or idolaters..." "or a slanderer, a drunkard"; Gal. 5:19-21, "the acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like"; and Rev. 21:8, "the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars").

In the areas of falling short unconsciously, God brings spiritual growth to the believer's life through the conduits called the "means of grace" (McQuilkin 1987:180-181)—prayer, Scripture, the church, and suffering. Here there is a responsibility of the believer not only to willingly cooperate with God, but also to "continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose" (Phil. 2:12-13).

Thus, McQuilkin teaches that the new person in Christ has the capability to consistently choose to do the right thing. This new person is free to never deliberately violate the known will of God. In response to McQuilkin, Dieter (1987:186) wrote, "Freedom from sin is not freedom from temptation and the fallenness of our humanity but freedom from any necessity to respond willingly to the many temptations to which that fallenness exposes us." This is the theology of sanctification underlying the form of caring available through evangelism.

8.13 Evidence on the Relationship Between Sanctification and Well-Being⁷⁸

God has revealed his caring work of freeing hurting people from the bondage of their early environment and personal problems so they can live a successful Christian life through the power of the indwelling Holy Spirit. A primary source for understanding God's powerfully transforming work of sanctification in the believer's life is special revelation. But scientific research (Nipkow 1993:50-63; Van der Ven 1988:7-27; 1993; 1994:29-44) has also produced substantial further knowledge regarding how this works out in daily living, based on systematic studies of natural revelation—that is, empirical knowledge from human observations through behavioral science research and the newer field of empirical theology.

Numerous scientific studies (see, for example, Ellison 1983:330-340) have accumulated which provide increasingly detailed and convincing empirical evidence that individuals with an intimate relationship with God have greater spiritual well-being and better personal life adjustment, with the power to live free from the bondage of imposed psychological handicaps. A minister conducting home visitation counseling can offer the suffering individual great hope and comfort not only based on the teachings of the Scriptures on sanctification, but also based on the recent scientific studies (see reviews by Bergin 1983:170-184; Larson, Wood, & Larson 1993:39-49; Levin 1994:1475-1482; Levin & Schiller 1987:9-36; and Nathanson 1995:179-188) which have provided extensive detail on the confirmed beneficial effects that Christian living has upon personal adjustment, mental health, family relationships, and, even

⁷⁸ibid.

some aspects of physical health. Although we still live in a fallen world marred by sin and suffering, God has demonstrated his power to provide substantial psychological and spiritual healing to empower believers to live the abundant Christian life in the present age.

Numerous studies have suggested a positive association between Christian living [especially as measured by reliably observed Christian behavior and particularly for those with an "intrinsic" faith as opposed to "extrinsic"/social motivations for religious participation] with mental health, as measured in terms of possessing self-control and better personality functioning, and in terms of experiencing freedom from depression, anxiety, alcohol abuse, and dependence (Bergin, Masters, & Richards 1987:197-204; Gartner, Larson, & Allen 1991:6-26; Idler & Kasl 1992:1052-1079; Koenig 1991:69-89; Larson, Sherrill, Lyons, Craigie, et.al. 1992:557-559; Strayhorn, Weidman, & Larson 1990:34-43). In recent years, hundreds of research studies have appeared to lend support for a positive, healing effects of Christian living on diverse aspects of human living. In the limited space of this chapter, only a brief overview can be provided for a representative number of these studies.

Scientific studies have indicated that devout Christian living may have "a wide range of positive effects on well-being and psychological stability in mature adults" (Koenig 1993a:33). Empirical studies (Koenig 1993b:195-203; Pressman, Lyons, Larson, & Strain 1990:758-760) now suggest that Christian spirituality frees individuals from anxiety and depression, especially in later life. A close relationship with God appears to be positively associated with overcoming hostility (Strayhorn, Weidman, & Larson 1990:34-43). Those with an intrinsic faith apparently have greater spiritual well-being and experience higher levels of hope and lower levels of loneliness, even in difficult situations, such as being diagnosed with cancer or AIDS (Carson, Soeken, & Grimm 1988:159-167; Carson, Soeken, Shanty, & Terry 1990:28-34; Mickley, Soeken, & Belcher 1992:267-272; Walton, Shultz, Beck, & Walls 1991:165-170). Psychological and psychiatric research has also suggested that Christian living has an impact by "buffering against adverse effects of environmental stress" (Koenig 1993a:33-39).

A study by Lyles, Wilson, and Larson (1983:62-69) compared psychiatric patients to normal controls in terms of their discipleship, defined in terms of

spiritual maturity and spiritual reproductiveness. These "patients were significantly less confident of their understandings of the role of faith in daily living, in meeting and mastering temptation, and experiencing God's love in their lives than were the controls" (Lyles, Wilson, & Larson 1983:62).

Empirical research (Maton 1989:310-323; Rutledge, Levin, Larson, & Lyons 1995:50-57) indicates that individuals experiencing support from God (called "spiritual support" in the study) also live free from depression and have high levels of well-being and self-esteem, even under high levels of stress (for example when parents are bereaved over a recent loss of a child); feeling valued, loved and cared for by God appears to enhance adjustment and reduce negative emotions for individuals who are psychologically vulnerable due to high levels of stress. "Spiritual support" was defined as "support perceived in the context of an individual's relationship with God, focusing on perceptions and experiences of God's personal love, presence, constancy, guidance, and availability for the self" (Maton 1989:319). A faith relationship with God thereby appears to buffer a person from the otherwise negative effects of highly stressful life events and apparently is a "contributor to effective coping" (Maton 1989:311,320; see also Rutledge, Levin, Larson, & Lyons 1995:50-57). Research indicated that spiritual maturity does not directly reduce psychological distress, but it "buffers the deleterious effects of stress on mental health" (Williams, Larson, & Buckler 1991:1257). Spiritual well-being appears to provide the individual "meaning, memory, systems of support, mutual aid, a means of coping, and comfort in the face of difficulty" (Levin & Vanderpool 1991:41).

Spiritual well-being has been reported to be positively correlated with marital adjustment as measured in terms of satisfaction, cohesion, consensus, and affectual expression; a study provided support for the hypothesis that "lived-out spirituality is an important factor in perception of marital happiness" (Roth 1988:153-158). Other empirical research (see review in Larson 1985:121-147) indicates that there are far lower prevalences of separation or divorce and greater marital satisfaction among devout Christians compared to the less religious. Furthermore, extensive research (see reviews by Rekers 1985; Stinnett, 1971; and Stinnett & DeFrain 1985) has demonstrated that one of the characteristics of strong families is living with a shared strong faith in God

Those who suffer a divorce need not remain in bondage to the hurt of that tragedy; tapping spiritual strength appears to be a significant factor in healing and post-divorce recovery (Nathanson 1995:179-188).

A study of adult Christians investigated empowerment which was defined as interpersonal behavior change in the direction of becoming more like Jesus; the investigators found that those who were seen by themselves and by others as empowered for such life changes were committed to a relationship with God and with others. These individuals had experienced a life crisis in their lives, but they sensed "that God was in control of the events of their life" (Maton & Rappaport 1984:37-72).

In another study (Jinenez 1993:175-187), spirituality—involving prayer and meditation—was reported to be associated with spiritual healing of Vietnam veterans suffering from post-traumatic stress disorder.

Another study (Pattison & Pattison 1980:1553-1562) indicated that spiritual growth through participation in a Pentecostal church fellowship resulted in documented changes in sexual orientation from exclusive homosexuality to exclusive heterosexuality in individuals who held a negative moral evaluation towards homosexual behavior; this release from a deviant sexual behavior pattern was achieved without explicit psychotherapy and was found to be durable at the four-year follow-up.

Although Bean (1983:497-503) classified religiosity under "offbeat and non-traditional treatment methods," she conceded that the research indicates that Christian spirituality appears to be helpful in rehabilitating the alcoholic in terms of preventing alcohol drinking, reducing tension, and improving psychological insight (see also Miller & Kurtz 1994:159-166). Decreases in complaints and symptoms for a wide spectrum of personal problems have been suggested in a study of a church-based lay Christian counseling (Toh, Tan, Osburn, & Faber 1994:270-275).

A survey (Galanter, Larson, & Rubenstone 1991:90) of 193 Christian psychiatrists reported that after they became "born again," they "experienced a decrease in emotional distress" in their personal lives. These psychiatrists highly rated the Bible and prayer as effective treatment for suicidal intent, grief reaction, sociopathy, and alcoholism.

Research suggests that verbal prayer is an effective intervention (Finney & Malony 1985:104-115) and is a constructive coping strategy (Janssen, De Hart, & Den Draak 1989:28-39). Individuals may benefit in their personal lives from employing the spiritual resources of prayer, Scriptures, and participation in the life of the church (Daiber, Lukatis, & Lukatis 1993:32-59; Tan 1994:264-269). Prayer, too, is essential to the entire task of evangelism (Abraham 1989:171).

8.14 A Theory and Practice of Lay Christian Counselor Training

In evangelistic work, Hough (1952:254) pointed out that “. . . there are times when a word of invitation from a layman is more effective than a word of invitation from a preacher.” For this and other reasons, lay pastoral care and counseling training could enhance evangelistic efforts by lay people. Stone (1991:14) views pastoral care as “a task of the total Christian community,” which has historically involved the laity, and Hiltner (1958:37-38) insisted that lay members of a church can carry out many shepherding ministry functions which require only “. . . participation in the faith, good will, common sense, and general ability in human relationships.” Because the law of love (mandating that we care for our neighbor) is addressed to all believers, Stone (1991:27) concludes that pastoral care is the duty of the laity as well as the ordained ministers; Stone (1991:28) supports this conclusion by pointing to the use of the Greek *laos* which is translated “people” in 1 Peter 2:9—“But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.”

Because the world contains “an abundance of people who cry for help and need to be served,” and because the church contains “an abundance of Christians [who] have a need to express their love,” Stone (1991:18) envisions lay pastoral care training which equips a core of lay people in each congregation in caring skills.

Because CWT contains both a specific evangelistic model and a procedure and curriculum for training new lay volunteers and clergy, and because CWT involves a counseling interview process with no formal attention given to training in counseling skills, the theory and empirical knowledge

available on lay Christian counselor training⁷⁹ is reviewed here as a background study to conceptualize Praxis 1 theoretically, and to inform the formulation of a recommended Praxis 2.

A discussion of lay counseling in the church can be placed within the context of a consideration of pastoral counseling more broadly. De Jongh van Arkel (1993a:66) offered a provisional definition of pastoral counseling as “. . . structured, informed caring dialogue with people who have problems and who are in problem situations, with a view to realising salvation.” In his definition of pastoral counseling, Patton (1990b:849-450) stated:

In all cases the criteria for what pastoral counseling is have more to do with the person and accountability of the counselor than with the methods adopted for the counseling. The primary criterion for method is that it be consistent with what ministry is and appropriately related to the need of the person seeking counseling.

. . . pastoral counseling is identified by its representation of the community that authorizes it, through a relationship to a pastor accountable to that community.

Thus, some CWT visits involve pastoral care rather than pastoral counseling *per se*. But other CWT visits, when related to the need of the person counseled, do address problems and problem situations of the person visited, being rendered by officially sanctioned visitors from the church who are held accountable to the “equippers” who are in turn accountable to a member of the ministerial staff of the church. In such a case, short-term lay pastoral counseling may be appropriately integrated into the home visit. The practice of CWT home visitation fits the biblical picture of the shepherd seeking the single lost sheep (see Patton 1990b:850).

⁷⁹Lay pastoral care (e.g., Detwiler-Zapp & Dixon 1982) involves the training of church members to minister with pastoral care (Southard 1982). The skill training materials for helping which were developed by Egan (1994) also have potential for use in lay training of church members who participate in pastoral visitation.

The pastoral worker offers counseling which operates within the theological concepts of sin, atonement, grace and redemption (De Jongh van Arkel 1993a:247), based upon “. . . the cardinal message of the Bible, namely that God, out of love for a sinful world, sent his only Son to atone for our sins.” While pastoral theologians and pastoral counselors may critically adapt psychotherapeutic theories and techniques from psychology, they do so from this foundational theoretical stance. Further, in pastoral counseling (as distinct from the secular psychotherapies), God is the third party in the relationship, such that change is sought not only in relation to oneself and others, but also in their relationship with God (De Jongh van Arkel 1993a:249). While there is much that can be appropriated from secular psychotherapeutic theories and techniques, it is possible to follow a practical theological approach described by Browning (1991:31) in which the primary power relied upon to produce change in people is the Holy Spirit together with a secondary reliance upon human psychotherapeutic interventions; in this approach, the contributions of psychology and psychiatry are appropriately used, but, in Browning's way of describing it, there is not the “triumph” of the psychotherapeutic over the active presence of God.

The CWT model presentation is focused primarily upon the unchurched person's relationship with God, seeking to help the person discover the right relationship with Him. CWT involves both ordained and non-ordained members of the church, and while many ordained ministers have some kind of training and experience in rendering pastoral counseling, most lay members do not.

8.14.1 CWT Ministry as Lay Christian Caregiving or Counseling. Lay Christian caregiving or counseling has substantially developed to become a significant form of contemporary Christian ministry and local church practice (Baldwin, 1988; Collins, 1976; 1986; Grunlan & Lambrides, 1984; Haugk, 1984; Steinbron, 1987; Tan, 1981, 1987, 1989, 1990, 1991a; Worthington, 1985). Continuing Witness Training could be conceptualized as a specific form of “lay Christian counseling,” because it is a training program for a narrow specialized form of visitation counseling by lay Christians.

The model CWT presentation is one form of Christian ministry which would fit the description of lay Christian counseling offered by Tan (1991b:173),

in that its authors would no doubt characterize it in Tan's terms as "a biblical approach to people-helping that relies on appropriate spiritual gifts and the power of the Holy Spirit," which "affirms biblical values and perspectives," and "appropriately utilizes spiritual interventions like prayer and the Scriptures." One of the twelve lessons in the CWT handbook is devoted to the gifting and power of the Holy Spirit in the visitation counseling encounter. Each lesson is based upon specific biblical values. The model presentation makes use of about two dozen Scripture references, and prayer by the equipper or apprentice and by the person visited is a recommended practice. Thus, the practice of the CWT visitation ministry fits Tan's (1991b:174) explicit definition: "Lay Christian counseling or helping is therefore lay counseling done by Christians, usually within an explicitly Christian or biblically-based model or framework of people-helping."

The CWT visitation ministry would also qualify as lay counseling as described by Collins (1986) because it involves the helping of people with personal problems by paraprofessional or nonprofessional individuals without the training, education, credentials, or experience to be professional counselors.

Tan (1991a; 1991b:174) identified three basic categories of lay Christian counseling: (1) the "informal, spontaneous" mutual care model which occurs spontaneously in relationships, (2) the "informal, organized" home visitation/pastoral care model which occurs in informal settings such as in homes, and (3) the "formal, organized" lay pastoral counseling model which is conducted in a lay counseling center or service established in a local church or parachurch organization. The CWT ministry follows the "informal, organized" pastoral care model. In many cases, the CWT home counseling visit is initiated by the caregiving team of the equipper and apprentices, but many of these home visits are reciprocal after the individual has first visited the church. Other CWT home visits are made to the family, friends, neighbors, or associates of the CWT caregivers and, as such, are exclusively initiated by the caregivers. Still other CWT home visits are made to people requesting a visit from someone at the church.

8.14.2 Training for Lay Christian Caregiving and Counseling. Because the "informal, spontaneous" form of lay caregiving presumably takes place in existing personal interactions within the existing functioning of the church, only the most elementary training in basic caring or helping skills is typically made available, if any training is offered at all. Tan (1991b:174) concludes that the majority of churches are limited to this model of lay counseling and in most cases, organized lay counselor training and supervision is absent.

An advantage of the "informal, organized" form of lay counseling, occurring in informal settings such as in the CWT home visits, is that it avoids the stigma attached to formal counseling. With this model, organized lay counselor training is more common. The 50-hour training program of the Stephen Series on Christian caregiving developed by Haugk (1984) is considered a good example; it is currently employed in over 2500 congregations in 58 denominations in all 50 states in the U.S.A, and in seven other countries worldwide. Well over 10,000 leaders have been trained in Christian caregiving skills. Recognizing that Christian lay counseling will include evangelism and discipleship training as components of care, when it is appropriate (Tan, 1994:265), the Stephen Ministries organization has published a practical book entitled, Me, an Evangelist?: Every Christian's Guide to Caring Evangelism (McKay, 1992).

At times when care is rendered within either the "informal, spontaneous" mutual care model or in the "informal, organized" care or counseling, the individual served will evidence the need for referral to "formal, organized" pastoral counseling. For this reason, individuals involved in an "informal, organized" care or counseling ministry should be equipped to recognize potential needs for "formal, organized" pastoral counseling and to make a smooth referral to the appropriate person(s) offering such service. Formal, organized lay pastoral counseling has been demonstrated to be effective in reducing complaints and symptoms from pre- to post-counseling (Toh, Tan, Osburn, & Faber, 1994:270).

Scanish and McMinn (1996:29) proposed ten guidelines for assessing the competence of lay Christian counselors which would also be appropriate for inclusion in Continuing Witness Training: the lay counselor (1) should not be living defiantly in "blatant sin," (2) functions well spiritually, emotionally, and

relationally, (3) has a coherent and practical faith system, understanding and using Scripture wisely, (4) represents himself or herself accurately with regards to qualifications and competence, (5) makes appropriate referrals, (6) practices only within his or her level of training, (7) requests assistance for his or her own problems, (8) keeps aware of new developments in care and counseling, (9) is careful to guard confidentiality and avoid misleading overgeneralizations, and (10) is sensitive to cultural distinctives.

8.15 Summary

Building on a multi-modal theology of evangelism as primary initiation into the kingdom of God (developed in chapter 7), this chapter offered further theological reflection on the pastoral care element in evangelistic home visitation. Ecclesiology and pneumatology are foundational in a theology of care for evangelism because the church was intended to be a community of *koinonia* and *diakonia* empowered by the Holy Spirit, inviting outsiders to be initiated into the community of the Body of Christ. Southern Baptist theology of evangelism, as evangelical theology, defines "evangelism" as verbal proclamation of the good news of the free gift of salvation through the finished work of Jesus Christ, but tends to collapse the whole of eschatology in the future, neglecting the present aspect of the kingdom of God which restores justice and love in God's coming, expressed through human caring action. Following Abraham's (1989) proposal regarding the re-conceptualization of evangelism in addition to Firet's (1986) model of pastoral role-fulfillment, it was theorized that the failure to follow fully the modes of *kerygma*, *didache*, and *paraklesis* of the first century evangelists contributed to ineffectiveness of twentieth century churches to initiate significant segments of the unchurched population into the kingdom of God. The proper focus of evangelism is on what God the Holy Spirit does through the human intermediary. In advancing the caring agenda of God, pastoral home visitation can become an evangelistic conversation regarding conversion and certainty of faith, attracting "unchurched" and "de-churched" individuals by addressing their pressing problems and needs in a helping relationship in a way that enables them to experience God rather than merely "hear about God." One example of ministering to pressing needs of the unchurched is implicit in a Southern Baptist

theology of sanctification which provides a way of liberation from bondage through the filling of God the Holy Spirit. The preparation of individuals to do evangelistic pastoral home visitation would therefore benefit by incorporating the theory and methods of lay Christian counselor training, within the context of this revised practical theology of evangelism. This revised theology of pastoral care for evangelistic visitation, in combination with the revised practical theology of evangelism (presented in the preceding chapter 7), is intended to serve as a conceptual point of departure for deriving recommendations for corrective action in the domain of evangelistic church praxis (the subject of the concluding chapter 9).

Chapter 9

Constructive Change in Ecclesiastical Practice of Evangelism:
Theory-Based Recommendations for Praxis 2

The empirical approach in practical theology involves not only description, explanation, and investigation, but also change, serving a practical-theological goal (Van der Ven, 1993:87): "The practical-theological goal consists in explicitly linking the results of empirical research with hermeneutic-communicative praxis, that is, to evaluate them in the light of hermeneutic-communicative praxis." The purpose of this concluding chapter is to formulate new recommendations for Praxis 2 based upon the revised practical theological theory developed in chapters 7 and 8.

The Zerfass (1974:167) model links existing tradition with the empirical analysis of the current situation to derive recommendations for future practice. Practical theology finds its unique task in preparation and evaluation of an empirical analysis of the situation and on into the practical theological theory building and the suggestions for practice. As Van der Ven (1993:19-20) observed, in the broad field of pastoral care, ". . . the functioning of the church and the relation between church and society have since become the objects of hermeneutical study, in which the contemporary situation is approached from the viewpoint of the critical correlation between situation and tradition. This model includes the dimension of time, present and future, between Praxis 1 and Praxis 2. The dimension Zerfass (1974:170) calls the "Theory-Practice-Problem" axis flows from Praxis 1 through theory to Praxis 2, involving a particular concept of church conflict management, involving the field of interaction between nonempirical sciences and the empirical models.

The focus of the present empirical study has been on the kind of change in individuals which is intended with the use of the CWT model presentation in

pastoral visits (see Van der Ven 1993:84). There is a certain desired outcome in the use of the CWT method of visitation based upon normative and eschatological considerations which enter into the formulation of the goals for intended changes (Van der Ven 1993:85). Better success in achieving the desired outcomes for CWT can be an outgrowth of intentionally cooperating with God the Holy Spirit by carefully observing how He is at work in pastoral visits which employ CWT⁸⁰; this requires a careful, empirical step-by-step approach (Van der Ven 1993:85) involving the formulation of recommendations for Praxis 2 based upon theological reflection on the situational analysis of Praxis 1.

9.1 Recommendations Regarding Praxis Problem #1—Inconsistent Use of the CWT Model Presentation with Those with Unknown Relationship with God

Given the formal instructions in the CWT workbook materials that communicate the expectation that the entire CWT presentation is to be given if the individual visited does not respond in a positive way on the two exploratory questions, it was surprising to the First Baptist Church pastoral staff to discover the empirical finding that the complete CWT model presentation was given in only 19% of the visits made. Only 31% of the individuals visited gave a clear indication of their existing personal relationship with Christ (measured in terms of CWT's internal criteria of the answers to the two exploratory questions and/or by giving their own Christian testimony). This means that 69% either clearly claimed no relationship with Christ or provided what the teams recorded as insufficient data on their relationship with Christ to the visitation team, and yet in only 19% of the cases was the entire CWT model presentation delivered. If these data were critiqued on the basis of the instructions and assumptions of the CWT manual, this would be a clear praxis problem; however the issue is more complex than this.

⁸⁰Abraham (1989:192) pointed to the fact that God is presently at work in the world when he wrote, "As Harvey Cox has explained it, our task is to discern where God is working in the world and then join enthusiastically in that work."

9.1.1 Incomplete Implementation of the CWT Model Presentation. Within the CWT framework, this is an inconsistent and incomplete application of the CWT model of evangelism. The CWT approach directs the visitation team to continue to present the entire CWT model presentation in cases where there have not been "correct answers" given to the two exploratory questions. And while 69% of the individuals visited satisfied the criteria for going on to present the entire CWT model, this was done for only 19% of the individuals visited. It might be appropriately argued that the additional 17% of the cases in which the greatest proportion of the CWT presentation was given constitute a roughly equivalent approximation to the CWT model, making a total of 36% of the individuals receiving the basic CWT message. But this still leaves 33% of the individuals who did not clearly identify themselves as having a personal relationship with Jesus Christ for whom the CWT model presentation was nevertheless not given. (Any score less than 16 on this measure of amount of CWT given indicates only a fragment of the CWT model presentation having been presented, and would not satisfy the CWT manual's own internal criteria for the application of this model of evangelism.)

By neglecting to deliver the model CWT presentation, the CWT team did not fulfill the stated purpose of the CWT manual. The empirical analysis found overall that greater amounts of the CWT model presentation given resulted both in greater satisfaction and in higher rates of conversion prayer. Therefore, one might expect that subsequent follow-up visits would allow for the time necessary to present the model CWT presentation to call the person to make a decision regarding their relationship with God. However, these individuals were visited on only one occasion, without any additional follow-up visits made to them by the CWT team to minister to them further.

Among the 37 percent of the visited individuals with whom the counselors decided to share the full CWT presentation, the majority (55 percent) affirmatively decided to pray to establish a personal relationship with Christ. This suggests that the visitation counselors may be fairly accurate in perceiving which of the individuals may desire to hear the CWT presentation on the Biblical teaching on a relationship with Jesus Christ in the initial home visit. It is unknown what percentage of the remaining 32 percent (whose relationship status with God is essentially unknown) would have also decided to pray to

establish a relationship with Christ if they had received the full CWT presentation.

These empirical findings pose a central question to be addressed by a revised practical theological theory for Praxis 2: What should be the proper evangelistic/pastoral practice directed to this 32% whose relationship with God remained essentially unknown after the CWT visit? How can the apprentice evangelist be helped to learn to function in such a way that his role-fulfillment becomes agogic for the unbeliever? And, how can the apprentice evangelist take the posture of pure receptivity toward the individuals visited?

9.1.2 Is Neglect to Deliver the Model CWT Presentation a Problem of Praxis? As has been noted, in one-third of the visits, the CWT team did not obtain a certain Christian testimony from the person, and yet the team did not provide the model CWT presentation of the Gospel. The analysis of the portions of the model CWT presentation which were omitted indicated several patterns of omitting some or all of the model CWT presentation:

(1) For the individual's visited, for whom it was an inconvenient time for the drop-in visit, it appeared appropriate for the visitors to end the visit. The CWT visitation program could be improved by administratively planning for follow-up visits at a later date for these individuals. In the current CWT program, follow-up visits are made only if the visiting team later decides or remembers to follow-up the prior visit.

(2) For the visits in which neither of the exploratory questions were given because the visitors were responding to other agendas of the person visited (for example one lady was going to enter the hospital the next day and wanted prayer for her health, and in most other cases the individual asked specific information regarding the church programs for children, youth, singles, etc.), it appears the visitors, in most cases, were responding appropriately. But conceptualizing evangelism as initiation of an individual into the kingdom of God, CWT practice could be improved by encouraging the team members to keep their relationship going with the person visited, rather than viewing the visit as a one-time event. In the context of caring for the person's expressed need, a caring relationship can be established, which could later

develop into an opportunity to initiate some of these individuals into God's kingdom.

(3) For the group of individuals visited for whom the apprentices recorded that the person visited was "already saved" or "already a believer" (without indicating that the exploratory questions were asked), the data was unclear as to whether this was simplistically based upon a casual impression or legitimately based upon the conversation or the person's own description of their Christian pilgrimage. Further research would be required to study this more completely. However, the CWT procedure could be strengthened if the visitors were encouraged to keep in contact with the persons visited to sustain a caring relationship over time which could serve as a context for ministering to the person's needs, whatever they may turn out to be. With the longer view to initiating the person into the kingdom of God instead of seeking initial decisions only, evangelism could be better accomplished.

(4) For those visits for which the records indicated that the visitors assumed that the person was a believer already once the person answered the Certainty Question in an affirmative fashion (without asking the second exploratory question regarding basis of salvation and without further discussion of the matter), one may conclude that the already presumptively brief evaluation based upon two questions has been abbreviated even further to render the evaluation meaningless. To jump to a conclusion regarding a person's relationship with God on the basis of the two exploratory questions alone is already tenuous, but to jump to a conclusion based upon the Certainty Question alone is plainly absurd, but was a common mistake made by CWT teams.

(5) The curious cases in which most of the model CWT presentation was given except for the three commitment questions at the end, indicated some hesitance in using these three concluding questions to invite the person to pray to receive Christ. Within the CWT model, this would be seen as failure to lead the person to making a commitment after presenting the verbal gospel message. Further research, however, is necessary at this point. It may be that the visitors are "reading" nonverbal cues from the person visited that they are not ready to be led to a decision at that moment. On the other hand, it may be that some opportunities to lead the person to Christ are being lost.

Oates (1974:15) insists that in pastoral counseling, the counselor should carefully guide the counselee to the core issue regarding their relationship to God:

A pastor can sense the God-in-relation-to-persons nuances in seemingly profane or even vulgar and coarse expressions of these real concerns of his counselee. A good pastor is no fool, however. He knows when he is being manipulated by persons who want to change the subject from grimy ethical responsibilities to ethereal abstractions about moot religious arguments. He resists. In the name of God, he can get down to the real issues of divine truth and say to people who would argue about where to worship (as with the woman of Samaria): "Go get thy husband and bring him here," or some other appropriate but earthy word that needs to be said.

This is a core capability needed by the pastoral home visitor doing evangelistic visitation as in the CWT program. The CWT instructions do caution the apprentices not to be side-tracked by tangential objections and teaches how to re-state an objection as a question, to answer the question, and then promptly move on to a presentation of the Gospel. But CWT does not specifically equip apprentices to individually tailor their approach to identify the real issue pertinent to the person visited. Southard and Ostrom (1990:377) argued that evangelists need to recognize that a variety of different approaches are required in order to address individuals in different circumstances and in different stages in spiritual growth. In informal interviews with some participants in CWT, it was discovered that in some cases, the neglect to deliver the model CWT presentation was, indeed, a problem of praxis in that the CWT visitors felt that they had been side-tracked by needy people who diverted the conversation from their personal and spiritual needs.

But on the other hand, on some occasions (according to informal interviews of CWT visitors), the CWT teams were apparently using some discretion as to whom to present the model presentation, thereby not indiscriminately imposing the CWT prepared presentation on the people visited. In some informal, nonspecified manner, the CWT presentation may have been given depending on the individual's situation. Abraham (1989:172) observed,

"In taking the gospel to the world one must pay attention to the context of the hearer, making a careful study of the social and personal circumstances of the hearer or hearers." *Paraklesis* is not present in a canned pre-packaged speech delivered without regard to addressing the person in their own contingent situation⁸¹; this was the error of Job's "windy" friends (Job 16:2-4) which he described:

"I have heard many such things;
Sorry comforters are you all.
"Is there no limit to windy words?
Or what plagues you that you answer?
"I too could speak like you,
If I were in your place.
I could compose words against you,
And shake my head at you."

The type of help the evangelist needs to give is help addressed to the person in their life-situation. When the evangelist is able to connect the communication of the Gospel with the person's practical, actual, and concrete situation, the person is open to the new possibilities to expand their personal life. To be agogic, the evangelist's conversational encounter with the person needs to include the new or the unexpected, but this new, unexpected element needs to be connected to the person's contingent situation (Firet 1986:278-279): "Agogy is authentic only when it helps persons to become creative in functioning objectively and independently as psycho-spiritual beings." This is brought about as the truth about God confronts a person through the pastoral modes of *kerygma*, *didache*, and *paraklesis*.

9.1.3 Recommendations for Praxis 2 Formulated from the Theological Theory on Pastoral Role-Fulfillment. In describing the field of tension between the pastor and individual, Firet (1986:258-259) points out that the interaction process is central in pastoral conversation; in a process of convergent

⁸¹Abraham (1989:167) observed, "Evangelism cannot in principle be captured in some kind of simple program that we can package and take on the road."

interaction, one person's behavior is attuned to that of the other person in the conversation, such that there often becomes a single field of action in which the two people achieve a mutual resonance rather than a merely linear back-and-forth process. This phenomenon of empathetic interaction may explain why some persons visited did not receive the CWT model presentation, even though they had not indicated a clear testimony regarding a personal relationship with Jesus Christ.

Within Firet's model of pastoral-role fulfillment, however, these 33% of the individuals visited would not necessarily have been "failures" in pastoral care as the existing CWT model would characterize it. Following Firet's (1986:212-230) pastoral theology, these visits may have involved appropriate pastoral role-fulfillment if objective realism was concretized with unhindered receptivity, pure discernment, and creativity (to be discussed later in this chapter.) In fact, the empirical data itself indicates that only 25% of the people visited expressed any level of dissatisfaction with the visits, and in those cases, the satisfaction scores were predominantly in the mild dissatisfaction range. We may reasonably conclude that many of the individuals in this group of 33% were essentially satisfied with the visit made to them.

It could be persuasively argued that the reason why the CWT visits were not perceived by the counselees as lacking in the caring variables is because the visitors did not adhere strictly to the CWT model presentation. On the other hand, one might point out that scores indicating a greater amount of the CWT model presentation given were moderately correlated ($r = .28$) with higher satisfaction scores by individuals visited. This implies that when the CWT model presentation was substantially presented, it was not a source of counselee's dissatisfaction. This might be the case because the CWT visitation teams were apparently selecting individuals to whom to give the CWT model presentation in the sole visitation session, and similarly choosing not to give the CWT model presentation to another subgroup of individuals. One might argue that whatever process they were using for decision-making led to considerable overall satisfaction by individuals visited.

Higher amounts of the CWT model presentation given were not found to be statistically associated with higher perceived counselor care/concern, higher positivity ratings, or greater perception of God's presence, but were found to be

moderately associated with overall satisfaction with the visit on the other hand. This suggests that higher amounts of the CWT model presentation given as a variable by itself does not lead to positive feelings in people visited, nor to greater perception of counselor care or sense of God's presence. Instead, it is the sensitive application of the CWT model presentation to individuals who appear to be receptive to hearing it, who interpret the CWT model presentation as meeting the need of their contingent situation.

Most of the 33% of the individuals visited without the CWT criteria for indicating their relationship with Christ who also were not given the CWT model presentation evidently were satisfied that their contingent situation was addressed appropriately.

9.1.4 Exploratory Questions and Pastoral Diagnosis. Taylor (1967:145) interpreted the biblical role of the evangelist for today as "the dialogue with unbelievers, the tentative and exploratory apologetics of the twentieth century." Taylor (1967:145) insisted that this must include the evangelist's approach to other faiths and ideologies (such as the approach taken by the secular humanist or by the "thoughtless uncommitted"). In some informal way which is not part of the formal CWT process in Praxis 1, the pastoral visitors must have been coming to some sort of understanding or evaluation of the situation of the person visited. Whatever process was occurring, it was not a process taught as part of the formal instruction of CWT.

The formal evaluation of the existing situation, according to the CWT model, depends upon the use of the two exploratory questions only. And yet De Jongh van Arkel (1988:iii) has contended that pastoral diagnosis is more complex than this:

Pastoral counselling is a planned, reciprocal caring process in which problems are dealt with from a Practical Theological perspective. The pastor enters into the counselee's system in order to help. To do this the pastor must come to some sort of understanding (or evaluation) of the existing situation. Pastoral diagnosing does not emulate the medical model. It is not a classification procedure. Pastoral diagnosing is a process of

understanding which forms the directive aspect of pastoral counseling.

All forms of understanding imply--either explicitly or implicitly--a theory of understanding. The theory determines what is regarded as the most important aspects to be dealt with in counselling. It is shown how diagnostic understanding in the helping professions functions primarily within the mechanistic, reductionistic Newtonian paradigm. Developments in physics since the beginning of the century have introduced new ways of conceptualising which are holistic and question the old forms of understanding.

. . . An empirical survey showed that pastors . . . favour models which are not limiting, and would prefer a broad paradigm.

De Jongh van Arkel (1988:iv) developed a conceptual paradigm employing developments in General Systems Theory, cybernetics and communication theories.

. . . One of the most important elements of this paradigm is the fact that the observer becomes part of the observing and diagnosing system.

This paradigm is not rigidified into a model, but is an open stance in which use is made of multiple descriptions. The focus is primarily on patterns of behaviour in which the semantic frame of reference dominates. The process of pastoral diagnosing moves beyond a one-dimensional perspective to a holographic, multidimensional process which includes the whole ecology of the counselling action. Pastoral diagnosing knows of no point of solidification because life and human beings and God's interaction with us cannot be coagulated.

There is a growing awareness that the approach of two "diagnostic questions" of Evangelism Explosion" should be significantly changed. In a January 1997 meeting of denominational leaders and local pastors who use Evangelism Explosion (the parent model upon which CWT was developed), participants discussed ways in which the Evangelism Explosion method could be improved and they proposed that the two questions need to be reworded, or alternative

questions need to be added to "connect better" with the variety of people contacted in evangelism (Lawton 1997:58).

Furthermore, the two exploratory questions occur early in the CWT model presentation, and this may pose a difficulty for yet another reason. Firet (1986:259) has observed that in the situation of the pastoral conversation, the two partners require a certain amount of time to become accustomed to one another. Although the CWT presentation includes conversation about the individual's family and interests, this is typically so brief that the two parties are not sufficiently comfortable with one another by the time the two exploratory questions are introduced by the evangelist.

For the unconverted person being visited, there is the need to develop a conversational relationship which is comfortable enough for the individual visited to open up enough to examine the barriers that the person has built against relating personally to God. Contacts with unchurched individuals require not only monologue (as is much of the CWT model presentation), but also dialogue with the individual. The CWT model presentation could be revised to include more dialogue. It often takes considerable time in a conversation, and in a relationship, for the evangelist to understand the unconverted person's thoughts so an agogic interaction can be initiated in which new insights and new reasoning can be effectively communicated. The evangelist needs to establish an agogic relationship with the unbeliever, a growth-producing relationship where communication of the Gospel can take place. In this context, Firet (1986:263) comments that "pastoring-on-the-run" or "the pastoral quick-fix" is a profound contradiction in terms. If the CWT model presentation is rapidly given without regard to these relationship factors and without regard for the contingent situation of the person visited, it will come across as "evangelism-on-the-run" and fail to achieve true communication of the Gospel.

9.1.5 Necessity of the Active Involvement of the Person Visited and Pastoral Response as Intermediary. CWT contains complex theological issues (relating to the hermeneutic moment) and also addresses the individual's personal spiritual functioning in relationship with God (relating to the agogic moment). We have adapted Firet's (1987:291) model of pastoral role-fulfillment

to this evangelistic task in pastoral home visitation, which involves the three structural modes of *kerygma*, *didache*, and *paraklesis* in which the pastor becomes "intermediary for God's coming to people, bringing an individual to understanding (in the *hermeneutic* moment) and change (in the *agogic* moment): "This change, which cannot be separated from understanding, is a never completed process of renewal of the human-being-as-spirit, a process whose aim is independent, objective, spiritual functioning in the relational dimensions of pure receptivity, clear discernment, and caring creativity." In Firet's (1987:291) model, the essential structure of the agogic moment involves equihuman (human-to-human) address in which pastoral role-fulfillment becomes a context for the human development of the other person.

The active participation of the unconverted person is thereby essential in the communication process. This factor is recognized in the introductory section to the CWT model presentation which asks the person questions about their family, interests, religious background, etc. But the section that follows the introduction has minimal planned dialogue, and is essentially a monologue until the concluding section's three questions. This appears to be a weakness and a limitation in the CWT model presentation. Praxis 2 of CWT would benefit from planning to ask questions throughout the gospel presentation in the main body of the CWT model presentation. CWT should become a more effective "process of guided experiences," in Firet's (1986:266) terms.

In this process, the evangelist needs to ask questions as a fellow human being who also feels the piercing effect of the question. This attitude will enable the unchurched person to sense that the evangelist is joining him in the process of discovering the answer. In this context, Firet (1986:267) acknowledges that two coordinates of pastoral care are this kind of personal, respectful communication as an equal, together with addressing the individual's lostness in their concrete situation. The evangelist needs to acknowledge the other person's dignity as a human being capable of making free choices with personal responsibility. As Abraham (1989:230) observed, "People cannot be coerced into the kingdom of God, for conversion always involves divine grace at work in the human heart," and the individual must make their own decision to respond affirmatively to God's grace.

People desire to think through spiritual issues for themselves and to have conversations which help them think out loud about the various alternative views. They need to be actively involved in assimilating new knowledge about God. In this sense, they want to work with the issues themselves, and they often resist any communication which is too neatly "packaged", as Firet (1986:270) astutely observed; with personal matters, it is usually psychologically more effective to lay out the issues and let the person have the opportunity to draw their own conclusion: "The agogic process. . . is not primarily aimed at a change of opinion or attitude, but at change as a constant process—at open, objective, psycho-spiritual functioning." This implies that pastoral action as an agogic situation promotes the other person's capacity for formulating one's own conclusions rather than attempting to get a person to accept the pastor's own conclusion; only the individual who genuinely chooses to be receptive to the coming of God in his word (albeit through the intermediary of pastoral action) satisfies God's own purpose to establish an authentic personal relationship with the person.

9.1.6 Recommended Training in Pastoral Care of Unbelievers for CWT Apprentices. Jackson (1990:116) advocated training of lay people in pastoral calling to enhance their effectiveness. The apprentice evangelist needs to receive training in working with the unbeliever in this way, in listening perceptively, and in thinking together with the other person along the lines of the practical recommendations for listening and understanding in evangelistic work commended by Dyrness (1997:33-35) which have been previously cited. The concern is not merely for a dialogue, but as Firet (1986:282) explains, for the unbeliever to develop the ability to function spiritually and to develop their own relationship of dialogue with God. In general, the use of the final three questions in the CWT model presentation goes a long way toward this objective, and the present study does not propose to alter those final questions which encourage the person to consider embarking on a relationship with God which will be a continuing process of sanctification. But Dyrness (1997:35) has further hypothesized that the American Christian interested in effectively communicating the good news of the Gospel will need to become better aware

of the values and concerns of the unreached person in order to bridge the good news of the Gospel to them:

The good news for Americans must inevitably respond to their concern for spiritual connections and for goodness. We are sensitive to these, not because we are after what “works,” but because God takes these hopes seriously. For in the words of that old, familiar Christian hymn, “the hopes and fears of all the years”—including those unique to Americans—have been met in the Child born in Bethlehem.

This means, among other things, that the evangelist needs to be prepared to answer the unbeliever’s serious questions; as Firet (1986:280) observes, “. . . in many instances, conducting a pastoral conversation requires then-and-there, extemporaneous theologizing.” In this regard, Abraham (1989:174) has insisted that in the praxis of evangelism, the proclamation of the good news “. . . must be intimately linked to the grounding of people in the kingdom of God.” By this, Abraham (1989:174) means that the proclaiming of the good news is “carried over” into a process of initiation into the kingdom of God, and this process requires the kind of elementary instruction of the seeker or new believer that was accomplished historically in the church through the catechumenate. Abraham (1989:179) further insisted that in evangelism, “Our task is to be faithful to the full implications of the dawning of the reign of God.”

While Firet (1986:267) cautions that the pastor should give no advice, the Apostle Paul’s example in the epistles would be contrary to this conclusion. It is possible to relate to the nonbeliever in such a way as to deeply respect their dignity and personal responsibility, while still making judicious use of well-thought-out words of specific encouragement to make a decision in a particular direction. This does not automatically undermine the independent spiritual functioning of the other person. However, the evangelist should emphasize that in the final analysis, it is up to the person to make their own decision. This point needs to be emphasized in Praxis 2 of Continuing Witness Training. While the Apostle Paul used persuasion (Acts 18:4), he respected the freedom of his hearers to make their own decision regarding the Gospel (Acts 19:8-10).

9.1.7 Three Relational Dimensions for Evangelistic Pastoral Visitation.

Firet's (1986:212-230) model of pastoral role-fulfillment calls for "human functioning in three relational dimensions in which objective realism must concretize itself. . . . unhindered receptivity, pure discernment, and creativity."

9.1.7.1 Unhindered Receptivity in Witnessing Relationships.

Unhindered receptivity involves humble reflection and insight, based upon a proper regard for the integrity of the other person and listening with an open receptivity toward individuals and their situations. Firet (1986:217, 224) calls for the development of this kind of "pure receptivity" in agogic work with adults, in view of the pastoral objective of promoting independent, self-reliant spiritual functioning in the person who is ministered to. De Jongh van Arkel (1993a:251) advises that ". . . one should at all times exercise great discretion lest one coerces people into areas where they are inwardly incapable of moving." Evangelistic pastoral work is an encounter which will occur only in the environment of freedom in which the individual witnessed to has a sense of security and liberty, in the absence of coercion from the pastoral worker (De Jongh van Arkel 1993a:256).

Receptivity implies a willingness on the part of the pastoral visitation counselor to participate in dialogue rather than just monologue with the person visited in their home. Unfortunately, the five-item scale designed to measure conversational dialogue in the empirical analysis of Praxis I was not found to be reliable in terms of the coefficient between scores from Observer 1 and Observer 2 on the newly developed dialogue scale ($\alpha = .0986$), nor valid in terms of the coefficient between the score from Observer 1 and the counselee's score ($\alpha = .3516$). Therefore this variable could not be used in this empirical study.

However, for descriptive purposes, it is noted that while there was some variance in both the counselee and observer ratings on the items of this scale, the vast majority of the variance was within descriptors ("agree" and "strongly agree") of positive indicators of dialogue and within negating descriptors ("disagree" and "strongly disagree") of items indicating the lack of dialogue. In fact, when "agree" and "strongly agree" were collapsed as categories and

scored the same (with "disagree" and "strongly disagree" also collapsed and scored the same), nearly all the variance was eliminated on this variable.

This pilot data tentatively suggests that the manner in which CWT visits are made at First Baptist Church of Columbia appears to be perceived by counselee and counselor/observer alike as predominately dialogue rather than presenter monologue. There is also the possibility that the presence of these dialogue versus monologue items on the weekly report questionnaire sensitized and cued the visitation counselors to listen more and facilitate more dialogue than they might otherwise have done without this pilot scale on their report form.

As Van der Ven (1993:83) observed, ". . . by studying an actual situation the situation itself undergoes a process of change, for certain forms of investigation . . . may trigger in the subjects a process of experience and reflection that brings about a change relative to the situation at the beginning of the study, especially if the study was psychologically intense and took place over a relatively long period of time." It is possible that the five questions regarding "dialogue" sensitized the CWT visitors to include dialogue as well as monologue, especially because the data forms were used repeatedly each week over the 12 week CWT training period.

Nevertheless, this dimension of receptivity in the caring relationship could be fruitfully added to the Continuing Witness Training model; however, while Southern Baptist theology would recognize a desirable aspect of self-reliance (e.g., as in "self-control" in 1 Thes. 5:6-8; 1 Tim. 3:2; Tit. 2:5-6; 2 Pet. 1:6), this characteristic is viewed as a fruit of the filling of the Holy Spirit (Gal. 5:22-23), and this would be the context for promoting independent, self-reliant spiritual functioning in others. The recognition of the need for unhindered receptivity and a specific educational component in CWT to assist the development of such receptivity would be an improvement in Praxis 2.

9.1.7.2 Pure Discernment in Witnessing Relationships. Pure discernment is the relational dimension in which a person determines his relationship to another, acknowledging the person's freedom as an agent to freely choose. While the other person may be influenced or moved by life factors or circumstances, the person remains an agent with capacity to make

choices rather than to be deterministically controlled. In this regard, Firet (1986:222-223) lists three observations which could be included in the revised CWT manual and teaching sessions for apprentice visitors:

(1) Rather than making choices for the other person, the pastor conveys "the kingdom's proclamation" to obey Christ in the context of that person's contingent situation, using the pastoral modes of *kerygma*, *didache*, and *paraklesis*. In pastoral care, self-determination of the hearer is sought as the pastor addresses the person in a specific "precarious situation of transition" (Firet 1986:222). This is the case for most people visited in the CWT program; they have visited a church service because they are in a certain "situation of transition and self-determination" which may include looking for a church home, and the church visitors (one equipper with two apprentices) respond by making a visit to the person in their home. Applying Firet's (1986:222) insight in this regard to the training process of a revised Praxis 2 for CWT would mean that the pastoral visitor should carefully resist the temptation to tell the person what to do or how to decide. Instead, the visitors should make use of "equihuman address" to promote the person's own active decision-making in light of God's word.

Some of the pastoral visitors at the First Baptist Church of Columbia, South Carolina, followed the example of the senior pastor and implemented the essence of this advice by avoiding direct persuasion to the unchurched to join First Baptist Church; instead, they thanked the person for visiting, they emphasized the desire that the person discover which church God would have them participate in, and they stated that they would be very pleased if God led them to join First Baptist Church. This approach would be appropriate to formally incorporate into the published CWT model in a revision of Praxis 2.

(2) Another observation Firet (1986:222-223) makes regarding discernment can also be fruitfully included in Praxis 2 of CWT:

... the pastor must bring within reach of the other's experience what true discernment is. . . . If the pastor is aware that his way of functioning spiritually and mentally is a model to the other in the pastoral relationship—a significant factor of influence—he has all the more reason to be very careful. He may well make the objective orientation of his own determinations more explicit and go clearly to the heart of a matter so that the other may get a glimpse of how this is done. . . . the

pastor will pay deliberate and systematic attention to this whole issue of how one makes up his mind in the face of life's problems.

This is the point at which the pastoral visitors can fruitfully employ their own brief Christian life testimony, which is currently an optional component of the CWT model presentation with no explicit guidance as to when one should use the prepared testimony. The Continuing Witness Training process in Praxis 2 could include instruction on how to employ the testimony in the practice of "pure discernment." There is an "optional" introduction to the CWT model presentation in which the presenter gives his or her own Christian testimony followed by the question, "Has anything like this ever happened to you?" In terms of conforming to the "pure discernment" that Firet calls for, this would be a better approach than using the two exploratory questions in the standard CWT presentation.

Another advantage of the evangelist using their own narrative summary of their own Christian testimony is that it facilitates the kind of reciprocity that is vital for the *parakletic* mode of pastoral role-fulfillment. The evangelist's testimony conveys that the evangelist is a co-traveler on a spiritual pilgrimage. The use of the evangelist's own testimony, followed by the question, "Has anything like this ever happened to you?" conveys a natural reciprocity (see Firet 1986:249-251).

Bosch (1991:413) argued, "The one who evangelizes is a witness not a judge," and he insisted that this fact has important implications for evaluating evangelistic praxis and the facile ways people are divided into the categories of "saved" and "lost." There exists a need to rephrase the exploratory questions in the model CWT presentation or to approach it in different ways. Several possibilities exist: Write additional questions, substitute different questions, or drop the existing questions. There is a potential pitfall in using the two questions in that some people who know the answer you want, will use the "right words" they have learned without actually experiencing the reality of an authentic personal relationship with God. For this reason, asking them to describe their personal testimony regarding their relationship with God may add clarification to the answers they give to the standard exploratory questions.

One may consider revising the exploratory questions in light of the Biblical teaching that Jesus Himself will sort sheep from goats in the future

(Matt. 25:31-46; cf., Matt. 13:47-52), and it is not for us to do so (Rom. 14:1-4; 1 Cor. 2:11, 4:5). On the other hand, the framers of CWT (and Evangelism Explosion, from which the CWT model was derived) would reply that the questioner is asking the individual to reveal their own self-understanding regarding their current and future anticipated relationship with God. Several issues need to be addressed: What concepts do we want to clarify with the "diagnostic" (EE) or "exploratory" CWT questions? What are we testing with the first question? The central issue could be identified and at least five questions⁸² could be devised that are better, or one might develop questions for a number of subconcepts, with five questions being developed for each issue. This is an area worthy of further practical theological reflection and empirical research.

Firet's (1986:223-225) third observation on employing "pure discernment" can also be incorporated into Praxis 2 of CWT: ". . . with an eye especially to the need for self-based functioning in true discernment, the pastor must be aware of the dangers of influence-by-suggestion." Some individuals are vulnerable to suggestibility, especially dependent persons lacking self-confidence and some of those who feel tension or instability in their relationships. Evangelistic pastoral role-fulfillment should influence the other on the basis of truth rather than on the basis of a process taking advantage of a dependent personality. As Firet (1986:225) explained, ". . . real authority is life promoting and helps the other achieve self-reliance."

In this context, Firet (1986:225) advises that the pastor who wants to evaluate ". . . what is the right thing to do (*dokimazein ta diapheronta*) needs to ask himself, as a lead question in his self-examination: "Am I relating realistically to the other in true discernment?" The answer to this question will reveal whether the relationship will promote the authentic personal choice of the other (an agogic component) or promote a dependency of the other person (a psychagogic component). Nothing of lasting, positive significance is to be gained by CWT visitors who might manipulate or coerce the person visited (see

⁸²Questionnaire construction methodology would typically require at least five questionnaire items for measurement accuracy.

De Jongh van Arkel 1993a:251) into praying a prayer of commitment of their life to God, if the person is not independently choosing to make such a decision:

A pastor who can think of nothing but salvation when counselling will be a poor counsellor. Conversely, someone who is so absorbed in counselling as to lose sight of the greater purpose of the Christian is not truly a pastor (De Jongh van Arkel 1993a:251).

For this reason, pure discernment is an essential factor in relating to the other person in order to promote that person's independent spiritual functioning. Specific education on discernment would also enhance Praxis 2 of CWT.

9.1.7.3 Creativity in Witnessing Relationships. Creativity is the third dimension in relating that Firet (1986:225-230) discusses in terms of pastoral role-fulfillment. He observes that human creativity, as an extension of God's creativity, introduces order where there is chaos (Firet 1986:226), opens up the pastoral counselor to what the other is all about, and introduces a dialectical interaction of reciprocal challenge and response between the person caring and the person cared for (Firet 1986:227). In this context, Firet (1986:229-230) uses the European term "life help" (as parallel to the American expression "planning of change") to define agogy as aiming for the broad human functioning of a person: "In the final analysis this means that *all agogic intervention aims at the activation of humans as 'creators on the eighth day,' people who are underway and find a home in a traversable and inhabitable world.*" This is the sense in which agogy (or "life help") is considered to be a creative process wherein one individual relates to another in a way that promotes the humanness of the other. Thus a model of ministry (such as the CWT model presentation) cannot be rigidly applied to a pastoral conversation, but instead should only creatively draw upon such a model presentation to adapt what is pertinent to the particular individual in their particular situation at the particular point in time of the encounter.

9.1.8 Recommendations for Visits to Promote Initiation into the Kingdom of God. Abraham's (1989:167) theology of evangelism set forth the initial basic principle that ". . . evangelism should begin from a deep sense of the reality of

the reign of God within the Christian community. . . ." because ". . . the primary agent in all evangelism is God. . . ." (1989:168). But when God is not acknowledged as the Lord of his church by its human leaders and members, then, Abraham (1989:169) contends, ". . . it is unlikely that the church will be very effective in introducing people into the rule of God." Because the CWT model presentation contains a central theological assertion regarding the Lordship of Jesus Christ, (see Appendix #1, section 2.4.3), we may assume that the Southern Baptist churches which use the CWT approach have a commitment to the Lordship of Christ in the church and that they have, at least, a partial theology regarding the significance of the rule of God.

So, in keeping with a revised theology that accepts Abraham's (1989:95) definition of evangelism as ". . . that set of intentional activities which is governed by the goal of initiating people into the kingdom of God for the first time", it is proposed that CWT could be revised to include multiple visits to an individual who does not present a clear testimony regarding their relationship with God. If the CWT model presentation of the Gospel is not given on a particular visit to such an individual, follow-up visits and incorporation of the individual into a caring group of the church would provide ongoing evangelistic ministry. Walker (1996:182) proposed that to live as a Christian in the coming postmodernity period "may very well entail a reclamation of a common humanity and the building of basic communities as part of our missionary task." This revised theology of evangelism would give the CWT team the liberty to address the contingent situation of the nonbeliever. As noted in chapter 2, Chaney (1997:15) found that a primary reason why 67% of Southern Baptist churches are plateaued or declining is that ". . . when they reach new people, they do not create new calls to keep them and reach others." The need for on-going groups in church ministry for outreach and evangelism was recently recognized by the Southern Baptist Home Mission Board in its February 1997 announcement of the 1997 theme for home missions: "Start Something New." The theme concept was publicized with this statement:

Each church and church-type mission will start one new growth structure in the next year. A growth structure is any organization or ministry that seeks to reach those outside the church, leading them to a saving knowledge of Jesus Christ and

assimilating them into the fellowship of the church (Chaney 1997:1).

Chaney (1997:15) explained that the "Start Something New" emphasis in 1997 aims to motivate 46,000 Southern Baptist churches and mission congregations to ". . . create something new in order to reach and disciple the unsaved and unchurched."

Fowler (1987:115) recognizes, with Firet, that a new Christian faith is nurtured in a person through the work of God's spirit in a human intermediary. The ecology of care within the community of faith can reach out to the unchurched individual who faces challenges in life which can be best handled through an interplay with resources inherent to the gospel story. Fowler (1987:115) points to a "community of sponsorship" in the early church which provided for this interplay by assigning a sponsor to guide a new convert ". . . through the one-to-three-year process of conversion and formation in the catechumenate; the sponsor encourages the growth of the new pilgrim.

The sponsor could come from the same care group which initially reached out to the unchurched individual. The sponsor, together with the small group, could help guide the new believer in the process of change and learning about the Christian life. The community of sponsorship offers interpretation of the convert's life experience in terms of the Christian message, and offers guidance in developing the Christian discipline of prayer and the meditation on Scripture and living in the Spirit in partnership with God (Fowler 1987:115).

Further, CWT visitors could arrange for longer visits whenever possible, in that the situational analysis found that longer home visits resulted in greater conversion prayer in females visited, and in greater positivity in males visited.

In the CWT procedure, an "encourager" is supposed to be assigned to an individual if they have a conversion prayer during the CWT home visit. However, effective evangelism would also require an attempt to establish an ongoing one-to-one relationship with those who are visited who show no evidence of having a relationship with God.

The analysis of Praxis 1 found that in two-thirds of the home visits, the CWT model presentation was not delivered to the person visited. This implies that the visitors were not indiscriminately imposing the CWT prepared presentation on the people they visited, but instead, the visitors were using

some discretion as to whom to present it based upon their contingent situation. While CWT was not being imposed regardless of the individual's situation, there are no formal criteria within the CWT manual for guiding the apprentices as to when to present and when not to present the CWT model presentation. However, explicit guidance for such decision-making would enhance the CWT program.

9.1.8.1 Refocusing CWT on Initiation into the Kingdom of God Rather Than Only Seeking a Conversion Prayer. In developing his thesis that the word of God is, in important respects, "the revelation of the name," Firet (1986:19) observes that the name of the Lord in the Old Testament Scriptures is repeatedly associated with the verbs for "prayer" and "confession." If pastoral role-fulfillment involves, at its core, the action of God approaching his people in his word, pastoral visits incorporating the CWT model presentation would be expected to lead to confession and prayer as a response by some of those without a vital relationship with God prior to that pastoral visit. In fact, Firet (1986:219) notes that in the pastoral relationship of promoting spiritual functioning in another, the person counseled faces the necessity of choice or is challenged to make a choice; in the case of the CWT home visit, the choice to confess one's sins and place one's full trust in the work of Jesus Christ. In the CWT model presentation, the individual is helped to discern what is "the will of God" (Rom. 12:2) in light of the realities of his or her existence as viewed by God (and revealed by the Scripture passages included in the presentation).

According to the Southern Baptist theology of evangelism which is behind the CWT model presentation, what is hoped for with the use of the CWT method is parallel to how Firet (1986:221) describes the pastoral role as ". . . helping people to arrive at clear discernment." The pastor seeks to promote change in an individual's functioning which enables discernment of God's will. In Firet's (1986:22) words, ". . . pastoral role-fulfillment, as intermediary of God's coming in his word, serves the revelation of the truth, in order that we may live and walk in it." But many individuals have a false view of the world, of others, of God, and of themselves, which causes their self-determinations to be dysfunctional and unrealistic. Through agogy, the pastoral visitor to a person's home seeks to liberate the individual from the intruding factors which cloud

one's judgment (such factors as self-preoccupation, anxiety, or motives to control others) to the end that one desires only God's will. The pastoral visit should be individually tailored to the person to promote clear discernment, in this sense. For some, this would mean discerning the need to pray a "prayer of commitment" to initiate a relationship with God and thereby enter into his kingdom.

Consistent with the theory behind CWT and with Firet's theology at this point, the present situational analysis of the practice of CWT found a strong association ($r = .59$) between delivering higher amounts of the CWT model presentation and decisions to pray a prayer of confession to establish a relationship with Jesus Christ. As might be expected within the existing theory behind CWT, individuals with lower religious involvement who were given higher amounts of the CWT model presentation tended to have higher rates of decisions to pray a prayer of conversion. There was also a moderate interaction between higher amount of CWT presentation given and longer visits (in terms of minutes spent) associated with greater numbers praying to establish a relationship with Christ.

The theoretical explanation for two gender-related findings is not clear: (1) It is not immediately apparent why longer visits was moderately associated ($r = .32$) with higher rates of conversion prayer for females only, and (2) it is not clear why a lower religious involvement was associated with higher rates of conversion prayer for males only. The review by Southard and Ostrom (1990:378) mentioned that the differences in spiritual experiences by men and women, and the implications for evangelism, has not yet been explored in research. This is an area where further theoretical and empirical research is needed.

Thirty-six percent ($n = 51$) of the total number of individuals visited ($n = 139$) received all or most of the CWT model presentation, and 20% ($n = 28$) of all the individuals visited prayed to establish a personal relationship with Jesus Christ. This means that 55% of the individuals receiving all or most of the CWT model presentation decided to pray to establish a personal relationship with Jesus Christ when given that opportunity. It is safe to say that this 55% response would be viewed as quite impressive to the framers of the CWT approach.

In the process of individuals coming to salvation through the intermediary of an evangelist, there are occasions when nothing positive happens. According to Firet (1986:245), such a negative outcome has two possible explanations; it occurs when the recipient: “. . . has ears but does not hear, i.e., when she refrains from entering the field of dynamic interaction, or when the pastor so refrains: when he utters words but does not allow himself to be involved in the event of God's coming in his word—if he does not receive the Lord who has drawn near to him. . . .” Both of these cases can occur in the practice of CWT. The evangelistic pastoral role should reveal something of the minister's own conversion and active involvement in God's coming to others; the evangelist should be in active dialogue with God and striving to enter God's kingdom (in the sense Jesus taught in Luke 13:24).

The theology of evangelism implicit in the CWT model presentation would assume that when the person visited decides to pray to confess their sin, place their trust in the work of Jesus Christ for their salvation, and invite Christ to be the Lord of their life, that a conversion experience has been witnessed. Firet's (1986:199) theology would require greater evidence over time that the person has truly been transformed in their personhood; this view of conversion as change “. . . enables practical theology to discover things which as a theological discipline it cannot discover for itself but which may be of great consequence for the formation of theory which helps the pastor in his role-fulfillment.” Although a summons to conversion was prominent in the preaching of Old Testament prophets, of John the Baptist, and of Jesus, it is a contemporary tragic reality, as Firet (1986:199, 200) described it, that “. . . the problematics surrounding conversion do not now seem to be at the center of the church's attention.” While John the Baptist called people to “a change from within” (Firet 1986:200), present day pastors rarely discuss the topic of conversion.

The change involved in conversion is of such a character that the New Testament uses the Greek word *metanoein* to describe it, connoting “a change of mind” to the extent of becoming another person. This verb *metanoein* provides insight into understanding what God accomplishes through the intermediary, and this insight is contributes to the development of pastoral theology (Firet 1986:200-202):

... One has to believe that the Gospel writers chose this word to bring out that the intent of John the Baptist and Jesus was different from that of the Pharisees when they spoke of repentance and conversion. This is even clearer from what Paul, who rarely uses *metanoein/metanoia*, says in Romans 12:2, where he virtually offers a description of *metanoieite*: "Be transformed by the renewal of your mind."

... Conversion, in Paul's words, consists in a person's setting his mind in another direction (cf. Col. 3:1-2).

This change of direction in the functioning of the mind does not stand by itself, but relates to what may be considered the central occurrence in the Kingdom of God, the secret of renewal, or, in another phrase, the secret of "the new." When John the Baptist and Jesus Christ call people to conversion, this call is directly related to the kerygma, the proclamation of the Kingdom of God.

But granting all this, there is a deficiency in the CWT model to the extent to which the CWT model presentation only intends to connect the lost person with God. The revised practical theology presented in chapters 7 and 8 implies that the CWT model needs to be revised to also communicate to the lost person, "In addition to inviting you to be connected with God, we want to invite you to a new community which is connected with God. We invite you to being baptized into a new community. We invite you to become a part of us." To a weak extent, this element is present in the "Welcome to God's Family" booklet which the CWT visitor is to give the new convert. But this message needs to be explicitly personalized by statements by the CWT visitor. In this respect, evangelism involves inviting the unchurched individual to fully join a community of God.

9.1.8.2 Reconceptualizing the CWT Pastoral Visitor as Intermediary Change Agent. Rather than teaching the model CWT presentation as something which must be followed in detail, greater emphasis needs to be given to the primary importance of God working through the CWT visitor who is available to be used by God as an intermediary change agent. Fiset (1986:203) describes the change that occurs with the once-and-for-all turn to God which

occurs when one is initiated into God's kingdom through the pastoral relationship: *"It is upon this continuing movement, this new mode of Kingdom existence, this conversion, that pastoral role-fulfillment is focused."* God chooses to initiate this "new mode of Kingdom existence" in a person's life through the intermediary of a "change agent" (in an interpersonal human relationship) wherein the pastoral modes of *kerygma*, *didache*, and *paraklesis* dynamically operate to promote a change in the mental/spiritual functioning as a new person: in the *kerygma*, the new age of God's rule is proclaimed, in the *didache*, the way of the kingdom is pointed out, and in the *paraklesis*, the individual is addressed in their contingent situation and called to discipleship.

Therefore, pastoral theology involves a study of the "planning of change" (Firet 1986:203) and Praxis 2 of the CWT model of evangelistic home visitation therefore needs to be explicitly based in a theory of change mediated through pastoral visitors; because we have already established that this mediation involves the pastoral modes of *kerygma*, *didache*, and *paraklesis*, Praxis 2 of the CWT model needs to incorporate these pastoral modes explicitly in order to initiate individuals into the kingdom of God. Evangelistic pastoral home visitation, using the CWT model, can be conceptualized in terms of the specifically agogic, which Firet (1986:203) defines as ". . . *the change in the mental functioning of persons in virtue of their active involvement in a relationship which is directed toward producing this change.*"⁸³

Presenting the CWT model in a pastoral home visit is a ministerial intervention at one particular point of time, and should be conceptualized as such, and incorporated into the church's ongoing ministry to that individual, rather than letting the visit be an isolated event not tied to an overall effort to initiate the individual into God's kingdom. Firet (1986:141) made an important distinction in this regard: ". . . some influence is more or less continuous, and focused on the process of a person's development and formation; other influence is incidental and contingent, focused on a person's existence as it is at a given moment or in a certain situation." While some forms of influence are

⁸³At this point, Firet (1986:203-209) brings social psychology and personality theoretical constructs into practical theology.

not conducive to the formation of a relationship with God, care needs to be taken to ensure that the home visits employing the CWT model presentation are part of an overall ministry which promotes such spiritual growth. It is anticipated that reaching unchurched people in our communities is better accomplished by demonstrating on-going care for them, which will better attract them into the community of the church. Abraham (1989:180) calls attention to Ezekiel's (34:17-24) denunciation of Israel's shepherds who neglected this basic work of providing care for the sheep: "Essential to caring for the sheep was the seeking out and finding of those that had been scattered and lost; yet the shepherds of Israel had failed to do this."

9.1.9 Recommendation to Communicate the Care of God in CWT-related Church Groups. Clemmons and Hester (1974:16) base their justification for using small groups in the ministry of the church upon the doctrine of incarnation, whereby the Holy Spirit employs other humans to speak to us and to mediate the reality of God to us. If the CWT pastoral visits were integrated with inviting the unchurched to participate in small groups of the church, there would be a greater number of contacts with the unchurched individual instead of the single CWT visit, and the unchurched person would thereby have greater opportunities to experience God's reaching out to them. Praxis 2 of CWT should include multiple contacts with the individual visited instead of only one single visit as is the existing method in Praxis 1. We would expect that initiation into the kingdom of God would often take multiple contacts with a given unchurched individual. But the CWT model typically visits a given individual on only a single occasion, and the person is no longer visited if they do not respond affirmatively to the Christian gospel after a single verbal presentation.

In Praxis 1 of CWT, an "encourager" is typically assigned to follow-up with a person only if that person prayed to commit their life to Christ. Thus, other unchurched individuals visited (roughly half of whom are not given the model CWT presentation, and about half of whom are given the CWT presentation) typically do not hear from the CWT visitation team again after the initial contact.

For the unchurched individuals who are not given the CWT presentation, subsequent follow-up visits could be made to give the CWT presentation. And for unchurched individuals who do not respond with a prayer of commitment

after receiving the CWT presentation, further follow-up visits should also be made, to minister to their needs, and to provide a more comprehensive witness for Christ.

In the context of multiple contacts with the unchurched individual through integrating CWT pastoral visits with invitations to participate in a small group of the church, the "failure" of the CWT visitors to deliver the model CWT presentation to an unchurched person would no longer be viewed as a praxis problem. Instead, the CWT visit would be merely one of the initial contacts in a series of contacts with the individual intended to initiate them into the kingdom of God.

The CWT visit needs to provide ". . . a clear grasp of what the kingdom is and how it has been inaugurated in the life, death, and resurrection of Jesus of Nazareth" (Abraham 1989:177), and to this end, the CWT visit would be one contact in a series of contacts with the unchurched person, with the CWT model presentation revised to make a clearer, explicit presentation regarding God's action in inaugurating his rule of his kingdom. As Abraham (1989:178) has observed, ". . . conversion, or the new birth, will be distorted if it is not seen as a helpful way of signaling the consequences for the individual of the dawning of the new age." The church small group is a fellowship setting where the processes of proclamation and the act of initiation into the kingdom of God can occur more naturally than in a single CWT home visit. Thus the use of caring groups for evangelism would be a step towards a more comprehensive approach to initiation (see Abraham 1989:178).⁸⁴

Clinebell (1966) in general expanded pastoral care and counseling approaches from a focus on intrapsychic dynamics and nondirective intervention methods to a broader emphasis on interpersonal dynamics coupled with a more directive growth-oriented intervention based upon the strengths and possibilities of the developing human soul and psyche. In an approach that could be considered to be broadly congruent with Clinebell's holistic emphasis, De Jongh van Arkel recommended that churches

⁸⁴Abraham (1989:179) observed, "Both the early church and early Methodism grew beyond all expectations, despite (or perhaps because of) the fact that they took initiation with the kind of seriousness that I am recommending here."

communicate the care of God in care groups (1992a:90-101; see also Peace 1985). This could be an effective way to revise CWT.

It is very important for the church to be a supportive community, and this is often realized in smaller groups within a church. Authentic Christian care can be provided in groups by fellow church members, without exclusively professionalizing care. When members of the body of Christ exercise their spiritual gifts, they are, by definition, caring for one another. Groups provide a setting for such caring, for teaching, and for evangelizing.⁸⁵

Many Southern Baptist churches in the United States need to deliberately build a caring community within the church as a context for evangelism. Abraham (1989:194) has discussed the importance of joining in the work of God by cultivating a dynamic Christian community where evangelism can be set in an eschatological context involving *kerygma*, *koinonia*, and *diakonia*. Care groups need to be more extensively developed, which can become a place where unchurched individuals can be invited to come to witness caring love in action within the church. Such groups should be characterized by genuine asking, "How are you?" Effective "low key" groups practice genuine caring by asking one another, "Where are you? How were things with you the past week? Can we help you?" Such care groups would ask one another to share what Christ has done for them during the week, and to share struggles and needs for others to respond to. In such groups, the primary function is sharing life experiences, formal Bible study and prayer are secondary functions.

One would expect that, on the average, at least one person in each care group may be gifted in evangelism. Members in the care group could form one or more visitation teams, including at least one in their group who has the gift of evangelism.

A caring, sharing group that also looks beyond itself, seeking to find someone in need. Outsiders to the group are invited to come and share their need. This is sometimes accomplished over a shared meal.

⁸⁵Count Nikolaus Ludwig von Zinzendorf (1700-1760) organized his church in such groups [*ecclesiolae in ecclesia*] (The New Encyclopaedia Britannica 1988:volume 12:921).

Individuals need to develop an extensive network system, and when it comes to caring groups, one often needs to "shop around" to find the kind of group they need. Some successful groups are organized around a common life stage or common need shared by individuals. For example, a supportive group could be offered for widows, or for those preparing for marriage, or for young parents, or for parents of teenagers. Other groups can be organized with a heterogeneous membership in which the group focuses on a given book, with each member rotating the responsibility to present a chapter of the book on a given week.

Group membership should be voluntary. Various kinds of social functions, such as a barbecue, can be a comfortable setting for people to get to know one another better, and such socials can serve an outreach function when group members invite others for the first time. When newcomers try out a group, the established members should take care not to "check the person out."

If the individuals in each CWT team were themselves members of the same small group within their church, they could exercise evangelistic home visitation as representatives, not only of their entire church, but also as representatives of their small group.⁸⁶ Individual group members might invite a friend or acquaintance to visit their group meeting. Then after the person visits, a CWT team could reciprocate by visiting the group visitor in their own home. In this way, the CWT visit would not exist in isolation, but be part of the relationship between the individual and the group. After the CWT visit to the person's home, the person could be invited to continue visiting or to join the group.

More effective use of small groups in Southern Baptist churches could go a long way toward closing the "back door" of the churches. In essence, what would be accomplished would be a more complete evangelism in the full sense of initiating people into the kingdom of God. A complete initiation would

⁸⁶Perry (1993) developed an individualized and group training process for evangelistic disciple-making which was based on II Timothy 2:1-2, and the theology and practical ministry methods used by the Apostle Paul for making disciples, and John Wesley's early Methodist class meetings. He incorporated some elements from Evangelism Explosion and other disciple-making models.

potentially solve the current problem of losses of nearly equivalent numbers of people out the “back door” as are coming in the “front door” via outreach.

9.2 Recommendations Regarding Praxis Problem #2—One-Fourth Visited Dissatisfied

Twenty-five percent of the individuals expressed some level of dissatisfaction in the visitation session. This finding raises the theological questions: What improvement in pastoral practice could reduce this level of dissatisfaction with the home visit? How can the apprentice evangelists address the contingent situation of the individual in such a way that they are fully satisfied by the pastoral visitation?

The theological solution to this question involves the proper application of the evangelistic pastoral role of *paraklesis* to care for the person visited.

9.2.1 Recommendations to Equip CWT Visitors to Increase Proportion of Those Visited Being Satisfied with the Visit. The Client Satisfaction Questionnaire—Short Form from the counseling and psychotherapy research literature measures client satisfaction which has been found to be positively related to clients' returning for further counseling. Such a measure of satisfaction was assumed to be reflective of the communication of effective care by a pastoral counselor. However, one-quarter of the individuals visited in this study provided a rating that indicated some level of dissatisfaction in the visit. This suggests potential for improvement in the CWT model.

The pastoral mode of *paraklesis* addresses the person ministered to “personally in her situation of despair, fear, pain, and sin—offering comfort, admonition, encouragement, the call to renewal, and a reminder of God's grace” (Firet 1986:231). But to become an “agogic field” (as Firet 1986:246) terms it, the evangelistic minister must be a person of God in the process of becoming, practicing what is preached, and relating to others as a “human in the fullest sense of the word, with objectivity, love, genuineness, and simplicity” Such is necessary for maximal satisfaction of the person visited.

Future research on CWT could be conducted on those with levels of dissatisfaction with the visit to ascertain whether the individual felt that he or she was recognized and treated as an equal (see Firet 1986:247-249). But even

prior to such research, an additional relationship training component for CWT should stress that agogy implies relating with receptivity, discernment, and creativity to promote the independent spiritual functioning of the other person, as well as training in empathetic understanding, congruence, and unconditional accepting love. It is an important skill for the apprentice evangelist to be able to sense where the other person is.

Firet (1986:249) correctly observes that the person visited will sometimes accommodate herself/himself and go along with what the pastoral visitor asks, just because she/he may not have a comfortable way to refuse to do so. In such a case, the visit falls short of being agogic. A corrective to this tendency would be to teach CWT apprentices to genuinely ask permission of the individual to proceed at various points in the dialogue, in order to have the visit be truly agogic. Along these same lines, Little (1992) explored the model of worldview analysis and confrontation by the Apostle Paul in Acts 17:16-34 and proposes a model of worldview confrontation in the context of dialogical conversation with the nonbeliever.

Firet (1986:249-258) makes several recommendations which should be incorporated in the training of CWT apprentices in evangelistic home visitation: First, CWT apprentices need to be informed that the *parakletic* mode implies that the relationship that they initiate in the home visit should be one of basic reciprocity. Pastoral care in the home visit involves a conversation in which the visitor both leads and listens in a dynamic process in which the word of God is sensitively shared in the context of the situation of the person visited. The empirical findings in the situational analysis of Praxis 1 indicated that longer pastoral visits were associated with greater satisfaction in males and females visited, and associated with greater positivity in mood by males (see Figure 11 in chapter 7). This informs the pastoral counselor that taking more time in the home visit apparently allows the visitor to listen more effectively and for the person visited to feel that they have been sensitively heard. Shorter visits may actually accomplish the agenda of the pastoral visitor more than satisfying the needs of the person visited.

Secondly, the CWT apprentice needs to be taught the importance of highly regarding the person visited as a mature, decision-making person with the dignity granted by God to make one's own independent choices without

coercion or manipulation by the visiting team. The person visited naturally will have an aversion to being treated in a less-than-equal fashion. It needs to be emphasized to the CWT apprentice that true Christian love demands that the other be taken seriously and not manipulated in any fashion.

Thirdly, CWT apprentices would benefit by supervision feedback and teaching aimed at self-monitoring against overpowering the person with emotional pressure as a method to obtain a decision to make a "prayer of commitment." The evangelist seeking to be used by God to see the other person's genuine conversion must recognize that authentic change is a change in which the other person is enabled to function spiritually with receptivity, with discernment, with objectivity, and with creativity, thereby coming to terms with reality. In Firet's terminology, the CWT apprentice needs to learn to take agogic action rather than psychagogic action.

Fourth, CWT apprentices need to learn that as a "change agent," one needs to maintain a certain "distance" from the person visited. In other words, the pastoral visitor needs to retain a stance that enables one to not only enter into the contingent situation with the person visited, but also keep enough distance to be able to analyze it as well. The CWT visitor is not merely dealing with concepts, but with realities in the lives of the persons visited—realities which may not be fully comprehensible to the pastoral visitor. Yet another reason for maintaining distance is to communicate the recognition that the other person is an agent with responsibility for making decisions and taking actions for one's own life.

These four recommendations would equip the CWT apprentice evangelists in assuming the ministering posture of love and proper personal respect for the person visited.

9.2.2 Initial Perception of Care-Concern Should be Preserved. If the name of God signifies His presence, we can agree with Firet (1986:23) that God's name "reveals the presence of the God who goes with his people as One who cares. . . ." In the situational analysis, the measure of visitation counselor's "care/concern" was a scale which was designed to assess the degree to which an individual perceived his/her counselor as "empathic and understanding" (Silove et al. 1990:294). In past studies, successful counseling and

psychotherapy outcomes have been found to be related to care as defined as "helping and protecting" and "affirming and understanding" as opposed to "blaming and belittling" (Henry, Schacht, & Strupp 1986). Thus, the care-concern scale used in this study measures the degree to which the recipient of counseling perceives the counselor to be understanding and empathetic (Silove et al. 1990:294). On this measure, all the individuals visited provided a rating indicating perception of some level of perceived care by the visitor. In fact, the vast majority (78%) gave the maximum caring score.

If CWT had been applied strictly according to its underlying theory, the entire (or majority of the) CWT model presentation would have been given to 69% of the individuals visited instead of being given to only 36% of the individuals visited. Had this been the case, we might speculate that the positive care-concern ratings would have been given by fewer of the persons visited. It may well be that the overwhelmingly unanimous perception of care/concern by the visitation counselors was in part a function of some decision-making process which sorted out to whom to give the CWT model presentation and to whom the CWT model presentation was felt inappropriate to the contingent situation presented by the person visited. By itself, the presence or absence of giving the CWT model presentation was not associated with the variable of counselor care/concern, so possibly the selection process of who to give the CWT presentation to was done in a caring manner.

9.2.3 Additional Opportunities for Caring for the Unchurched. But why do so many people leave this Southern Baptist Church if they initially feel cared for in visitation? Are church members communicating that they are only interested in their soul being saved? Are other significant needs of the individuals over the life cycle neglected? In the developmental life cycle, there are transition points when individuals and families need additional support. One might speculate that the initial care/concern experienced in an evangelistic home visitation is not carried forward in terms of expressing care/concern for the whole person over time.

Is too much emphasis given to large church services where the newly invited person feels like an anonymous spectator rather than a person who belongs to a "family"? The church needs to be supportive of the family system,

rather than breaking up the family by having men meet with men, women with women and children meeting with same-aged children. This weakens the supportive strength of the family system, and the church inadvertently teaches that it, not the family, has the responsibility to teach children.

9.2.4 Recommended Addition of A Caring Relationship Training Component on the Counseling Relationship. A survey of those who evangelize in Christian churches in the US found that 85 percent wanted to be better prepared to share the Gospel (Barna 1995:75). In reporting on their experience in sharing their faith, 91 percent said they spoke with nonbelievers "unexpectedly in response to concerns or interests raised in the normal course of conversation rather than as part of a planned evangelistic moment" (Barna 1995:75). Ninety percent desire to learn more about the Bible, and three-fourths of them desire greater numbers of close friends to whom they could to share the good news (Barna 1995:76).

Firet (1986:112) pointed out that one has to deal with sin in the natural process of caring for another person, but the one nurtures another "because in the context of their lives another life is in process of becoming which is dependent *on them* for that process."

As discussed in chapter 8, Gerkin (1984:40, 43, 51) views the pastoral task as one of understanding and reorganizing the counselee's inner world—a hermeneutical task in which one enters into another's language world of meanings. Such interpretation of human beings requires accurate listening, empathy and acceptance, and therefore CWT would be strategically improved by adding training in empathetic listening and acceptance, which would not only facilitate true caregiving, but also enhance openness to understanding and accepting the Gospel message. Firet (1986:234) observed that ministry preparation should involve both theological schooling and an intensive training period. Stone (1991:5, 19) proposes an eight-session training model for lay pastoral care skill training for the local church. A caring relationship skills training component could be proposed as an addition to the current CWT training program (cf., Bryant 1979; Giblin & Barz 1993; Prater 1987; Sweeten 1987), including potential empathy training (cf., Tamburrion, Lynch, Nagel, &

Mangen 1993). Firet (1986:286) observed, "Exercises in observation and in empathetic understanding may . . . be combined with . . . role playing."

Continuing Witness Training of lay church members should include instruction on the process of interaction between visitors and the individuals visited. Firet (1986:166) observed, "It is urgently necessary, especially in practical theology, that methods be developed with the help of which it will become possible to get to know the other person in her uniqueness and current experience of reality, in order that the real process of interaction may get under way." As noted in chapter 8, Oates (1974:120-121) observed that a partially-accurate stereotype exists in the United States that an evangelist is "always taking the initiative, going to people, confronting them with their need for salvation." While this commonly-held stereotype does permit CWT participants to witness verbally regarding the Gospel in their home visits to individuals and families, training needs to be offered which emphasizes that evangelistic enthusiasm need not interfere with the more passive, conversational elements of pastoral care.

One specific way to implement this objective within CWT would be to expand the "FIRE" (Family, Interests, Religious background, Exploratory questions) introduction in the CWT model presentation with training in helping skills (Eagan). CWT needs to be revised to provide the apprentice with skills in listening to understand the person's contingent situation, with skills in asking gentle but strategic questions, with ways to respond to the unchurched individual's need, and with an ability to draw on the CWT model presentation where the visitor attempts to address elements of the CWT presentation to the person's need and contingent situation.

It would be wise to provide a second level of CWT training for equippers which is an ongoing continuing education program in lay or pastoral counseling, so that at least one of the CWT team of three visitors is equipped to render pastoral counseling if the visit calls for that level of pastoral care. Firet (1986:166) gives direction to how this should take place in counseling:

Admonition is an intense reminder of something which is of basic significance for a person's behavior in a given situation, and it confronts that person and her behavior with that of which she is

reminded. Counseling provides a person with new data and new insights with which she now has to deal.

. . . In the equihuman dialogue something out of that world is brought out and lifted up for examination, a possibility of restructuring that world is offered, and a new response to that world is expected. This is to say that inherent in equihuman address is the recognition of the other *as someone called and entitled to give an account of his or her actions.*

With this individual responsibility of the person visited comes the possibility to choose to respond to God's initiation of a relationship within his kingdom. Training the apprentices in counseling approach should increase the effectiveness of the home visitation in order to address the individual's contingent situation. Firet's (1986:171) observation in this regard is especially pertinent to the stated objectives of the CWT model presentation:

If sin is again taken seriously, the sinner must be helped to accept his guilt and sinfulness. Only then will the possibility of radical reformation open up for him.

Kerygma, didache, and paraklesis in pastoral role-fulfillment aims at such change. The agogic element involves a change in the psychospiritual functioning of the person which is only possible through a thorough-going transformation or renewal of the individual person. The central concern for the evangelist should be this focus on complete renewal or change in the person's mental-spiritual functioning.

Firet (1986:208) contends that in agogy, the primary concern is not the person's actions but instead, the concern is "with that person as a whole in the whole of his existence." This concern could be explicitly taught in the Continuing Witness Training process. To do so, the focus of the home visit should be on promoting change whereby the person visited will function well as a whole person. In the process of helping the individual, it is essential that the person visited is treated with equihuman address, as Firet (1986:171) observes, "A given relationship cannot be growth promoting, or genuinely agogic, if the person called to be growth promoter (*auctor*: parent, nurturer, seminar leader, supervisor, pastor, therapist) does not relate as equal to the other-in-the-relationship."

One way to communicate equihumanity would be for the pastor to model making the choice of doing what the Lord expects, by sharing from one's own life experience of functioning spiritually. As Firet (1986:223) observes, "If the pastor is aware that his way of functioning spiritually and mentally is a model to the other in the pastoral relationship—a significant factor of influence—he has all the more reason to be very careful." In the Continuing Witness Training manual, there is an option of communicating one's own personal life testimony regarding relationship with God.

To have a nurturing relationship is to be aware that one's life and ministry may be "either life-producing or life-corrupting" for the other person (Firet 1986:175). By "nurture," Firet (1986:182) means ". . . everything which happens in the field of tension between the nurturer and the growing person which is directed toward this person's ability to function independently as a psychospiritual being in his own world." Evangelistic spiritual nurture could be conceptualized as the process of introducing the person to the foundational relationship with God including an initiation into the kingdom of God to the point that they can function independently as a psychospiritual being within the context of the church.

Based upon the empirical findings of this study, CWT should be revised to better care for the people ministered to. The revision of CWT could include a revision of the name from "Continuing Witness Training," to "Caring Witness Training." Training in genuine listening would enhance the caring aspect of the model CWT home visit. "The objectively realistic person. . . is a questioner and a listener," argues Firet (1986:210), one who gives of oneself to the other. If the specifically agogic is "change in spiritual and mental functioning" (as Firet (1986:211) describes it, then the pastoral visit should focus upon assisting the person visited to become capable of functioning spiritually in their own relationship with God; in this context, Firet (1986:211-212) describes the agogic moment in pastoral role-fulfillment as an action toward change into objective spiritual functioning. Evangelistic pastoral role-fulfillment exists in serving as an intermediary for God's coming in his word with a force which moves a person into the kingdom of God (Firet (1986:212): "The Kingdom of God is a new state of affairs; the new way is really 'new'; and therefore it can only be expected that the person to whom God comes in his word will be drawn into a process of

change involving the very form of his existence, a process which has its starting point in the renewal of his *nous*, the center of spiritual and mental functioning (Rom. 12:2)." In the Southern Baptist theology of evangelism, this divine re-creative initiative is viewed as being initiated with the presentation of the CWT model presentation.

9.2.5 Recommended Revision of CWT's Implicit Ecclesiology. In chapter 8, the importance of constructing an ecclesiology which is relevant to the current situation was noted.⁸⁷ The CWT model presentation itself needs to be re-written to draw out the theology of the coming rule of God.

CWT could be revised to conform more to an ecclesiology which incorporates the teachings of Paul's epistle to the Ephesians; he wrote that evangelists are given to the church to "equip the saints for the work of ministry."⁸⁸ Not all believers have the gift of evangelism (Eph. 4:7-14). The existing CWT program encourages each apprentice to complete training and then become an equipper. But many drop out after being trained, and this could be very appropriate for those who want training to help them be a better witness for Christ, but who do not have the spiritual gift of evangelism themselves. The equippers for CWT should be believers with the awareness that they have the gift of evangelism, which includes gifting to equip others. This implies that believers with the gift of evangelism should be the ones encouraged to continue in CWT in the "equipper" role.

⁸⁷A full systematic theological development of ecclesiology for evangelism and pastoral care for the situation analyzed in this study is beyond the scope of this thesis. Some issues for further consideration would include (1) the implicit ecclesiology of the questions used in the CWT model presentation, and (2) an analysis of the agenda of Southern Baptist churches—is the agenda person-centered or church-centered?

⁸⁸Further theological reflection is warranted on the issue that the church is a part of the larger community through its members, as salt of the earth, body of Christ. There is a calling of people to Jesus Christ, but also there are issues of our calling to quality of our work to be more fully developed in the context of a theology of evangelism.

9.2.6 Recommended Revision of CWT to Combine Pastoral Care with Evangelism to Address the Unchurched Person's Contingent Situation. In light of the empirical findings of the situational analysis, further reflection was made in chapter 8 on the need for pastoral visitation counseling directed toward evangelism to be involved intimately with care and concern directed to the psychology of the individual's perceived needs. This, in essence, is a call for evangelism to be addressed to the contingent situation of the individual. It is in this context that a revision of CWT could be made to incorporate the contributions of "friendship evangelism" (McPhee 1978; Purnomo 1991), "evangelism and social involvement" (Miles 1986), "the magnetic fellowship" (Weeden 1988), "service evangelism" (Armstrong 1979; Sjogren 1993), and other ministry approaches to outreach which incorporate ministry to the perceived needs of the unchurched person (Campolo & Aeschliman 1992; 1993; Church Development Resources 1988; Green 1992; Heck 1984; Moyer & Abell 1990; Stebbins 1991).

The recent survey of pastors using Evangelism Explosion (the parent model for CWT) resulted in a parallel finding, according to Tom Stebbins, the executive vice president of the Evangelism Explosion organization, who was quoted in Christianity Today as saying,

The same gospel meets the needs of lots of different people. However, we need to tailor and customize it in a package that will meet people's needs (Lawton 1997:58).

This survey highlighted the observation that the kinds of questions that unbelievers are asking today are quite different, and that their objections are different than those of people in the past; in the past, people asked, "Is the Bible true?" but today more people ask, "Is there a God after all?" or "Is there really life after death?" (Lawton 1997:58). Such contemporary questions by individuals would render the two CWT exploratory questions (as adaptations of the Evangelism Explosion "diagnostic questions") inappropriate, in that the first question asks if a person is certain about having eternal life, and the second question asks what one would say to God if asked why one should enter heaven (see Appendix #1, section 1.4). This study of Evangelism Explosion resulted in six recommendations from the participating churches which use it: "simplify and shorten the program; allow for more flexibility in sharing the faith;

teach more about relational skills; emphasize discipleship and follow-up more; and redesign materials to be more reader-friendly" (Lawton 1997:58). The most significant change that was implemented as a result of this survey was the emphasis upon friendship and more thorough discipling of the new believers (Lawton 1997:58).

The work of Walker (1996:191-192) should be considered in addressing the contingent situation of the unchurched person in a period of postmodernism. Walker (1996:192) pointed out that postmodernists, in abandoning the Enlightenment metanarrative, will allow us to have the gospel if we keep it to ourselves in our own private sphere; but Christians cannot do this in that the gospel must be given away, not kept to oneself. Furthermore, mass popular culture is pervasively relativistic, denying universal standards. Individualistic hedonism, with its narcissistic seeking of immediate pleasure, is quite common among the unchurched as well as the church population.

In this context, the true Christian believing community has much to offer the postmodern unchurched individual; the gospel is bodily communicated to others when the Christian story is lived by a community of people (Walker 1996:214). In Walker's (1996:215-216) words,

. . . to be truly human is to be selfless, open to the vulnerability of others, loving, kind, patient and forgiving. The fruits of the Spirit (Gal. 5.22-23), which are the proof that the story is being indwelted by Christians who are becoming like Jesus, are touchingly human.

The relatedness of a loving Christian community, rooted in universal truths about God and humankind, fulfills profound human needs that cannot be addressed elsewhere. "If we are indwelling the story, sharing in God's life, we will mediate God's love through his presence in us to the world" (Walker 1996:215).

Christian communities that avoid collectivism on the one hand, and avoid rampant individualism, on the other hand, have much to offer the postmodern individual (Walker 1996:202) and can powerfully communicate the love of Jesus Christ who poured out his life for the world. Walker (1996:209) advocates that we "create from scratch new community structures that will confirm and reinforce Christian belief. . . ." In this regard, he holds that Christian life be

nurtured and sustained by liturgy that socializes individuals "into the mysteries of the kingdom of God" (Walker 1996:209) and enable them to practice being in God's presence (Walker 1996:211).

Addressing the contingent situation of the unchurched person to minister to their personal needs can be powerfully connected to the purposes of evangelism. Walker (1996:216) reminds us that the story of Jesus Christ, if written in our hearts,

shows us how we should treat each other, how to live together, how to become persons. Ultimately, if we cannot demonstrate the proof of our story by living it, we will never convince people of its truth by talking about it. A story is telling, after all, only if it produces a striking effect on its listener.

Whether we draw people into the story by telling it ourselves, or by our communal actions telling it for us, eventually the point will be reached when all those living the story will meet the author and main character face to face. Ennobled by the encounter, they will be able to say to us, as the Samaritans said to the woman at the well: "Now we believe, not because of your saying: for we have heard him ourselves and know that this is indeed the Christ, the Saviour of the world" (John 4.42).

9.2.7 Recommendation to Revise CWT to Use Contemporary Language to Enhance Satisfaction of Those Visited. One facet of the pastoral mode of *paraklesis* involves addressing the contingent situation of the person in language that the person can readily comprehend.⁸⁹ As Abraham (1989:194) observed, ". . . one of the marks of the mature evangelist will be an ability to speak naturally in the language of those he or she is seeking to initiate into the reign of God." Because many unchurched people have less exposure to Biblical terms and concepts, than most church people, the particular verbal presentation of the gospel employed in the CWT model presentation should use

⁸⁹Abraham (1989:193) discussed the desirability to find a vocabulary which can communicate to people whose secular background makes much religious language quite unintelligible.

contemporary phraseology which is more readily comprehended. True "pioneering" evangelism among the truly unreached must use a vocabulary of essentially non-technical theological word. Hutchcraft (1996:59) discussed the necessity of using non-Christian language to translate the gospel when he advocated taking care to translate the Gospel in the language of the unchurched people.

Firet (1986:287) made a related observation regarding the language spoken by the pastor: "Bloated words, facile words, banal words, hackneyed words, cold words, and words that sound like formulas are not able to bear an authentic relation to those realities." Such uncreative, insensitive language is ineffectual, and alienates the listener.

This is a danger for the standard CWT model presentation. Fortunately, the data from the present situational analysis of Praxis 1 indicate that more often than not, the language employed by the pastoral visitors did connect with most people, but we should investigate whether it is really communicating with those who do not respond affirmatively to the presentation. To speak to the contingent situation of the individual, the language of the pastor must be closely related to the life in the hearer's world and equally communicative of God's reality.⁹⁰ The challenge for the pastoral visitor is to communicate effectively to the individual's human condition: "What he says must in many cases relate, on the one hand, to 'what no eye has seen, nor ear heard, nor the heart of man conceived' (I Cor. 2:9); and, on the other, to what may be called the human existentials: hope, fear, exaltation, loathing, joy, grief, love, hate, life, death—that beyond which nothing exists but the outer darkness of hell or the highest bliss of heaven."

⁹⁰One way to accomplish this would be to re-write the CWT model presentation in more contemporary language which does not assume a *priori* comprehension of Biblical terminology. Biblical concepts could be paraphrased into familiar contemporary secular language (see Barna 1995:40-48, and Van der Ven 1993:25). For example, the concept of "eternal life" could be paraphrased or the concept "Kingdom of God" could be translated into a contemporary symbol of government (Everett 1988:8-9).

9.3 Recommendations Regarding Praxis Problem #3—One-Fourth Visited Doubt God's Presence in the Visitation

Twenty-three percent of the individuals indicated some level of doubt of God's presence in the visitation session. This finding raises the theological question: What improvement in pastoral practice could reduce this level of doubt regarding the perceived presence of God in the home visit?

9.3.1 Need to Remove Barriers to Perception of God's Presence through Pastoral Roles of Didache and Paraklesis. The theological solution to this question is the proper application of the evangelistic pastoral roles of *didache* and *paraklesis*. Firet (1986:15) observes that in official pastoral roles, the pastor acts "in the name of the Lord of the church, and with the word of God," and in this sense, the distinctive and most essential element of pastoral role-fulfillment "lies in being sent by specific mandate of the Lord...." Thus, Firet (1986:15) does not view pastoral role-fulfillment as primarily human activity, but at its core, pastoral role-fulfillment is "the action of God who, by way of the official ministry as intermediary, comes to people in his word." Thus, pastoral role-fulfillment involves God's presence among his people.

Firet (1986:20) observes that central to the name Yahweh is the sense of "coming, appearing, and being present":

When God appears to Moses in the burning bush, Moses asks what he must answer when the Israelites inquire about the name of the God who has sent him. "God said to Moses, 'I AM WHO I AM.' And he said, 'Say this to the people of Israel, 'I AM has sent me to you'" (Exod. 3:14).

If God comes to the individual, if God is dynamically present in the relationship between the pastoral visitors and the person, then recognition of this presence is to be expected by the humans involved.

The results of a recent survey of pastors whose churches use Evangelism Explosion (the model upon which CWT was developed) found that most believed that revisions are needed to greater emphasize "relationship building and discipling new believers" (Lawton 1997:58), and this would necessitate the full-orbed pastoral role-fulfillment including *didache* and

paraklesis in addition to the primary emphasis upon paraklesis which has been historically present in both Evangelism Explosion and CWT.

The five questionnaire items measuring the counselee's perception of God in the visitation session asked the individual to agree or disagree that during the visit they "sensed God's presence," "sensed God's care," "learned more about how God reaches out" to help, were "impressed with God's ability to care. . . through others," and "sensed God's love and power to care" for their life problems.

In this context, the fact that 23% of the individuals receiving a pastoral visit did not report a sense of God's presence in the visit demands some explanation. On one hand, this finding might indicate room for improvement in the CWT model presentation if it is hindering the action of God. On the other hand, if God was equally at work in these visits, this finding might be explained in terms of nonrecognition of the action of God by 23% of the individuals visited, or in terms of the visitors somehow behaving in a way to veil God's action.

Abraham (1989:54) has correctly concluded, "Proclamation is clearly crucial, and for that reason it is singled out, but this is by no means all that the evangelist does." It is therefore recommended that the CWT apprentice manual and the teaching sessions be revised to incorporate the pastoral modes of *kerygma*, *didache*, and *paraklesis* along the lines of the practical theological theory developed in chapter 7. Further, the CWT manual and teaching sessions could include a discussion of the importance of the receptivity of the pastoral visitor to the person visited, as has been described from Firet's pastoral theology.

9.3.2 Recommended Development of the Theology of Elenctics in Continuing Witness Training. There is a common barrier to the unchurched individual's developing a potential close relationship with God, namely, their unresolved moral problem in relation to a holy God, together with the associated psychological aspects (Cavanagh 1992a; Watson, Morris, & Hood 1987, 1988a, 1988b, 1989). A consideration of the theology and psychology of individuals' awareness of this ethical dilemma is, in part, a function of the psychology of the sensitivity level of their conscience and their related awareness of the need for reconciliation with God (Luke 24:47-48). As the

pastoral visitor communicates the content of the Gospel, there may be an uncomfortable cognitive dissonance (Festinger 1957) experienced by the recipient, particularly with regard to any communication regarding sin and its consequences. This disturbs the individual's striving for cognitive consonance between their conceptions and experiences with the message they receive, and the individual will make unconscious attempts to ". . . resolve the dissonance by distorting the message or by rationalization," as Pieterse (1991:16) points out.

But what the pastoral visitation counselor would hope for is identical to the possibility hoped for by the preacher, namely,

. . . the resolution of tension by accepting the new information and changing one's behaviour. The sermon directs an appeal, it asks people to make a choice; and this is what creates the tension (cognitive dissonance) which holds out the possibility of change. Let us at this point confess our unreserved faith in the action of the Holy Spirit, which works in people's hearts and convinces them of their sinfulness, leading them to faith in and obedience to God (Jn 16) (Pieterse 1991:17).

This action of the Holy Spirit to convince of sin involves the theology of elenctics. "...elenctics is the science which is concerned with the conviction of sin." (Bavinck 1960: 222). Bavinck (1960: 237) wrote: "The psychology of religion, a branch of general psychology, has this great value for elenctics: it can help us understand religious phenomena and discover their deepest motivation." Hesselgrave (1991: 581) stated: "These questions are pursued in elenctics—a neglected subject in contemporary theology." As Fiset (1986:279) observed, "Faith in the Holy Spirit is not something we finally fall back on, or, as we said earlier: "The Spirit does not make conscious and planned action *superfluous*; he makes it *possible*." For this reason, the process of intentionally initiating a person into the kingdom of God should be accompanied by fervent prayer for the empowering presence of God the Holy Spirit (Abraham 1989:177).

9.4 Recommendation Regarding Praxis Problem #4—31% Visited Already Evidenced Relationship with Christ

Ideally, CWT team visits are intended to be made to individuals who are not actively involved in a church, and who do not have a personal relationship with Jesus Christ. But the situational analysis indicated that thirty-one percent of the individuals visited were asked the two "exploratory questions" in the CWT model presentation, and provided answers that indicated that they already enjoyed a personal relationship with Jesus Christ. Theoretically, the CWT model for evangelistic home visitation is designed for individuals in the community who have minimal or no church involvement. However, this empirical study indicated that there is a substantial misapplication of the CWT model according to its own theoretical terms, in that 40% of the individuals visited received a score on Lenski's (1963) Religious Involvement Scale in the "active involvement" range indicating regular church attendance.

9.4.1 Recommended Prescreening of Prospects for Visitation. While sixty percent of the individuals visited by the CWT teams turned out to be in the stated target population for this outreach ministry, namely having no or minimal religious involvement over the past six months, this means that fully forty percent of the individuals visited by the CWT teams were already actively involved in a church. This finding raises the theological question: What improvement in CWT practice could reduce the percentage of CWT home visits to individuals who already report a relationship with Jesus Christ, and reduce the percentage of CWT home visits to currently active church members?

This indicates a need for better pre-screening of the names of church visitors to allow a greater percentage of the CWT visits to be opportunities for the equipper and apprentices to minister to unchurched nonbelievers. More deliberate care should be given to identifying individuals for visits who have minimal or no church involvement. This could be done by making telephone calls to the list of individuals to be visited prior to selecting those for whom an evangelistic visit would be appropriate. A telephone call could be made to individuals who have recently visited a church service or special event to thank them for visiting, to express the church's welcome to them to come at any time again, and to inquire as to whether or not they have a "church home." However,

additional "prospect" screening may be recommended by pastors who note that the significant correlation between lower religious involvement and higher conversion prayer was found for males not females, and even a small number of highly church involved males prayed to receive Christ into their lives. The telephone caller could briefly share one's own Christian testimony, and ask the individual if anything like that ever happened to the visitor. This would provide the context of understanding more about the person's relationship with God.

Within the context of the prior recommendations regarding invitation to participate in a church caring group, this phone contact could also invite the person to visit a caring group where the members could relate individually to the person, addressing his or her contingent situation in the context of that group relationship. In that context, if the individual was discovered to have an interest in developing a relationship with God, a CWT visitation team could be sent to the person's home. Preferably, one or more members of that CWT team would be members of the caring group that the person attended, to promote continuity of caring relationships. This would be expected to promote initiation into the Kingdom of God for that unchurched individual.

9.5 Areas for Further Research

Once these recommendations are followed for Praxis 2 of CWT, the methodological model of Zerfass (1974:167; see Figure 1 in chapter 1) could be implemented again, this time with the new current Praxis 2 of the present study becoming Praxis 1 for subsequent situational analysis, repeating the cycle of the model. In fact, the Zerfass model is meant to be continuously applied over time, so that evangelistic praxis should be continuously evaluated empirically and theologically.⁹¹ What Bosch (1991:500) said about missiology could also be said of a pastoral theology of evangelism:

⁹¹The methodological model of Browning has parallels here to the Zerfass (1974:167) model. At this point in Browning's model, we would be working in the final stages of "strategic practical theology" which Browning (1991:58) describes in this way:

The conclusions of strategic practical theology play back on the entire hermeneutic circle. The practices that emerge from the judgments of fully

Perhaps van Engelen's formulation sums it up best. He says that the challenge to missiology is "to link the always-relevant Jesus event of twenty centuries ago to the future of the promised reign of God for the sake of meaningful initiatives in the present" (1975:310—my translation).

This remains a hazardous undertaking. Every branch of theology—including missiology—remains piecemeal, fragile, and preliminary. There is no such thing as missiology, period. There is only missiology in draft. *Missiologia semper reformanda est*. Only in this way can missiology become, not only *ancilla theologiae*, "the handmaiden of theology" (cf Scherer 1971:153), but also *ancilla Dei mundi*, "handmaiden of God's world".

There are many matters which were beyond the scope of this present thesis and could be addressed in subsequent analyses of CWT praxis, and there are numerous related praxis problems regarding evangelism which are worthy of empirical research (see, for example, the numerous practical issues raised in the recent lengthy volume edited by Ward 1996); the following are only a few selected examples of practical theological issues which could be addressed by subsequent situational analyses of a revised CWT:

9.5.1 How Much Caring Do the Visited Individuals Perceive Over Time After CWT Visits? Future research is needed on the presence or absence of caring elements in the assimilation process. It is hypothesized that the initial caring in the CWT presentation is not consistently continued, leading to disillusionment on the part of new church members. This may contribute to the unfortunate drop out rate, and accounts, in part, for failures to initiate more individuals into the Kingdom of God.

strategic practical theology soon engender new questions that start the hermeneutic circle again. Within the flux and turns of history, our present practices seem secure only for a period before they meet a new crisis that poses new questions that take us through the hermeneutic circle again.

9.5.2 Do Integrated Care Groups with CWT Visitation Help Initiate Seekers and New Converts? Bosch (1991:415-416) observed that evangelism and membership recruitment are not disconnected, but that numerical church growth should be “. . . nothing more than a byproduct when the church is true to its deepest calling.” Future situational analyses could investigate the theorized positive contribution to CWT praxis that ongoing care groups would have not simply toward closing the “back door” of Southern Baptist churches, but toward the intentional initiation of individuals into a relationship with Christ, initiation into the rule of God, and initiation into life of the church. Would repeated contact with unchurched people through CWT visits combined with ongoing small groups enhance the assimilation process and thereby initiate people into the Kingdom of God more effectively? Do Southern Baptist churches (within their Sunday School program and other meetings) provide sufficient teaching in the basic doctrine and disciplines of the Christian faith to initiate the new seekers and new converts? Can Southern Baptist churches re-invent the equivalent of the ancient catechumenate to better initiate individuals into the Kingdom of God?

9.5.3 How Do Individuals Successfully Initiated into God's Kingdom Differ from Those Who Drop Out of Church Contact? Future practical theological research could evaluate and study those individuals who become successfully initiated into God's kingdom, compared to the “drop-outs” from the revised CWT praxis. Research can investigate how God is bringing individuals in American culture into the Kingdom and into the church today.

9.6 Summary

The four praxis problems identified through the empirical situational analysis of CWT were addressed in the context of the revised practical theological theory (developed in chapters 7 and 8) in order to formulate recommendations for Praxis 2. The first praxis problem addressed concerned the empirical finding of an inconsistent use of the CWT model presentation in contrast to the instructions of the CWT manual. Within the revised theology of evangelism, the frequent non-use of the CWT model presentation in home visits was not necessarily viewed as “failure” if the pastoral visitors were addressing

the person's contingent situation, but the absence of continuing follow-up care and evangelistic contact was viewed as a deficiency needing remediation in order to exercise all the pastoral modes of *kerygma*, *didache*, and *paraklesis*. Invitation to participate in an ongoing caring group of the church was proposed as one approach toward intentionally initiating the person into the Kingdom of God. Pastoral action with the CWT model could be further revised to be potentially more agogic by including more dialogue over multiple, longer visits which would promote greater mutual understanding and provide a better relational environment for change as a process of psycho-spiritual functioning. Toward this objective, specific recommendations were offered on how CWT apprentices could be provided training in the relational dimensions of unhindered receptivity, pure discernment, and creativity (as identified by Firet) as preparation for agogic pastoral work. These recommendations could help close the "back door" of Southern Baptist churches by providing full, effective initiation of people into the Kingdom of God.

The second praxis problem addressed concerned the empirical finding that one-fourth of the people visited in their homes reported some level of dissatisfaction with the CWT visit. The revised practical theological theory (incorporating the *paraklesis* mode) gave rise to several specific recommendations on how to add a helping relationship training component for CWT which stresses that agogy implies relating with receptivity, discernment, and creativity, requiring empathetic understanding, congruence, and unconditional accepting love. Further recommendations were advanced regarding the incorporation of explicit training in CWT on pastoral care for the whole person, toward the purpose of being growth promoting, or genuinely agogic—in the context of an ecclesiology recognizing the gifts of the Spirit and drawing out the theology of the coming rule of God. In this context, greater satisfaction would be expected when pastoral visitation employs contemporary, non-technical language while providing care addressed to the needs and contingent situations of the persons visited.

The third praxis problem addressed concerned the empirical finding that about one-fourth of individuals visited doubted the presence of God in the visit. The revised practical theological theory views a potential solution to this problem in revising the CWT manual and training program to incorporate the

pastoral modes of *didache* and *paraklesis* in addition to *kerygma*, and to incorporate a theology of elenctics which would give greater emphasis upon cooperating with the crucial role of the Holy Spirit in the pastoral visit, who alone can provide a genuine experience of the presence of God.

The final praxis problem addressed concerned the empirical finding that approximately one-third of those individuals visited by CWT teams were outside the target audience intended for evangelistic visits, in that those individuals reported a relationship with Christ. From among those who recently visited the church, an improved method of "pre-screening" was recommended, using telephone contact and invitation to participate in a church caring group where on-going personal relationships can be established in which a greater understanding can be gained regarding the individual's relationship with God. The individuals to be visited in their homes for evangelism could thereby be selected from among individuals who are known better through these phone and group contacts.

The implementation of these recommendations for Praxis 2 of CWT, based upon the revised practical theological theory for evangelism developed in the previous chapters 7 and 8, completes one cycle of the methodological model of Zerfass (1974:167; see Figure 1 in chapter 1). As Hiltner (1958:222) observed, "In the process of helping and the never-ending self-reflection that is a vital part of the helping . . . , the shepherd is aware that the theology—as the reception and assimilation of the faith—is always in the making and never finished." The Zerfass model could be implemented again, in the future, in a subsequent study in which the new Praxis 2 recommended in the present study becomes Praxis 1 for subsequent situational analysis. In this fashion, the evangelistic praxis of the Southern Baptist church could be continuously evaluated and improved in its faithful effectiveness in initiating unchurched individuals into the kingdom of God. Thus, while the task of practical theology is an ongoing process, the present study sought to advance the effectiveness of evangelistic practice by the contemporary church by contributing to an empirical theology of evangelism which more faithfully incorporates the pastoral modes of *kerygma*, *didache*, and *paraklesis* in the task of initiating people into the Kingdom of God.

APPENDIX #1

CONTINUING WITNESS TRAINING MODEL PRESENTATION OUTLINE

Biblical References from the *New International Version*

(Bold type is the memorized spoken presentation)

1 INTRODUCTION

1.1 Family:

TRANSITION: **Do you have any special hobbies?**

1.2 Interests:

TRANSITION: **When you attend church, where do you attend?**

1.3 Religious background:

TRANSITION: **Let me ask you a question.**

1.4 Exploratory questions:

1.4.1 **Have you come to a place in your life that you know for certain that you have eternal life and that you will go to heaven when you die?**

TRANSITION: **The Bible says, "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life" (1 John 5:13).**

Now I know for certain I have eternal life and, when I die, I will go to heaven. Let me ask you another question.

1.4.2 **Suppose that you were standing before God right now and He asked you, "Why should I let you into my heaven?" What do you think you would say?**

TRANSITION: God loves us and has a purpose for our lives. The Bible states it this way, "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" (John 3:16). God's purpose is that we have eternal life.

2 GOSPEL

2.1 God's purpose

2.1.1 We receive eternal life as a free gift.

"...the gift of God is eternal life in Christ Jesus our Lord"

(Romans 6:23)

2.1.2 We can live a full and meaningful life right now.

"I have come that they may have life, and have it to the full" (John 10:10).

2.1.3 We will spend eternity with Jesus in heaven.

"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" (John 14:3).

TRANSITION: As I searched for real meaning in life, I discovered that my sinful nature kept me from fulfilling God's purpose for my life.

2.2 Our need

2.2.1 We are all sinners by nature and by choice.

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

2.2.2 We cannot save ourselves.

"Not by works, so that no one can boast" (Ephesians 2:9).

2.2.3 We deserve death and hell.

"For the wages of sin is death" (Romans 6:23).

TRANSITION: God is holy and just and must punish sin, yet He loves us and has provided

forgiveness for our sin. Jesus said, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6).

2.3 God's provision

2.3.1 Jesus is God and became man.

"In the beginning was the Word, and the Word was with God, and the Word was God. The Word became flesh and lived for a while among us" (John 1:1,14).

2.3.2 Jesus died for us on the cross.

"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God." (1 Peter 3:18).

"Book of sin" illustration: Let me illustrate it this way. Let my left hand represent me and my right hand represent Jesus. (Hold up a book or other object with the left hand.) This book represents my imperfections, my shortcomings, my sin. God loves me (point to the left fingers), but He hates my sin (point to the book or other object) and must punish it. Because of His love, God sent Jesus into the world (lift up the right hand parallel to the left hand). The Bible says, "We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all" (Isaiah 53:6).

2.3.3 Jesus was resurrected from the dead.

"(Jesus) was delivered over to death for our sins and was raised to life for our justification" (Romans 4:25).

TRANSITION: The only way Jesus can affect our lives is for us to receive Him. The Bible says, "Yet to all who received him, to those who

believed in his name, he gave the right to become children of God” (John 1:12).

2.4 Our response

2.4.1 We must repent of our sin.

“Repent, then, and turn to God, so that your sins may be wiped out” (Acts 3:19).

2.4.1.1 Repentance is not just being sorry for our sins.

“Repent and turn to God, and prove... repentance by. . . deeds” (Acts 26:20).

2.4.1.2 Repentance is turning away from our sin and turning to God through Jesus.

“Military command” illustration: Repentance is similar to what happens in the military when all the soldiers are marching in one direction and the command is given, “To the rear, march.” Everyone turns immediately and marches in the opposite direction. When we repent, we turn from our sin and turn to Jesus.

2.4.2 We must place our faith in Jesus.

“For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God” (Ephesians 2:8).

2.4.2.1 Faith is not just believing facts about Jesus.

“You believe that there is one God. Good! Even the demons believe that—and shudder” (James 2:19)

2.4.2.2 Faith is trusting in Jesus.

“Airplane” illustration: We can compare placing our faith in Jesus to making a trip on an airplane. There are several things involved: you must have a ticket, you must get to the airport on time, and you

must believe the plane will take you where you want to go. But there is something else you must do to actually make the trip. You will never make the trip until you trust the plane enough to board it. This is how you must respond to Jesus.

The only way Jesus can make a difference in your life is for you to totally trust Him. For a long time I believed Jesus existed, but it didn't make any difference in my life because I hadn't done anything about it. I believed about Jesus, but I hadn't put my trust in Him. I trusted in myself.

2.4.3 We must surrender to Jesus as Lord.

"... if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved" (Romans 10:9-10).

2.4.3.1 Surrendering to Jesus as Lord is not just saying we give our lives to Jesus.

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven" (Matthew 7:21).

2.4.3.2 Surrendering to Jesus as Lord is giving Jesus control of our lives.

"Driving the car" illustration: Let me illustrate what it means to give Jesus control of our lives. It is like driving down the highway with another person. As long as you are driving, you are in control and can

determine how to get where you are going. If at some point you realize you don't know the way, but the other person does, and you say, "You take the wheel and drive," then the other person will be in control and the two of you will take the route he chooses. In the same manner, we must turn the control of our lives over to Jesus by saying, "Jesus, You take control of my life and I will go where You want me to go." We have to turn our lives over to Him and learn to go where He wants us to go.

TRANSITION: As evidence of giving Jesus control, we will want to identify with Him. The New Testament way is to confess Jesus publicly and to follow Him in baptism and church membership.

3 LEADING TO A COMMITMENT

3.1 Commitment questions

3.1.1 Transition question:

"Does what we have been discussing make sense to you?"

3.1.2 Willingness question:

"Is there any reason why you would not be willing to receive God's gift of eternal life?"

3.1.3 Commitment question:

"Are you willing to turn from your sin and place your faith in Jesus right now?"

3.2 Clarification: To receive Jesus, you must:

3.2.1 Repent of your sins.

3.2.2 Place your faith in Jesus.

3.2.3 Surrender to Jesus as Lord.

TRANSITION: Let's bow our heads and I will lead in prayer.

3.3 Prayer

3.3.1 Prayer of Understanding

TRANSITION: The Bible says, "Everyone who calls on the name of the Lord will be saved" (Romans 10:13). If you truly want the Lord to give you eternal life, tell Him out loud.

3.3.2 Prayer of Commitment

**I'll say a few words and you repeat after me:
Dear Lord Jesus,
I come to you just as I am.
I know I'm a *sinner*,
I *confess* to you all my sin,
and I am willing to *turn* from my sin with your help.
I personally *invite* you to come live in my life.
I place my *faith* in you, dear Jesus,
and I *surrender* to you as Lord and Master of my life.
Thank you, Jesus, for hearing my prayer.
Thank you for dying on the cross for my sin.
Thank you for giving to me eternal life.
In Jesus name, I pray, Amen.**

TRANSITION: Welcome to the family of God. You have just made the most important decision of your life. You can be sure you are saved and have eternal life.

3.3.3 Prayer of Thanksgiving

TRANSITION: Receiving Jesus into your life is only the beginning of a wonderful experience. Let's read the booklet, "Welcome to God's Family" and see how you can be sure you have eternal life and how you can grow as a Christian.

4 IMMEDIATE FOLLOW-UP:

Use "Welcome to God's Family" booklet.

APPENDIX #2
QUESTIONNAIRE FOR CWT VISITATION COUNSELOR

1 RECORD OF CWT COMPONENTS GIVEN

Check every answer that applied to this CWT visit (number of points scored for the "percentage of CWT presented" variable is indicated in brackets after each item).

1.1 Family and Interests

- a. Person not asked this [0]
- b. Was asked about family and/or interests [2]

1.2 Religious background [2]

1.3 Exploratory question on certainty of eternal life

- a. Person not asked this [0]
- b. Was asked [2]

1.4 Exploratory question of what one would say to God

- a. Person not asked this [0]
- b. Was asked [2]

1.5 God's Purpose

- a. Not presented [0]
- b. Partially presented [1]
- c. Fully presented [2]

1.6 Our Need

- a. Not presented [0]
- b. Partially presented [1]
- c. Fully presented [2]

1.7 God's Provision

-
- a. Not presented [0]
 - b. Partially presented [1]
 - c. Fully presented [2]
- 1.8 Our Response
- a. Not presented [0]
 - b. Partially presented [1]
 - c. Fully presented [2]
- 1.9 Commitment Question #1: Does this make sense to you?
- a. Not asked [0]
 - b. Answered, "Yes" [2]
 - c. Answered, "No" [2]
 - d. Answered, "Unsure" [2]
- 1.10 Commitment Question #2: Willing to receive eternal life?
- a. Not asked [0]
 - b. Answered, "Yes" [2]
 - c. Answered, "No" [2]
 - d. Answered, "Unsure" [2]
- 1.11 Commitment Question #3: Ready to repent and receive Christ?
- a. Not asked [0]
 - b. Answered, "Yes" [2]
 - c. Answered, "No" [2]
 - d. Answered, "Unsure" [2]
- 1.12 Prayer of commitment
- a. not prayed
 - b. prayed
- 1.13 How much of CWT was presented?
- a. None of CWT
 - b. Part of CWT
 - c. All of CWT
- 1.14 If only part of CWT or none of CWT was presented, indicate reason why entire CWT presentation not given:
- a. (This question not applicable because all of CWT was presented)
 - b. Not home

- c. Not enough time
- d. Apparent believer already
- e. Person disinterested
- f. Person presented another need or concern.

Briefly explain: _____

1.15 Source of contact for this visit: The person. . .

- a. Visited one or more church service(s)
- b. Visited a special event at church
- c. Called or wrote in response to church TV program
- d. Is family, friend, or neighbor of CWT worker or other church member
- e. Contacted through another outreach project
- f. Unannounced visit to stranger
- g. Other, explain: _____

2 CONVERSATIONAL DIALOGUE QUESTIONS

The points for scoring are indicated in brackets under each potential answer. Higher scores indicate more interactive dialogue and listening, and lower scores indicate more monologue presented by the counselor.

2.1 We responded to the questions and comments of the person visited.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

2.2 We seemed to be "too preachy."

Strongly Agree	Agree	Disagree	Strongly Disagree
[0]	[1]	[2]	[3]

2.3 This visit focused more on our talking to the person rather than listening to them.

Strongly Agree	Agree	Disagree	Strongly Disagree
[0]	[1]	[2]	[3]

2.4 This visit focused more on listening to the person rather than talking to them.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

2.5 This visit was essentially a two-way conversation between us and the person visited.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

3 CONVERSATION:

21. Length of the conversation in minutes: _____

APPENDIX #3
QUESTIONNAIRE ITEMS FOR CWT COUNSELEE

1 Client Satisfaction Questionnaire—Short Form (CSQ-S)

- 1.1 In an overall, general sense, how satisfied were you with this visit?
- | | | | |
|----------------|-----------|--------------|-------------------|
| Very satisfied | Satisfied | Dissatisfied | Very dissatisfied |
| [4] | [3] | [2] | [1] |
- 1.2 To what extent did this interview address your immediate concerns?
- | | | | |
|-----------|------|------|------------|
| Very much | Much | Some | Not at all |
| [4] | [3] | [2] | [1] |
- 1.3 If you were to seek help again, would you contact one of these visitors?
- | | | | |
|----------------|--------------|-------------|---------------|
| Definitely yes | Probably yes | Probably no | Definitely no |
| [4] | [3] | [2] | [1] |

2 "Care-Concern" Dimension of Silove General Therapist Behavior Scale

The visitors

- 2.1 acted in a caring way toward me.
- | | | | |
|-----------|-----------------|-------------------|--------|
| Very True | Moderately True | Moderately untrue | Untrue |
| [3] | [2] | [1] | [0] |
- 2.2 were very sensitive to the way I felt.
- | | | | |
|-----------|-----------------|-------------------|--------|
| Very True | Moderately True | Moderately untrue | Untrue |
| [3] | [2] | [1] | [0] |
- 2.3 were warm and friendly.
- | | | | |
|-----------|-----------------|-------------------|--------|
| Very True | Moderately True | Moderately untrue | Untrue |
| [3] | [2] | [1] | [0] |

3 Post-session mood dimension of "Positivity" from Session Evaluation Questionnaire—Form 3

Please place an "X" on each line to show how you feel about this session.

Right now I feel

3.1	sad	1	2	3	4	5	6	7	happy
3.2	afraid	1	2	3	4	5	6	7	confident
3.3	angry	1	2	3	4	5	6	7	pleased
3.4	uncertain	1	2	3	4	5	6	7	definite
3.5	unfriendly	1	2	3	4	5	6	7	friendly

4 Conversational Dialogue Questions

The points for scoring are indicated in brackets under each potential answer. Higher scores indicate more interactive dialogue and listening by the counselor, and lower scores indicate more monologue presented by the counselor.

4.1 The visitors responded to my questions and comments.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

4.2 The visitors seemed to be "too preachy."

Strongly Agree	Agree	Disagree	Strongly Disagree
[0]	[1]	[2]	[3]

4.3 This visit focused more on the visitors talking to me rather than their listening me.

Strongly Agree	Agree	Disagree	Strongly Disagree
[0]	[1]	[2]	[3]

4.4 This visit focused more on the visitors listening to me rather than talking to me.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

4.5 This visit was essentially a two-way conversation between me and the church visitors.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

5 Questions on Perception of God's Presence in the Session

5.1 During the visit, I sensed God's presence.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

5.2 During the visit, I sensed God's care for me.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

5.3 During the visit, I learned more about how God reaches out and help me.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

5.4 During the visit, I was impressed with God's ability to care for me through others.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

5.5 During the visit, I sensed God's love and power to care for my life's problems.

Strongly Agree	Agree	Disagree	Strongly Disagree
[3]	[2]	[1]	[0]

6 Religious Associational Involvement Scale by Lenski (1963)

6.1 About how often, if ever, have you attended religious services in the last year?

- a) Once a week or more
- b) Two or three times a month
- c) Once a month
- d) A few times a year or less
- e) Never

6.2 Do you take part in any of the activities or organizations of your church (synagogue, temple) other than attending services?

IF YES, How often have you done these things in the last year?

- a) Once a week or more
- b) Two or three times a month
- c) Once a month
- d) A few times a year or less
- e) Never

APPENDIX #4
CWT EQUIPPER AND APPRENTICE QUESTIONNAIRE

INSTRUCTIONS: As you reflect on your experience in all the CWT visits you made (whether or not it was decided within your visitation team that it would be your turn to give the CWT presentation on a particular visit), please place a check mark next to all the following reasons why you think your group did not present the full CWT presentation on visits where the person did not give a clear Christian testimony on exploratory questions number one (on certainty of eternal life) and two (on why God would let them into heaven).

REASONS FOR NOT GIVING THE FULL CWT PRESENTATION TO A PERSON WHO HAS NOT GIVEN CLEAR "BORN AGAIN" ANSWER ON BOTH EXPLORATORY QUESTIONS #1 and #2:

- | <input checked="" type="checkbox"/> | <u>Reason</u> |
|-------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> | 1 We gave no exploratory questions, but we interpreted other statements by the person visited as indicating that they were already a born again believer. |
| <input type="checkbox"/> | 2 We gave only exploratory question number one, finding that the person expressed certainty of their eternal life, but we did not go on to ask the second exploratory question on why God should let them into heaven. |
| <input type="checkbox"/> | 3 The person shared their personal Christian testimony which seemed to indicate that they were already born again. |
| <input type="checkbox"/> | 4 Although the person did not give a clear testimony on the exploratory questions, it seemed that they may already |

be a born again believer (from other indicators), so we were hesitant to give the full CWT presentation.

- 5 Although we did not give the full CWT presentation, we gave a shorter or different presentation of the Gospel instead.
- 6 Circumstances made it an inconvenient time to present the full CWT (for example, the family was just sitting down to dinner, or an emergency occurred).
- 7 The CWT presentation itself would not have given us enough scope to answer the personal questions asked by the person visited.
- 8 There was not enough time to both discuss the timely personal concerns or needs of the person visited and then also give the full CWT presentation.
- 9 The person visited expressed more interest in learning about church ministries (such as children's ministries, youth ministry, singles ministry, Sunday School, choir).
- 10 None of our team could remember the entire CWT presentation and therefore presented only part or none of it.
- 11 I felt reluctant to share the entire CWT presentation for fear of sounding "too preachy."
- 12 The person visited seemed awkward or uncomfortable when we began the CWT presentation, so it was not completed.
- 13 I, or we, did not sense that God was prompting to complete the CWT presentation with this particular person.
- 14 Our visitation team ran out of time (as in a second home visit on the same evening).
- 15 It seemed more loving to respond to other urgent needs or concerns presented by the person visited before launching into the CWT presentation on this particular visit.
- 16 The person visited side-tracked us with other conversation, stopped us, or otherwise kept us from giving the full CWT presentation.

-
- 17 The person was handicapped (such as deaf), or was too ill for us to continue the visit and give the full CWT presentation.
 - 18 Our visit was interrupted by the phone, by a child, or by other people coming in, making it impossible to continue.
 - 19 One member of our team seemed to take the lead and emphasize information about visiting our church or Sunday School rather than giving the CWT presentation.
 - 20 Giving the CWT presentation would not have allowed us to respond to the pressing needs or concerns presented by the person we visited.
 - List some examples of needs or concerns raised:

IF THERE WERE OTHER REASONS, PLEASE LIST THEM ON THE BACK SIDE OF THIS PAGE.

OTHER REASONS FOR NOT GIVING THE COMPLETE CWT PRESENTATION
(You should include these other reasons in your numbering.)

APPENDIX #5
LETTER TO BARNA RESEARCH GROUP, LTD.

February 16, 1996 (Mailed & FAX sent on 2-21-96)

David Young
Barna Research Group, Ltd.
P. O. Box 4152
Glendale, CA 91222-0152

Dear Mr. Young:

Yesterday I called Barna Research Group and I was told that it would be best that I put my question in writing to you. I am inquiring about the availability of more specific information regarding the research that is reported in the 1995 book by George Barna entitled Evangelism that Works: How to Reach Changing Generations with the Unchanging Gospel.

In addition to serving as a full professor at the university here, I am also a bivocational Associate Pastor of Evangelism at First Baptist Church of Columbia, SC. I attended George Barna's seminar for pastors here in Columbia, SC, in the late spring 1995 where he mentioned this book. I ordered the book at the seminar and received it in the summer. I found it very interesting and stimulating in my thinking about evangelism.

As a scholar and researcher in psychology with over 100 academic journal articles published, I am interested in some of the technical aspects of the research reported in Evangelism that Works, in addition to application of its findings as a pastor working specifically in evangelism. Specifically, I am in the process of writing my thesis for a Doctor of Theology degree in which I am evaluating the model of evangelism used by my church in the context of a theology of evangelism and empirical data on the effectiveness of evangelism to reach the unchurched in the community. I found Evangelism that Works to be pertinent to my study, and I am making reference to those findings. I would like to have more specific technical research information to cite.

I asked on the phone if there was a technical research report available that would be like an academic journal article that would stand behind the more popularized presentation of the research in book form in Evangelism that Works. I was told that there was not, to the knowledge of the receptionist, such a technical report available as such, but that I could write my specific questions to you.

Please allow me to number my questions here, so you might be able to reply with an answer to each number:

1. On page 36, Barna reports 88% of a random sample of 1206 adults identified themselves as "Christians," yet 9% could correctly describe the "Great Commission," 25% identify "John 3:16," and 18% define the gospel. How was the random sample obtained? What were the questions used to elicit this data?
2. On page 22, Barna estimates that 187 million people in the US "have yet to accept Jesus Christ as their Lord and Savior." Do you have a description of the sample size, the procedure for obtaining the sample, the representativeness of the sample of the US population, the questionnaire or interview items asked, and the method used for estimation?
3. On page 17 (footnote #2) a series of Barna's national surveys are cited suggesting that 35% of the US population have "made a personal commitment to Jesus Christ that is still important in their lives today." Do you have data on the sample size, the representativeness of the sample of the US population, the questionnaire or interview items asked, and the method used for estimation?
4. On page 44 Barna reports 10% of the US population meets his definition of "evangelical Christian." Again, could you supply the questions used, and the method for obtaining the sample?
5. On pages 48 and 51, Barna reports on three nationwide surveys among samples of the nonchurched over the past 10 years, finding the proportion of the adult population that is nonchurched has increased from 25 percent to 32 percent. Could you supply me with the dates of the surveys, how the samples were obtained, and the questions used to elicit this interesting data?
6. On page 50, Barna reports that 85% of the currently nonchurched individuals have been de-churched. Could you supply information on how the sample was obtained, and the questions used?
7. On page 69, Barna reports that 91% of a sample of non-Christians in the US population say that Protestant churches are not very sensitive to their needs. How was the sample obtained, and what were the questions used?

8. On page 52, Barna reports on percentages of the de-churched population who have favorable impressions of the churches. How was the sample obtained, and what were the questions used?

9. On page 54, Barna notes the nonchurched individuals' most pressing issues confronting them. How was the sample obtained, and what were the questions used?

10. On pages 55-56, Barna quotes the nonchurched as feeling that the church doesn't understand and doesn't care about their struggles, and that the church has its own agenda that is far from where the nonchurched are. How was the sample obtained, and what were the questions used?

11. On pages 56-58, Barna reports on ratings on the nonchurched adults' life priorities. How was the sample obtained, and what were the questions used?

12. On pages 58-59, Barna reports on factors which the nonchurched report would draw them into the fellowship of the church. This issue is of particular interest to me and my research at my local church. How was the sample obtained, and what were the questions used? Were the options listed for the people questioned, from which they picked their answers? Or were the questions used open-ended, letting the person generate their own list of issues? Was any data collected to check on the similarity between what people say they want and how they actually decide to be involved or uninvolved in the church?

13. On page 64, Barna reports on the two outreach strategies which consistently appeal to the unchurched individuals. How was the sample obtained, and what were the questions used?

14. On page 24, Barna estimates that, based on his research, 80 million adults consider receiving an evangelistic pitch to be annoying. How was the sample obtained, how was the estimate calculated, and what were the questions used?

15. On page 79, Barna reports that 25% of US Christians have engaged in "family evangelism." How was the sample obtained, and what were the questions used?

I would be very grateful if you could answer these questions with greater detail on the research methodology that was presented in the popular-level book. I would like to obtain copies of questionnaires used, information on any pilot pre-testing of questionnaires, sampling procedures, research design, and statistical analyses employed.

I would be able to reimburse you for any costs of such information up to \$100, and if the cost is greater than that, please first contact me to inform me of the cost so I could make a decision on whether or not I could afford it.

I think there is great potential in the type of research your organization is attempting to produce for the Christian community.

Thank you for your attention to my request.

Cordially,

George A. Rekers, M.Div., Ph.D.
Professor

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