

A Report on the Evangelism Program
of St. Matthew Lutheran of Holt, MI,
with Special Reference to the Youth
Mission Trip to Guatemala, March 2000

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Introduction

Throughout the past year, the Lord had blessed me with the opportunity to travel overseas sharing with many an effective method of personal evangelism that my church, St. Matthew Lutheran of Holt, MI, has refined over the last twenty-five years. The times I have spent in Ecuador, Madagascar, and Guatemala have been very exciting and rewarding. In congruence with my studies in the Pre-Seminary program at Concordia College, Ann Arbor, I have been given an opportunity to take a more in-depth look at St. Matthew's foreign mission program in light of my mission experience and especially considering my recent time in Guatemala.

This report will give an explanation of the information that I have gathered through talking with the leaders of the program at St. Matthew, members on various teams in the past, and leaders of the evangelism programs we have fostered in Madagascar and Guatemala. There will be a special section at the end of the paper that will include copies of various items mentioned throughout the report and any other reference material that I believe pertinent for the reader. The body of the report will be divided into four sections, according to the order and relevance of the information to be presented. The major issue that will be considered is the adjustments and changes that have been made to St. Matthew's evangelism program based on social, cultural, and theological aspects that that church has found to conflict with its theological position. This idea will be evident in each section, as applicable.

Micah Greiner

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A History of the Evangelism Program at St. Matthew

The Evangelism program at St. Matthew began in the early 1970's after Pastor William R. Richardt had gone to a conference that was teaching the Evangelism Explosion program that had been developed by Dr. James Kennedy. The program interested him so much that he did not remain for the length of the entire conference. He headed back home to his church, St. Matthew, and started an evangelism program there. For the first few people he trained, he worked directly out of the Evangelism Explosion textbook that Kennedy had written. As soon as those first few people were trained, they themselves became trainers for the next session of evangelism training. In this way the program "exploded" with trained men and women (RG). As the years went by, the evangelism program grew and grew. Not only did it fulfill the need our congregation saw to witness to those who needed to hear, but as it were, many of those who became Christians during an evangelism call from a group from our church soon became active in the evangelism program, contributing to its growth yet again. One of these individuals is my father, Richard Greiner.

In those early years, the need was seen to incorporate our own Lutheran doctrine into the evangelism presentation. In order to present what we believed to be the purest form of the Gospel, our evangelism leaders reviewed the Gospel outline (see attachments, pp. 1-6), noticing some word play that could be switched and some other minor adjustments that could be made to correct the doctrine, while not compromising the power that could be seen in the presentation.

The biggest change from Kennedy's program is clear just by looking at his outline, and the outline our church developed, which we named *Pass It On*. "The prayer

of commitment became a prayer of confession with the emphasis on God's choice of the person, and not some synergistic junk about 'asking Jesus into your heart!'" (JB) The other clear departure is the rearranging of the God section, putting God's justice before God's mercy so that Law precedes Gospel. These were the main things by way of change.

Kennedy's Gospel presentation was by no means a Presbyterian-biased piece of religious propaganda, by which he hoped to galvanize growth in his church. In truth, Kennedy had seen the need for a pure gospel presentation as we have found it to be in the Bible and worked to fill that need. Pastor Richardt recognized it as such, believing that it was something very beneficial for the whole church, regardless of denomination. Apart from the change in the commitment section, the entire outline was amazingly denominationally neutral. In fact as I read through the book *Evangelism Explosion*, I found a few references to Martin Luther, himself. One such example can be found on page 38: "Martin Luther said that the most damnable and pernicious heresy that has ever plagued the mind of man was the idea that somehow he could make himself good enough to deserve to live with an all-holy God." Kennedy uses this to emphasize the section of the Gospel presentation in which the depravity of mankind is stressed, leading to the clearly Scriptural point that "Man cannot save himself" (see attachment, p. 2). In addition to that reference, Kennedy wrote, concerning Luther's sermon, "Luther's Preface to the Book of Romans" (p. 48-9): "This sermon described what real faith was. It is trusting in Jesus Christ only for salvation – and not in our own good works." He used this to add emphasis to the section of his book that explained the section on faith in the Gospel outline. Finally, he wrote a short bit concerning Luther's conversion (p. 75-6), "Before

his conversion, he was not an agnostic, skeptic or atheist. He believed in God. While in the monastery he undoubtedly trusted God for some things. When he made the pilgrimage to Rome, did he not trust the Lord for safety, lodging and meals, and health? Certainly! Similarly, John Wesley trusted the Lord to take him safely from England to his mission post in the New World. All the while these men were trusting themselves for a successful journey from earth to heaven! They knew about, and trusted in, transportation by faith, long before they knew and trusted justification by faith.” This is used to emphasize the point that faith is not knowledge of God but it is trusting in Jesus Christ alone for salvation.

With this evangelism tool in their hands, the people of St. Matthew Lutheran could not bear to keep it to themselves. The whole body of believers has been commanded to “make disciples of all nations” (Matthew 28:19). How could they, if they had a tool that proved to be very effective in fulfilling this command, not go out and share it with others? It was on this basis that the church established the foreign mission application of its Pass It On program.

The first official mission trip for St. Matthew Lutheran was to Hong Kong. The work done in that country was not very successful and was somewhat discouraging. Another country was weighing on Pastor Richardt’s heart at that time, even as he flew home from Hong Kong, India. As God worked, a Lutheran man in India had a desire to reach his people but did not know how. In search of a method, he sent his son, Stanley Lawrence, to the United States to search for what they needed here. After spending a few weeks in St. Louis, Stanley was directed up north, to St. Matthew Lutheran, to examine the evangelism program that church was using. A short time later, Stanley showed up at

the door of Pastor Richardt, starting a relationship that lasts to this day. Stanley Lawrence is a Lutheran Pastor in India, fully supported by St. Matthew to continue to share Pass It On with his people. At this point, five different churches have been built based off the Pass It On work: St. Matthew, St. Mark, St. Luke, St. John, and St. Peter. Each of these churches also has a facility for evangelism training. For the future, Stanley envisions a Pass It On worker, if not a church, in every one of India's twenty-five states (currently it is at 3), and a missionary college to train more leaders in Pass It On.

With the development of this new application of our outline, certain changes had to be made to make it applicable for the people we trained. In some cases, the groups we have trained have been small, non-denominational churches that have little or no doctrine at all. Having been called by God to share the evangelism program with them, the team also used the opportunity to teach them bits of the our Lutheran doctrine wherever possible, often stressing such things as law and gospel and the importance of the Holy Spirit in creating faith in an individual through hearing the Word of God.

Other, more functional changes needed to be made as well. In the Philippines the teams never made evangelism "calls" but always "visits," since in their culture only prostitutes make calls. We teach that the evangelism "visits" hold a very important position in learning how to present the gospel, as our trainees would follow along and listen. Consequently, when the issue arose concerning how to name the action, a simple change was made before dropping that part of the training was even considered. A few other adjustments were made in the Illustration section of the outline (see attachments, pp. 4-5). Up to the point when we started our overseas work, we had been using the illustrations Kennedy had originally written; but to our surprise, when we tried to explain

the important points of the Gospel, some illustrations used reference to things of which the people had never heard or with a concept that is completely foreign to them. We had to make some changes. For example, most of the people we train have no idea of what the Niagara Falls are and who Blondin is (Tightrope Walker illustration)! In another case, the political system of some countries is so corrupt that in response to our question in the “Judge and Bank Robber” illustration: "What would the judge do to you?" they responded with: "I would bribe him and he would let me go!" Their system is so corrupt that such an illustration could not even come close to representing the idea of justice that we attempt to emphasize. As a result, all five illustrations were carefully rewritten in order to be easily understood in any culture, avoiding all slang or unusual idioms. The difference can easily be seen upon comparing our illustrations with those in Kennedy’s *Evangelism Explosion*. This change also worked to make it easier to translate the illustrations, as simpler words were used to explain the same concepts.

Such was the early history of the Pass It On evangelism program at St. Matthew Lutheran. The initial adjustments had been made to correct what doctrinal errors we had found and other changes were made to make the presentation universally applicable. The need of a solid evangelism technique and program had been seen in places overseas ranging from China to the Philippines to Guatemala, and the congregation of St. Matthew believes that they have been given such a program that they can take to those who need it. Pass It On now was not only an evangelism program for a single church in Holt, MI, but it was also a tool by which the whole world might come to know what Jesus Christ has done for them and the free gift of eternal life that can belong to them.

Pass It On

In order to give you a working knowledge of what exactly the Pass It On program is and what the work is that our teams do during their foreign missions, I will explain to you the basic schedule our training follows and the message that is taught.

The typical evangelism seminar varies from place to place: the same message is taught, but the timing and style are different. The demands of a foreign country and the relatively short time we have overseas limit our seminars to somewhere around three to four days, sometimes meeting only in the evenings. In the United States, in our home congregation, we meet weekly for a few hours for eight weeks. Originally, the sessions lasted sixteen weeks, but apparently such a large commitment was too much for many people, and in order to preserve interest, we shortened the length.

A typical evening begins at 7:00 PM with a short devotion, prayer, and perhaps some singing. This works as an encouragement to those who are preparing to go out into what truly is the Devil's backyard and doing the work that he so despises. It also reinforces the fellowship among the people of God. The whole group is divided into groups of three, with either two men and a woman or two women and a man, in the ideal situation. Groups of only two men are avoided, as they might first appear to be Mormons; groups of two women are avoided, as they might be exposed to physical harm from those they contact. A group of one man and one woman are avoided because it could put the two in an inappropriate situation. This is best avoided. If one member of a previously established team is absent, an appropriate replacement is designated, in consideration of the ideals just mentioned. Those complete groups who do not have a "trainee" – one who

is currently uncertified and is undergoing evangelism training – head out to do the work of the Lord. Those with trainees remain.

The trainees sit down to listen to a brief lecture on some section of the Gospel presentation (see attachments, pp. 6-11). This lasts usually about fifteen minutes, including time for questions and answers. Immediately following this lecture, the remaining groups get together and head out. As with all groups, they pray before leaving the church, in accordance with the idea that praying in the neighborhood might make the people with whom you might speak uncomfortable.

All evangelism groups do either a “cold call” or a planned visit. Moving from door to door, speaking with those who will listen, without prior arrangements with those people is a “cold call.” These constitute the majority of our evangelism work. The other option is a planned visit. In such a call, the individual(s) to whom the presentation will be addressed have been chosen beforehand, either by filling out a visitor’s card at church, by requesting such a visit, or just by acquaintance with one of the evangelists. Some of the time, the person(s) is called to ascertain that they will be ready to meet with our team, but on some occasions, such prior contact is not possible.

If the team finds no receptive listeners before 8:30 PM, they are encouraged to return to the church, as any time after that can be too late for many to be willing to speak to strangers. The length of a typical presentation if started after 8:30 would keep the evangelists out rather late, which could be harmful to them. Those teams with trainees might use this time to practice the presentation, or some section of it. At 8:45, sharing begins, with each group that has returned presenting a brief summary of their evening.

The success of some encourages those whose evenings did not go well, further reinforcing the fellowship between these servants of the Lord.

Typically, on the seventh week of training, a short exam replaces the lecture for the trainees. This test serves only for the benefit of the trainees and their trainer, to ascertain their progress. Upon the final week of training, the trainees complete a more difficult examination process. They must write out the complete outline (see attachments, pp. 1-5), answer several questions based on the lectures, explain the significance of the illustrations, and be able to write out the scripture verses. In addition to this written section, they must make a mock evangelism presentation before a panel of certified trainers. If both of these requirements are met satisfactorily, the trainee is certified as an evangelism trainer; if not, such trainee is allowed to retake the tests after a time of study, and if they fail again, they must retake the training for another session, until they meet the standards.

Overseas, the process is somewhat different, with changes needed even from country to country. The same lessons are taught (see attachments, pp. 6-11), with the worksheets themselves translated into the vernacular. The length of the seminar varies from culture to culture. It typically is held in three and a half days but has been done in as few as three evenings. In those countries such as Guatemala and Ecuador, where the majority of those we train are working adults, the seminars are confined to the evenings, usually from 7:00 to 10:00 PM. In other countries like Madagascar and the Philippines, the seminars are held from 8:00 AM to 5:00 PM, with an hour lunch break. Since our emphasis is that evangelism is “more caught than taught” (see attachments, p. 6) we insist

that in every seminar, at least one set of calls is made. Ideally, calls would be made every day, but if time is short, some sacrifice is made.

Day seminars follow a busy schedule. They are opened with a prayer, before immediately starting into the first lecture. Usually two lectures are held in the morning, with a short break in between for studying purposes. One more lecture is held after lunch, which is immediately followed by calls. Upon returning from the calls, a short time of sharing is held, and then the trainees are sent home to study individually. The teams consist of one trainer, a translator, and several trainees. Depending on the size of the mission team and the group to be trained, the number of trainees ranges from two to fifteen. The ideal size for a group of trainees we encourage our contacts to arrange is enough to have three to four trainees per trainer. In most cases, more than that many people come to be trained, and in such cases, we never turn them away.

The second morning of training is opened with a short competition, during which those trainees who believe they have memorized the entire outline, excluding the verses and illustrations (see attachments, pp. 1-3), attempt to recite it before the group, with some prize offered as incentive. The rest of the training follows the same schedule. Upon the fourth day, a different schedule is used. Any leftover lectures are presented, and immediately after that, testing begins. Due to the limited time available to study, the testing process is scaled down from that used in the United States. The trainees are required to write out the outline and be able to orally present the verses and illustrations. Occasionally, the written test is graded on a curve, at the mission team leader's discretion, if circumstances are such that memorization is more difficult. Following this time of examination, those who pass the tests are certified in a short commencement

ceremony, while certificates are left with the evangelism leader in that country, in the case that the trainee retakes the test successfully in the future. The success rate for the trainees depends on the composition of the group and the circumstances.

In the Central and South American countries, a different schedule is needed. The same basic format is followed, except that it is compacted into a shorter time period in the evening. From my trips to Ecuador and Guatemala, however, those who were trained under this different schedule did as well as any other group of trainees if not better.

It is with this schedule that we train evangelists either at home or on the mission field. Our mission work does not consist of charity work, such as building houses or churches, or bringing relief to the poor, but it is in bringing spiritual relief. We train the leading members of the churches this evangelism program, with the intention that they too will continue on in the work, establishing such a program in their own congregation. In some cases, we return to the people we have trained, giving more in-depth evangelism training, such as that which we teach back in the United States.

A History of the Verbo Church

In the past few years, a new opportunity for mission work has arisen in South and Central America. In a meeting that only could have been planned by God, two of our missionaries came into contact with one of the leading men in the Verbo church. The topic of their conversation turned to the evangelism work our church does and the desire of the Verbo church to be equipped with the same tool. Since our first contact with the Verbo church, we have made trips to Brazil, Ecuador, Guatemala, and Miami. To give you a better idea of the church we work with on those trips, I have spoken with a man named Henry Gomez. He is a pastor of the Verbo church and has been our main contact and head translator both in Ecuador and Guatemala. He gave me a very basic explanation of the birth and growth of the Verbo Church. I will directly quote the letter he sent me, correcting only spelling and grammatical errors:

“This is a brief description: In 1976 we experienced an earthquake. During that time many people from different countries came to help the reconstruction [of our cities in Guatemala]; one of these teams was a Gospel Outreach team, from Eureka, California. There were 20 people who came in a team. They began to share their testimonies (these people were ex-hippies), and the Lord opened many doors to them in that time, people became Christians, and the church began to grow. There was a need for a name of the church and ‘Gospel Outreach’ did not work in Spanish, and so God led them to have the name of Verbo.

“[As a church] we believe in the full Gospel, the restoration of all things as says Acts 3:21, the ministries of Ephesians 4:11, the gifts of the Spirit 1Co.12, and the Baptism of the Holy Spirit. [You asked] if we are Pentecostals: our answer is no: we believe in the balance and not the extremes. [As for the training of our leaders] the Word says "by his fruits you will know them"; we are trained more for our experience than theory, but now we are complimenting that through a formal study and want more leaders to be prepared in this. That is the idea of the University [Seminary] we have in Guatemala.

“Latin America was the place that God prepared to give the fruit He wanted more than in the States for these brothers [those missionaries from California.]”

Henry Gomez has been a pastor since he was recognized as an elder in 1984. The leaders of the church believed that he was blessed by the Holy Spirit with the ability to be a pastor. He was given no training, but through the work of the Holy Spirit, he was prepared to do his duty. Now the Verbo church has theological training for their pastors (as he mentioned in his letter), or those who are training to be pastors. He currently is the pastor of a Verbo church in Guayaquil, Ecuador, where he has been serving for about a year. Before he was called there, he served in Quito, where we met him as a contact and guide for our mission trip to Ecuador in March of 1999. He was born and raised in Guatemala, but in the course of his duty to his church, he was sent to Ecuador to help with the development and establishment of Verbo churches there.

The Verbo church was established in Guatemala, but due to its exponential growth throughout Central and South America, it has moved its main “headquarters” elsewhere. Because of the opportunities the United States has to offer, a site in Miami was chosen as their new headquarters. From there, the larger operations of the entire Verbo church are handled.

The Verbo church as a whole has shown great interest and response in our evangelism program. In fact, while spending the night with my translator during my time in Guatemala, I learned that they saw our ministry as the fulfillment of a prophecy they had about a year ago. It was “foretold” that Christians from another church (Non-Verbo) would come to them and help them with the office of evangelism, an area in which they believed they had grown lazy. From the training we were to give, they believe that they will continue to make all of Guatemala Christian, and from there, move out to convert the whole globe. This is certainly a great missionary vision, and one that I pray the Lord

bleses. However, our duty is not to convert their whole nation, but to equip them with the tool to do so themselves. In that respect, we continue our missions to the Verbo church. Currently, our church is in the process of arranging another trip, this time to the Verbo church in Argentina.

My Experience in Overseas Missions

As I mentioned in my Introduction, I have been given the unique opportunity to travel to several foreign countries doing this evangelism work, and all within the past year! My first missionary trip was to Ecuador, in March of 1999. This was the equivalent of what other schools call a “Senior Trip,” however, my trip had somewhat of a greater purpose than sightseeing. I also was blessed to travel with the very next mission team my church sent out. This was not a “Youth Mission Trip,” as my first had been, but consisted of four adult men and myself. We all traveled to Madagascar in August of 1999. Finally, my most recent trip has been to Guatemala, in March of 2000. It was another “Youth Mission Trip,” or rather, one in which the youths of our congregation are invited to come, provided they be of senior status in High School or greater and be certified as an evangelism trainer. Prior to the Ecuador trip, this sort of trip was called the “Senior Mission Trip,” but because only the High School seniors were allowed to go, and those that went, sometimes seemed to do so just for the adventure rather than with a desire to do the work of the Lord, the Mission Board decided to change the format, inviting alumni of past trips as well, and firming up the requirements to be a trainer.

Each of the trips proved to be quite exciting and tremendous successes. While in Ecuador, our work was put to a dramatic halt when political riots broke out through the country, making travelling impossible. While we never were in any physical danger, our work was rendered impossible because our trainees could not travel to the location of our seminars. Fortunately, we were able to complete one full seminar in Quito, the capitol city, before the riots broke out. Since then, the evangelism has continued in Ecuador, with a man by the name of Ricardo Acosta, who holds the Office of Evangelist in that

area, continuing the training. He was trained in our first and only seminar in Ecuador. Even during the first day of our training, he proved to be very excited about what we taught, believing it was the answer to prayers for an effective tool for evangelizing in Ecuador. Since we have been gone, he has been touring the country, training leaders and members of the Verbo churches throughout Ecuador, in small numbers (~20 people).

In Madagascar, things were not quite so difficult. No political riots broke out, and all of the three seminars we had scheduled were completed. One of the members of that team, in fact the leader, was Rev. Joel Biermann. He had been the Pastor of St. Matthew since the death of Reverend Richardt in 1988. Currently, he is back at the seminary in St. Louis, studying for his doctorates degree. Following the trip to Madagascar, he wrote a letter detailing the success of our trip (see attachments, pp. 12-15). Perhaps the thing about this trip that most impressed me was the order by which we carried out our work. Upon arriving in the country, we were given schedules by which we would carry out our work (see attachments, pp. 16-17). These were written and arranged by a man named Jaona (pronounced "John"), who happened to be a travel agent. We followed it almost perfectly. It proved to be quite different from what the Ecuador trip turned out to be, because of the riots. In general, the experience was quite different from that of Ecuador. Instead of the semi-Westernized atmosphere I found in South America, I found open sewers and mud houses. The people are still amazingly similar. Ever friendly, they eagerly accepted all we had to teach, learning with amazing speed. Those we spoke with on our daily evangelism calls were eager to here our message and responded sincerely.

Since the trip, I have been in contact with one of our translators, one by the name of Malala, via e-mail. Once again, I will quote what she wrote me concerning the continued training in Madagascar, correcting only spelling and grammatical errors.

“We still have our training every fortnight after the church service. Mr Jean Roger is our president, do you remember him? The man with glasses. Our outline is the same as that of Pass It On, but he added so many things inside that I think it's too heavy and too much. In other words, he wants to combine pass it on and the local outline drawn up by the Bible society, and his personal inputs as well. He's not totally wrong because everything is important, but I'm not sure that it will apply to every kind of people. I think that Pass It On is effective, and all the additions should serve for [bringing up] questions [that otherwise could have been avoided].”

The work of evangelism has continued. Our main contact for that trip was not Jaona, but a man named Niza. Niza had served as a translator for one of our mission teams to the Lutheran church in Madagascar back in the 1980's, but he himself was a member of a Reformed Church. Whether the training continued with the Lutheran church is not certain, though it seems as though it has not, but Niza remembered our church's work and called on us to work with his own church. You will find reference to this in Pastor Biermann's letter (see attachments, pp. 12-15).

The Guatemala trip of 2000 was something quite unique unto itself. It was the first such trip in which alumni were able to participate (David Harns, my brother-in-law, and myself). In truth, alumni had been able to join the Ecuador trip, but none were able to do so. Throughout the trip, I was anticipating writing this report, and consequently, many of my observations follow the course of the idea of this paper.

I spoke with Henry Gomez to some length about the theological differences between our church and his own. The main issues I thought our positions might diverge upon were decision theology, altar calls, and evangelistic preaching. While there might

have been other theological differences, these were most pertinent to our evangelism training with the Verbo church.

To my surprise (and that of my father as well), Henry (as a representative of the Verbo church – although he stated HIS beliefs, which he hoped were mirrored in the doctrine of the Verbo church) told me that, in fact, one is NOT saved by “asking for Jesus,” but that is an expression of faith that was worked by the Holy Spirit through the Word in the previous sections of the Gospel outline (Right on line!). We had been under the assumption, based on a general “feel” of the people, and their “Pentecostal tendencies,” that they might actually believe that they made a decision to accept Christ. As part of our trip, we were able to visit their worship services each Sunday. It proved to be quite an experience, as we watched the people sing and dance with the great excitement not typically found in a Mid-western Lutheran Church! Following an hour or so of praise and singing, the pastor began his sermon. While he ranted and raved (as it seemed to the majority of us, with our inept comprehension of Spanish!) for close to an hour, the people in the congregation would respond with a sporadic “Amen” or “Hallelujah!” After his scathing rhetoric, the pastor would then proceed in what appeared to be an altar call. Considering this experience, I asked Henry what his position was. He said that often, as he has learned from his experience, those who respond to the altar calls do so based on their emotion, NOT by direction of the Spirit. He believes this can be deceiving and dangerous, as those “converts” start out believing that their faith is based on, or directly related to, that emotion. He believes many allow their emotions to overtake the messages of the Spirit. “The Holy Spirit is gentle: it will not lead you to uncontrolled shaking, which could harm you.” He believes those who “are slain in the

Spirit” every service (as we witnessed during a praise service during one of our seminars) should be taken aside and counseled, because they are wrong in their idea of how the Spirit would move them. By allowing individuals to be misconceived in the altar calls (without proper teaching after the call), it could actually be a disservice.

In line with the altar calls, I asked him what he believed would be the best method to reach the masses. He thought that the evangelistic preaching that many believe to be so effective can be misleading too...it is based on the emotions! He believes that relational evangelism is a much more effective method of evangelizing. With that method, the individual attention is much more beneficial, emphasizing a Body of Believers and the fellowship they have. It is also a clear discussion of the Gospel, not a frenzy of Spirit and emotion. The Holy Spirit works through the Word, preparing the heart of the individual for faith and to hear the gospel. On every call, the Lord is working either in the heart of the person called upon, or in the heart of the caller, teaching him.

I was very pleased with what I learned from Henry. I have visited a local Assembly of God several times before making the trip to Guatemala, and when I saw similarities in their worship style, I grew concerned that they might follow the same doctrinal position. As it turns out, their doctrinal stance is not too skewed, and they have proven to be quite mighty evangelists. With the grace of God, our work with them will continue for many years down the road.

As for immediate results, Guatemala seems to show a great response. During our training, around seventy percent of those we trained were certified, even though they had only two or three nights to study. A man by the name of Horacio de Fernandez will continue the training, since we have left. He is also an Evangelist Pastor, with special

focus on planting churches and spreading the Gospel. He was our driver throughout our time in the country and participated as a trainee in every seminar, even though he was certified at the second one! He showed great enthusiasm and interest in our evangelistic method, and great religious fervor in general. Oddly, from my experience, he continued his involvement in the training after failing the first testing at the first seminar. Usually the pastors do not participate in the training due to their “other” duties, but it seems that they truly do not become involved stemming from a desire to avoid humiliation in front of their people. Horacio is quite the exception! The prospects for Pass It On evangelism look very bright in Guatemala, as well as any other place the Verbo church calls us!

The work is by no means done, but St. Matthew seems to have the right mindset in working towards that direction. As taught in the first lesson (see attachments, p.6), “it is more important to train *Soul Winners* than to *Win Souls!*” Our duty is to equip the people with an effective tool of reaching others themselves, for we cannot reach everyone! However, if I alone train two people in two weeks, and as those trained train two each again two weeks, within a year, over two and a half *TRILLION* people could be trained! Math shows us the power of what can be done! It is true that St. Matthew has not trained that many people so far, but they certainly have made a solid start. May God bless them as they continue to do His work!

References

Reverend Joel Biermann (JB), former Pastor of St. Matthew Lutheran Church, member and leader of Madagascar 1999, member of many various mission trips in the past.

Richard Greiner (RG), member of Mission Board, member and co-leader of Guatemala 2000, member of many various mission trips in the past.

Kennedy, Dr. James (1970). Evangelism Explosion. Wheaton, IL: Tyndale House Publishers.

Pass-It-On

Pass It On Evangelism Training

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Gospel Outline

- I. The Introduction
 - A. Their secular life
 - B. Their religious background
 - C. Purpose of the Christian church
 - D. Why I attend church
 - E. The two questions:
 1. *“Have you come to the point in your spiritual life where you know for certain that if you were to die tonight you would go to heaven?”*
1 John 5:13
 2. *“Suppose you were to die tonight and you stood before God and he would say to you, ‘Why should I let you into My heaven?’ What would you say?”*
- II. The Gospel
 - A. Grace
 1. Heaven is a free gift.
Romans 6:23
 2. It cannot be earned or deserved.
Ephesians 2:8-9

Transition: *This can be better understood when we know what the Bible says about man.*

- B. Man
1. Man is a sinner.
Romans 3:23
Illustration: “Three Sins a Day”
 2. Man cannot save himself.
Proverbs 14:12
Illustration: “Rotten Omelet”

Transition: *This can be better understood when we know what the Bible says about God.*

- C. God
1. God is just and must punish sin.
Nahum 1:3
Illustration: “Judge and Bank Robber”
 2. God is merciful and does not want to punish us.
Jeremiah 31:3b

Transition: *God satisfies both His justice and mercy in the person of Jesus Christ.*

- D. Jesus Christ
1. Who He is – true God and true man.
John 1:1 and John 1:14a
 2. What He did – Died on the cross to pay for our sins.
Isaiah 53:6
Illustration: “Record Book of Sin”

Transition: *This becomes ours freely by faith.*

- E. Faith
1. What it is not. Temporal faith defined.
James 2:19
 2. What it is – trusting in Jesus Christ alone for your salvation.
Romans 3:28 and Acts 16:31
Illustration: “Tightrope Walker”

Personal Testimony

- III. The Commitment
- A. Have I made myself clear?

- B. Would you like to receive this free gift of eternal life that Christ has earned for you?
 - C. Clarify the commitment to Christ.
 - 1. Transfer trust.
 - 2. Receive Christ as Savior.
 - 3. Receive Christ as Lord and Master.
 - 4. Repent of all your sins.
 - D. Prayer of confession.
 - E. Assurance of salvation.
- John 6:47*

Ask the two questions.

- IV. Immediate Follow-Up
 - A. “I believe in Jesus Christ” (card).
 - B. Explain and assign lesson 1 in Bible study.
 - C. Make an appointment for next week.
 - D. Ask them to share with one person.
 - E. Make 24-hour phone call.

Scriptures

1 John 5:13 – *I write these things...so that you may know that you have eternal life.*

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

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

Romans 3:23 – *For all have sinned and fallen short of the glory of God.*

Proverbs 14:12 – *There is a way that seems right to man, but in the end it leads to death.*

Jeremiah 31:3b – *“...I have loved you with an everlasting love; I have drawn you out of loving-kindness.”*

Nahum 1:3a – *The Lord is slow to anger and great in power, the Lord will not leave the guilty unpunished.*

John 1:1 – *In the beginning was the Word, and the Word was with God, and the Word was God.*

John 1:14a – *The Word became flesh and lived for a while among us.*

Isaiah 53:6 – *We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord laid on Him the iniquity of us all.*

James 2:19 – *You believe that there is one God. Good! Even the demons believe that – and shudder.*

Romans 3:28 – *For we maintain that man is justified by faith apart from observing the law.*

Acts 16:31 – *They replied, “Believe in the Lord Jesus, and you will be saved – you and your household.”*

John 6:47 – *“I tell you the truth, he who believes has everlasting life.”*

Illustrations

Three Sins a Day

We all know that no one is perfect. But we don't usually think about how sinful we are. Imagine a person who committed only three sins in an entire day. Remember, even an angry word or an unkind thought is a sin in God's eyes. Someone who sinned only three times would be a very good person indeed! Yet, even being this good, after a year he would have committed more than 1,000 sins. [3 sins x 365 days] Multiply 1,000 by your age and you get tens of thousands of sins. Imagine standing before a judge with "only" 30,000 violations on your record! He would have to give you the maximum punishment. Even very good people have huge number of sins on their record. Sin is the biggest problem for all of us.

Rotten Omelet

Suppose you were making an omelet. You crack six eggs into a bowl. When the last egg is cracked, the smell tells you it is very rotten. It's too late though, the rotten egg has dropped into the bowl with the five good eggs. Would you think, "Well, there are five good eggs and only one bad egg, I'll mix them all together and the good will cover up the bad?" Of course not, one bad egg ruins the omelet. It's the same with sin. Just one sin makes us sinful people. No amount of good works can cover up the sin in our lives. We can never make ourselves acceptable to God. Sin ruins us.

Judge and Bank Robber

Imagine that for some reason I decided to rob a bank. I demand money from a teller who gives me what she has. I'm not a good thief, though, and a security guard catches me on my way out the door. When I appear before the judge I make an appeal. "Judge, I know I shouldn't have robbed the bank. And I've learned my lesson. I won't ever do it again. No one was hurt and you have all the money back. Why don't you just let me go free?" If the judge agreed, no bank in the land would be safe, Justice demands that there be punishment for crime. God is more just than any human judge. He cannot simply excuse our sin or pretend that it doesn't matter. He must punish our sin.

Record Book of Sin

The Bible tells us that God knows all that we do, say and think. Imagine that He has written all of my sins in this book. Every single sin I ever did is recorded here. This book is my problem. God in Heaven sees this book on me [place book on right hand] and justly condemns me and my sin. The sin recorded in this book keeps me out of Heaven. Jesus came and did what no one else could do. He lived a perfect life. No sin. [show your empty left hand] Willingly though, Jesus chose to take my sin on himself. The Bible says that all of us like sheep have gone astray, each of us has turned to his own way. But the Lord laid on him (Jesus) the sin of us all. [transfer book to left hand] That is what happened when Jesus died on the cross. He took my sins, and He suffered the punishment for them in my place. My sin is gone. God no longer condemns me. I'm free to go to heaven.

Tightrope Walker

A talented circus performer once stretched a wire across a high and dangerous waterfall, and began walking back and forth across the tightrope. A crowd of people soon gathered to watch his amazing skill. At one point, the performer walked to one end and spoke to the crowd, "Do you believe that I can carry a man across this tightrope on my back?" The people all cheered. They believed that he could easily do it. "Which one of you," he then asked, "will climb up here, get on my back, and ride across?" The people were silent. No one would do it. Faith in Jesus is more than knowing about him, or even believing that He is able to rescue people from the punishment of sin. Faith means trusting in Jesus Christ alone and putting your whole life in His hands.

Pass-It-On Worksheets

This is a condensed version of the worksheets we use at our seminars overseas and at home. Normally each week's sheet is separate, but for space, I have combined them. In foreign countries, they are translated directly from these worksheets into the native language.

Key: Underlined words are those which the trainee fills in

Italicized portions do not appear on the worksheets – they are the trainer's notes

Pass-It-On
Evangelism

Week 1

Introduction

The Goal:

1. Mark 16:15
2. I Peter 3:15
3. I Corinthians 9:22

The Method:

1. Learn by apprenticeship
2. Multiplication – you become the trainer
3. Memorize: Read: Do!

Four Principles of Effective Evangelism

1. The Church is under Orders to Share the Gospel.
 - A. The First word. (Mark 1:17)
 - B. The Last word. (Matthew 28:19-20)
 2. The key is to train Laymen.
 - A. Satan's lie: Let the Pastor do it...the paid professionals
 - B. The 95% fact: 95% of US Christians have never led someone to Christ
 - C. The way of the Early Church. (Acts 8:1,4)
 3. Evangelism is more Caught than Taught.
On
Job
Training
 4. It is more important to train Soul Winners than to Win Souls.
 - A. Simple Math.
 - B. We are to make Disciples, not converts. (Matthew 28:19)
-

Pass-It-On
Evangelism

Week 2

Analysis of the Gospel Presentation

The Introduction: *"Salvation is of the Lord" (Jonah 2:9) – Non-Christian is Deaf, Blind and Dead!*

Purpose: To Begin where a person is right now and Earn the right to share the Gospel.

The Myth of "confrontational evangelism" – *if done right, PIO is not a confrontation, but a caring conversation*

1. Preclude common objections
2. Establish a Friendly Rapport
3. Create and Interest in the Gospel
4. Do a spiritual Diagnosis

Four possible responses to the two questions

- | | |
|--|---|
| No -- Works: <u>Non-Christian</u> | so... <u>Share the Gospel</u> |
| Yes – Works: <u>Non-Christian w/ false assurance</u> | so... <u>Share the Gospel, heavy on law</u> |
| Yes – Faith: <u>Christian</u> | so... <u>Ask for prayers and move on</u> |
| No – Faith: <u>Christian, no assurance</u> | so... <u>Share Gospel, heavy on assurance</u> |

How long does the Introduction take? 7-10 minutes, depending on individual

Done well, the Introduction is a marvelous benefit, but most calls FAIL here!

Pass-It-On
Evangelism

Week 3

Analysis of the Gospel Presentation
The Gospel

Purpose: To Proclaim what the Bible teaches about Going to Heaven.

- A. You start the Gospel with the Law.
 1. Man cannot Save himself.
 2. The Forgotten attribute: God is JUST! Few think about this!
 3. The Terrifying conclusion: All men are destined to pay the price – hell!
- B. Then comes the sweet truth of the Gospel.
 1. God Loves mankind.
 2. God puts His love into Action. *His plan is through Jesus.*
 3. The Satisfaction of the attributes' demands:
 - The Nature of Christ – *God/Man*
 - The Mission of Christ – *Come to die in our place*
- C. Through the work of the Law and the Gospel the Holy Spirit creates Faith.

Why does “faith” need clarification? So many wrong ideas about what faith is – temporal, intellectual, etc.

Faith is: The gift of God – a loving relationship between God and man

Pass-It-On
Evangelism

Week 4

Analysis of the Gospel Presentation
The Commitment

The Real Work has been completed in the Gospel section.

Scripture verses – Power and Means of Grace
Illustrations – Vivid application of Truth
Transitional Sentences – Smooth bridge between the Law and Gospel

Now comes the personal Application.

The Commitment section does not Create, but Affirms the faith which Began in the Gospel.

What then is the goal of the Commitment section? Application of the Gospel message personally – Be sure the person understands what faith truly is.

Potential Dangers:

1. Decision Theology – *Thinking that we have some choice in this.*

How is this avoided? Stress that faith comes from God!

2. Soft Pedal Implications – *REPENT! Jesus is LORD!!*

What example should we follow? Jesus – He never backed off!

Why is the prayer so important? Verbalizes faith (Doesn't create it!)

God is brought to the forefront.

Do not EMBERASS! The prayer should be short and simple – the person needs to know that God knows!

We re-ask the two questions primarily for the sake of ... the PERSON! So that they can see the difference between their former beliefs and what they now believe. This is NOT a test to see if they remember!

Pass-It-On
Evangelism

Week 5

Analysis of the Gospel Presentation
The Follow-up

The Follow-up is sometimes Minimized, but it is actually quite Important.

It is the first step in what will be a Life long process.

Essentially, it is the beginning of what? Discipleship

What is the significance of each step of the Follow-up?

- A. I Believe in Jesus Christ Card: Tangible reminder. A stake to look back upon.
- B. Lesson # 1 in the Bible Study: Into the Word of God – Makes them comfortable with the Bible.
- C. Appointment for next week: Establishes your Future Role – keeps them accountable.
- D. Share with someone: Teaches beginning of witnessing – strength
- E. Twenty-four Hour phone call: Reaffirms reality of Faith.

Typically, how do new Christians respond to their faith? Enthusiastically – a load has been lifted!

How should the wise evangelist handle this? Don't damper it! -- Deepen it!

-

Pass-It-On
Evangelism

Week 6

Personal Testimony

Purpose: To briefly Confirm that the message of the Gospel is True for you.

The evangelism testimony has three parts:

1. Before (what you were like) 1 min.
2. How (describe your conversion) 1 min.
3. Now (how your life is different now) 5 min.

Typically, part One gets emphasized to the exclusion of part Three. What is the danger in this?
Glorifies sin; emphasis on me; exclusion of the Gospel

A good testimony will:

1. Be Positive: don't emphasize how hard the Christian life is
2. Be Brief: no more than one written page
3. Be Specific: especially in point three – give details
4. Not use religious jargon – like “washed in the blood of the lamb”
5. Help the prospect identify with you

Remember, a great benefit of the testimony is that it is Yours. No one can Argue with it!

How is the testimony of an infant-baptized life-long believer different? Parts one and three stress what you know life would be like without Christ.

Pass-It-On
Evangelism

Week 7

Mid-term test (only in the United States) – For the benefit of the trainee, to see if they have been putting in enough effort to meet our expectations.

Pass-It-On
Evangelism

Week 8

Handling Objections

Four Basic Attitudes:

1. Avoid Arguments. – *You may win the battle but still lose the war! Arguing will only turn your listeners away!*
2. Show a Positive attitude. – *Welcome both positive and negative responses – it means they are listening!*
3. Use a sincere Compliment. – *Compliment them on their intelligence, wisdom, etc.*

4. Don't become Offended. – *It is not you, but the Gospel, against which they react. If you become offended, you will become defensive.*

Four Basic Methods:

1. Preclude common objections – *If you know the outline, you will know when people will object and you can be prepared.*
2. Postpone – *“Good question! Could you possibly wait and ask me that again later?”*
3. Answer Quickly. (*And short!*)
4. Research and Return. – *You don't have to be an expert. DO NOT GUESS! Admit that you do not know, and when you have asked your Pastor or read on it, return and share what you have found.*

One classic objection: “But I don't believe in heaven.”

“Judo” Approach: use his strength to throw him – “Oh, then you do not believe in the Bible?”
“Then what is the Bible's basic message?” – They will most likely not know or give a wrong answer, then you can say: “Well, do you not think it would be wiser to know what it says before rejecting it? Let me tell you...”

Pass-It-On
Evangelism

Week 9

Dos and Don'ts

Eight Don'ts

1. Don't carry a Large Bible. – *Can frighten people – intimidating!*
2. Don't give the Scripture references. – *It can be distracting.*
3. Don't use High Pressure tactics. – *Faith is not forced!*
4. Don't use Religious Jargon.
5. Don't wear Distracting clothing.
6. Don't Pray in the car in the neighborhood. – *Do it before you go out!*
7. Don't Ridicule other churches. – *It is your job to share the gospel, not fill your church.*
8. Don't Give Up too quickly.

Eight Dos

1. Do Smile. – *It is GOOD news you share!!*
2. Do Stick to the outline.
3. Do start where the person Is Now.
4. Do ask permission to continue. – *They feel they have control over what you say – breaks down their barriers.*
5. Do Listen carefully.
6. Do be Positive.
7. Do check your Breath! – *Foul breath can turn others away!*
8. Do be Modest about our church. – *Do not set them up for potential disappointment – they may not like our style of singing, but if you tell them it is the best, they will be disappointed when they come.*

Pass-It-On
Evangelism
10

Week

Cold Calls and Questionnaires

Why make cold calls?

1. Because Jesus told us to GO! -- *Not to wait for them to visit church!*
2. God has established Divine appointments.

Make sure your expectations are Realistic.

1. There will be Many who are not interested!
2. Your presence in the community is already a Defeat for Satan!

Should you...

1. Identify with your church immediately? Yes (so people know we are not Mormons or JW's)
2. Witness to children? Not without parents presence and permission – *They too need to here, but parents can become VERY defensive if they are unsure of what you are doing with their child!*
3. Press ahead with an antagonistic person? No. Leave them a tract and head off. – *Your job is not to debate theology with them, just to share the Gospel.*
4. Talk to people in groups? Not to whole group. Single out one or two. – *The outline is not designed for large group application, it is a personal conversation..*
5. Share the Gospel in a public place? Yes, but with discretion.
6. Postpone a presentation if you are not seated in relative comfort? NO, so long as communication is possible.
7. Invite them to church if you can't share? Yes!

Be Patient! Be Persistent!

Report to SML Mission Board

Madagascar, August 1999

Rev. Joel D. Biermann

In a word, the work was a tremendous success. The SML team demonstrated an enthusiastic and willing spirit. The schedule went without a hitch. The seminars were eagerly received. The vast majority who heard the outline welcomed the Gospel.

Attached, please find Niza's "Daily Planning". This is provided not only for the detailed information contained, but also as an example of the excellent organization and planning that went into our visit on the part of the Malagasy members of our team. The schedule was followed almost exactly as planned. The only significant departure was the hotel we used during the third seminar in Antananarivo. Though, the Colbert would have fit in our budget, I determined that the Hotel Radama was more than adequate and significantly cheaper, so that was our home for the last five days. Much of the success of our travels was due to Jaona (pronounced "John") who operates a small travel business. He made sure that everything ran like clockwork. He and all the translators were exceptional individuals and very capable translators.

All who attended our seminars had been selected long before our arrival, and were committed Christians and very able students as witnessed by their high rate of success, even in our first, three-day seminar.

Also attached, please find a copy of the letter sent by Niza on May 6, 1999. This letter never arrived at SML but nevertheless contains some helpful information about the work we carried out. You'll notice that the work we did was with the FJKM (essentially a Reformed Church), not the Lutheran church. This fact arises from the history of the

earlier work done in the 80's. When translators were needed for the work done in the Lutheran Churches, Pascal Raishimba sought them at the FLKM Church in Antananarivo since they had a lively English group there. Niza was the leader of this group. Fifteen years later he reestablished the relationship with SML, but this time the training was carried out within his own denomination. This fact didn't become clear until we arrived in Madagascar!

The financial part of the trip was very encouraging. We were able to stay well under budget in every category, including ground transportation. At the end of our training we treated our 7-member translating/traveling team to an exquisite dinner at the Colbert, known as the best restaurant in Antananarivo. Additionally we were able to give each a gift of about \$50.00. This was received with extreme gratitude, Since no Malagasy Francs are allowed to leave the country, the balance of our funds were left for the work of Pass It On in Madagascar. I turned the funds over to Niza at the airport as I was leaving for the plane, so did not make an exact count, however, according to a recent e-mail, the amount was a little more than \$100.00. The gift would have been significantly larger except that on the last night of our stay, some rather deft pick-pockets managed to compel a gift of charity from us and helped themselves to more than 2,500,000 FMG, or about \$450.00, from Bill's travel pack. (The sheer volume of the Malagasy currency necessitated that several team members be employed in carrying the team's cash.) I was grateful that I had not exchanged the whole amount budgeted for our ground costs, but as it turned out, I had still exchanged about \$500.00 more than necessary.

During our two Sundays we all worshipped together. The first Sunday I was given opportunity to address the congregation briefly. The second Sunday, at the mother

church in Antananarivo (This is the church built by the London Mission Society on the site of the martyrdom of 14 Malagasy Christians during the middle 1800's) I was [also] permitted to share an ... address, which was translated by Niza. [These messages were to explain the work we were doing with the people of their church.] The Pastor spoke a good deal of English and received our ministry with great enthusiasm, though, typically, he was unable to attend the entire seminar (weddings, etc.). At Niza's request, I also wrote an article about Pass It On and our work and for their denomination's newsletter.

As usual, there was much interest on the part of the leadership of the FJKM churches and our translators (Niza is an active layman, the secretary of the mission group and a choir director) for a return visit. I indicated that this would be up to the Mission Board of SML, and said little more than that. It seems to me that a follow-up seminar or two would be very much in order in this situation. The church is highly organized for the work and would benefit from in-depth training in the techniques and doctrine of evangelism that exceeds the purview of a regular Pass It On seminar. Many participants demonstrated the readiness and competency for such additional training. I realize that this aspect of our training was done in the past but has not been carried out for some time for various reasons. The scope of this greater training would need to be considered and laid out carefully. Input from Niza and others in positions of leadership in the FJKM indicate that much could be taught regarding specific techniques and organizational matters of Pass It On as well as essentially doctrinal topics. Both would be eagerly received and implemented. More than once during the training, I had to curb the urge to digress into helpful and interesting side paths in the interest of time.

It also occurs to me that the close bond between the FJKM and the Lutheran Church (see Niza's letter pg. 2) would allow renewed contact with the Malagasy Lutheran's and perhaps an initial seminar or two in their congregations. I am suspicious that most of the contacts of these Malagasy churches is with liberal manifestations of Presbyterians and Lutherans in the US. The influence of SML would be welcome and useful. However, I don't know that a traditional team of trainers from the US would be necessary. There are many excellent trainers with extensive experience waiting for you in Madagascar. They are more than capable of doing the work. A team of two or even one supplemented with Malagasy trainers would be quite capable of providing the on-going teaching that might be useful for the future work in Madagascar. This team could visit any time that would be mutually agreeable for the team and the Malagasy. Their school break (June into September) seems to be a good time as it frees many people to participate. Incidentally, a side trip to India could be readily accomplished from Madagascar if such a visit might be desired in conjunction with a visit to Madagascar.

Personally, I want to express to the Mission Board my profound gratitude for the opportunity to be able to participate on this team. It was an exceptional experience, and very gratifying to see the response of the Malagasy people. I remain ready to continue to support and assist the work of Pass It On in any way that I can, and pray for God's continued guidance as you determine future directions.

Pass-It-On

Evangelism Training: Madagascar

Daily Planning

Tuesday, 3 Aug.	2:00 PM	Arrival of 5 Americans (Ivato Airport) Change Contact (Elabola) Confirmation of Aug 17 Flight Administrative Procedures (Embassy?)
	4:30 PM	Hotel Colbert Briefing with translators
Wednesday, 4 Aug.	6:30 AM	Hotel Colbert (luggage)
	7:00 AM	Departure
	8:30 AM	Manjakandriana, KM 45 (confirmation of our night arrival, Sun. 9)
	12:00 PM	Antsapanana, KM 237 (lunch)
	1:30 PM	Stop: taking Doxycycline
	3:00 PM	Tamatave, KM 370
	5:00 PM	Fenerive-Est, KM 470 Contact with Pastor Hotel
	7:00 PM	Briefing
Thursday, 5 Aug.	8:00 AM	Courtesy call (or 12:00/ 4:00 PM)
	8:30 AM - 4:30 PM	Pass-It-On (PIO) training
Friday, 6 Aug.	8:30 AM - 4:30 PM	PIO training
Saturday, 7 Aug.	8:30 AM - 4:30 PM	PIO training
	6:00 PM	Testing (if possible) Eventual entertainments
Sunday, 8 Aug.	9:00 AM	Worship Service Eventual Sermon Certificate Distribution
	11:30 AM	Lunch (?)
	12:15 PM	Departure
	9:00 PM	Arrive Mantasoa (Hotel, Americans)
	10:00 PM	Manjakandriana (translators)
Monday, 9 Aug.	7:00 AM	Car goes to Mantasoa (takes Americans)
	8:30 AM	PIO training
	12:00 or 4:00 PM	Courtesy call
	5:00 PM	Car brings Americans to Mantasoa
Tuesday, 10 Aug.	8:30 AM	PIO training
Wednesday, 11 Aug.	8:30 AM	PIO training
Thursday, 12 Aug.	8:30 AM	PIO training (testing + certificates)
	12:00 AM	Lunch
	2:00 PM	Move to Tana (Antananarivo)
	3:30 PM	Arrive in Tana

		Briefing with AFF? Visit Malagasy Bible Society?
Friday, 13 Aug.	7:45 AM	Translators take Americans
	8:30 AM	PIO training
	12:00 PM	Lunch
	1:00 PM	Visits
	4:00 PM	Reporting
	5:00 PM	Closing
	8:00 PM	Night Church Service
Saturday, 14 Aug.	8:30 AM - 5:00 PM	PIO training
Sunday, 15 Aug.	9:30 AM	Worship service
	11:30 AM	PIO training
	1:00 PM	Lunch
	2:00 PM	Visits
	5:00 PM	Reporting
	5:30 PM	Closing
Monday, 16 Aug.	8:30 AM	PIO training (testing + certificate)
	2:00 PM	Contact ?
Tuesday, 17 Aug.	Morning?	?
	11:30 AM	Depart for Ivato
	1:00 PM	Arrive in Ivato
	3:00 PM	Flight

Youth Mission Team 2000

Guatemala

Report

Team Members:

Richard Greiner	Leader
Phil Frusti	Co-Leader
Dale Greiner	Treasurer
David Hams	Photographer
Tim Mowers	
Jordan Mowers	(1st Time)
Micah Greiner	

Dates: March 17, 2000 - April 2, 2000
(Rich Greiner March 17 -27, 2000)
(Phil Frusti March 25 -31, 2000)

Leadership changed from Rich to Phil on Sunday 3-26-00 and from Phil to Dale on Friday 3-31-00.

Host in Guatemala was Horacio Fernandez, a full time Verbo Leader who's area of responsibility is Evangelism and Church planting

Translator and Coordinator was Henry Gomez of Ecuador. All arrangements were made through Henry Gomez.

The team was met at the airport by Horacio and Henry and were accompanied by both throughout our stay in Guatemala.

The team conducted 3 seminars:

1. Guatemala City @ Verbo Church (Zone 7): attended - 45; certified - 22.
2. Quetzaltenango @ Retreat Center and Verbo Church (Central): attended - 28; certified - 22.
3. Coban @ Verbo Church: attended - 26; certified - 24.

The seminars were held evenings 7- 10 PM (approx.) with 3 nights of training and a 4th night of training/testing. Calls were made on the 2nd and 3rd nights. The first session of each seminar (Day 1), we experienced a ½ -1 hour of singing/worship service, led by Guatemalans for the Guatemalans. I perceived this to be their way of starting a program such as this. The following nights were 5-10 min. of singing at the beginning. We adjusted schedules accordingly.

Calls were often made at the gateway entrance to houses or on the street.

Interest in the program and attendance at the sessions was very good. I felt that 85-90% of attendees really wanted to be there for the lesson(s).

Horacio has the leftover materials and the desire to continue on with the program. Certificates were left with the instructions to pass out if and when the attendees complete the testing.

Because the attendees were full time employed in addition to attending the seminars, the memory work was difficult for all. We graded on a curve as best we could under the circumstances.

We were housed with host families while in Guatemala City. We paid the gasoline expenses while in Guatemala City and we bought lunch for the team and Henry & Horacio most days. Morning & evenings meals were with host families.

Traveling out of Guatemala City and for the two distant seminars, we rented a large van to accommodate eight people (6 +2) and we paid for the van expenses. While in Quetzaltenango the Verbo Church paid for our lodging at two "Condo - type" units adjacent to the training center. They also brought in meals twice a day. While in Coban, we rented rooms at a hotel and paid for all meals. Upon returning to Guatemala City we hosted and paid for a "Thank You" dinner for the host families and translators, on the Saturday night (last night in Guatemala).

A financial breakdown of the costs are as follows:

Item	Team	Per/Person
Air Tickets	\$ 4,340.00	620.00
Henry Gomez Ticket	785.00	
Supplies/Printing	114.00	
Gifts	152.00	
Transportation	914.00	
Entry/Exit Fees	50.00	
Lodging	940.00	
Meals/Misc.	1,155.00	
TOTALS	8,450.00	\$ 1,207.15
Budgeted	9,800.00	\$1,400.00
Difference	1,350.00	\$ (192.85)*

*Film & Team Photo Costs (TBD) yet.

My goal as a team leader was to fulfill the mission of training people in Guatemala, hopefully 3 seminars of 30 people each. A second goal was to transfer the vision of evangelism training to at least one other person in Guatemala. A third goal was to train up new team leaders from within our group. A fourth goal was to have our group of men grow closer together. And lastly, my goal was that my own vision of evangelism and mission work would continue to grow.

I believe that all goals have been at least developed and time will tell if all are then realized... only God knows for some.

It was and is my pleasure to have served, again, in this way. I am thankful to God and to the Mission Board, the people of St. Matthew, and our supporters for entrusting this work to our care. Once again, I am humbled by the hospitality and sincerity of the people we have served.

I went to teach... I came away having learned.

Sincerely,
Rich Greiner