

Liberty University

**The Way We See Matters: Developing a New Theological Vision for Effective
Cross-generational Evangelism**

A Thesis Project Report Submitted to
the Faculty of the Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

Department of Christian Leadership and Church Ministries

by

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Today, North American churches have great opportunities and face unique challenges in fulfilling their mandate to make disciples. This DMIN thesis discusses the issue of how to more effectively evangelize the Millennial generation and Generation Z in a postmodern context. The purpose of this thesis is to address the need for church leaders to utilize a specialized evangelism training program to equip Christians to evangelize to non-believers across generational lines. The focus of this project is to implement the Cross-generational Evangelism Training (C-GET) Program at a ministry that has a low representation of Millennials and Generation Z. This Program will endeavor to refine the members' theological vision — the lens through which they see and engage with the world — by increasing their generational intelligence. The Program is comprised of three phases. In the first phase, Get Ready, participants will self-administer an entrance questionnaire assessing evangelistic views and practices. In the second stage, Get Set, participants attend eight evangelism teaching sessions. In the third stage, Go, participants firstly self-administer an exit questionnaire; secondly, engage in a four-week fieldwork assignment; and thirdly, self-administer a reflection questionnaire. Data collected from the questionnaires and the participant discussions is analyzed with the four-step process to increase generational intelligence outlined by Biggs and Lowenstein. Findings are presented, along with a discussion of the changes made and sustained during the three-month process. The analysis shows that the C-GET Program has successfully increased the participants' level of generational intelligence, with participants reporting more confidence in cross-generational evangelism.

(248 words)

Keywords: Generational, evangelism, discipleship, training, Generation Z, Millennials.

Acknowledgments

To My Victory Family,

We have done this together.

From the bottom of my heart, thank you.

“Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.”

2 Cor 2:13–15

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Abbreviations

BECNT	Baker Exegetical Commentary on the New Testament
Di	Dialogue: A Journal of Theology
IBC	Interpretation: A Bible Commentary for Preaching and Teaching
JBL	Journal of Biblical Literature
NICNT	The International Commentary on the New Testament
NKJV	New King James Version
NLT	New Living Translation
TPT	The Passion Translation
WBC	World Bible Commentary

CHAPTER 1: INTRODUCTION

Central to the mission of God on earth is the concept of relationship. The biblical narrative reflects on the relationship between God and people, revealing His desire to be near to them as Father, Lord, and Friend. Throughout history, God has shown His people their need to be near to Him. In the creation account in Genesis, in the writings of the prophets, in wisdom literature, in the Pauline letters, and, finally, in the book of Revelation, this theme of relationship runs dominant. In the pages of Scripture, as God discloses His love for His people, He reveals the nature of His kingdom. God's kingdom carries one central message: that through the death and resurrection of God's Son, Jesus Christ, people can enter into a relationship with Him and enjoy the benefits that this honored position offers. In this relationship, individuals receive a new identity and find the experience of oneness with a new group, the community of Christian believers.

This message of the kingdom is to be proclaimed to all people, and it is the church, the primary agent of the kingdom, who must proclaim this message. The church and its members, those who have placed their faith in Jesus, are called to be faithful to this mission of sharing the kingdom message with others. In the language of the New Testament writings, this message is called the gospel: the good news of salvation through Jesus Christ. Church members are to use their voices to proclaim this gospel to others in the communities in which they live. To do so effectively, the church as a whole must be passionate about and equipped for this mission. For the successful communication of this message, special attention must be given to the message's content, the mode of communication, and the context of both the giver and the receiver. Christians must be trained to connect with people across the lines that may divide them, whether cultural, socioeconomic, or generational. Church leaders and members must be knowledgeable

about the world to which they are called to minister. Such knowledge requires in-depth training to help them become aware of how they view and understand evangelistic ministry and their community. Investing time and energy into educating oneself along these lines will prove invaluable in the process of achieving the organization's vision.

This project addresses the need for a specialized evangelism training program at Victory in The Word Outreach (VITWO), a church located in Scarborough, Ontario, Canada, and its parent church, Victory in The Word Outreach International (VITWOI), located in Trinidad, West Indies. It is the purpose of this evangelism program to train and equip the members of VITWOI to share the gospel message with non-believers more passionately and effectively. One of the main evangelism barriers that VITWOI experiences is connecting with non-believers across generational lines. This organization has a mainly older population, and the local churches have experienced a decline in membership over the past few years. The proposed evangelism training program will endeavor to educate members on how to frame a more accurate theological vision of ministry by better understanding the dynamics, views, and practices of the younger generations, namely the "Y" Generation, more popularly known as Millennials, and the "Z" Generation. More specifically, this evangelism training program aims to increase the members' generational intelligence to adjust their perceptions about these generations and, as a result, improve their cross-generational evangelism strategies.

The Cross-generational Evangelism Training Program (C-GET) is comprised of three phases. The initial stage, Get Ready, will begin with an entrance questionnaire that will assess the participants' personal evangelistic views and practices and assess their current awareness of generational differences. The intermediary stage, Get Set, will involve eight teaching sessions on evangelism and generational intelligence. The final stage, Go, is designed to investigate whether

the teaching sessions have caused a shift in the participants' level of generational intelligence and whether participants report being more equipped to connect with and evangelize people of the younger generations. To investigate these potential shifts, two follow-up questionnaires will be administered four weeks apart.

It is believed that the content of this cross-generational training program, which focuses on developing an accurate theology of evangelism, refining one's theological vision of church ministry, and learning how to articulate one's generational identity will better prepare the members of Victory in The Word to share the gospel with Millennials and Generation Z.

Description of Ministry Context

The purpose of this section is to demonstrate that there is an urgent need to implement a cross-generational evangelism training project at VITWO and, by extension, its parent organization, VITWOI. To accomplish this purpose, a brief history of VITWO will be presented, as well as a description of the demographics, the church leadership model, the church norms, and its current evangelism strategy. This description will also include demographics from the parent organization that will be part of this study. Through this presentation, it will be shown that while the church is committed to being faithful to the mission of God in the earth, the leaders and members require specialized training to engage with Millennials and Generation Z non-believers more effectively.

History of Victory in The Word Outreach

VITWOI is an international organization founded in 2003 on the Caribbean island of Trinidad by Terrance and Diann Wilson, a husband-and-wife ministry team. This organization evolved from a Bible-study group started five years prior. Its leadership was expanded from two

persons to a team of five, consisting of men and women of varying backgrounds, ages, and leadership experience. Pentecostal in cultural style, VITWOI is independent of a traditional denominational affiliation. It believes in ministry collaboration and crossing denominational boundaries to meet the needs of the local community. At the core of its mission is an intense focus on discipleship through Christian education and local and global missions. Over the years, VITWOI has expanded into a parent organization overseeing four church plants in three countries and currently operates a private primary school and a ministry school. As a parent organization, VITWOI provides support, counsel, and ministerial oversight for each of its local churches and educational institutes.

In 2008, representatives of VITWOI planted a church in Toronto, Ontario, Canada. They commissioned a ministry team comprised of an ordained senior pastor and four other persons to operate as its core leadership team. The vision of VITWO is “to be a growing community, passionately and effectively impacting lives through the accurate teaching of the word of God and demonstrating God’s love to all people.” Its mission is “to reach out, to teach the word and to equip the saints to be actively involved in God’s service.” In the first few years of its planting, VITWOI assisted VITWO in setting up its administrative structure and VITWOI also provided the resources necessary for VITWO to engage in community outreach, to train its members for ministry, and to lease a church building.

In the autumn of 2015, the church encountered a time of organizational crisis.¹ There were challenges within both the leadership and worship teams, and as a result, the senior pastor requested ministerial assistance from the parent organization. In response to the request,

¹ The details outlined in this section are compiled from discussions held with the current senior pastor of VITWO, a founding member who sits on the leadership board, and the overseeing leaders of VITWOI, the parent organization, during leadership meetings. These meetings took place between 2016 and 2019. The observational views of the researcher, who was the creative arts director mentioned in this account, were also included.

VITWOI sent the creative arts director to VITWO to function as the interim worship leader for one month while a replacement could be found. Unable to confirm a new worship leader so quickly, this temporary arrangement extended beyond the initial period of a month. By the end of 2015, it was evident to the senior pastor that there would need to be an exhaustive re-evaluation of ministry operations for the sake of organizational health and viability. It had become apparent that three questions needed to be addressed. The first question was “What is our vision?” VITWO had an organizational vision, yet in discussion with church members, it was discovered that the average church member could not clearly articulate the ministry’s vision, nor see how the church’s activities were directly related to the vision of the church.

The second question was “What is our identity as a local church?” As a church plant, VITWO attempted to adopt all of the parent organization’s ministry practices and cultural expressions and was facing challenges in making and sustaining connections with the people of their local community. They did not fully develop their unique identity as a local church. After seven years, VITWO remained very similar to VITWOI in ministry practice, and this caused concern among some of the leaders. It became apparent that this local body needed to become more contextual in ministry practice to engage more fully with its immediate community.

The third question was “Who are we reaching?” In 2016, the church’s average attendance was fifteen people, and every person was over the age of forty-five years, with 85 percent of the members over the age of sixty. Church attendance was low for both members and visitors, and there was little to no representation of teens, young adults, and families with small children. As a result of these factors, there was an increasing inward focus on the ministry members and the weekly church services. Less attention was placed on intentional corporate outreach to others. There was also an aging membership with decreasing resources to carry out its operations.

During a general members' meeting held in 2016, the majority of members conveyed that many were physically tired and lacked the energy to participate fully in ministry activities. As a result, the long-term viability of this organization was in question. Interestingly, this challenge was not unique to VITWO. Upon further investigation, it was discovered that the entire organization was also facing similar challenges.

The newly adjusted group of leaders within VITWO, which now included the creative arts director, began to discuss the need to lead the church through a re-envisioning process.² This process included addressing significant concerns and issues raised by leaders and church members by conducting a formal Strengths, Weaknesses, Opportunities and Challenges (SWOC) analysis, developing a series of teachings on the church's identity (vision, mission, and core values), incorporating the identity of the ministry in the church's promotional literature, designing a more efficient administrative structure, and outlining the ministry training of which the leaders and members were in need.

For the next two years, the leadership went through a strategic-planning process to encourage organizational cohesiveness. In 2018, the leadership began to realize that a greater focus on living "in mission" rather than "on mission" was required for the people to be more fully engaged in the work of God in the world.³ This mission of living as God's people in the world continues to be at the heart of the church, and the leaders must prepare the members how

² Andy Stanley discusses this idea (*Visioneering: Your Guide for Discovering and Maintaining Personal Vision* [Portland, OR: Multnomah, 2005], 259).

³ This concept is found in Malan Nel, "Called and Sent to Make a Difference: Radical Missionality," *Verbum et Ecclesia* 38, no.1 (November 2017): 1-9. Nel focuses on the implications of leadership and discipleship in developing missional congregations. In the development of missional congregations, people are taught how to pursue God radically and reject the shallow concept of living out the gospel that many churches have adopted in order to be safe and culturally relevant. The church is a counter-community, one that is very different from the surrounding culture. God's leadership in such a community cannot be overlooked, nor His empowerment neglected, as they are the keys that cause a missional community to be on mission effectively in the world.

to navigate successfully their lives so that they do not give up on their faith. Kouzes and Posner state, “A very important part of a leader’s job is to clear away the fog so that people can see further ahead, anticipate what might be coming in their direction, and watch out for potential hazards along the road.”⁴ Led by the Holy Spirit, the leader works to develop a greater emphasis on missions and outreach and to equip the people to share the gospel with others in every sphere of their lives.

In July 2019, the ministry began a rebranding process, which included the commissioning of a new senior leader, a new leadership team, and relocation to another part of the city. The church currently meets in a community center and has taken steps toward fully engaging with its stated vision. VITWO has begun to build new partnerships with community agencies, engage with community residents, and find ways to engage with the younger generations. Additionally, the new leadership team has begun to share these insights with the parent organization and advocate for an organization-wide re-envisioning strategy.

Current Demographics

Currently, VITWOI oversees two churches in Trinidad and two churches in Canada. The average size of these churches is thirty persons. Fifty percent of the church’s membership is persons fifty years or older. The next largest category is children under the age of fourteen, often with a grandparent as the primary guardian. The representation of the Millennial generation is low across the organization. Over 75 percent of the members are single (never been married, are divorced, or are widowed).

VITWO is a congregation with a current active membership of thirty persons and has an average weekly attendance of fifteen to twenty persons. The ethnicity of church members is

⁴ James Kouzes and Barry Posner, *The Leadership Challenge* (Hoboken, NJ: Wiley & Sons, 2017), 114.

Black, with 60 percent being part of the Caribbean diaspora (primarily from Trinidad and Tobago, Grenada, Barbados, and Guyana) and have lived in Canada between fifteen and fifty-five years. Forty percent of the membership is over the age of fifty, representing the Baby Boomer generation.⁵ Seven percent are under eighteen, representing the Generation Z, and the remaining congregants (46 percent) are between 19 and 49, representing mostly the Millennial generation.⁶ Seventy-five percent of the membership are females, and twenty-five percent are males. Of the adults, seven are married, and the rest are either single or divorced. Two persons live in a common-law relationship. The members reside primarily in the city of Toronto, in rented dwellings, with 5 percent living in the suburbs and 6 percent listed as homeowners.

The church members' average income is between \$35,000 and \$40,000, with 25 percent of the congregation being pensioners. According to the church register, three persons are listed as business owners, while the remaining members are listed as employees of a company. The education level of the adults (over 18) in the congregation ranges across a broad spectrum from elementary school education to doctoral level education. Most persons are high school graduates.

Church Leadership Structure

To gain a fuller understanding of how the VITWO leadership structure operates, one must understand the organizational structure of VITWOI. At the core of the parent organization is the Administrative Leadership Team. This team is comprised of the founders and four other leaders. Administratively, this team supports each church plant's leadership teams in setting up and maintaining a healthy governance structure, implementing and evaluating ministry

⁵ Individuals who were born between 1946 and 1964 are members of the Baby Boomer Generation.

⁶ Persons born between 1982 and 2000 are considered to be Millennials, and persons born between 2001 and today are considered to be Generation Z.

operations and procedures, and training the leadership. Spiritually, the Administrative Leadership Team provides for the lead pastors the necessary instruction, guidance, and correction so that church leadership remains biblical and aligned with the organizational culture. The Administrative Leadership Team of VITWOI can be called upon by church-plant leaders to help settle internal conflicts or disputes amongst the congregation and a local congregation's leadership.

At the local-church level, each church is led by a leadership team. This leadership team's formal name is the G5, representing the five leadership functions described in Eph 4:11-13.⁷ The main spiritual gifts represented in the fivefold group of leaders are leadership and administration, wisdom and revelatory insight, exhortation, discernment, and teaching. The G5 is comprised of the lead pastor (who is the team leader), a pastor who oversees the administrative and operational aspects of the ministry, the finance officer, the creative-arts minister, and the elder who oversees the deacon board. The lead pastor has three functions. Firstly, he is the contact between the Administrative Leadership Team of VITWOI, the local Board of Directors, and the G5. He or she receives and shares pertinent information with the local church to function successfully. Secondly, he provides pastoral care for the other leaders of the church. Thirdly, he is often the church's principal teacher and is responsible for developing the teaching content for the services and Bible studies. Together, the G5 oversees all matters that relate to the local church's administration and its members' spiritual development, equipping the body of believers to do works of service. These include three main areas: administration, spiritual formation, and mission ministries.

⁷ Unless otherwise noted, all biblical passages referenced are in the New King James Version of the Bible.

Next, there is the second level of leadership at the local-church level. This team is formally called the G7 and is a collective of the deacons and ministers. The G7 reports to the G5 and is led by an elder. The G7 oversee all the ministry's logistical and operational aspects, such as hospitality, ushering and security services, and building and maintenance management. Together, the G7 and the G5 represent the members of the local church and are accountable to them to ensure that the church's activities support the church's mission and accurately reflect its priorities and that the stewardship of the finances follows local charity laws.

Church Norms

Many norms form the fabric of VITWO. They involve evangelism; conversion (through repentance and confession of faith in Christ), which is accompanied by the infilling of the Holy Spirit; baptism (through immersion); weekly fellowship; community service; generosity; and communion (the Lord's Supper). In VITWOI there is a tremendous thrust to develop deep relationships and through these church norms, the leader encourages fellowship and peer-support among the members. This organization aims to build and maintain a healthy church culture with a kingdom mindset and has developed a church-culture statement that has been adapted from the framework presented in Pete Scazzero's Emotionally Healthy Discipleship Program:⁸

Jesus-Centered Spirituality: We slow down our pace to be with Jesus, who is the source from which our activity flows. We invest in and nurture our relationship with the Holy Spirit. We embrace and delight in the Father's love.

Integrity in Leadership: We do not pretend to be something on the outside that we are not on the inside.

Beneath-the-Surface Discipleship: We grow in self-awareness because we cannot change that of which we remain unaware.

Healthy Community: We are committed to learning tools and practices to love others as Jesus did.

⁸ Pete Scazzero discusses this idea in *Church Culture Revolution* (New York, NY: N. p., 2020), 5-17.

Passionate Marriages, Singleness, Family Lives: We model God's passionate love for the world by living in and through our families.

Every Person in Full-Time Ministry: We commission every believer to walk in the authority of Jesus at work and in daily life.

Building a healthy church culture is crucial, as it is in such an environment that this church's mission, to reach, teach, and equip, can truly flourish.

VITWO places great emphasis on education, and through various mediums, whether sermons, conferences, seminars, books, or manuals. Through teaching-centered Sunday Gatherings and weekly Bible studies, leaders seek to cultivate within each member a love for God's word and provide ways for members to further their study in the Scriptures. For adults, continuing education is offered through Victory School of the Word. Victory Academy of Learning, a private primary school under the administration of the organization provides Christian education for children ages 3-12.

To reach its community's needs, VITWO has organized its operations in three categories: 1) Spiritual formation, 2) Mission ministries, and 3) Operational ministries. Spiritual formation is the category in which leaders address the spiritual training of the members in the areas of prayer, worship arts, and the Word. In each category, there is a team lead who has oversight over the volunteers who serve in that arena. In the prayer category, the team leader oversees training in intercession with revelatory insight as members learn to discern God's voice in their lives. In the worship arts category, the team lead is responsible for overseeing members who can minister in dance, voice, music, and drama. In the Word ministry, the team lead is responsible for developing curriculum for discipleship programs and training persons to deliver sermons in a group setting.

The second category, Mission Ministries, is designed to further the three objectives of the mission of the organization. The first objective, “to reach,” is further expanded into the aim to build community by connecting meaningfully with others. The Outreach and Missions team members work together to inspire, equip, and mobilize members to fulfill the Great Commission in every sphere of life, within and without the local church. This team is also responsible for providing vision and direction for the guest experience at the local weekly services, the Victory newsletter, evangelism events, and missions. The second objective, “to teach,” focuses on growing in grace and truth through accurate teaching. In this category, team members are responsible for a) obtaining feedback from members regarding learning topics and b) conducting background research for teaching pastors. The third objective, “to equip,” focuses on outfitting kingdom champions for victorious living every day. In this area, team members work together to create, and provide members with, resources for development in their areas of spiritual gifting. This team is responsible for Victorious Living Discipleship Training, the 1Life Youth Project, and family programs.

The third category, Operational Ministries, oversees both the Hospitality, Ushering and Security (HUS) Services and building and maintenance management. The HUS Services focus on providing for the physical needs and safety of all who attend, offering directional support, and attending to the operational and logistical elements during weekly sessions. This team is responsible for the hospitality centre, lead-pastor care, ushering, and finance safety. The building and maintenance-management team focuses on maintaining excellent operations on the premises in which VITWO resides. This team oversees the operation and maintenance of the church’s buildings and grounds and is responsible for communication regarding repairs.

Outreach and Evangelism

VITWO is committed to the mission of sharing the gospel with the world. Regardless of age, gender, ethnicity, or leadership experience, every member is called to reflect Christ and share this gospel message with others. This church teaches that it exists to make disciples, and emphasizes the biblical concept of the priesthood of all believers.⁹ Herein lies the foundation for the ministry's doctrine that evangelism is a natural part of living as a disciple of Christ. Yet, even with this call to evangelism, there is no formal evangelism training program at VITWO or VITWOI. As there has not been a structured, recurring period of evangelism training for the members, specific nuances of sharing the gospel, such as connecting with others across generational lines, have not been fully explored. In 2016, the lead and assistant pastors attended a training at the Billy Graham Evangelism school. In 2017, the lead pastor facilitated a brief one-day training on Spirit-led evangelism. Yet, this training session did not discuss how to share faith cross-generationally.

During the early phases of the re-envisioning process, some members disclosed their fear of evangelizing to others, especially those of the younger generations. The results of the 2018 strategic-planning sessions, and in particular the SWOC analysis, have also highlighted that one of the main areas of weakness for the organization is its scattered evangelistic training and the lack of focus on evangelizing in the community.

Description of Ministry Problem

Since 2017, the lack of formal training for evangelism, and in particular cross-generational evangelism, has been a reoccurring issue for VITWO and its parent organization,

⁹ Second Peter 1:9.

VITWOI. For many years, the focus has been on evangelizing adults by handing out evangelism tracts, door-to-door witnessing, outdoor preaching, and outreach to children through vacation Bible school and community holiday parties.¹⁰ In the last three years, the church has begun to embrace the friendship style of evangelism, adopting new pragmatic methods of building relationships with non-believers. Yet, it has not taken an in-depth look into the theoretical framework that has undergirded corporate evangelistic practices. Specific questions as to the theory behind the methodology need to be addressed. How do the (mostly older) members see the younger generations? What do the members think about the average unchurched unbeliever? What did the leaders teach about the next generation? What is understood about the youth and young adults? Embedded in the Great Commission is Jesus's multiplication formula of *disciples make disciples*; therefore, if this church is to connect with the younger generations meaningfully, it is imperative that members become aware of and go beyond ministry biases regarding evangelism and beyond personal assumptions about the younger generations.

Until recently, the Administrative Leadership Team of VITWOI did not recognize that the unchurched non-believers of the younger generations require special attention in evangelistic strategies, and this lack of recognition has influenced evangelistic doctrine and practices. The current ministry problem is that VITWOI is becoming very inwardly focused and is experiencing misalignment between its evangelistic practices and its vision of being a growing community, because members are not effectively evangelizing Millennials and Generation Z. Generally speaking, within this organization cross-generational evangelism is unsuccessful, as members lack the training to become aware of personal perceptions about evangelism and assumptions that they hold about these generations. This study rests on the premise that as members increase

¹⁰ A gospel tract is a small leaflet with a short description of the gospel message and an outline of the steps to salvation.

their generational intelligence, their perception, or theological vision, will also be adjusted and they will become more intentional and passionate about sharing the gospel across generational lines. The health and growth of this ministry are negatively affected by this lack of cross-generation engagement.

Purpose Statement

This project aims to implement the C-GET program to address the current evangelism problem at VITWOI. It is the purpose of this program to train the members of VITWOI to adjust their personal evangelistic vision by increasing their generational intelligence so that they can more passionately and effectively share the gospel with unchurched Millennial and Generation Z unbelievers. It is hoped that by introducing this C-GET program to the Victory members, there will be a positive change in the ministry's overall culture. The main objectives of this program are a) to assist the members in developing an accurate theology of evangelism, b) to become aware of and adjust one's personal evangelistic vision, and c) to increase generational intelligence so that participants can more deeply understand the younger generations they are trying to reach.

Basic Assumptions

This project is bound by assumptions. Firstly, the researcher assumes that the participants will answer the questionnaires truthfully. At the outset, the researcher will convey the importance of honest answers so that necessary adjustments can be made for the organization's health. Additionally, the researcher will highlight that this project is confidential and individual data will not be shared with the organization; therefore, members will not be promoted within the organization as a result of participation in this study.

Secondly, this project begins with the assumption that the church is an integral part of the members' lives and that the participants want their church to experience growth and longevity. Historically, within the Black community, the local church has been an integral part of community identity and has played an essential role in celebrating life milestones (E.g., births, marriages, and deaths). As a result, its survival should be important to this community. Church members often voice their commitment to the organization. The researcher assumes that the members are concerned about the church's health and does not want to see it close its doors permanently.

Thirdly, the project begins with the assumption that reaching the next generation is vital for this church community. Many of the organization members are parents and grandparents, and as such, they are often concerned about the next generation, particularly their family members and their close friends. By increasing one's generational intelligence to reach the younger generations, not only will the older members more successfully share their faith experience with their family members, but they can take steps to worship God together in local churches. It is assumed that this goal is essential to this faith community. Lastly, this study assumes that the sample of members who sign up for the program represents the most active members of the organization.

Definition of Key Terms

A *generation* is defined as a grouping of persons whose common location in history lends them to a collective persona.¹¹ There is no consensus in the literature on generations regarding the start and end dates of each generational cohort. For this study, the following dates will be

¹¹ Shane Hubner, " 'X' Marks the Spot? How Generational Theory Can Help the Emerging Church," *St. Mark's Review* 2 (2003): 4.

used for each generational cohort: *Baby Boomers*, individuals who were born between 1946 and 1964; *Generation X*, individuals who were born between 1965 and 1981; *Generation Y*, also known as the Millennial generation, individuals who were born between 1982 and 2000; and *Generation Z*, individuals who were born between 2001 and today. In recent research, social scientists have begun to propose 2010 as the cut-off year for Generation Z and have introduced a new term for the latest generation, namely, Generation Alpha.

Central to a discussion on generational awareness are the concepts of generation theory, generational identity, and generational intelligence. *Generational theory* proposes that one can understand, in general terms, people's responses toward, and interaction with, a wide variety of social institutions because of their identification with their generation.¹²

Generational identity is defined "as an individual's awareness of his or her membership in a generational group and the significance of this group to the individual."¹³ *Generational intelligence* "includes the facility to be reflective and to develop conscious awareness of other generations in family and cohort terms, as well as the social climate one is embedded in."¹⁴

In this project, the words "local church," "church plant," and "ministry" will be used interchangeably to describe an organized, regular gathering of Christians for Christian education, worship, the celebration of religious ordinances, and fellowship. The word "evangelism" will be used for the act of communicating the gospel, an act described in the New Testament with the verb *euangelizo* ("to bring good news")¹⁵ "Unchurched" is a word used in evangelical ministry

¹² Ibid.

¹³ Michael J. Urick, "Exploring Generational Identity: A Multiparadigm Approach," *Journal of Business Diversity* 12, no. 3 (2002): 103.

¹⁴ Simon Biggs, "Aging in a Critical World: The Search for Generational Intelligence," *Journal of Aging Studies* 22, no. 2 (2008): 118.

¹⁵ Sam Chan, *Evangelism in a Skeptical World* (Grand Rapids, MI: Zondervan, 2018), 14.

settings to describe a person who does not belong, nor is connected, to a church. In this project, this is expanded to include individuals who do not have a history with a church. The term “non-believer” is used for a person who does not identify as a Christian.

Limitations and Delimitations

A study of this nature will have limitations. Firstly, this study’s success will be partly determined by the members’ willingness to engage in this project and their commitment to follow through to the end of the training program. Members may feel that the time commitment is too great and may not be willing to sign up. Members may also think that the training program is for the academically inclined and may decide that they will not be able to understand the content that will be presented. To address this mindset, voluntary participation of the members will be explained, and participants can withdraw at any time if they become overwhelmed with the time commitment. It will also be explained to the members that the study is user-friendly and presented in non-academic language. Any questions and concerns that arise can be addressed privately.

Secondly, there is the limitation of the sample size. It is expected that the sample size will be small and may even decrease by the end of the project. Due to the study’s nature—challenging the held perceptions of Millennials and Generation Z—participants may feel challenged mentally and emotionally and leave the program. With such a small sample size, if many people drop out of this program, the results may not reveal whether there was a significant shift in generational intelligence among the participants during the training program. Also, the desired result of having more trained and equipped members who can confidently and effectively share the gospel with unchurched non-believers may be much smaller than expected. Those who sign up for this project may represent the small group of persons who already intentionally

engage in evangelism. Also, a small number of participants may impact the degree to which the results of this project can be generalized.

Next, this survey's strength rests on the self-reporting instruments that will be administered to the participants. They may not be honest in their view of how they as individuals are doing in reaching out to these generations and how the church is performing as a whole. It is the researcher's observation that when surveys are administered to congregants by the pastor, congregants tend to share what they believe the pastor desires to hear rather than what they think or feel. Additionally, there is a greater chance that participants will not answer the final questionnaires (exit and reflection) honestly, as they may want to convey that they have experienced a shift in their understanding of the younger generations and, as a result, have amended their evangelistic practices. Lastly, participants might not engage in the assigned fieldwork after the training program has ended, whether due to time conflicts or lack of confidence in speaking with the younger generations. The assigned fieldwork is an essential part of this study, so the participants will be asked to evangelize a limited number of persons.

This study is also constrained by certain delimitations. Firstly, VITWO is an organization with an aging population of Caribbean and African ancestry. Undoubtedly, this cultural lens is an important element of the members' perceptions of younger generations, especially concerning the younger generation's involvement in church. These perceptions may be deeply interwoven with the African-ancestry community's historical narrative but are beyond the scope of this project. This study is limited to gauging the shift in perceptions of the generations during the teaching and will not investigate the underlying beliefs upon which the perceptions are built. This study will not investigate the community norms and practices that reinforce the beliefs that shape these perceptions. In addition to the communication barrier between the generations, the

participants may also experience barriers to talking to individuals from a different culture. This cultural barrier is not directly addressed in this project.

Secondly, this study will be open to all registered members of VITWOI above the age of eighteen so that there will be representatives of the four main generations addressed in this project (Baby Boomers, Generation X, Millennials, and Generation Z). Persons from different generations will be included so that participants can learn from other voices in this discussion on generational awareness. During the class discussion, the participants also will be able to listen to other participants who may hold different viewpoints.

Thirdly, the research question that the researcher poses is based on the assumption that evangelizing these generations is crucial to this church's viability. This study assumes that congregants agree that it is not the sole job of the pastor to evangelize and to cause the church to grow. Lastly, personal interviews may be the better method to investigate whether the participants are willing to continue to do what is necessary to help the church grow. Yet, asking for personal interviews may cause people to be less inclined to begin the program in the first place. The delimitation is that the information needed can be received from the surveys and the discussion in the teaching sessions. These limitations and delimitations represent the main self-imposed and external constraints of this study.

Thesis Statement

This project sets out to show that cross-generational evangelism becomes more intentional and effective when Christians develop an accurate evangelistic vision by increasing one's generational intelligence through specialized evangelism training.

CHAPTER 2: CONCEPTUAL FRAMEWORK

Literature Review

The church is a community of faith engaged in expressions of its faith, ministry practices that community members use to communicate its doctrine. Simply stated, what people do reveals what people believe. If ministry practices are expressions of doctrine, one can accept that the outcomes should provide evidence of the church's ministerial foci. As a church progresses along the arc of its organizational narrative, there will be points in the journey where the leadership team is faced with questions of ministry effectiveness, such as "Why are we not seeing the results that we believe are possible?" and "What are our current ministry practices revealing about us?" Such evaluation questions should not be avoided, as "leaders and managers of public and non-profit organizations must be effective strategists if these organizations are to fulfill their missions, meet their mandates, satisfy their constituents, and create public value in the years ahead. ... They need to develop effective strategies to cope with changed and changing circumstances."¹⁶ Whether casual or part of a formal strategic process, evaluation is necessary to develop a healthy, growing, and productive organization.

In the case of the organization under study in this project, VITWOI, the question is asked, "What issues are present when VITWOI's evangelistic practices are not currently translating into an increase of new, younger believers joining the local-church communities, taking into consideration that making disciples is central to the church's vision?" The leadership must address this challenge, but where do they start? Should the leadership first review its theology of evangelism, or its methods of evangelism? The first mainstream approach to evangelism

¹⁶ John M. Bryson, *Strategic Planning for Public and Nonprofit Organizations* (San Francisco, CA: Josey-Bass, 2004), xii.

emphasizes theology, with programs present a biblical exegesis of evangelism texts with the primary goal to assist Christians in developing an accurate theology of evangelism. The second mainstream approach emphasizes the praxis of evangelism. By learning evangelism action steps and best practices, Christians improve their ability to share the gospel. Yet, there is another aspect that warrants immediate attention, a rich middle space found between doctrine and practice, “where we reflect deeply on our theology and our culture to understand how both of them can shape our ministry.”¹⁷

In his seminal work *The Fabric of Theology*, Richard Lints writes, “It is my firm conviction that people are deeply influenced in how they think and how they express their thoughts by the culture they inhabit. This significantly complicates the task of communicating the entire counsel of God.”¹⁸ Lingenfelter and Mayers inform, “All human behavior occurs within particular cultures, within socially defined contexts. Culture, then, is the conceptual design, the definitions by which people order their lives, interpret their experiences, and evaluate the behavior of others.”¹⁹ Lints suggests that ministry expressions should not be developed without a deep reflection of, and dialogue with, the culture of one’s time. Doctrine is the starting point; it provides the foundation for ministry practice. Methods are the vehicles by which the church conveys what it believes, yet the lens through which the people see the world cannot be overlooked. This lens is shaped by the theological vision that people develop over the course of their lives.

¹⁷ Timothy Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012), 17.

¹⁸ Richard Lints, *The Fabric of Theology* (Grand Rapids, MI: Eerdmans, 1993), 8.

¹⁹ Sherwood Lingenfelter and Marvin Mayers, *Ministering Cross-culturally: An Incarnational Model for Personal Relations* (Grand Rapids, MI: Baker Academic, 2003), 17.

A theological vision is “a faithful restatement of the gospel with rich implications for life, ministry, and mission in a type of culture at a moment in history. ... It seeks to bring the entire counsel of God into *the world of its time* so that its time might be transformed.”²⁰ In this current world—postmodern in thought, diverse in culture, and multigenerational in makeup—there is an excellent opportunity to engage with the gospel in a new way. Biblical scholar N. T. Wright states,

One of the funny things about the Christian faith and indeed about the Bible is that it seems to be, as it were, designed that every generation has to chew it through afresh. We can, none of us, live on what was done before, because the culture is always changing. And that’s always been so. Language is always changing, the pressure points for people are always changing, and again and again. And this is not just in our generation. Every generation has found this. The way that people have said things before seem to go stale on you. ... The good thing about that is that we all have to grow up. There can be no passengers. We all have to think it through, and that’s the Pauline business about being transformed by the renewal of our minds.²¹

Wright’s comments suggest that it is incumbent on the local church, its leaders and members, to engage in this reflection so that the church can convey the gospel in a manner that the current world understands. The C-GET program designed for this study offers an alternative to the current mainstream evangelism programs by emphasizing the need for a new theological vision for evangelism. This program will first build a theology of evangelism through a biblical study of evangelistic texts and then provide the elements needed to develop a theological vision of evangelism for our modern time. This training program will equip members to proclaim and demonstrate the gospel in their spheres of influence more intentionally and effectively.

²⁰ Keller, *Center Church*, 19, italics added.

²¹ Evangelical Alliance, “A Kingdom Gospel, With N. T. Wright,” 2013, interview video, 13:15, accessed December 2019, <https://www.eauk.org/church/campaigns/confidence-in-the-gospel/a-faithful-gospel/a-kingdom-gospel.cfm>.

This chapter will outline the theological and theoretical constructs for this project. The first section, theological constructs, will set forth a theology of evangelism based on Scripture. The second section, theoretical constructs, will outline the current research on evangelism strategies within a postmodern, multigenerational context. Overall, the theological-vision framework developed by Richard Lints and expanded by Timothy Keller will shape this project.

Theological Bases

A doctrinal foundation is formed by the truths about God, His purposes in the world, and the nature of His relationship with humanity, as outlined in the Bible. The Scriptures are the source for an accurate theology of evangelism, as “theology must first be about a conversation with God. ... God speaks, and we listen.”²² At the heart of clear and effective communication is the ability to listen well, and this is a skill that all believers must develop if they are to live out God’s mission on the earth. To this point, a discussion of evangelism must be rooted in theology, yet “the evangelist and the theologian have never enjoyed an easy relationship in modern times.”²³ Theologians and scholars alike have contributed to the discussion on the gulf between evangelism and theology, asserting that this gulf works against the church’s very mission. Andrew Walker confirms that “it is virtually impossible to find ... evangelism being taken seriously in theological and ecclesiastical circles.”²⁴ Krish Kandiah comments,

²² Lints, *The Fabric of Theology*, 82.

²³ William Shenk, *Write the Vision* (Valley Forge, PA: Trinity Press International, 1995), 70.

²⁴ Andrew Walker, foreword to *The Logic of Evangelism*, by William J. Abraham (London, UK: Hodder and Stoughton, 1991), v.

The academic silence on evangelism also partly results from many of those who are involved in evangelistic practice failing to engage in significant theological reflection. As a result, evangelistic pragmatism often ensues and evangelistic methodologies are passed on a-critically, with theologically suspect assumptions being widely adopted due to expediency rather than biblical faithfulness. A further resultant danger is that methods which may have been effective in one historical and cultural context are employed ad hoc in radically different contexts with limited effectiveness and, more significantly, often a distortion of the gospel.²⁵

These are grave concerns indeed, and on both sides, more work needs to be done to bridge the gap and bring about greater integration. There is an impetus for pastors and ministry leaders to develop ministry practices that are theologically sound and scripturally grounded.

Religious scholars call for theology to be seen as a “resource in the service of God’s mission to bring all things into subjection to Christ.”²⁶ William Abraham states, “The central task of a theology of evangelism is to provide a clear and credible account of the ministry of evangelism that will foster and illuminate responsible evangelistic practices by the Christian church and its agents in the modern world. ... We need an analysis of evangelism that can be at once historically grounded, theologically credible and practically apt.”²⁷ To build the backdrop for this work, one starts with Scripture, and at the center of Scripture is Christ Himself.

Lesslie Newbigin, a twentieth-century British theologian and missionary, locates a theology of evangelism in God’s self-revelation to humanity, which finds its climax in Christ. For Newbigin, “the mission of the church is subservient to God’s intention to reveal himself.”²⁸ What is in God’s heart and mind concerning the world, and evangelism in particular, can be

²⁵ Krish Kandiah, “Lesslie Newbigin’s Contribution to a Theology of Evangelism,” *Transformation* 24, no.1 (2007): 56.

²⁶ J. A. Kirk, *The Mission of Theology and the Theology of Mission* (Valley Forge, PA: Trinity Press International, 1997), 42.

²⁷ William Abraham, “A Theology of Evangelism,” *IBC* 48, no. 2 (April 1994): 117.

²⁸ Kandiah, “Lesslie Newbigin’s Contribution to a Theology of Evangelism,” 58.

known, and He reveals it in Scripture. The writer of Hebrews states, “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds” (Heb 1: 1-2). The Greek phrase for “God spoke,” θεὸς λαλήσας (*theos lalēsas*), is used to express that words were used “in order to declare God’s mind and disclose God’s thoughts.”²⁹ Through the words of the prophets and, finally, in the person of Jesus Christ, God revealed His Mission for the earth. The writer of Hebrews “introduces God’s ultimate revelation by inviting his congregation to overhear the conversation between God and his Son. God’s self-disclosure in his Son is the climax and fulfillment of all previous revelation.”³⁰ The revelation through the prophets was not to be final; instead, the prophets set the stage for the fulness of the revelation found only in Christ alone, in whom the fulness of God dwells.³¹

Through Jesus, God reveals Himself; through the ministry of Jesus, God reveals His plan for humanity. Harold Attridge writes, “God, moreover, speaks through this Son not only in word but in deed, in the entirety of the Christ-event, providing for humanity atonement for sin and an enduring covenant relationship.”³² In the New Testament writings, Paul also makes the observation that “God is ‘summing up all things’—things in the heavens and things on earth—under one head, namely Christ (Eph1:10). Precisely where this comprehensive summation is taking place Paul makes clear a few verses later: ‘God has given Christ as head over all things to

²⁹ S.v. “Strong’s G2980: *laleō*,” Lexicon (KJV), on Blue Letter Bible, accessed 20 September, 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G2980&t=KJV>.

³⁰ Garth Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids, MI: Eerdmans, 2012), 2.

³¹ Col 2:9.

³² Harold Attridge, *Hebrews: A Commentary on the Epistle to the Hebrews*, Hermeneia Commentary Series, ed. Helmut Koester (Philadelphia, PA: 1517 Media, 1989), 38-39.

the church.’ ”³³ This is the purpose of Jesus’s life, ministry, death, and resurrection. Jesus Christ is the unique and decisive revelation of God for the world’s salvation.³⁴

In Matt 16:18-19, Jesus discloses His Father’s plan to bring all people into a relationship with Him. In v. 18, He reveals, “On this rock, I will build My church (ἐκκλησία) [*ekklesia*], and the gates of Hades shall not prevail against it” (Matthew 16:18). In ancient times, the word ἐκκλησία, which was translated into the English word “church”, was used to describe formally a gathering of citizens called out from their homes into a public setting and, more generally, a community of called-out people.³⁵ This is the word that Jesus chooses to describe the community that he is building, and in using it, He discloses two unique aspects of his *ekklesia*. Firstly, Jesus is building His church on this divine revelation: “You are the Christ, the Son of the living God” (Matthew 16:16). At the heart of this new international community of faith is the risen Christ Himself because, as established earlier in this paper, He is the full revelation of God. In Him, God’s mission is accomplished. Jesus “was not only a verbal proclamation of good news but also the embodiment of good news in a life and death, which were God’s sovereign rule in action. The mission of the church, following that of Jesus, has to be both word and deed and the life of a community which already embodies a foretaste of God’s kingdom.”³⁶

Secondly, Jesus would give his community the authority to accomplish its mission. He would send them into the world to teach about the kingdom of God. As Jesus was sent into the

³³ Tim Savage, “The Church,” in *The Gospel as Center: Renewing Our Faith and Reforming Our Ministry Practices*, ed. D. A. Carson and Timothy Keller (Wheaton, IL: Crossway, 2012), 148.

³⁴ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Seattle, WA: Eerdmans, 1989), 137.

³⁵ S.v. “Strong’s G1577: *ekklēsia*,” Lexicon (KJV), on Blue Letter Bible, accessed 18 November, 2019, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G1577&t=KJ.V>.

³⁶ Lesslie Newbigin, “A Missionary’s Dream,” *Ecumenical Review* 43, no.1 (1991), 6.

world by God the Father, so too He would send His disciples.³⁷ The Greek word used for send, ἀποστέλλω (*apostellō*), conveys the meaning of being set apart and sent out on a mission in the world.³⁸ A member of the *ekklesia* is by nature a “sent one,” sent on a mission to make disciples in the name and authority of Jesus Christ. Those who would be part of this community would “be his disciples, obeying his commandments and sustained by his unending presence among them.”³⁹ Colin Kruse remarks that the Scriptures

reveal that the essential content of their mission was to “harvest” men and women for the kingdom by their witness to Jesus, by word and deed, alongside the ongoing witness of the Holy Spirit. There is a sense in which all believers are privileged to share in this commission, in so far as they all are recipients of the Spirit whom he bequeathed to his disciples. With the particular enabling that the Spirit provides, each believer plays a part in continuing the work and witness to Jesus.⁴⁰

Jesus sends the *ekklesia* into the world as a complete witness to the world, with both a message to proclaim and a life of faith to live.

In Acts 1:8, Jesus informs His disciples, “You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” Jesus empowers His people to be His witnesses, a community of μάρτυς (*martys*).⁴¹ Jesus’s witnesses are those who have proved the strength and genuineness of their faith in Christ and who are sharing the testimony of their faith with others, with the intention of them coming to faith as well. In this passage, Jesus is speaking to the apostles, but

³⁷ John 17:18.

³⁸ S.v. “Strong’s G649: *apostellō*,” Lexicon (KJV), on Blue Letter Bible, accessed 18 November, 2019, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G649&t=KJV>.

³⁹ R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids, MI: Eerdmans, 2007), 1108.

⁴⁰ Colin Kruse, *John: An Introduction and Commentary* (Downers Grove, IL: InterVarsity, 2017), 447.

⁴¹ S.v. “Strong’s G3144: *martys*,” Lexicon (KJV), on Blue Letter Bible, accessed 14 October, 2019, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3144&t=KJV>.

the wider group referenced in Luke 24 makes it clear that “the role of the Apostles, though central, is in no way meant to exclude or excuse the wider disciple community from the witnessing task.”⁴² It is here that an accurate theology of evangelism finds its roots.

The disciples are commissioned and sent into the world to proclaim the good news of the kingdom. Scholars have long debated the biblical understanding of the term “evangelism.” This English word is translated from the Greek verb εὐαγγελίζω (*euaggelizō*), which is found fifty-four times in the New Testament. Its meaning is “to bring good news”, particularly the glad tidings of the coming kingdom of God and the salvation to be obtained in it through Christ.⁴³ Yet, other words must be considered if one is to grasp fully what was understood by the New Testament writers. In addition to εὐαγγελίζω, there is also the Greek noun εὐαγγέλιον (*euangelion*), which occurs seventy-six times in the New Testament and carries the meaning of the “good news” of the gospel, and there is the Greek noun εὐαγγελιστής (*euangelistēs*), which occurs in the New Testament three times and is translated “one who preaches the good news; evangelist.”⁴⁴

In researching these gospel words, theologians have pointed to the nuances of the English rendering of “evangelism”. Researchers of evangelism and missiology Paul Weston, Michael Green, David Bosch, William Abraham, and D. A. Carson assert that the real biblical

⁴² John Nolland, *Luke 18:35–24:53: A Commentary*, vol. 35C, WBC, ed. Bruce Metzger, 35 (Grand Rapids, MI: Zondervan, 2015), 1220.

⁴³ S.v. “Strong’s G2097: *euaggelizō*,” Lexicon (KJV), on Blue Letter Bible, accessed 18 November 2019, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongsg=G2097&t=kjv>.

⁴⁴ S.v. “Strong’s G2098: *euangelion*,” Lexicon (KJV), on Blue Letter Bible, accessed 25 September 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongsg=G2098&t=KJV>.

S.v. “Strong’s G2099: *euangelistēs*,” Lexicon (KJV), on Blue Letter Bible, accessed 25 September 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongsg=G2099&t=KJV>.

meaning of evangelism is primarily heraldic. Weston writes, “When the word gospel is used as a noun in the New Testament, it is always combined with words of hearing and speaking when the process which we would understand as evangelism is being described. When it is being handed on to someone else, it is described as being ‘preached’ or ‘proclaimed,’ ‘heralded’ or ‘spoken.’”⁴⁵ In *Evangelism in the Early Church*, proclaimed by many to be a modern classic, Green affirms this view by recognizing that the words primary to a biblical understanding of theology deal mostly with speaking or proclaiming. Green comments that the early church members spoke about the gospel in normal life through “informal chattering to friends and chance acquaintances, in homes and wine shops, on walks, and around market stalls. They went everywhere gossiping the gospel.”⁴⁶ D.A. Carson, in agreement with the understanding of speaking in evangelism, writes,

Because the gospel is news, good news (even if some will hear it as bad news), it has to be announced: That is what one does with news. The essentially heraldic element in preaching is bound up with the fact that the core message is not a code of ethics to be debated, still less a list of aphorisms to be admired and pondered, and certainly not a systematic theology to be outlined and schematized. ... It is news, good news and, therefore must be publicly announced. When all is said and done, the gospel is primarily displayed in heraldic proclamation: the gospel is announced, proclaimed, preached precisely because it is God’s spectacular news.⁴⁷

Carson is not alone in stating this. Bosch remarks,

⁴⁵ Paul Weston, “Evangelism: Some Biblical and Contemporary Perspectives,” *Evangelical Review of Theology* 20, no. 3 (1996), 249.

⁴⁶ Michael Green, *Evangelism in the Early Church* (UK: Hodder and Stoughton, 2003), 173.

⁴⁷ D. A. Carson, “What is the Gospel?: Revisited,” in *For the Fame of God’s Name: Essays in Honor of John Piper*, ed. Sam Storms and Justin Taylor (Wheaton, IL: Crossway, 2010), 158.

The verbal witness indeed remains indispensable, not least because our deeds and our conduct are ambiguous: they need elucidation. The best we can hope for is that people will deduce from our behavior and our actions that we have “a hope within” us. Our lives are not sufficiently transparent for people to be able to ascertain whence our hope comes. So we must name the name of him in whom we believe.⁴⁸

There is strong biblical evidence that the core meaning of evangelism is to *tell* the good news. As William Abraham states, “The term evangelism is best translated by our verb to ‘proclaim.’ Hence to ‘evangelize’ basically means the proclaiming the good news of God.”⁴⁹ Many theologians and scholars place emphasis on the proclaiming of the good news. Yet, other scholars advocate for a more holistic view of evangelism. Abraham is one scholar who supports the concept of the proclamation of the gospel as the core meaning of evangelism, yet also advocates for widening the modern conception to the point where “we move beyond mere proclamation to include within it the initial grounding of all believers in the kingdom of God. If we make this shift, then we actually become much closer to what evangelists, ancient and modern have actually done.”⁵⁰ In agreement, Richard Cook writes that “the Greek word *euangelizesthai* should not be understood as the English ‘preach the Gospel’ instead, ‘embody the Gospel in their midst.’”⁵¹

According to these assertions, the personal embodiment of the gospel is a necessary aspect of the biblical meaning of evangelism. Rengstorf asserts that this is the case because the goal of evangelism is not just to “impart information, not to deepen an existing attitude, but to

⁴⁸ David Bosch, “Evangelism: Theological Currents and Cross-currents Today,” *International Bulletin of Missionary Research* 11, no. 3 (1987): 101.

⁴⁹ Abraham, “A Theology of Evangelism,” 118.

⁵⁰ Abraham, “A Theology of Evangelism,” 119.

⁵¹ Richard Cook, “Paul, the Organizer,” *Missiology* 9, no. 4 (1981): 491.

awaken unconditional commitment to Himself.”⁵² In reviewing the usage of the Greek “gospel words” in the New Testament, one learns that there are at least four main elements that provide the framework for an accurate theology of evangelism. Firstly, there is a message to proclaim. Secondly, all members of the *ekklesia* are called to evangelize. Thirdly, all people are to be evangelized. Lastly, the local church is tasked with training people on how to evangelize effectively. Each point will now be discussed.

The Message

At the heart of the word “evangelize” is the concept of proclaiming the good news. C. H. Dodd, in his classic volume *The Apostolic Preaching and Its Development*, offers a starting place for the discussion of the message of evangelism with a dissection of the New Testament word κήρυγμα (*kerygma*), which often accompanies the Greek noun εὐαγγέλιον. Appearing together, these two words, which are translated “to preach the gospel,” are the functional equivalent of εὐαγγελίζω.⁵³ In an effort to reaffirm the fundamentals of the faith, Paul writes, “For after that, in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching [κήρυγμα] to save them that believe” (1 Cor 1:21). The idea expressed in κήρυγμα is proclamation, especially of the gospel and by implication, it the gospel itself).⁵⁴ It is in this word that “we find the essence of the Good news the church is to proclaim in all evangelistic

⁵² K. H. Rengstorf, “Mantanou” in *Theological Dictionary of the New Testament*, trans. G. W. Bromiley (Grand Rapids, MI: Eerdmans, 1967), 2: 404.

⁵³ D. A. Carson, “What is the Gospel?: Revisited,” in *For the Fame of God’s Name: Essays in Honor of John Piper*, ed. Sam Storms and Justin Taylor (Wheaton, IL: Crossway, 2010), 158.

⁵⁴ S.v. “Strong’s G2782: *kērygma*,” Lexicon (KJV), on Blue Letter Bible, 18 November, 2019, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongsg2782&t=kjv>.

endeavors. ... Kerygma is preaching, preaching of the nature of a public proclamation of Christianity to the non-Christian world.”⁵⁵

Douglas Moo writes, “The noun [gospel] in the New Testament denotes the “good news of the saving intervention of God in Christ, usually referring to the message about Christ and, by extension, to the act of preaching that message.”⁵⁶ The kerygma can range from a message with a few basic concepts such as repentance, faith, baptism, and the death and resurrection of Jesus Christ, as evidenced in the writings of Michael Green and Douglas Webster, to a message with many more components, as evidenced in the writings of James Stewart. The additional components include the fulfillment of the Scriptures, the advent of Jesus Christ, the universal relevance of the message, the need for obedient faith, and the power of this message to establish men once they receive it.⁵⁷ D. A. Carson states,

The heart of the gospel is what God has done in Jesus, supremely his death and resurrection. Period. It is not personal testimony about our repentance; it is not a few words about our faith response; it is not obedience. ... The gospel is the good news about what *God* has done. Because of what God has done in Christ Jesus, the gospel necessarily includes the good that has been secured by Christ and his cross-work.

Carson agrees with Greg Gilbert who argues that the cross-centered message of the gospel is the fountainhead from which all of the other blessings that come as a result of God’s work through Christ flow, but it is the essential part of the message.

Lewis Drummond adds that at the core of the kerygma stand two essential ideas. Firstly, “specific and historical realities must be clearly understood and declared in the presentation of

⁵⁵ C. H. Dodd, *The Apostolic Preaching and Its Development* (London, UK: Hodder and Stoughton, 1936), 7.

⁵⁶ Douglas Moo, *The Letter to the Romans. NICNT* (Grand Rapids, MI: Eerdmans, 2018), 56.

⁵⁷ Michael Green, *Evangelism in the Early Church* (London, UK: Hodder and Stoughton, 1970), 58.

the gospel. And these basic truths center in and around the person and work of Jesus Christ.”⁵⁸

Secondly, the entire gospel must be preached. Drummond continues, “Scriptural evangelism demands that the evangelist fill the presentation of the gospel with solid theological content. That price must be paid if God’s approval of the work is to be expected.”⁵⁹ At the center of the message that the church is to proclaim is the person of Jesus Christ. Essentially, it is His life that is to be shared with the world. Samuel Chan comments, “The essence of evangelism is the message that Jesus Christ is Lord. Evangelism is our human effort of proclaiming this message ... and trusting and praying that God, in His sovereign will, will supernaturally use our human and natural means to effect his divine purposes.”⁶⁰

Dodd distinguishes between the act of preaching and the message itself and, through his analysis of the central teachings found in Paul’s letters, determines that there is a fixed kerygma. He argues that “according to the evidence of the New Testament, the earliest exponents of the Christian religion worked out a distinctive way of presenting the fundamental convictions of their faith, in a formula they called ‘the proclamation.’”⁶¹ The message of the gospel as preached in the New Testament church was comprised of six main elements: 1) The age of fulfillment has dawned; these are the latter days foretold; 2) this has taken place through the ministry, death, and resurrection of Jesus; 3) by virtue of the resurrection, Jesus has been exalted at the right hand of God; 4) the Holy Spirit in the church is the sign of Christ’s present power and glory; 5) the

⁵⁸ Lewis Drummond, *Reaching Generation Next* (Grand Rapids, MI: Baker, 2002), 85.

⁵⁹ Drummond, *Reaching Generation Next*, 100.

⁶⁰ Samuel Chan, *Evangelism in a Skeptical World* (Grand Rapids, MI: Zondervan, 2018), 14.

⁶¹ C. H. Dodd, *Gospel and Law: The Relation of Faith and Ethics in Early Christianity* (New York, NY: Columbia University Press, 1951), 8.

Messianic Age will shortly reach its consummation in the return of Christ; 6) the message makes an appeal for repentance which includes the offer of forgiveness, the Holy Spirit, and salvation.⁶²

Although Dodd's work is widely supported by many, a survey of literature will show that those who disagree with Dodd look for much more flexibility regarding the exact kerygma. William Baird asserts, "The primitive preachers did not rigidly follow a prescribed formula, but employed some variety in their presentation of the essential facts of the gospel—Dodd's distinction between kerygma and *didache* (the pattern of ethical instruction in the early church) [is] a bit too sharply drawn."⁶³ When all major views are considered, Jesus is still at the center of the 'kerygma. A simple definition of the kerygma is offered by Bryan Chapell: "Christ Jesus came into the world to save sinners."⁶⁴ God's divine purpose in bringing all things under the lordship of Jesus Christ cannot be accomplished without the church going into the world and sharing this message. The Bible affirms that Christ's *ekklesia* "has nothing to say but only to proclaim God's gospel to the world."⁶⁵ This message must be preached in all places and at all times and to all people.

All Believers Are Commissioned

In the commissioning Scriptures, specifically Matt 28:18-20 and Mark 16:15, it is evident that Jesus expects that His disciples will proclaim the gospel to the world and train other

⁶² C. H. Dodd, *The Apostolic Preaching and Its Developments*, (London, UK: Hodder and Stoughton, 1936), 22.

⁶³ William Baird, "What Is the Kerygma? A Study of 1 Cor 15:3-8 and Gal 1:11-17," *JBL* 76, no. 3 (1957): 182.

⁶⁴ Bryan Chapell, "What is the Gospel?" in *The Gospel as Center: Renewing Our Faith and Reforming Our Ministry Practices*, ed. D.A. Carson and Timothy Keller (Wheaton, IL: Crossway, 2012): 81.

⁶⁵ Barry Van Wyk, "The Application of Ephesians 4:11 in the Recent Missional Debate with Reference to Scripture," *In die Skriflig* 52, no. 3 (2018): 7.

disciples to do the same.⁶⁶ In Luke’s account of the early church, it is evident that the apostles continued this mission through the preaching of the kerygma and “what we discover is that from beginning to end—in virtually every chapter of Acts—the language of proclamation shapes and defines this narrative.”⁶⁷ The disciples rely on the teaching of the apostles, and “as Jesus Himself had been anointed at His baptism with the Holy Spirit and power, so His followers were now to be similarly anointed and enabled to carry on His work.”⁶⁸ Yet, what do the Scriptures say specifically about the call to all believers to share the gospel?

Peter T. O'Brien and Eckhard Schnabel argue that in the Pauline letters there is no explicit call to all members of the *ekklesia* to proclaim the gospel to the world.⁶⁹ Paul “never assigns the task of evangelism and missionary outreach to the local Christian community as such.”⁷⁰ This being said, there is an acknowledgment that although Paul does not issue a directive, there is an expectation of the church’s commitment to missions. Eckhard Schnabel writes,

Paul does not direct the churches to initiate missionary projects in other regions of their province of the Roman Empire; this is primarily the apostles’ task and of other missionaries whom the churches have commissioned. But Paul commends and praises the missionary commitment of individual churches. And he hopes that the believers’ conversations and lifestyle in everyday situations will contribute to and support God’s desire that more Jews and more Gentiles hear the gospel of Jesus Christ, accept it and by faith and join the church, which continues to grow.⁷¹

⁶⁶ Luke 24:44-49, John 20:19-23, and Acts 1:4-8.

⁶⁷ Carl Holladay, “Acts as Kerygma,” *New Testament Studies* 63, no. 2 (2017), 158.

⁶⁸ F. F. Bruce, *The Book of the Acts*, NICNT (Grand Rapids, MI: Eerdmans, 1979) 38-39.

⁶⁹ Peter O’Brien, *Colossians, Philemon: A Commentary*, vol.44, WBC, ed. David Hubbard and Glenn Barker (Grand Rapids, MI: Zondervan, 1982), 889.

⁷⁰ Eckhard Schnabel, *Early Christian Mission*, vol. 2, *Paul and the Early Church* (Downers Grove, IL: InterVarsity, 2004), 57-61.

⁷¹ Schnabel, *Early Christian Mission*, 1485.

Kent Yinger agrees with this stance, stating that Paul shows a “strong expectation of active congregational mission commitment. Paul’s churches were to be actively involved in local outreach via authorized heralds (e.g., evangelists) and in the larger mission of the gospel via partnership with Paul.”⁷²

This analysis leads to another critical question: who, then is commissioned to carry out an authorized proclamation of the gospel? To answer this question, a closer look at εὐαγγελιστής is required. This word for “evangelist” occurs only three times in the New Testament (Acts 21:8; Eph 4:11; 2 Tim 4:5). In each case, the function of the word εὐαγγελιστής seems to bring the message to new territories as modern-day missionaries do.⁷³ This is not the routine work of every believer, rather, of delegated messengers, of whom Phillip was one. These messengers have a ministry to go beyond their local region to preach the kerygma. Reflecting on the five ministry functions outlined in Eph 4:10–11, Hirsch and Catchin state, “Each particular ministry brings a unique vocational bias, a certain sensibility, and a heightened receptivity to issues that others cannot see. Above all, each brings an enhanced capacity to the multidimensional tasks of the church.”⁷⁴ The church needed these ministry gifts so that it can extend the reach of the gospel.

As these writers suggest, the Scriptures make the distinction between evangelists (authorized and delegated missionaries) and disciples (the local community of believers), yet there is strong evidence that missional commitment is expected of all disciples and that they share and embody the gospel in the context of their everyday lives. Throughout church history,

⁷² Kent Yinger, “Paul and Evangelism: A Missiological Challenge from New Testament Specialists,” *Missiology* 37, no. 3 (2009): 387.

⁷³ Barry Van Wyk, “The Application of Ephesians 4:11 in the Recent Missional Debate with Reference to Scripture,” *In die Skriflig* 52, no. 3 (2018): 6.

⁷⁴ Alan Hirsch and Tim Catchin, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church* (San Francisco, CA: Jossey-Bass, 2012), 28.

and significantly influenced by the official recognition of Christianity during the fourth century, there was a shift in evangelistic emphasis from the local community to a select group of individuals. In addition to the formal preaching of the gospel message, as demonstrated in Paul's life, most evangelizing was done informally and not by professionals. Personal evangelism, sharing faith with non-believers one-to-one, was a significant component of the early church's growth and strengthening. This organic method of evangelism required no formal position, title, or seminary training, and the gospel was brought into real-life moments. Through the development of a relationship, non-believers witnessed the relevancy of the message. Roberts comments, "The story of God doing his work through each one of us became confused by a competing story that emphasizes called, trained and authorized priests, pastors, and preachers. The ministry of all of God's people became replaced by ministry of the clergy, the professionals."⁷⁵

If the church is to be faithful in its call, its members must understand that the commission to go into the world and make disciples is for all disciples, regardless of gender, age, or ethnicity. Evangelism is at the heart of the mission given to the entire *ekklesia* and must be embraced by all. McRaney comments,

Sharing the gospel is the privilege of every single believer. The norm should be that every Christian is actively sharing his faith. ... Evangelism is a command, not just a gift for a select few. Biblically, the evangelist was given to the church as a position, role, office, or function, but evangelism is not just for a select few.⁷⁶

Whether across national, regional, or community boundaries, Jesus has given this responsibility to the whole church, and he expects that the entire church participates, each one reaching one, for

⁷⁵ Mark D. Roberts, *Ephesians: The Story of God Bible Commentary* (Grand Rapids, MI: Zondervan, 2016), 140.

⁷⁶ Will McRaney, *The Art of Personal Evangelism* (Nashville, TN: B&H, 2003), 44.

the glory of God. All disciples can live as powerful witnesses of Christ as they live in obedience to God's Word.

This personal embodiment of the gospel is inherent in the meaning of μάρτυς. Living as witnesses of Christ requires both the proclamation of a message and the “nonverbal testimony of the Christian community manifested by their commitment to the truths they profess. The facts on which faith is based, and the unique interpretation of the meaning of those facts which faith gives, is embodied in a life lived in commitment to those facts and the truths they imply.”⁷⁷ An explicit call for all disciples to live as evangelists cannot be found in the Pauline letters. Yet, there is undoubtedly a call to live the gospel where they are, and that includes the proclamation and the embodiment of the gospel message. As Bosch remarks, “Evangelism is possible only when the community that evangelizes—the church—is a radiant manifestation of the Christian faith and has a winsome lifestyle.”⁷⁸ This is the heart of the incarnational aspect of the gospel of Jesus Christ and the revelation of God to the world.

Called to All

As His ministry on earth began, Jesus made it known that His message and primary ministry were to God's chosen people, the Jews.⁷⁹ Yet, toward the end of his time on earth, Jesus began to teach His disciples that their ministry would be to a broader audience. In Matt 28:19, Jesus commissions His disciples to go into “all the nations.” This distinct Greek phrase, *panta ta*

⁷⁷ Donald G. Miller, “Some Observations on the New Testament Concept of ‘Witness’,” *Asbury Theological Journal* 43, no. 1 (1988): 67.

⁷⁸ David Bosch, “Evangelism: Theological Currents and Cross-currents Today,” in *The Study of Evangelism: Exploring a Missional Practice of the Church Today*, by P. W. Chilcote and L. C. Warner (Grand Rapids, MI: Eerdmans, 2008), 5.

⁷⁹ Matthew 15:24; 10:5-6, 23.

ethne, was used “to denote the area of the disciples’ future activity, the scope of the proclamation of the good news of the kingdom, and the extent of the jurisdiction of the enthroned Son of Man. ... The commission is, of course, to go far beyond Israel, but that does not require that Israel be excluded.”⁸⁰ Through the mouth of Christ, the limitation of the mission to Israel alone has been removed, and the inclusivity of the gospel is expressed.⁸¹

The very nature of Christ’s *ekklesia* is missional, and at the heart of the mission is evangelism. Newbigin writes, “Mission is faith in action. It is the acting out by proclamation and by endurance, through all the events of history, of the faith that the Kingdom of God has drawn near.”⁸² The kingdom has indeed drawn near in Christ, and its gospel “will be preached in all the world as a witness to all the nations, and then the end will come” (Mat 24: 12-14). The phrase “in all the world,” ἐν ὅλῃ τῇ οἰκουμένῃ (*en holē tē oikoumenē*), carries the meaning that the gospel is to be proclaimed to all. There must be a “deliberate program of worldwide evangelization. The church’s response to persecution and spiritual apathy must be to declare Jesus’ message as a witness to all the nations.”⁸³ In Joel 2, in the prophetic declaration of the outpouring of the Spirit, it is evident that the mission of the Father is to include every person in the expansion of His kingdom on the earth. The Old Testament prophet declares, “And it shall come to pass afterward that I will pour out My Spirit on all flesh” (Joel 2: 26-28). The Lord has promised that He will pour out His Holy Spirit upon sons and daughters, older men, and young men; this is an inclusive

⁸⁰ France, *The Gospel of Matthew*, 1114.

⁸¹ John 1:11-12.

⁸² Lesslie Newbigin, *The Open Secret: An Introduction to a Theology of Mission* (Grand Rapids, MI: Eerdmans, 1995), 533.

⁸³ France, *The Gospel of Matthew*, 10.

prophecy that takes into view the power of God spanning generations. God desires that all people of every age come to know Him, love Him, and obey Him.⁸⁴

The early church carried out its task, overcoming cultural and generational barriers by the power of the Spirit. The narrative of Luke reveals that the gospel is preached just as Jesus instructed: “‘Ye shall be my witnesses’ might be regarded as the theme of the book: ‘in Jerusalem’ covers the first seven chapters; ‘in all Judaea and Samaria’ chapters 8:1 to 11:18; and the remainder of the book deals with the progress of the gospel outside the frontiers of the Holy Land until at last, it reaches Rome.”⁸⁵ There is scriptural evidence that the gospel transcends borders, and one must be intentional to evangelize to all people. Inherent in the gospel message is the invitation to every person, in every place and in every time, to place faith in Jesus. In his letters to Timothy, Paul revealed that the gospel does not discriminate against the believer’s age. The gospel is inclusive, and one should not be afraid to disciple those of another generation. Timothy’s conversion is evidence of the power of the gospel to transcend generational barriers, and his leadership in the faith community should continue to exemplify that (2 Tim 1:5). Timothy should remain faithful as a witness of Jesus Christ and not allow his age to be a reason why people would think less of him (1 Tim 4:12; 2 Tim 2:2).

A theology of evangelism must intentionally engage in conversation between theology and Scripture with “the goal of shaping Christian communities in their love for God and others.”⁸⁶ The call to the entire world, to love one another, serves as the impetus for a call to worldwide evangelization. Harner remarks,

⁸⁴ Ps 78:5-6.

⁸⁵ Bruce, *The Book of the Acts*, 39.

⁸⁶ Dean Flemming, *Why Mission?* (Nashville, TN: Abingdon, 2015), 153.

It is the risen Jesus, to whom all authority in heaven and earth has been given who here commissions his disciples and in effect the church of every period of history. They are to go everywhere with the message of good news in the name and authority of Jesus. Theirs is indeed an awesome responsibility: to go, make disciples of all nations, baptize and teach. ... The statements that frame the commission on either side concerning the authority and the presence of Jesus alone allow the church to continue in the world.⁸⁷

The mission of Christ's *ekklesia* is global, and the Scriptures reminds us that as many as will receive Christ and believe in His name, to them He gives the power to become sons of God (John 1:12). Mark 16:15 reads, "And [Jesus] said to them, "Go into all the world and preach the gospel to every creature." Simply stated, all are called to call. Not one person is to be excluded.

The Church Must Train

A Christian can build an accurate theology of evangelism with the biblical principles that a) there is a message of the kingdom to proclaim, b) all disciples are to carry out this task, and c) all peoples of the world need to hear the good news. The final aspect of this theology of evangelism, inherent in the design of the *ekklesia*, is the capacity to train its members on how to carry out its mission of making disciples. Clinton E. Arnold comments,

The Christian community is essential for growth to maturity because Christ has sovereignly endowed every individual with special abilities to minister to all the other members. It is the responsibility of the divinely gifted leaders to equip the members for a life of mutual service. The goal of ministry is to help all believers grow in knowledge of Christ and of the core doctrines of the faith, mature to a greater Christlikeness, and manifest love for one another in the community's life.⁸⁸

As Jesus trained His disciples, He prepared them to minister to one another. His method included immersive instruction, teaching with words and modeling a particular lifestyle. The Greek word

⁸⁷ Donald Hagner, *Matthew 14-28: A Commentary*, vol. 33B, WBC, ed. David Hubbard and Glenn Barker (Grand Rapids, MI: Zondervan, 1995), 889.

⁸⁸ Clinton E. Arnold, "Ephesians", in *Zondervan Exegetical Commentary Series on the New Testament* (Grand Rapids, MI: Zondervan, 2016), 234.

μαθητεύω (*mathēteuō*), which translates into “teaching”, carries the meaning of instruction, yet with the nuance of being a disciple—following in the precepts—of another.⁸⁹ In many informal settings, Jesus taught intending to inculcate his followers in the ways of the kingdom. This is a practice that the early church carried on. Through house meetings, formal teaching sessions, and even letters, the conventions of the kingdom, and the religious structures of the day were expounded.

As the *ekklesia* grew, the new converts were taught how to live as disciples and were instructed to be prepared to answer every person who asked them about the hope within them.⁹⁰ There were leaders within the community who shared a greater responsibility to equip other members to do the work of the ministry. Further reading of Eph 4:11-12 reveals that the ministry gifts given by Jesus to his church, namely, apostles, prophets, evangelists, pastors, and teachers, are for “the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” The Greek word for perfecting is καταρτισμός (*katartismos*), which carries the nuance of equipping the disciples for a particular purpose.⁹¹ The role of these ministers was twofold, firstly instructional and secondly governance-related. The ministers were part of God’s strategy to educate the community of believers with the correct gospel. This became essential as the church began to grow and more and more gentiles were being converted. Secondly, the authorized ministers were needed to address doctrinal issues as some teachers tried to adjust the gospel. In the Pauline letters, a concern for unity and conformity is expressed. Wayne Meeks writes,

⁸⁹ S.v. “Strong’s G3100: *mathēteuō*,” Lexicon (KJV), on Blue Letter Bible, accessed 3 December 2019, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3100&t=KJV>.

⁹⁰ First Peter 3:15.

⁹⁰ First Peter 3:15.

⁹¹ S.v. “Strong’s G2677: *katartismos*,” Lexicon (KJV), on Blue Letter Bible, accessed 20 November 2019, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=g2677&t=kjv>.

“These figures often intervened to ‘correct’ the beliefs or practices of the communities they visited.”⁹² This is the organizational structure that Jesus put in place so that He could continue to equip and empower the body through designated leaders for the sake of the mission.

It is the responsibility of the *ekklesia* to educate its members on the content of the gospel and to train them to share it well in their homes and communities. Frank Thielman comments, “The ultimate goal of the preparation of the saints and the work of their ministry is the *oikodomē tou sōmatos tou Christou*, the building up of the body of Christ. Οικοδομή is reminiscent of Ephesians 2:20-22, where the “building” (οικοδομή) under construction is the “dwelling place” (κατοικητήριον, *katoikētērion*) of God.”⁹³ The sacred goal is to build a spiritual house where God can dwell, the manifestation of the reality of Christ indwelling His people through His Spirit, as indicated in 1 Pet 2:5. The building of such a spiritual house is not solely natural; therefore, evangelism cannot be just a natural practice; it requires the Spirit of God’s involvement.

The indwelling of the Spirit is crucial to carrying out the mission of the Father. Understanding this, Jesus instructs His disciples that they will also need the Spirit’s indwelling to be His witnesses. The Holy Spirit’s work is to lead into all truth, bring conviction, and provide the power needed for salvation. It is the church’s responsibility to train according to the Word and by the Spirit. The work of making disciples is first a spiritual process and then a natural one. The world, which has not yet received the Spirit of truth, cannot be tasked with developing

⁹² Wayne Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, 2nd ed. (New Haven, CT: Yale University Press, 2003), 113.

⁹³ Frank Thielman, *Ephesians, BECNT* (Grand Rapids, MI: Baker Academic, 2010).

Spirit-led believers. Reliance on the Spirit's work in making witnesses is central to evangelism, and the world is unable to discern His movements.⁹⁴

Alvin Reid comments, "We have to recapture the vision that when the message of the Christian faith has spread most effectively, it has done so by informal missionaries, what we would call the 'laity,' merely talking to others about Jesus. ... That is how they did it in the early centuries."⁹⁵ The church of Jesus Christ has been called out from the world to become His witnesses to the world and make other disciples. There is a message to be proclaimed, the good news of salvation through Jesus Christ, and the church must declare it. Each member of this community of faith is privileged to share it, and each person in this world, regardless of geographical location, gender, social position, or age, needs to hear it. The gospel is for everyone. The church, empowered by the Spirit of God, is responsible for training its members to disciple the nations. An accurate theology of evangelism, rooted in the Scriptures, provides the foundation that will shape the theological vision from which every ministry practice should flow.

Theoretical Bases

A theological vision, built on a solid biblical foundation, attempts to respond to the following questions: "What is the gospel, and how do we bring it to bear on the hearts of the people today? What is this culture like, and how can we both connect to it and challenge it in our communication? How will we make our case to the culture about the truth of Christianity?"⁹⁶ Evangelism is not done within a vacuum; in any given society, ideological differences abound. For this good news to be transmitted, it must be understood by the people to whom it is declared.

⁹⁴ John 14:17; 1 Cor 2:12-14.

⁹⁵ Alvin Reid, *Evangelism Handbook* (Nashville, TN: B&H, 2009), 79.

⁹⁶ Keller, *Center Church*, 18.

Timothy Keller builds on Lint's theological vision framework and offers a theological vision that he believes is suited for churches in urban areas. He writes, "Ministry in the center of global cities is the highest priority for the church in the twenty-first century."⁹⁷ The "center church" theological vision revolves around three necessary commitments: Gospel, City, and Movement. Keller writes,

These three areas correspond roughly to Richard Lint's four theological vision factors in this way: 1) Gospel flows from how you read the Bible, 2) City flows from your reflections on culture, and 3) Movement flows from your understanding of tradition. Meanwhile, the fourth factor—your view of human rationality—influences your understanding of all three. It has an impact on how you evangelize non-Christians, how much common grace you see in a culture, and how institutional (or anti-institutional) you are in your thinking about ministry structure.⁹⁸

This is a theological vision of balance. Churches must learn how to conduct ministry at the center of these three axes, between legalism and relativism on the Gospel axis, between entirely challenging culture and fully appreciating culture on the City axis, and between a fully structured organization and a fully fluid organism on the Movement axis. This theological vision requires close observation of the city's culture and a thorough evaluation of how the church relates to that culture's individuals.

According to Keller, this "center church" theological vision is needed for ministry in the world of our time; an in-depth discussion is required for Christians to learn how to engage culture in a biblically responsible way. In addressing the ministry problem presented in this paper, the lack of intentional and effective cross-generational evangelism at VITWOI due to the low generational intelligence of the leaders and members of VITWOI, attention will now be

⁹⁷ Keller, *Center Church*, 21.

⁹⁸ Keller, *Center Church*, 26.

given to a brief overview of the current academic dialogue about culture, evangelism, and generational identity.

The World of Our Time

A worldview is “not only a view of the world but a way of life in the world. The way we see life determines how we walk through it.”⁹⁹ In North America, local churches are part of a unique cultural landscape, with a dominant worldview that is strikingly different from what it was just a few decades ago. Since the late twentieth century, there has been an emergence of new values that have shaped what scholars have termed the postmodern age. This era, shaped by rapid technological advancements, globalization, consumerism, and urbanization, is challenging to define; however, scholars and researchers have tried to offer a general outline of the postmodern worldview. Generally speaking, there is a widespread “rejection of hierarchy, suspicion of institutions, and a strong emphasis on the individual and personal choice.”¹⁰⁰ Postmodernists view “claims to possession of truth ... as claims to power and superiority. There are no ‘truths’ in the absolute sense available; instead, we have socially constructed agreements as to what is true ‘for us.’ Preoccupation with overarching truths (metanarratives) or absolutes is an attempt to retreat from the essential tentativeness of human existence.”¹⁰¹ Accordingly, the concepts of universal truth and a precise set of ethical precepts and standards for moral behavior

⁹⁹ Bennie Van der Walt, “Sharing an Integral Christian Worldview with a Younger Generation,” *Verbum et Ecclesia* 51, no: 1 (June 2017): 2.

¹⁰⁰ Shane Hubner, “‘X’ Marks the Spot? How Generational Theory Can Help the Emerging Church,” *St. Mark’s Review* 2 (2003): 7.

¹⁰¹ Mike Riddell, Mark Pierson, and Cathy Kirkpatrick, *The Prodigal Project: Journey into the Emerging Church* (London, UK: SPCK, 2000), 19.

must be rejected because such truth “is coercive, normative, unambivalent and implies universals and absolutes.”¹⁰²

Canadian researcher Reginald Bibby comments, “Personal freedom, pluralism, and a market-driven economy have teamed up to provide us with seemingly endless options as we live out our life. From at least the mid-1980s, there has been no single trait that Canadians younger and older say they value more than personal freedom.”¹⁰³ The postmodern context, where the “I” is king of the environment, is the landscape in which North Americans do their fieldwork.

Alkiviadis Calvinas remarks,

The many unparalleled accomplishments of modern science which have altered and raised the level and quality of human existence, also have helped produce a climate of intellectual arrogance, aggressive individualism, and unrestrained competitiveness, as well as rootless, lonely, and detached people who are absorbed with and trapped by man-made environments and things. In such a world there is little, if any, room for God. In it, people become all the poorer for the cruel hoax of their supposed autonomy, self-sufficiency, and self-determination.”¹⁰⁴

The local church has felt the impact of these societal changes caused by the shift in worldviews over the years, and there are numerous statistics to prove it.

George Barna reveals that although 73 percent of Americans say that they are Christian, only 31 percent of those *professing* Christians are *practicing* Christians. Those who identify as Christians state that their faith is very important in their life and that they attend a religious service at least once a month. Of those surveyed who state that they are practicing Christians, 75 percent claim to have prayed to God in the last week; 35 percent reported that in the previous

¹⁰² Michael Jessup, “Truth: The First Casualty of Postmodern Consumerism,” *Christian Scholars Review* 30, no. 3 (2001): 291.

¹⁰³ Reginald Bibby, *The Emerging Millennials* (Lethbridge, AB: Project Canada, 2009), 2

¹⁰⁴ Alkiviadis Calvinas, “Approaching the 21st Century: Challenges and Opportunities for Evangelism,” *Greek Orthodox Theological Review* 42, no. 3—4, (1997): 454.

seven days, they had sat in a church pew for a service that was not a special event such as a wedding or funeral; 34 percent claim to have read the Bible on their own, not including when they were at a church; and 16 percent attend a small group.¹⁰⁵ These markers are used to determine how people are living out their faith on a day-to-day basis. This shows that “evidence abounds of a recession of Christian faith in the West. Within minor local variations, there is an unmistakable trend: church attendance is in decline.”¹⁰⁶ Providing statistics on Canadian religious activity, Warren Clark offers, “Over the last ten years, attendance rates have fallen for adults in all age cohorts. The starkest example is provided by youths. The regular attendance rate for people aged 15 to 24 was 34 percent in 1988. By 1998, when they were 25 to 34 years old, the rate had dropped ten percentage points to 24 percent.”¹⁰⁷

Active evangelism is also decreasing, yet the mission of the church remains clear: “being a Christian includes being sent into the world as a representative of Jesus Christ. ... What is that mission? Introducing people to Jesus. ... Once we are His, God uses us to reach others. He saved us, then sends us out.”¹⁰⁸ Unfortunately, current research shows that local churches in North America are experiencing challenges in fulfilling the Great Commission in their local contexts. In Thom Rainer’s report on evangelism in American churches, he shares that most churches are not evangelizing effectively. The majority of growing churches experiencing transfer growth,

¹⁰⁵ George Barna, “The State of the Church 2016,” *Barna.com*, September 15, 2016, accessed October 5, 2019, <https://www.barna.com/research/state-church-2016>.

¹⁰⁶ Kenneth Ross, “Together Towards Life in the Context of Liquid Modernity,” *International Review of Mission* 103, no. 2 (2014): 241.

¹⁰⁷ Warren Clark, “Patterns of Religious Attendance,” *Canadian Social Trends* 59 (Winter 2000): 23.

¹⁰⁸ Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2007), 282.

with members leaving one church to come to another instead of new people coming to faith in Jesus Christ.¹⁰⁹

Ministry priorities are changing, and evangelism is not receiving the attention or resources that are needed. Rainer further offers that “nine out of ten churches are either declining or growing so slowly they are not keeping up with the growth of the community. Many churches are just a few years away from dying and closing. Revitalization is an urgent need.”¹¹⁰ Barna concurs, stating, “The real issue facing the Western church today is that the efforts of very few churches are bearing fruit. Many churches have hit a growth plateau or are in decline.”¹¹¹ Commenting on the Canadian social landscape, David Eagle points out, “Canada has transitioned from a country where less than one-fifth of the population would not set foot in the door of a church or other religious venue in a given year to one where this is the norm for almost half of the population. This change occurred over a mere 22 years. ... These changes signal major societal shifts.”¹¹²

Among the younger generations in North America, the Millennials and Generation Z, there are also significant differences in perspectives of faith and church attendance. Andrew Root remarks, “Anthropologists know that the health of a community can be assessed by the well-being of its children. Given the continued hemorrhaging of young people from American

¹⁰⁹ Thom Rainer, “Five Sobering Realities about Evangelism in our Churches,” *Thomrainer.com*, July 10, 2017, accessed October 5, 2019, <https://thomrainer.com/2017/07/five-sobering-realities-evangelism-churches>.

¹¹⁰ Thom Rainer, “Eight Common Characteristics of Successful Church Revitalizations,” *Lifeway.com*, May 29, 2017, accessed October 5, 2019, <https://www.lifeway.com/pastors/2017/05/29/8-common-characteristics-successful-church-revitalizations>.

¹¹¹ Kevin Harney, *Organic Outreach for Churches*, (Grand Rapids, MI: Zondervan, 2011), 31.

¹¹² David Eagle, “The Loosening of Religion in Canada,” *JSSR* 50, no. 4 (2011), 838-39.

churches, Christian communities have cause for concern.”¹¹³ Current research confirms the alarming trends regarding the younger generations and their faith. Results from research conducted by David Kinnaman of the Barna group reveal that 59 percent of young people with a Christian background report that they had stopped attending church. Fifty-seven percent say they are less active in church today compared with when they were fifteen years old. Thirty-eight percent say they had gone through a period during which they significantly doubted their faith. Kinnaman writes, “When it comes to young Catholics’ and Protestants’ perspectives about Jesus Christ, twentysomethings are the age group least likely to say they are personally committed to Christ. While they generally have favorable views of Jesus, they also harbor significant doubts about the central figure of Christianity.”¹¹⁴

Reviewing these statistics can be quite disheartening, yet there may be something else that is happening below the surface. Within Canada, there is rising a “counter-narrative to the popular story that Christianity is both in decline and of little consequence for people’s lives.”¹¹⁵ The “sign potential of young people is promising too. If youth tend to be the barometers of their communities’ health, then replenishing young people’s theological water supply could have the effect of bringing water to a thirsty church.”¹¹⁶ Steven Studebaker and Lee Beach write,

¹¹³ Andrew Root and Kenda Creasy Dean, *The Theological Turn in Youth Ministry* (Downers Grove, IL: InterVarsity, 2011), 16.

¹¹⁴ David Kinnaman and Aly Hawkins, *You Lost Me: Why Young Christians Are Leaving Church and Rethinking Faith* (Grand Rapids, MI: Baker, 2011), 17-18.

¹¹⁵ Studebaker and Beach, “Emerging Churches in Post-Christian Canada,” *Religions* 3 (2012): 864.

¹¹⁶ Root and Creasy Dean, *The Theological Turn in Youth*, 16.

Statistics from 2010 show that while only 28 percent of Canadians attend religious services on a monthly basis, 65 percent say that spirituality and religious issues are essential to their everyday life. ... It shows that although many people (primarily emerging adults, but also older generations) leave the traditional institutional church, they do not leave their Christian faith but turn to alternative forms of Christianity and church experiences.¹¹⁷

New movements are rising, emerging churches are being planted, and incarnational communities are cultivated. Hope is not lost.

Methods of Evangelism

Ministry leaders have experienced unique challenges in this postmodern context. Yet, some of the issues have been of our own making, as “many hold tenaciously to the unwarranted and non-biblical tenet that what works in one situation or culture will work and produce effective results elsewhere in spite of much strong evidence to the contrary.”¹¹⁸ The evangelism challenges that churches are facing requires contextual ministry, the purposeful engagement of the church with city. This requires a contextualization of the gospel. Dan Gilliard defines contextualization as a tool “to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation.”¹¹⁹ According to Keller, contextualization is crucial for a center-church theological vision because the message we proclaim to the world “must not eliminate the offense, the *skandalon* of the Cross. ... Proper contextualization means causing the right scandal—the one the gospel poses to all sinners—and removing all unnecessary ones.”¹²⁰ The roots for contextualization are located

¹¹⁷ Studebaker and Beach, “Emerging Churches in Post-Christian Canada,” 867.

¹¹⁸ James Engel, William Kornfield, and Victor Oliver, “What’s Gone Wrong with Our Harvesting?,” *Missiology: An International Review* 2, no. 3 (1974): 349.

¹¹⁹ Dean Gilliland, “Contextualization,” in *The Evangelical Dictionary of World Missions*, ed. Scott Moreau (Grand Rapids, MI: Baker Academic, 2000): 225.

¹²⁰ Keller, *Center Church*, 111.

in the Scriptures. Jesus led the way in proclaiming the message of the kingdom in culturally relevant ways. The use of parables, agricultural imagery, and the vernacular helped him to convey his message clearly. This is connected to the incarnational nature of the gospel. Jesus himself came as “Emmanuel”, God with us.

Although critical, contextualization of the gospel is not easy. Keller speaks to the struggles that urban pastors have in expressing their doctrine in ways that are meaningful to the community. He comments, “There is a tendency to over contextualize to the city (which usually leads to a weakening or relativizing a church’s commitment to orthodoxy) or to under contextualize (which leads to inward-facing churches that reach only certain kinds of people and fail to advance a movement of the gospel in the community).¹²¹ Christians should make an effort to proclaim the gospel in a culturally relevant way. Church leaders vary in their positions on the City axis of the center-church theological vision. Some churches believe that culture should not influence how the gospel is proclaimed, and others believe that culture heavily influences how it is professed.

More and more modern evangelicals are beginning to advocate for intentional contextualization. Yet, not many scholars have connected this concept with evangelism to the younger generations. Even within a culture, life experiences, expectations and disappointments are not homogenous across the generations, and herein lies a large part of the issue in reaching the Millennials and Generation Z. For many churches, cross-generational communication is a challenge. Keller states,

¹²¹ Keller, *Center Church*, 20.

Contextualized communication adapts to the “conceptuality” of the hearers. That is, the illustrations we use in communication are taken from the people’s social world; the emotion expressed is within their comfort range; the questions and issues addressed are highly relevant to them; the authorities cited are respected by them. Contextualized gospel communication will adapt to a culture in the way it persuades, appeals, and reasons with people.”¹²²

Crossing generational lines requires a contextualization of the gospel, a proclamation that Millennials and Generation Z, who have been shaped by the postmodern world, can understand. That has been lacking in current evangelism practices and must be addressed more fully.

Over the last half century, various evangelism methods have become popular among evangelical Christians. While it is beyond this paper’s scope to address all methods of evangelism, a brief overview of the main categories will be offered. These categories are mass evangelism, church evangelism, and personal evangelism. In a general sense, mass evangelism refers to “any gospel message presentation to a crowd, including a musical, drama, block party, or some other tool.”¹²³ This method was demonstrated by Peter on the day of Pentecost, as recorded in Acts 2, and also by modern-day preachers such as George Whitefield, John Wesley, Jonathan Edwards, Charles Finney, D. L. Moody, and, more recently, Billy Graham and Reinhard Bonnke, who popularized televised mass crusades. For many Christians, this is what comes to mind when they think of evangelism. One of the drawbacks of this approach is that it usually centers around one or two individuals, those recognized as evangelists, who are seen as specially gifted to share the gospel message.

Church evangelism is the corporate effort of a community of believers to evangelize persons in their local ministry context. A core part of church evangelism is church growth. Proponents of church growth such as Donald McGavran, Peter Wagner, and Elmer Towns

¹²² Keller, *Center Church*, 122.

¹²³ Alvin Reid, *Evangelism Handbook* (Nashville, TN: B&H Academic, 2009), 333.

propose that churches that are growing numerically are spiritually healthy and focused on the mission of making disciples. These churches are intentional in their evangelistic efforts through various ministries such as small groups, Sunday school, and small off-campus groups. Church programs for evangelizing the younger generations have had an interesting journey. During the early part of the twentieth century, there was an increased desire to reach youth outside of the church, and this led to the utilization of entertainment to draw younger people. Organizations such as Youth for Christ and Young life have “profoundly shaped much of our understanding, structure, and operation of youth ministry. This methodology was built on the desire to attract young people through anything deemed to be culturally relevant and alluring.”¹²⁴

The use of attractional ministry has been the primary way of evangelizing the younger generations. Kenda Creasy Dean and Ron Foster comment, “The risks facing contemporary teenagers bear solemn testimony to the church’s ineffectiveness at addressing adolescence. Youth look [for] someone capable of turning their lives inside out and the world upside down. Most of the time, we have offered them pizza. We are painfully aware that we have sold them short.”¹²⁵ Researchers highlight a connection between the methods used in the past and the lack of younger people in the church. Amy Jacober lends her voice to this critique: “We have been taught both formally and through expectations of the church (or parachurch or other Christian organizations) that it is better to throw a good party with a lot of adolescents than to intentionally enter into ministry with one.”¹²⁶

¹²⁴ Kenneth Moser and Malan Nel, “The Connection between Youth Ministry’s Division of Evangelism and Discipleship, and the Lack of Retention in North American Churches,” *Verbum et Ecclesia* 40, no. 1 (2010): 4.

¹²⁵ Kenda Creasy Dean and Ron Foster, *The Godbearing Life: The Art of Soul Tending for Youth Ministry* (Nashville, TN: Upper Room, 1998), 9.

¹²⁶ Amy E. Jacober, *The Adolescent Journey: An Interdisciplinary Approach to Practical Youth Ministry*, (Downers Grove, IL: InterVarsity, 2003), 9.

As frustrated leaders begin to review the changes in culture and look for ways to connect with non-believers in a fresh way, many leaders are turning to “personal” or “relational” evangelism methods. Although there are different definitions of this evangelism method, McRaney offers a succinct one. Personal evangelism “involves the effective communication of the essential gospel message with the view toward seeing people supernaturally become followers and imitators of Christ.”¹²⁷ There is biblical evidence that personal evangelism can happen through a single or through multiple encounters, between one or two persons.¹²⁸

For some, personal evangelism is sharing the gospel with a non-believer in a one-on-one conversation. In contrast, for others personal evangelism does not require actually sharing the gospel, rather, a Christian should live as Christ’s witness among non-believers. This involves both sharing the gospel and demonstrating the kingdom. It is incorrect to view this as an either/or; both aspects are necessary. It is important to note that although this method may be most effective, it is less popular than more traditional methods because “success is often elusive in personal evangelism. It can be small or large. It is both now and in the future. It is eternal and temporal. It is emotional and physical. It is both what God does and what we do. It is natural and spiritual. It is incremental and monumental. It involves both receiving life and giving up one’s life.”¹²⁹

In some church traditions, evangelism has often been relegated to a committee or department where a few people are endued with the responsibility to share the gospel. Yet, “no one can call himself a follower of Jesus who is refusing to obey His orders. Since this order to

¹²⁷ McRaney, *The Art of Personal Evangelism*, 44.

¹²⁸ John 4:1-30, Acts 9, Acts 25:22-26:29; Acts 8:26-39.

¹²⁹ McRaney, *The Art of Personal Evangelism*, 10.

evangelize the world was clearly and repeatedly given, it must be obeyed.”¹³⁰ Current literature on evangelism is increasingly highlighting this method of evangelism as the best way to engage with non-believers, especially Millennials and Generation Z, because it calls for believers to invite non-believers into a dialogue of faith that is highly personal and contextual.

Relational evangelism, which relies heavily on relationship building, is an excellent vehicle for cross-generational evangelism, which requires two-way communication. The believer proclaims the gospel to the younger generations and also receives, processes, and can assimilate feedback for more precise communication. The core message of the gospel as outlined in Scripture does not change, but methods of evangelism can definitely be updated. A theological vision for evangelism in our modern context not only creates space for contextual communication but also expects it. To be successful at personal evangelism, training is necessary.

Evangelism Training

A review of current evangelism training strategies shows that evangelism training can happen at the mass level through specialized institutes designed to equip ministers with the tools to evangelize successfully. This can be through either seminaries or parachurch organizations. Training can be conducted at the church level through public teachings or structured evangelism training, which can be offered outside of church services and usually conducted by leaders in the field. Training can also be at the individual level through individual evangelism programs, seminars, or Bible studies.

¹³⁰ Dave Earley and David Wheeler, *Evangelism Is: How to Share Jesus with Passion and Confidence* (Nashville, TN: B&H Academic, 2010), 21.

Communication is a critical aspect of evangelism. James Engel has several books in this area and has developed a scale, The Complete Spiritual Decision Process, to help Christians understand that

not all lost people are at the same point or have the exact needs or are the same distance from God. It also reveals that as witnesses we have different roles at different points along the conversion process. Not all evangelistic encounters should be the same because people are at different points in their understanding and responsiveness to God.¹³¹

Engel's scale is a helpful tool in training.¹³² It accounts for God's role, the communicator's role, and the receiver's response, as the outcome of the evangelistic encounter is not solely dependent on the communicator. Many Christian leaders have shown generous support for this scale and have adopted it into their evangelism training. The scale also outlines the mental steps a person can take toward faith in Christ and even to becoming a fully integrated and multiplying disciple. If the communicator can locate where a person is on the scale, he or she can alter the gospel presentation and may have more success in evangelism.

Although this scale is helpful, it does have its limitations. Its generalizability and the ease with which one can locate another on the scale are both challenged. Using elements of the scale, Keller offers a more simplified process.¹³³ The steps are as follows: 1) awareness: "I see it"; 2) relevance: "I need it"; 3) credibility "need it because it's true"; 4) trial: "I see what it would be like"; 5: commitment: "I take it"; 6) reinforcement: "Now I get it." At each step, the listener must provide a response so that the communicator knows how to maximize the opportunities that will arise in the dialogue. Coming to faith in Christ is a journey of micro-decisions, as research

¹³¹ McRaney, *The Art of Personal Evangelism*, 49.

¹³² See Appendix A for the Engel Scale.

¹³³ Keller, *Center Church*, 282.

shows that the average person takes time to move to a decision. Abraham comments that most methods of evangelism “assume that the person will make a sudden decision to follow Christ. They may be asked to indicate this by raising a hand, making their confession, taking a booklet, or whatever the evangelist’s preferred method. The fact is that most people come to God much more gradually.”¹³⁴ From actual interaction with persons, one can see that seekers often need time to come to a decision of faith.

Changes in evangelism training must accompany the changes in evangelism methods. McRaney writes, “As America moves toward a postmodern culture, evangelism training will have to move more toward a first-century model. I am convinced that God has not specified a specific method for sharing one’s faith or a particular process for training. However, because our culture is more like the first century than the culture of the 1950s, we must adapt our training.”¹³⁵ Mainstream training methods are often very systematic, and usually “one size fits all,” yet alternatives have arisen. Keller comments,

The success of the Alpha course and similar courses such as Christianity Explored showed the shift from the mid-twentieth century’s prominent modes of evangelism. Crusade evangelism and various personal evangelism methods were neither communal, nor process-oriented. They assumed some background of the Christian faith. Seekers today need to not only get a body of content but also see Christianity embodied in individuals and a community.”¹³⁶

In response, strategies now need to focus on training disciples to develop a more incarnational view of the gospel, living as missional communities and evangelizing that way. Evangelism training must embrace “personal story and historical context and narrative. It requires a

¹³⁴ Paul Chilcote and Lacey Warner, *The Study of Evangelism: Exploring Missional Practice of the Church* (Grand Rapids, MI: Eerdmans, 2008), 29.

¹³⁵ McRaney, *The Art of Personal Evangelism*, 225-226.

¹³⁶ Keller, *Center Church*, 317.

willingness to be intellectually accountable and interpersonally vulnerable in the midst of an authentic community.”¹³⁷ Engagement with unchurched non-believers requires a biblical contextualization of the gospel that highlights its incarnational essence. To contextualize with balance and successfully reach people in one’s culture, Christians need to be trained on how to enter the culture respectfully and how to confront the culture where it contradicts biblical truth, while loving people generously. Keller writes, “We want to avoid both *cultural captivity* (the refusal to adapt to new times and new cultures)—and *syncretism* (bringing unbiblical views and practices into our Christianity).”¹³⁸ Training that does not include these elements will prove unsuccessful in preparing the church to reach and disciple a new generation of Christ followers effectively.

The church requires training to develop a new skill set for evangelism practice: clear communication skills, high emotional intelligence, awareness of the cultural landscape, the ability to engage in dialogue, and heightened confidence in the power of God to transform hearts. Millennial leaders are tapping into life coaching, positive psychology, and even crisis counseling to reach their generation who is facing unprecedented levels of personal-identity crises, mental-health challenges, environmental issues, and the like. As never before, people are experiencing social-media anxiety, employment uncertainty, and worldwide health crises, and are desperately searching for meaning in life. In *Man’s Search for Meaning*, Viktor Frankl writes, “As to the causation of the feeling of meaninglessness, one may say, albeit in an oversimplifying vein, that people have enough to live by but nothing to live for; for they have the means but no meaning.

¹³⁷ Joshua Moritz, “Beyond Strategy, Toward the Kingdom of God,” *Di* 47, no. 1 (2008): 28.

¹³⁸ Keller, *Center Church*, 119.

To be sure, some do not even have the means.”¹³⁹ Evangelism training cannot be silent on this search. Pattakos and Dundon advocate for a centralization around meaning, placing meaning at the core. They write, “When we focus on meaning, we can create a greater sense of community by rebuilding our connections with and helping our neighbors. ... We can swing the pendulum back from excessive individualism toward more of a concern for the collective and societal good.”¹⁴⁰

Millennial leaders are trying to change the course. They are breaking away from traditional methods to be able to speak to the priorities and values of their generation, inviting them into a dialogue about their lives. They are responding to Christians and non-Christians with the gospel. This is a significant shift in training; the assumption is no longer that “we are right. You are wrong.” Instead, Millennial leaders choose to say “We are here for you. Tell us what’s bothering you, and we will help you to find the solution.” The Millennial leaders are listening to the culture, and perspectives are changing. Training is being reshaped so that disciples, not just specially designated “evangelists” or missionaries or persons in an outreach department) can be better equipped to listen with empathy, have compassion, and evangelize with wisdom. The main priority of evangelism training among Millennial leaders is an every-member gospel ministry that is organic, relational, Word deploying, and active, not passive.¹⁴¹

A further highlight of this incarnational evangelistic training is that it is built upon the idea that Christians can learn from others because Jesus, the incarnate One, was also a learner. Jesus, the Son of God, “studied the language the culture, and the lifestyles of his people for thirty

¹³⁹ Viktor Frankl, *Man’s Search for Meaning* (Boston, MA: Beacon, 2006), 142.

¹⁴⁰ Alex Pattakos and Elaine Dundon, *Prisoner of Our Thoughts* (Oakland, CA: Berrett-Koehler, 2017), 197.

¹⁴¹ Keller, *Center Church*, 281.

years before he began his ministry. ... He identified totally with those to whom he was sent, calling himself the Son of man.”¹⁴² If Jesus learned about the people He was sent to, then this is the precedent that the church is called to follow. Cross-generational evangelism calls for the development of a theological vision that highlights the importance of contextualizing the gospel so that it is accessible. Proper contextualization of the gospel requires that Christians increase in generational intelligence.

Generational Intelligence

Engel, Kornfield, and Oliver assert that “successful evangelism, sowing, reaping, and building necessitate as thorough an awareness as possible of the society comprising the target audience.”¹⁴³ The literature thus far has shown that this is indeed the case for the modern church. Although there has been much debate about how much the church should allow insights from science to inform its ministry practices, Christian leaders increasingly are turning to social scientists for information. In reviewing online church services, it is now not strange to hear pastors cite research from social sciences or share quotes from non-Christian authors who provide insights on relational dynamics. This relationship between Christian thought and scientific thought can be developed, as Christian ministry requires a sense of prophetic discernment to be able to “interpret theologically particular social conditions, events, and choices before the covenant community at a particular moment in time.”¹⁴⁴ Evangelizing cross-

¹⁴² Sherwood Lingenfelter and Marvin Mayers, *Ministering Cross-culturally: An Incarnational Model for Personal Relations* (Grand Rapids, MI: Baker Academic, 2003), 5.

¹⁴³ James Engel, William Kornfield and Victor Oliver, “What’s Gone Wrong with Our Harvesting?,” *Missiology: An International Review* 2, no. 3 (1974): 350.

¹⁴⁴ Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 2008), 135.

generationally requires that the church learn about the place of generational intelligence in relational dynamics.

Building on Karl Mannheim’s concept of generation, introduced in his ground-breaking essay “The Problems of Generations,” William Strauss and Neil Howe propose the generational theory “that one is able to understand in general terms, the response and interaction of people toward a wide variety of social institutions (the church included) because of their particular identification with certain generations.”¹⁴⁵ This theory suggests that the worldviews held and the behavior exhibited by a generation directly impacts how they see and interact with their environment. As the world has transitioned into the twenty-first century, research on generations has exploded, mostly in response to friction caused in the workplace. These challenges are not exclusive to the workplace. The church is also very much affected.

The research cited previously in this paper shows that church membership is in decline. Church populations are aging, and there is an ever-increasing gulf between the traditional church and the younger generations of Millennials and Generation Z, both believers and unchurched non-believers. The cause of church decline is multifaceted, yet a large part of the problem is that many churches do not know how to connect with these generations authentically.¹⁴⁶ The average person is not consciously aware of the reality of generational consciousness—the shared historical experience, cultural heritage, and communication differences created by chronological age—and how that impacts a person’s interactions with others. Simon Biggs and Ariela Lowenstein comment, “In everyday life, generation is taken for granted, experienced holistically

¹⁴⁵ Neil Howe and William Strauss, *Generations: The History of America’s Future, 1584-2069* (New York, NY: Morrow, 1991).

¹⁴⁶ David Stark, *Reaching Millennials* (Minneapolis, MN: Bethany House, 2016).

and is not necessarily actively thought about.”¹⁴⁷ It takes special training to bring generation to the forefront of one’s mind, and it has significant implications for life and for ministry for generally, “generations do not share the same perceptions of reality because of their positions in the life span.”¹⁴⁸ Church leaders need help to understand how people make sense of who they are and how that impacts their interaction with their social environment.¹⁴⁹

A recent development is that of the conceptual framework of generational intelligence. Simon Biggs defines it as “the facility to be reflective and to develop conscious awareness of one’s position in the life course, along with awareness of other generations in family and cohort terms, as well as the social climate one is embedded in.”¹⁵⁰ At the core of generational intelligence is the concept of generational identity. Generational identity is defined broadly as “an individual’s knowledge that he or she belongs to a generational group/role, together with some emotional and value significance to him or her of this group/role membership.”¹⁵¹ Generational identity is a necessary prerequisite to understanding the differences between the generations. The awareness of a person’s identification with his or her own generation must come first. It is essential to know how a person first understands him- or herself before understanding another’s generational identity.

¹⁴⁷ Simon Biggs and Ariela Lowenstein, *Generational Intelligence: Critical Approach to Age Relations* (New York, NY: Routledge, 2011), 1.

¹⁴⁸ Norman Layne and Jack Balwick, “Church Generation: A Neglected Research Issue,” *Sociological Analysis* 38, no. 3 (1977): 258.

¹⁴⁹ Henri Tajfel and John C. Turner, “The Social Identity Theory of Intergroup Behavior,” in *Psychology of Intergroup Relations*, ed. S. Worchel and W. G. Austin (Chicago, IL: Nelson Hall, 1986), 7.

¹⁵⁰ Simon Biggs, “Aging in a Critical World: The Search for Generational Intelligence,” *Journal of Aging Studies* 22 (2008): 118.

¹⁵¹ Aparna Joshi, John C. Dencker, Gentz Franz, and Joseph J. Martocchio, “Unpacking Generational Identities in Organizations,” *Academy of Management Review* 35, no. 3 (2010): 3.

Part of this identification process is developing perceptions of one's own generation and other generation that leads to social categorization, "the grouping of subjectively similar people that are different from each other."¹⁵² These are processes that people do not usually think about, but they are crucial to how people see themselves and interact with others. Van Rossem writes,

When categorizing others, people are viewed through the lens of the relevant group. Termed differently, social categorization may generate stereotypes. Stereotypes are beliefs about the attributes and behaviors of members of certain groups ... and may serve as grounds for predictions about the target's behavior. Stereotypes are self-relevant and socially relevant, as they promote cognitive economy, enhance feelings of self-worth, and explain and justify the social order.¹⁵³

There is a great need for such insights because "mainstream and practitioner-oriented publications often focus on differences between generations and stereotypes associated with specific generations," and that can extend to evangelism training and methods.¹⁵⁴ The preconceived ideas that one generation holds for the other generations can shape the way the evangelize. As stated before, business and management research on generations is ever increasing, people are trying to find ways to encourage the generations to get along with each other and be productive. These insights can be beneficial for the church, as relationship dynamics, whether in outreach or the workplace, need attention. At the heart of it all are relationships.

Generational unity is defined as a group of people who "share a location and a destiny throughout the common history and respond in the same ways to similar social and cultural

¹⁵² Tajfel and Turner, "The Social Identity Theory of Intergroup Behavior," 7.

¹⁵³ Annick Van Rossem, "Generations as Social Categories: An Exploratory Cognitive Study of Generational Identity and Generational Stereotypes in a Multigenerational Workforce," *Journal of Organizational Behaviour* 40 (2019): 436.

¹⁵⁴ Michael J. Urlick, "Exploring Generational Identity: A Multiparadigm Approach," *Journal of Business Diversity* 12, no. 3 (2012): 104.

forces. However, the existence of the unit is conditioned by the unique way in which the cultural, social, and historical forces are interwoven.”¹⁵⁵ Combining research on the church and studies on generational interaction in the workplace provides insights that show that how older generations evangelize the younger generations is not arbitrary, the life positions of the older generations often shape the unconscious communication with the next generation. Within a church that has a predominantly older congregation, it is the Baby Boomers, many of whom are in positions of influence and power in a world that is becoming highly dependent on the work and input of the younger generation, who are the ones evangelizing to the Millennials and Generation Z. Tension abounds and can influence personal views. As identity “has to do with the way we think about ourselves and how we relate to the world or society we live in,” Johannes J. Knoetze asserts that the understanding of the Millennial identity needs to be revisited by those who are outside of that generation.¹⁵⁶

Beyond the statistics that show that generally there is a lack of Millennials and Generation Z in traditional churches, what does research tell us about the nature of these two cohorts’ generational identity? Alvin Reid highlights the unique landscape of the Millennial generation. He writes, “Perhaps never before have youth been so ready for, and in need of, genuine biblical truth, deep, meaningful relationships, and the kind of real, in your face Christianity that characterized the first-century church.”¹⁵⁷ He is optimistic that as leaders embrace God’s mandate to reach Millennials and make the necessary outward changes to

¹⁵⁵ Karl Mannheim, “The Problem of Generations,” in *Karl Mannheim: Essays* (Oxford, UK: Routledge, 1952), 310.

¹⁵⁶ Johannes J. Knoetze, “Who Are the Disciples? Identity Perceptions about Millennials and the Church,” *Verbum et Ecclesia* 38, no.1 (November 2017): 2.

¹⁵⁷ Alvin Reid, *Raising the Bar* (Grand Rapids, MI: Kregel, 2004), 11.

reinvent ministry, youth will flock to church. Hubner gives his agreement by stating, “The reality is that no one grows out of their generation, and the question is not how we better socialize or evangelize youth so that they will continue this form of the church but rather how we address age changes needed in the church to reach new generations better.”¹⁵⁸

As a result of their innovations and contributions to the world, creating many of the social platforms that are used daily world-wide, such as Google, Facebook, and YouTube, Millennials have tremendous potential to contribute to and potentially lead this round of conversation on how best to fulfill the Great Commission in this era. Knoetze points out that in the current global landscape, it is Millennials who are discipling the world.¹⁵⁹ It is not enough just to see this generation as targets of evangelism and discipleship, as some of Knoetze’s peers do. Millennials are also teachers to be consulted. There is much that can be learned from Millennials and Generation Z as the church seeks to engage them. Cross-generational communication is needed.

Jean Twenge offers that the first step in understanding Millennials is to recognize that their identity is more of a social representation than individual property because much of their lives are spent in cyberspace.¹⁶⁰ Much of who they are is shaped by what others think, and this cannot be overlooked in evangelistic efforts. Also, the emerging generations are not highly supportive of religious institutions, abandoning traditional church gatherings for more open spiritual experiences.¹⁶¹ With a more in-depth study of the Millennial identity, the church will find new insights that will help it connect with Millennials and further the intergenerational

¹⁵⁸ Hubner, “X Marks the Spot?,” 5.

¹⁵⁹ Knoetze, “Who Are the Disciples?,” 5.

¹⁶⁰ Jean Twenge, *Generation Me* (New York, NY: Free Press, 2006).

¹⁶¹ Van der Walt, “Sharing an Integral Christian Worldview with a Younger Generation,” 2.

conversation with Baby Boomers.¹⁶² The sharing of the Christian worldview from one generation to the next cannot be done through force or marketing; instead, it should be done through mentoring, where participants learn from one another.¹⁶³ Learning from one another is necessary for evangelism because no generation owns the gospel; instead, God has given this good news as a gift to humanity. Mentorship, Daniel Egeler asserts, is the key to shaping the next generation of believers.¹⁶⁴

Egeler shows that in order to mentor Millennials, one must understand the Millennial generation. The importance of increasing generational intelligence cannot be denied. As Millennials are experiencing a greater sense of isolation, they long for relational connection, and this longing can make mentoring work.¹⁶⁵ They are not looking for perfection; instead, they yearn to see a difference in life. By living the gospel, through building strong connections and experiencing life together, both Millennials and Generation Z will be more open to hearing the gospel. Reform is needed in evangelistic teachings and practices to support mentorship. A theological vision that calls for contextualization of the gospel will provide this support. At the heart of this reform should be the question “What approach is needed for transformative spirituality to be truly transforming?”¹⁶⁶

¹⁶² Twenge, *Generation Me*, 35.

¹⁶³ Van der Walt, “Sharing an Integral Christian Worldview with a Younger Generation,” 5.

¹⁶⁴ Daniel Egeler, *Mentoring Millennials* (Colorado Springs, CO: NavPress, 2003), 71.

¹⁶⁵ Daniel Egeler, *Mentoring Millennials*, 4.

¹⁶⁶ Roderick Hewitt, “Missional Leadership Formation: Embodiment of Together Towards Life,” *International Review of Mission* 103, no.1 (April 2014): 146.

Biggs and Lowenstein offer four main steps to increasing one's generational intelligence.¹⁶⁷ The first step is self-exploration and generational awareness. Here one engages in learning about one's own generational identity. The second step is understanding the relationship between generational positions. It is here that one "examines the relationship between self and other, based on age and generation." This involves learning about the generational identity and unity of others. The third step is taking a value stance toward generational positions. The researchers state,

Knowing that generational distinctiveness and difference exists is no guarantee of the quality of the relations that emerge. It is quite possible that participants in generational exchange take an antagonistic position, one based on harmony, on mixed feelings or indifference. ... As generational intelligence's own value positioned is one of increasing the likelihood of harmonious accommodation between generations, being explicit about the position taken is important at this stage.¹⁶⁸

The individual has to determine beforehand how he or she intends to view and interact with the other generations. The fourth step concerns action in a manner that is generationally aware. Once a value stance has been identified concerning generational power differences, the ground on which action can occur is more clearly seen. One can now practice living with greater generational awareness and evaluate behaviors based on what has been decided, and readjust them as necessary.

A review of the current literature on evangelism to the Millennials and Generation Z shows that an increase in generational intelligence is needed. The other good news is that generational intelligence can be increased with specialized training. It behooves the church to take the time to "examine how we negotiate the boundaries between groups identified by age. A

¹⁶⁷ Biggs and Lowenstein, *Generational Intelligence*, 14-16.

¹⁶⁸ Biggs and Lowenstein, *Generational Intelligence*, 15.

starting point would be to recognize that while we are all increasingly in the same environmental boat, and this poses a stimulus to solidarity, recognition of common interest also depends on recognizing the special, complementary qualities that each generational group can bring.”¹⁶⁹ Generational differences are not to be seen as problems to overcome; instead, they can be seen as a testimony to the creativity of God and the uniqueness of people. Increased generational intelligence is needed for the church to negotiate generational relationships and reconcile different forms of conflict in changing social structures successfully.¹⁷⁰

Conclusion

In this chapter, theological constructs were expounded on and a framework for an accurate theology of evangelism was outlined. Next, the theoretical constructs were discussed, which included an overview of the current research on evangelism strategies within a postmodern, multigenerational context. Drawing on the theological-vision framework developed by Richard Lints and expanded by Timothy Keller, this section endeavored to show that there is a way to see ministry in a manner that will result in better cross-generational evangelism. As Keller so aptly states, “not only must an urban church be committed to evangelism; it must be committed to the complexity of urban evangelism. There is no ‘one size fits all’ method or message.”¹⁷¹ This is true for the church of today. The church is called to this great work of evangelism and encouraged not to grow weary in doing good, for in due season, the church will reap a harvest if it does not give up (Gal 6:9). This gospel of the kingdom must be preached, for there is room for everyone there.

¹⁶⁹ Biggs, “Aging in a Critical World: The Search for Generational Intelligence,” 119.

¹⁷⁰ Biggs and Lowenstein, *Generational Intelligence*, 83.

¹⁷¹ Keller, *Center Church*, 177.

CHAPTER 3: METHODOLOGY

Organizational Transformation

Organizationally, VITWOI commits to evangelism, “that dimension and activity of the church’s mission which seeks to offer every person, everywhere a valid opportunity to be directly challenged by the gospel of explicit faith in Jesus Christ, to embrace him as Savior, becoming a living member of his community and being enlisted in his service of reconciliation, peace, and justice on earth.”¹⁷² Generally, this organization recognizes that all people, including younger persons, need to hear the gospel’s good news. When the leadership spoke to several of the church members, many of whom are parents and grandparents, the members express the burden carried in their hearts for the salvation of younger generations. Yet, when the researcher considers the documented frequency of intentional evangelistic activities toward the younger generation and the current average age of the membership, it is evident that VITWO is not as effective in its outreach to Millennials and Generation Z as it desires to be. This low effectiveness is partly due to the organization’s outreach strategy.

The outreach strategy of VITWO takes a general approach to evangelism training and methodology, general in that, historically, there has been closer to a “one size fits all” approach. Before this study, the leadership team did not recognize that specialized training is needed to reach the younger generations’ unchurched non-believers. This project aims to address this specific ministry problem by designing and implementing the C-GET Program at VITWO to equip the members to increase their effectiveness in evangelizing Millennials and Generation Z. This specialized training will help the members adjust their theological vision by increasing their

¹⁷² David Bosch, “Evangelism: Theological Currents and Cross-currents Today,” *International Bulletin of Missionary Research* 11, no. 3 (1987), 103.

generational intelligence so that they can more fully embrace outreach to the younger generations as an integral part of ministry in the twenty-first century.

To facilitate an adjustment in the church's corporate theological vision, VITWO will need to change its culture. For this shift in organizational culture to occur, the leadership must pay attention to personal narrative, as "transformation sticks from the inside out—one person at a time."¹⁷³ In research, there must be a unit of analysis, the "core organizing principle that every scientist considers when defining his or her science, concepts and methods of measurement ... and determines the lens through which we operationalize what we are attempting to study, describe and understand." Thus, for this study, the unit of analysis is set at the individual level.

This study followed the precedent set by Bruce Avolio to "zoom in and use the individual unit of analysis to address large-scale transformational change in [the] organization, in that such change is a function of individual-scale personal transformation in each organizational member."¹⁷⁴ At the individual level, there will be an exploration of one's self-concept, which contains a "narrative which constitutes the story the individual has created concerning his or her relationship to entities like organizations, teams, movements, nations, professions, families and schools. The narrative comes to represent how we make sense of our world, as well as the challenges we face in changing ourselves and then our organization."¹⁷⁵ The self-concept is an essential aspect of this research, as cross-generational evangelism is impacted by how people view and understands their selves as a member of a particular generation and a community of faith.

¹⁷³ Bruce Avolio, *Organizational Transformation* (Stanford, CA: Stanford University Press, 2018), 3.

¹⁷⁴ Avolio, *Organizational Transformation*, 9.

¹⁷⁵ Ruth Wylie et al., *The Self-Concept* (Lincoln, NE: University of Nebraska Press, 1979).

Generational identity is part of one's self-concept, and in an attempt to increase generational intelligence through specialized training, the participants will be consciously reviewing how they see and understand themselves. People's evangelistic views and methods are also shaped by their self-concept and they cannot neglect it in evangelism training. Engaging with the self-concept leads to this research project's core, underscoring that how people see (view and understand) themselves and the world matters. It is at the level of the individual that sustainable organizational change must start. With the individual self-concept as the unit of analysis for this study, how people interpret signals of change and organize themselves to navigate through the change process successfully will be more easily discovered.¹⁷⁶ There will be an analysis of data to see how the members respond to and either assimilate or reject the content presented in training.

It is the expectation of this project that by introducing the C-GET Program to a sample of members of VITWO, there will be great potential to encourage a positive change in the ministry's overall culture and that ministry to the Millennials and Generation Z will become more intentional and effective. By stating that the outreach must be intentional, it is implied that the task is done with purpose and with preparation or forethought. This element is crucial for faithful ministry, as Jesus teaches His disciples that God's kingdom requires faithful and sensible servants, those who know what God requires and are prepared to carry it out. Jesus warns that a servant who "knows what the master wants, *but isn't prepared* and doesn't carry out those instructions, will be severely punished" (Luke 12:47 NLT, *italic added*). By stating that the outreach must be effective, the implication is that the method is scripturally grounded, culturally relevant, and brings the listener closer to the intended result of faith in Jesus Christ.

¹⁷⁶ Karl E. Weick and Robert E. Quinn, "Organizational Change and Development," *Annual Review of Psychology* 50, no. 1 (1999): 369.

Change is rarely simple and straightforward, and at the organizational level, it is by no means a small feat. Avolio provides a framework for four normative stages of organizational transformation which can help move the organization to its desired goals. These four stages are labeled Identifying, Initiating, Impeding, and Institutionalizing. At the Identifying stage, the leadership communicates the urgency for change before any change is implemented. At the Initiating stage, the leadership builds the framework that will support the change. Leaders begin to specify, “This is where we should focus—this is the direction to pursue. ... This is how it differs from what we have been doing.”¹⁷⁷ In VITWO, if there is no cultural shift, any short-term evangelism training will not have long-term effects. There must be widespread changes to support a new theological vision.

At the Impeding stage, the leaders listen to new ideas, and either develop a special task force or employ a special project to prepare the organization’s members for this change. The C-GET Program is a project to equip the members to make changes to help move the organization toward fulfilling its vision to make disciples of all people. If the training program effectively increases the generational intelligence among the sample of members, it can be included in large-scale ministry training. With a consistent effort, the organization may move toward Avolio’s fourth stage, the rarely attained Institutionalizing stage. At this stage, the “roles, expectations, behaviors, goals, and methods for evaluation take root and become part of the standard operating procedures and ‘ways of thinking’ about themselves for employees in the organization.”¹⁷⁸ It is here that the changes result in new cultural norms in the organization.

¹⁷⁷ Avolio, *Organizational Transformation*, 40.

¹⁷⁸ Avolio, *Organizational Transformation*, 47.

This evangelism training program is designed to help participants become aware of how they “see” other generations in relation to their selves so that they can assess and overcome any stereotypical bias or internal obstacles. Cross-generational evangelism, which is the practice of sharing the gospel with an unbeliever in a way that is sensitive to generational differences requires communication in both directions. The believer will share the gospel with another while at the same time, will receive information about the recipient’s world and then adjust the transmission of the message to make it more accessible. In this chapter, this intervention strategy’s design will be outlined in detail first, followed by a comprehensive account of the implementation of this project at VITWO. This chapter will conclude with a review of the data-collection methodology and analysis procedures.

Intervention Strategy

The C-GET Program is a twelve-week specialized training program that will be implemented at VITWO from August to September 2020. In this project, the researcher will demonstrate that cross-generational becomes more intentional and effective when people increase their generational intelligence through specialized evangelism training. The purpose of the training program is to train and equip disciples to share the gospel message with unbelievers across generational lines more intentionally, passionately, and effectively.

The objectives of this training program are:

1. To encourage conversation about evangelism in the twenty-first century, starting with the theological vision
2. To develop an accurate theology of evangelism
3. To create and heighten awareness of the dynamics of particular generational cohorts so that participants can more effectively communicate across generational lines

The expected increase in generational intelligence due to the C-GET Program will be primarily determined by participants’ responses in three self-administered questionnaires. This study has

an entrance questionnaire, an exit questionnaire, and a reflection questionnaire. The participants will complete the entrance questionnaire before the training sessions; the exit questionnaire will be completed after the training sessions and before the four-week fieldwork period; the reflection questionnaire will be completed directly after the fieldwork and will be the final study task. The C-GET Program has been designed to be accessible and easy to follow. If this program is successful in obtaining the stated objectives, it can become a beneficial tool in equipping the members of VITWO to evangelize in this postmodern world.

Permission, Recruitment, and Consent

Before starting the C-GET Program at VITWO, matters of permission, recruitment, and consent must be attended to. Currently, the researcher is the lead pastor of VITWO and sits on the executive board of VITWOI; therefore, steps must be taken to ensure that the organization's members do not feel pressured to participate in this study. To recruit participants for this project, the researcher will, in writing, request permission from the president of the overseeing organization, VITWOI. In this letter of permission, the purpose, objectives, and potential benefits of this study for both the individuals and the organization will be outlined. The plan of implementation will be written out in detail, and a request for access to the directory of members will be made. If the president grants approval, she will convey her decision in writing for the study records. With permission granted, the recruitment process will officially begin.

There will be a purposive sample for this study, and eligible participants must meet all four primary inclusion criteria.¹⁷⁹ Firstly, an individual must be a registered member of VITWOI. The term “registered” means that a person is recognized as a member by the leadership board

¹⁷⁹ A purposive sample is one that “selects people who have awareness of the situation and meet the criteria and attributes that are essential to the research.” Tim Sensing, *Qualitative Research* (Eugene, OR: Wipf and Stock, 2011), 83.

after going through the official process of membership. Secondly, an eligible participant must be eighteen years of age or older. This is the age of majority in Canada. When a person turns eighteen years, he or she is considered a legal adult and does not require parental consent to participate in the study. Thirdly, an eligible participant must have access to a technological device such as a computer, smartphone, iPad or electronic tablet. Participants must also possess a basic working knowledge of their technological devices. Fourthly, English should be the primary speaking and reading language of all eligible participants, as the questionnaires are written in English and the training sessions will be taught in English. This study is open to persons from all ethnicities, cultural backgrounds, employment statuses, and educational levels.

An invitation to join this study will be presented to all church members. The rationale for this is that there is no fair way to determine who is and who is not attempting to share the gospel cross-generationally. It is best to invite all to participate to avoid biases in the selection. Additionally, participation will not be restricted to Baby Boomers only. Persons who are Generation X, Millennials, and Generation Z are welcomed to be a part of this study. This inclusion better prepares the Baby Boomers for cross-generational evangelism by encouraging cross-generational communication during the training sessions. It is expected that the study will uncover insights from the interaction between persons from the different generations as they dialogue around material. The aim is to have at least twenty participants, with the maximum number set at forty persons.

During the recruitment process, it will be clearly explained, both verbally and in writing, that participation is voluntary and confidential. Ethically speaking, as it is the pastor issuing the invitation, members of VITWO should not feel coerced or pressured into participating in this study. Acceptance of the invitation must be entirely voluntary. It will be further underscored that

the study is not an official organizational program; thus, participation is not required as part of membership or leadership development. At the outset, it will be emphasized to interested persons that their decision to participate or not to participate will not affect their relationship with the pastor or the ministry.

Concerning matters of confidentiality, the researcher will explain that as the study is designed to compare participants' responses before and after receiving training, the study is confidential and not anonymous. The surveys will ask for the participant's name, gender, and age and the researcher will utilize a coding system to conceal their identities. Each person is assigned a number, and these numbers will be used to identify the participants for the study's duration. The researcher will store a hard copy of the codebook in a locked file cabinet in her home office, and a digital copy of this file in her computer, which is also password-protected. All data and recording will also be stored in a folder in the researcher's computer. Both the key to the cabinet and the password to the digital file will be accessible only to the researcher. All files will be destroyed after three years.

The risks and benefits of the study will also be explained to the participants. This study is low-risk. One of the potential risks is a breach of confidentiality if the data is lost or stolen. As outlined above, necessary precautions are being undertaken to mitigate this risk. Another potential risk is that of a social nature. Participants may feel that their involvement or lack of involvement may be seen negatively by the greater church community or the pastor. Even with these risks, the benefits of doing this study provide evidence that it is worth doing. This study addresses a significant challenge that is faced by modern-day churches, especially in North America. A local church's viability is increasingly threatened by the lack of effective evangelism and the disengagement with the younger generations. In this study, the participants can benefit

directly from in-depth evangelism training at no cost to them. In learning about the younger generations and contextual ministry, they will be equipped to become aware of personal blind spots and engage more effectively in dialogue with sub-cultures that differ from their own. The insights garnered from this study can help the broader church community and other ministry partners to adjust their evangelism priorities, training, and practices.

Recruitment will take place in the following ways: in-person, electronically, and via social media. In-person recruitment will involve a presentation made by the researcher to the congregation in attendance on two consecutive Sundays during the morning service's announcement period. During these presentations, information about the study, the purpose and objectives, the outline and timeframe of the training, and the study expectations will be provided. Interested persons will be invited to contact the researcher to sign up, and contact information will be given. After the service, interested persons will be able to go to the hospitality desk to receive a flyer with the study information and add their names and email addresses to the researcher's list for follow-up contact.

For electronic recruitment, a digital invitation will be sent through the church's official email portal. With permission from the president of VITWOI, two weeks before the start of the study, the church secretary will send the invitation to all registered members. The members will be encouraged to respond within one week. After that week, a follow-up email will be sent through the church email portal. These emails will outline the study, including goals and objectives, timelines, and responsibilities, and a flyer will be attached. All response emails will be forwarded to the researcher's email address for continued correspondence.

Recruitment will also take place through social-media promotion. A digital flyer will be sent to the media team to be circulated through two of the church's social-media accounts,

Facebook and Instagram, twice a week, on Sundays and Wednesdays, for two weeks before the study starts. This flyer will include a brief outline of the study, qualifications for eligible participants, and contact information for the study. Interested persons will be asked to contact the researcher to sign up before the intended start date of August 6, 2020. The messages that are sent to the media team through the social media accounts will be responded to by the media team, who will forward the information to the researcher for a direct response. During recruitment, members who may be hesitant about using the online platform will be encouraged to contact the researcher for assistance.¹⁸⁰

To participate in this study, interested persons must first sign a consent form. This consent form will outline the study's details, including privacy information, and also the potential risks and intended benefits. A hard copy of the consent form will be provided before the first session. An electronic copy of the consent form will be available upon request. After completing the document, the participant will be able to return it to the researcher in person or by mail in a self-addressed, postage-paid envelope provided by the researcher. If a participant requests an online version of the questionnaire, the participant will receive an email with an embedded link that, when clicked, directs the participant to an online consent form to be reviewed and signed. The participant will sign the electronic consent form by typing in his or her full name in the space provided. Upon signing the consent document, the participant will be confirmed as a part of this study and will be able to start the C-GET Program.

¹⁸⁰ All recruitment templates (initial and follow-up) and flyers prepared for each of the methods outlined above are found in Appendix B.

Cross-Generational Evangelism Training Program

The C-GET Program is facilitated in three phases: Get Ready, Get Set, Go. Each phase is intended to guide the participants through the process of increasing generational intelligence as outlined by Biggs and Lowenstein. Biggs and Lowenstein write, “If generational intelligence is unevenly distributed, in terms of generations and age groups, then it follows that there are certain steps that might exist, taking social actors from one state of awareness to another. It also suggests certain processes that would need to occur to establish higher degrees of generational sensitivity.”¹⁸¹ As delineated in chapter 2, Biggs and Lowenstein outline four steps in the process of increasing generational intelligence:

1. Self-exploration and general generational awareness
2. Understanding the relationship between generational positions
3. Taking a value stance toward generational positions
4. Acting in a manner that is generationally aware ¹⁸²

This first phase is designed to teach the participants how to engage in self-exploration so that they can discover the level of their generational awareness.

Get Ready

The Get Ready phase’s main objective is for the participants to begin to engage with their self-concept as it relates to their faith and generational identity. Each participant will answer a series of questions constructed to address these areas. In this phase, all participants will self-administer one twenty-five-minute entrance questionnaire. Participants choose to complete either a paper copy of the questionnaire or an online soft copy. The online version is hosted on the ZOHO Survey server and accessed by an embedded link in an email sent to the participant. The

¹⁸¹ Simon Biggs and Ariela Lowenstein, *Generational Intelligence: Critical Approach to Age Relations* (New York, NY: Routledge, 2011), 14.

¹⁸² Biggs and Lowenstein, *Generational Intelligence*, 15.

online survey will be unlocked by the password given to the participant in the email.¹⁸³ With the online version, each participant can submit only one completed questionnaire. When completing the survey, the participant can go back and change any answers, but he or she will not be able to return to the survey to change answers after it has been submitted to the researcher. Also, questions can be skipped if the participant prefers not to answer them. There are no time limits, but the questionnaires are timestamped, detailing how long it takes the participant to complete them. When completed, the results will not be displayed; instead, they will be stored online for the researcher to view.

The entrance questionnaire is divided into five sections and is comprised of forty-five questions.¹⁸⁴ The first section is a personal profile with demographic questions that are asked to ascertain the participant's age, industry of employment, and history as a born-again believer. This section will help the researcher build a profile of the participants and place them in their respective generational cohorts. This information will be useful during the analysis stage. The second section of the questionnaire carries the heading "The Evangelistic Practices of your Local Church." The ten questions in this section use a Likert scale with the rating as follows: 1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly agree.¹⁸⁵ The participants can only choose one option per question. In this section, the questions asked are to assess the participants' personal views of VITWOI's evangelistic priorities and actions. These questions are essential, as they reveal from a participant's perspective, and not just from that of leadership,

¹⁸³ The consent form is attached to the entrance questionnaire. For the paper versions, the consent form is the first three pages of the document. For electronic versions of entrance questionnaire, the consent form is the first page that is seen when participants click on the link that is embedded in the email that they have received from the researcher.

¹⁸⁴ The full questionnaire can be found in Appendix D.

¹⁸⁵ A Likert Scale is a type of rating scale used to measure attitudes or opinions. With this scale, respondents are asked to rate items on a level of agreement.

whether the church in fact prioritizes evangelism and engages in general evangelistic activities. What is captured by the membership speaks to what is taught, reinforced and rewarded within the organizational culture.

The next set of questions is organized under the heading Personal Evangelistic Views and Practices. The fifteen questions in the section are designed to assess participants' comfort level and practice of sharing the gospel with non-believers. This section utilizes a Likert scale with the rating as follows: 1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5= Strongly Agree, and the participants can choose only one option per question. These questions help to identify the pre-training baseline for the participants regarding evangelism as a whole and evangelism to Millennials and Generation Z.

The fourth section of questions is organized under the heading Personal Views about Younger Generations. These thirteen questions are used to ascertain participants' views of Millennials and Generation Z. The survey asks questions about the Millennial and Generation Z mindset and behaviors as they concern faith and church attendance. This section utilizes a Likert scale with the rating as follows: 1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5= Strongly Agree, and the participants can only choose one option per question. These questions seek to uncover how the participants think about and evangelize to Millennials and Generation Z. Responses from this section may provide insights into participants' current level of generational awareness, especially as it relates to being part of a faith community

The final set of questions is organized under the heading Personal Views about Evangelizing Millennials and the Z Generation. This section utilizes a Likert scale with the rating as follows: 1 = No priority, 2 = Low Priority, 3 = Moderate Priority, 4 = High Priority, 5= Highest *Priority*, and the participants can only choose one option per question. The seven

questions are to ascertain participants' assessment of the priority of evangelizing to Millennials and Generation Z with the gospel. Questions regarding ministry actions such as prayer, small groups, and church programs are asked to garner from participants what evangelism methods they see as necessary for the younger generations effectively. The entrance survey is designed to establish the study's baseline, assessing where the participants are in their cross-generational views and practices before attending the training program. One week is allocated for the completion and return of the participants' entrance questionnaire. All questionnaires must be completed before the start of the sessions, scheduled for August 5, 2020.

Get Set

The second phase of the C-GET Program is the eight-week teaching phase, in which the facilitator will share insights from leaders in the field of evangelism to the Millennials and Generation Z. This program has eight lessons, facilitated in eight one-hour weekly online sessions on Wednesday evenings from 7:00 pm to 8:00 pm. The content of this training program is drawn from a 2018 book entitled *The 1Life*, and videos featuring the voices of well-known theologians, scholars, and Christian leaders who research and speak on evangelism in a postmodern world, such as Francis Chan, David Platt, Skye Jethani, N. T. Wright, and Sam Chan. Research produced by David Kinnaman; the Barna Group; and Jim Henderson, Todd Hunter, and Craig Spinks, who led the "Outsider Interviews" focus group, are also included. These thinkers and speakers come from different backgrounds and represent the Baby Boomer, Generation X, Millennials, and Generation Z, and other perspectives within the Christian faith.

Biggs and Lowenstein state, "Generational Intelligence would thereby begin a process that moves beyond binary thinking ... while recognizing that age-based relations are based on

multiple perspectives.”¹⁸⁶ In this teaching phase, participants are challenged to go beyond thinking that revolves around the following aphorisms such as “us versus them” or “us and them” or “we are like that, and they are all like that” to engage with the multiple perspectives within generational awareness. Participants will journey through the second stage in increasing intelligence, understanding the relationship between generational positions, toward the third stage, negotiating the value stance toward generational positions.

Each session will follow the general framework set out in the manual, beginning with an introduction, which includes a welcome, opening prayer, and the statement of the goal of the sessions; continuing with the presentation of the lesson; and ending with a brief recap with steps to prepare for the next week’s session, and a closing prayer. Each week, a video centering around that week’s theme will be shown, and the researcher will ask discussion questions to the participants. These questions will revolve around participants’ initial reactions to the video and reflection on the content presented. Additionally, evangelism tools such as a crafted faith narrative and the Engle scale will be shared with the participants to equip them further for cross-generational evangelism. The researcher aims to create a safe, creative space for the participants to dialogue about cross-generational evangelism and, in doing so, to uncover some of the barriers faced by a church that is filled mainly with Baby Boomers in successfully connecting with and evangelizing the younger generations.

A C-GET Program Manual has been produced for this program.¹⁸⁷ The manual’s prelude content includes an introduction to the program, its purpose, objectives, a synopsis of the three phases of the training program, and a teaching outline comprised of a brief description

¹⁸⁶ Biggs and Lowenstein, *Generational Intelligence*, 14.

¹⁸⁷ The full C-GET Program Manual can be found in Appendix E.

of each of the eight lessons. The main body of the manual covers the eight lesson plans. Each lesson plan has six parts: 1) the lesson's overview, 2) the lesson's objectives, 3) required materials, 4) the introduction (opening remarks), 5) the procedure (action steps of the lesson with main talking points), and 6) the conclusion (a recap of main points, the preparation steps for next week, and a reminder to say the closing prayer). An accompanying C-GET Program PowerPoint presentation has also been created.¹⁸⁸ This PowerPoint presentation will provide an abridged version of each lesson's content and include visual content to appeal to visual learners. The technical information will be simplified using bullet points, and the salient points will be highlighted. The weekly notes that will be given to the participants after each session will include a handout of the corresponding PowerPoint slides.

Lessons 1 through 3 are centered around developing a scripturally accurate theology of evangelism. The Scriptures must form the foundation for any discussion about evangelism. Biblically speaking, evangelism is a natural outflow of a relationship with Jesus Christ, and here is where training must start. The first three lessons focus on the relationship between God and the Christian and draw heavily from the *1Life: Know God, Grow Strong, Do Great Works* book, which speaks about developing a clear understanding of what God has accomplished through Christ for the world and how that shapes the identity of every person who will believe in Christ.

The first lesson is entitled The 1Life: “*Christ in Me in This World*” (Part 1). In this session, the facilitator will teach about the concept of the 1Life. The lesson notes are found on pages 8 to 11 in the manual, and in the PowerPoint presentation, the corresponding slides are 1 through 15. This first discussion will focus on the narrative of Christ, His life, His heart, His life's purpose, and His continuing mission on the earth as outlined in the Scriptures. The

¹⁸⁸ The full C-GET Program PowerPoint presentation can be found in Appendix F.

researcher will express that Jesus preached the good news of the kingdom as a natural part of his life, overflowing from the relationship with His Father. God desires this for all of His children as He weaves all of the aspects of their lives into a seamless whole.

The second lesson is entitled The 1Life: “*Christ in Me in This World*” (Part 2). The lesson notes are found on pages 12 to 14 in the manual, and in the PowerPoint presentation, the corresponding slides are 16 through 26. This session addresses the personal relationship between Christ and the believer. Exploring God’s gift of salvation to humanity, this discussion will center around the gospel message, the process of salvation (as outlined in Rom 10:8–10), and the process of sanctification. Participants will be encouraged to prepare a concise version of their faith narrative and practice sharing it to encourage others.¹⁸⁹

The third lesson is entitled The 1Life: “*Christ in Me in This World*” (Part 3). The lesson notes are found on pages 15 and 16 in the manual, and in the PowerPoint presentation, the corresponding slides are 27 through 36. In this lesson, the participants will consider the relationship between Christ, the believer, and the world. The researcher will introduce the four essential components of a theology of evangelism to the participants. These components are as follows: 1) there is a message to proclaim, 2) all believers are called to evangelize, 3) all people are to be evangelized, and 4) the local church is tasked with training people to evangelize effectively. Building upon this theology of evangelism, the participants will have an opportunity to discuss the intersection between the believer and culture. The concept of contextualization will also be introduced in this session.

¹⁸⁹ A personal faith narrative is a three-minute synopsis of a person’s story of coming to faith in Jesus Christ and the difference that He has made in his or her life that can be shared with an individual or a group. A carefully prepared testimony can be a powerful tool in evangelism.

In sessions 4 and 5, the participants will have an opportunity to delve deeply into the connection between evangelism and culture, as the content presented will center around the incarnational nature of living as a disciple of Christ in the community. In lesson 4, Reflections on The Gospel, participants will view the video “N. T. Wright on the Gospel,” in which the renowned Anglican bishop and theologian N. T. Wright emphasizes the responsibility of all followers of Christ to understand what the core of the gospel message is and how to share it in a personal and straightforward way in this landscape of the postmodern world. The lesson 4 notes are found on pages 17 to 19 in the manual, and in the PowerPoint presentation, the corresponding slides are 38 to 52.

In session 5, Evangelism in a Skeptical World, participants will view the video “Evangelism to a Post-Modern World (Session 7)” presented by evangelist Sam Chan. In this video, Chan discusses some of the concepts from his book *Evangelism in a Skeptical World*. Firstly, he outlines the differences between the modern world and the postmodern world of today. He then describes how this new worldview has impacted the North American church in the Western world. Chan offers suggestions on how to do evangelism that upholds the Scriptures’ integrity in a postmodern world. Participants will learn about the uniqueness of the era in which they live and how postmodernism affects evangelistic practices. The lesson 5 notes are found on pages 20 to 22 in the manual, and in PowerPoint presentation, the corresponding slides are 53 through 67.

Lessons 6 through 8 are designed to encourage generational awareness of Millennials and Generation Z as it relates to faith and evangelism. As participants hear directly from persons in those generations, the presenters will highlight that no one is neutral in the interaction between generations. As step 3 in increasing generational intelligence suggests, people adopt a value

stance toward a generational position, either antagonistic, desiring harmony, or having mixed feelings. People must decide how they will choose to see and engage with other generations.

The sixth lesson, entitled Hearing from “Outsiders,” will focus on three video interviews taken from the *Outsider Interviews*, facilitated by Jim Henderson, Todd Hunter, and Craig Spinks. These interviews occur between individuals from the Baby Boomer and Millennial generations. In the videos, the interviewees, both believers and unbelievers, share their experiences with Christians and how these experiences have shaped their perceptions of the church and the Christian faith. The interviewees highlight common mindsets and practices that can either hinder or help cross-generational evangelism. The lesson 6 notes are found on pages 23 to 24 in the manual, and in PowerPoint presentation, the corresponding slides are 68 through 79.

In the seventh lesson, Millennials + Evangelism, participants will listen to a portion of a podcast produced by the Church Leaders organization. In this episode, Craig Springer, the executive director of Alpha USA, presents highlights of the Reviving Evangelism Study, commissioned by Alpha USA, conducted by the Barna Group, and released in 2018. This study investigated how Millennials and Generation Z view their faith and how they evangelize to their peers. Through his presentation, the participant will be granted a glimpse into how the younger generations view, practice, and proclaim their faith. This insight is critical if the Baby Boomers desire to understand how these generations see and understand themselves. The lesson 7 notes are found on pages 25 to 27 in the manual, and in the PowerPoint presentation, the corresponding slides are 80 to 97.

Lesson 8, Seeing Evangelism Differently, will be taught in the final session. The lesson 8 notes are found on pages 28 to 29 in the manual, and in the PowerPoint presentation, the

corresponding slides are 98 to 106. Participants will view two videos that depict evangelism across generational lines in this postmodern world. These videos, produced by the Skit Guys, were chosen to expand the participants' vision of the setting, language, and expectations of cross-generational evangelism. The first video provides a challenge to believers to proclaim the gospel with words and actions to all people, regardless of gender, age, or ethnicity. The second video offers a humorous look at ineffective ways to share the gospel with others, especially younger generations. Participants are reminded that Christians, when desiring to evangelize others, should aim to be good listeners, place value on establishing a connection, and live out the gospel. The Engel scale will also be introduced in this lesson to equip participants to share the gospel more confidently.

The Engel scale originates with James Engel in the book *What's Gone Wrong with the Harvest?*, published in 1975. The insight drawn from the Engel scale is that people are on a journey to faith in Christ. A strength of the Engel scale is that it "helps us to realize that our approach to evangelism can be informed by and adapted to how much understanding or interest a person has in the Christian faith. If we can try to gauge where a person is on the scale, it becomes possible to contextualize our conversation or message in a way that will hopefully be more effective."¹⁹⁰ Following this final discussion, the next steps for the final phase of the program will be outlined. This will include completing the exit questionnaire directly after the last training session, engaging in the fieldwork assignment, and, finally, completing the reflection questionnaire.

The fieldwork assignment will be conducted over four weeks. Participants will be asked to use the information that was presented in the training sessions to practice cross-generational

¹⁹⁰ Evangelical Alliance, "What is the Engel Scale?," *Eauk.com*, accessed December 2019, https://www.eauk.org/great-commission/what-is-the-engel-scale?utm_source=old_gc.

communication with a Millennial or Generation Z who is already a Christian and with one Millennial or Generation Z who is not yet a believer. They will be encouraged to record their observations in the most convenient manner, but they will not be required to submit their notes. Their records will be a benefit to them when it is time to complete the reflection questionnaire.

Continuous contact with the participants will be maintained for the duration of the study. In addition to the participants receiving a detailed schedule before the study's commencement, each week an email with a reminder of the upcoming session's date and time will be sent out to all participants. Directly after each session, the researcher will also send out a weekly follow-up email. The purpose of the follow-up is to provide the participants with additional support by answering questions they may have, offering other resources if requested, and verbally encouraging them in the process. A copy of the weekly slides and links for any videos shown will be attached to the email.

Each session will be video-recorded on the researcher's personal laptop through the Zoom platform. The recording will start with the introductory remarks and end after the closing prayer, capturing both the teaching and the participant discussion. The recording will be used primarily for review of the discussion, and a transcript of the discussion will be prepared where the researcher plans to further analyze of what was said. The recordings will be stored locally on the password-protected computer in a password-protected digital file. During the session, preliminary observation notes will be made in a personal notebook to be uploaded at the end of the session, as it will be challenging for the researcher to make thorough notes while she is teaching the lesson. At the end of each session, these preliminary notes will be expanded and uploaded into a password-protected digital notebook, stored securely in a password-protected computer. The paper copies will be kept in a locked drawer.

Go

After completing the training sessions, participants will complete the exit questionnaire and then enter the third phase of the C-GET Training Program, which focuses on the participant's fieldwork experience. Each participant will self-administer one twenty-five-minute exit questionnaire. Participants will choose to complete either the electronic version or a hard copy of the questionnaire. If the hard copy is requested, one will be either delivered in person at church or mailed to the participant's home address.

The exit questionnaire consists of three sections, with forty-two closed-ended questions and three open-ended questions.¹⁹¹ Thirty items are new, thirteen questions are direct repeats from the entrance questionnaire, and two questions are repeated with slight modifications to reflect the participant having completed the training. The repeated items are in this questionnaire to compare how participants responded to questions about generational awareness and generational identity after receiving the training. The answers will be contrasted with the baseline that was established before the intervention.

The first section of questions is listed under the heading Personal Evangelistic Views and Practices and utilizes a Likert scale with the rating as follows: *1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly agree*. The participants can only choose one option per question. These twenty questions are designed to assess the participants' comfort level with sharing the gospel with non-believers after they have attended the C-GET Program. The responses to the questions repeated from the entrance questionnaire (specifically numbers 1, 2, 3, 4, 12, 14, 15, 16) will be reviewed to measure whether the participant has grown in confidence to conduct cross-generational evangelism as a result of the training.

¹⁹¹ The full questionnaire can be found in Appendix G.

The second set of questions is organized under the heading Personal Views about Evangelizing Millennials and the Z Generation. These fourteen questions are designed to ascertain whether participation in the training has resulted in an increase in participants' comfort with evangelizing Millennials and Generation Z. Of the fourteen questions, seven are direct repeats from the entrance questionnaire (particularly numbers 1, 2, 3, 4, 6, 7, 11). They have been asked to uncover the participant's awareness of generational distinctiveness and how their sense of belonging to a specific generation and not belonging to another, impacts how they evangelize the younger generations.

The third section, Feedback on Training Sessions, includes eight closed-ended questions and three open-ended questions. None of these questions have been repeated from the entrance questionnaire. This section is added for the participants to evaluate the training program. The feedback from the participants is valuable for two reasons. Firstly, their responses reveal how they intend to change their evangelism strategies in the long term due to the training they have received. Secondly, the feedback will disclose what worked well in the training sessions and what adjustments are needed for this program to be more effective. After answering all of the questions in the online version of the exit questionnaire, the participants will click "submit" on the last page of the questionnaire. The results will be stored online. If the participants complete a hard copy of the exit questionnaire, they will place it in the provided self-addressed, postage-paid envelope and return it in person or by mail.

After the participants complete the exit questionnaire, they will begin the fieldwork assignment. This phase of the C-GET Program corresponds to the fourth step in increasing generational intelligence, which concerns generationally aware action. Biggs and Lowenstein write, "Generationally intelligent action would take place in the knowledge of one's contribution

and those of others and in the service of negotiated solutions.”¹⁹² As the participants engage in cross-generational evangelism, they will need to learn how to negotiate their communication and methodology so that they will be open to receive and incorporate the feedback from Millennials and Generation Z to share the gospel with them better.

After the four-week fieldwork period, participants will be contacted via email with the final instructions for the study’s final task. At this time, they will be asked to self-administer one twenty-minute reflection questionnaire. The online survey will be accessed through a link embedded in the email sent to the participant and unlocked with the password included in this email. A hard copy of the questionnaire will be provided for the participants who request one. The document can be delivered to participants in person at church or mailed to their home address. In that package will be a self-addressed envelope in which the participant can place the completed questionnaire and drop it off at the church office or in a mailbox.

The reflection questionnaire is comprised of fourteen closed-ended questions and two open-ended questions, seven of which are new questions, three which are direct repeats from the exit questionnaire, and two which are repeats with modifications from the exit questionnaire.¹⁹³ The repeated questions are numbers 2, 3, 9, 13, and 14. The questions repeated from the exit questionnaire have been included to assess what changes have resulted from conducting the fieldwork assignment. Four items have been repeated from the entrance and exit questionnaires. They are numbers 4, 5, 6, and 7. These repeated questions are included to track the changes from the beginning of the project and to assess, as best as possible, what changes have been sustained.

¹⁹² Biggs and Lowenstein, *Generational Intelligence*, 16.

¹⁹³ The full questionnaire can be found in Appendix H.

All questions in the reflection questionnaire are under the heading of Personal Evangelistic Views and Practices. These fourteen items use a Likert scale with the rating as follows: *1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly agree*. Participants can choose only one option per question. These questions assess the participants' sense of preparedness to share the gospel with Millennial and Generation Z non-believers now that they have completed both the training and fieldwork assignment. Here, the data will provide insights into whether the participants, of their own accord, continue to learn about the Millennials and Generation Z and whether they desire to share what they have learned with others. The final two questions are open-ended questions prompting participants to share their final insights on the study. The participants' responses to the questions, when tracked throughout the program will indicate whether the specialized training effectively increased the participants' generational intelligence.

Data Collection and Analysis

There will be two sets of data collected during this study. The primary set of information will be quantitative from the three questionnaires self-administered by the participants. As stated earlier in this chapter, the entrance questionnaire provides the baseline that will be used to compare with the participants' responses received after the training to see whether the intervention caused an increase in generational intelligence. This increase will be measured by the exit-questionnaire responses and the reflection questionnaire responses self-administered four weeks later, after the four-week fieldwork assignment. The purpose of including the repeat questions on both the exit questionnaire and the reflection questionnaire is to track the changes over twelve weeks. The secondary set of data collected from this study will be qualitative. This data will come from the responses given for the open-ended questions on the exit and reflection

questionnaires and from observation notes of the weekly sessions. These notes will be accompanied by transcripts of the participants' discussions, where deemed necessary.

The quantitative data will be tabulated for analysis, and special attention will be given to marker questions (repeated ones). The qualitative data will be coded by themes with the assistance of computer software. The data will be analyzed for themes for patterns in responses and insights into how participants interacted with the content and with the other participants who represented a different generation. Taken together, the data from this study will help to assess whether the participants agree that how people see matters and if they are willing to work on adjusting their current theological visions so that they can be more effective in cross-generational evangelism. All data obtained from this study will be destroyed after three years.

Implementation

From the time of the initial design of the intervention strategy to its implementation at VITWO, the world has experienced the novel coronavirus disease, COVID-19, which has resulted in a global pandemic. As a result, governments worldwide endeavored to find the best ways to respond to this health crisis and protect the health and safety of their citizens. To this end, many countries enacted partial or full closure of public buildings and all non-essential businesses.¹⁹⁴ Public and private gatherings were restricted in size, and events at which people cannot safely physically distance themselves from one another have been indefinitely postponed or canceled. These measures have significantly impacted churches, challenging ministry leaders to look for creative ways to serve their congregations and carry out ministry operations safely

¹⁹⁴ This plan is found in Government of Canada, "Guidance on Essential Services and Functions in Canada during the COVID-19 Pandemic," *Publicsafety.gc.ca*, May 2020, accessed May 19, 2020, <https://www.publicsafety.gc.ca/cnt/ntnl-scrt/crtcl-nfrstrctr/esf-sfe-en.aspx>.

and effectively. The response of VITWOI was to close all of its church buildings and host all services online using the Zoom platform.¹⁹⁵ This measure was enacted on March 29, 2020.

Due to the uncertainty of the when these conditions would change, and regarding the current social gathering by-laws and the religious-gathering restrictions enforced in both Canada and Trinidad as a result of the pandemic, the organization decided to remain online and to host services together virtually until 2021, with a re-evaluation of the COVID-19 response strategy planned for December 2020. VITWO joined with the other two churches within the VITWOI organization and gather virtually until further notice. As the churches transitioned to an online gathering, VITWOI has allocated both financial and technical resources to ensure the process's efficiency. The leadership made Zoom training available to the membership, and approximately ninety percent of the members of VITWO have joined the services online. By the time of the implementation of this study, church members were already comfortable using their technology and navigating the Zoom platform. To comply with health guidelines, the intervention's implementation was modified slightly. This will now be outlined below, with all modifications delineated in full.

Permission, Recruitment, and Consent

As a result of the gathering of all Victory churches in one virtual space, the online service's weekly population had increased. The researcher requested and was granted from the Institutional Review Board (IRB) to include all members of the VITWOI organization as part of this study as a response to this change.¹⁹⁶ The benefits of including all members included gaining

¹⁹⁵ Zoom provides videotelephony and online chat services through a cloud-based peer-to-peer software platform and is used for teleconferencing, telecommuting, distance education, and social relations.

¹⁹⁶ Permission was also given via email to continue with the study that had begun a week earlier.

a greater insight into the widespread evangelistic views and practices of this organization, for ministry direction has historically been disseminated from the headquarters of VITWOI, located in Trinidad, with the local churches being shaped organizationally by the policies and procedures set by the Administrative Leadership Team. Thus, an invitation for this study was extended to the greater community of VITWOI. Upon receiving final approval from the IRB at Liberty University in July 2020, recruitment for the study began. All recruitment was done virtually. There was no in-person contact during this study.

The recruitment began with a virtual announcement during two weekly online Sunday services. The attendance of services averaged one hundred persons. The virtual announcement replaced the in-person announcement initially prepared. On Sunday, July 26, 2020, and Sunday, August 2, 2020, the researcher presented a virtual announcement to the attendees, providing the information about the study: the goal and objectives, the outline of the program and inclusion criteria, and the timeframe and the expectations of participants. The researcher expressly stated that participation was completely voluntary and that their membership standing would by no means be affected by their decision to accept or to decline the invitation to participate in this study. A flyer with the contact information was displayed on the screen during the announcement so that interested persons could obtain additional information and sign up for the study. The deadline to sign up was August 3, 2020. The sample size was increased to at least thirty persons, with the maximum number remaining at forty persons, to reflect the population's expansion.

Within the two-week recruitment period, the invitations were also presented electronically and via social media. A digital invitation was sent through the church's official

email portal and on the WhatsApp church-community chat groups.¹⁹⁷ An email was sent to all registered members outlining the study details—an outline of tasks to be completed, the goals and objectives, timelines, and responsibilities—and interested persons were asked to reply to the email if they wanted to sign up. A copy of this email was also sent to members via the WhatsApp platform, asking interested persons to respond privately to the church administrator or by email to the researcher. The WhatsApp platform was included in the electronic invitation because during this time the organization utilized the WhatsApp chat groups very frequently to share important information with the organization members and provide a means for community building in lieu of face-to-face meetings. Registered members were part of this community chat group. This was one of the most effective ways to release information to all persons in the organization, and they would be able to revisit the digital announcement at their convenience.

The digital flyer was circulated twice through the church's Facebook and Instagram accounts for social-media promotion. This flyer included information about the study. Interested persons were directed to register before August 3, 2020. The sessions were scheduled to begin on Thursday, August 6, and conclude on Thursday, September 24, 2020. Thirty-one persons responded to the invitation, and after receiving the schedule for the training sessions, one person could not sign up for the training program. All resources created for recruitment are included in the appendices of this document.

Cross-generational Evangelism Training Program

When the due date arrived, the consent form and the entrance questionnaire were sent via email to the group of thirty potential participants. At the start of the first phase of the program,

¹⁹⁷ WhatsApp Messenger, or simply WhatsApp, is a cross-platform messaging and voice-over IP service that allows users to send text messages and voice messages, make voice and video calls, and share images, documents, user locations, and other media.

the researcher sent both the consent document and the entrance questionnaire to the thirty study candidates via email. None of the participants requested a paper copy of these documents. In this welcome email, the researcher included the link to access the combined document, hosted on the ZOHO Survey website, and the password to unlock the survey. Three candidates requested, by email, additional support in navigating the ZOHO platform, and necessary assistance was provided. All of the participants signed the consent forms and completed the entrance questionnaires before the first session, which was held Thursday, August 6, 2020. After signing the consent form, the participants began the first phase of the program, “Get Set”. The study’s sample comprised of nine members from the local church VITWO and twenty-one members from the broader populace of VITWOI. In total, there were four males and twenty-six females in this study, with the generations with the largest representation being the Millennials and the Baby Boomers (see table 1.1)

Table 1.1. Personal Profile of Participants

Ages	Sex		Number of Participants	Generation Represented
	Male	Female		
18–25	1	0	1	Generation Z
26–35	0	2	2	Generation Y/Millennials
36–45	2	8	10	
46–55	0	5	5	Generation X
56–65	0	4	4	Baby Boomer
66–75	0	7	7	
76–85	1	0	1	Silent Generation
Total	4	26	30	

In this sample, twenty-nine participants described themselves as a born-again believer, with 86 percent of responders being saved for more than ten years and 14 percent for six to ten years. Twenty-three percent of the participants had attended a local church within the VITWOI body

for less than three years, 10 percent had attended between three and seven years, and 67 percent had attended for more than seven years. Eighty percent of the participants held a position of leadership or are ministry volunteers in their local church. Twenty percent of the participants were regular attending members.

The training sessions of the second phase, Get Set, were hosted online on Zoom on Thursdays from 7:00 p.m. to 8:00 p.m. EST, commencing on Thursday, August 6, 2020, and concluding on Thursday, September 24, 2020.¹⁹⁸ The online sessions were hosted in a private space to protect the participants' confidentiality, with no persons listening to or viewing the meeting. The participants were encouraged to locate a quiet, personal area in their homes for the duration of the session to minimize the sharing of the discussion. Additional security protocols on the Zoom platform were enabled. The participants could not record the session, send private messages to other participants, or save the chat log to their personal computers.

The virtual meeting room was password protected. When the participants entered the meeting after entering the password, they were placed in a virtual waiting room until they were admitted into the main meeting space. The participants could log into the waiting room ten minutes before the session and were admitted five minutes before the beginning of the session. While they waited for the start of the session, ambient music was played and a welcome flyer displayed. The room was digitally locked after all of the participants arrived, usually around ten minutes after the start. The researcher requested that all of the participants turn on their video feeds so that interaction could be encouraged among participants and the researcher could confirm that the correct person was attending the session. It was also requested that the participants display their name on their video feed. In the transcription and the data analysis, the

¹⁹⁸ The date was shifted from Wednesdays to Thursdays due to a scheduling conflict with the online VITWOI Bible study already occurring on Wednesday evenings.

participants were identified by a number rather than their names. The sessions were recorded, and these recordings were stored locally on a password-protected computer.

Over the eight weeks, the class's attendance was consistent, with nearly one hundred percent of participants attending each week. The average time for the session varied from one hour to one hour and fifteen minutes, and the participants generally remained in the session until the end. There were one or two early departures due to unexpected occurrences on the participants' side. Before each session, all participants received an email from the researcher with a reminder of the date and time for that week's session and the Zoom-meeting link, ID, and password.

First Session

All participants were present at the first session, in which the first lesson from the manual was presented. The opening video, "Bad Ways to Witness," served well as an icebreaker, as it offered a humorous look at evangelism in modern times and how the delivery can become silly if Christians are not sensitive to people, especially unchurched non-believers who do not share the Christian worldview, nor understand much church vocabulary. In the discussion around the content of the 1Life concept, the participants expressed their excitement for being a part of the study and expressed a willingness to learn about becoming a better witness for Christ. Following this session, the lesson notes, complete with the corresponding PowerPoint slides, were emailed to participants.

Second Session

The second session was held on Thursday, August 13, 2020, and all participants were present. Lesson 2, which included the video "Disciples Make Disciples," featuring an insightful

conversation between Millennial Bible teacher David Platt, and Generation X preacher Francis Chan, was presented to the participants. During the session's main discussion period, it became apparent to the researcher that the participants were engaged with the material and desired more time to ask questions and have more dialogue on the topic. Following this session, the lesson notes, complete with the corresponding PowerPoint slides, were emailed to participants.

Third Session

By the third session, held on Thursday, August 20, 2020, the participants came to the meeting with discussion items. In this session, the majority of the researcher covered the material from lesson 3 that centered around the four necessary components of a theology of evangelism. The concept of a theology of evangelism proved to be new to many of the participants. In response to the video "Church as a Vehicle or Destination," most participants stated that they had not previously taken the time to think through the concepts presented by Skye Jethani and were intrigued. The discussion period went longer than intended, and due to the time constraints, the content about the postmodern age was not taught in the class. It would be revisited in detail during session five.

After the session, the participants received their weekly follow-up email, which included the points on the postmodern age. They were encouraged to review it and to contact the researcher with any questions. As this Thursday was right before a long weekend in Trinidad, some of the participants were engaged in personal activities at the time of the session. As a result, six participants were missing from this session, and they all sent emails with apologies for their absence.

Fourth Session

In session 4, hosted on Thursday, August 27, 2020, the participants continued to be highly engaged with the material and asked many questions. Lesson 4 was shared, along with the video “N. T. Wright on the Gospel.” The video was not presented in full, as the participant’s responses during the discussion went longer than initially scheduled. The participants viewed seven minutes out of the thirteen-minute video together. In response to N. T. Wright’s comments, several participants confessed that their evangelistic messages did not include the name of Jesus for fear of causing offense or being seen as a spiritual fanatic. This video, which led to this awareness, produced an extraordinary moment. The researcher felt that more time should be given for the participants to express what they were thinking and feeling.

This discussion was not primarily facilitator-led; the participants responded to one another as the dialogue went on, acknowledging that their current evangelistic outreach to Millennials and Generation Z was less about introducing them to Jesus and more about behavior correction. In addition to the session notes, a link to the video was sent via email to the participants after the session so that they could watch it in its entirety. All participants attended this session.

Fifth Session

As the program continued into its fifth week, the participants’ attendance remained high, with twenty-eight participants in attendance at the September 3, 2020, session. At the start of the session, the participants were eager to share some of their insights and how they had begun to practice what they were learning in the sessions. The discussion about the lesson 5 content was engaging and informative and the participants continued to offer their insights. The researcher chose not to present the “Evangelism in a Post-Modern World” video because the discussion led

to the explanation of the concepts that were to be discussed in the video, incorporating the material that was missed in session 3. This strategy proved to be wise, as there were follow-up questions in emails that week. Directly after the session, the participants received their session notes but did not receive the video, as the license for distribution was not obtained.

Sixth Session

In the researcher's opinion, session 6 proved to be the most noteworthy session of the set. Hosted on September 10, 2020, lesson 6, "Hearing from Outsiders," featured three short video interviews from the *Outsider Interviews*. There was something striking about hearing how Christian and Non-Christian Millennials and Generation Z, view Christians, the church, and evangelism. Many participants were visibly moved and voiced their disappointment and sadness at how Christians can behave and how limited they can think. The discussion that ensued was stirring and revealed the need for contextual evangelism.

Sensing that the participants needed a longer time to continue the discussion, the researcher conveyed to the participants that the session would officially end later than initially planned but that she would remain online for those who wanted to continue to discuss the topic further. Staying in the meeting was not mandatory, nor would not remaining in the meeting reflect poorly on any who left. All of the twenty-eight participants in attendance remained in the meeting and continued the discussion for another thirty minutes, sharing their personal experiences.

Seventh Session

In the seventh session, hosted on Thursday, September 17, 2020, many of the participants shared their desire to discuss the interviews from the previous session. After about fifteen

minutes of dialogue, a portion of data from the 2018 Reviving Evangelism study, commissioned by Alpha USA and conducted by the Barna Group, was introduced to the participants. They had the opportunity to listen to sound bites of this podcast and learn about how Millennials and Generation Z view their faith and evangelism. In response to the presented data, participants continued to draw references to the interviews in session 6 and make inferences as to why things are the way they are. The session lasted for one hour, and twenty-six participants were in attendance. All participants received the follow-up email with the session notes and a link to the podcast's full version and its transcript for their review.

Eighth Session

On September 24, 2020, the final session was hosted. Twenty-seven participants were in attendance. In this session, the researcher introduced the evangelism tool the Engel Scale to the participants. Some participants expressed their appreciation for this tool, as they often felt responsible for someone's negative response to their invitation to faith in Christ and often faced great disappointment at their efforts. Lesson 8 concluded with a recap of the main points from the entire training program. These points were: 1) The 1Life, 2) Evangelism Theology, 3) The Postmodern Worldview, 4) Generational Awareness, 5) Rethinking Outreach, and 6) Seeing Evangelism Differently. At the end of the eighth session, the participants expressed joy at being part of these sessions, and a few mentioned that they would have loved to continue with more sessions. A participant also said that she appreciated having a community to grow with and this made the process of learning less intimidating and more enjoyable.

Fieldwork Assignment

During the course of the program, the researcher learned that some of the participants, those who knew each other before the study, continued to discuss the content outside of the sessions. They had also begun to share the information that they were learning with other Christians. During the sessions, many participants started to conduct their own fieldwork and report to the group about how it was going. They began to share how they were using with their families the information and started to adjust their interactions with their children and grandchildren. At the end of the last session, the expectations for the fieldwork to be conducted over the next four weeks were outlined. Each participant would now practice cross-generational evangelism with one Millennial or Generation Z who was not yet a believer, making personal notes of the process as they went through it.

Exit Questionnaire

Directly after the eighth session, on Friday, September 25, 2020, each participant received an email with a thank-you message for being a part of the study; an embedded link that directed each participant to the exit questionnaire, hosted on the ZOHIO survey website; and the password to unlock the questionnaire. The participants did not request paper copies of the questionnaire. The exit questionnaire had a combination of forty-two closed-ended questions and three open-ended questions. The self-administered questionnaire was designed to measure whether the participants' views and practices had changed due to attending the training. Participants were also asked on the exit questionnaire to evaluate the training program. One week after the email was sent, a follow-up email was sent to participants who had not yet completed the questionnaire.

In total, twenty-four out of thirty participants completed the exit questionnaire. By the end of the study, it appeared that three participants had dropped out, with session 5 being their last session, and three participants did not respond to the two emails regarding the exit questionnaire. They were acknowledged as part of the group that dropped out of the study. The remaining participants now entered the third phase of this Program, “Go,” which centered on the participant’s fieldwork experience. In the exit email, the participants also received the instructions regarding their fieldwork assignment, which were shared in the last session.

Reflection Questionnaire

Four weeks after the conclusion of the training session, on October 23, 2020, a follow-up email was sent to all thirty participants indicating the closure of the fieldwork period and inviting participants to complete the reflection questionnaire, the final task of this study. Within this email was an embedded link that directed each participant to the ZOHO Survey website, where the questionnaire was hosted, and the password needed to unlock the survey was also disclosed. This twenty-minute questionnaire was self-administered electronically.

The reflection questionnaire was comprised of fourteen closed-ended questions and two open-ended questions. The data from this questionnaire would be analyzed to see whether the participants continued to engage in evangelism and what insights they had gleaned. One week after the email was sent, a follow-up email was sent to remind those participants who had not yet completed the questionnaire. The participants were given a two-week window to complete the questionnaire. In total, fourteen of the remaining twenty-seven participants completed the reflection questionnaire. Of the sample, 100 percent of participants completed the entrance questionnaire, 80 percent completed the exit questionnaire, and 47 completed the reflection

questionnaire. Ninety percent of the participants attended all of the training sessions, and 80 percent continued to the end of the program.

Data Collection and Analysis

The primary data collected from this study was the quantitative data from the participants' closed-ended questions responses on the self-administered entrance, exit, and reflection questionnaires. The data collected from the questionnaires was digitally organized by the ZOHO software suite, producing Excel sheets with the responses of each question on the questionnaires. The data was presented in two ways, by respondent and in aggregate. The software computed the continuous data from the close-ended questions with the Likert Scale, and rendered graphs and charts, with attention given to the repeat questions. This software also electronically packaged the data for exporting into a computer program for analysis.

The secondary data set is the qualitative data that included both the participants' responses to the open-ended questions on the exit and reflection questionnaires, and the researcher's observation notes during the weekly sessions. The ZOHO Software organized the answers from the open-ended questions into a table, which was exported for analysis. The notes of the group discussions in the weekly online sessions were noted in the following ways. Firstly, during the session, the researcher wrote down her preliminary observations in a private notebook. These were not extensive notes, as attention to the group and facilitating the discussion was the primary focus. The notes included the group's dynamics, noteworthy moments, and critical or explanatory quotes, indicating the video's timestamp for further review.

Secondly, after the session, these notes were typed into a digital Evernote notebook.¹⁹⁹ The participants' comments were reviewed in the video recording and transcribed for input into

¹⁹⁹ Evernote is multi-platform app designed for note taking, organizing, task management, and archiving.

the digital notebook. Each week's notes and any changes to the lesson plans were typed on a weekly page, and any special comments as the week progressed were kept in a separate section in the same notebook. In these documents, participants' names were changed to the corresponding codes, and this list was held in a separate document.

Thirdly, these notes and the responses from the open-ended questions were uploaded into the NVivo software for analysis. For analysis, the researcher utilized the NVivo software instead of SPSS, as it is better suited to analyzing data produced from mixed-methods research. The qualitative data from the open-ended questions on the questionnaires and the transcripts from the eight online sessions was inputted into NVivo. Research has shown that computer-assisted qualitative-data-analysis software, such as NVivo, improves the validity and reliability of the data from this study.

In social-science research, some researchers are against using computer-assisted qualitative data software (CAQDAS), as they argue that such software may "guide" researchers in a particular direction.²⁰⁰ Additionally, the computer software "could distance the researcher from the data, encourage quantitative analysis of qualitative data, and create a homogeneity in methods across the social sciences."²⁰¹ Yet, with those stated risks, the benefits are to be considered. Proponents of computer-assisted qualitative data software argue that it "serves to facilitate an accurate and transparent data analysis process whilst also providing a quick and simple way of counting who said what and when which in turn, provides a reliable, general

²⁰⁰ John Seidel, "Methods and Madness in the Application of Computer Technology to Qualitative Data Analysis," in *Using Computers in Qualitative Research*, ed. Nigel G. Fielding and Raymond M. Lee (London, UK: Sage, 1991), 107-116.

²⁰¹ Christine A. Barry, "Choosing Qualitative Data Analysis Software: Atlas/ti and NUD.IST Compared," *Sociological Research Online* 3, no. 3 (1998): 17.

picture of the data.”²⁰² This popular industry CAQDAS was chosen for its ability to assist in producing a thorough analysis of the data.

The analysis of the data was done in two parts. The quantitative data produced from the questionnaires was analyzed for the changes, if any, in participants’ responses after receiving the specialized training and completing the fieldwork assignment. Firstly, the researcher sought to know whether the participants identified an issue with the lack of effectiveness with the organization’s evangelistic efforts and whether they recognized that this needed to be fixed. This was addressed by the responses to the questions in Section A of the entrance questionnaire. Secondly, the researcher looked for trends in responses from before and after the training sessions and before and after the fieldwork. In tracking the answers by participant, the repeat questions were particularly scrutinized. The exit questionnaire has thirteen questions: direct repeats from the entrance questionnaire and two questions that are repeats with slight modifications. The reflection questionnaire has three direct repeats and two repeats with alterations from the exit questionnaire.

Four questions were asked in all three questionnaires: 1) “I personally find that I am comfortable talking with non-Christians about Jesus”; 2) “I personally am sometimes afraid of causing offense when talking with non-Christians about Jesus”; 3) “I am well prepared and have the resources to evangelize non-Christians”; and 4) I personally find that I am comfortable talking with non-Christians (age 18-40 about Jesus).” These questions were included to track the changes in responses from the beginning of the project. The researcher aimed to assess, as best as possible, what changes were sustained after the training program, and after the fieldwork

²⁰² Elaine Welsh, “Dealing with Data Using NVivo in the Qualitative Data Analysis Process,” *Forum: Qualitative Social Research* 3, no. 2 (2002): https://www.researchgate.net/publication/245842578_Dealing_with_Data_Using_NVivo_in_the_Qualitative_Data_Analysis_Process.

assignment. The data were investigated to see whether the teaching sessions caused shifts in the participants' personal evangelistic views and practices, generally and in evangelizing Millennials and Generation Z, and whether those shifts were sustained. Did the participants feel more prepared to engage in cross-generational evangelism? If so, was that feeling of preparedness translated into more intentional evangelistic outreach, and what was the result been?

Subsequently, in the NVivo software, the verbal responses were coded into nodes, specifically theme nodes, and the dominant themes that participants use in developing generational awareness was assessed. The data was placed within the framework suggested by Biggs and Lowenstein to increase generational intelligence and was analyzed to uncover how the responses related to a) self-exploration and generational awareness; b) understanding the relationship between generational positions; and, c) the value stances that the participants have chosen toward those generational positions. With these responses, the researcher looked for clues that the participants have increased in generational intelligence due to the C-GET Program training sessions.

Conclusion

In this chapter, the design of this ministry intervention which focused on the administration of the C-GET Program at VITWOI was laid out in detail. Next, the implementation of the C-GET Program at VITWOI was chronicled in full. A short description of the changes at VITWO due to the COVID-19 pandemic and the physical and social restrictions imposed by the Government of Canada and around the world were included to provide further context. Then the data collection and analysis procedures were outlined. This intervention was designed to investigate whether specialized evangelism training would increase the participants'

generational awareness. This program's phases were designed to correspond with the four steps in increasing generational intelligence delineated by Biggs and Lowenstein.

This evangelism training program was designed and implemented to equip and empower a subset of members of VITWOI to evangelize to Millennials and Generation Z non-Christians more intentionally and effectively by becoming more sensitive to generational distinctiveness and adjusting their thinking and methodology to reflect the differences in generational culture. Through the questionnaires and fieldwork, the participants engaged with their self-concept and developed deeper self-awareness, as “self-awareness ... becomes the initial step toward greater generational insight and a clearing away of barriers and self-deceptions that would inhibit intergenerational understanding.”²⁰³ At the heart of cross-generational evangelism is the willingness to learn about people and to overcome assumptions and prejudice about other people groups. The gospel compels Christians to build walls and cross divides. Jesus Christ's disciples will and must be known by their love.

²⁰³ Biggs and Lowenstein, *Generational Intelligence*, 39.

CHAPTER 4: RESULTS

Cross-generational Evangelism

The C-GET Program was designed to increase the generational intelligence of a sample of members of VITWOI. The literature cited in chapter 2 suggests that high generational intelligence is a major contributing factor to improving inter-generational engagement in an organization with generational diversity. In VITWOI, there is a mix of generations, with a large representation of Baby Boomers in both leadership positions and the general membership. The specialized training sessions, with an accompanying fieldwork assignment, were offered as part of the necessary preparation to assist members in becoming more aware of generational distinctiveness. This was done to help them to negotiate generational boundaries and value positions so that they would be better able to situate themselves as gospel sharers in the world of their time.

Engel, Kornfield, and Oliver state, “God expects us to follow the earthly example of our Lord, meet people where they are and move from that point toward the final objective of the communicative process—the audience’s response based on a message that has been understood.”²⁰⁴ Meeting people where they are requires an acknowledgment of their location in life and, second, a decision to add value to that location, which will result in a willingness to understand the person’s worldview and learn from it. Only then can the speaker incorporate language and symbols to help the audience understand the message.

²⁰⁴ Engel, Kornfield and Oliver, “What’s Gone Wrong with Our Harvesting?,” 351.

Generations have both a common location in a historical period and a distinct consciousness resulting from important events of that time.²⁰⁵ Joshi, Denker, and Martocchio write, “These conceptualizations are based on the (often untested) assumption that the process of growing up during a particular era has an impact on an individual’s values and attitudes, and these attitudes are shared by all those who were born during the same period.”²⁰⁶ If this is to be taken as the correct viewpoint, then it can be presumed that a generation carries with it a culture of its own, and how people approach the culture of a generation is of utmost importance. Keller writes,

When we enter a culture with care, we earn the ability to speak to it. Then, after we challenge a culture’s belief framework, our listeners will feel destabilized. Now, in this final stage of contextualization, we can re-establish equilibrium. Having confronted, we now console, showing them that what they are looking for can only be found in Christ. Put another way, we show our listeners that the plotlines of their lives can only find a resolution, a “happy ending” in Jesus. We must retell the culture’s story in Jesus.²⁰⁷

Cross-generational evangelism requires communication between generations; therefore, greater contextualization of the gospel is needed. One generation proclaims the gospel to another generation and receives, processes, and assimilates feedback for more effective transmission reception of the gospel. Therefore, the leadership must give priority to understanding the next generation’s culture and treating it with respect so that the members of VITWOI can more closely align with its vision. Doing so will increase the organization’s viability in the postmodern world.

²⁰⁵ Karl Mannheim, “The Problem of Generations,” in *Karl Mannheim: Essays* (Oxford, UK: Routledge, 1952).

²⁰⁶ John Dencker, Aparna Joshi, and Joseph Martocchio, “Toward a Theoretical Framework Linking Generational Memories to Workplace Attitudes and Behaviors,” *Human Resource Management Review* 18, no. 3 (2008): 397.

²⁰⁷ Timothy Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012), 130.

In this chapter, the researcher will present the findings of the implementation of the C-GET Program at VITWOI. An analysis of the data reviewed to confirm whether the intervention yielded the intended outcome of an increase in generational intelligence in the study's participants and, if so, whether that translated into any adjustments in the participants' theological vision.

Evangelism at VITWOI: What Does the Church See?

This project begins from the understanding that VITWOI is experiencing challenges in achieving its vision of being a growing community, due to its lack of effective outreach to Millennials and Generation Z. The ministry assessments carried out before the implementation of the C-GET Program highlighted to the leaders that the church's lack of evangelism training was having a negative effect on the evangelistic practices of the corporate body. Being aware of the need for specialized training, the leadership welcomed the implementation of this program to address this ministry problem. The first section of the entrance questionnaire, The Evangelistic Practices of Your Local Church, provided the participants with an opportunity to evaluate their church's outreach strategies. The researcher asked the participants these questions to uncover if they recognized an issue with the evangelism practices at VITWOI.

Generally, the participants view their church as functioning biblically, engaging in the community actions outlined in Scripture.²⁰⁸ All of the participants agreed with the statement that their church meets weekly for worship, teaching, and fellowship. When asked more specifically about the church's evangelism views and practices, the participants tended to see their church as largely pro-evangelism in prayer and they had high expectations of salvation and church membership. Eighty percent of the participants agreed with the statement that the church often

²⁰⁸ First Corinthians 14:26; Col 3:16; 2 Tim 4:1-5; Heb 10:24-26.

prays for people to come to faith in Jesus Christ. Additionally, nearly all participants (96.7 percent) generally agreed that the church expects to see people saved.

Fifty-seven percent agreed that evangelism is a top priority in the organization when they look at the church's activities. Thirty-three percent were undecided about the priority level of evangelism at VITWOI, and 10 percent disagreed that you could see that it was a top priority. The cross-tabulation of the priority of evangelism in the church and generation shows that, on average, Millennials agreed less with this statement than Baby Boomers did. The Millennials chose the neutral category when evaluating the priority of evangelism by the church's activities (see figure 4.1).

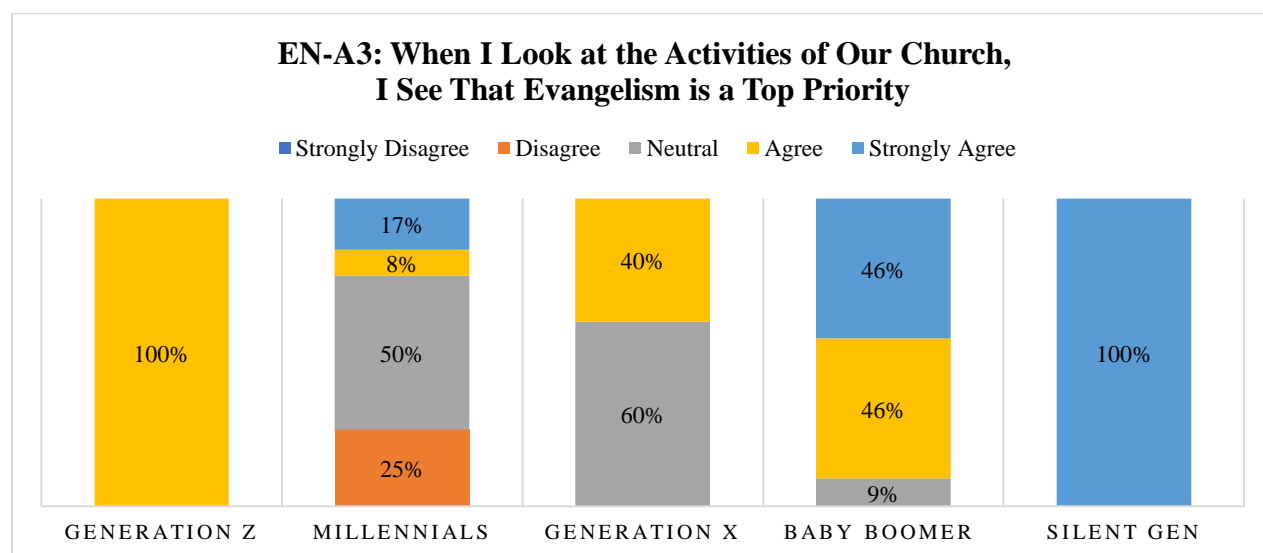


Figure 4.1 Cross-tabulation of Question EN-A3 with Generational Cohort.

One of the church's critical activities that could reveal that evangelism is a top priority is the evangelism training that VITWOI offers for its members. The participants were asked if the church provides both informal and formal training for evangelism. Most participants (54 percent) agreed that the organization regularly offers informal training, giving practical tips and suggestions on sharing their faith. Thirty-three percent of the participants selected the neutral

option, and the remaining participants (13 percent) chose disagreement. Regarding formal evangelism (seminars, courses, etc.) provided by VITWOI, most respondents expressed some level of disagreement (40 percent). In comparison, 32 percent chose the neutral option, and 28 percent shared some level of disagreement. The data shows that, on average, the participants do recognize that VITWOI offers some preparation for general evangelism but may not prioritize formal, in-depth training due to the lack of it (see figures 4.2 and 4.3).

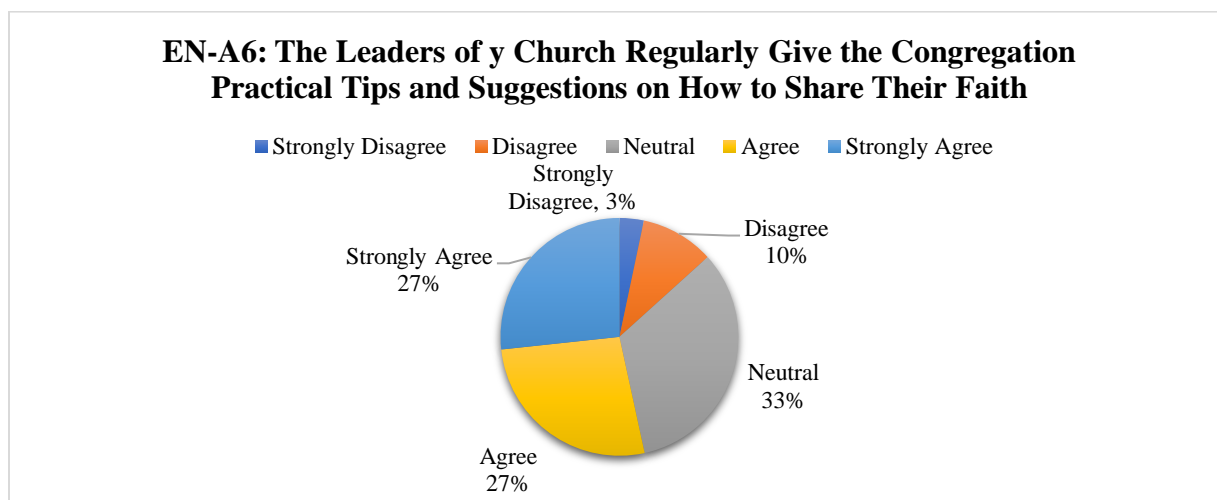


Figure 4.2 Questionnaire Response for Question EN-A6.

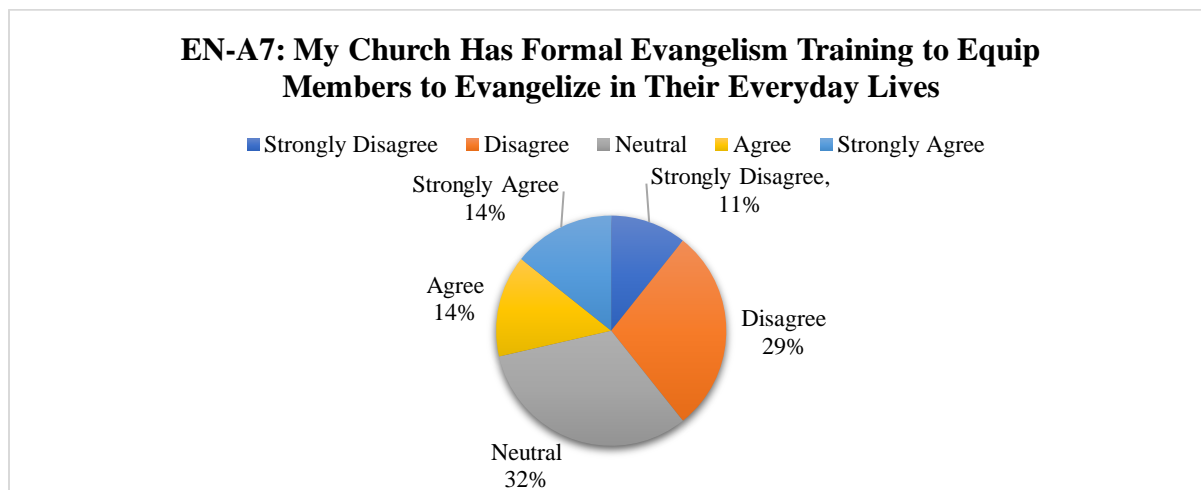


Figure 4.3 Questionnaire Response for Question EN-A7.

This study found that the participants generally viewed their organization as having an evangelistic thrust for Millennials and Generation Z. Most of the participants (60 percent) agreed with the statement “My church emphasizes evangelizing youth and young adults.” The remaining participants were divided, with 20 percent disagreeing and 20 percent choosing the neutral option. The responses to this question were cross-tabulated with the generational cohort, and the findings showed that Generation X disagreed most with this statement. The Millennials agreed with it less than the Baby Boomers. The older participants generally viewed VITWOI as a ministry that emphasizes evangelism to the younger generations, but the younger generations generally did not think so (see figure 4.4)

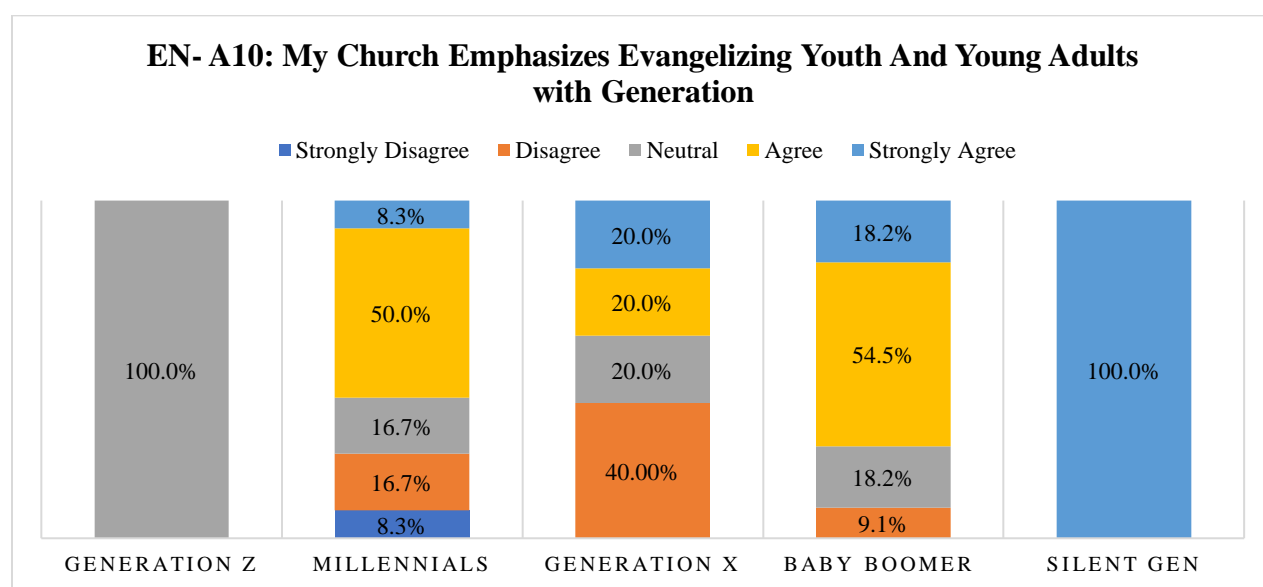


Figure 4.4 Questionnaire Response for Question EN-A10.

On average, the participants viewed VITWOI as evangelistic in nature. They viewed the church as wanting to reach out to non-believers and offering general evangelism guidance. Yet, when it came to activities outside of the church, such as sharing the gospel with non-believers, 48 percent shared some level of agreement with the statement “People in our church seem happy to show God’s love in actions but seem hesitant to speak to people directly about Jesus.” This

finding suggests that the participants generally did not view their church as in crisis regarding evangelism. Still, they did recognize that there was a lack of formal evangelism training. The data also suggests that when it comes to the younger generations, the older participants thought that VITWOI was doing well in outreach to Millennials and Generation Z, when demographically, the data did not support that view. From this, it can be suggested that there was a slight disparity between what the church believes about evangelism and how it has prepared people to evangelize.

Assessing The C-GET Program

The heart of this intervention is the call to be effective witnesses of Christ in this world. It is the high calling of a Christian to proclaim and embody the message of salvation, which has the power to transcend any generational barriers that people may face. Van der Walt writes, “At the same time, old and young are co-creators of the future. The worth of their lives will depend on the quality of their heritage to future generations. ... One has to share one’s Christian perspective on life since the younger generation need it.”²⁰⁹ The younger generations, the Millennials and Generation Z, need the gospel. To bring the participants closer to more effective cross-generational evangelism, the C-GET Program was designed with three objectives. Each objective and the corresponding findings will now be discussed in turn.

Developing an Accurate Theology of Evangelism

The C-GET Program’s first objective is to assist the participants in developing an accurate theology of evangelism. This scriptural foundation provides the purpose of cross-generational evangelism. For this project, the four essential elements of an accurate theology of

²⁰⁹ Bennie Van der Walt, “Sharing an Integral Christian Worldview with a Younger Generation,” *Verbum et Ecclesia* 51, no: 1 (June 2017): 4.

evangelism were highlighted. The participants were assessed in phase one to uncover their views on these four points, establishing the baseline for comparison with their responses to the same questions on the exit questionnaire.

The majority of the participants (77 percent) disagreed with the statement that the main goal of evangelism is to grow the church numerically. This was assessed before and after the training, and there was not a significant change in the results. The majority of participants (96 percent) responded in strong agreement to the statement “The great commission involves both evangelism (sharing the gospel with non-believers) and discipleship (teaching the ways of Jesus).” This question was designed to highlight the speaking or teaching aspect of evangelism and discipleship, which corresponds with the biblical assertion that evangelism includes the proclamation of the kerygma. The agreement remained the same before and after training.

The second basic tenet of an accurate theology of evangelism is that all believers are called to evangelize. This study sought to establish whether the participants identified themselves as gospel sharers in their world. When asked to respond to the statement “The great commission (given by Jesus in Matthew 28:16-18) applies to modern-day followers of Christ,” all participants expressed agreement. When presented with the same statement after the training, the level of the agreement changed slightly. Now, 78 percent of participants agreed with this statement, 7 percent chose the neutral option, and 15 percent expressed some form of disagreement.

Due to their time in the sessions, the participants were less in agreement with the statement that the Great Commission applied to them. This was a surprising finding and was not anticipated. Yet, by the end of the project, after completing the fieldwork assignment, the majority of the participants (93 percent) agreed that they were actively engaged in proclaiming

the gospel in words and actions. The remaining 7 percent of participants chose the neutral category. The study found that the participants were mostly in disagreement with the statement that evangelism should be left for recognized evangelists and not required of everyone (55 percent strongly disagreeing, 41 percent disagreeing, and 4 percent in agreement). This indicates a strong belief that all people are called to share the gospel with others, not just those who specialize in that ministry area.

The third element of the theology of evangelism, which speaks to the inclusive nature of the invitation to salvation, aligned closely with the participants' views. Before the sessions, the participants expressed strong agreement (82 percent) toward the statement "All people, regardless of age, ethnicity, gender, etc., must be evangelized." After the participants completed the sessions, the responses to this statement remained unchanged. When the field for evangelism was further narrowed down to the Millennials and Generation Z, the responses shifted noticeably. When presented with the statement "The youth and young adults (18-40) need to be evangelized," prior to the training, the participants were more varied in their responses. Thirty-two percent strongly agreed, 18 percent agreed, 25 percent were neutral, 21 percent disagreed, and 4 percent strongly disagreed. This result was not what was anticipated. It was expected, based on recent literature and the results of the ministry analysis conducted prior to this study, that the participants would express strong agreement on the need to evangelize the Millennials and Generation Z. When cross-tabulated with the generational cohort, the results show that the Millennials and Generation X were the cohorts that shared the most significant amount of disagreement with this statement. The Baby Boomers shared more substantial agreement that they should be evangelized (see figure 4.5).

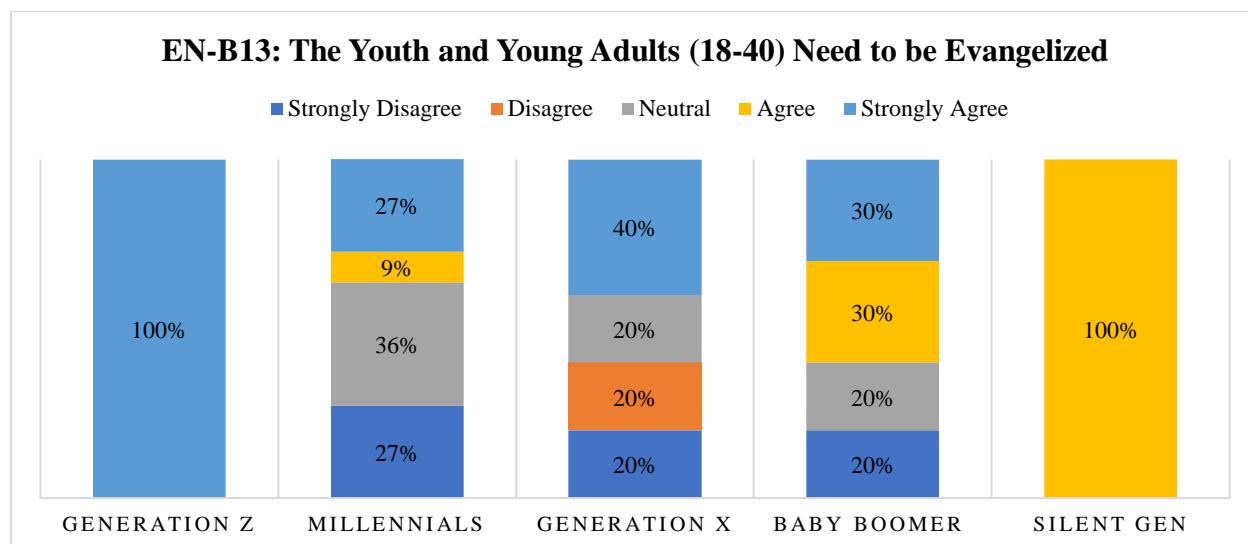


Figure 4.5 Cross-tabulation of Question EN-B13 with Generational Cohort.

After the training, the agreement increased for the statement that Millennials and Generation Z needing to be evangelized, with 48 percent strongly agreeing, 43 percent agreeing, and 9 percent choosing neutral. Agreement rose among the Millennials and Generation X. These findings suggest that the C-GET Program helped to cause a shift in how the younger generations viewed their peers. This is a finding worthy of exploration in future studies.

The last element of the theology of evangelism was that the church was tasked with training its members to evangelize. The participants generally did not agree with the statement “It is the role of the local church only to teach Christians how to evangelize effectively.” Forty-eight percent disagreed, 37 percent strongly disagreed, 8 percent agreed, and the neutral and “strongly agree” categories were tied with 4 percent of the responses. This is another point for further exploration at a later time. It would be beneficial for the refining the C-GET Program to allow the participants to disclose whom they turn to for evangelism training. On the questionnaire, the researcher used the phrase the “local church,”, excluding parachurch organizations, seminaries, Bible colleges, and evangelism organizations like the Billy Graham

School of Evangelism or Christ for the Nations. If the survey included other options for this statement, the researcher may have learned where the participants turn to for evangelism training.

The participants' responses to the questions asked about their theology of evangelism aligned mainly with the researcher's initial expectations. The participants' responses indicate that they agreed with what the Bible teaches about evangelism. This confirms that VITWOI has a doctrine based on biblical truth. This strengthens Lints and Keller's argument that it is the theological vision that requires attention as it both shapes and reveals how a church's doctrinal beliefs might relate to the modern world. Inattention to the theological vision is what Keller believes to be one of the key reasons for failure in fruitfulness.²¹⁰ He writes, "It is quite easy to assume that if we understand the gospel accurately and preach it faithfully, our ministry will necessarily be shaped by it—but this is not true. Many churches subscribe to gospel doctrines but do not have a ministry that is centered on, and empowered through the gospel."²¹¹ This discussion will now address now findings related to the C-GET Program's second objective: to bring awareness of one's theological vision and the cross-section of life and gospel in the postmodern world.

Analyzing the Theological Vision

As outlined in chapter 1 and expounded upon in chapter 2, a theological vision is a concept that many Christians are not aware of, yet it is critical to the effectiveness of ministry at any time and in any culture. Through the C-GET Program, the researcher introduced the participants to the concept a theological vision and engaged them in a dialogue centering around

²¹⁰ Keller, *Center Church*, 18.

²¹¹ Keller, *Center Church*, 28.

its importance and its place in ministry effectiveness. This engagement with the theological vision is critical because, as Keller writes,

There are innumerable reasons that critical doctrines of grace and justification and conversion, though strongly held, are kept ‘on the shelf.’ They are not preached and communicated in such a way that connects to people’s lives. People see doctrines – yet they do not see them. It is possible to get an ‘A’ grade on a doctrinal test and describe accurately the doctrines of our salvation, yet be blind to their true implications and power.”²¹²

The questionnaire data shows that the participants may not be as active in evangelism as the leadership have thought. When presented with the statement that evangelism is a regular part of their lives, 43 percent of the participants chose the neutral category, 43 percent of the participants shared some level of agreement, and the remainder of the participants (14 percent) expressed some level of disagreement. When cross-tabulated with generation, it is evident that the younger generations, Millennials and Generation Z, were more likely to choose neutral or some form of disagreement with the statement (see figure 4.6).

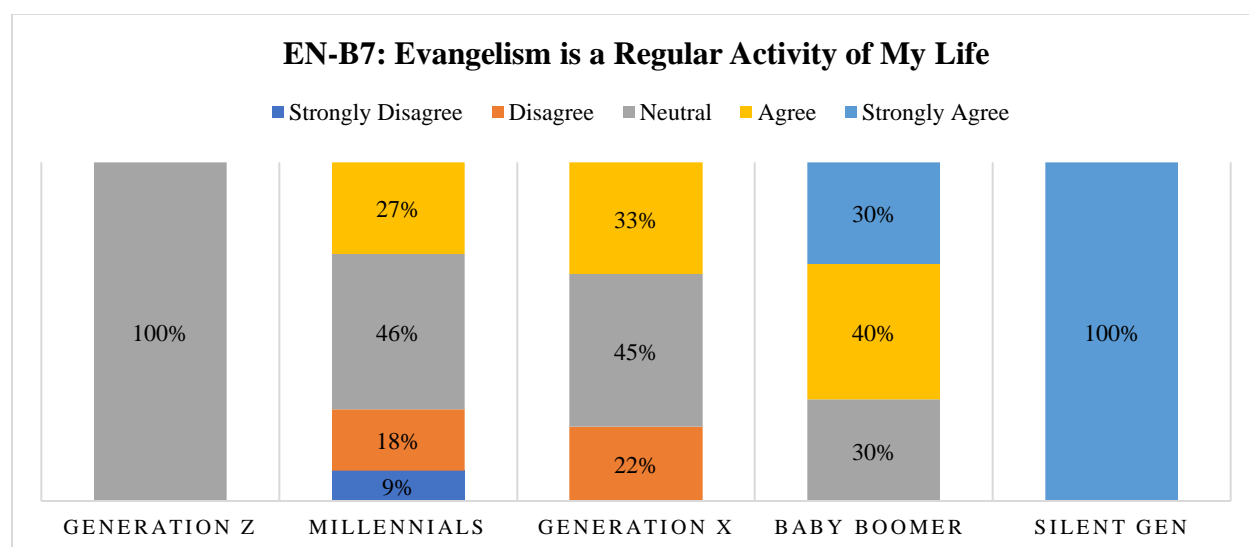


Figure 4.6 Cross-tabulation of Question EN-B7 with Generational Cohort.

²¹² Keller, *Center Church*, 74.

The data shows that Millennials were less likely to be involved in the evangelistic efforts of the church and that Generation X responded more like the younger generations than the Baby Boomers and Generation Z. This finding may lead one to assume that the older generations more actively evangelize than the younger ones do. The researcher does not believe it is wise to draw this conclusion, as there could be other variables at work here, such as the younger generations not choosing to engage in the traditional methods utilized by the church, or not being as available as the older generations.

One can infer from the data that relational evangelism, favored by Generation X and Millennials, may not be the primary method of church outreach. Prior to the training, most participants (41 percent) responded with the neutral option to the statement “I personally have many non-Christian friends,” with 37 percent expressing some form of disagreement and only 22 percent expressing some agreement. The data shows that this sample of members is generally comfortable with evangelizing to non-Christians, regardless of the participants’ age. The participants were generally comfortable with non-Christian Generation Z and Millennials, with 48 percent choosing some agreement level and 30 percent choosing some form of disagreement. This suggests that participants mainly evangelize strangers without building relationship first.

The responses revealed that the participants were not afraid of causing offense when evangelizing, with 39 percent disagreeing and 21 percent neutral when responding to the statement “I am personally afraid of causing offense when talking to non-Christians about Jesus.” Less than a quarter of the sample indicated agreement with this statement. Next, the level of preparedness to evangelize was assessed. Only 21 percent of the participants agreed that they were well prepared and had the resources to evangelize non-Christians. The majority of responses were neutral (43 percent), with 21 percent disagreeing. When it came to feeling well

prepared and having the resources to evangelize Millennials and Generation Z, 18 percent were in agreement, and 43 were in some level of disagreement. The neutral category can mean different things to different people, with some uncertain of their view, others “not applicable,” and others nonchalance. Yet, the data suggests that the members recognize a need for evangelism training, especially for cross-generational evangelism.

Prior to the training sessions, the participants were asked to rate the level of priority that should be given to evangelizing Millennials and Generation Z. Generally, the results showed that the participants believed that attention should be given to evangelizing these generations and that a high to highest priority should be placed on appealing directly to them, training and equipping members to evangelize to them, and also assessing ministry operations in light of how they attract Millennials and Generation Z (see figure 4.7).

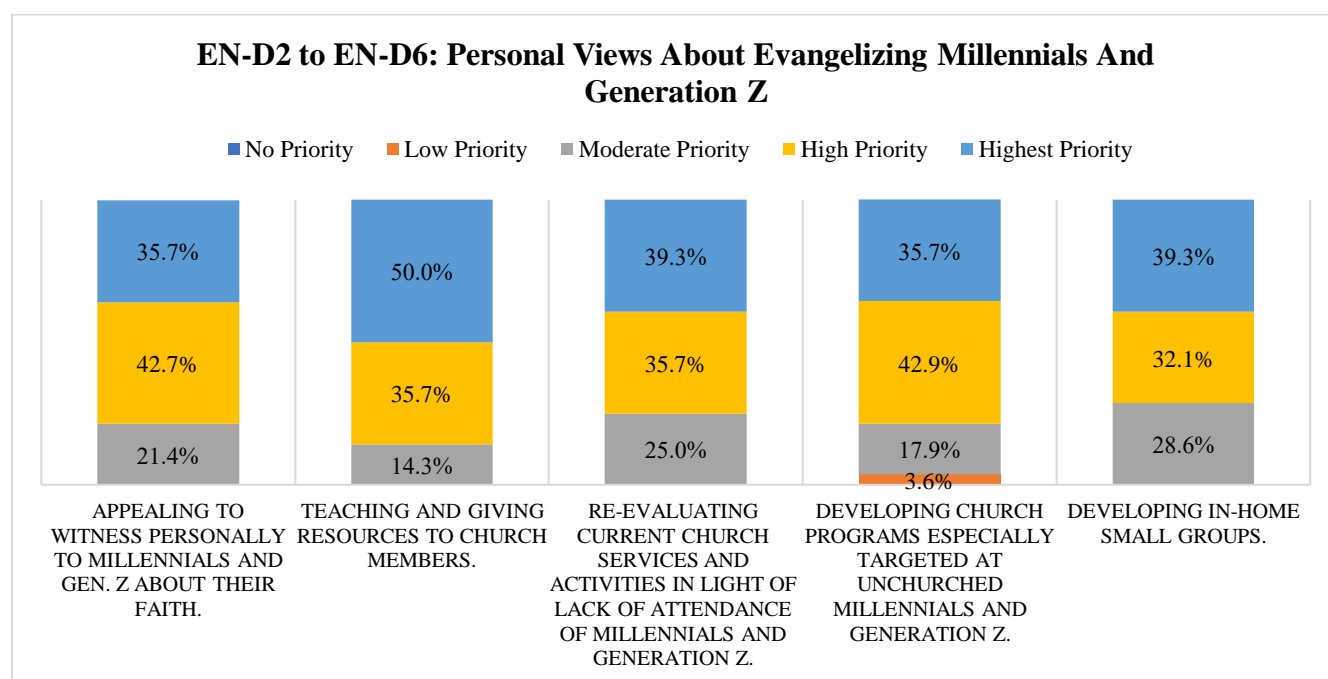


Figure 4.7 Questionnaire Responses for Questions EN-D2 to EN-D6.

After the training, the trend of the responses remained pro-evangelism. Participants strongly agreed that evangelism must become a part of their life (93 percent agreement), that evangelism was a natural part of being a disciple (93 percent agreement) and that it must include the proclamation of a message along with the demonstration of that message, with 93 percent of participants agreeing with the statement(see figure 4.8).

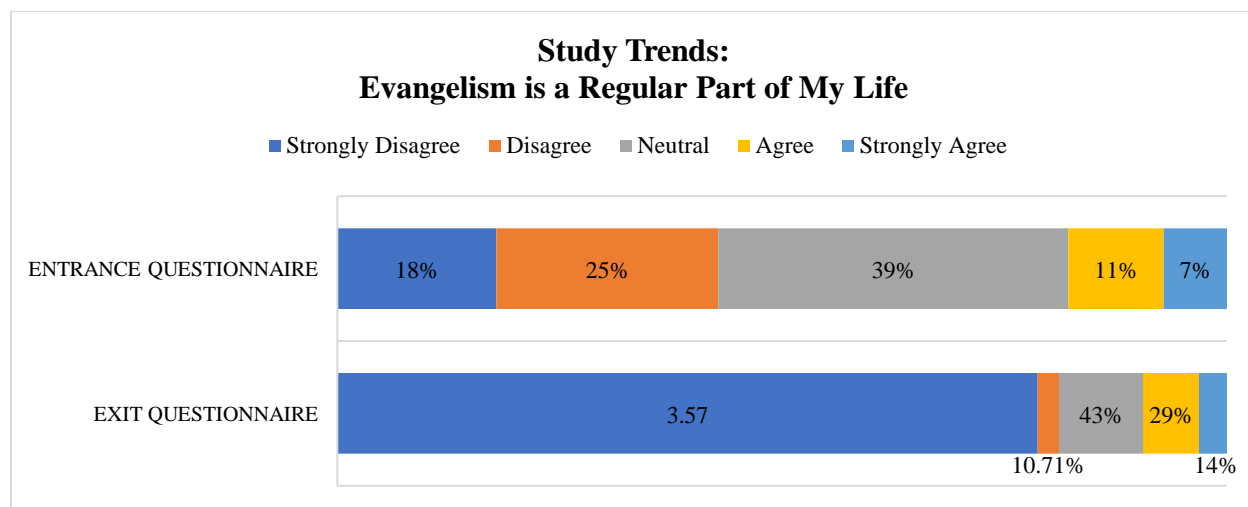


Figure 4.8 Pre- and Post-training Responses for the Inclusivity of Evangelism in Everyday Life.

The participants mostly chose the neutral category (46 percent) when presented with the statement “I am well prepared and have the resources to evangelize unbelievers aged 18–40,” compared to the percentage of participants selecting disagreement on the entrance questionnaire (43 percent). The findings suggest that after the entire C-GET Program, the participants generally felt better equipped to evangelize the younger generations (see figure 4.9).

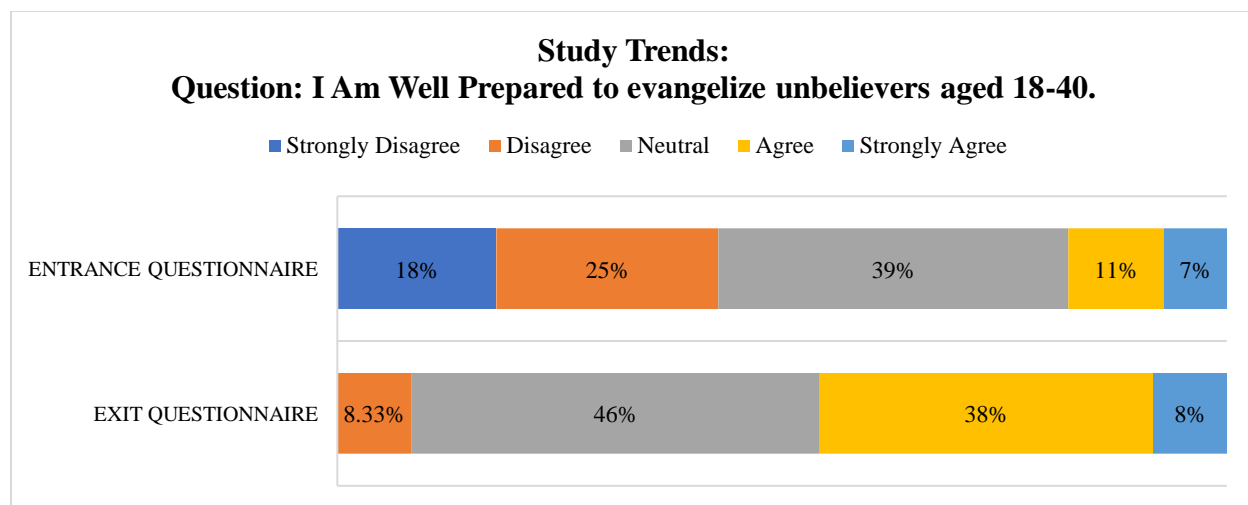


Figure 4.9 Pre- and Post-training Responses for the Preparation to Evangelize Millennials and Generation Z.

The participants generally agreed that the younger generation will have a challenging time coming to Christ because of the postmodern mindset. They agree with 92 percent that becoming a better listener as they engage with the younger generations is important. This is further substantiated by the participant responses to the open-ended question asked on the exit questionnaire: “How do you hope to change your evangelistic practice as a result of this training?” The major themes that emerged were a) learning to listen more and b) becoming less judgmental. The participants began to see clearly the importance of listening to the other generations and discovering where people are on their faith journey to relate better to them. A participant commented,

I hope to change my evangelistic practice by being less judgmental of the millennials and generation Z and listening more to their ideas and point of view and using different approaches to interact with them.

This view was further strengthened as participants expressed strong agreement (93 percent) for the statement: “I understand that people are at different places in their journeys in coming into

faith in Christ and allow that understanding to inform the way I share the gospel with unbelievers.”

The feedback from one of the participants during the training session captured the importance of implementing the training sessions. When asked, “What do you want to see changed in their evangelistic practice as a result of the training sessions,” she remarked, “Learn to listen more. To see through new lenses.” This is the importance of the theological vision, where people find a way “of communicating and embodying the gospel that is contextualized ... and is fruitful in converting and disciplining its people, as a shared commitment to communicating the gospel to a particular place and in a particular time.”²¹³ How we see the cultures of Millennials and Generation Z is critical to understanding how best to communicate with them.

Increasing Generational Intelligence

The C-GET Program’s third objective was to increase the participants’ generational intelligence to evangelize the younger generations more effectively and intentionally. Through the sessions and fieldwork, the participants were led through the four-step process outlined by Biggs and Lowenstein. The qualitative data from the three questionnaires and the qualitative data from the training session discussions will be summarized here.

Self-Exploration and Generational Awareness

The first step in increasing one’s generational intelligence is self-exploration and generational awareness. Biggs and Lowenstein write, “For adaptive change to take place, some degree of practical recognition is necessary so that adults can understand their own positions and

²¹³ Keller, *Center Church*, 374.

actively engage with change, rather than be swept along by it.”²¹⁴ The participants overwhelmingly agreed that there was generational distinctiveness between the Millennials and Z Generation and the older generations, namely, Baby Boomers. Sixty-eight percent strongly agreed with the statement that there are many differences between the generations, and the remaining participants agreed (32 percent). When asked if they had a hard time understanding Millennials and Generation Z, the participants responded mainly with disagreement to the statement (44 percent), and only 19 percent agreed with the statement.

The C-GET Program sessions were designed to present a space for the participants to explore their self-concepts and engage in dialogue around generational awareness. The program provided a framework for participants to understand and intelligibly articulate generational identity and distinctiveness. The researcher postulates that this framework will better help them to express their views and interact with the concept of evangelism. After the sessions, they continued to recognize that there are differences between the generations. On the exit questionnaire, when presented with the statement “I am aware of the ‘thought differences’ between the generations,” there was mostly agreement with (83 percent). These results indicate that most participants entered the training sessions with a sense of generational awareness already. They were aware of the differences even if they may not have clearly articulated what these differences were.

Understanding the Relationship Between Generational Positions

The intersection of generational position, where one locates oneself in a generational cohort, and the social norms influenced by this location and evangelism provides exciting

²¹⁴ Simon Biggs and Ariela Lowenstein, *Generational Intelligence: Critical Approach to Age Relations* (New York, NY: Routledge, 2011), 32.

insights into the effectiveness of cross-generational evangelism. Biggs and Lowenstein write, “A strange thing about our awareness of difference based on life course and generation is that we all know, at some level that we are aging and that we make judgments about others based on their age relative to our own.”²¹⁵ Prior to the training sessions, overall, the older generations were more interested in God and church attendance. In an evaluation of Millennials and Generation Z’s view, the participants generally were neutral (46 percent) on whether they are less interested in God than their generation. Twenty-Nine percent of participants agree with the statement, and 22 percent disagree. When the data is cross-tabulated by generation, the finding is that the Baby Boomers were more inclined to think this way.

Most participants (56 percent) agree that Millennials and Generation Z do not want to come to church, and 74 percent of the participants do not think that the Millennials and Generation Z see the traditional church service as attractive. Yet, only 33 percent of the participants agreed with the statement that younger people are not open to listening to what they have to say about God. This finding indicates that the younger generations may not want to attend the organized church programs but are open to hearing about God. Of this percentage, Millennials expressed the most agreement with this statement (see figure 4.10).

²¹⁵ Biggs and Lowenstein, *Generational Intelligence*, 32.

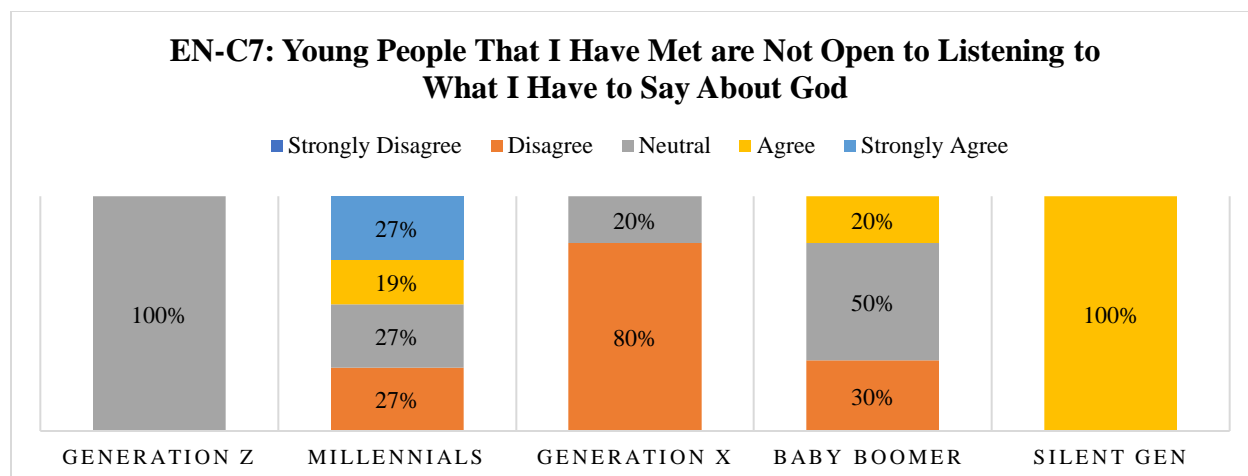


Figure 4.10 Cross-tabulation of Question EN-C7 with Generational Cohort.

When it comes to Millennials and faith, the trend of the data is that the majority of the participants believe that Millennials don't want to come to faith, but taken together with the other findings, it is suggested that the participants also recognize that how the church is conducting evangelism may not be attractive to those generations. They generally agree that the church has some work to do to prepare the church members to connect with them. In response to one of the outsider interviews viewed in session 6, in which Baby Boomers were interviewing Millennials and Generation Z about their experience with Christians and the church, one participant remarked,

I was very struck by the video about the young Christian woman who was gay and what she went through. I also think that not only do we as Christians/believers have negative views about non-believers, but we can be very harsh and judgemental about each other (Christians). It's so important to be compassionate and loving toward others—interestingly enough, while some sin is visible, there is sin that's invisible, and we really should not judge and condemn others as we all “sin and fall short of God's glory”—thank God for His mercy and grace.

Through the discussions, the participants' realized that it is not just the church's evangelism methods that are driving them away, how Christians think about and speak to non-Christians can also be harmful.

Another participant remarked,

Thank you for such wonderful teachings, such deep insights. There seems to be so much more beneath the surface of what looks like ... evangelism as per usual.

When the researcher analyzed the qualitative data, the themes of protection and control surfaced. The data from the entrance questionnaire showed that most participants (60.7 percent) find it easy to communicate with the younger generations, with 60 percent of Baby Boomers making up that overall percentage. From the discussion, it was noticed that the older participants tended to approach the younger non-believers from a stance of protection, as a parental figure, with a desire to save them from making the same mistakes as the older generations, or from the viewpoint of power, because they felt that they knew what was best for them. Along with power and protection, the data revealed a connection with themes of guilt and judgment. Their communication, for the most part, drew from their perceived generational position. This was an essential part of understanding the relationship between generational positions, the older participants, are in positions of power and authority, in life, in the home, and the church, and tend to approach the younger generations from that standpoint. This finding reveals how the older generations see the younger ones and this requires more investigation.

As the researcher interacted with the participants, she recognized that there had not previously been conscious thought of this relationship between generational positions. Participants had not explored concepts of power and authority as part of the faith-sharing process. The challenge is now how to remain aware of those positions and how to use them as tools to support and guide the younger generations instead of using them as weapons against them. Newbigin writes, "The Gospel must be heard as relevant. It must speak of things which are real things in the life of the hearer. It must there begin by accepting his issues, using his models,

and speaking his language. But relevance alone is not enough. The gospel must, at the same time, challenge the whole worldview of the hearer.”²¹⁶

After the second phase of the C-GET program, the data reveals a decrease in the neutral category participant responses regarding their views of the younger generations and faith and an increase in agreement in Millennials and Generation Z’s desiring to know God. The majority of participants (63 percent) expressed some level of disagreement at the statement that the younger generations are less interested in God. The neutral category went to 21 percent, which is less than the 29 percent recorded before the training sessions. There was also a slight change in the results when the participants were presented with the statement that the younger generations don’t want to come to church; in comparison to the 55.6 percent who agreed, now only 38 percent were in agreement. As a result of the training, the participants have increased their agreement that the younger generations want a relationship with God and attend church.

Taking a Value Stance Toward Generational Positions

The third step in increasing generational intelligence is to attribute value to the generational positions. This step is vital, as “knowing that generational distinctiveness and difference exist is no guarantee of the quality of the relations that emerge.”²¹⁷ To increase generational intelligence, after reflection on generational awareness and positions, people now have to decide how they will interact with the other generation before they engage in this interaction. This is the moral dimension of the process of seeing and attributing value to others.

²¹⁶ Kenneth Ross, “Together toward Life in the Context of Liquid Modernity,” *International Review of Mission* 103, no. 2 (2014): 196.

²¹⁷ Biggs and Lowenstein, *Generational Intelligence*, 15.

The study's findings reveal that the participants overwhelmingly disagreed (88.9 percent) with the idea that the younger generations are lost.

The qualitative data offered rich insights into the process of attributing value to the younger generations in evangelism. A clear theme that surfaced during the discussions was that of listening. As the participants considered the sessions' content, many agreed that the younger generations have something to say, something to contribute to the conversation on faith. A breakthrough came in session 6 with the viewing of the Outsider Interviews. The data has revealed that the traditional evangelistic methods with the younger generations have been one-sided, with information flowing from the speaker to the receiver and more value often placed on the speaker's position.

Here, an expected finding was discovered, the Millennials and Generation Z experienced a compound effect. Firstly, there was a trend of thought among Baby Boomers and the Silent Generation that non-Christians do not have much to offer because they are not living in a relationship with Jesus and that the communication should go one way, from Christian to the non-believer, without attention given to the input of the listener. Secondly, as discussed previously, the generational positions of the Millennials and Generation Z locate them in a place where they are dependent on and accountable to the older generations, whether at home, on the job or in church. In their current locations in life, Millennials and Generation Z are often in student or "receiver" positions. These two points create a significant impact that does not generally favor the Millennial or Generation Z.

After the sessions, the participants expressed strong agreement (92 percent) with the statement "Listening in conversation is important in engaging younger generations." There was also strong agreement (92 percent) for the statement "All generations can learn from this." There

was a shift in tone as the participants interacted in the sessions and discussed the concept. The primary question transitioned from: “How do we get the Millennials to come to church?” to “What do the younger generations have to say to us?” The participants wanted to learn and understand more about those generations. Two participants remarked on their desire to learn from the younger generations:

P1: By bridging the gap in each generation, I come across, to *honor the differences*, and be open, listening skillfully, to learn new ways with Holy Spirit so I am relevant.

P2: I hope to change my evangelistic practice by being less judgmental of the millennials and generation Z, and also by listening more to their ideas and point of view and using different approaches to interact with them.

These findings suggest that as the participants engaged with the sessions’ content and with each other, they began to shift in the value that they place on the input of the younger generations.

This is crucial in cross-generational evangelism, where the speaker must respect and value the person to whom he or she is speaking.

Acting in a Manner That is Generationally Aware

As the participants increased in their generational awareness, negotiated the relationship between generations, and choose their value stance toward generational positions, the next and final step in increasing generational intelligence was to act in a manner that was generationally informed. This required assimilating the information they learned, creating new behaviors, and re-evaluating and re-adjusting these behaviors as they proceeded. This involved much practice: there was sharing the gospel, receiving feedback, and adjusting the transmission and sharing again. Feliciano Villar writes, “The term inter-generational implies the involvement of members of two or more generations in activities that potentially can make them aware of different (generational) perspectives. It implies increasing interaction, cooperation to achieve common

goals, a mutual influence, and the possibility of change (hopefully, a change that entails improvement).”²¹⁸ This involvement speaks to the core of cross-generational evangelism, where communication goes both ways.

Before the training sessions, 83 percent of the participants agreed on the need for a specialized approach in evangelizing Millennials and Generation Z. Although 43 percent of the participants indicated that they had led a Millennial or a person from Generation Z to Christ, the majority of the agreement came from the Millennial generation (see figure 4.11).

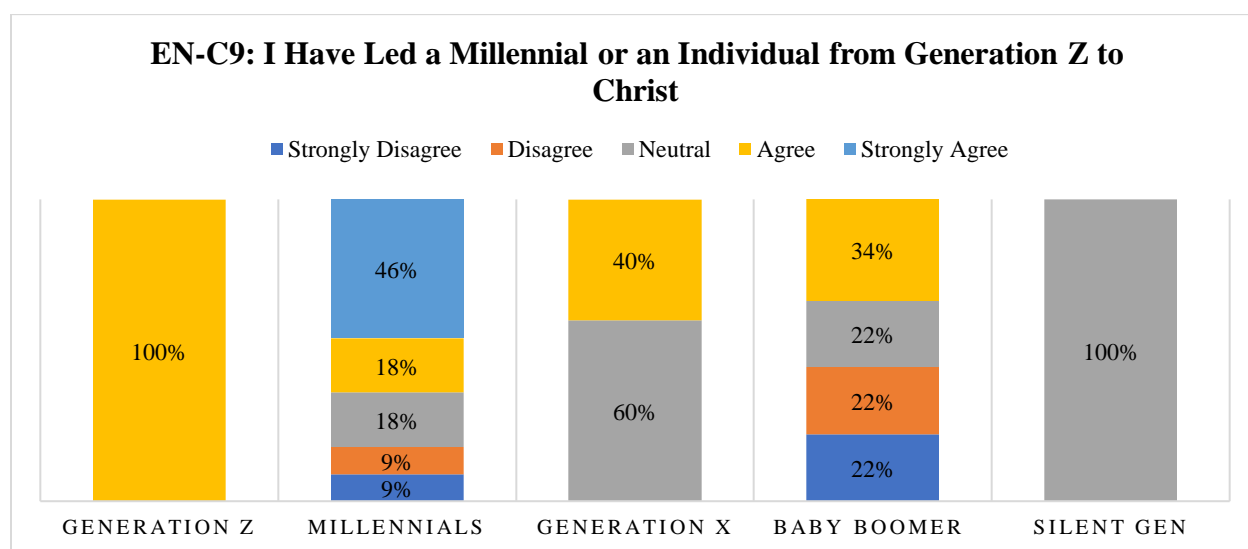


Figure 4.11 Cross-tabulation of Question EN-C9 with Generational Cohort.

There was a consensus, with 89 percent agreeing that a high priority should be placed on reaching the younger generations. The majority of participants chose the neutral category when asked about their comfort level in sharing the gospel with Millennials and Generation Z (43 percent).

²¹⁸ Feliciano Villar, “Intergenerational or Multigenerational? A Question of Nuance,” *Journal of Intergenerational Relationships* 5, no.1 (2007): 115-16.

As the participants progressed through the training, they expressed support for specialized training. The majority of the participants understood that adopting different methods will not make the greatest difference in cross-generational evangelism, the key lies with how people perceive generations other than their own. This perspective can shift with more understanding of generational differences. One participant remarked,

It is up to us to apply the various strategies and note for ourselves what works well with the various age groups we interact with and what doesn't and adjust to suit. Things like patience and tolerance, we must develop in our own selves as we journey in evangelizing and in life in general.

Unexpectedly, early in the program, starting with session 4, some participants began to report to the group that they had begun to implement the information being taught. Through analysis, it became apparent that the participants incorporated the information in two ways. Firstly, they reflected on past interactions with Millennials and Generation Z. Some participants remarked at the clarity they were receiving as they learned about the postmodern mindset and the distinctiveness of the younger generations, realizing that priorities such as security, stability, and loyalty to systems and established organizations have shifted in the younger generations. One Baby Boomer remarked,

Now I understand why Roseanne talks so much.²¹⁹ When she calls me, it's just to talk. And I wondered why she talks so much. She has so many questions about work, about faith, about life. She's looking for purpose and how to live a life that matters to her. She really just wants me to listen. I'm going to do that and see our conversations with more weight. That's just how her generation is.

A Millennial participant reported,

I am normal. I thought I was wrong for how I evangelize with friends of my own age. I'm not preachy toward them—we just do life together, and then I speak from my own relationship with God and share with them from the scripture. But it's not weird. It's normal, just like how we live life.

²¹⁹ The name of this participant has been changed.

Secondly, some participants began to shape their interactions with Millennials and Generation Z with the info they received. A Baby Boomer parent living with her Millennial son remarked with excitement,

I am using this information in my own house with my own children. Just the other day, my son's friend came over—a girl who was going through a rough time, and I was able to see her differently. I listened to what she had to say, and I was tolerant and patient as she expressed her view of the situations and I was able to share with her the word of God and tell her how much God loves her in an easy way. No fuss, no yelling, just love and expressing the Father's heart toward her. It was good!

The theme of flexibility also emerged in the discussion. The Baby Boomer participants began to acknowledge that cross-generational engagement requires agility of mind, the ability to process feedback received in real time and adjust the transmission of the information as one goes along. Not always does a person receive a second chance to minister to someone. This need for real-time processing is echoed in the generational-intelligence theory that Biggs and Lowenstein outline. They write, “The pragmatic aspect of intergenerational relations, from the position of generational intelligence, would be found in negotiation and the development of strategies that respond to values and actions between generations.”²²⁰ After the completion of the training sessions, the participants were asked a series of questions on the exit questionnaire concerning how different generations would be able to reach each other. The findings here are encouraging for VITWOI, as 79 percent of the participants mostly disagreed with the statement that Baby Boomers will not be able to reach Millennials, and 71 percent of the participants expressed disagreement with the statement “Millennials and the Z Generation believers will not be able to reach Baby Boomer unbelievers.”

After the sessions, the participants were also asked to assess VITWOI's current evangelism strategies for the younger generations. They agreed (66 percent) that the current

²²⁰ Biggs and Lowenstein, *Generational Intelligence*, 64.

strategies are proving not to be effective. The participants recognized that VITWOI must make changes to the strategies of evangelism for the church to become more successful in evangelism. When asked, “What do you hope to change in your evangelistic practice as a result of this training?” four main themes surfaced (see table 4.1).

Table 4.1. Main Themes from Exit Questionnaire (EX-CC3):

Main Theme	Occurrence (out of 23)	Percentage
To become a better listener	16	69.5
To be less judgmental	7	30.4
Being more creative: with methods, tools, etc.	8	34.8
Be more aware of generational differences and to act in a generationally sensitive way.	7	30.4

At the end of the training sessions, the participants expressed overwhelming disagreement with the statement “I feel less equipped to outreach to the younger generations” (see figure 4.12). The disagreement with the statement suggests that the sessions did not breed hopelessness or discouragement for evangelism across generational lines. The researcher hoped that the participants did not feel like they could not do it. If they thought this way, it was possible that they would not enter into the formal fieldwork assignment with the necessary energy.

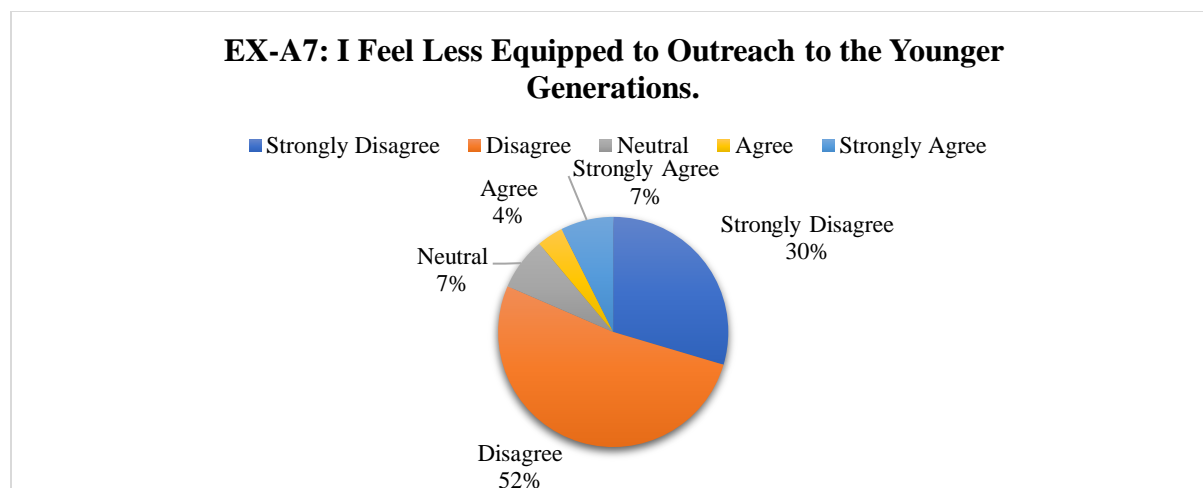


Figure 4.12 Questionnaire Response for Question EX-A7.

The data from the reflection questionnaire, self-administered after the third phase of the C-GET Program, shows that 85 percent of the remaining participants agreed that they had attempted to put into practice what they learned in the training sessions. In comparison, 15 percent selected the neutral option. After the fieldwork assignment, the largest group of participants (78 percent) felt less intimidated in evangelizing the younger generations, with the remaining participants choosing either the neutral option (14 percent) or the disagree option (7 percent).

Ninety-three percent of the participants practiced listening in conversation with the younger generations, and 78 percent reported not feeling frustrated about reaching out to the younger generations. There was also strong agreement (93 percent) with the statement “I understand that people are at different places in their journeys in coming into faith in Christ and allow that understanding to inform the way I share the gospel with unbelievers.” The data suggests that upon completion of the entire program, the participants felt better prepared, emotionally and mentally, to engage with generations other than their own.

After participation in the C-GET Program, participants have learned more about reaching the younger generations. They also express a desire to learn more about the younger generations. The findings show that the training sessions caused the participants to understand that the lens that they see through impacts their evangelism efforts toward Millennials and Generation Z, with 87 percent agreeing with the statement “To become more effective in evangelism, I will need to adjust the lens through which I see the world and the younger generations.”

General Trends

Four questions were asked in all three questionnaires to measure the trends of the participants’ sense of evangelism preparedness over twelve weeks. The data collected from the questionnaires indicate that, on average, the participants became more comfortable with sharing the gospel with non-believers and remained mostly consistent in experiencing fear of causing offense to non-believers when sharing the gospel (see figures 4.13 and 4.14).

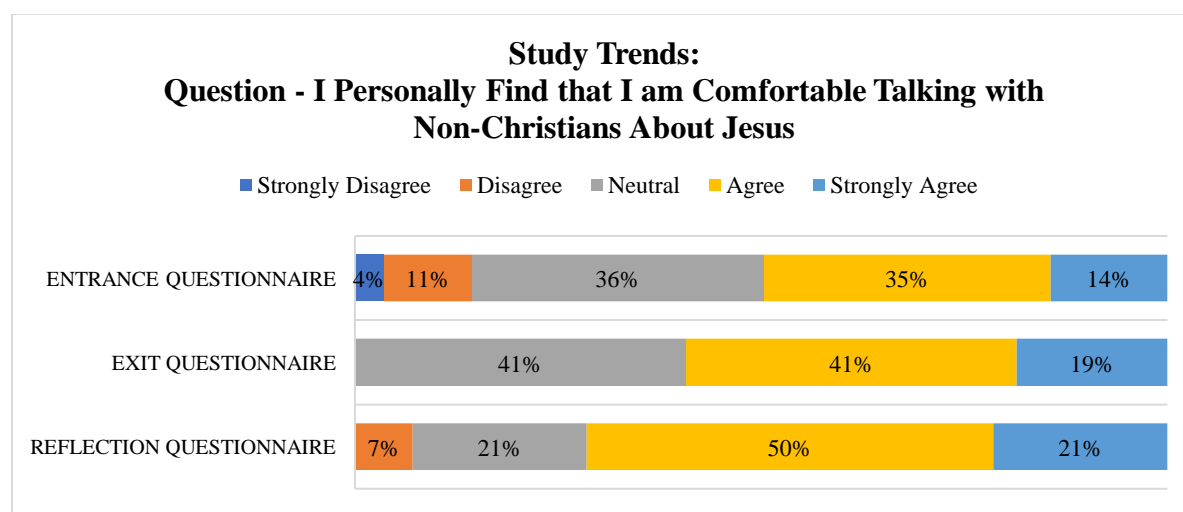


Figure 4.13 Trends of Participant Comfort When Evangelizing Non-believers.

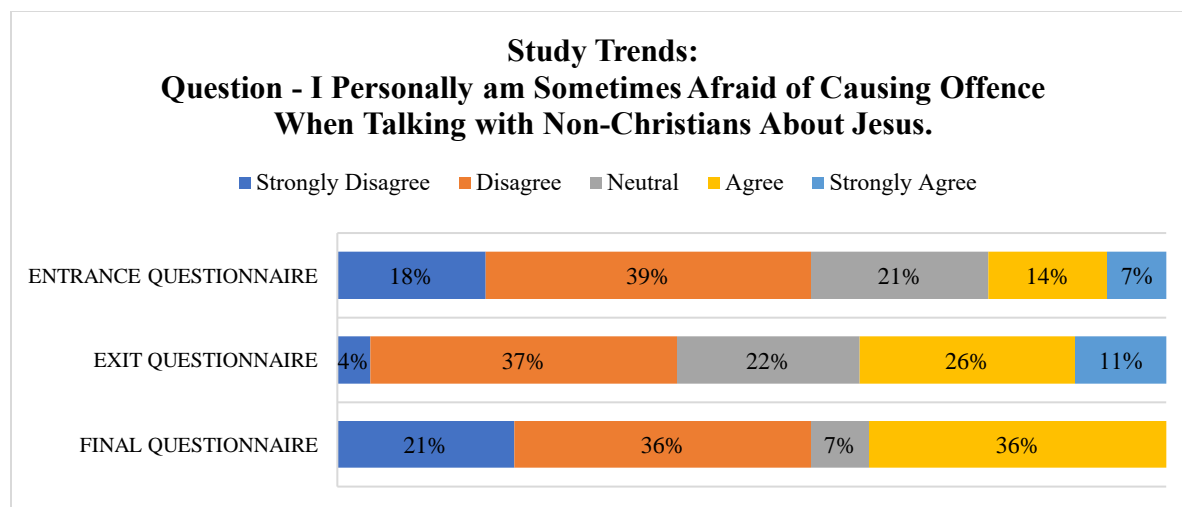


Figure 4.14 Trends of Participants' Fear of Causing Offence When Evangelizing Non-believers.

On average, after the training sessions, the participants felt more prepared and more equipped to evangelize non-believers and felt more comfortable with evangelizing Millennials and Generation than before the training (see figures 4.15 and 4.16).

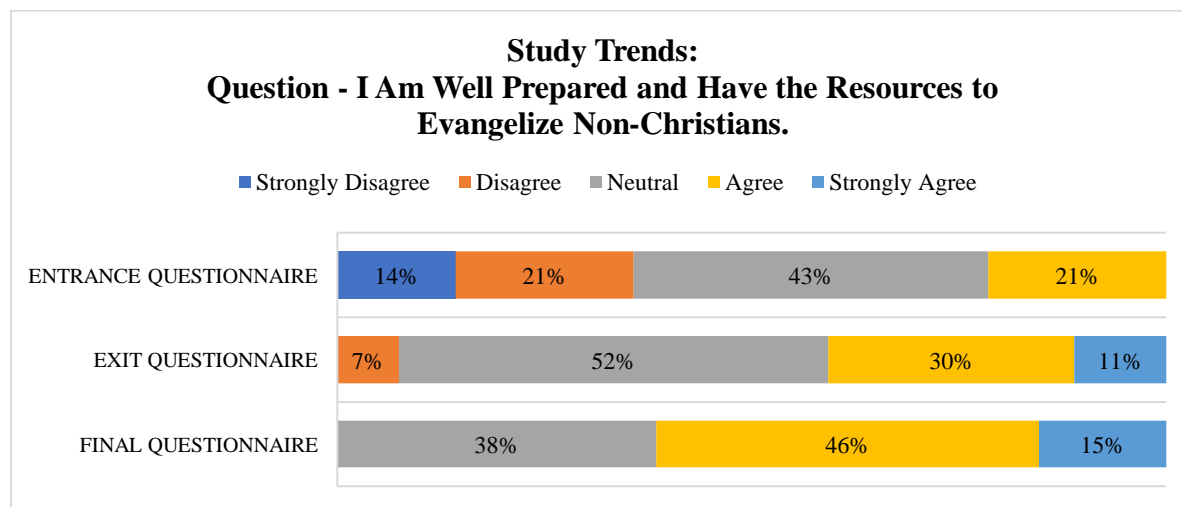


Figure 4.15 Trends of Participants' Sense of Preparedness for Evangelism.

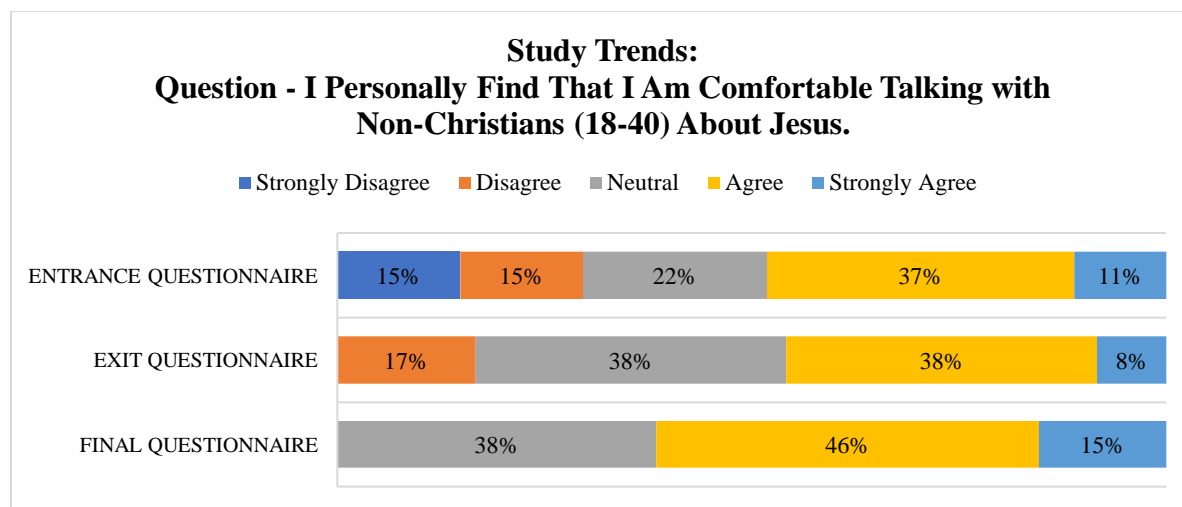


Figure 4.16 Trends of Participants' Comfort When Evangelizing Millennial and Generation Z Non-believers.

Overall, this project was successful in achieving its objectives. The data shows that before the training sessions most participants aligned with the essential components of a biblical theology of evangelism. The sessions proved further to strengthen their agreement with the four critical elements. The discussion with the participants showed that they began to think about the concept of theological vision and to challenge the way that they see the Millennials and Generation Z. The Millennials understood their culture better with a framework that they did not previously have to articulate their own noetic structure. At times, the bridge generation, Generation X, would align more closely with the Baby Boomers in their responses, and at other times, align more closely with the Millennials. As was expected by the researcher, the Silent Generation, for the majority of the responses, aligned more closely with the reactions of the Baby Boomers than any other generation.

The primary source of data collected, the quantitative data from the questionnaires revealed the general trends of the participants' responses. Some of the responses were more meaningful when analyzed by generation, since it was a mixed group. Millennials and Generation Z were included as part of the study to add another layer of learning. The participants

had an opportunity to learn from one another and begin to deepen cross-cultural engagement. With this being said, one of the drawbacks is that not enough data may have been collected from the Baby Boomers for the researcher to be able to generalize the results to other congregations. The questionnaire provided a wealth of information. The researcher found that the secondary source of data, the notes from the session discussions offered more insight as to why the participants chose the responses they did on the questionnaire. The data also shows support for the continued inclusion of the fieldwork assignment as part of the C-GET Program.

Impact of the C-GET Program

On both the exit and reflection questionnaires, the researcher asked the participants to evaluate the C-GET Program. There were two goals for this evaluation. The first goal was to assess how the training sessions impacted their generational awareness as it related to evangelizing Millennials and Generation Z. The goal was to evaluate the logistical aspects of the program. This project was a pilot study and the participant evaluation was necessary to make the Program more effective in the future.

As was outlined in the opening remarks of the initial session, the goal of this project was not to bring about a complete overhaul of the participants' views of cross-generational evangelism; instead, this study provided an opportunity to bring awareness of the aspects of cross-generational evangelism, such as generational identity, distinctiveness, and intelligence and the way these aspects impact the way people share the gospel. When the researcher analyzed the qualitative data regarding what the participants liked most about the training, three themes occurred were most prevalent (see table 4.2).

Table 4.2. Main Themes from Exit Questionnaire (EX-CC1)

Theme	Occurrence (out of 23)	Percentage (%)
Learning about the differences between the generations (generational awareness) and how to relate	8	34.7
Learning about evangelism methods and the need for specialized procedures that are generationally sensitive	6	26
Session content and structure (knowledge of facilitator, videos, interaction, etc.)	8	34.7

Most of the participants (61 percent) disagreed with the statement that they were already aware of many of the concepts taught in the training sessions.

A participant remarked,

This training was an eye-opener for me. It showed us how in-depth evangelism is and how each generation is connected. The next thing was the approach must change as the generation changes. ... The differences between the generations' thought processes are real.

At the end of the C-GET Program, upon completion of the fieldwork assignment, the participants did not offer specific information regarding any fieldwork encounters, highlighting a design flaw in this project. The participants were not required to submit their personal field notes; therefore, there was no way to verify whether they actually conducted the fieldwork. Upon reflection, it would have been beneficial to schedule a group session half-way through the fieldwork assignment to contact with the participants and receive their feedback as the program progressed. The study would have been enhanced if the participants had returned for a group session at the end of the fieldwork to share their experiences and complete the reflection questionnaire. The qualitative and quantitative data from the reflection questionnaire revealed that the participants desired to continue to learn about the younger generations, yet less than half of the participants (47 percent) completed the entire program.

One participant commented,

I have learned that the gospel of Jesus Christ never changes, but I am also learning that I am growing, learning, and evolving in my understanding of the gospel, just as others who I am reaching out to. Because I am growing, my reaching out to others is maturing and evolving because my understanding of life in Jesus is evolving.

This comment, along with others, shows that, generally, participants began to understand that how they see the generations and evangelism is of great importance in cross-generational evangelism and the life of the church community. When asked about their theological vision, participants expressed overwhelming support for the change in vision due to the training (see figure 4.17). As a result, they are willing to share this information with others to help them to evangelize better (see figure 4.18).

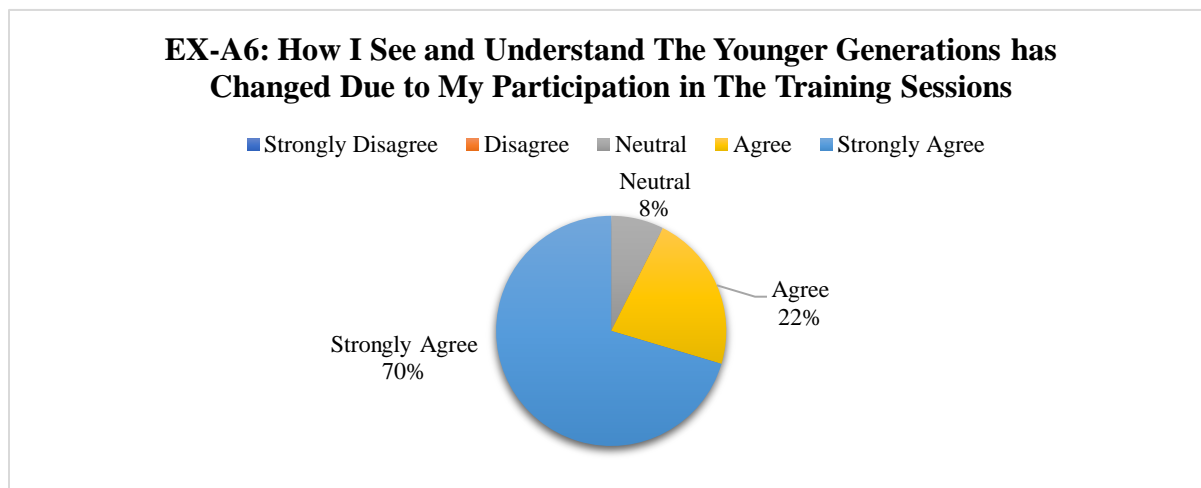


Figure 4.17 Questionnaire Response for Question EX-A6.

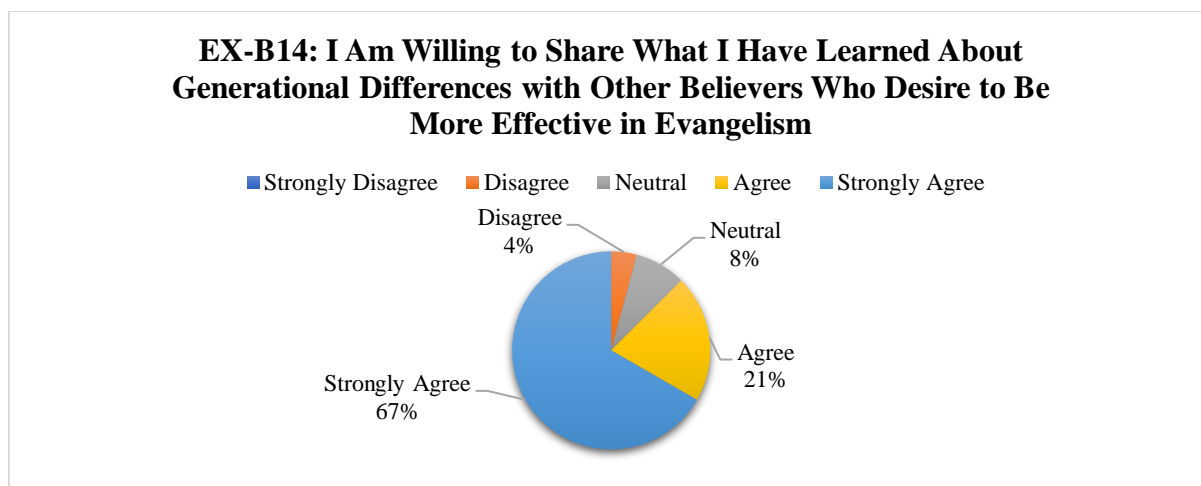


Figure 4.18 Questionnaire Response for Question EX-B14.

Regarding the C-GET Program's operational aspects, such as session structure and procedure, the participants expressed that they enjoyed the training program and gained knowledge and insights from the material. When the participants were asked to rate the sessions, the overall sentiment was that they understood the purpose of each session; the researcher clearly defined the weekly objectives; the participants were encouraged to interact with each other; that the content was easily organized and easy to follow; and that the facilitator was knowledgeable about evangelism. On the exit questionnaire, the participants noted that the time allotted for the sessions needed improving (see table 4.3).

Table 4.3 Main Themes from Exit Questionnaire (EX-CC2)

Theme	Occurrence (out of 23)	Percentage (%)
Timing: Longer Sessions Needed	15	63
Practices and Resources	3	13

When the researcher assessed the participants' evaluation of the program on the reflection questionnaire, two main themes were present: methods and content. Twenty-three percent of the respondents would have liked to learn more about the evangelism methodologies. As they

proceeded through the fieldwork assignment, they would have appreciated having more techniques to incorporate in their cross-generational engagement (E.g. connecting with the opposite sex and cross-cultural communication). One participant would have liked to know how to use Scripture as part of the message without being viewed as “preachy” and only out to correct non-believers. Also, 17 percent said they would like to have discussed emotional intelligence, being patient and gracious, as they evangelized to non-believers.

A weakness of this study was the absence of an attendance policy. The participants were not aware of attendance expectations or how to make themselves accountable for their absence. Another weakness of the study is that the researcher used the age-group options to place the participants in generational cohorts. The age-group options used for this study did not correspond precisely to age cut-offs for the generations in this study. There were gentle overlaps of one year in the Generation Z, Millennial, and Generation X categories. It is possible that a participant may have been placed in the wrong generational cohort. This was not a significant issue, as current research on generations cites variations as to the beginning and ending times of generational cohorts.

Conclusion

After participation in the C-GET Program at VITWOI, this sample of participants became more aware of what is required to be more effective and intentional in cross-generational evangelism. Through deliberate discussion, the participants entered into a conscious examination of concepts of self, generational identity, and generational distinctiveness and their intersection with evangelism. The participants learned the basics of negotiating the relationship between generational positions. It is assumed that those who did complete the entire program benefitted from the practical experience needed to cause further shifts in generational intelligence. It can be

concluded that the optimal measure of success for the C-GET Program was the responses taken after the fieldwork, and the program could have been better structured to increase retention of participants until the end. The structure of the C-GET Program (weekly in-person sessions, then no contact for four weeks) may have been a reason for the some of the of participants dropping out of the program.

Generally, the data suggests that the C-GET Program was successful and well received by participants. As stated earlier, this program aims not to bring full transformation in how the church understands and conducts cross-generational evangelism; instead, it brings awareness to this topic and challenges the participants to re-evaluate the church's disciple-making efforts in light of a generational-intelligence framework. This researcher hopes that people recognize the importance of educating themselves about the generations so that the church, as a whole, can become more intentional in sharing the gospel with young and older people. Our refrain must continue to be "Great is the Lord, and greatly to be praised; and His greatness is unsearchable. One generation shall praise Your works to another, and shall declare Your mighty acts" (Ps 145:3-4).

CHAPTER 5: CONCLUSION

This project represents an in-depth approach to equipping Christians to proclaim the gospel message more intentionally and effectively across generational lines. This work is of utmost importance because the church is called by God, and empowered by His Spirit, to go into a world that is at odds with the rule of God to share the message of salvation. The call to make disciples is the very *raison d'être* of the church and will be the top priority in its agenda until Jesus returns for His bride. It is the Lord's desire that none would perish, and His instructions to His disciples echoes through the ages, "The harvest truly is plentiful, but the laborers are few. Therefore, pray the Lord of the harvest to send out laborers into His harvest" (Matt 9:37-38). There is a guaranteed harvest; it is the Lord's. Now it is incumbent on God's people to pray and work, to prepare and perform, to seek and find so that the church becomes the answer to its own prayer.

The C-GET Program was designed and implemented at VITWOI to equip God's laborers to cross generational lines and reach out to Millennial and Generation Z non-believers with the intent of making disciples of Christ, with the Holy Spirit's power. These younger generations are part of the Lord's harvest. Unique and often misunderstood, Millennials and Generation Z have been shaped by the postmodern perspective and are negotiating their public space in a rapidly changing world, adjusting personal boundaries as they go. At work and home, these generations are discerning how to meet the demands of life, along with demands expressed by the older generations and demands of their peers, and how to make sense of it all at the same time. The Millennials have even coined the urban term "adulting" to articulate this generational phenomenon.²²¹ In this final chapter, the lessons learned from this project are described, the main

²²¹ *Random House Unabridged Dictionary*, s.v. "Adulting," accessed December 13, 2020, <https://www.dictionary.com/e/slang/adulting>.

factors of project effectiveness are presented, and the implications of this study in the larger community of VITWOI and for other churches in North America are discussed.

Taking the Gospel to The World: Challenging Current Trends In Ministry

The research on the current state of the church in North America shows that, in general, church attendance is in decline and that Millennials and Generation Z are not coming to faith in Christ compared with previous generations. Many reasons have been offered for these trends, from the busyness of life to living in city centers to increased interest in “other” or “blended” spirituality such as New Age or Eastern religious practices. Upon closer examination, there is evidence to show that the church is not effective in connecting to these generations. Thus, many church populations are aging, and urgent revitalization is needed. In the case of VITWOI, the leadership is aware that for the church to be more closely aligned with its vision of being a growing community of disciples making disciples, it will need to make necessary adjustments in its ministry practices.

This project began with the premise that that to reach the younger generations, the members of VITWOI must pay careful attention to their theological visions, how they perceive the world around them in their particular time and space. This involves how they see the generations and how they interact with them. It is here, in the rich middle space between doctrine and method, that adjustments must be made if Christians are to live as effective witnesses of Jesus. People’s theological visions deeply influence how they think and express their thoughts in the world. Increasing generational intelligence is a critical part of improving cross-generational evangelism. By leading the participants of this study through the four-step process to increasing generational intelligence as outlined by Biggs and Lowenstein, it was hypothesized that the

increase should translate into more members evangelizing the younger generations with more success.

The research presented incorporated the generational-intelligence framework and applied it to practical ministry. Generational-intelligence theory provided the conceptualization that enabled the researcher to probe systematically the challenge of cross-generational evangelism with concepts from another discipline. Business studies and organizational research show that generational issues are not unique to the church. Researchers have conducted many on the impact of generational differences in the workplace, highlighting the problems that have surfaced and the “wars” that have commenced due to highly different generational worldviews operating together at the same time. By borrowing these concepts, there is a framework in which the Christian community can rigorously study this social phenomenon. The findings of this study reveal that the C-GET Program was successful in its inaugural effort. At the end of the program, the participants became more comfortable with sharing the gospel with non-believers and remained mostly consistent in experiencing fear of causing offense to non-believers when sharing the gospel. The participants felt more prepared and more equipped to evangelize non-believers and felt more comfortable with evangelizing Millennials and Generation Z.

Research conducted on outreach to the Millennials and Generation Z highlights the need for 1) a better understanding of the younger generations by hearing from them and 2) more effective training. In this study, the specialized training provoked deep thought and a perspective shift in many participants. By focusing on theological vision, instead of focusing only on the evangelism doctrine or on evangelism methods, the project offers great insights into how the participants thought about evangelism and the younger generations. During the training sessions, the participants had an opportunity to engage in conscious reflection, which may have helped to

“bring to the surface the principal beliefs of the theistic matrix.”²²² This theist matrix, or theological framework, is “the group of beliefs regarding one’s beliefs that God exists, what He is like, whether He can and does communicate how God is known, and what He requires of us.”²²³ The combination of this theist matrix with the other matrices of a person’s noetic structure determines how that person lives out the gospel.

From this study, VITWOI can learn two great lessons. Firstly, evangelism is often thought of in terms of the method and less frequently in terms of the content. The findings showed that Millennials and Generation Z were less likely to evangelize or participate in the church’s evangelistic activities. On the surface, one can assume that this is because they are less interested in God, yet upon closer examination, this assumption may not be the case. The session discussions, along with the material presented, suggested that Millennials and Generation Z disagree with the traditional evangelism methods: door-to-door witnessing, street preaching, and handing out individual tracts, but they are open to the spiritual side of life. The evangelism methods are often what is recognized by many as evangelism, rather than the kerygma. It was discovered that most participants do not use the name “Jesus” when evangelizing but focus on the *doing* of evangelism as a religious discipline. There should be a distinction between methods and the message so that the church does not hold on tightly to the methods at the expense of the message. This insight strengthens the position that the church cannot continue to evangelize to the younger generations in the way that it evangelized the older ones.

Secondly, Millennial and Generation Z non-believers experience a compounded effect in evangelism. Since the older adults who are evangelizing are believers and are also often in

²²² Lints, *The Fabric of Theology*, 8.

²²³ Lints, *The Fabric of Theology*, 18.

positions of power in life, home, and work, they can approach the younger generations from a position of power and authority. This is expressed in the older adults' manner of speaking and, at times, the use of shame and guilt to get the message across. This is an area for serious consideration in further research. If Christians do not consciously think through their own life position, they can come across with a superiority that the gospel does not support. Humility is an important element of living as a Christian witness in the world. The truth has indeed set the church free, yet as Paul admonishes, Christ's disciples have been called to liberty; only, we are not to "use liberty as an opportunity for the flesh, but through love serve one another" (Galatians 5:13).

This project also has numerous notable achievements. One of the great successes of this project, which may not be directly measurable in the present, was the increasing awareness that cross-generational evangelism will not become effective just because one desires to do it. Having a heart for non-believers is where it all starts, and preparation and training are needed. The participants came to see that not all of the traditional evangelism methods will work now and that the language, symbols, and priorities of one generation do not mean the same thing in another. The participants learned how to interact with these concepts and were called to an awakening of sorts, where they would not just take something for granted but invest time and energy into thinking the work through. What is now required is fresh insight, heightened dependence on the Lord Himself, and an openness to learn from those around them and discover the marvelous ways that Jesus meets people at the point of their need and presents Himself as the answer to their heart's cry. Lints writes, "I do not believe that theology must be fundamentally revamped to meet the needs of modernity; rather, I agree (1) that modernity is a force with which we must

reckon, and (2) that we cannot construct theology without a profound recognition of this fact.”²²⁴ The gospel’s message remains the same, yet how people tell the story will change based on where people are, and this fact cannot be overlooked.

Another achievement of this project that deserves an honorable mention is the persistence of the participants. This study was conducted during the time of the COVID-19 pandemic, and the world was in a state of constant flux. Yet, the participants were still interested in learning how to evangelize and were committed to completing this study. During the COVID-19 pandemic, due to the changes at work and at home, there was an additional cause for stress and anxiety, and every person involved had to make adjustments to participate in this project. In response to the social-gathering restrictions and the closures of church buildings, the participants had to be creative in their outreach strategy, especially in virtual and online engagement. The participants displayed tremendous support for this project and were further equipped with the tools to continue to live as witnesses even in difficult times.

Main Factors of Project Effectiveness and for Project Improvement

Upon reflection, although the C-GET Program was a pilot project and the cohort size was selected to ensure a manageable first-time implementation, the researcher believes that the cohort size of thirty was ideal. This number of participants ensured that there would still be enough data to analyze when and if participants left the program. The generalizability of the results was possible with the final number of the participants. During the implementation, this program’s cohort became a connected unit, with the participants’ wealth of life experience adding much to the sessions. The results might have been different, with a more significant increase in generational intelligence, if only Baby Boomers attended the program. Still, by including the

²²⁴ Lints, *The Fabric of Theology*, 5.

younger generations an additional layer of learning was added. The participants began to engage in an intergenerational program, which is defined as an activity or program that “increases cooperation, interaction, and exchange between the members of any two generations. They involve sharing skills, knowledge, and experience between young and older people.”²²⁵ This additional factor will benefit cross-generational evangelism.

Intergenerational programs “bring together the young and the old to share experiences that benefit both populations. [They] are designed to engage non-biologically linked older and younger persons in interactions that encourage cross-generational bonding, promote cultural exchange, and provide positive support systems that help to maintain the wellbeing and security of the younger and older generations.”²²⁶ The value of such benefits cannot be diminished, as they speak to the quality of the relationship that the older and younger generations will have after non-believers enter the family of God. Evangelism cannot be divorced from discipleship; how a people enter is also how they will navigate God’s Kingdom. Abraham notes,

A useful way to capture the vision of evangelism is to construe evangelism as directed fundamentally toward initiation into the kingdom of God. Evangelism will naturally result in the growth of local churches, but that is neither the goal nor the focus of ministry per se. The focus is the coming of God’s Kingdom in Jesus Christ, and the goal is to see people grounded in that kingdom here and now. In short, evangelism is to imply the initial formation of genuine disciples of the Lord Jesus Christ.²²⁷

The researcher could have designed more sub-group activities, mixing the generations, so that the participants would have an opportunity to process the information more deeply. In further

²²⁵ Catherine Ventura-Merkel and Lorraine Liddoff, *Program Innovation in Aging: Community Planning for Intergenerational Programming* (Washington DC: National Council on Aging, 1983), 8.

²²⁶ Sally Newman, *Intergenerational Programs: Past Present and Future* (New York, NY: Routledge, 1997), 125.

²²⁷ William Abraham, “A Theology of Evangelism,” *IBC* 48, no. 2 (April 1994): 117.

offerings of this program, a Baby Boomer co-facilitator could also join the Millennial facilitator to increase the older generations' representation.

An area for improvement relates to the idea that during the time of the implementation of the C-GET Program at VITWOI, there were other opportunities for learning that may have affected the findings of the study. For the most part, the participants continued to attend weekly services and Bible classes, and the teachings may have also helped them see things differently. In further review, the questions on the questionnaire could have included the qualifiers “due to the training sessions” or “as a result of being part of this training program.” This would have encouraged the participants to reflect only on what they were learning in the training sessions. Also, during the evaluation phase, the participants could have been asked to report any other training that was helping them to adjust their theological vision.

The researcher hopes that the shifts acknowledged will be sustained over time. Still, it is also to be noted that this requires continued learning, continued practice, and continuous evaluation of the process. This is where commitment is needed. Often in Christian circles, people can leave a conference or a seminar thinking that all they have learned everything about a particular subject, but this study emphasizes that there is much more to discover. The commitment to becoming a student again is necessary for further development.

Next Steps

VITWOI is poised for significant impact in the world of its time as it continues to learn, with wholehearted commitment, how to love God and love people well and equip its members for the work of ministry. This organization displays “the key to fruitful ministry in all times and places—a commitment to the biblical gospel and the ability to apply the gospel to minds and

hearts so as to bring life, light, and power to the church.”²²⁸ With the proposed yearly implementation of the C-GET Program, the organizational transformation will continue, and the entire culture will continue to shift in the direction of organizational effectiveness. The study provides further support for relational evangelism, which the organization has already adopted, emphasizing the need for increased connection with those a person is trying to reach.

The C-GET Program helped introduce a paradigm shift in ministry practice, blending theology and social science, enhancing membership knowledge, and bringing together different generations to learn about each other. In this twelve-week program, the participants engaged in a creative tension of understanding self and other and how that relates to evangelism. This program’s results can add to the conversation about ministry in a postmodern world, especially as it relates to the younger generation’s engagement. As many training programs either focus on the theology of evangelism or the evangelism methodology, this program introduces another perspective – that of the theological vision – which is missing from the conversation.

This project aimed to equip Baby Boomers to engage with Millennials and later generations and to equip Millennials and later generations to connect with Baby Boomers. Many books have been written to explain why the church needs to connect with Millennials, to ensure that the church as an organization survives and continues, to increase church membership, to become more culturally relevant. Still, instead of a trend or a commodity, the next generations must be seen as having valuable contributions to the church’s work. The generations must work together if the church is to reflect Christ in this world accurately.

There is beauty in this cross-generational engagement because the participants are also learning how to love one another, for the family of God will be known by its love. Disciples of

²²⁸ Timothy Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012), 382.

Christ must learn how to extend themselves, to go beyond their conceptions and allow their minds to be renewed by the Word of God, and to let the Holy Spirit do the work of Christ in them, maturing the fruit of the Spirit. This will cause us them to reflect God's love more generously.

The literature on outreach to the younger generations has shown that in past decades, the church failed youth and young adults by separating theology from practice and developing outreach programs that appeal to the eyes but do not speak to the heart. It is time to bridge the gap and to reconnect the generations. A new theological vision will help the church to get there. It will take work and careful planning, because as Stanley asserts, "The world is hard on a vision. After all, a vision is about change, and change is not welcomed in most areas of life."²²⁹ Such change is necessary if the church is to remain faithful to its mission.

The next steps for this project can be the following. Firstly, within VITWOI, there is a need to develop a training team that would facilitate the C-GET Program on a continuous basis. Secondly, with further development of the C-GET Program curriculum, this Program can be made available to other Christian leaders so that their church communities can learn from the material as well. The average person may not want to engage with these deep concepts for evangelism training. Still, if the leadership is aware of these concepts, they can include these concepts in future training to make it more effective.

On the surface, the situation may look hopeless, but there is great hope for the younger generations. Millennials and Generation Z are rising as key leaders in all areas of the world, both in and out of Christian ministry. This study can support the development

²²⁹ Andy Stanley, *Visioneering: Your Guide for Discovering and Maintaining Personal Vision* (Portland, OR: Multnomah, 2005), 23.

of a counter-narrative for the church in North America that Christianity is “both in decline and of little consequence for people’s lives.”²³⁰ All is not lost. Members of Christ’s church are called into and empowered for the ongoing process of being light and salt in the earth. Lints remarks,

We must allow theology to transform not only our particular beliefs but our entire orientation to the world. We must allow it to tell us anew the story of our collective history and provide the framework in which it makes sense. We must allow it to serve as the anchor that keeps us from drifting on the sea of change called modernity. We must allow it to establish our identity by establishing our place in redemptive history. In knowing the past, present, and future, we will know ourselves anew. We will be reacquainted with the God who holds the past, present, and future together. The hope of the gospel is that we will spend eternity basking in the glory of God, forever and ever and ever. May our theological vision prepare us for that.²³¹

The church cannot continue to utilize past methods and expect future results, yet the fundamentals of prayer, proclamation, and acts of service are never antiquated; instead, they form the basis of success in the church’s evangelistic endeavors. These fundamentals, in collaboration with the findings of generational-intelligence theory, can position the church for great success.

The awareness gained during the C-GET Program will not just apply to evangelism but can also help the participants enrich their family and professional relationships with others of a different generation. With the word of God in the hearts of His people, the Spirit of the Lord as guide, and a commitment to learning the culture of the Millennials and Generation Z, while honoring generational positions, all things are possible. The prayer is offered on behalf of all believers everywhere that God’s children would “preach the wonderful news of God’s kingdom

²³⁰ Studebaker and Beach, “Emerging Churches in Post-Christian Canada,” 864.

²³¹ Lints, *Fabric of Theology*, 336.

with bold freedom at every opportunity” (Ephesians 6:20). Let the church be strong and of good courage, for God is with it, and there is victory in the Word!

Appendix A: The Engel Scale

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Appendix B: Recruitment Materials

Recruitment Script

Good morning to all,

Thank you for a few minutes to speak to you about a special project that will be starting very soon, here at Victory.

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is to investigate how Christians view, understand, and practice cross-generational evangelism. Cross-generational evangelism is the practice of sharing the Gospel with others of different generations with the intention of making disciples as we are commissioned to do as disciples of Christ. With this understanding, I am inviting eligible participants to join my study.

Participants must be 18 years of age or older, be a registered member of Victory in The Word Outreach and have access to a computer and internet connection. Participants, if willing, will be asked to participate in an **Evangelism Training Program** that I will facilitate. This program will involve three brief questionnaires and eight 1-hr long online training sessions as well as some evangelism practice.

I have prepared a letter with additional details that is available for you today at the end of service at the Connection Table at the rear of the Gathering space.

Please visit me at the Table at the end of the service to for more information.

Thank you for your time and consideration. Any additional questions or comments, you can reach me at [REDACTED]

Thank you!

Study Flyer

RESEARCH PARTICIPANTS NEEDED

SHARING THE GOSPEL WITH THE NEXT GENERATIONS

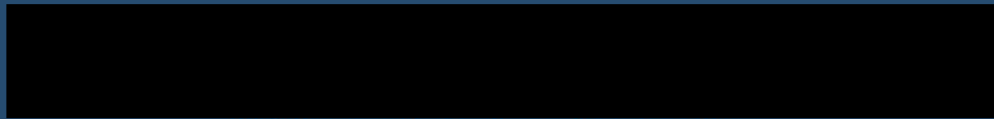


- Are you 18 years of age or older?
 - Do you want to learn how to share the gospel with the next generation?
 - Do you have access to a computer and internet connection?
- If you answered "yes" to these questions, you may be eligible to participate in an evangelism research study.



The purpose of this research project is to evaluate the effectiveness of a new evangelism program on training and equipping Christians to successfully evangelize people from the next generations. Participants will be asked to join this eight week ONLINE evangelism program and to complete 3 short questionnaires.

Benefits include in-depth evangelism training and peer support.



Recruitment Email

[Date]

Good day,

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is to train Christians to better understand and engage in the practice of cross-generational evangelism. Cross-generational evangelism is the practice of sharing the Gospel with others of different generations with the intention of salvation. I am writing to invite eligible participants to join my study.

The Study

Participants must be 18 years of age or older, a registered member of Victory in The Word Outreach and have access to a computer and internet connection. Participants, if willing, will be asked to participate in an **Evangelism Training Program** that will I will facilitate. The details of the program are as follows:

1. Complete an entrance **questionnaire** (which will take approximately 20-25 minutes to complete).
2. Attend eight online training sessions and complete given assignments (each session will be approximately 1-hour long).

The online training sessions are scheduled to take place on Thursday evenings from 7pm to 8pm, beginning on August 6th, 2020 and concluding on September 24, 2020.

3. Complete an exit questionnaire (which will take approximately 20 minutes to complete).
4. Complete a final questionnaire, four weeks after the completion of the program (four weeks after the completion of the program. This questionnaire will take approximately 20 minutes to complete).

Your name and/or other identifying information will be requested as part of your participation, but the information will remain confidential.

To Participate

In order to participate, please click on this [LINK](#) to complete the entrance questionnaire. A consent document is provided as the first page of the questionnaire. The consent document contains additional information about my research. After you have read the consent form, please click the button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the program.

If you prefer to receive a physical copy of this questionnaire, along with the consent document, please let me know and one will be made available for you through either mail or home delivery.

Recruitment Email (Follow Up)

Dear Member:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is to train Christians to better understand and engage in the practice of cross-generational evangelism. Two weeks ago, an email was sent to you inviting you to participate in a research study. This follow-up email is being sent to remind you to respond if you would like to participate and have not already done so. The deadline for participation is July 31, 2020.

If you choose to participate, you will be asked to sign up for an **Evangelism Training Program** that I will facilitate. The details of the program are as follows:

1. Complete an entrance **questionnaire** (which will take approximately 20-25 minutes to complete).
2. Attend eight online training sessions and complete given assignments (each session will be approximately 1-hour long).

The online training sessions are scheduled to take place on Thursday evenings from 7pm to 8pm, beginning on August 6th, 2020 and concluding on September 24, 2020.

3. Complete an exit questionnaire (which will take approximately 20 minutes to complete).
4. Complete a final questionnaire, four weeks after the completion of the program (four weeks after the completion of the program. This questionnaire will take approximately 20 minutes to complete).

Your name and/or other identifying information will be requested as part of your participation, but the information will remain confidential.

In order to participate, please click on this [LINK](#) to complete the entrance questionnaire.

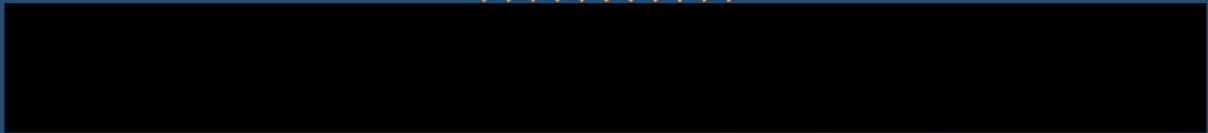
A consent document is provided as the first page of the questionnaire. The consent document contains additional information about my research. After you have read the consent form, please click the button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey.

Social Media Post

RESEARCH PARTICIPANTS NEEDED
**SHARING THE GOSPEL WITH THE NEXT
GENERATIONS**



- Are you 18 years of age or older?
 - Do you want to learn how to share the gospel with the next generation?
 - Do you have access to a computer and internet connection?
- If you answered "yes" to these questions, you may be eligible to participate in an evangelism study.



Appendix C: Consent Form

Consent

Title of the Project: “The Way We See Matters: Developing a New Theological Vision for Effective Cross-generational Evangelism”

Principal Investigator: [REDACTED]

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be 18 years or older, a registered member of Victory in The Word Outreach International and have access to a computer and internet access. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is two-fold. First, it is to investigate how Christians view, understand and practice cross-generational evangelism; second, it is to provide training for more effective cross-generational evangelism. Cross-generational evangelism is the practice of sharing the Gospel with others of different generations with the intention of making disciples.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Complete an entrance questionnaire (either online or by hand, which will take approximately 20-25 minutes).
2. Attend eight online training sessions and complete assignments (each session will be approximately 1-hour long).

The online training sessions are scheduled to take place on Thursday evenings from 7pm to 8pm, beginning on August 27th, 2020 and concluding on October 15, 2020.

3. Complete an exit questionnaire (either online or by hand, which will take approximately 20 minutes).
4. Complete a final questionnaire, four weeks after the completion of the program (either online or by hand, which will take approximately 20 minutes).

How could you or others benefit from this study?

The potential benefit of this evangelism study is a contribution to the current discussion within the Christian ministry community pertaining to reaching the Millennial and “Z” Generation more effectively with the gospel. By focusing on developing a different way of perceiving and relating to these generations, this evangelism training program can work to help Christians become more aware of generational differences and more equipped to navigating them in the North American

society. This is an area of great importance as it relates directly to the longevity of local churches.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

Participant responses will be kept confidential. A number will be assigned to each person and these numbers will be used to identify the participants for the duration of the study. The personal information gathered will be locked in a file cabinet in researcher's office and also in a password protected computer, with both the key and the password only accessible to the researcher. The data may be used in future presentations. After three years, all records will be destroyed and deleted.

Confidentiality cannot be guaranteed in online training sessions. While discouraged, other members of the training sessions may share what was discussed with persons outside of the group.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Does the researcher have any conflicts of interest?

The researcher serves as the lead pastor of Victory in The Word Outreach. To limit potential or perceived conflicts, the researcher is emphasizing that this research study is entirely voluntary, and you do not have to participate. No action will be taken against an individual based on his or her decision to participate or not to participate in this study.

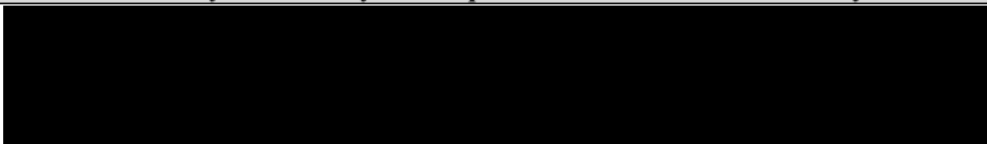
Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Victory in The Word Outreach International or Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from the training sessions, will be destroyed immediately and will not be included in this study. Training sessions transcripts will not be destroyed, but your contributions to the training sessions will not be included in the study if you choose to withdraw.

Who do you contact if you have questions or concerns about the study?



Who do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record me as part of my participation in this study.

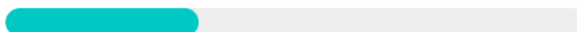
Printed Subject Name

Signature & Date

Appendix D: Entrance Questionnaire (Online Version)

Evangelism Training Program (Entrance Questionnaire)

2/6



33%

Personal Profile

Instructions

Please select the most appropriate answers from the drop-down menus below.

2. What is your age?

Select ▼

3. What is your gender?

Select ▼

4. Do you have children?

Select ▼

5. What is your current employment? (Please select one option)

Select ▼

6. Are you a born-again believer?

(One who has trusted in Jesus Christ as Lord and Savior)

Select ▼

7. If yes, how long have you been a born-again believer?

Select ▼

8. How long have you attended this local church?

9. Do you hold a position of leadership or are you a ministry volunteer in this local church?

*Please answer the following questions starting on the next page.
If you'd really rather not answer a particular question you can always leave it blank.
People vary, but we estimate the survey shouldn't take longer than about 20 minutes.
Thank you!*

[Previous](#)[Next](#)

Evangelism Training Program (Entrance Questionnaire)

3/6

50%

The Evangelistic Practices of Your Local Church

Please indicate how much you agree or disagree with the following statements by selecting one number option per statement.

Evaluate each question to the best of your knowledge.

Rating Scale:
1 = Strongly Disagree
2 = Disagree
3 = Neutral
4 = Agree
5 = Strongly Agree

10. My church meets weekly for worship, teaching and fellowship.

Strongly Disagree

1

2

3

4

Strongly Agree

5

11. My church often prays together for people to come to faith in Jesus Christ.

Strongly Disagree

1

2

3

4

Strongly Agree

5

12. When I look at the activities of our church, I see that evangelism is a top priority.

Strongly Disagree

1

2

3

4

Strongly Agree

5

13. My church expects to see people saved.

Strongly Disagree

1

2

3

4

Strongly Agree

5

14. My church expects to see people saved and join the church.

Strongly Disagree

1

2

3

4

Strongly Agree

5

15. The leaders of my church regularly give the congregation practical tips and suggestions of how to share their faith.

Strongly Disagree

1

2

3

4

Strongly Agree

5

16. My church has formal evangelism training to equip members to evangelize in their everyday lives (seminars, courses, etc).

Strongly Disagree

1

2

3

4

Strongly Agree

5

17. People in our church seem happy to show God's love in actions, but seem hesitant to speak to people directly about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

18. My church emphasizes evangelizing youth and young adults.

Strongly Disagree

1

2

3

4

Strongly Agree

5

19. My church expects to see people saved.

Strongly Disagree

1

2

3

4

Strongly Agree

5

Previous

Next

Evangelism Training Program (Entrance Questionnaire)

4/6

66%

Personal Evangelistic Views and Practices

Please indicate how much you agree or disagree with the following statements by selecting one number option per statement.

Evaluate each question to the best of your knowledge.

Rating Scale:

1 = Strongly Disagree

2 = Disagree

3 = Neutral

4 = Agree

5 = Strongly Agree

20. The Great Commission (given by Jesus in Matthew 28:16-18) applies for modern-day followers of Christ.

Strongly Disagree

1

2

3

4

Strongly Agree

5

21. The Great Commission involves both evangelism (sharing the gospel with the non-believers) and discipleship (teaching the ways of Jesus).

Strongly Disagree

1

2

3

4

Strongly Agree

5

22. All people, regardless of age, ethnicity, gender, etc. must be evangelized.

Strongly Disagree

1

2

3

4

Strongly Agree

5

23. The main goal of evangelism is to grow the church numerically.

Strongly Disagree

1

2

3

4

Strongly Agree

5

24. We should leave evangelism to recognized Evangelists, and not ask everyone to do it.

Strongly Disagree

1

2

3

4

Strongly Agree

5

25. It is the role of the local church only to teach Christians how to evangelize effectively.

Strongly Disagree

1

2

3

4

Strongly Agree

5

26. Evangelism is a regular activity of my life.

Strongly Disagree

1

2

3

4

Strongly Agree

5

27. I personally have many non-Christian friends.

Strongly Agree

1

2

3

4

Strongly Disagree

5

28. I personally find I am comfortable talking with non-Christians about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

29. I personally am sometimes afraid of causing offence when talking with non-Christians about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

30. I am well prepared and have the resources to evangelize non-Christians.

Strongly Disagree

1

2

3

4

Strongly Agree

5

31. I am involved in the evangelistic efforts of my church.

Strongly Disagree

1

2

3

4

Strongly Agree

5

32. Persons aged 18 - 40 need to be evangelized.

Strongly Disagree

1

2

3

4

Strongly Agree

5

33. I personally find that I am comfortable talking with non-Christians (ages 18 – 40) about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

34. I am well prepared and have the resources to evangelize unbelievers (ages 18 – 40).

Strongly Disagree

1

2

3

4

Strongly Agree

5

Previous

Next

Evangelism Training Program (Entrance Questionnaire)

5/6

83%

Personal Views about Younger Generations

A generation is defined as a group of persons born and living at about the same time.

They share common **historical**, **economic** and **societal** experiences which can shape the way they see, understand and interact with the world.

The main generations that will be studied in this training are:

Baby Boomers: Those born in 1946 – 1964
(in 2020, would be ages 56 - 74)

Generation X: Those born in 1965 – 1976
(in 2020, would be ages 44 - 55)

Millennials (or Generation Y): Those born in 1977 – 1995
(in 2020, would be ages 25 - 43)

Generation Z: Those born in 1996 – now
(in 2020, would be ages 1 - 24)

Removed to comply with copyright.

Please indicate how much you agree or disagree with the following statements by selecting one number option per statement.

Evaluate each question to the best of your knowledge.

Rating Scale:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Neutral
- 4 = Agree
- 5 = Strongly Agree

35. I believe that there are many differences between the generations (For example, different mindsets, behaviours, language, priorities, etc.).

Strongly Disagree

1

2

3

4

Strongly Agree

5

36. I have a hard time understanding individuals from the Millennial and "Z" generations.

Strongly Disagree

1

2

3

4

Strongly Agree

5

37. I find it easy to communicate with younger people.

Strongly Disagree

1

2

3

4

Strongly Agree

5

38. I believe that Millennials and the "Z" Generation are less interested in God than my generation.

Strongly Disagree

1

2

3

4

Strongly Agree

5

39. I believe that younger generations don't want to come to church.

Strongly Disagree

1

2

3

4

Strongly Agree

5

40. I think that there must be a specialized approach to evangelize Millennials and the "Z" Generation.

Strongly Disagree

1

2

3

4

Strongly Agree

5

41. Younger people that I have met are not open to listening to what I have to say about God.

Strongly Disagree

1

2

3

4

Strongly Agree

5

42. When I think of the Millennial and "Z" Generations, I think that they are all lost.

Strongly Disagree

1

2

3

4

Strongly Agree

5

43. I am confident in sharing the gospel with Millennials and the "Z" Generation.

Strongly Disagree

1

2

3

4

Strongly Agree

5

44. I have led a Millennial or an individual from the "Z" Generation to Christ.

Strongly Disagree

1

2

3

4

Strongly Agree

5

45. Personally, I see the traditional church service as attractive to Millennials and the "Z" generation.

Strongly Disagree

1

2

3

4

Strongly Agree

5

46. I have been asked by a younger person to mentor him or her.

Strongly Disagree

1

2

3

4

Strongly Agree

5

47. For the church to be effective in its mission on the earth, it must put a high priority on reaching Millennials and the "Z" generation.

Strongly Disagree

1

2

3

4

Strongly Agree

5

Previous

Next

Evangelism Training Program (Entrance Questionnaire)

6/6

100%

Personal Views about Evangelizing Millennials and the "Z" Generation

Please indicate **what level of priority your local church should place on the areas described** in the statements below by choosing a number in each scale.

Only select one choice per statement.

Evaluate each question to the best of your knowledge.

Rating Scale:

1 = No Priority

2 = Low Priority

3 = Moderate Priority

4 = High Priority

5 = Highest Priority

48. Appealing to church members to personally witness to others about their faith.

No Priority

1

2

3

4

Highest Priority

5

49. Appealing to church members to personally witness to Millennials and the "Z" Generation about their faith.

No Priority

1

2

3

4

Highest Priority

5

50. Teaching and giving resources to church members to evangelize Millennials and the "Z" Generation.

No Priority

1

2

3

4

Highest Priority

5

51. Re-evaluating current church services and activities in light of lack of attendance of Millennials and the "Z" generation.

No Priority

1

2

3

4

Highest Priority

5

52. Developing church programs especially focused on unchurched Millennials and the "Z" Generation in our community.

No Priority

1

2

3

4

Highest Priority

5

53. Developing in-home small groups to which non-members (neighbors, friends, newcomers and those unchurched) are invited.

No Priority

1

2

3

4

Highest Priority

5

54. Commit to praying for help to reach the lost of the Millennial and "Z" Generations.

No Priority

1

2

3

4

Highest Priority

5

You have come to the end of this questionnaire.

If you would like to answer a question that you may have skipped, click on the **"PREVIOUS"** button below and return to the page that you desire and locate the question and select your answer. When you are finished, continue on to the end of the questionnaire.

If you are satisfied with the answers that you have provided, click on the **"SUBMIT"** button below.

Thank you for your time!

Previous

Submit

Appendix E: C-GET Program Manual

EVANGELISM

CROSS-GENERATIONAL EVANGELISM
TRAINING PROGRAM

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INTRODUCTION

The purpose of this evangelism training program is to train the leaders and members of the local church to increase their effectiveness in evangelizing nonbelievers of both the Millennial and “Z” Generations. This will require participants to develop a new theological vision for evangelism in this post-modern society. The theological vision is “a faithful restatement of the gospel with rich implications for life, ministry and mission in a type of culture at a moment in history... it seeks to bring the entire counsel of God into the world of its time in order that its time might be transformed.”¹ It is in what Richard Lints terms the ‘middle space’ between doctrine (what we believe) and practices (what we do) that theological visions are formed.

This theological vision of evangelism – how to see making disciples in the post-modern, multi-generational context, will equip members to know what to do with their doctrine in their particular time and space. From this vision, more efficient and effective evangelism practices can be developed.

The objectives of this training program are:

- a) initiate and support a culture of sharing faith as a natural part of being a disciple and making disciples;
- b) initiate dialogue on engaging with the next generations; and,
- c) provide training on cross-generational engagement.

This evangelism program is comprised of three phases: 1) Get set; 2) Get ready; and 3) Go.

¹ Timothy Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012), 19.

PHASE 1: “GET READY”

The main objective of the “Ready” phase is for each participant to evaluate honestly personal views and understanding of the local church’s evangelistic views and practices, personal evangelistic practices and personal views on the Millennial and “Z” generations. In this phase, participants will self-administer one entrance questionnaire.

This entrance questionnaire will address the following areas of interest:

A. The Evangelistic Practices of Your Local Church

This section addresses the participant’s view and understanding of his or her local church’s evangelistic priorities and practices.

B. Personal Evangelistic Views and Practices

This section addresses the participant’s own views of personal evangelism practices.

C. Personal Views about Younger Generations

This section seeks to uncover the participant’s personal views of younger generations, in particular the Millennial and “Z” generations.

D. Personal Views about Evangelizing Millennials and the “Z” Generation

This section addresses the participant’s own views on how the local church can outreach to Millennials and the “Z” Generation.

PHASE 2: “GET READY”

The “Get Set” phase centers on the training that is needed to be able to be more effective in evangelism with Millennials and the “Z” Generation. The objective of this eight-week teaching phase is to introduce information from those who are leaders in the fields of evangelism and generational studies to encourage participants to begin dialogue on cross – generational

evangelism. In doing so, it is the facilitator’s aim to lead the participants to self-discovery of barriers faced by a church that is mainly filled with Baby Boomers in successfully connecting with and evangelizing Millennials and Generations Zers.

Teaching Outline

Lesson 1: The 11life: Christ in Me in This World” (Part 1)

This lesson introduces the concept of “The 11life” as presented by *The 11life: Know God, Grow Strong, Do Great Works* by Michelle Jeremie. This first discussion will focus on the narrative of Christ – His life, His heart and His purpose and continuing mission on the earth.

Lesson 2: The 11life: “Christ in Me in This World” (Part 2)

This lesson addresses the personal relationship between Christ and a believer and the gift of salvation. The concept of a personal faith narrative will be explored.

Lesson 3: The 11life: “Christ in Me in This World” (Part 3)

In this lesson, the relationship between Christ and the believer, and Christ and the world, will be investigated. This will include a discussion of an accurate theology of evangelism and also the believer in culture.

Lesson 4: Reflections on The Gospel

In this lesson, participants will view the video “N.T. Wright on the Gospel”, in which noted Anglican bishop and Theologian discusses the content of the gospel message and simple evangelism practices in the modern world. A discussion guide is provided for this video.

Lesson 5: Evangelism in a Skeptical World

In this session, participants will view the video “Evangelism in a Skeptical World (Session 7)” presented by author and evangelist, Sam Chan. In this video, Chan outlines the differences between the modern word and the post-modern world and the current cultural

landscape of the church in the western world. Chan offers suggestions as to how to do evangelism in a post-modern world. This lesson is based on his book *Evangelism in a Skeptical World*. A discussion guide is provided for this video.

Lesson 6: Hearing from “Outsiders”

In this session, 3 video interviews, taken from the “Outsider Interviews” facilitated by Jim Henderson, Todd Hunter and Craig Spinks, will be viewed. These interviews occur between individuals from the Baby Boomer, “X” and Millennial generations, highlight common mindsets and practices that can either hinder or help cross-generational evangelism. A discussion guide is provided for the series of videos.

Lesson 7: Millennials + Evangelism

In this lesson, participants will listen to a podcast produced by the Church Leaders organization. In this episode, Craig Springer, the executive director of Alpha USA, discusses the state of Millennials and the Z Generation and evangelism as documented in the Reviving Evangelism Study conducted by the Barna Group and released in 2018. Through his presentation, the participant is granted a glimpse into how the younger generations view, practice and proclaim their faith in their cultural context. A discussion guide is provided for this video.

Lesson 8: Seeing Evangelism Differently

In this last training session, participants will view two videos aimed at further preparing them to connect and share the gospel across generational lines. The first video produced by the Skit Guys organization provides a challenge to believers to proclaim the gospel with words and actions. The second video, also produced by the Skit Guys offers a humorous look at ineffective ways to share the gospel with others, especially of the younger generations. A discussion guide is provided for each video.

PHASE 3: “GO”

The third phase, “Go!” centers on the commissioning to go into the world and put into practice that which has been shared during the eight-week teaching phase. Directly after the training sessions have concluded, each participant will complete an **exit** questionnaire. This questionnaire will address the following areas of interest:

A. Personal Evangelistic Views and Practices

This section seeks to address the participant’s views and practices of personal evangelism practices since completing the cross-generational evangelism training session.

B. Personal Views about Evangelism and Younger Generations

This section seeks to address the participant’s current views of younger generations and how to increase cross-generational evangelism in the local church community.

C. Feedback on Training Session

In this section, the participant is asked to evaluate the training sessions and share suggestions for possible further training.

Four weeks following the conclusion of the training sessions, participants will be invited to complete a **final** questionnaire. In this questionnaire, participants will be asked to reflect on their cross-evangelism views and practices since the training program was concluded. The participant will also be invited to share personal insights learned during the program, and recommended improvements for the program.

Lesson Plan

SESSION 1

Time: 1 hour

LESSON 1: The 1Life: <i>Christ</i> in Me in This World	
Overview	To introduce the concept of the 1Life and the narrative of Jesus Christ – His life, heart and purpose and continuing mission on the earth.
Objectives	<ol style="list-style-type: none"> 1. Introduce the purpose and goals of the evangelism training course and how it relates to the overall goal of the Church. 2. To introduce the concept of the 1Life for believers. 3. To outline the narrative of Jesus Christ.
Materials	<ol style="list-style-type: none"> 1. Power Point Slides (#1 – #16) 2. Video #1: “Bad Ways to Witness”
Introduction	<ol style="list-style-type: none"> 1. Welcome Participants to Training Session 2. Introduce Program Purpose and Goals (Slides # 1 – 6) <ul style="list-style-type: none"> • The overall purpose of this evangelism training course is to train and equip the members of Victory in The Word Outreach to passionately and effectively share the Gospel message with others across generational boundaries. • The goals are as follows: <ol style="list-style-type: none"> a) To encourage dialogue about evangelism – its importance, its goal, and the practices. b) To develop an accurate theology of evangelism a) To create and heighten awareness of the dynamics of certain generational cohorts so that participants can more effectively communicate across generational lines.

Procedure	<ol style="list-style-type: none"> 1. Show Video (Slide # 7) 2. Ask Discussion Questions (Slide # 8) <ul style="list-style-type: none"> • What is your initial reaction of the video? • What are some of the “bad ways” to witness? (Methods: “Sing Song method”, “In Your face”, “Servanthood Method”) • Let’s discuss some of our own approaches to evangelism. 3. The 1Life, An Introduction (Slides # 9 – 11) <ul style="list-style-type: none"> • Introduced in the book, “The 1Life”, this concept is that God desires that His children, believers in Jesus, become aware of and embrace the truth that life in Christ is about “Christ in Me in This world.” • In order to fully realize this, in our relationship with God, we will work on weaving into a seamless whole all of our lives and allow His presence to touch every part of who we are so that he can live His life through us more fully. • The internal compartments and barriers that we create in effect keeps God out of certain areas of our lives and our lives can be more disjointed. We are to live as witnesses. • This 1Life is at the heart of evangelism – the personal sharing of the Gospel is an outworking of Christ’s presence in one’s life. Evangelism is not something done for God, it is something done with God, empowered by His Spirit. • We see this demonstrated in the life of Jesus, as we are given in the account of his life.
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	<p>4. The Narrative of Jesus Christ (Slides # 12 – 13)</p> <ul style="list-style-type: none"> • The Human species, males and females, were made in God's image and likeness, for the purpose of enjoying God's presence and ruling the earth as ambassadors of His Kingdom. (Genesis 1: 26-29). • The first representatives of the human species, Adam and Eve, through the influence of the devil, disobeyed God's instructions and as a result, their hearts were turned from Him and they were disconnected from their spiritual life source. As a result, their souls became fragmented (Genesis 2:15-3:13). • As a good Father who loves His children, God disciplined them, and He also promised to restore the human species' intimate connection with Him and heal their souls. He will send a deliverer – one who will rescue His children from their sinful state (Genesis 3:15-24). • God sends His Son to the earth. He's born to a virgin in a manger in Bethlehem, and grows in wisdom and stature, in favour with God and man. He loves the outcast and forgives His enemies, revealing in tangible ways the love of God the Father (Luke 1; 1 John 4:9). • The religious people are threatened by His new teaching and growing popularity and they seek to take His life. He is tried for a crime He has not committed, and although innocent, is sentenced to death by crucifixion (Luke 23:13-25). • Jesus submits to this injustice because it is part of the divine rescue mission. A price must be paid for our freedom, and it is this: A life for a life. He offers His life willingly knowing that through His sacrifice, many will come alive again. • Jesus is beaten and mocked, hangs on a cross and His body succumbs to death by asphyxiation. He is buried and on the third
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	<p>day, His heavenly Father sends His life-giving Spirit to resurrect Jesus from the dead. The price has been paid; the freedom is secured for all who will believe on His name (Mark 15-16).</p> <ul style="list-style-type: none"> • Jesus commissions His disciples to share the good news of what He has done for mankind and what each person will receive as they their put faith in Him (Matthew 28:16-20; Mark 16:14-18; Luke 24:44-49; John 20:19-23; and, Acts 1:4-8).
<p>Conclusion</p>	<ol style="list-style-type: none"> 1. Question and Answer Session (5-7 mins) 2. Recap (Slide # 14) <ul style="list-style-type: none"> • The 11life: "Christ in Me in this World" • Focused this week on the Narrative of Christ. As we understand His work first, then we will understand what he will be doing in and through us. • The narrative of Christ: It's the story of mankind. 3. Preparation for Next Week Set (Slide # 15) <ul style="list-style-type: none"> • Slides will be emailed for review. • If there are any questions, please email or call. 4. Closing Prayer

SESSION 2

Time: 1 hour

LESSON 2: The 11Life: <i>Christ in Me</i> in This World	
Overview	To discuss the relationship between Jesus Christ and the believer.
Objectives	<ol style="list-style-type: none"> To outline the Gospel message and the experience of Salvation. To discuss the role of Christ in the life of the believer. To learn how to craft a personal faith narrative for sharing.
Materials	<ol style="list-style-type: none"> Power Point Slides (16- 25) Video #2: "Disciples Make Disciples"
Introduction	<ul style="list-style-type: none"> Welcome Participants to Training Session. Share goal: To discuss the relationship between Jesus Christ and the believer.
Procedure	<ol style="list-style-type: none"> The Gospel and Salvation (Slides # 16 – 18) <ul style="list-style-type: none"> Through God's abundant love, rich mercy, and lavish grace, we were resurrected from spiritual death and made alive with Christ. God reconnected us to Himself and raised us up to sit with His Son in the place of honour in His Kingdom (Ephesians 2:1-6). God saved us by His grace when we believed in Jesus. Salvation is not a reward for the good things that we have done, so none of us can boast about it. We did not earn His favour, it was His gift to us (Ephesians 2:8-9). The Gospel Message is simply this: Good news of the forgiveness of sins through the atoning work of Jesus Christ. We can become part of the family of God. The Process of Salvation: Romans 10:8-10 <ul style="list-style-type: none"> Confess with your mouth the Lord Jesus,

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	<ul style="list-style-type: none"> Believe in your heart that God has raised Him from the dead, you will be saved.
	<ol style="list-style-type: none"> The Process of Sanctification (Slide # 19) <ul style="list-style-type: none"> Philippians 2: 12-13 Sanctification is the process of inward-outward transformation. We have been saved to be transformed. Transformation is a process of the Holy Spirit working in us and with us, to renew our minds and change our hearts so that we become like Christ, in character and in conduct. Then God's kingdom is released in this world, and lives are impacted by His presence and power. Simply stated, God wants to fill your life with His so that you would be able to live victoriously in this world. My Personal Faith Narrative (Slides # 20 – 22) <ul style="list-style-type: none"> Purpose: We are called to be witnesses (Acts 1:8) Your story can act as an encouragement to others. Biblical example: 1 Timothy 1:12-17 Facilitator's faith narrative How to craft a personal faith narrative: <ul style="list-style-type: none"> Think through the following questions: <ul style="list-style-type: none"> ⇒ Who was I before God saved me? ⇒ When did I recognize my need for Jesus Christ? ⇒ Who am I now that I am a Christian? Write out a concise version and read it to yourself. It may take more than one draft to have a concise version. Show Video (Slide # 23)

13

	<p>4. Ask discussion questions (Slide # 24)</p> <ul style="list-style-type: none">o What were your first reactions to this video?o What about the concept of “Let’s wait and see?”o Comment on “hearers and doers” and self-deception.
Conclusion	<p>Recap</p> <ol style="list-style-type: none">1. Question and Answer Session (5-7 mins)2. Recap (Slide # 25)<ul style="list-style-type: none">• The Gospel and Salvation• The Process of Sanctification• My Personal Faith Narrative: Knowing and loving my story.3. Preparation for Next Week Set (Slide # 26)<ul style="list-style-type: none">• Slides will be emailed for review.• If there are any questions, please email or call.4. Closing Prayer

<p>SESSION 3</p> <p>Time: 1 hour</p> <p>LESSON 3: The Life: <i>Christ in Me in This World</i></p>	
Overview	<p>To discuss the relationship between Jesus Christ and the believer and the world.</p>
Objectives	<ol style="list-style-type: none">1. To outline the four points of an accurate theology of evangelism:<ol style="list-style-type: none">a. There is a message to proclaim.b. All believers are called to evangelize.c. All people are to be evangelized.d. The local church is tasked with training people how to evangelize effectively.2. To introduce the concepts of post-modernity and generational awareness.
Materials	<ol style="list-style-type: none">1. Power Point Slides (27 - 37)2. Video #3: “Church as a Vehicle or a Destination”
Introduction	<ul style="list-style-type: none">• Welcome participants to Training Session.• Outline goal of session: To discuss the relationship between Jesus Christ and the believer and the world.
Procedure	<ol style="list-style-type: none">1. Show Video (Slide # 28)2. Ask discussion questions (Slide # 29)<ul style="list-style-type: none">• What were your first reactions to this video?• What is the main question of this video?• What are your thoughts on “mission” and “shadow mission”?• Do you agree with the proposed ABCs of ministry– attendance, buildings and cash?• Have our ministry goals as a church shifted recently?

SESSION 4

Time: 1 hour

LESSON 4: Reflecting on The Gospel	
Overview	To acquaint the participants acquainted with the basic components of the gospel message that we are called to proclaim and how that must inform our lives as believers.
Objectives	<ol style="list-style-type: none"> To investigate deeper the first aspect of the first and second points of an accurate theology of evangelism: <ol style="list-style-type: none"> First, there is a message to proclaim. Second, all believers are called to evangelize.
Materials	<ol style="list-style-type: none"> Power Point Slides (38 - 53) Video #4: “N.T Wright on the Gospel”
Introduction	<ul style="list-style-type: none"> Welcome Participants to Training Session Outline goal of session: To discuss the simplicity of the Gospel message.
Procedure	<ol style="list-style-type: none"> Show Video (pause after every segment for interaction with participants) (Slides # 39, 41, 44, 47, 49) Ask discussion questions (Slide # 40) <ul style="list-style-type: none"> Segment #1: Why do we need to ask the question “what is the gospel?” <ul style="list-style-type: none"> N.T Wright states “Every generation must chew it [the gospel] afresh”; and “All have to grow up and think it through”. What are your thoughts on these statements? What do you think they mean? <ul style="list-style-type: none"> Why is it that we have to think through the gospel to know what it is we say and why do we say it?

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Conclusion	<ol style="list-style-type: none"> A Theology of Evangelism (Slides # 30 – 32) <ul style="list-style-type: none"> Provide the definition of evangelism Outline the four points of an accurate Theology of evangelism. The Individual + the Culture (Slides # 33 – 35) <ul style="list-style-type: none"> Jesus reached out to the people where they are and in a way they understood Outline the concept of Theological Introduce the concepts of post-modernity and generational awareness
	<ol style="list-style-type: none"> Question and Answer Session (5-7 mins) Recap (Slide # 36) <ul style="list-style-type: none"> An accurate theology of evangelism points. Importance of understanding the role of the individual and the role of culture in the process of evangelism. Preparation for Next Week Set (Slide # 37) <ul style="list-style-type: none"> Slides will be emailed for review. If there are any Questions, please email or call. Closing Prayer

<ul style="list-style-type: none"> • Segment #2: “What is the gospel according to the gospels?” (Slides # 42-43) <ul style="list-style-type: none"> ◦ What is the difference between “the gospel” and “the Gospel”? ◦ N.T. states, “Each one presents, very uniquely, the proclamation of the good news how God has done that he always promised to do”. What do you think that he means by this? Do you agree? • Segment #3: “If you only had a couple of minutes, how would you communicate the gospel with someone?” (Slides # 45-46) <ul style="list-style-type: none"> ◦ What does NT Wright say is at the center of the gospel story? (Answer: Jesus.) ◦ “In and through Jesus the living God open the way of his new world and invited us in.” Let’s discuss. ◦ N.T. Wright uses the word “contextualize” – what does that mean? (Answer: To use vocabulary and symbols in communication that connect to relevant aspects of the hearer’ cultural context. • Segment #4: “Do we need to talk about repentance when we present the gospel?” (Slide # 48) <ul style="list-style-type: none"> ◦ What does “Repent” mean? (Answer: Give up your way of doing things). ◦ In the context of presenting the Kingdom’s agenda: “You are going the wrong way, and if you are going to be a part of the new thing God is doing, you have to give your way.” Let’s discuss. • Segment #5: “Why do you need to emphasize the importance of talking about Jesus’ life, as well as his death, when presenting the Gospel?” (Slide # 50) <ul style="list-style-type: none"> ◦ What would the Kingdom Agenda be about? 	
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<ul style="list-style-type: none"> ◦ Is this close to what you thought? 	Conclusion
	<ol style="list-style-type: none"> 1. Question and Answer Session (5-7 mins) 2. Recap (Slide # 51) <ul style="list-style-type: none"> • An accurate theology of evangelism points 1 & 2 . • Responses to the 4 questions asked in the video. 3. Preparation for Next Week Set (Slide # 52) <ul style="list-style-type: none"> • Slides will be emailed for review. • If there are any Questions, please email or call. 4. Closing Prayer

SESSION 5

Time: 1 hour

LESSON 5: <u>Evangelism in a Skeptical World</u>	
Overview	To introduce the concept of post-modernity and it influences how the 21 st century church conducts evangelism.
Objectives:	<ol style="list-style-type: none"> 1. Define the concept of post-modernity and outline it main elements. 2. Outline the features of post-modernity that affects the way we currently evangelize. 3. Outline and discuss the 7 suggestions to help believers to evangelize in a post-modern world.
Materials	<ol style="list-style-type: none"> 1. Power Point Slides (#53 - 67) 2. Video #5: Evangelism in A Skeptical World: Session 7
Introduction	<ul style="list-style-type: none"> • Welcome Participants to Training Session • Outline goal of session: To discuss the simplicity of the Gospel message.
Procedure	<ol style="list-style-type: none"> 1. Show Video in Segments (Slides # 54, 57, 60, 63) 2. Ask discussion questions <ul style="list-style-type: none"> • Segment #1(Slides # 55 - 56) <ul style="list-style-type: none"> ◦ Have you ever found yourself in a conversation or debate like this? ◦ Do you think you would have wanted to sit in a training session like this? ◦ Modernity <ul style="list-style-type: none"> • Knowledge begins with "I" – reject other knowledge. I must test and work it out by myself by reason and senses.

	<ul style="list-style-type: none"> • Foundationalism –Everything we know is built upon prior knowledge that we know to be true. Built on truth that is known to senses. • Rely on method to discover truth. Formulas, etc. • Certainty of knowledge – guaranteed, scientific knowledge. • Naturalism – if I can't see it or touch it, it can't exist. • Truth is universal (metanarrative) – what is true for me, must be true for all people, in all places and in all times. • Segment #2 (Slides # 58 - 59) <ul style="list-style-type: none"> ◦ Post-Modernity <ul style="list-style-type: none"> • I the knower am subjective. • Coherentism is ideal. • Method is biased and Subjective. • Certainty of Knowledge is impossible. • Naturalism is challenged. • No Universal truth – no metanarrative. • Segment #3 (Slides # 61 - 62) <ul style="list-style-type: none"> ◦ What are the features of the post-modern age that now affects the way we evangelize? <ol style="list-style-type: none"> 1. Tolerance is the highest moral good. 2. All religions are equally valid. 3. No absolutes – use of violence 4. Unconvinced by proof of evidence 5. Recognizes ways of knowing 6. Recognized a variety of perspectives. 7. Ethic has become a barrier to belief in the gospel
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SESSION 6
Time: 1 hour

LESSON 6: Hearing from “Outsiders”	
Overview:	To discuss generational awareness and how the lack of it impacts witness of the 21 st century church.
Objectives	<ol style="list-style-type: none"> 1. Introduce the concept of generation. 2. Define the main aspects of the four main generations discussed in this project: <ul style="list-style-type: none"> • Baby Boomers • Generation “X” • Millennials or Generation “Y” • Generation “Z” 3. Begin conversation on views of the church and evangelism from those considered to be “outsiders” – unchurched, unbelievers.
Materials	<ol style="list-style-type: none"> 1. Power Point Slides (#68- #79) 2. Video #6: Outsider Interviews
Introduction	<ul style="list-style-type: none"> • Welcome Participants to Training Session • Outline goal of session: To discuss the concept of generational awareness and how it impacts how believers witness.
Procedure	<ol style="list-style-type: none"> 1. Introduce the concept of generation and generational awareness. (Slide # 69) 2. Outline the four main generations in this project (Slides # 70-71): <ul style="list-style-type: none"> • Baby Boomers • Generation “X” • Millennials or Generation “Y” • Generation “Z”

	<ul style="list-style-type: none"> • Segment #4 (Slides # 64 - 65) <ul style="list-style-type: none"> ◦ Evangelism in a post-modern age <ol style="list-style-type: none"> 1. Authenticity - “The way you live” 2. Hospitality: 3. Use Testimonies 4. Use Stories 5. Use Creative Arts 6. Explore different metaphors of the Gospel 7. Use Wisdom as an entry level
Conclusion	<ol style="list-style-type: none"> 1. Question and Answer Session (5-7 mins) 2. Recap (Slide # 66) <ul style="list-style-type: none"> • The concept of post-modernity and its main elements. • The main features of post-modernity that affects the way we currently evangelize. • The 7 suggestions to help believers to evangelize in a post-modern world. 3. Preparation for Next Week Set (Slide # 67) <ul style="list-style-type: none"> • Slides will be emailed for review. • If there are any questions, please email or call. 4. Closing Prayer

SESSION 7
Time: 1 hour

LESSON 7: Millennials, Z Generation and Evangelism

Overview	To discuss the current trends of Millennials, the Generation Z and Evangelism as outlined in the 2019 Barna Report.
Objectives	<ol style="list-style-type: none"> To inform participants of general trends of Millennials, the Generation Z with regards to evangelistic views and practices in America today. To investigate how views of these generations shape the way they are viewed by other generations.
Materials	<ol style="list-style-type: none"> Power Point Slides (#80- 97) Video #7: Evangelism + Millennials
Introduction	<ul style="list-style-type: none"> Welcome Participants to Training Session Outline goal of session: To learn about the current trends of Millennials, the Generation Z and Evangelism.
Procedure	<ol style="list-style-type: none"> Play video (instructions: after each segment, interact with participants) (Slides # 81, 84, 86, 88, 91, 94) Segment 1 Discussion Questions (Slides # 82 - 83) <ul style="list-style-type: none"> Comment on this quote: <i>"47 percent of Millennial Christians believe it is wrong to share their faith."</i> Comment on this quote: <i>"94 percent of Millennial Christians believe that the best thing that could happen to anyone is that they would come to know Jesus...This is not a decline in passion among Millennial Christians for their friends and family to know Jesus."</i>

<ol style="list-style-type: none"> 3. Show Video (in segments) (Slides # 72, 74, 76) 4. Ask Discussion Questions (after each interview) (Slides # 73, 75, 77) <ul style="list-style-type: none"> Interview 1: <ul style="list-style-type: none"> What were your initial reactions to this interview? What are some of the main points that came out? Who did you relate to personally the most? What does what was said compare to what you thought about Millennials, and/or and/or evangelism, and/or the church? 	
Conclusion	<ol style="list-style-type: none"> 1. Question and Answer Session (5-7 mins) 2. Recap (Slide # 78) <ul style="list-style-type: none"> Concepts of Generation and generational awareness. The four main generations discussed in this project Main points from Outside interviews 3. Preparation for Next Week Set (Slide # 79) <ul style="list-style-type: none"> Slides will be emailed for review. If there are any questions, please email or call. 4. Closing Prayer

	<ul style="list-style-type: none"> o Comment on this quote: <i>"Millennial Christians have more non-Christian friends than any other preceding generation."</i> <p>1. Segment 2 Discussion Questions (Slide # 85)</p> <ul style="list-style-type: none"> o Why is listening important to evangelism in this generation? o Discuss the shift from proclamation to proclamation and conversation. <p>2. Segment 3 Discussion Questions (Slide # 87)</p> <ul style="list-style-type: none"> o What is the current evangelism strategy of the local church? ... o How can we create space? o How do you feel about having conversation? <p>3. Segment 4 Discussion Questions (Slides # 88-90)</p> <ul style="list-style-type: none"> o Reflect on Romans 1:16. What is this verse saying to us? o Discuss the art of listening o What are your thoughts on reintroducing the sacred experience in evangelism thought? <p>4. Segment 5 Discussion Questions (Slide # 92-93)</p> <ul style="list-style-type: none"> o Comment on the "power of the Spirit" in evangelism. o Why is important to remain dependent on God in evangelism? o Does this make connecting with the next generation less intimidating? o Comment on quote: build a culture of passionate invitation in the whole church – empower those who don't have the gift of evangelism. <p>5. Segment 6 Discussion Questions (Slide # 95)</p> <ul style="list-style-type: none"> o Comment on the relationship between evangelism, prayer and worship.
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	<ul style="list-style-type: none"> o What are your thoughts on the phrase "stoking the fire"?
Conclusion	<p>1. Question and Answer Session (5-7 mins)</p> <p>2. Recap (Slide # 96)</p> <ul style="list-style-type: none"> • Main data points from survey • Main points from discussion <p>3. Preparation for Next Week Set (Slide # 97)</p> <ul style="list-style-type: none"> • Slides will be emailed for review. • If there are any Questions, please email or call. <p>4. Closing Prayer</p>

SESSION 8

Time: 1 hour

LESSON 8: Seeing Evangelism Differently	
Overview	In concluding the training session, to encourage participants to see cross-generational evangelism through a different lens.
Objectives	<ol style="list-style-type: none"> 1. To reinforce of communicating the gospel through proclamation. 2. To offer a new way of seeing cross-generational evangelism, through being aware of and seeking to understand the landscape in which the church must witness to the younger generations. 3. To offer the participants with the Salvation scale to assist them as they move forward.
Materials	<ol style="list-style-type: none"> 1. Power Point Slides (#98 - 106) 2. Video #8: The Spoken Gospel 3. Video #9: Christianese 4. Handout: The Scale
Introduction	<ul style="list-style-type: none"> • Welcome participants to Training Session • Outline goal of session: to assist participants as to navigating their “field work” of evangelism.
Procedure	<ol style="list-style-type: none"> 1. Play video # 8 (Slide # 99) 2. Ask Discussion Questions (Slide # 100) <ul style="list-style-type: none"> • What is your initial response? • What is the phrase that is used? • What are some of the points that he brings up? • Does the Gospel need to be proclaimed?

	<ol style="list-style-type: none"> 3. Play video # 9 (Slide # 101) 4. Ask Discussion Questions (Slide # 102) <ul style="list-style-type: none"> • What is ‘Christianese’? • What impact does our language have in evangelizing? • How can the non-churched person feel in such an environment? • Why do you think the non-churched started to recite the Lord’s prayer? • Was there anything from the video that was new to you, or had an effect on you? Did you hear anything that raised more questions in your mind? 5. Explain the evangelism scale. Open up for discussion. (Slides # 103)
Conclusion	<ol style="list-style-type: none"> 1. Question and Answer Session (10-15 mins) 2. Training Sessions’ Recap. (Slide # 104) 3. Appreciation for being part of this research. (Slide # 105) 4. Instructions for completing exit questionnaire. (Slide # 106) 5. Closing Prayer

Appendix F: C-GET Program PowerPoint Presentation



1

Introduction	
<p><i>Removed to comply with copyright.</i></p>	<p>Purpose</p> <p>To train and equip disciples to more intentionally, passionately and effectively share the Gospel message with unbelievers across generational lines.</p> <p>The Goals</p> <ol style="list-style-type: none"> 1.To encourage conversation about evangelism in the 21st Century. 2.To develop an accurate theology of evangelism. 3.To create and heighten awareness of the dynamics of certain generational cohorts (groups) so that participants can more effectively communicate across generational lines.

2

Sessions

Session 1: The 1Life (Part 1)

"Christ in Me in This World"

Introduce the concept of the 1Life and discussing the narrative of Jesus Christ.

Session 2: The 1Life (Part 2)

"Christ in Me in This World"

Address the personal relationship between Jesus Christ and the believer.

Session 3: The 1Life (Part 3)

"Christ in Me in This World"

Investigate the relationship between Jesus Christ, the Believer and the world.

3

Sessions

Session 7: Millennials, Generation Z and Evangelism

Discuss current ministry and evangelism trends among Millennials and the Z Generation.

Session 8: Seeing Evangelism Differently

Position participants to see cross-generational evangelism through a different lens.

5

Sessions

Session 4: Reflections On The Gospel

Discuss the gospel message actually is and how it is shared.

Session 5: Evangelism in a Skeptical World

Address the concept of Post-modernity and how that impacts our Christian witness.

Session 6: Hearing from "Outsiders"

Discuss the idea of "generational awareness" and its influence on evangelism.

4

Session 1: "Living the 1Life"

"CHRIST in Me in this World"

6

VIDEO # 1

7

The 1Life

There is one life...

Introduced in the book, "The 1Life", this concept is that God desires that His children, believers in Jesus, **become aware of and embrace the life of Christ**, in the presence of the Holy Spirit, residing in them.

In order to fully realize this, we will allow His presence to touch every part of who we are so that he can live His life in and through us more fully.

There is only one life and it starts with CHRIST.

9

Let's Discuss...

What are your thoughts?

8

What does the Bible say?

- "In that day you will know that I am in My Father, and you in Me, and I in you" (John 14:20).
- "I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me" (John 17:23).
- "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me" (Galatians 2:20).
- "To whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" (Colossians 1:27).

The 1Life

10

The 1Life

The 1Life is all about sharing the Good News...

As we more fully embody this concept and practice it in our lives, we will begin to see more clearly the **outworking of Christ's presence** in our lives. This is what makes evangelism possible.

Evangelism is the act of intentionally communicating the Gospel (good news) of forgiveness of sins through the atoning work of Jesus Christ, so that we could be welcomed into God's family.

The 1Life teaches us that **evangelism is not something we do for God, it is something we do with God, empowered by His Spirit.** This is demonstrated in the life of Jesus.

11

The Narrative of Jesus

Seeing the life of Jesus in the pages of the Scripture.

- **Creation + Original Sin**
 - Genesis 1:26 – 31; 2: 15-25; 3: 1- 8
- **The Plan of Redemption**
 - Genesis 3: 9 – 24; John 3:15-17; Heb. 10:5-7
- **The Birth of Jesus**
 - Luke 2:1-20
- **The Life of Jesus (Teaching, Miracles, Compassion)**
 - Matthew 4 to 26
- **The Death, Burial and Resurrection of Jesus**
 - Matthew 27 – 28; Luke 22- 24
- **The Commission of Jesus**
 - Matthew 28:16-20; Mark 16:14-18; Luke 24:44-49; John 20:19-23; Acts 1:4-8.

13

The Narrative of Jesus

**"I TELL YOU THE TRUTH,
THE SON CAN DO NOTHING BY
HIMSELF. HE DOES ONLY WHAT
HE SEES THE FATHER DOING."**

John 5: 19 (NLT)

12

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RECAP

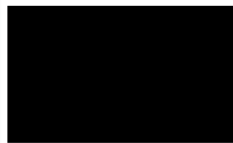
- | | | |
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| 1. The 1Life:
"CHRIST in Me in
This World". | 2. Understanding
the narrative of
Christ. | 3. The work of
Christ continues. |
|---|---|-------------------------------------|

14

For Next Week:

- Notes will be available through email.
- Please review and reflect on information presented.

Contact Me



15

The 1Life

Through the work of Christ, I am saved.

- Through God's abundant love, rich mercy, and lavish grace, we were resurrected from spiritual death and made alive with Christ. God reconnected us to Himself and raised us up to sit with His Son in the place of honour in His Kingdom (Ephesians 2: 1-6).
- God saved us by His grace when we believed in Jesus. Salvation is not a reward for the good things that we have done, so none of us can boast about it. We did not earn His favour; it was His gift to us (Ephesians 2:8-9).

17

Session 2: "Living the 1Life"

"CHRIST in Me in this World"

16

The 1Life

- The **Gospel Message** is simply this:
Good news of the forgiveness of sins through the atoning work of Jesus Christ.
We can now become part of the family of God.
- **The Process of Salvation:** Romans 10:8-10
 - Confess with your mouth the Lord Jesus
 - Believe in your heart that God has raised Him from the dead,
 - you will be saved.

18

The 1Life

The Process of Sanctification

- "Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure." (Philippians 2:12-13 NKJV)
- Sanctification is the process of inward-outward transformation.
- We have been saved to be transformed. Transformation is a process of the Holy Spirit working in us and with us, to renew our minds and change our hearts so that we become like Christ, in character and in conduct.

19

My Personal Faith Narrative

- Purpose: We are called to be witnesses (Acts 1:8)
- Your story can act as an encouragement to others and show the power of Christ's deliverance.
- Biblical example: Paul's Faith Narrative (1 Timothy 1:12-17)
- Personal Faith Narrative

21

My Personal Faith Narrative

"BUT YOU SHALL RECEIVE POWER WHEN THE HOLY SPIRIT HAS COME UPON YOU; AND YOU SHALL BE WITNESSES TO ME IN JERUSALEM, AND IN ALL JUDEA AND SAMARIA, AND TO THE END OF THE EARTH."

Acts 1:8 (NKJV)

20

Writing a Personal Faith Narrative

- Think through the following questions:
 - Who was I before God saved me?
 - When did I recognize my need for Jesus Christ?
 - Who am I now that I am a Christian?
- Write out a concise version and read it to yourself. It may take more than one draft to have a concise version.
- Read it to someone.

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22

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VIDEO # 2

23

RECAP

- | | | |
|------------------------------|-----------------------------------|---------------------------------|
| 1. The Gospel and Salvation. | 2. The Process of Sanctification. | 3. My Personal Faith Narrative. |
|------------------------------|-----------------------------------|---------------------------------|

25

Let's Discuss...

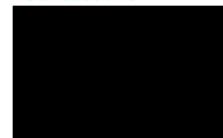
What are your thoughts?

24

For Next Week:

- Notes will be available through email.
- Please review and reflect on information presented.

Contact Me



26

Session 3: "Living the 1Life"

"CHRIST in Me in this WORLD"

27

VIDEO # 3

29

Introduction

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copyright.*

Purpose

To **train and equip** disciples to more intentionally, passionately and effectively **share the Gospel message** with unbelievers across generational lines.

The Goals

1. To **encourage conversation about evangelism in the 21st Century.**
2. To develop an **accurate theology of evangelism.**
3. To create and heighten awareness of the **dynamics of certain generational cohorts (groups)** so that participants can more effectively **communicate across generational lines.**

28

Let's Discuss...

What are your thoughts?

30

A Theology of Evangelism

What does the Bible say about Evangelism?

- In ancient times, the word "ekklesia" was used to describe formally a gathering of citizens called out from their homes into a public setting, and more generally, a community of called out people.
- In Matthew 16: 18, this was the word that Jesus used to describe the community of people that he was building.
- The ekklesia is sent to be a complete witness to the world – with both a message to proclaim and a life of faith to live. It is here that an accurate theology of evangelism finds its roots.

31

A Theology of Evangelism: Four Basic Components

1. There is a message to proclaim.
2. All believers are called to evangelize.
3. All people are to be evangelized.
4. The local church is tasked with training people how to evangelize effectively.

33

Evangelism: A Definition

- The English word evangelism is derived from the Greek word **euaggelizō**, which speaks of the bringing of good news, and in particular, the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ.
- The disciples were commissioned and sent into the world to proclaim the good news of the Kingdom, making disciples of all people.

32

A Theology of Evangelism

"The essence of evangelism is the message that **Jesus Christ is Lord.**

Evangelism is our human effort of proclaiming this message — which necessarily involves using our human communication, *language, idioms, metaphors, stories, experiences, personality, emotions, context, culture, locatedness* — and trusting and praying that God, in his sovereign will, will supernaturally use our human and natural means to effect his divine purposes."

Sam Chan, "Evangelism in a Skeptical World"

34

The Individual + Culture

Reaching Through Culture and Touching Lives with the Gospel

- Biblical ministry involves:

BELIEFS + VISION + PRACTICES

- VISION: How do we see the world that we are called to evangelize? What do we know about it?

35

RECAP

1. The Church is the vehicle to God, not the destination.

2. An accurate theology of Evangelism.

3. The individual and the culture. Seeing with a new lens.

37

Our World as We Know it

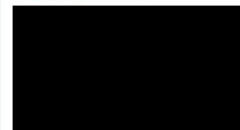
- In North America, local churches find themselves part of a unique cultural landscape that is very different from what it was just a few decades ago.
- There has been an emergence of new values that has shaped what scholars have termed the postmodern age.
- Postmodern thought is very different from what has gone before.
- There is also the rise of new generations that are experiencing change at a rapid speed. We now have different generations who think very differently in one space at the same time. We need generational awareness.
- It's time for a new VISION!

36

For Next Week:

- Notes will be available through email.
- Please review and reflect on information presented.

Contact Me



38

Session 4: "Reflecting on the Gospel"

Knowing the Message

39

Let's Discuss...

What are your thoughts?

41

VIDEO # 4(a)

40

VIDEO # 4(b)

42

Let's
Discuss...

What are your
thoughts?

43

Let's
Discuss...

What are your
thoughts?

45

VIDEO # 4(c)

44

N. T. Wright on The Gospel

- "In and through Jesus the living God open the way of his new world and invited us in."
- N.T. Wright uses the word "**contextualize**" – what does that mean?

To use vocabulary and symbols in communication that connect to relevant aspects of the hearer's cultural context.

46

VIDEO # (d)

47

VIDEO # 4(e)

49

Let's
Discuss...

What are your
thoughts?

48

Let's
Discuss...

What are your
thoughts?

50

RECAP

1. Every generation has the opportunity to think through the Gospel in a new way.
2. The center of the gospel story is Jesus. He must always be presented.
3. Contextualizing the gospel presentation is important.

51

Session 5: "Evangelism in a Skeptical World"

Go... Make Disciples

53

For Next Week:

- Notes will be available through email.
- Please review and reflect on information presented.

Contact Me



52

VIDEO # 5(a)

54

The Modern Age

1750 -1960s

- Knowledge begins with "I": I must test and work it out by myself by reason and senses.
- Foundationalism: Everything we know is built upon prior knowledge that we know to be true.
- Rely on method to discover truth: Use of scientific formulas.
- Certainty of knowledge: Scientific knowledge is guaranteed.
- Naturalism: If I can't see it or touch it, it can't exist.
- Truth is universal (metanarrative): What is true for me, must be true for all people, in all places and in all times.

55

VIDEO # 5(b)

57

Let's Discuss...

**What are your
thoughts?**

56

Modern Age

- Knowledge begins with "I"
- Foundationalism
- Rely on method to discover truth
- Certainty of knowledge
- Naturalism
- Truth is universal (metanarrative- grand story)

Post-Modern Age

- "I, the Knower am Subjective."
- Coherentism
- Method is biased and subjective.
- Certainty of knowledge is impossible.
- Naturalism is challenged.
- Truth is not universal. This is no metanarrative.

58

**Let's
Discuss...**

**What are your
thoughts?**

59

HOW DOES POST-MODERNITY AFFECT EVANGELISM?

1. Tolerance is the highest moral good.
2. All religions are equally valid.
3. No absolutes – use of violence against difference.
4. Unconvinced by proof of evidence.
5. Recognizes many ways of knowing.
6. Recognizes a variety of perspectives.
7. Ethics has become a barrier to belief in the gospel.

61

VIDEO # 5(c)

60

**Let's
Discuss...**

**What are your
thoughts?**

62

VIDEO # 5(d)

63

**Let's
Discuss...**

**What are your
thoughts?**

65

Evangelism in a Post-Modern Age

1. Authenticity - "The way you live"
2. Hospitality
3. Use Testimonies
4. Use Stories
5. Use Creative Arts
6. Explore different metaphors of the Gospel
7. Use Wisdom as an entry level

64

RECAP


- | | | |
|----------------------------------|--|---|
| 1. We live in a post-modern age. | 2. The Post-modern mindset influences how we evangelize. | 3. Understanding and adaptation is necessary to reach a new generation with the gospel. |
|----------------------------------|--|---|

66

For Next Week:

- Notes will be available through email.
- Please review and reflect on information presented.

Contact Me



67

Generational Awareness

To evangelize in our current world, we must become aware not only of the post-modern mindset, but also of the generational differences.

A generation is defined as a group of persons born and living at about the same time. They share common historical, economic and societal experiences which can shape the way they see, understand and interact with the world.

Currently there are **4 main generations** alive on the earth:

1. **Baby Boomers** (Born 1946-1964)
2. **Generation "X"** (Born 1965-1976)
3. **Millennials or Generation "Y"** (Born 1977-1995)
4. **Generation "Z"** (Born 1996 – TBD)

69

Session 6: Hearing from 'Outsiders'

Go... Make Disciples

68

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70

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71

Let's Discuss...

What are your thoughts?

73

VIDEO # 6(a)

72

VIDEO # 6(b)

74

**Let's
Discuss...**

**What are your
thoughts?**

75

**Let's
Discuss...**

**What are your
thoughts?**

77

VIDEO # 6(c)

76

RECAP

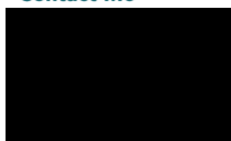
- | | | |
|---|--|--|
| 1. Generational Awareness is important for local church ministry. | 2. In the workplace and in churches, there are generational differences. | 3. Listening to the generations is necessary for understanding and effective ministry. |
|---|--|--|

78

For Next Week:

- Notes will be available through email.
- Please review and reflect on information presented.

Contact Me



79

VIDEO # 7(a)

81

Session 7: Millennials, Gen Z + Evangelism

The New State of the
Church

Millennials + Gen Z + Evangelism

- "47 percent of Millennial Christians believe it is wrong to share their faith."
- "94 percent of Millennial Christians believe that the best thing that could happen to anyone is that they would come to know Jesus..."
- That's not a decline in passion among Millennial Christians for their friends and family to know Jesus.
- "Millennial Christians have more non-Christian friends than any other preceding generation."

Barna Group

**Let's
Discuss...**

**What are your
thoughts?**

83

**Let's
Discuss...**

**What are your
thoughts?**

85

VIDEO # 7(b)

84

VIDEO # 7(c)

86

**Let's
Discuss...**

**What are your
thoughts?**

87

Evangelism in a New World

**"For I am not ashamed of the
gospel of Christ,
for it is the power of God to
salvation for everyone
who believes, for the Jew first
and also for the Greek."**

Romans 1:16 NKJV

89

VIDEO # 7(d)

88

**Let's
Discuss...**

**What are your
thoughts?**

90

VIDEO # 7(e)

91

**Let's
Discuss...**

**What are your
thoughts?**

93

Building a
Culture of
Evangelism

- Why is important to remain dependent on God in evangelism?
- Does this make connecting with the next generation less intimidating?
- "Build a culture of passionate invitation in the whole church – empower those who don't have the gift of evangelism".

... Let's discuss.

92

VIDEO # 7(f)

94

**Let's
Discuss...**

**What are your
thoughts?**

95

For Next Week:

- Notes will be available through email.
- Please review and reflect on information presented.

Contact Me



97

RECAP

1. What does this Survey tell us about the next generations and evangelism?

2. Millennial and Generation Z do want God; they are not sold out on the "church we created".

3. There is great potential for evangelism. We just need to see it differently.

96

Session 8: Changing the Lens for Evangelism

With God all things are possible!

98

VIDEO # 8(a)

99

VIDEO # 8(b)

101

**Let's
Discuss...**

**What are your
thoughts?**

100

**Let's
Discuss...**

**What are your
thoughts?**

102

The Engel Scale

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copyright.*

103

For Next Week:

- Notes will be available through email.
- Please review and reflect on information presented.
- Complete the exit Questionnaire.
- Pray, prepare, practice.
- Reflection questionnaire in 4 weeks.

Contact Me



105

The 1Life <ul style="list-style-type: none"> • It's all about "Christ in Me in This World." • Jesus is the center of it all! 	Evangelism Theology <ul style="list-style-type: none"> • There is a message to proclaim. • All believers are to evangelize. • All people must be evangelized. • The local church must train. 	Postmodern World <ul style="list-style-type: none"> • Subjective knowledge • Subjective methods • No universal truth • Naturalism is challenged.
Generational Awareness <ul style="list-style-type: none"> • Baby Boomers • Generation X • Millennials (Generation Y) • Generation Z 	Rethinking Outreach <ul style="list-style-type: none"> • Church is not the goal • Listening in conversation • Depending on God • Different starting points 	Seeing Differently <ul style="list-style-type: none"> • Beliefs + Vision + Doctrine • Seeing evangelism with a new lens
RECAP		

104

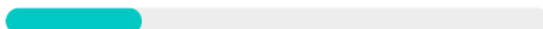
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106

Appendix G: EXIT Questionnaire (Online Format)

Evangelism Training Program (Exit Questionnaire)

1/4



25%

First Page

1.

First Name

Last Name

Dear Participant,

Thank you for being part of the Cross-Generational Evangelism Training Program.
Your participation has been greatly appreciated.

Please answer the following questions starting on the next page.
If you'd really rather not answer a particular question, you can always leave it blank.

People vary, but we estimate the survey shouldn't take longer than about 25 minutes.

Once again, on behalf of the researcher, **thank you!**

Next

Evangelism Training Program (Exit Questionnaire)

2/4

50%

Personal Evangelistic Views and Practices

Please indicate how much you agree or disagree with the following statements by selecting one number option per statement.

Evaluate each question to the best of your knowledge.

Rating Scale:

1 = Strongly Disagree

2 = Disagree

3 = Neutral

4 = Agree

5 = Strongly Agree

2. The Great Commission (given by Jesus in Matthew 28:16-18) applies for modern-day followers of Christ.

Strongly Disagree

1

2

3

4

Strongly Agree

5

3. The Great Commission involves both evangelism (sharing the gospel with the non-believers) and discipleship (teaching the ways of Jesus).

Strongly Disagree

1

2

3

4

Strongly Agree

5

4. All people, regardless of age, ethnicity, gender, etc. must be evangelized.

Strongly Disagree

1

2

3

4

Strongly Agree

5

5. The main goal of evangelism is to grow the church numerically.

Strongly Disagree

1

2

3

4

Strongly Agree

5

6. The training sessions have challenged me to see evangelism differently.

Strongly Disagree

1

2

3

4

Strongly Agree

5

7. How I see and understand the younger generations has changed due to my participation in the training sessions.

Strongly Disagree

1

2

3

4

Strongly Agree

5

8. I feel less equipped to outreach to the younger generations.

Strongly Disagree

1

2

3

4

Strongly Agree

5

9. I would like to learn more about the younger generations.

Strongly Agree

1

2

3

4

Strongly Disagree

5

10. Part of being a disciple of Jesus Christ is making other disciples.

Strongly Disagree

1

2

3

4

Strongly Agree

5

11. The concept of the 1Life is that "Christ is in Me in This World".

Strongly Disagree

1

2

3

4

Strongly Agree

5

12. Jesus wants to touch the world through me. I do not work for Him, but with Him.

Strongly Disagree

1

2

3

4

Strongly Agree

5

13. Evangelism must become a regular part of my life.

Strongly Disagree

1

2

3

4

Strongly Agree

5

14. I must proclaim the gospel in words and in actions.

Strongly Disagree

1

2

3

4

Strongly Agree

5

15. I personally find that I am comfortable talking with non-Christians about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

16. I personally am sometimes afraid of causing offence when talking with non-Christians about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

17. I am well prepared and have the resources to evangelize non-Christians.

Strongly Disagree

1

2

3

4

Strongly Agree

5

18. The younger generations have a challenging time coming to faith in Christ because of the post-modern mindset.

Strongly Disagree

1

2

3

4

Strongly Agree

5

19. I must become a better listener and engage in conversation with the younger generations.

Strongly Disagree

Strongly Agree

1

2

3

4

5

20. Moving forward in evangelism requires that I work on my vision - how I see the world and ministry.

Strongly Disagree

Strongly Agree

1

2

3

4

5

21. People are at different places in their journeys to coming into faith in Christ.

Strongly Disagree

Strongly Agree

1

2

3

4

5

Previous

Next

Evangelism Training Program (Exit Questionnaire)

3/4

75%

Personal Views about Evangelizing the Millennials and Generations Z

The main generations studied in this training were:

Baby Boomers: Those born in 1946 – 1964
(in 2020, would be ages 56 - 74)

Generation X: Those born in 1965 – 1976
(in 2020, would be ages 44 - 55)

Millennials (or Generation Y): Those born in 1977 – 1995
(in 2020, would be ages 25 - 43)

Generation Z: Those born in 1996 – now
(in 2020, would be ages 1 - 24)

Please indicate how much you agree or disagree with the following statements by selecting one number option per statement.

Evaluate each question to the best of your knowledge.

Rating Scale:

1 = Strongly Disagree

2 = Disagree

3 = Neutral

4 = Agree

5 = Strongly Agree

22. Millennials and Generation Z need to be evangelized.

Strongly Disagree

1

2

3

4

Strongly Agree

5

23. I personally find that I am comfortable talking with non-Christians, aged 18-40, about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

24. I am well prepared and have the resources to evangelize unbelievers aged 18 - 40.

Strongly Disagree

1

2

3

4

Strongly Agree

5

25. I am aware of the "thought differences" between the generations.

Strongly Disagree

1

2

3

4

Strongly Agree

5

26. The current strategies for evangelizing the younger generations are proving not to be effective.

Strongly Disagree

1

2

3

4

Strongly Agree

5

27. I believe that Millennials and the "Z" Generation are less interested in God than my generation.

Strongly Disagree

1

2

3

4

Strongly Agree

5

28. I believe that younger generations don't want to come to church.

Strongly Disagree

1

2

3

4

Strongly Agree

5

29. Baby Boomer believers will not be able to reach Millennials and the Z Generation **unbelievers**.

Strongly Disagree

1

2

3

4

Strongly Agree

5

30. Millennials and the Z Generation believers will not be able to reach Baby Boomer **unbelievers**.

Strongly Disagree

1

2

3

4

Strongly Agree

5

31. To become more effective in evangelism, I will need to adjust the lens through which I see the world and the younger generations.

Strongly Disagree

1

2

3

4

Strongly Agree

5

32. I think that there must be a specialized approach to evangelize Millennials and the "Z" Generation.

Strongly Disagree

1

2

3

4

Strongly Agree

5

33. Listening in conversation is important in engaging the younger generations.

Strongly Disagree

1

2

3

4

Strongly Agree

5

34. All generations can learn from each other.

Strongly Disagree

1

2

3

4

Strongly Agree

5

35. I am willing to share what I have learned about generational differences with other believers who desire to be more effective in evangelism.

Strongly Disagree

1

2

3

4

Strongly Agree

5

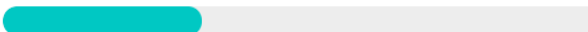
Previous

Next

Appendix H: Reflection Questionnaire (Online Format)

Evangelism Training Program (Reflection Questionnaire)

1/3



33%

First Page

1.

First Name

Last Name

Dear Participant,

It has been about 4 weeks since the conclusion of the Cross-Generational Evangelism Training Program and it is now time to complete your reflection questionnaire.

Please answer the following questions starting on the next page.

If you'd really rather not answer a particular question, you can always leave it blank.

People vary, but we estimate the survey shouldn't take longer than about 20 minutes.

Your feedback is greatly appreciated.

Thank you!

Next

Evangelism Training Program (Reflection Questionnaire)

2/3

66%

Personal Evangelistic Views and Practices

Please provide your reflections now that you would have had time to put into practice that which was learned. Indicate how much you agree or disagree with the following statements by selecting one number option per statement.

Evaluate each question to the best of your knowledge.

Rating Scale:

1 = Strongly Disagree

2 = Disagree

3 = Neutral

4 = Agree

5 = Strongly Agree

2. I have attempted to put into practice what I learned in the training sessions.

Strongly Disagree

1

2

3

4

Strongly Agree

5

3. I feel less intimidated in evangelizing the younger generations.

Strongly Disagree

1

2

3

4

Strongly Agree

5

4. Evangelism has become a regular part of my life.

Strongly Disagree

1

2

3

4

Strongly Agree

5

5. I personally find that I am comfortable talking with non-Christians about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

6. I personally am sometimes afraid of causing offence when talking with non-Christians about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

7. I am well prepared and have the resources to evangelize non-Christians.

Strongly Disagree

1

2

3

4

Strongly Agree

5

8. I personally find that I am comfortable talking with non-Christians, aged 18-40, about Jesus.

Strongly Disagree

1

2

3

4

Strongly Agree

5

9. I have continued to learn more about how to reach the younger generations.

Strongly Agree

Strongly Disagree

1

2

3

4

5

10. I would like to learn more about the younger generations.

Strongly Agree

Strongly Disagree

1

2

3

4

5

11. I am practicing proclaiming the gospel in words and in actions.

Strongly Disagree

Strongly Agree

1

2

3

4

5

12. I have practiced listening in conversation with the younger generations.

Strongly Disagree

Strongly Agree

1

2

3

4

5

13. I feel frustrated about reaching out to the younger generations.

Strongly Disagree

Strongly Agree

1

2

3

4

5

14. I am willing to share what I have learned about generational differences with other believers who desire to be more effective in evangelism.

Strongly Disagree

Strongly Agree

1

2

3

4

5

15. I understand that people are at different places in their journeys in coming into faith in Christ, and allow that understanding to inform the way I share the gospel with unbelievers.

Strongly Disagree

Strongly Agree

1

2

3

4

5

Previous

Next

Evangelism Training Program (Reflection Questionnaire)

3/3

100%

Feedback on Training Sessions

For the following questions, please type your comments in the spaces provided below each question.

- * 16. What are some of the reflections from your evangelism practices?

- * 17. What did you learn in these last four weeks that you wished was added to the training sessions?

You have come to the end of this questionnaire.

If you would like to answer a question that you may have skipped, click on the **"PREVIOUS"** button below and return to the page that you desire and locate the question and select your answer. When you are finished, continue on to the end of the questionnaire.

If you are satisfied with the answers that you have provided, click on the **"SUBMIT"** button below.

THIS CONCLUDES YOUR PARTICIPATION IN THE CROSS-GENERATIONAL EVANGELISM STUDY.

Thank you!

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LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

July 21, 2020

Michelle Jeremie
Micah Meek

Re: IRB Exemption - IRB-FY19-20-449 The Way We See Matters: Developing a New Theological Vision for Effective Cross-Generational Evangelism

Dear Michelle Jeremie, Micah Meek:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:
101(b):

Category 2.(ii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).

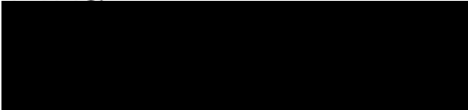
Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,



LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

August 27, 2020

Michelle Jeremie
Micah Meek

Re: Modification - IRB-FY19-20-449 The Way We See Matters: Developing a New Theological Vision for Effective Cross-Generational Evangelism

Dear Michelle Jeremie, Micah Meek:

The Liberty University Institutional Review Board (IRB) has rendered the decision below for IRB-FY19-20-449 The Way We See Matters: Developing a New Theological Vision for Effective Cross-Generational Evangelism .

Decision: Exempt

Your request to include participants who are part of Victory in the Word Outreach International and not just members of Victory in the Word Outreach and to include an additional question on your questionnaire has been approved. Thank you for submitting your revised study documents for our review and documentation. Your revised, stamped consent form can be found under the Attachments tab within the Submission Details section of your study in Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Thank you for complying with the IRB's requirements for making changes to your approved study. Please do not hesitate to contact us with any questions.

We wish you well as you continue with your research.

Sincerely,

