

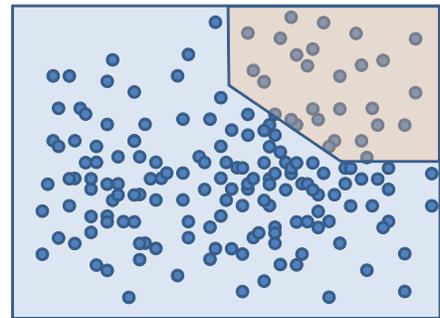
Evangelization Project

Notes from 4/1/08 Meeting Fr. Gibson Joe Kormos

1. Project Definition

- a. What– Materials for training in Orthodox Christians in Evangelization skills
- b. Why
 - i. Share the good news of the Gospel with those ready to hear it. Its our job.
 - ii. Help the Diocese’ parishes to grow by helping parishioners to learn key skills to assist them in sharing the Orthodox faith with others.
- c. For Whom (who is the audience)
 - i. Laity -The primary audience is *knowledgeable lay persons* who have potential gifts for being effective at evangelization. These materials are not a catechism in Orthodox Christianity. It is expected that users of this information are reasonably knowledgeable in the Orthodox faith.
 - ii. Clergy – Many of the skills covered in the materials will be valuable to clergy as well.
- d. Where Delivered/Used- It may be:
 - i. A series of classes taught in a parish, or a Deanery by:
 1. The priest or a deacon
 2. a Diocesan or regional specialist trainer

Note this document was written then rewritten etc. so you will find a lot of repetition

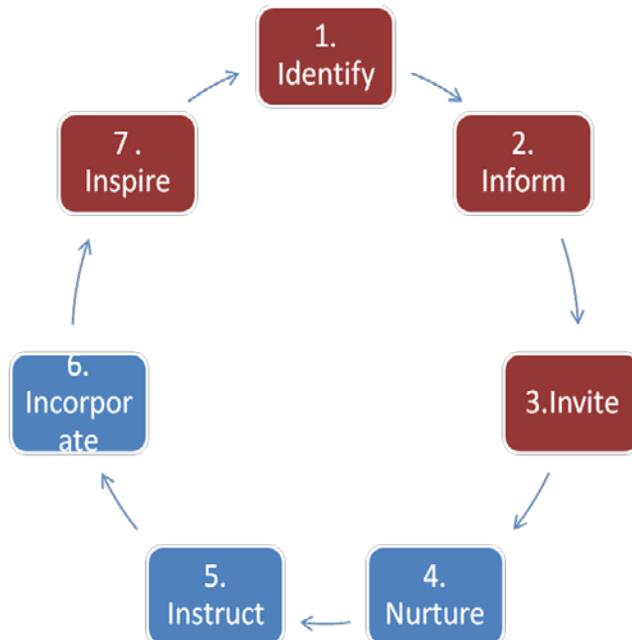


- 3. Combination of the above supported with various videos and other materials
 - ii. Ad hoc/self study materials used (viewed or read) by persons – not necessarily as part of a parish initiative.
 - iii. A combination of parish and self study
 - iv. A diocesan conference on this topic.
 - v. Local deanery workshops
 - vi. Webinar series
 - vii. Ad hoc --is this better thought of in a more ad hoc manner... if someone in a parish is interested in sharpening their personal skills in this area they can easily access the materials and learn at their own pace
- e. What would be delivered: We did not decide as to whether this will be:
 - i. Documents
 - 1. in hardcopy form
 - 2. web
 - ii. Other formats
 - 1. Videos
 - 2. PowerPoint
- f. When
 - i. ?????

Notes from Fr Gibson/Kormos meeting 12/6/07

We agreed that the target trainees would be those people who have a reasonable knowledge of the faith and appropriate gifts/skills – though we also agreed that no one is left out of this process -- everyone can in some way share a story.

We seemed to agree upon the life cycle model shown below



Another simpler model might be

1. awareness,
2. interest,
3. action,
4. commitment/incorporation

This project primarily focuses on steps 1,2,3 and 7. In a sense it is about getting “prospects” to an inquirers class (which happens either late in stage 3 or early stage four.)

If a parish program (a or b above)... what would be the type of parish on which its focused? Is it:

- **Growing stable parishes** (most all with a post 1970 mentality) that “get it” but need stimulus and assistance and an approach – not perfect but a work in progress. These are probably most likely to bear fruit in terms of new parishioners and revitalized parishes. (most Summit parishes)

- **Early Decline** – parishes that are far from lost... but losing ground.
- **Serious decline** – Often among the largest parishes, where serious bleeding is occurring. They have the greatest need but offer the least probability of success. Usually these parishes have many unhealthy dimensions to them, successful recruitment of inquirers is not likely to have a great yield.

Regardless of whether this becomes a parish project or a personal project only, we thought one important planning idea was to think in terms of a parish training session –what would be the content? We began thinking about a six week class. This could force us to think through a useful structure for the content to be created. ***So here is a start on designing the class structure... I have quickly gone well beyond six weeks.***

Overview

Each class designed for x minutes (90 minutes?)

Sat AM or PM or evening or some (all) delivered via webinar or viewed on line as an archived webinar. (If a webinar 45-60 minutes is max time.)

Target attendance 5-20

Audience

This course (set of materials really -- it may never be an actual course) is designed for:

- (Bishops), Priests, Deacons, knowledgeable and appropriately gifted laity.

that...

- Desire to become more effective at bringing people to come and see the Orthodox Church.
- Have a sound understanding of Orthodox Christianity but are not necessarily capable of deep explanations of many topics. (This course does not provide a catechism – it assumes it)
- Have reasonable gifts/skills for communication, explanation, conversation and likability.

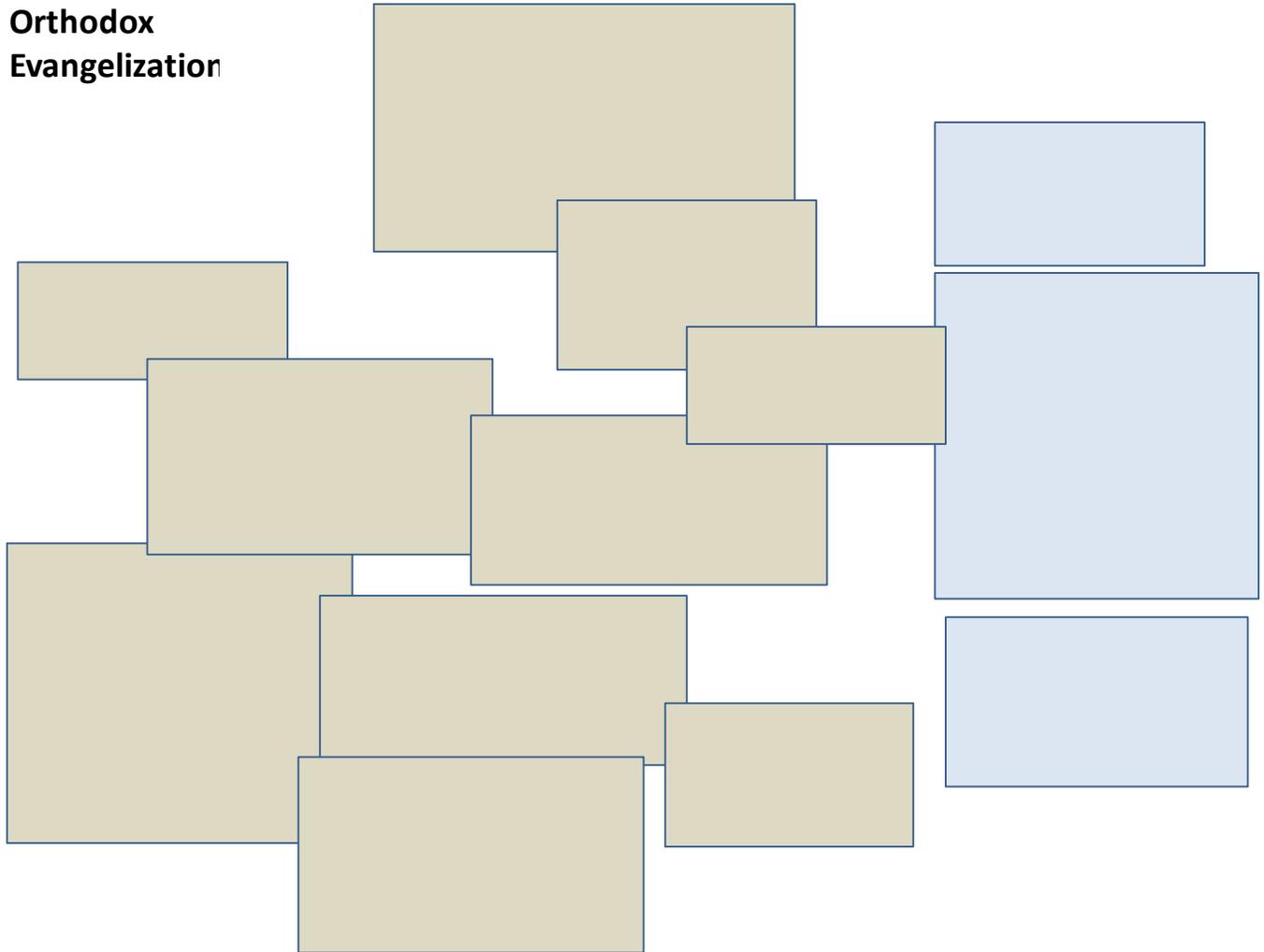
They are from these type of Parishes -- *parishes that* :

- Have a reasonable probability of providing a healthy experience to inquirers
- Offer enough diversity to provide a comfortable environment for new people of varying ethnic, religious, economic, educational backgrounds.

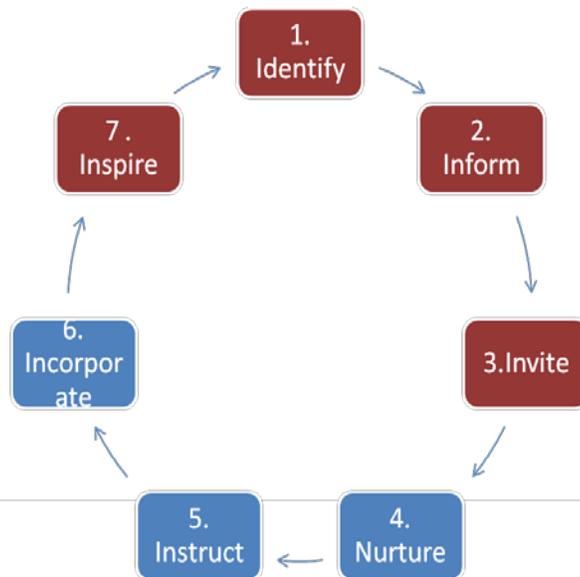
These materials are not *per se* being designed for use *by* seekers/inquirers. Though some aspects of what can be developed here may be attractive to that audience.

Basic Outline....

Orthodox Evangelization



Cycle



Class Structure

Session 1 - Overview

Objective: Provide an overview to the course; (tell them what you're going to tell them) allay fears that you can't do this; deal directly with many common barriers holding people back

(Note this info is more than an outline; though it still may be more than one session!)

1. Class Goals

- a. At least some class attendees become aware of the importance and need for evangelizing – not if... but when/how.
- b. Those persons -- or better yet clusters of persons-- from evangelization ready parishes to take action.
- c. Teach basic skills, tools and principles that can enable laypersons (and clergy) to become more capable of talking about their faith, and building trust and curiosity in others.
- d. This will hopefully result in
 - i. Parishioners becoming more engaged with their faith/parish...
 - ii. And an increased flow of persons examining considering the embracing Orthodox faith...
- e. ...all leading to more active, vibrant parishes ...
- f. ...leading to growth.

A Toolbox to Generate "Curiosity"

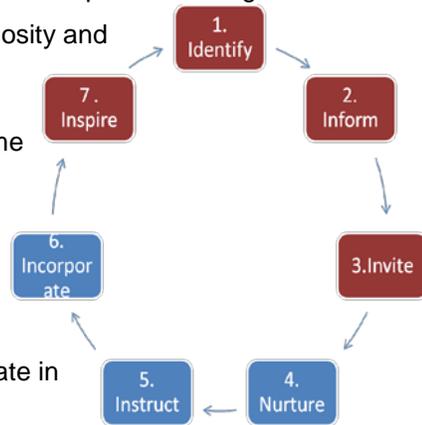
Equip more members of this Diocese to talk to others about Orthodoxy in an active engaging way and to become capable of engendering positive, active curiosity from friends, family, co-workers, acquaintances that will result in a visit or some modest level of investigation of Orthodoxy.

2. The Orthodox Evangelization problem (I'm not sure of the relevance of this at the moment – it was types in here... as a set of ideas that might have meaning)

- a. Orthodoxy is (in marketing terms) (apologies to any readers who may be offended)
 - i. Highly 'differentiated' from other Christian groups (good)
 - ii. Relatively unknown; hard to find; miniscule body (not so good)
 - iii. Requires reasonable sophistication to express differences; message is not easily transferred via word of mouth
 - iv. is often packaged in strange confusing ways that sound ethnically exclusive /insular
 - v. many of our local "outlets" (parishes) are in a state of disarray such that they don't deliver the "product" experience (Orthodoxy) well. (Potential inquirers get turned off)
 - vi. Perhaps some approaches used by Evangelicals will work for us; often others will not be appropriate or effective.
 - vii. Same can be said for some Roman Catholic approaches.

- viii. Word of mouth is most powerful... but there aren't many of us (Orthodox) ... so we need to be good! (*not many mouths spreading the word*)
- b. Converts come from 3 sources
 - i. Marriage
 - ii. People who find us
 - iii. People who are found (invited) by Orthodox.
 - iv. It would appear that type iii above are (currently) rare. One parish reports all recent converts from type I or ii. This is in part likely a result of lack of evangelization skills/efforts.
 - v. A parish also reports that few inquirers from type 3 actually made it all the way through the catechetical process.
- 3. Why do this...
 - a. You are delivering something people need
 - b. What if Theotokos said "No"
 - c. What if we refused to pass the light on at Pascha midnight
- 4. First question... Are you sure you want to do this? It will change your parish. Are you willing/prepared for this?
 - a. What changes are unacceptable to you?
- 5. Framework
 - a. Member growth life cycle –(identify, inform, invite, nurture, instruct, incorporate, inspire)

- i. **Identify** - Locate individual receptive persons and pockets of persons who represent areas of greatest potency for our parish's evangelization initiative.
- ii. **Inform** --Build awareness, trust, curiosity and openness.
- iii. **Invite** - those with curiosity and receptivity to come and see. Welcome and receive them with warmth.
- iv. **Nurture** -Follow up carefully and honestly to grow interest in and excitement for the faith. Help them to explore what the Church offers and to identify if they truly seek it. Encourage participation as appropriate in services and events.
- v. **Instruct** -Guide potential new members to catechetical programs, scripture studies or other paths of entry through parish groups.
- vi. **Incorporate** -Involve or include in a role, task or group after uniting them with the church.
- vii. **Inspire** - Encourage them to begin the cycle anew by evangelizing the active – to renew their commitment to Christ; the inactive – to heat up those only minimally involved; and the unchurched-to share the light of Christ with all.



Various versions of above

Original	Catholic source 1	Catholic source 2	Merged
Identify	Pre trust	Awareness	Identify (target groups)
Inform	Trust	Trust	<i>Personal</i>
Invite	Curiosity	Curiosity	<i>Parish</i>
Nurture	Openness	Openness	Inform
Instruct	Seeking	Seeking	Awareness
Incorporate	Discipleship	Learning/ instructing	Trust
Inspire		Incorporation	Curiosity
		Inspiring discipleship	Openness
			Invite
			Nurture
			Seeking
			Instruct
			Incorporate
			Inspire

6. What we are NOT doing

- a. Trying to pay bills/get more pirogi workers
- b. Door to door -- intrusive, invasive;
- c. Handing out tracts on windshields, airports, neighborhoods – it does not work
- d. Bus through the neighborhood
- e. Limiting ourselves to “our people”
- f. Expecting this won’t change our parish – it will!

7. Barriers -cover these briefly – get people over these:

- a. I don't know enough
- b. I might say wrong thing
- c. I might get rejected
- d. I'd be at a loss for words
- e. I don't know how to get started
- f. I don't want to be labeled a religious zealot
- g. I'm far from perfect myself.
- h. Who am I to act like a Disciple?
- i. I'm embarrassed/concerned about my parish
 - i. Complex/ poor worship
 - ii. Poor attendance
 - iii. No study groups or gatherings
 - iv. Late arriving/ distracting behavior
 - v. Afraid they'll encounter " ____ "(particularly challenging/difficult parishioner)
- j. I think people deserve to be left alone
- k. Orthodoxy isn't for everybody
- l. I'm just not good at selling things

8. What you will learn in this course

- a. aaa
- b. bbbb
- c. The elements of a personal narrative
- d. The key points/assumptions/issues to understand and be prepared for when talking to Lutherans vs. Evangelicals vs. etc. (???)

9. Background info (Info from Butler stuff Mon AM)

- a. Unchurched in America
- b. Don't ask don't tell
 - i. We don't ask where someone is in their lived relationship with God because that would be intrusive and judgmental.

- c. We don't proclaim Christ because that is imposing your faith on another and implies a possible judgment on their spiritual condition >>>> Spiral of silence

10. What will we cover in subsequent sessions.

- a. Outline here
- b. Dual Focus
 - i. Personal materials
 - ii. Parish materials
 - iii. Homework for next time

11. Discussion

- a. What are your biggest concerns about inviting people to come and see the Orthodox Church?

Session 2 – Evangelization: The Basics

1. Objective: Establish the biblical and doctrinal basis/mandate to evangelize. Help overcome the tendency to do this only for bodies/money. (Perhaps this session can be done totally on line)
2. Review last session
3. Use the Evangelization video (8 minutes)
---this is **complete** see

Building a culture of discipleship

Become comfortable and skilled at:

- *Asking* where people are in their relationship with God
- *Listening* well, respectfully
- *Recognizing* spiritual thresholds in another
- *Responding* appropriately to their spiritual needs
- *Articulating* the basics of the gospel in a way that invites intentional discipleship
- *Challenging* others to make the decision to follow Christ
- *learning* to ask good questions (JK??)

<http://www.screencast.com/users/diocese/folders/Default/media/cf3a7be0-aa29-4ac3-906c-0f18bc9ac57e>

4. Key points ... take from video script... these are not complete yet.
 - a. Share gospel proclaiming the good news -- the message of Gods reality and leading others to that reality through incorporation into the church
 - b. If one actually has a personal experience of beauty and goodness of God he will want to share it.
 - c. Resurrection not an event that happened to Christ alone – fulfillment of Gods plan
 - d. Baptism “there is in me a living water within me which says come to the Father -- intellectual exercise if we fail to share faith with those yet to discover it.
 - e. proclaiming the good news -- the message of Gods reality and leading others to that reality through incorporation into the church
 - f. It’s not your church
 - g. Probably lots more here
 - h. Provide quiz at end -- to make sure the key points sink in
 - i. Homework
 - i. ???

Session 3 Principles of Orthodox Evangelization

1. Explain practical ground rules and basic principles before we get to the ‘hand to hand’ tactics
2. Review last session
3. Key points
 - a. Sharing good news.
 - b. Orthodox evangelization is a personal process (Gibson)
 - c. Be wary of zealotness (St Isaac the Syrian)
 - d. It takes courage... “What would it take to have the courage...” (Gibson)
 - e. Divine appointment (Gibson)
 - f. You do *not* have to be an expert.. you *do* need to be credible and likable (JK)
 - g. You need to be able to answer questions; explain the hope in you . (Paul.) Fr. Kostoff story of Fr. Schmemman’s encounter with African American man asking about Trinity.
 - h. You learn by trying and teaching
 - i. Need to know your faith – but you can’t wait until you know everything; (JK)
 - j. Not everybody can do this well, but everybody can do this better. (JK)

- k. Preach the gospel and when necessary use words(St Francis of Assisi)
 - l. best evangelization is an Orthodox life
 - m. *When necessary use words* – why words ARE often required.
- Consider a brief video for each principle. (E.g what is proselytism; why words are usually necessary)
- 4. Basic skills / points
 - a. Steps: Pre trust-> trust -> Curiosity -> Openness -> Seeking -> Discipleship (see Butler materials)
 - b. See a human person not an object to be conquered. (Gibson)
 - c. First step is to develop trust... people will resist/you will feel awkward if you try to take them from where they are to somewhere they don't (yet) want to go (JK)
 - d. Not an argument
 - e. Listen, listen listen
 - f. Realize they may have baggage
 - g. What is it like to be a visitor -- think of yourself in a Buddhist temple?
 - 5. The key questions to be prepared for...
 - a. Why do you come to church here?
 - b. Why are you an Orthodox Christian?
 - c. What has God done in your life
 - d. What is and is not proselytism? (see Fr. Matusiak answer)
 - e. Frame it with Love and Beauty (see hardcopy article) Bell and pomegranate in evang. folder

Session 4-Tool 1 Just Be Nice

No outward evangelization effort to go forth and bring people to come and see Orthodoxy can be effective if the parish environment they come to is unfriendly. In this session we will explore parish/ personal behaviors that are visitor/inquirer unfriendly...heightening our awareness.

Review last session

Before we can attract people/grow we need to stop driving people away.

Tell story of mid 20's boy thrice denied; then goes to three Baptist churches and all were welcoming

Most of our parishes are relatively small, so it is hard to "sneak" in unnoticed. What can we do to make visitors feel welcomed and at ease? What does the visitor encounter when they walk into your parish?

- Is it welcoming, user friendly,
- are expectations known (dress code, bowing, sitting, kneeling, where to stand)?
- Are there aids to help them follow the service?
- How are they treated during the service?
- How does the parish handle (closed) Communion?
- How does the service end for them - do they sneak out, watch in anxiety what others do and try to figure out how one leaves the church without having to kiss the cross?
- Is there a coffee hour? How can they find their way there?
- Is there some way for them to know (quietly) about rules of standing, sitting, communion, kissing icons?
- Will the visitors be left to suffer high anxiety not knowing how to deal with making the sign of the cross, kissing things, bowing, where to sit, stand, etc?
- Are we the church that hates everyone else? Will the visitor be assaulted by zealots who want to denounce every heresy, bad piety, etc?

Video of people ignoring others, awkward moments when people enter,

What not to do, turn offs.

But there is more...

converts are greatly disappointed if having entered the church community, they find a life lacking zeal and without signs of renewal

The personal narrative (transition to next week)

Session 5 – Evangelization Tool 2 -Your Personal Narrative

The key tool is your ability to describe the difference/impact that God has made in your life.

Review last session

What is story telling? -- the elements of a good story

Why story telling?

You have to own it... no wrong or even bad stories

The Power of Personal Testimony (narrative)
The curious person may be open to hearing what God has done specifically for you.

Can you connect your experience to something in their life?

How has your life changed for the better?

How does your faith help you find meaning in your life?

Let their questions guide you but don't push.

Goal – develop curiosity (???)

Examples via videos... then discuss

The structure for *your* personal narrative

Worksheet

Homework

Write your personal narrative

Videos of 2-3 differing and well delivered narratives; convert and cradle

From Fr. Butler workshop materials...

Describe conversion of Peter

Describe the experience or person who contributed most to the deepening of your relationship with Christ.

What happened?

How did this experience or relationship deepen your relationship with Christ?

How has this change in your relationship with Christ affected the rest of your life: relationships work, and leisure?(20 mins')

"...even the finest witness will prove ineffective in the long run if it is not explained, justified - what Peter called always having "your answer ready for people who ask you the reason for the hope that you all have" -and made explicit by a clear and unequivocal proclamation of the Lord Jesus...

The Power of Personal Testimony

The curious person may be open to hearing what God has done specifically for you.

Can you connect your experience to something in their life?

How has your life changed for the better?

How does your faith help you find meaning in your life?

Let their questions guide you but don't push.

Session 6 – Personal Narrative Tune Up

Objective: Work in teams to share and tighten up personal narratives .Help students understand the environment of the seeker/inquirer/prospect; help them overcome shyness by allowing them to experience the benefit they are delivering by introducing someone to the Church.

Personal narrative tune up

Various students share their stories

Pair up ... practice delivery

Tune up

Session 7 – The Stories of Converts

Provide insight into what converts find here. Personify the stories; bring to life.

It is possible this session would be more effective before session 5

Review last session

What I found in the Orthodox Church

What could have happened-- if anything -- to get me here sooner.

What I wish people had done more of/sooner

How to find more people like me?

Turnoffs... you may think this helps... but it doesn't ... may overlap with a previous session

Stuff you never thought of...

What is it like to be a visitor -- think of yourself in a Buddhist temple?

Homework/Parish project

Build the stories of converts to your parish

a library of videos that would grow over time.

Session 7a Active listening

Taken from a parish bulletin....

Our OCF meeting this past week on Wednesday proved very interesting. In attendance was a gentleman by the name of Benson Hines. He was “in the middle of a year-long road trip researching Collegiate Ministry around the U.S. After being involved in college ministry in Texas for about 8 years, I've had the awesome opportunity this year to visit hundreds of ministries, interview many leaders, and see 119 campuses and 38 states (so far!)” Ours was one of a very few Orthodox campus ministries with whom he was able to make contact. The exchange for me was exciting. He shared something of himself with us and of course, we with him. Once again I noticed in the exchange that we are sometimes very difficult to explain to others. I've thought about why that is so and in part I begin to think that we don't listen carefully enough to what others tell us about themselves. We always assume that what we have is Truth. It is for us. But others who make their journey through life have learned a great deal that has value for us. We don't want to lose the Truth, but if it be Truth we hold as believers, then love will want us to know our brothers. We cannot know where they are unless we take time to listen to them. Never would we dare claim exclusive ownership of the workings of the Holy Spirit. If that is so, then He is indeed everywhere present – the whole world and all who dwell here must be recipients of His Grace. Love should force us to seek it out and encourage it wherever it might be. We cannot find it if we don't go looking.

We thought then the other night that we ought to be more proactive listeners as we engage with others and, interestingly there was the feeling at the meeting, that we should. If we take on the pure attitude that there is only ourselves that count, my observation is that we will end up a cult – which is we we maybe ought to be.

Now, there's a challenge for the next 25 years. For now, on that occasion wouldn't we want hold true to what we've said and written about ourselves so often: Help us meet the challenges of Orthodoxy's 21st Century in America!

Session 8 Tools and Tips of Personal Evangelism

Describe Conversational Approaches to Create Opportunities

Review last session

Tools

Recognizing Cues

Recognizing open doors

Research shows that people convert based on some dissatisfaction with former faith. That dissatisfaction may not be known/expressed

Identifying situations where people are open

Unemployment/Switching careers

Marriage/children

Relationships

Divorced or widowed

Illness/tragedy/loss

Returning to marketplace

Graduating or retiring

Spiritual awakening/newly returned

Media: book, Movie Music Art Internet

Participation in "good works"

Students (Karen Schwartz exchange student)

Developing Trust

Questions

"Are you satisfied..."

"What would it take..."

Another

Another

What not to do -- Brief examples of basic things not to do... perhaps acted out

Are you Russian?

You're in My seat;

"Ask Father"

Another

And many others

Questions to be prepared for

Why do you come to church here?

Why are you an Orthodox Christian?

More...

When to “walk”... don’t waste your time. Using your evangelization time wisely.

Homework

Exercise –(from Butler info) You have a friend whom you've known for some years. You are close to him or her, and occasionally you socialize together. You have earned his or her trust. He or she has no religious background. One day over coffee, your friend says to you, "I know you go to Church, but I can't understand why'? I'm intrigued. I've been going through a tough time lately', and I'm wondering what, in a nutshell do you believe?" You have to explain the basic Gospel message to your friend. What will you say? (*creed?*)

Session 9 – Identifying Areas of Focus - Macro View

Objective: This session is more of a parish strategy session – yes we are open and available to all – but given the demographics of our region and the qualities of our parish... what types of prospects are we most likely to attract... and therefore how should we gear our events and personal efforts.

Fr Aden info on religion in America -perhaps this should be earlier in the series

Identifying ... lapsed Catholics, Liturgical protestants, evangelicals etc.

Session 10 - Making the Most of Situational and Seasonal Opportunities

1. Demonstrate how to apply
2. Review
3. Intro
4. Types of encounters
 - a. Friends and family
 - b. Situational
 - i. Notice cross or icon
 - ii. Making sign of the cross
 - iii. At the store --
 - iv. At the office

Describe on video some short encounters

Fr. Clements: fabric store

Fr. Sawchak’s wife: St Nicholas day

Present a situation, describe the dilemma, (why is this situation particularly hard or awkward) demonstrate a good way to go about it; practice in teams)

- v. PTA
- vi. Etc.
- c. Seasonal
 - i. Lenten seasons
 - ii. Pascha
 - iii. Nativity
 - iv. St. Nicholas Day
 - v. Other feast days
- d. Key points
 - i. It is rare that a one-time encounter will bear fruit. You need a number of conversations
 - ii. Lay persons have more contact than clergy.
- e. Homework ???

Session 11 - Understanding your "Prospects" (need better word!)

Objective: Provide a basic understanding of some of the key issues that may be encountered when interacting with persons with these backgrounds:

Different approach for different backgrounds

Jews were told that Jesus is the fulfillment of Hebrew prophetic literature.

All this took place to fulfill what the Lord had said through the prophet: "Behold the virgin shall be with child and bear a son and they shall name him Emmanuel, which means " God is with us." - Mt 1:22-23

'St. Paul addressed the Athenians in light of Greek philosophy and religious practice.

You Athenians, I see shall in every respect you are very religious. For as I walked around looking carefully at your shrines, I even discovered an altar inscribed 'To an unknown God. What therefore you unknowingly worship, I proclaim to you. Acts 17:22-23

Key issues

Points of emphasis/hot buttons

Likely questions

Explain via PowerPoint or show a video of a staged encounter with each group; or an interview with a convert of each type

Words that work well

Proclaiming to Post moderns

Stages

Pre modern

Individualism

Protestant reform

Modern

Post modern

Hungers of post moderns – personal identity, reality, meaning, community –where do I belong, God.

See Butler 06 for more

Basics of talking to: questions to ask, issues to be prepared for,

Atheists

Agnostics

Higher power.. not God

Christians

Roman Catholics

Liturgical Protestants

Evangelical Protestants

Non Christians

Session 12 – Parish Support Planning

Objective: Explore the types of activities needed from the parish to support the personal efforts of parishioners.

Note, since this session really looks at step 1 in the life cycle “identify” there is obvious logic to making this one of the first sessions. I chose to put it here, later in the cycle because I felt that as a planning type action there is a more limited audience (parish leaders).

Review

First step is “just be nice” –we covered that in a previous lesson

Planning

Funnel ratios; more at bats or better batting avg. How many do we need?

Parish of 100 needs 5 (or more) new people annually to stay even (depends on rate of losses (deaths, defections, moving away.

If 5% growth is desired we need 10-15 new people /yr!

If 5% of visitors eventually become Orthodox (probably high batting average, then you need 200+ serious visitors per yr. entering the exploration cycle.

Parish needs to make fundamental decision.

Is our constraint that we don't convert enough inquirers into catechumens and then converts?

Or is it...

that we don't have enough visitor inquirers?

Different approach needed depending on the situation

If batting average then greeting follow up availability of classes, strengthening inquirers experience is needed

If at bats is the issue then either

Broad based communication

Awareness Building

Who is our target /with whom are we trying to communicate

How does one find them communicate Orthodoxy /our parish to them

What is the basic "positioning statement"/vision for our parish that will guide the tone and content of any communications vehicles

Communications

What is the mix of approaches we are going to use to make people aware of our parish?

Session 13 Parish Support Planning: Seeker Events

You need an array; Many opportunities

Getting your parish on the map... creating situations for people to become aware of your parish

Seeing the bazaar not as money making thing but as awareness building

Types of seeker events

Individual

Lectures etc open house, lecture, concert (example 40 people attended concert; but none came back)

On going

Fr. Arseny

This is important not only as a mechanism for reaching and inviting people to be exposed to Orthodoxy, but also as an evangelist training ground. *Like a neighborhood basketball court or ball field it's a place to practice and get better.*

Bible study

Planning an open inquirers class

Orthodox Evangelism

Goal – A Toolbox to Generate Curiosity

Equip more members of this Diocese to talk to others about Orthodoxy in an active engaging way and to become capable of engendering positive, active curiosity from friends, family, co-workers, acquaintances that will result in a visit or some modest level of investigation of Orthodoxy.

Principles

Best evangelization approach is an Orthodox life. “Preach the gospel and when necessary use words”(attributed perhaps inaccurately to St Francis of Assisi)

But you almost always need to use words .

The goal is to develop curiosity about a belief system (?) that meets real needs of people.

The reason to do this is that people need it. You are sharing good, exciting news.

There is a process: Steps: (see wheel)

It takes courage... “What would it take to have the courage to...” (Gibson) (Inspiration)

Beware of the spiral of silence ... don't ask don't tell; believing people deserve to be left alone we don't share our faith or ask about their needs.

Be wary of zealousness (St Isaac the Syrian)

It's NOT an argument; see a human person not an object to be conquered. Not a conquest; (Gibson.) I'm Orthodox and You're wrong -- NOT!

You do *not* have to be an expert.. you *do* need to be credible and likable (JK) explain the hope in you . (Paul.). *Articulating* the basics of the gospel in a way that invites inquiry and interest. (curiosity) Need to know your faith – and you can never know too much

Practices and Skills

Personal Skills

Just be nice

Personal process -trust curiosity, openness

Your answers to basic questions Why do you come to church here?

Why are you an Orthodox Christian?

What has God done in your life

Building your Personal Narrative

Building an arsenal of stories of converts

Listening Actively

Recognize cues/ openings/opportunities; Making the most of situational and seasonal opportunities

Asking good opening questions

Prepare for their questions -- Adapting to and understanding the qualities/ needs/ pains of inquirers.

Parish Skills/Practices/Competencies

Identifying and fixing the Parish's rough edges.

Greeting skills & practices – its not an

<p>But you can't wait until you know everything; (JK)... You learn by trying and teaching</p> <p>Not everybody can do this well, but everybody can do this better. (JK)</p> <p>Avoid interrogation</p> <p>Not proselytism JM</p> <p>Preach the gospel – don't self promote.</p> <p>Our secret weapon: Beauty ; help others discover beauty.</p> <p>It's not your church (parish)</p> <p>Not door to door</p>	<p>interrogation; follow-up</p> <p>Focusing and finding seekers/inquirers that fit</p> <p>Building Parish Awareness</p> <p>Identifying listening posts (parish)</p> <p>Structuring Inquirer friendly Events</p> <p>Need a place to practice – (local ball court)bookstore</p>
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Random info... essence of an industrial sales approach...

- getting the prospect to recognize and articulate “pain”,
- deepening your understanding of the prospect's pain,
- getting the prospect to articulate the impact of the pain
- and then attempting to craft a shared vision of a solution.