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Models of Ethnic Ministry

Outreach Alive!

**Edited by
Robert H. King**



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PREFACE

This anthology provides models of ethnic ministry within a Lutheran theological perspective for use by church leaders in planning their own programs. The eight leaders offer ideas, insights, techniques, and strategies for ethnic ministries, and two final chapters provide practical application.

Major observations expected to occur in this project are population diversities, culture differences, language concerns, coping with adverse conditions, and various religious beliefs and practices. An important observation is the U.S. population of approximately 295 million people with sub-populations of diverse identities. Major components are U.S. citizens, immigrants, and displaced persons. The makeup of a once predominantly Anglo population is changing with Black, Hispanic, Chinese, Korean, Hmong, African immigrant, Vietnamese, Japanese, Asian Indian, Ethiopian, etc. They are here among us to enrich, challenge, and change us.¹

Cultures may vary in different ethnic communities and also serve as a base for their everyday lives and values. There are numerous definitions for culture, but the one selected for this purpose includes habits and customs, the way people develop, the way people cope with living and changing. With habits and customs, observable behaviors are to be noticed. People develop culture, it is not innate and genetic. People are not born with a culture. They are born into culture. Cultural norms tend to make life more rational and organized. Culture is changeable for most desirable cultural behaviors. Micro-cultures are experienced by people's personal

¹ *Missionary to Missionary News Letter* (March 20, 2001), 10.3.

satisfactions. These specific cultures are practical for people who are mobile for change to a better life.

Most non-English speaking cultural groups usually communicate in their native languages or use other languages learned and/or accepted in the geographic environment in which they live. The world has 4,445 languages spoken by 22,000 people groups representing 220 countries (LCMS Presidential Report 1988–89). Public media and other means of communication disclose repeatedly that the world is now the cosmic community. With the United States as a segment of this cosmic community, millions in this country represent multitudinous languages spoken by thousands of people from various countries and islands of the world.

Life-coping skills are required for satisfying and productive living in the United States. Life-coping conditions are not always found easy by ethnic minorities in a society controlled by an ethnic majority. Moreover, persons need technological skills and/or academic competencies for good paying jobs. Communicative skills in English and personalities that connect with employers and fellow employees are essential. Some colleges realize the majority of their students need a larger picture of the world in order to do their best work. An example is Montgomery College in suburban Washington DC, which reported one-third of 22,000 students were non-U.S. citizens from 175 countries.²

Religion is a huge concern with numerous thousands of ethnic persons migrating into the United States. This makes it a major mission field. No longer do missionaries have to leave this country to fulfill the mission call because the greatest mission field is here with its rapidly increasing need of ministry to ethnic persons joining the millions of American citizens. A recent report estimates that 150 million persons in the United States are without the saving love of Jesus for forgiveness of sin and deliverance from death and the devil. There are all sorts and conditions of people who are human beings with one Creator. Many people are like pilgrims, wandering in a vast desert, not knowing where they are going, people who want to go to heaven, but don't know the way.

People who are lost.

People claiming to have no kind of religion.

People who say God is whatever they perceive Him to be.

² *USA Today* (April 11, 2005).

People who have heard of Christ but do not know Him as Savior.

People whose God is their money, accomplishment, or popularity.

The fools who say, “There is no God” (Psalm 14:1).

These people are without the divine pillars of Lutheran theology that offer a solid base on which to build their spiritual lives. The divine pillars are:

Sola Scriptura—The inspired Word of God is the only norm for faith and practice (2 Timothy 3:16–17);

Sola Gratia—Salvation is by grace alone for Christ’s sake (Ephesians 2:8–9); and

Sola Fide—Through faith alone in Christ as the one and only Savior (Romans 1:17; Acts 4:12).

These pillars are subscribed to by biblical doctrines and historical confessions. Evidence is undeniably established that all people have spiritual needs: “[A]ll have sinned and fall short of the glory of God” (Romans 3:23). Thus all people need to be reconciled to God through faith in Jesus Christ who affirms: “I am the way, and the truth, and the life. No one comes to the Father except through Me” (John 14:6).

The uniqueness of this book is eight pastoral practitioners serving eight groups of minorities in geographic locales throughout the United States and the Caribbean. The leaders take under consideration who their ethnic groups are, their characteristics, cultures, life situations, and that they are small ethnic minorities in a mammoth number-one world society. There are hundreds of ethnic groups in the United States, but the groups in this study are singled out and selected because their leaders are called or appointed by church officials or church entities to share the Word of God with them. As ministers deliver God’s Word with the gracious power of the Holy Spirit in understandable languages and in the meaningful contexts of people’s cultures, we have faith that God will change the course of the lives of ethnic minorities who are without Christ’s salvation.

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EIGHT MODELS OF ETHNIC MINISTRY

OUTREACH MINISTRY TO JEWISH AMERICANS

Steve Cohen

founder of Apple of His Eye Mission Society, St. Louis, Missouri

Now the LORD had said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.” (Genesis 12:1–3)

Thus says the LORD, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar—the LORD of hosts is His name: “If this fixed order departs from before Me, declares the LORD, then shall the offspring of Israel cease from being a nation before Me forever.” Thus says the LORD: “If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the LORD.” (Jeremiah 31:35–37)

My people, the Jewish people, are the descendants of Abraham, Isaac, and Jacob. They are God’s covenant people who were called into a relationship with the Lord for a very specific purpose: to be a light to the nations. Israel was God’s chosen people who were to declare His glory to the world. But God’s covenant with Abraham never granted automatic salvation. Y’shua, the Messiah, came according to the Law (*Torah*), the Prophets (*Nevi'im*), and the Writings (*Ketuvim*) to redeem all mankind through His suffering,

death, and resurrection. He is the only way to salvation (John 14:6; Acts 4:12), which was given to the Jews first (Romans 1:16).

Over the last four thousand years, God has superintended the survival of the Jewish people, though Hamans, Herods, and Husseins have sought their annihilation. Today, there are approximately thirteen million Jews worldwide. Of that number, about six million reside in the United States, and around five million live in Israel. Conservative missiologists guesstimate that in North America about one-tenth of 1 percent (around sixty thousand) confess Y'shua as Savior. A survey taken by Dr. Erv Kolb in the 1980s revealed that approximately 2 percent of those were members of The Lutheran Church—Missouri Synod (LCMS) congregations. According to Dr. Kolb, more Jewish believers attended Baptist or Pentecostal churches, primarily because of their eschatology that predicts Israel's future salvation (Romans 11:24–26).

In the United States, Jewish people who have not yet confessed Y'shua fall into four broad groupings: Orthodox, Conservative, Reform, and Reconstructionist. Approximately 14 percent of nonbelieving Jews claim to be Orthodox, 23 percent Conservative, 35 percent Reform, and less than 3 percent Reconstructionist.

Jewish views of the Bible, God, sin, eternal life, and the Messiah differ widely from person to person. Even if one claims to be part of a specific branch of Judaism, that does not mean someone can presume to have an understanding of his or her theological views; we must ask each person individually what he or she believes in order to speak wisely about the role of God and the Bible and sending Messiah for our sins.

ORTHODOX JUDAISM

Historically, there was no such thing as Jewish Orthodoxy; all Jewish practice was more or less the same. Today, the term “Orthodox” is used primarily in North America. Elsewhere, the distinction is primarily between the “more observant” and the “less observant.” The specific term “Orthodox Judaism” is of rather recent origin and is used more as a generic term to differentiate the Jewish movements that follow traditional practices from the Jewish movements that are considered more “liberal.”

Orthodox Judaism claims to be the movement that continues the beliefs and practices of biblical Judaism as accepted by the Jewish nation at

Mount Sinai with the giving of both the Oral and Written Law. These were codified during following generations in a dynamic process that continues to this day.

Orthodox Judaism is not a singular movement with a monolithic governing body. It is an amalgamation of many different movements that adhere to common principles. Generally, Orthodox movements share similar observances and beliefs but differ in the details. Orthodox movements also hold a wide spectrum of opinions toward modern culture and toward the modern state of Israel. All of Orthodox Judaism shares one common feature: a dedication to Law (Torah), both Written and Oral.

Orthodox Theology

For the Orthodox, the term “Torah” (law) refers to the “Written Torah” as interpreted by the “Oral Torah.” The Oral Torah was originally interpreted by the medieval commentators and was eventually codified in Rabbi Joseph Karo’s work, *Shulkhan Arukh* (code of Jewish Law). In Orthodox Judaism, the Written and Oral Torah are of divine origin and were given simultaneously to Moses on Mount Sinai.

To handle practical questions, Orthodox authorities use the process called *Halakah*, a system of legal reasoning and interpretation described in the Oral Torah. The goal is determining how best to live in accordance with God’s will. In this way, Orthodoxy evolves to meet the demands of the times.

Orthodox Judaism encourages its members to question what God requires of us. Orthodox Jews respond to these questions systematically. Among the major Jewish movements, only Orthodoxy has preserved the “mystical” elements of Jewish theology, mainly within Chasidism and also in many *yeshivot* (Rabbinic seminaries), both Ashkenazi (Eastern European) and Sephardi (Spanish emphasis).

CONSERVATIVE JUDAISM

Conservative Judaism springs from an attempt to “conserve” Jewish traditions in the United States. The founders of the Conservative movement held that Orthodox and Reform Judaism would not survive in America.

Conservative Judaism attempts to combine an affirmative attitude toward current culture, an acceptance of critical scholarship pertaining to Judaism’s sacred texts, as well as a commitment to Jewish observance.

Attitude toward *Halakah*

Recall that the term *Halakah* refers to a system of legal reasoning and interpretation described in the Oral Torah. The central halakhic authority of the movement is the Committee on Jewish Law and Standards (CJLS). The CJLS often sets out more than one acceptable position on an issue. In such a case, the rabbi of the congregation is free to choose from the range of acceptable positions (or none of them), and his congregation is expected to abide by his choice.

Many observers get the wrong idea about Conservative Judaism as being like Reform Judaism, except with more Hebrew in its liturgy. They believe that if one simply goes to a Conservative synagogue, then one is a Conservative Jew. This, of course, is not true. The movement's leadership, like many religious leaders, is deeply concerned with whether or not the next generation of Conservative Jews will have the commitment to lead an authentic Jewish lifestyle.

Conservative Theology

Conservative Judaism holds that the laws of the Torah and Talmud are of divine origin, but the tradition also recognizes the human element in the Torah and Talmud. Conservative Judaism acknowledges the legitimacy of modern scientific biblical criticism, claiming that Jewish writings reflect the influence of other cultures.

The majority of conservative Jews, but not all in this movement, believes that God is real and that God's will is made known to humanity through revelation.

REFORM JUDAISM

One of the main beliefs of Reform Judaism is the independence of the individual. A Reform Jew can decide whether to subscribe to this particular belief or to that particular practice.

The Reform movement springs from the Enlightenment era in which there is a move away from the spiritual or perhaps better said the supernatural, reducing most things to the scientific and observable.

The scriptures are not considered as divine in origin but man-made. Many rabbis in the Jewish Reform movement question the very existence

of God. Part of this comes from the post-Holocaust era, as many wonder where God was during the destruction of six million Jewish people.

Early in my missionary career, a member of the Jewish Defense League, a militant Jewish group, and I were awaiting the arrival of an airplane at John F. Kennedy airport in New York during a snowstorm. We had a lengthy conversation, but when it came to understanding God, he told me point-blank that he had put God on trial and now to him God was dead as a result of forsaking our people.

My family grew up in the Reform movement. One of the tradition's important tenets was to make this world a better place through the deeds we are able to perform. At the same time, Reform Judaism does not believe in an afterlife. There is here and now, and when one dies, that is the end. This is in denial of what the Bible teaches in Daniel 12:2—that there will be a resurrection, some to everlasting life, others to everlasting torment.

The Reform movement is not looking for a personal Messiah, just a Messianic Age, akin to the age of Aquarius, a time of world peace brought on by our own efforts to rectify the wrongs by doing good.

RECONSTRUCTIONISM

Reconstructionist Jews define Judaism as the evolving religious group of Jewish people. The Jewish people share both historical memory and destiny. Judaism includes a responsibility to an ancient homeland and language. They impart a love for Jewish culture, Jewish morality, and Jewish philosophy.

Judaism has changed over the centuries. The faith of the ancient Israelites in the days of Solomon's Temple was not the same as that of the early rabbis. And neither of those faiths was the same as that of our more recent European ancestors. Each generation of Jews has helped the evolution of faith and traditions.

For Reconstructionist Jews, Judaism is the means by which Jews conduct their search for ultimate meaning in life. Reconstructionists believe that each Jew must find a unique path to the divine. They believe in a God who inhabits this world and especially the human heart. God is found when Jews study and when they work to foster morality and social justice.

For purposes of personal evangelism today, Christians must not stereotype Jewish people simply because they claim to be part of one

“movement” or another. Asking pertinent questions will assist Christians in learning about the hopes and aspirations for Jewish life, as well as a Jewish person’s thoughts on eternal life and the Messiah. The Reform and Reconstructionist movements have given up on a personal Messiah coming and have distanced themselves from taking the Bible literally when it comes to eternal life. For them, life ends at death.

THE APPLE OF HIS EYE AND JEWISH MISSIONS

Jewish missions are different from missions to other groups. If you wanted to reach a tribe in Africa, for instance, you could mount an agricultural, medical, literacy, or educational mission, and then piggyback the Gospel along with the services rendered. Not so with my people. They have taken a desert and made it bloom, they are on the forefront of medical and scientific advances, and they are highly literate. So piggybacking is not an option.

Yet despite their intellectual prowess, most Jews are biblically illiterate. North American Jews are akin to North American Gentiles, in that most lack an even fundamental understanding of biblical teaching, either Old Testament or New!

Our mission statement is simple and to the point:

We boldly declare Y’shua as Messiah to the Jewish people; we urgently equip God’s people to do the same.

The best way to bring the Gospel to someone Jewish is in the context of a personal relationship. Most Christians today know Jewish people but have remained silent on matters of faith. I speak in LCMS congregations most of the Sundays in a given year. Each time, I ask two questions:

1. How many here know someone Jewish? By a show of hands most congregants do.
2. How many have spoken of Y’shua with their Jewish friends in the past year? The average response: four people per service. Such silence has severe consequences—people perishing outside of Christ.

We see our work as a partnership with local congregations. We offer presentations to cultivate new relationships with Christians who might share our commitment to Jewish evangelism. Such presentations not only

demonstrate the Jewish roots of the Christian faith but also serve as a means by which church members might invite their Jewish friends to learn more about the Christian faith. Our popular presentations include “Christ is the Passover,” “The Gospel in the Feasts of Israel,” and “The Fall Feasts of Israel.” For those who would like a presentation in their church, we can be reached at 1-888-51-APPLE to schedule a speaker.

We also seek to work inside the structure of the LCMS, keeping Jewish missions before the leadership and bringing to conventions various resolutions that affirm the need and the urgency for including Jewish people in the mission of the church. The Apple of His Eye is a Recognized Service Organization of the LCMS Board for World Missions. This means that we maintain our Lutheran distinctives and that we report with transparency the struggles and victories of our mission work.

Our direct evangelism is done in various ways (see our Web site: www.aohems.org). We take to the streets in public places with our own homemade Gospel tracts called “broadsides.” We wear shirts that identify us as part of the group and that invite people to interact with us over the Gospel. We go to football games, baseball games, hot air balloon races, concerts, parades, art shows, and Jewish gatherings. By asking a straight-forward question, “What do you think of Y’shua?” we invite Jews and Gentiles alike to consider the Gospel message. We train others to do these things through our Jewish evangelism seminars and short-term mission training events.

We have established branches of our ministry with full-time missionaries. We have helped to start ministries in Los Angeles, Houston, St. Louis, New York City, and Moscow. We take on the front line mission work, and we train others. The fruit from those outreaches is shared with local churches. We have developed an international prayer initiative for Jewish missions worldwide. This “prayer consortium,” as we call it, is accomplished through the Internet. We receive and share prayer requests and pass them along to over five thousand people.

One way we have established new contacts is through chat rooms on the Internet. We have entered Jewish, atheist, and other rooms with a simple question: “What do you think of Y’shua?” One Jewish student at Princeton shared his name and address with us; we forwarded it to another missionary organization working in that area. They made contact

and after a series of personal visits, the person confessed Y'shua as his Messiah.

Once we have contacts, we follow up by sending messianic literature and inviting people to discuss the Bible and its message. Those who come to faith, we pass on to other congregations. Some new Jewish believers join traditional church congregations; others seek out messianic congregations where the biblical festivals are practiced and where Jewish culture is explicitly shared.

POSITIVE ATTITUDES IN PREPARATION FOR WITNESSING

Perhaps you have a Jewish friend. You may have thought, "I really can't tell that Jewish person about Jesus, because he is Jewish! I don't want to offend him." To share your faith with Jewish people (or anyone for that matter), here are some helpful principles:

Develop an Attitude of Willingness to Tell Others about Y'shua

Having a willing spirit is key. Many people have moved away from willingly, actively talking about their personal faith. It is easier to talk about the weather, sports, politics, or the economy. But on matters of personal faith, we tend to withdraw or to become uncomfortable. Perhaps we lack self-confidence. Maybe we lack knowledge of Scripture or feel inferior when dealing with spiritual things. But the Lord has called us to be witnesses, and He will equip us. Our actions and our words are important.

Pray That God Will Change Hearts

Pray that the Holy Spirit will unlock closed hearts. Hearts are not changed because of words or deeds, but because the Holy Spirit moves and touches the individual, initiating and maturing faith. The person who helped me come to faith in Christ prayed for me daily for nearly two years. His faithful prayer availed much. Praying for your Jewish friends who are not yet believers is a powerful action that God will bless.

I have heard stories and testimonies of loved ones who have prayed for spouses for 30 or 40 years before they finally acknowledged Y'shua as Messiah. Consistent prayer will bring consistent results in God's time. But we can never rush God in these matters of great spiritual importance. As you pray for your Jewish friend, pray that God will give you wisdom,

discernment, and understanding as you take courage in speaking the things of God.

God has not shouldered us with the responsibility of convincing people that Y'shua's claims are true. Rather, God gives us the privilege of proclaiming His name to all. When we do, we know that the God of Abraham, Isaac, and Jacob changes people's hearts. We can rest on that promise and press ahead, gently sharing the hope that is in us and feeling free to express the Good News of our Savior.

Develop Sincere, Trusting Friendships with Nonbelievers

Often, we speak only to our friends about spiritual things. You don't need to know someone for years before you can speak of spiritual things, but you do need to build a friendship. Build a bridge of trust over which your information can travel, and you will have gone a long way toward initiating personal evangelistic dialogue.

Seek opportunities to involve yourself in the lives of people for whom you are praying and witnessing. Drop a card or note to your Jewish friend during a special festival. If there is a wedding or birth within his family, send a card or note to express your joy. If your Jewish friend is experiencing a sickness or death in the family, mourn and sorrow together with him.

These opportunities demonstrate the love that Y'shua demonstrated to us. We can laugh with those who laugh and weep with those who weep, showing people that we care and letting them know that we respect and love them as human beings.

Listen, Listen Some More, Keep on Listening—Then Speak

Rather than telling someone about your beliefs, ask about his or hers. Ask what your Jewish friend believes and does. Does he attend a synagogue in the neighborhood? Has she celebrated a Jewish holiday recently, or will she do so in the near future? If so, ask what that holiday means to your Jewish friend. Ask him which of the "movements" of Jewish people he identifies with or belongs to and why.

By knowing and understanding where a person's faith life is, we can then tailor our conversation to urge him to investigate further the things of God. I want to know first of all where a person is spiritually before I share anything with him about my spiritual life. I want to know if this person is religious or not, and if so, to what degree. I want to know what he

thinks about the Bible, and what his attitudes are toward God, sin, atonement, and redemption.

I want to know what a Jewish person believes about the Messiah, if the Messiah is to be a person or an age, perhaps if she's lost hope in a personal Messiah. I want to know what his attitude is toward Y'shua. Does she believe that Y'shua lived at all? Was Y'shua a person in history? A prophet? A great teacher?

Become interested and acquainted with your Jewish friend's concerns. You might consider asking how he feels about Israel or intermarriage, or if he believes that unity is possible between Jewish people and Christians. If so, how could unity be accomplished? You might mention that many Jewish people today believe in Y'shua as Messiah. Ask your friend what he thinks of such a movement or what he thinks about the Bible or Y'shua.

Simply and Personally Share Your Own Faith

One of the most important things you can do in relating to anybody, including Jewish people, is to tell of what God has done for you. Your own personal testimony is very important. People may argue around interpretations of the Bible or theological perspectives, but they cannot argue about another individual's personal experience.

Perhaps you think your testimony is not exciting. But list the many things God has done for you, and I'm sure you will find several that give glory to God and that communicate to others. Simply demonstrate that God is personal, caring, and loving, and that He has made Himself real to you.

Consider Peter's simple, yet powerful, confession in Matthew 16:13–17:

Now when Jesus [Y'shua] came into the district of Caesarea Philippi, He asked His disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He [Y'shua] said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus [Y'shua] answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but My Father who is in heaven."

Seek Many Different Opportunities to Speak of Y'shua

Jewish people today are open to talking about spiritual things, especially when they don't fear that someone is out to change them from being

Jewish to being something else. Develop an open relationship and an attitude of honest exchange; your evangelistic dialogue will yield good opportunities and good fruit.

When presenting the Gospel, don't give spiritual indigestion to the person. Don't overfeed him with too many Scripture passages and too much spiritual food for thought. Share a little Good News over several visits, rather than a lot in a few visits. This way, you will not wear out your welcome, and you will leave the person with one or two concrete thoughts to think about rather than a host of things to ponder.

You might invite your Jewish friend to a home Bible discussion group or to a service at your congregation. Sometimes churches in local communities have special speakers who talk about things of interest to Jewish people or about Jewish evangelism. When you see or hear of these events, invite your friend to the service with you so that he can hear and consider for himself what is said.

Base Personal Evangelistic Dialogue on the Bible

The Word of God is sharper than any two-edged sword. It's alive and active, and its words can change hearts. We cannot force anyone through coercion or pressure tactics to believe that Y'shua is Messiah. The Holy Spirit and the living Word of God alone can do that. Get to know your Bible. Practice using it as a workman uses a tool so that you can develop the skill of a master craftsman.

Before you open your Bible, ask permission of your friend to show him something there. As you open the Bible, make sure that you don't figuratively step behind some invisible pulpit and that you don't speak with a sermonic, preachy tone.

If you are in the home of your Jewish friend, consider using his Bible. The order of books within the Jewish Bible is different from the Bible you normally use, but the words are the same. Many Jewish homes today have a copy of the Hebrew Scriptures translated from the Masoretic text. Ask your friend to read aloud from his Bible, giving him the opportunity to see, speak, and read God's Word for himself. Don't forget to share Old Testament passages that point toward the Messiah.

I have heard it said many times that the Gospel is only in the New Testament. But our God is the same yesterday, today, and forever. The good news that He is seeking to redeem us is predicted in the Old and fulfilled

in the New. So for those who have not yet accepted the New Testament as an authoritative text, as many of my people claim, you can point to God's promises in the Hebrew Bible (Old Testament) to redeem us from our sin. Look for yourself!

Behold, the LORD's hand is not shortened, that it cannot save, or His ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear. (Isaiah 59:1-2)

The word of the LORD came to me: "What do you mean by repeating this proverb concerning the land of Israel, 'The fathers have eaten sour grapes, and the children's teeth are set on edge'? As I live, declares the Lord GOD, this proverb shall no more be used by you in Israel. Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine: the soul who sins shall die." (Ezekiel 18:1-4)

And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Daniel 12:2; v. 1 in the Hebrew text)

We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. (Isaiah 64:6)

And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness. (Leviticus 16:21-22. Because Leviticus 16 covers in great detail the extent to which the Lord sought to make atonement for the sins of the Hebrew people, it is helpful to outline the chapter for ease in presenting its basic principles.)

If any one of the house of Israel or of the strangers who sojourn among them eats any blood, I will set My face against that person who eats blood and will cut him off from his people. For the life of the flesh is in the blood, and I have given it for you on the altar to make

atonement for your souls, for it is the blood that makes atonement by the life. (Leviticus 17:10–11)

Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, My covenant that they broke, though I was their husband, declares the LORD. But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put My law within them, and I will write it on their hearts. And I will be their God, and they shall be My people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more. (Jeremiah 31:31–34)

Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on Him the iniquity of us all. (Isaiah 53:4–6)

We continue to develop a growing library of messianic resources that are freely accessible to our workers, the Christian community, and those who have an interest in learning more about Jewish people and evangelism. I have authored several books and numerous articles, including *Beginning from Jerusalem*, *Win-Some Witnessing 101*, *Disowned*, and *Jewish Roots*. I have written over seventy Gospel tracts with a wide-ranging subject matter, from sports to spiritual. We also use the New Testament with messianic references listed.

HAVE WE BEEN FAITHFUL?

Many outreach programs are judged to be effective or ineffective based solely on numbers. Perhaps the more relevant question is: have we been faithful? The parable of the sower and the soil reminds me that our work is to go out regardless of the responsiveness of the soil. Our attitude remains the same: we are to cast Gospel seed about. We are also to

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EIGHT MODELS OF ETHNIC MINISTRY

encourage Christians in their witness. We have made a good start since we began in 1996, but we have a long way to go. Jewish people and Gentiles have come to faith. For that we thank God! What we can see is growing awareness of Christians to reach out to seek our help.

I stand on God's Word in the confidence that what we do will be fruitful: Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. (1 Corinthians 15:58)

AMERICAN INDIAN OUTREACH MINISTRY

Clark Gies

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Ministry, Fairfax, South Dakota

BACKGROUND

Native Americans were the first people to live in the Americas, and they developed distinctive and highly sophisticated cultures long before colonial expansion brought Europeans to the Western world. When Columbus discovered the “New World,” he called the people he met “Indians,” mistakenly thinking he had landed in the Indies.

Native Americans played a key role in helping the European settlers survive in the new world, but relations between the two groups soon deteriorated. Most Europeans treated Native Americans fairly, but others cheated them and took their land.

In an effort to live together peacefully, the Indians made many treaties only to discover again and again the land-hungry newcomers’ word was not trustworthy or that the government had no control over the unscrupulous and greedy. In time, the U.S. government created reservations to protect Indian lands, but in many cases, even these reservations were taken from the Indian people.

The Native American population is growing, with one of the highest birthrates in the country. According to the 2000 census, there are more than 4.1 million identified American Indian people who are members of four hundred fifty separate tribes. Of these, 2.5 million registered as

American Indian only, and an additional 1.6 million registered as American Indian and another race. About half of the American Indians live on reservations and half in rural or urban areas off the reservations. American Indians live in all fifty states of our nation.

Native Americans are a people with a strong commitment to family and cultural identity. But as a people, they suffer from many problems, including an overwhelming sense of alienation. Instead of being culturally close, great differences tend to separate many tribes. Native Americans are a highly diverse people, with most tribes having their own languages, customs, and religious beliefs. Along with this separation among the tribes, many Native Americans feel isolated from the mainstream of modern life. Dropout rates from schools are extremely high, and unemployment runs as high as 80 to 90 percent.

Many Indians feel trapped between two cultures. The educational system into which they were forced often demeaned their cultural heritage without preparing them to function in the white culture. This alienation often creates despair, widespread alcoholism, and a suicide rate three times the national average.

Despite the alienation they feel, Indian people are deeply spiritual. Although their religious beliefs vary, they share a desire to live in harmony with nature. Many believe this harmony can be maintained through ceremonial rituals. The medicine man is usually the spiritual leader who has the responsibility to mediate between the spirit world and the community. Despite long-term exposure to the Gospel and considerable mission effort, many Indian people have never been effectively evangelized. It is estimated that less than 10 percent and perhaps as few as 3 percent are Christian and confess Jesus as Savior. The exploitation of American Indians and a strong desire of Indian people to maintain their own cultural identity have created a resistance to the Gospel. Many also have found it difficult to hear the Gospel message from the white man whose word in past years could not always be trusted. The memory of past injustices dies slowly, but the Good News of God's forgiveness must also be shared with Indian people. There is a great need to proclaim the Gospel among them.

The Lutheran Church—Missouri Synod (LCMS), through its districts, has placed missionaries in a number of reservation settings and communities as pastors, Directors of Christian Outreach, and certified lay workers.

CONGREGATIONS REACHING

Robert H. King

Fourth Vice-President, The Lutheran Church—Missouri Synod

This book concludes with suggestions for training laypersons for Christian mission. Many congregations use the talents of laity, even for outreach ministries. Nevertheless, we want to sensitize laity to the impact of their actions on others, based on Alan F. Harre's schema. In short, Harre reminds us that the productive intentions of active members may unintentionally trigger or beget feelings of victimization with inactive members.

HOW CHURCH MEMBERS SEE AND FEEL (LABELS, STEREOTYPES, BARRIERS, AND MISUNDERSTANDINGS)

Active Members

How They See Inactives	How They Feel toward Inactives
Dropouts	Frustrated
Delinquents	Fearful
Do-nothings	Anxious
Inactive	Worried
Lazy	Hostile
Backsliders	Suspicious
Sinners	Full of Pity
Complainers	Sympathetic
Excuse Makers	Puzzled
Embarrassed	

Inactive Members

How They See Actives	How They Feel toward Actives
Hypocrites	Condemned
Do-Gooders	Forgotten
Nosy	Left out
Fussy	Lonely
Nitpickers	Rejected
Bossy	Abandoned
“In group”	Angry
Judges	High and mighty
Meddlers ¹	

The two workshop models that follow may be used by congregations to review the effectiveness of lay outreach ministries to ethnic groups or individuals. The workshops also may be used to train laypeople for such ministries or to strengthen participation by all church members (new, long-time, of any ethnicity) and encourage Christlike compassion as we reach out to those who do not know the Good News of salvation in Christ. The Holy Spirit will work through God’s Word and the Sacraments to achieve effective witness internally and externally—reducing backdoor losses and opening wide the front doors to new members of all cultures.

The workshop models that follow are two of a series that I designed and that were implemented on thirty occasions in six LCMS districts from 1987 to 1990.

¹ Reprinted from *Close the Back Door* by Alan F. Harre © 1984 CPH. Used with permission.

WORKSHOP ON LAY MINISTRY IN THE CHURCH

LAY MINISTRY TRAINING

ONE TO THREE DAYS IN LENGTH

Goal

To establish and administer real-life basic programs that will enable the church to identify and use the resources of pastors and laity to minister more effectively.

Objectives

1. To provide opportunities for pastors to develop communication and nurturing skills that will result in more laypeople being equipped for and involved in the mission and ministry of the church.
2. To provide opportunities for pastors to discover, develop, and use time, talents, and treasures that will help fulfill the mission and ministry of the church.

Description

A workshop to sensitize pastors and laypeople to the need to use and develop the gifts and skills of laypeople in the ministry and mission of the church.

Principal Units

- I. Biblical and Theological Principles for Lay Ministry in the Church
 - A. The church is the body of Christ (Romans 12:5; 1 Corinthians 12:27).

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B. Members of the church have numerous spiritual gifts, roles, and functions (1 Corinthians 12).

C. Members of the church are to be equipped saints in fulfilling their high calling in Jesus Christ (Ephesians 4:4–7, 11–16).

D. Theological “jewels” of the Lutheran Reformation

1. The open Bible (John 5:39; Matthew 22:37–39; 2 Timothy 3:13–17)

2. Justification by faith (Romans 3:28; Romans 5:1)

3. Freedom of conscience (1 Timothy 1:2, 19)

4. Priesthood of all believers (1 Peter 2:9; Revelation 1:6)

5. Universal Christian education (Deuteronomy 6:4–7; Ephesians 6:4; Matthew 28:19–20)

E. New Testament role models for current usages

1. Samaritan woman at well—community ministry (John 4:27–30)

2. Women after the resurrection—witnessing to other Christians (Luke 24:8–11)

3. Stephen and associates—elders’ ministry (Acts 6:1–6)

4. Jailer at Philippi—household ministry (Acts 16:29–33)

5. Philip and the Ethiopian—cross-cultural ministry (Acts 8:35–39)

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CONGREGATIONS REACHING

6. Eunice and Lois—teaching the young (2 Timothy 1:5)
7. Lydia—household ministry (Acts 16:14–15)
8. Aquila and Priscilla—missionary, lay missionary (Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19)
9. Cornelius—household ministry (Acts 10:31–42)
10. Dorcas—social ministry (Acts 9:36–42)
11. Peter in prison—prison ministry (Acts 12:50)
12. Other

II. Practical Principles for Lay Ministry of a Congregation

A. Functions of a congregation

1. Worship
2. Witness
3. Nurture
4. Service
5. Fellowship

B. “Called Out and Sent Back” (video)

C. Lay leadership roles and functions in a congregation

1. Elder or another approved officer or layperson

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EIGHT MODELS OF ETHNIC MINISTRY

- serving as lector
- *leading the liturgy*
- lay reading of the sermon
- assisting with Communion

2. Other laypersons

- making hospital calls
- calling on inactive members
- assimilating new members
- welcoming visitors
- *serving as ushers*
- conducting group devotions
- conducting fellowship activities
- teaching Sunday School
- conducting a “prayer chain”
- helping with public relations, communications, media
- showing help to the poor, needy, and grieving
- *using musical talents*
- serving on stewardship committee
- serving on evangelism committee
- serving on other committees

- serving in LLL, LWML, ladies' aid, men's club, etc.
- helping with youth work, family ministry, etc.

Methods and/or Techniques

- Workshop—Type of meeting that offers opportunities for persons with a common interest or problem to meet with specialists to receive firsthand information and practice
- Mini-lectures—Carefully prepared short oral presentations of a subject by a qualified person
- Lecture or speech—Carefully prepared oral presentation of a subject by a qualified person
- Group discussion—Purposeful conversation and deliberation about a topic of mutual interest among six to twenty participants under the guidance of a trained leader
- Audio-visual tools—Aids that assist in the learning process through the employment of more than one of the senses
- Demonstration—Carefully prepared presentation that shows how to perform an act or use a procedure
- Role-play—Spontaneous portrayal (acting out) of a situation or circumstance by selected members of the learning group
- Forum—Period of open discussion—often 15 to 60 minutes—in which the entire group is able to question one or more resource persons

CHURCH-PLANTING WORKSHOP

LAY MINISTRY TRAINING

ONE TO THREE DAYS IN LENGTH

Goal

To establish and administer real-life basic programs that will enable the church to identify and use the resources of pastors and laity to minister more effectively.

Objectives

1. To provide opportunities for pastors to develop communication and nurturing skills that will result in more laypeople being equipped for and involved in the mission and ministry of the church.
2. To provide opportunities for pastors and/or laity to study how to plant missions and how different styles of worship can result in meaningful and effective worship.

Description

A workshop to sensitize pastors and laypeople to the need to use and develop the gifts and skills of laypeople in the ministry and mission of the church.

Principal Units

I. Biblical and Theological Principals for Lay Church Planting

- A. The Great Commission (Matthew 28:18–20; Mark 16:15–16; Acts 1:8)

B. The Great Commission in church-planting theology

1. Only God can make a church (Matthew 16:18)
2. Method, mandate, and means
3. The Great Commission in church planting: How it works
4. What it means, in the response to the Great Commission

C. The body of Christ in church-planting theology (Ephesians 4:15–16)

1. How it works
2. Your pattern for your new living church will include certain identifiable features
3. How you grow

D. “The Pauline cycle”²

- Step 1: Missionaries commissioned (Acts 13:1–4; 15:39–40)
- Step 2: Audience contacted (Acts 13:24–16; 14:1)
- Step 3: Gospel communicated (Acts 13:17ff; 16:31)
- Step 4: Hearers converted (Acts 13:48; 16:14–15)
- Step 5: Believers congregated (Acts 13:43)

² This model for church planting is suggested by David J. Hesselgrave in his book, *Planting Churches Cross-Culturally* (Grand Rapids: Baker, 1980). He posits that this model has been used from the beginning of the church age until now and attests to its successful implementation.

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- Step 6: Faith confirmed (Acts 14:21–22; 15:41)
- Step 7: Leadership consecrated (Acts 14:23)
- Step 8: Believers commended (Acts 14:23; 16:40)
- Step 9: Relationship continued (Acts 15:36; 18:23)
- Step 10: Sending churches convened (Acts 15:26–27; 15:1–4)

Note: The Holy Spirit is the Divine Director of the missionary enterprise (Acts 13:2, 52); prayer begins the enterprise (Acts 13:1–4); the Scriptures are the foundation (Acts 15:15); the church is the agency (Acts 15:22)

E. “The Great Commission Church Planting Strategy” (Video)

II. Practical Principles for Lay Church Planting

A. Why plant new churches?

B. Some places and situations for planting churches

1. Starting a church in the inner-city
2. Starting a church in a low-rent housing project
3. Starting a church downtown
4. Starting a church in a shopping plaza or mall
5. Starting a church on a college or university campus
6. Starting a church in a resort area
7. Starting a church in a prison

8. Starting a church in suburbia
9. Starting a church in an apartment complex or village
10. Starting a church in a rural community
11. Starting a church in a mobile unit or facility
12. Starting a church in a home for the elderly
13. Starting a church through street ministry
14. Starting a church through media ministry
15. Starting churches geared to specific ethnic groups such as African American, Chinese, Hispanic, Korean, Vietnamese, Cuban, Indian, Caucasian, Japanese, Jewish, or others

C. Ways to establish new congregations

1. Arises more or less spontaneously
2. Through a circuit forum or cluster of congregations
3. By a Sunday School or home Bible class
4. By a congregation starting a second- or third-language congregation
5. By an established congregation starting a daughter congregation
6. By an established congregation starting a satellite congregation

7. By a synodical district starting a new mission in a strategic location

D. Worship plan for beginning a church

1. Scripturally centered worship
2. In keeping with Lutheran doctrine and the Lutheran Confessions
3. “Voices of Resurrection” (video)
4. Considerations for the new mission situation:
 - the community
 - the group
 - the maturity of the group
 - the finances
 - the commitment to the Lord

Methods and/or Techniques

- Workshop—Type of meeting that offers opportunities for persons with a common interest or problem to meet with specialists to receive firsthand information and practice
- Mini-lectures—Carefully prepared short oral presentations of a subject by a qualified person
- Lecture or speech—Carefully prepared oral presentation of a subject by a qualified person

- Group discussion—Purposeful conversation and deliberation about a topic of mutual interest among six to twenty participants under the guidance of a trained leader
- Audio-visual tools—Aids that assist in the learning process through the employment of more than one of the senses
- Demonstration—Carefully prepared presentation that shows how to perform an act or use a procedure
- Role-play—Spontaneous portrayal (acting out) of a situation or circumstance by selected members of the learning group
- Forum—Period of open discussion—often 15 to 60 minutes—in which the entire group is able to question one or more resource persons
- Question period—Period of a meeting—often 5 to 20 minutes—in which the group may ask questions of a speaker or other resource person
- Simulation—Role-playing specific scenarios with the intent of imitating best practices

Have this mind among yourselves, which is yours in *Christ Jesus*, who, though He was in the form of God, did not count *equality with God* a thing to be grasped, but made Himself nothing, taking the form of a *servant*, being born in the *likeness of men*. And being found in human form, He humbled Himself by becoming *obedient to the point of death*, even death on a cross. Therefore God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus *every knee should bow*, in heaven and on earth and under the earth, and every tongue *confess that Jesus Christ is Lord*, to the glory of God the Father. (Philippians 2:5–11)

Soli Deo Gloria!