



1548 South Hart St Road Vincennes, IN 47591

812-882-2220

Sunday Worship 9:30am

Sunday School Classes 10:45am

Check out the [Church Calendar](#) on our website.



Public Wi-Fi: communitychurchofvincennes Public Wi-Fi password: CommunityChurch



by Pastor Darren

A weekly video devotional designed to challenge and encourage believers in their daily walk with the Lord.

Thanks for stopping in and may the Spirit of God be with you as you seek his face and grow in the Spirit.

Click [here](#) to watch this weeks Word.

If you have missed any previous "Word for the Week", you can find them on



THE FELLOWSHIP HALL KITCHEN IS IN NEED OF A NEW OVEN!!!

**The New Stove/Oven Committee invites you to a
luncheon fundraiser on Sunday, March 17
immediately after Sunday School.**

**Soup, Sandwiches, Chips,
Desserts & Drinks will be served.**

**FREE WILL DONATIONS WILL BE ACCEPTED.
There will be a container close to the food for the
luncheon donations.**

**If you would be willing to help with this event, please
see Cheryl Marvel or Alice Carrie.**

**Any additional donations for this Oven are welcome
and appreciated. Non-luncheon Donations can be put
in the offering plate and marked for New Stove/Oven.**

Thank you for your help with this needed item.

UPCOMING EVENTS (March- June) MARK YOUR CALENDARS

MARCH 10: Standard Time Ends at 2 am
(set your clocks ahead one hour before you go to bed Saturday night!)

MARCH 24: Palm Sunday

MARCH 29: Good Friday Service 7 pm

MARCH 31: Easter Sunday (Early Service 8 am; Easter Service 9:30 am)

JUNE 10-14: Vacation Bible School (6-8 pm)

Please pray about where you can help!

Our theme is "The Great Jungle Journey:
An Epic Cruise from Genesis to Revelation"

WONDERFUL WEDNESDAY DATES:

March 6, March 13.

5:30-7:30 pm (dinner then classes)



"The Promise" play will be performed at Antioch Christian Church in Washington, Indiana. The play is free, but you must have a ticket to attend the performance.

The performance begins at 7 pm.

Bonnie has TWO TICKETS left for the performance on March 12. However the bus is full, so you will have to drive yourself. You are welcome to join them for supper before the performance.

Please contact Bonnie Chattin (812-890-7337) as soon as possible if you are interested in attending.



COMMUNITY CHURCH OF VINCENNES...

**You're invited to the Heart-to-Heart Annual
Fundraising Banquet on Thursday, March 7, 2024,
at Highland Woods Community Center.**

**Doors open at 5:30 pm
and the Banquet starts at 6:00 pm.**

**The theme is "Stronger Together:
Building a Culture of Life".**



**Eclipse Glasses are available
in the church office.**

**We are taking donations for the glasses.
Suggested donation is \$2.**

**Make sure you get your glasses, so you are
prepared for the Eclipse on April 8.**

**If you know anyone that lives out of the area,
has an RV and would like to camp here at the
church during the Eclipse weekend...share this
link with them. Reservations must be received
by March 7.**



Easter is approaching, and as many of you know, we have an Easter Egg Hunt for the children and youth along with a Resurrection Message from the Pastor. This year, it will be held on March 30th at 10 am with a light lunch immediately following.

If anyone would like to donate candy, prizes, or coins to go in the eggs, it would be greatly appreciated. You can drop the items off at the church office or items can be given to Christine Flaningam. Also, if anyone could help with cleanup after lunch, please show up around 11 am. Thanks so much everyone!



WE NEED YOUR HELP!!!

**IF YOU ARE INTERESTED
IN HELPING ON SUNDAY MORNINGS
HANDING OUT BULLETINS,
A signup sheet is on the Welcome Center.**

Sanctuary Door Greeters:

February: Sue Seitzinger & Lois Stephens

March: Fran & Herschel Biehl
and Melvin & Linda Smith

April: Lois Lanning & Lori Graham

May: Marlene & Adam Chambers

June: Dale & Letha Jane Dellinger

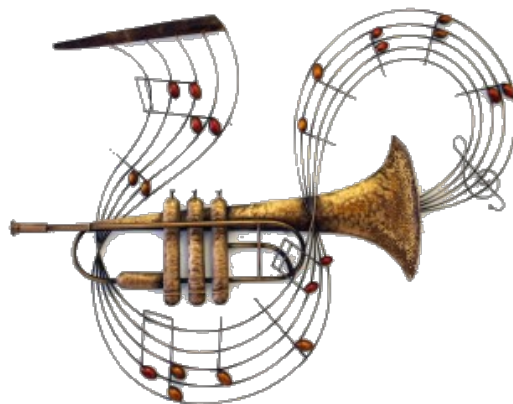
July: Bonnie Brown & ???

September: Lois Stephens & ???

**We still need at least one more person for
the months of July and September...**

**There is still a need for at least 2 people
for the months of August, October,
November & December,
please help if you can!**

**Any questions, please see
Tim Magruder or Ron Argenta.**



FROM THE PASTOR...

Greeting and blessings, I want to pass along some specific information from our Conference. They are seeking laity, and clergy to serve on the Conference Finance Team as well as the Board of Ordained Ministry. If you feel the Lord is calling you to one of these or would like more information, please get in touch with me.

Thank you and God bless,
Pastor Darren

**PLEASE SEE SUE SEITZINGER
TO PLACE YOUR NOODLE
ORDER!**

EASTER IS MARCH 31!



SUMMER CAMP
CAMP RIVERVALE

\$175	\$350
GRADES K-2	GRADES 3-6
JUNE 16-18	JUNE 16-21

CAMPER REGISTRATION	CAMPER SCHOLARSHIP	VOLUNTEER REGISTRATION

Or click on the following links:

- [Camper Registration](#)
- [Camper Scholarship](#)
- [Volunteer Registration](#)



FRIENDLY REMINDER!!!

We will be "springing our clocks forward" one hour, at 2 am on March 10, 2024.



Acolyte Volunteer Schedule

March 3: Sophia Magruder & Maddux VanMeter

March 10: Daisy DeWitt & Jesse Watts

March 17: Everett Dellinger & Daniel Mosher

Prayer & Praise Volunteer Schedule



March 3: Rachel Hayden

March 10: Connie & Reagan
Harrington

March 17: Marcy Hays

Donut Ministry Volunteer Schedule

March 3: Charlie & Barbara Bobe

March 10: Raymond & Alice Carrie

March 17: Ron & Virginia Argenta



Transportation MINISTRY

Church Bus Ministry

March 3: Driver: Scott Goodman; Chaperone: Jim Wyant

March 10: Driver: Ryan Hayden; Chaperone: Dana Wyant

If you would be willing to Drive the Bus or ride the Bus as a Chaperone on Sunday mornings, please contact Marcy Hays.



Volunteer Nursery Attendant Schedule

March 3: Michelle Dellinger

March 10: Rachel Hayden

March 17: Becky Boxley

Wesley's Four Spiritual Laws
by Bob Kaylor

“Have you heard of the Four Spiritual Laws?” Millions of Christians are familiar with the simple presentation of the gospel found in the little tract developed by Campus Crusade for Christ founder Bill Bright in the late 1950s. Many of those same Christians came to Christ themselves after hearing the good news of God’s “wonderful plan” for their lives couched in four simple statements:

1. God loves you and offers a wonderful plan for your life.
2. Man is sinful and separated from God. Therefore, he cannot know and experience God’s love and plan for his life.
3. Jesus Christ is God’s only provision for man’s sin. Through Him you can know and experience God’s love and plan for your life.
4. We must place our faith in Jesus Christ as Savior in order to receive the gift of salvation and know God’s wonderful plan for our lives.

I learned to use the “Four Spiritual Laws” as a tool for evangelizing fellow college students in the 1980s when I was in Campus Crusade (now called “Cru”). From knocking on dorm room doors to witnessing to hung-over frat boys and tipsy coeds lounging on Daytona Beach during Spring Break, I must have presented the gospel dozens of times that met with varying degrees of success—success scored by getting the person to pray the sinner’s prayer in the back of the tract. A few years after graduation, I took a part-time job as youth director at a United Methodist Church where the senior pastor assigned me the task of teaching the confirmation class. I grew up in the seriously Reformed tradition of the Presbyterian Church in America, so I knew little about Methodism and protested my ignorance. The pastor only smiled and said, “You’re a smart guy. You’ll figure it out.” Smart or not, I began to read Wesleyan theology and discovered there was much more to the gospel and the Christian life than God’s “wonderful plan” for my personal eternal destiny. It’s not that the presentation of the “Four Spiritual Laws” was wrong, but that it didn’t seem to go far enough in expressing the breadth and depth of the gospel as the transforming power of God’s grace not only for me but for the whole world, and not only for the joy of eternity at death but also the joy of salvation in the present. It seemed to me that while the evangelistic strategy of the Four Laws and their Reformed roots was all about getting people into heaven, John Wesley and the Methodists seemed more concerned about getting heaven into people.

Ask your average Methodist to articulate the gospel with that Wesleyan accent, however, and you’re likely to get into some vague discussions about prevenient grace, the “order of salvation,” or even the so-called quadrilateral, or maybe even something about Christian perfection. While the “Four Spiritual Laws” may not be the most comprehensive explanation of the gospel, it’s at least a simple tool that anyone can memorize and write out on a napkin with a faith-curious friend over coffee. Given the disturbing lack of new converts to

the faith in many corners of Methodism, we have little room to quibble over the intentional methods used by others to reach people for Christ. As evangelist D.L. Moody once said to those who criticized his strategy: “Frankly, I sometimes do not like my way of doing evangelism. But I like my way of doing it better than your way of not doing it.”

All of this raised a question in my emerging and “strangely warmed” Methodist mind: Is there a shorthand, simple, presentation of the gospel that we Wesleyans could adopt that would be true to our comprehensive understanding of salvation while making it easy enough to memorize or write up on a used coffee sleeve? Might we have our own version of “The Four Spiritual Laws” that we could teach to people and invite them to use in conversations with friends, talking about Jesus and our response to him with a Wesleyan accent? For a couple of years now I’ve been doing a deep dive into Wesley’s sermons and works, even hosting a podcast (Wednesdays with Wesley) as a way of promoting that treasure trove of theological and practical wisdom among those pastors and laity who are leading the way for the new Methodism. In doing research for an episode on the Wesleyan understanding of the gospel, I discovered a letter that John Wesley wrote to London banker and Methodist benefactor Ebenezer Blackwell on December 20, 1751—a letter important enough to Wesley himself that he published it in *The Arminian Magazine* in 1779 under the title, “A Letter on Preaching Christ.” Wesley scholars point to this letter as a concise and yet comprehensive treatise on the content of early Methodist evangelistic preaching. What I found most compelling within the letter, however, is Wesley’s own version of the “Four Spiritual Laws” articulated in four simple statements that express the fullness of the good news about Jesus Christ and the need for human beings to respond not only with acceptance but joyful obedience. It’s a message with an eye on this life as well as on eternity.

Responding to Blackwell about the content of Methodist evangelistic preaching, Wesley wrote that he and his preachers offered a mix of gospel and law: I mean by preaching the Gospel, preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which, in consequence thereof, are freely given to true believers. By preaching the law, I mean, explaining and enforcing the commands of Christ, briefly comprised in the Sermon on the Mount.

Wesley argued that this Methodist model of evangelism not only “begets faith” but also “sustains and increases spiritual life in true believers.” Mixing gospel and law convicts people of their sin and their need for salvation but also gives them the pathway to follow in being shaped to live in the image of Christ in this life.

Wesley also understood that the gospel is primarily the good news

about Jesus Christ, and not only the good news about his death on our behalf but also the good news of his resurrection and ascension. In some evangelical theological constructs, the resurrection and ascension of Jesus receive less emphasis, acting as helpful add-ons that supplement and support the centrality of the cross. Wesley, on the other hand, saw each of these key aspects of Christ's work as essentials in his evangelistic preaching, believing that they model the pattern for the new life in Christ that God meant for us to live. At the end of the letter, Wesley summarizes this evangelistic plan upon which "all Methodists first set out" in these four short statements that sound much like his own four spiritual laws: God loves you; therefore, love and obey him. Christ died for you; therefore, die to sin. Christ is risen; therefore, rise in the image of God. Christ liveth evermore; therefore live to God until you live with him in glory.

A look at each of these statements in turn reveals the sweep of the Wesleyan message in a relatable form. "God loves you; therefore, love and obey him." Wesley's evangelistic message begins with God's love, as does the "Four Spiritual Laws." Our response to that love, however, isn't mere acceptance but rather love of God demonstrated in obedience and adherence to God's own design for our lives. Jesus said, "If you love me, keep my commands" (John 14:15, NIV). Love of God and neighbor is the greatest commandment, meaning that the love with which we respond to God is, in Wesley's words, "love ruling the whole life, animating all our tempers and passions, directing all our thoughts, words, and actions" (Sermon 84: "The Important Question"). We might say that God's love language is obedience! "Christ died for you; therefore, die to sin."

Many models of evangelism rightly stress a theology of atonement, revealing that Christ died to remove the guilt and penalty of sin that prevents us from experiencing abundant, eternal life. But the Wesleyan theology of the cross also stresses that justification releases us from the power of sin as well as the guilt. "In the same way, count yourselves dead to sin but alive to God in Christ Jesus" (Romans 6:11, NIV). The good news is that we are not only free from sin and death for the next life, but that we can be free of slavery to sin right now! "Christ is risen; therefore, rise in the image of God."

While some evangelistic models focus on believers rising at death for a trip to heaven, the Wesleyan view is that we can be raised to new life in the present. The goal of life, or the "one thing needful" in Wesley's own phrase in the sermon by that name, is to be renewed in the image of God for which God created us. This is the aim of sanctification and Christian perfection, to be raised with Christ so that we may become more and more like him each day. "Christ liveth evermore; therefore, live to God until you live with Him in glory."

Our lives have meaning and purpose in Christ. In a narcissistic culture of expressive individualism, Wesley's fourth spiritual law reminds us

that Christ didn't merely come to save us individually from sin and death but also for the abundant life of the Kingdom of God that is breaking into the present world and that is lived out in the community of faith. Our identity isn't something we manufacture or curate for others or for our social media accounts; it's found in living fully in God's will for us and for his creation. Our "chief end," as the Westminster catechism says, is to "glorify God and enjoy him forever." Wesley's evangelistic message encompasses both glorifying God with our lives in the present and enjoying God forever when we "live with Him in glory."

This four-fold expression of Wesley's evangelistic message, in his own words, provides the kind of simple tool that can be effective in sharing both the gospel and the law with others. In fact, we might want to start by sharing it with those within our churches as a way of teaching them the basics of the Wesleyan message in a form that can be easily memorized. It could even be a more accurate form of quadrilateral for the new Methodist movement, focusing as it does on Wesley's theological content rather than on a theological method. Methodists argued for too long about the method and now it's essential to get back to the message!

Of course, any shorthand version of the gospel is bound to be incomplete in some way and leave us wanting more. It's worth noting, though, that Wesley was satisfied enough with this four-fold description of the Methodist evangelistic message that he told Blackwell, "This is the Scriptural way, the Methodist way, the true way. God grant that we may never turn therefrom, to the right hand or to the left!"

If Methodism is to thrive or even survive in an increasingly secular age it will need to re-engage evangelism. People need to hear the gospel message in ways that are both fresh and faithful. John Wesley's evangelistic message had great cultural impact because it not only told people the good news but also what they could do with it. Whatever tool or method we use, let us not fail to offer them Christ!

Bob Kaylor is Pastor of Tri-Lakes United Methodist Church in Monument, Colorado, and a member of the Global Council of the Wesleyan Covenant Association.



Donation Drive:

MARCH



NEW Children's Bibles

Drop spots:

Sunsational Tans all locations,
Community Church Vincennes, Dot's,
Wild Rose Boutique,
Zip n Sip/I♥Icecream, South Knox HS,
Living Gateway Church,
Nicole's Restaurant in Bicknell, Monroe City RV

*Rev. James F. Bitner
Pastoral Counselor*

*Appointment: call or text 715-581-1981
email: jfbcounselor@yahoo.com*

*Office: Community Church of Vincennes
1548 S. Hart Street Rd. Vincennes IN 47591*

Resurrecting Wesleyan Evangelism: The Necessity of Field Preaching Today

by Matt Reynolds

Statistics and anecdotal evidence suggest we are moving into a post-Christian era in North America. If this is the case, it is imperative that the church recapture a sense of missionary calling and method. There is no magic bullet to re-evangelize America, but we must get serious about approaches that do not assume people will wander into our church buildings.

Shaped by the church growth movement, American church culture in recent decades has been dominated by attractional evangelism methods that make weekend worship the center of outreach efforts. Whether stated overtly or not, many of our churches send the message to existing church members that the only version of evangelism we expect from them is, “Invite your friends to Christmas Eve or Easter services and we will tell them about Jesus when they show up.” Inviting people to church is not bad (although even a minority of churchgoers do that), but it’s not enough. For large swaths of our current population, the thought of attending a church service holds no value, which means we keep marketing a product for which no one is shopping. For too long the majority of our time has been spent trying to concoct the right formula that will attract more people “out there” to come “in here.” Bluntly, it is not working.

If we want to recapture the evangelistic heart of Christianity in our current culture, we need to look no further than our own Methodist roots. Early Methodism was a movement fueled by robust evangelism that went far beyond simply inviting people to church. In fact, it’s my conviction that one of the most neglected aspects of early Methodism by contemporary audiences is the central role of field preaching. There has been a rediscovery and renewed energy around Wesleyan class and band meetings in recent years. I am profoundly grateful for that, but field preaching gets little discussion today among Wesley’s spiritual descendants. Field preaching was crucial to the Wesleyan revival of the 1700s, and it is essential that we recover the principles that drove this method.

The History of Field Preaching

The practice of preaching to crowds outside of a church building predates John Wesley. In 18th century England, Wesley was influenced by his famous contemporary, George Whitefield, who followed the model of Howell Harris and others.

Wesley began his own attempts at field preaching with great hesitation. The practice, while not illegal in England, was certainly scorned by many religious leaders at the time. Even with his reluctance, Wesley sensed God’s hand at work and quickly acquiesced to this method. After witnessing Whitefield preach from a little mount on Rose Green in Bristol to an estimated 30,000 people, the following day Wesley wrote these famous few lines in his journal: “At four in the afternoon, I submitted to be more vile and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people.”

It did not take long for field preaching to become central to Wesley’s ministry. From his journal, he records that the attendance of his first month of field preaching at Bristol totaled 47,500, with an average of 3,000 per event. The following month brought even more. Almost exactly one year after his famed Aldersgate experience, he preached to 10,000 at Rose Green. By the following month he took the practice back to London where he was preaching to even larger gatherings, sometimes over 15,000.

After his first open-air sermon, Wesley preached for the next fifty-one years and six months until he offered his last message out of doors at the age of eighty-seven. Throughout his life, Wesley had a general practice of open-air preaching, to a variety of audiences and whoever would listen, at least twice each day.

None of this meant that the practice ever came naturally to him. In 1772 he was still referring to field preaching as a cross that he must bear. Yet in field preaching Wesley discovered a method where the gospel could be delivered to people who otherwise would not hear the good news. The reason he continued to persist in something he did not enjoy was his evangelistic passion to reach the lost. This comes through in his work *A Farther Appeal to Men of Reason and Religion*, originally published in 1745:

And one plain reason why, notwithstanding all these churches, they are no nearer being reclaimed, is this—they never come into a church, perhaps not once in a twelve-month, perhaps not for many years together. Will you say (as I have known some tender-hearted Christians), ‘Then it is their fault; let them die, and be damned’? I grant it is their own fault; and so, it was my fault and yours when we went astray like sheep that were lost. Yet the Shepherd of souls sought after us and went after us in the wilderness. And oughtest not thou to have compassion on thy fellow-servants, as he had pity on thee? Ought we not also ‘to seek,’ as far as in us lies, and to save that which is lost?

As Methodism began to spread in America, preaching outdoors was a near necessity if the church were to reach people in the expanding frontier. In 1746 Wesley first organized the idea of circuits in Britain. To coordinate the widespread field preaching, he organized seven circuits based on geography. Groups of two or three preachers were assigned to a circuit for one month at a time and then moved to a different circuit the following month. American Methodism adapted this concept of circuits, and the practice of circuit riders became the norm. Mark Teasdale writes, “On these circuits the preachers rode from one preaching site to the next to encourage faithfulness of those already organized into Methodist societies, and to evangelize non-Methodists in the hopes either of drawing them into existing societies or of organizing them into new societies.” Teasdale suggests, This organizational structure uniquely suited evangelism in several ways. First, it all but guaranteed that the circuit riders understood their primary job to be evangelistic. The denomination deployed them to proclaim the gospel and draw people into both the Christian faith and the Methodist Episcopal Church... The Methodist preacher was an evangelist and a missionary precisely because he was a Methodist preacher (“Evangelism and Identity in Early American Methodism,” *Wesleyan Theological Journal* 47, no. 2 [Fall 2012]).

Methodism reinforced this sort of evangelism by empowering the laity. Wesley’s system of discipleship automatically led to the multiplication of evangelists. “Converts were trained to become soul-winners themselves. Many enlisted as lay preachers—some itinerant and others local. Many more were appointed as leaders in their own society, and, in addition to watching over the flock, engaged in evangelistic activity in the neighborhood” (A. Skevington Wood, *The Burning Heart: John Wesley, Evangelist*, 1967, 225). In particular in the United States, lay people were required to get involved because of the relative infrequency of circuit-riding preachers.

Much has been written about the rapid growth of Methodism both in the United States and in England. In most of that analysis it is hard to pinpoint any single cause for the movement’s meteoric rise and subsequent decline, but it seems as though the use of field preaching is at least partially related. When Methodism was growing, field preaching was normative. During Methodism’s decline, field preaching was largely absent.

With his own convictions about the need for field preaching, Wesley was concerned to find places where it had stopped. Toward the end of his ministry he noted, In the evening I preached at Stroud; where to my surprise, I found the morning preaching was given up, as also in the neighboring places. If this be the case while I am alive, what must it be when I am gone? Give up this, and Methodism too will degenerate into a mere sect, only distinguished by some opinions and modes of worship (*Journal*, March 15, 1784).

In a letter to James Rea in 1766 Wesley shared a similar sentiment. “It is the cooping yourselves up in rooms that has damped the work of God, which was and never will be carried out to any purpose without going into the highways and hedges and compelling

poor sinners to come in.”

In America the rapid growth of Methodism led to a place of privileged status, which led to a priority of respectability, which is directly at odds with “undignified” field preaching. After growing to claim over a third of the adult church-going population by 1750, Methodists abandoned the centrality of evangelism that led to such growth and sealed their inevitable decline.

Recovering Field Preaching Principles for Today

The sort of Gospel boldness required for such a practice is not easy. And yet we follow the One who went to any length to find us when we were lost. We must recapture a similar sense of evangelistic passion in contemporary Methodism. Drawing on the motivation and practice of early field preaching, I will offer five principles that should impact our practices of evangelism in Methodism today.

First, evangelism must include the opportunity for people to hear the gospel without coming to a typical religious setting. Part of Wesley’s insistence was that people who would not enter a church heard his sermons in the open air.

Second, the burden to cross cultural barriers or bear discomfort in delivering the message is upon the preacher or Christian, not the hearer. Wesley and others took the burden of criticism, both from the world and the church. They even faced the threat of physical harm. Their evangelistic fervor trumped their need to stay comfortable and safe inside a church building. If we want to follow in this same model, we must be willing to accept that burden as well. In many cases evangelism necessitates choosing to become undignified by societal standards.

Third, evangelism following the principles of field preaching will not rely on attractional gimmicks or always give people what they want. These early Methodists evangelists dealt in the reality of sin while offering the hope of salvation. They did not assume their message would make church more attractive to people. They called people to costly discipleship, even in the fields.

Fourth, field preaching was not a substitute for full involvement in the life of the church. Wesley did not leave people in the fields. He met them there with the Gospel, most often had Methodists invite them into a class meeting, and then expected full participation in the sacramental life of the church. Any modern method that claims field preaching as a historic imperative but fails to move people into deeper discipleship and the full sacramental life of the church is missing the point. Field preaching was an evangelism tool of the church, not a replacement for the church.

Fifth, field preaching was profoundly focused on the preaching of the Word. Any activity that does not include an opportunity for people to hear the message of salvation, no matter how noble it may be, is not a fair comparison to this practice.

Here’s the bottom line: we are no less called to evangelism than were Methodists in the 1700s. The Gospel has not changed. The desperate need to reach the lost who are not wandering into our churches has not changed. Given the differences of the twenty-first century in typical work environments, communication mediums, and cultural norms, I am not suggesting Christians literally stand in fields and preach. Rather, I suggest that the same principles that underscored the Wesleyan commitment to the field preaching ought to underscore our evangelism today. Scott Kisker writes, “In our generation, we must find the equivalent of the Market Cross if we are to regain our evangelistic vitality. Where and how do we submit ourselves to be more vile to reach those who

will not cross the thresholds of our churches?" (Mainline or Methodist? Rediscovering Our Evangelistic Mission, 2008, 78).

Part of why I am so passionate about field preaching is that, in my work with Spirit & Truth, I have seen the fruit of the application of these principles. Church leaders are too quick to undersell what ordinary Christians in our churches can accomplish. We provide basic training in evangelism and then send people out in groups to offer to pray for others in the community and start spiritual conversations. I have done this with hundreds of people all over the country, and the testimonies are amazing. Everyday church folks, many of whom have never shared their faith, find that the Holy Spirit can and does empower them to talk with complete strangers about Jesus. We are all capable of a version of field preaching in our everyday lives... and it still works. It is time for the descendants of Wesley to learn again how to become more vile.

Matt Reynolds is the founder and president of Spirit & Truth, a church equipping, resourcing, and mission's ministry based out of Dayton, Ohio. Firebrand is a ministry of Spirit & Truth.



For guides to help you in your
time of prayer

[click here](#)

For online giving click the [Vanco link](#)

You are welcome to mail contributions to the church at:
1548 S Hart St Rd, Vincennes, IN 47591 Atten: Cindy

ONLINE WORSHIP SERVICE :

[February 25, 2024 Worship Service](#)

[February 18, 2024 Worship Service](#)

[February 14, 2024 Ash Wednesday Service](#)

To view past Worship Services and Sermons, go to [Community Church web page](#).

[e-mail addresses and contact information](#)

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Prayer Requests: prayer@communitychurchofvincennes.org

