

Interim Ministry Resources

Chapter 15 Mission

Introduction (1)

Introduction

Transition Dynamics

		Reflection
Heritage	Past	Where have we been?
Identity	Present	Where are we at?
Vision	Future	Where is God leading?
		Action
Mission	Definition	What is God's purpose for this congregation?
Leadership	Operation	How is God's purpose to be carried out?
Connections	Cooperation	Who are the partners in mission God provides?

- Heritage appreciate how the past of the congregation informs the present
- Identity discover who the congregation is in the current context
- Vision discern what it is this congregation understands God is calling this congregation to be
- Mission define purpose and direction for the congregation in God's mission
- Leadership engage people of the congregation in God's mission
- Connections explore all the relationships a congregation shares beyond itself

A Door Set Open: Grounding Change in Mission and Hope by Peter L. Steinke (Author)

We resist change less when we associate it with mission and fortify it with hope. So argues longtime congregational consultant Peter Steinke in his fourth book, *A Door Set Open*, as he explores the relationship between the challenges of change and our own responses to new ideas and experiences. Steinke builds on a seldom-explored principle posited by the late Rabbi Edwin Friedman: the 'hostility of the environment' is proportionate to the 'response of the organism.' The key, Steinke says, is not the number or strength of the stressors in the system-anxiety, poor conditions, deteriorating values-but the response of the individual or organization to 'what is there.' Drawing on Bowen system theory and a theology of hope, as well as his experience working with more than two hundred congregations, Steinke makes the case that the church has entered an era of great opportunity. Theologian and sociologist Ernst Troeltsch said the church had closed down the office of eschatology. Steinke reopens it and draws our attention to God's future, to a vision of hope for the people of God. The door is set open for exploration and new creation.



<http://www.amazon.com/Door-Set-Open-Grounding-Mission/dp/1566994039>
<https://www.goodreads.com/book/show/9434235-a-door-set-open>
<https://www.barnesandnoble.com/w/a-door-set-open-peter-l-steinke/1112021418>
https://www.thriftbooks.com/w/a-door-set-open-grounding-change-in-mission-and-hope_peter-l-steinke/477840/#isbn=1566994039
<https://rowman.com/ISBN/9781566994033/A-Door-Set-Open-Grounding-Change-in-Mission-and-Hope>
<https://books.google.com/books?isbn=1566994551>
https://books.google.com/books/about/A_Door_Set_Open.html?id=3_IYAwwAAQBAJ
<http://www.lifeandleadership.com/book-summaries/steinke-a-door-set-open.html>
http://www.ucobserver.org/arts/books/2011/02/door_set_open/
<https://www.wnccumc.org/leadershipresources/topic/Leading%20Change>
<https://alban.org/archive/avoiding-mission-drift/>
<https://www.christiancentury.org/article/2010-10/buckle>
<http://www.resolveconflictnow.net/review-peter-steinke-a-door-set-open-and-new-visions-training-program/>
<http://www.brianvirtue.org/2011/08/review-a-door-set-open-grounding-change-in-mission-hope/>
<https://nelutherantheoforum.wordpress.com/review-of-a-door-set-open-by-peter-steinke/>
<http://www.elizabethpresbytery.org/Resource%20Center%20ON%20THE%20WEB/Alban%20Institute%20Resources%202012.pdf>

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<https://www.youtube.com/watch?v=q7gsrKTMlQk> Peter Steinke - "The Church's Understanding of Mission" – YouTube
<https://www.youtube.com/watch?v=Zli0jWQ5kE> Dr. Peter L. Steinke - "Church - Making the Future Work" - Session 2 of 4 – YouTube
<https://alban.org/archive/avoiding-mission-drift/>
<http://imnedu.org/wp-content/uploads/2012/05/2011ProgramPDF.pdf>
<http://biblio.com.au/steinke-peter-l/author/79032>
<https://www.christiancentury.org/contributor/peter-l-steinke>
<https://www.amazon.com/Peter-L.-Steinke/e/B001JS2ZJG>
https://www.goodreads.com/author/list/27521.Peter_L_Steinke
https://www.goodreads.com/author/quotes/27521.Peter_L_Steinke
[Images for Peter L. Steinke \(Author\)](#)
[Images for A Door Set Open: Grounding Change in Mission and Hope by Peter L. Steinke \(Author\)](#)

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Peter L. Steinke Quotes - Goodreads

"The purpose of the local church is not primarily to be one's church home or extended family, though it can be at times. And it is not to survive by obtaining more people for its support base. Its purpose is to invite people to be part of the true mission of the church. Reception into the church is only a threshold to involvement in its mission. The task of the church is not to accumulate attendees. The church is a school for developing agents of the new creation from among those who are the beneficiaries of God's grace."

— Peter L. Steinke

http://www.goodreads.com/author/quotes/27521.Peter_L_Steinke

[Images for purpose of local church is to invite people to be part of the true mission of the church](#)

The Marks of a Healthy Congregation - UUA

Prepared for UUA.org by Jone Johnson Lewis, reporter; Margy Levine Young, editor

Speaker: Peter L. Steinke

Steinke then outlined the characteristics of healthy congregations:

Healthy congregations focus on mission. This, he pointed out, does not mean merely that the congregation has a mission statement, but that it uses that mission statement to organize its activities. A good mission statement, Steinke noted, is no longer than a sentence, with no more than one comma, "can be understood by a 12-year-old and can be repeated at gunpoint." Mission helps mobilize the energy of the community; if the congregation isn't focused on mission, it will focus on its past, its budget, problems or something else.

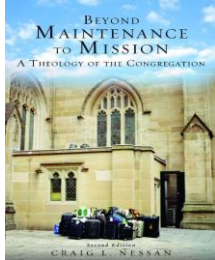
<http://www.uua.org/governance/leadership/uuu/2006/13113.shtml>

[Images for Marks of a Healthy Congregation](#)

[Images for Healthy congregations focus on mission.](#)

Beyond Maintenance to Mission: A Theology of the Congregation by Craig L. Nesson

Beyond Maintenance to Mission: A Theology of the Congregation is a powerful and pertinent guide for congregations wanting to move away from 'maintenance thinking' to powerful, creative engagement with the world. Visionary yet practical, Nesson's influential book makes a persuasive case for the centrality of mission in the life of the church. Nesson's model of mission-driven leadership is strongly centered on the community of faith's worship and draws unique connections between the worship life of a congregation and every aspect of the church's ministry. Around the twin foci of congregational identity and mission, the chapters in this dynamic book provide solid theological and radical direction on the themes of worship, education, fellowship, stewardship, evangelism, global connections, and social ministry.



<http://store.augsburgfortress.org/store/productgroup/463/Beyond-Maintenance-to-Mission>

<https://www.amazon.com/Beyond-Maintenance-Mission-Craig-Nesson/dp/0800631528>

<http://www.goodreads.com/book/show/24674001-beyond-maintenance-to-mission>

<https://www.abebooks.com/9780800663261/Beyond-Maintenance-Mission-Theology-Congregation-0800663268/plp>

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https://books.google.com/books/about/Beyond_Maintenance_to_Mission.html?id=VnAtxY2KY9UC

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[Beyond Maintenance to Mission: A Theology of the Congregation](#)

http://wordandworld.luthersem.edu/issues.aspx?article_id=3334

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<https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1467-9418.2011.00992.x> Review

<https://www.youtube.com/watch?v=Ftr6Zoteexw> Author Craig L. Nesson talks about what it means to be a church - YouTube

<http://fortresspress.com/author/craig-l-nessan>

<http://www.iksynod.org/Resources/Missional%20Leadership%20Books%20from%20AF.pdf>

<https://www.wartburgseminary.edu/people/dr-craig-l-nessan/>
<http://fortresspress.com/author/craig-l-nessan>
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http://www.goodreads.com/author/show/723724.Craig_L_Nessan
 Images for Craig L. Nesson, author
 Images for Beyond Maintenance to Mission: A Theology of the Congregation by Craig L. Nesson

[DOC]Model Constitution for Congregations 2019 - ELCA Resource Repository

Chapter 4.

STATEMENT OF PURPOSE

- *C4.01.** The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.
- *C4.02.** To participate in God's **mission**, this congregation as a part of the Church shall:
 - a. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
 - b. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
 - c. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
 - d. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, standing with the poor and powerless, and committing itself to their needs.
 - e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
 - f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.
- *C4.03.** To fulfill these purposes, this congregation shall:
 - a. Provide services of worship at which the Word of God is preached and the sacraments are administered.
 - b. Provide pastoral care and assist all members to participate in this ministry.
 - c. Challenge, equip, and support all members in carrying out their calling in their daily lives and in their congregation.
 - d. Teach the Word of God.
 - e. Witness to the reconciling Word of God in Christ, reaching out to all people.
 - f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.
 - g. Motivate its members to provide financial support for the congregation's ministry and the ministry of other parts of the Evangelical Lutheran Church in America.
 - h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization of the Evangelical Lutheran Church in America.
 - i. Foster and participate in ecumenical relationships consistent with churchwide policy.
- *C4.04.** This congregation shall develop an organizational structure to be described in the bylaws. The Congregation Council shall prepare descriptions of the responsibilities of each committee, task force, or other organizational group and shall review their actions. [Such descriptions shall be contained in continuing resolutions in the section on the Congregation Committees.]
- *C4.05.** This congregation shall, from time to time, adopt a mission statement which will provide specific direction for its programs.
- *C4.06.** References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's **mission** and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.
- C12.04.** The Congregation Council shall have general oversight of the life and activities of this congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Evangelical Lutheran Church in America. The duties of the Congregation Council shall include the following:
 - a. To lead this congregation in stating its **mission**, to do long-range planning, to set goals and priorities, and to evaluate its activities in light of its mission and goals.
 - b. To seek to involve all members of this congregation in worship, learning, witness, service, and support.

- c. To oversee and provide for the administration of this congregation to enable it to fulfill its functions and perform its mission.

<https://www.elca.org/constitution> [2019 Model Constitution for Congregations](#)

<https://download.elca.org> › [ELCA Resource Repository](#) › [Model Constitution](#)

<http://www.elca.org/Resources/Office-of-the-Secretary>

[Images for Model Constitution for Congregations 2019 - ELCA Resource Repository Chapter 4. STATEMENT OF PURPOSE](#)

[Images for To participate in God's mission, this congregation as a part of the Church shall:](#)

Paul in Athens

²²Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. ²³For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. ²⁴The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, ²⁵nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. ²⁶From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, ²⁷so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. ²⁸For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.' ²⁹Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. ³⁰While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, ³¹because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead."

³²When they heard of the resurrection of the dead, some scoffed; but others said, "We will hear you again about this." ³³At that point Paul left them. ³⁴But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

[oremus Bible Browser: Acts 17:22-34](#)

<http://bible.oremus.org/?passage=Acts+17:22-34&vnum=yes&version=nrvs>

[Images for Paul in Athens](#)

Staff & Laity: Organizing for Mission - Synod Resource Center

Purpose: To develop a congregational culture that involves the whole people of God in mission and ministry.

http://synodresourcecenter.org/evang/ministry/congregational_life/0004/organizing.html

[Images for Staff & Laity: Organizing for Mission - Synod Resource Center](#)

<http://www.feautor.org/uploads/contributions/11956953849/organizing.pdf>

The Ascension of Jesus

So, when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. They said, 'Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.'

[oremus Bible Browser: Acts 1:6-11](#)

<http://bible.oremus.org/?ql=202799016>

[Images for Ascension of Jesus](#)

The Beginning of the Galilean Ministry

¹⁴Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. ¹⁵He began to teach in their synagogues and was praised by everyone. ¹⁶When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, ¹⁷and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: ¹⁸"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, ¹⁹to proclaim the year of the Lord's favor." ²⁰And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

[oremus Bible Browser: Luke 4:14-21](#)

<http://bible.oremus.org/?passage=Luke%204:14-21&version=nrvs>

[Images for Beginning of the Galilean Ministry](#)

The Church Has Left The Building To Be The Church

What can we learn from Elvis Presley about being the church?

After Elvis would finish performing at one of his concerts, his fans would be left cheering for more, hoping that he would come back on stage to sing another song. Then the P.A. announcer would make the statement, "Elvis has left the building." That was a cue to fans that the concert was over and it was time to leave. The church is being "cued" with a similar statement, that Jesus isn't contained in a building. Jesus has left the building. It's Lent, and in a few weeks, you will celebrate Jesus' triumphal entry into

Jerusalem with the Parade of Palms and the story of his Passion, his hideous, horrible, death on a cross. On Easter Sunday, at sunrise you will gather in the darkness of early morning and remember the women who went back to the tomb to finish the grisly task of embalming Jesus' body. There at the tomb the women meet angels who tell them that Jesus isn't there. He's left the tomb. He's left the building and they should too. They should go out of the tomb and tell people that Jesus was alive, risen from the dead. Jesus has left the tomb. If we are honest, we have to admit that, at times, our churches have been like tombs - lifeless, joyless places - containers for ministry to just our own members. Today we get on stage and announce with the angels that Jesus is not dead. He's alive! His spirit isn't confined to a tomb or contained in a church building. Jesus' Spirit is in the world, in the community, in the neighbor. Jesus has left the building and we need to follow. The Walking Together 2018 Challenge:

1. What if instead of huddling in our church building, just practicing our liturgies, we leave the building and follow Jesus even though we don't know where Jesus will lead us?
2. What if instead of God's Work our Hands Sunday just once a year, every Sunday becomes Be the Church Sunday that will lead to conversations about how we can Be the Church on Monday, Tuesday, Wednesday....in our families, community, neighborhood, world?
3. What if instead of our ministry being only for or by members of our congregation, we consider the whole township, village, city, our **mission** field?
4. What if instead of only trying to please the members inside our church building we think about how we can love our neighbors?
5. What if above the exit signs of your buildings and parking lot there is a sign that reads, "You are now entering your mission field?"

Luke 24:4-10 - But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here but has risen."

Jesus is not here! He is risen! Jesus has left the tomb!

We will never change the world by going to church. We will only change the world by BEING the Church! During the opening celebration of Walking Together 2018 you will hear from four speakers sharing how their churches have left the building to be the church. Patty Fredricks from Our Savior's in Chippewa Falls will talk about Lighten Your Load Laundry Ministry. Tom Drehmel from Central in Chippewa Falls will talk about the Mission Coalition. Dave and Joyce Anderson will talk about Immigration and Jonah and Jodi Hauge, Pastor of Humble Walk Church in St. Paul, MN will talk about a church without walls. I hope that these presentations will inspire you to follow Jesus and do ministry beyond the walls of your church building.

Northwest Synod of Wisconsin | WALKING TOGETHER

<http://nwswi.org/home/calendar-of-events> Find Workshops and Times March 17, 2018 University of Wisconsin – Eau Claire

https://s3.amazonaws.com/media.cloversites.com/0a/0a854394-3a19-4d9f-b1ae-f93021508921/documents/reducedWalking_Together_Booklet_2018_.pdf

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[Images for The Church Has Left The Building To Be The Church](#)

The Church's Great Commission

1. The church's great commission is teaching humankind
God sent His Son to save us that we on earth may find
Through study and the searching of His most Holy Word
A life much more abundant while living for our Lord.
2. Lord, let our ears hear plainly the humble, needful cry
Of pain or grief or hunger of all those passing by;
That we may give assistance with no desire for fame
So, they in turn will praise You and glorify Your name.
3. Lord, let our lips speak to them a needed word of praise,
As to our Savior-Father our fondest voices raise;
In song and prayer and worship each day of earthly life,
Then we will be contented while coping with the strife.
4. Our hearts, Oh Lord, keep open, to all let us be kind,
No matter what their race is, their creed or state of mind;
That we may share Your Gospel, with all who hunger here
And share the peace so perfect which comes when You appear.

Text: Charlotte Carpenter. Music: Tune of *The Church's One Foundation*.

Used by permission of the author and *The Lutheran Digest*.

The Commissioning of the Disciples

¹⁸And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

oremus Bible Browser: Matthew 28:18-20

<http://bible.oremus.org/?passage=Matthew+28:18-20>

[Images for commissioning of the disciples](#)

The Mission of the Seventy

¹⁰ After this the Lord appointed seventy* others and sent them on ahead of him in pairs to every town and place where he himself intended to go. ²He said to them, 'The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest. ³Go on your way. See, I am sending you out like lambs into the midst of wolves. ⁴Carry no purse, no bag, no sandals; and greet no one on the road. ⁵Whatever house you enter, first say, "Peace to this house!" ⁶And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. ⁷Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. ⁸Whenever you enter a town and its people welcome you, eat what is set before you; ⁹cure the sick who are there, and say to them, "The kingdom of God has come near to you." ¹⁰But whenever you enter a town and they do not welcome you, go out into its streets and say, ¹¹"Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near." ¹²I tell you, on that day it will be more tolerable for Sodom than for that town.

oremus Bible Browser: Luke 10:1-12

<http://bible.oremus.org/?passage=Luke+10:1-12>

[Images for Mission of the Seventy](#)

THE SMALL CATECHISM

THE THIRD ARTICLE

I believe in the Holy Spirit; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What does this mean?

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the **Holy Ghost has called me by the Gospel**, enlightened me with His gifts, sanctified and kept me in the true faith; just as He calls, gathers, enlightens and sanctifies the whole Christian Church on earth and keeps it with Jesus Christ in the one true faith. In this Christian Church He daily and richly forgives me and all believers all our sins; and at the last day He will raise up me and all the dead, and will grant me and all believers in Christ eternal life. This is most certainly true.

<https://www.blc.edu/comm/gargy/gargy1/ELSCatechism.htm>

[Images for Holy Ghost has called me by the Gospel](#)

Mission in the Bible

Resources

A Light to the Nations: The Missional Church and the Biblical Story by Michael W. Goheen (Author)

There is a growing body of literature about the missional church, but the word missional is often defined in competing ways with little attempt to ground it deeply in Scripture. Michael Goheen, a dynamic speaker and the coauthor of two popular texts on the biblical narrative, unpacks the missional identity of the church by tracing the role God's people are called to play in the biblical story. Goheen shows that the church's identity can be understood only when its role is articulated in the context of the whole biblical story - not just the New Testament, but the Old Testament as well. He also explores practical outworkings and implications, offering field-tested suggestions for contemporary churches.

<http://www.amazon.com/Light-Nations-Missional-Church-Biblical/dp/0801031419>

<https://www.goodreads.com/book/show/10587541-a-light-to-the-nations>

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A Light to the Nations: The Missional Church and the Biblical Story

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[Images for Michael W. Goheen \(Author\)](#)
[Images for The Missional Church and the Biblical Story by Michael W. Goheen \(Author\)](#)

Bible and Mission: Christian Witness in a Postmodern World [Richard Bauckham]

This engaging study provides a new way of looking at Scripture--one that takes seriously the biblical idea of mission. Richard Bauckham shows how God identifies himself with particular individuals or people in human history in order to be known by all. He is the God of Abraham, Israel, and David and, finally, the one who acts through Jesus Christ. Bauckham applies these insights to the contemporary scene, encouraging those involved in mission to be sensitive to postmodern concerns about globalization while at the same time emphasizing the uniqueness of Christian faith. In doing so, he demonstrates the diversity of Christian faith around the world. This book will be rewarding reading for pastors, lay readers, and students of Scripture, mission, and postmodernism.

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[Images for Bible and Mission: Christian Witness in a Postmodern World \[Richard Bauckham\]](#)

Commissioned: What Jesus Wants You to Know as You Go - Marvin J. Newell

It's not that believers don't know about the Great Commission; it's that many don't know how to go about the Great Commission, states Newell. This book intends to help believers rediscover what Jesus, the author of the Great Commission, said they are to know as they go on mission with him. This fresh look at the five Great Commission passages makes remarkably clear the substance, scope, and strategy of God's redemptive mission to the world. Anyone who reads this book will know with certainty what the Great Commission is really all about. Discover for yourself what YOU can and should be doing when going on mission with Christ.



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[Images for Commissioned: What Jesus Wants You to Know as You Go - Marvin J. Newell](#)

Mission in the New Testament: An Evangelical Approach (American Society of Missiology Series) [William J., Jr. Larkin, Joel F. Williams]

Mission in the New Testament articulates Scriptural teachings on mission from a contemporary American Evangelical standpoint, contributing a fresh statement of the biblical foundations of mission and serving as a catalyst for completion of the church's universal mission in this generation. After investigating the historical background of the idea of mission in the Hebrew Scriptures, inter-testamental Judaism, the life of Jesus and the beginnings of the church, the book proceeds in a roughly canonical order through the New Testament. Essays analyze the works of Paul, the Synoptic Gospels, Acts of the Apostles, the General Epistles, and Revelation. While well-versed in the historical-critical method of biblical interpretation, editors and contributors alike offer a cogent argument for recovering the "missional horizon" of the New Testament. They also emphasize that "mission" today can no longer be defined geographically and that non-Western churches are assuming major leadership roles in Christian world mission.

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The Biblical Foundations for Mission [Donald Senior, Carroll Stuhlmueller]

Since the Second World War the church's history has undergone a profound change. After a long period in which the gospel had been embedded in a Western European context, it must now be seen in a pluralist setting, and the full implications of its claims to universality have emerged. This change is likely to be as significant as the first major change in Christian history, when the church developed from being a Jewish community to an institution in the Hellenistic world. What does that mean for the mission and the pastoral life of the church? Christians, especially Roman Catholics, from the Third World are well aware of the problems that have arisen. Solving them cannot just be an administrative matter. There is a need to go right back to the roots of missionary work. Hence the importance of this new book, strangely enough the only one of its kind. It considers the traditions and dynamics that shaped Israel's consciousness of its destiny in relation to the Gentiles and which ultimately led Christians to proclaim the gospel to Gentiles. After this survey of biblical evidence, a final chapter summarizes the results and considers implications for contemporary theology and church life, and the relationship of Christianity to other religions.

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Paul the Apostle

Resources

A world to win: The missionary methods of Paul the Apostle, [Joseph A Grassi]

- ☐ [Introduction](#)
- ☐ [Confined Efforts to Four Provinces](#)
- ☐ [Chose Large Cities as Strategic Centers](#)
- ☐ [Began Labors in Synagogues](#)
- ☐ [Preferred to Preach to a Responsive People](#)
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Images for A world to win: The missionary methods of Paul the Apostle, [Joseph A Grassi]

All Things to All Cultures: Paul among Jews, Greeks, and Romans by Mark Harding (Editor), Alanna Nobbs (Editor)

All Things to All Cultures sets Paul in his first-century context and illuminates his interactions with Jews, Greeks, and Romans as he spread the gospel in the Mediterranean world. In addition to exploring Paul's context and analyzing his letters, the book has chapters on the chronology of Paul's life, the text of the Pauline letters, the scholarly contributions to our understanding of Paul over the last 150 years, and the theology of the Pauline corpus.

There is no comparable introduction to Paul that integrates the Jewish, Greek, and Roman influences on him and the letters that make up a substantial portion of the New Testament.

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[Images for All Things to All Cultures: Paul among Jews, Greeks, and Romans by Mark Harding \(Editor\), Alanna Nobbs \(Editor\)](#)

Apostle Paul's Missionary Journeys and Life - The Bible Study Site

The Apostle Paul, during his ministry, writes 14 epistles (letters) that became part of the Bible. This is almost TRIPLE the number of books written by Moses. He also conducts at least FIVE missionary journeys (44 to 46, 49 to 52, 53-58, 60 to 63, and 63 to 67 A.D.) that take him to Asia Minor, Syria, Greece, Italy, Spain, Britain, and elsewhere. He evangelizes countless cities and helps train others to do so such as Timothy and John Mark.

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Becoming All Things to All Men to Save Some | Desiring God

Ask how you, in your sphere of life, can use your freedom the way **Paul** and Jesus did, if by any means you might save some.

<http://www.desiringgod.org/messages/becoming-all-things-to-all-men-to-save-some>
[Images for Becoming All Things to All Men to Save Some | Desiring God](#)

Mission in the Way of Paul: Biblical Mission for the Church in the Twenty-first Century Church by Christopher R. Little (Author)

What relevance does the Apostle Paul have for the mission of the church in the twenty-first century? By investigating his socioeconomic background, examining his doxological orientation in mission, delineating how and why he shared resources in the first century, and then relating all this to what has been called the contemporary International Partnership Movement, this book demonstrates that when the church engages in cross-cultural mission and ignores Pauline orthopraxy, it places unnecessary obstacles in the path of the *missio Dei*. Therefore, *Mission in the Way of Paul: Biblical Mission for the Church in the Twenty-First Century* is pertinent for any course devoted to learning from and implementing biblical models of mission today.

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[Images for Mission in the Way of Paul: Biblical Mission for the Church in the Twenty-first Century Church by Christopher R. Little \(Author\)](#)

Missionary Methods: St. Paul's or Ours; A Study of the Church in the Four Provinces [Roland Allen]

Within a decade, St. Paul established the Church in the four provinces of Galatia, Macedonia, Achaia and Asia. This informative study focuses on the social background to the Apostle's missionary journeys with comparisons between his

methods and those of the modern day. The book divides into five parts; the first examines the social and religious world which the Apostle inhabited in AD 50; the second addresses how St. Paul presented the Christian Gospel and his financial policy of self-support for the new churches. Here, contrasts are made between St. Paul's financial and missionary principles, which differ alarmingly from those of the nineteenth and twentieth centuries. The rapidity of the Apostle's appointment of responsible church leaders is sharply contrasted with the slowness of the present in the third part. Part four deals with St. Paul's procedures for authority in churches, where those of the present day fail to address the conscience of the local church. Conclusions are provided in part five and the clarity and vigor of Allen's style ensures the reader's interest is maintained to the end. "Many missionaries in later days have received a larger number of converts than St. Paul; [...] but none have so established churches. We have long forgotten that such things could be." Extract from Chapter One

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[Images for Missionary Methods: St. Paul's or Ours: A Study of the Church in the Four Provinces \[Roland Allen\]](#)

Paul and the Mission of the Church: Philippians in Jewish Context by James P. Ware (Author)

Did Paul urge Christians to engage in mission? What would that have meant in his setting? What should the church be doing now? This essential study examines Paul's letter to the Philippians in its ancient Jewish context, making a convincing case that Paul expected churches to continue the work of spreading the gospel.

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Images for Paul and the Mission of the Church by James P. Ware (Author)

Paul as Missionary: Identity, Activity, Theology, and Practice (Library of New Testament Studies) by Trevor J. Burke (Editor), Brian S. Rosner (Editor)

Paul as Missionary: Identity, Activity, Theology and Practice takes the view that before anything else Paul must first and foremost be identified as a missionary. Using the entire Pauline corpus, the contributors to this volume assess what Paul's correspondence can tell us about how he perceived his role and identity. The work comprises four parts: in section one, Paul's identity as priest, eschatological herald, and missionary-pastor are explored while in part two topics such as the apostle's activity among pagans, his suffering, and Paul's missionary message; to the church at Rome are considered. Section three comprises essays on the Spirit as the governing dynamic, the glory of God as the apostle's missionary goal, and the importance of Paul's Christology in shaping his mission to the Gentiles. Finally, part four addresses Paul's missionary praxis, including his support of his missionary enterprise.

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3.5 Early Ministry

3.6 First missionary journey

3.7 Second missionary journey

3.8 Third missionary journey

3.9 Journey to Rome and beyond

3.10 Council of Jerusalem

3.11 Incident at Antioch

3.12 Visits to Jerusalem in Acts and the epistles

3.13 Last visit to Jerusalem and arrest



Saint Paul by Bartolomeo Montagna

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Images for Paul, Apostle of Christ

Paul the Missionary: Realities, Strategies and Methods [Eckhard J. Schnabel]

Eckhard Schnabel's two-volume *Early Christian Mission* is widely recognized as the most complete and authoritative contemporary study of the first-century Christian missionary movement. Now in *Paul the Missionary* Schnabel condenses volume two of the set, drawing on his research to provide a manageable study for students of Paul as well as students and practitioners of Christian mission today. Schnabel first focuses the spotlight on Paul's missionary work--the realities he faced, and the strategies and methods he employed. Applying his grasp of the wide range of ancient sources and of contemporary scholarship, he clarifies our understanding, expands our knowledge and corrects our misconceptions of Paul the missionary. In a final chapter, Schnabel shines the recovered light of Paul's missionary methods and practices on Christian mission today. Much like Roland Allen's classic *Missionary Methods: St. Paul's or Ours?* of nearly a century ago, Schnabel offers both praise and criticism. For those who take the time to immerse themselves in the world of Paul's missionary endeavor, this final chapter will be both rewarding and searching.

<http://www.amazon.com/Paul-Missionary-Realities-Strategies-Methods/dp/0830828877>

<https://www.goodreads.com/book/show/4818016-paul-the-missionary>

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 Images for Eckhard J. Schnabel, author
 Images for Paul the Missionary: Realities, Strategies and Methods [Eckhard J. Schnabel]

Paul's Early Period: Chronology, Mission Strategy, Theology by Rainer Riesner, Douglas W. Stott (Translator)

This monumental work by German scholar Rainer Riesner examines both biblical and extra-biblical sources to establish the chronology of Paul's early ministry and also illumines our understanding of his work by portraying him in his cultural context.

<http://www.amazon.com/Pauls-Early-Period-Chronology-Strategy/dp/080284166X>
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<https://www.thegospelcoalition.org/themelios/review/pauls-early-period/>
<http://www.denverseminary.edu/article/pauls-early-period-chronology-mission-strategy-theology/>
<https://books.google.com/books?isbn=080284166X>
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<https://www.amazon.com/Rainer-Riesner/e/B001K6HH6S>
 Images for rainer riesner, author
https://www.amazon.com/Books-Douglas-W-Stott/s?ie=UTF8&page=1&rh=n%3A283155%2Cp_27%3ADouglas%20W.%20Stott
 Images for Douglas W. Stott, author
 Images for Paul's Early Period: Chronology, Mission Strategy, Theology by Rainer Riesner, Douglas W. Stott (Translator)

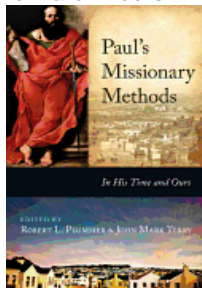
Paul's Mission and Letters | From Jesus To Christ - The First Christians

Carrying the 'good news' of Jesus Christ to non-Jews, Paul's letters to his fledgling congregations reveal their internal tension and conflict.

<http://www.pbs.org/wgbh/pages/frontline/shows/religion/first/missions.html>
 Images for Paul's Mission and Letters | From Jesus To Christ - The First Christians

Paul's Missionary Methods: In His Time and Ours by Robert L. Plummer (Editor), John Mark Terry (Editor)

What does Paul's missions strategy mean for today? A century ago Roland Allen published *Missionary Methods: Saint Paul's or Ours?*, a missiological classic which tackled many important issues, including what biblically rooted missions looks like in light of the apostle Paul's evangelistic efforts. Although Allen's work is still valuable, new understandings have been gained regarding Paul's milieu and missionary activity, and how his practices ought to inform missions in our ever-changing world. Using the centennial anniversary of Allen's work as a springboard for celebration and reflection, the contributors to *Paul's Missionary Methods* have revisited Paul's first-century missionary methods and their applicability today. This book examines Paul's missionary efforts in two parts. First Paul is examined in his first-century context: what was his environment, missions strategy and teaching on particular issues? The second part addresses the implications of Paul's example for missions today: is Paul's model still relevant, and if so, what would it look like in modern contexts? Experts in New Testament studies and missiology contribute fresh, key insights from their fields, analyzing Paul's missionary methods in his time and pointing the way forward in ours.



<http://www.amazon.com/Pauls-Missionary-Methods-Time-Ours/dp/0830857079>
<https://www.goodreads.com/book/show/15864477-paul-s-missionary-methods>
<https://www.christianbook.com/pauls-missionary-methods-time-ours-ebook/9780830859894/pd/45012EB>
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https://books.google.com/books/about/Paul_s_Missionary_Methods.html?id=6oOVdZUPLGQC
http://www.worldchristian.com/productdetails.php?product_id=36627
http://www.mcmaster.ca/mjtm/documents/Volume14/14.MJTM.R23-Beach_on_Plummer.pdf
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<https://www.thegospelcoalition.org/blogs/trevin-wax/pauls-missionary-methods-brings-new-life-to-a-classic-work/>

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<https://www.amazon.com/Robert-L.-Plummer/e/B0034NLF5Y>
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 Images for Robert L. Plummer, author
<http://www.mabts.edu/academics/get-know-our-faculty/faculty-bios/dr-john-mark-terry>
<https://www.amazon.com/John-Mark-Terry/e/B001KHO68O>
http://www.goodreads.com/author/show/594235.John_Mark_Terry
 Images for John Mark Terry, author
 Images for Paul's Missionary Methods: In His Time and Ours by Robert L. Plummer (Editor), John Mark Terry (Editor)

Paul's Understanding of the Church's Mission: Did the Apostle Paul Expect the Early Christian Communities to Evangelize?
 by Robert L. Plummer (Author)

Did Paul expect his churches to engage in evangelistic activity which mirrored his own? Or have modern readers of the Bible wrongly projected Paul's apostolic passion upon the communities that he founded? Such is the charge of several recent authors, and if their thesis is correct nothing could have larger implications for how the modern church engages in mission. In this book, Robert L. Plummer engages in a careful study of Paul's letters to determine if the apostle expected the communities to which he wrote to engage in outward-directed missionary activity. Plummer helpfully summarizes the discussion to date on the debated issue, judiciously handles contested texts, and provides a way forward in addressing this critical question. While admitting that Paul rarely explicitly commands the communities he founded to evangelize, Plummer amasses significant incidental data to provide a convincing case that Paul did indeed expect his churches to engage in outward-directed missionary activity. Throughout the study, Plummer progressively builds a theological basis for the church's mission that is both compelling and distinctively Pauline.

<http://www.amazon.com/Pauls-Understanding-Churchs-Mission-Communities/dp/1597527238>
<https://www.goodreads.com/book/show/5313152-paul-s-understanding-of-the-church-s-mission>
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<https://books.google.com/books?isbn=1842273337>
<http://www.thegospelcoalition.org/blogs/kevindeyoung/2011/05/13/pauls-understand-of-the-churchs-mission/>
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<https://www.ivpress.com/robert-l-plummer>
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 Images for Robert L. Plummer (Author)
 Images for Paul's Understanding of the Church's Mission: Did the Apostle Paul Expect the Early Christian Communities to Evangelize? by Robert L. Plummer (Author)

Saint Paul, the Apostle | Christian Apostle | Britannica.com

MISSION

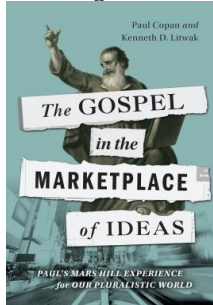
Paul believed that his vision proved that Jesus lived in heaven, that Jesus was the Messiah and God's Son, and that he would soon return. Moreover, Paul thought that the purpose of his revelation was his own appointment to preach among the Gentiles (Galatians 1:16). By the time of his last extant letter, [Romans](#), he could clearly describe his own place in God's plan. The Hebrew prophets, he wrote, had predicted that in "days to come" God would restore the tribes of [Israel](#) and that the Gentiles would then turn to worship the one true God. Paul maintained that his place in this scheme was to win the Gentiles, both Greeks and "barbarians"—the common term for non-Greeks at the time (Romans 1:14). "Inasmuch then as I am an apostle to the Gentiles, I glorify my ministry in order to make my own people jealous, and thus save some of them" (Romans 11:13–14). In two other places in Romans 11—verses 25–26 ("the full number of Gentiles [will] come in" and thus "all [Israel](#) will be saved") and 30–31 ("by the mercy shown to you, they too may now receive mercy")—Paul asserts that he would save some of Israel indirectly, through jealousy, and that Jews would be brought to Christ because of the successful Gentile mission. Thus, Paul's view reversed the traditional understanding of God's plan, according to which Israel would be restored before the Gentiles were converted. Whereas Peter, [James](#), and John, the chief apostles to the circumcised (Galatians 2:6–10), had been relatively unsuccessful, God had led Paul through Asia Minor and [Greece](#) "in triumph" and had used him to spread "the fragrance of the knowledge of [God] everywhere" (2 Corinthians 2:14). Since in Paul's view God's plan could not be frustrated, he concluded that it would work in reverse sequence—first the Gentiles, then the Jews.

<https://www.britannica.com/biography/Saint-Paul-the-Apostle>
 Images for Saint Paul, the Apostle | Christian Apostle | Britannica.com MISSION

The Gospel in the Marketplace of Ideas: Paul's Mars Hill Experience for Our Pluralistic World by Paul Copan (Author), Kenneth D. Litwak (Author)

Our world is multicultural, multi-religious, multi-philosophical. It ranges from fundamental monotheism to do-it-yourself spirituality to strident atheism. How can Christians engage in communicating across worldviews in this pluralistic and often

relativistic society? When Paul visited Athens, he found an equally multicultural and multi-religious setting. From Jews to Gentiles, elite to poor, slaves to slave owners, from olive-skinned Gentiles to dark-skinned Ethiopians—the Greco-Roman world was a dynamic mix. Religious practices were also wide and varied, with the imperial cult of emperor worship being the most prominent. Many also frequented the temples for the traditional Greek pantheon and participated in the secret rituals of the mystery religions. Seeking to embolden the church's witness in today's society, philosopher Paul Copan and New Testament scholar Kenneth Litwak show how Paul's speech to the Athenians (found in Acts 17) provides a practical model for Christians today. They uncover the cultural and religious background of this key episode in the apostle's career and they encourage believers to winsomely challenge the idols of our time to point contemporary Athenians to Christ.



<http://www.amazon.com/The-Gospel-Marketplace-Ideas-Pluralistic/dp/0830840435>

<http://www.goodreads.com/book/show/18500005-the-gospel-in-the-marketplace-of-ideas>

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The Gospel in the Marketplace of Ideas: Paul's Mars Hill Experience for Our Pluralistic World

<http://www.reformation21.org/articles/paul-copan-and-kenneth-d.php>

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<https://www.equip.org/article/building-firm-foundation-theologically-informed-evangelism/>

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<https://faithandselfdefense.com/2014/07/26/the-gospel-in-the-marketplace-of-ideas-book-review-2/>

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<https://www.amazon.com/Paul-Copan/e/B001HN3I3A>

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Images for Paul Copan (Author)

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http://www.formatio.ivpress.com/cgi-ivpress/author.pl/author_id=4

<https://www.ivpress.com/kenneth-d-litwak>

<http://www.denverseminary.edu/resources/news-and-articles/author/kenneth-d-litwak/>

http://www.goodreads.com/author/show/6458277.Kenneth_D_Litwak

Images for Kenneth D. Litwak (Author)

Images for The Gospel in the Marketplace of Ideas: Paul's Mars Hill Experience for Our Pluralistic World by Paul Copan (Author).

Kenneth D. Litwak (Author)

The Missionary Journeys of the Apostle Paul | Bible ... - Pinterest

<https://www.pinterest.com/pin/377106168773583405/>

Images for Missionary Journeys of the Apostle Paul - Pinterest

<https://www.pinterest.com/revcarrie1/pauls-missionary-journeys/>

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<https://www.pinterest.com/sypeacock/apostle-paul/>

<https://www.pinterest.com/marynnz/acts-pauls-life-travels/>

Images for acts-pauls-life-travels

The Missionary Principles of Paul and How They Should Apply Today

In a day when many mission organizations are reassessing their strategies for world evangelization it is perhaps appropriate to examine more closely the methods of the man who is credited with bringing Christianity to Europe.

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Images for Missionary Principles of Paul and How They Should Apply Today

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<https://www.openbible.info/blog/2012/07/calculating-the-time-and-cost-of-pauls-missionary-journeys/>

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Images for Bible and Paul's First Mission

<https://www.desiringgod.org/messages/the-missionary-challenge-of-pauls-life>

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Patrick, Missionary to Ireland

Resources

Coming of Christianity to Ireland, St Patrick - Wesley Johnston

Patrick concentrated his work in north-east Ireland, and his first church was at Saul, near present-day Downpatrick. He preached to the Kings and their households and met with varied levels of success. One of his methods was to 'Christianize' the Celtic Pagan festivals. For example, Patrick reputedly lit an Easter bonfire on Slane Hill near the Hill of Tara while the King was having his own Pagan bonfire there. The King was enraged, but he took the opportunity to preach and managed to make some converts. He is famously said to have used the 3-leaved Shamrock to explain the concept of the Trinity: God as the Father, Son and Holy Spirit (although this story is almost certainly a myth). Patrick died in Ireland and is traditionally believed to be buried on the Hill of Down in Downpatrick, county Down. A stone marking the traditional burial spot was added in 1901 and the site is now a popular tourist attraction.

http://www.wesleyjohnston.com/users/ireland/past/pre_norman_history/christianity.html

https://www.wesleyjohnston.com/users/ireland/past/pre_norman_history/summary3.htm

Images for Coming of Christianity to Ireland, St Patrick - Wesley Johnston

9 best images about St. Patrick, missionary on Pinterest

<https://www.pinterest.com/frankeeegal/st-patrick-missionary/>

Images for St. Patrick, missionary on Pinterest

<https://www.pinterest.com/catholic4all/st-patrick---patron-of-ireland/>

<https://www.pinterest.com/saintnook/patrick-of-ireland/>

<https://www.pinterest.com/aflynn2055/irish-prayers/>

<https://www.pinterest.com/explore/st-patrick-prayer/>

<https://www.pinterest.com/explore/saint-patrick/>

<https://www.pinterest.co.uk/explore/st-patrick-prayer/>

<https://www.pinterest.com/beccamedwards/st-patricks-day/>

<https://www.pinterest.com/explore/saint-patrick's-day/>

Patrick: Missionary to Ireland - Ligonier Ministries

Thus, Patrick returned to Ireland. He preached to the pagan tribes in the Irish language he had learned as a slave. His willingness to take the Gospel to the least likely and the least lovely people imaginable was met with extraordinary success. And that success would continue for over the course of nearly half a century of evangelization, church planting, and social reform. He would later write that God's grace had so blessed his efforts that "many thousands were born again unto God." Indeed, according to the early-church chronicler W. D. Killen: "There can be no reasonable doubt that Patrick preached the Gospel, that he was a most zealous and efficient evangelist, and that he is entitled to be called the Apostle of Ireland" (Ecclesiastical History of Ireland, London, 1875).

<http://www.ligonier.org/learn/articles/patrick-missionary-ireland/>

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<http://www.perryville.org/2015/03/st-patrick-missionary-to-the-irish/>

[Images for st-patrick-missionary-to-the-irish](#)

Patrick of Ireland - Justus.anglican.org

Around 435, Patrick was commissioned, perhaps by bishops in Gaul and perhaps by the Pope, to go to Ireland as a bishop and missionary. Four years earlier another bishop, Palladius, had gone to Ireland to preach, but he was no longer there (my sources disagree on whether he had died, or had become discouraged and left Ireland to preach in Scotland). Patrick made his headquarters at Armagh in the North, where he built a school, and had the protection of the local monarch. From this base, he made extensive missionary journeys, with considerable success. To say that he single-handedly turned Ireland from a pagan to a Christian country is an exaggeration but is not far from the truth.

<http://www.justus.anglican.org/resources/bio/124.html>

[Images for Patrick of Ireland](#)

Saint Patrick | Biography, Facts, & Miracles | Britannica.com

The best known passage in the *Confessio*, his spiritual autobiography, tells of a dream, after his return to Britain, in which one Victorinus delivered him a letter headed "The Voice of the Irish." As he read it, he seemed to hear a certain company of Irish beseeching him to walk once more among them. "Deeply moved," he says, "I could read no more." Nevertheless, because of the shortcomings of his education, he was reluctant for a long time to respond to the call. Even on the eve of re-embarkation for Ireland he was beset by doubts of his fitness for the task. Once in the field, however, his hesitations vanished. Utterly confident in the Lord, he journeyed far and wide, baptizing and confirming with untiring zeal. In diplomatic fashion, he brought gifts to a kinglet here and a lawgiver there but accepted none from any. On at least one occasion, he was cast into chains. On another, he addressed with lyrical *pathos* a last farewell to his converts who had been slain or kidnapped by the soldiers of *Coroticus*.

<https://www.britannica.com/biography/Saint-Patrick>

[Images for bishop and patron saint of Ireland](#)

Saint Patrick | Encyclopedia.com

St. Patrick (died ca. 460) was a British missionary bishop to Ireland, possibly the first to evangelize that country. He is the patron saint of Ireland.

<https://www.encyclopedia.com/people/philosophy-and-religion/saints/saint-patrick>

[Images for Saint Patrick | Encyclopedia.com](#)

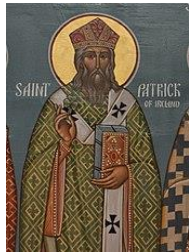
Saint Patrick - Wikipedia

Saint Patrick (*Latin*: *Patricius*; *Irish*: *Pádraig* [ˈp̪ˠaːd̪ˠr̪ˠə]; *Welsh*: *Padrig*) was a fifth-century *Romano-British* Christian *missionary* and *bishop* in *Ireland*. Known as the "Apostle of Ireland", he is the primary *patron saint* of Ireland, along with saints *Brigit of Kildare* and *Columba*. He is also venerated in the *Anglican Communion*, the *Old Catholic Church* and in the *Eastern Orthodox Church* as *equal-to-the-apostles* and *Enlightener of Ireland*.^[2]

The dates of Patrick's life cannot be fixed with certainty, but there is broad agreement that he was active as a missionary in Ireland during the second half of the 5th century. Early medieval tradition credits him with being the first bishop of *Armagh* and *Primate of Ireland*, and they regard him as the founder of Christianity in Ireland, converting a society practising a form of *Celtic polytheism*. He has been generally so regarded ever since, despite evidence of some earlier Christian presence in Ireland.

According to the *Confessio* of Patrick, when he was about 16, he was captured by Irish pirates from his home in Britain and taken as a *slave* to Ireland, looking after animals; he lived there for six years before escaping and returning to his family. After becoming a cleric, he returned to northern and western Ireland. In later life, he served as a bishop, but little is known about the places where he worked. By the seventh century, he had already come to be revered as the patron saint of Ireland.

Saint Patrick's Day is observed on 17 March, the supposed date of his death. It is celebrated inside and outside Ireland as a religious and cultural holiday. In the dioceses of Ireland, it is both a *solemnity* and a *holy day of obligation*; it is also a celebration of Ireland itself.



Icon of Saint Patrick from Christ the Savior Orthodox Church, Wayne, WV.

http://en.wikipedia.org/wiki/Saint_Patrick

https://simple.wikipedia.org/wiki/Saint_Patrick

[Images for Saint Patrick](#)

https://simple.wikipedia.org/wiki/Saint_Patrick%27s_Day

St. Patrick: One of the Greatest Missionaries Who Ever Lived

UNIQUE MISSIONARY STRATEGY

In faith, the forty-something year-old Patrick sold all of his possessions, including the land he had inherited from his father, to fund his missionary journey to Ireland. He worked as an itinerant preacher and paid large sums of money to various tribal chiefs to ensure he could travel safely through their lands and preach the gospel. His strategy was completely unique, and he functioned like a missionary trying to relate to the Irish people and communicate the gospel in their culture by using such things as three-leaf clovers to explain the gospel. Upon entering a pagan clan, Patrick would seek to first convert the tribal leaders and other people of influence. He would then pray for the sick, cast demons out of the possessed, preach the Bible, and use both musical and visual arts to compel people to put their faith in Jesus. If enough converts were present he would build a simple church that did not resemble ornate Roman architecture, baptize the converts, and hand over the church to a convert he had trained to be the pastor so that he could move on to repeat the process with another clan. Patrick gave his life to the people who had enslaved him until he died at 77 years of age. He had seen untold thousands of people convert as between 30-40 of the 150 tribes had become substantially Christian. He had trained 1,000 pastors, planted 700 churches, and was the first noted person in history to take a strong public stand against slavery.

<http://theresurgence.com/2010/03/17/st-patrick-one-of-the-greatest-missionaries-who-ever-lived>

Images for St. Patrick: One of the Greatest Missionaries Who Ever Lived

<http://goandmake.ca/st-patrick-one-of-the-greatest-missionaries-of-all-time-2/>

<https://townhall.com/columnists/jackkerwick/2018/03/17/st-patrick-a-great-christian-missionary-n2461596>

<https://www.thegospelcoalition.org/article/st-patrick-reclaiming-the-great-missionary/>

St. Patrick – Patron Saint of Servant Evangelism by Steve Sjogren

Happy St. Patrick's Day! Snakes or no snakes, whether you are wearing green or not, it's about setting people free. Let's do it together! Thanks for being a part of the Servant Evangelism tribe.

<http://www.serve-others.com/st-patrick-patron-saint-of-servant-evangelism-by-steve-sjogren/#.VOtBCPnF9SI>

Images for St. Patrick – Patron Saint of Servant Evangelism

The Celtic Way of Evangelism, Tenth Anniversary Edition: How Christianity Can Reach the West... Again [George G. III Hunter]

Celtic Christianity—the form of Christian faith that flourished among the people of Ireland during the Middle Ages—has gained a great deal of attention lately. George G. Hunter III points out that while the attention paid to the Celtic Christians is well deserved, much of it fails to recognize the true genius of this ancient form of Christianity. What many contemporary Christians do not realize is that Celtic Christianity was one of the most successfully evangelistic branches of the church in history. The Celtic church converted Ireland from paganism to Christianity in a remarkably short period, and then proceeded to send missionaries throughout Europe.

North America is today in the same situation as the environment in which the early Celtic preachers found their mission fields: unfamiliar with the Christian message, yet spiritually seeking and open to a vibrant new faith. If we are to spread the gospel in this culture of secular seekers, we would do well to learn from the Celts. Their ability to work with the beliefs of those they evangelized, to adapt worship and church life to the indigenous patterns they encountered, remains unparalleled in Christian history. If we are to succeed in reaching the West . . . again, then we must begin by learning from these powerful witnesses to the saving love of Jesus Christ.

This classic book on the power of indigenous evangelism has been thoroughly revised and updated, proving once again how much these ancient Christians have to teach anyone who seeks to spread the word of the gospel.

<http://www.amazon.com/Celtic-Evangelism-Tenth-Anniversary-Edition/dp/1426711379>

http://www.goodreads.com/book/show/607319.The_Celtic_Way_of_Evangelism

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The Celtic Way of Evangelism, Tenth Anniversary Edition: How Christianity Can Reach the West... Again

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[Images for George G. III Hunter, author](#)

[Images for The Celtic Way of Evangelism, Tenth Anniversary Edition: How Christianity Can Reach the West... Again \[George G. III Hunter\]](#)

The Life and Mission of St. Patrick | Crossway

Patrick was raised in a nominally Christian home in Britain during the collapse of the Roman Empire. At 16 he was captured by Irish pirates and taken to the west coast of Ireland. The trauma of slavery turned him to the Lord, and he strove to spend each day in communion with God. Six years later he escaped and returned to Britain. After a time of theological study, Patrick felt the Lord's call to return to Ireland as a missionary to his captors.

<http://www.crossway.org/blog/2011/03/the-life-and-mission-of-st-patrick/>

[Images for Life and Mission of St. Patrick](#)

<https://www.desiringgod.org/articles/the-mission-of-saint-patrick>

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<https://www.crossway.org/articles/10-things-you-should-know-about-st-patrick/> #4

John and Charles Wesley

Resources

Charles Wesley | English clergyman | Britannica.com

Charles Wesley, (born Dec. 18, 1707, Epworth, Lincolnshire, Eng.—died March 29, 1788, London), English clergyman, poet, and [hymn](#) writer, who, with his elder brother John, started the Methodist movement in the [Church of England](#).

The youngest and third surviving son of Samuel and Susanna Wesley, Wesley entered [Westminster School, London](#), in 1716.

In 1726 he was elected to Christ Church College, Oxford, where he translated Greek and Latin classics into English verse.

During the winter of 1728–29, he underwent a spiritual awakening and initiated, with two other undergraduates, the [Holy Club](#).

In 1735, in order to aid his brother John in a mission to Georgia, he accepted [holy orders](#).

<https://www.britannica.com/biography/Charles-Wesley>

[Images for Charles Wesley | English clergyman](#)

Charles Wesley Quotes - BrainyQuote

https://www.brainyquote.com/authors/charles_wesley

[Images for charles wesley quotes](#)

www.azquotes.com/author/15506-Charles_Wesley

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<https://gracequotes.org/author-quote/charles-wesley/>

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Charles Wesley - Wikipedia

Charles Wesley (18 December 1707 – 29 March 1788) was an English leader of the [Methodist](#) movement, most widely known for writing about 6,500 [hymns](#).^[1]

Wesley was born in [Epworth, Lincolnshire](#), the son of Anglican cleric and poet [Samuel Wesley](#) and his wife [Susanna](#). He was a younger brother of Methodist founder [John Wesley](#) and Anglican cleric [Samuel Wesley the Younger](#), and he became the father of musician [Samuel Wesley](#) and grandfather of musician [Samuel Sebastian Wesley](#).

Wesley was educated at [Oxford](#) where his brothers had also studied, and he formed the "[Holy Club](#)" among his fellow students in 1729. John Wesley later joined this group, as did [George Whitefield](#). Charles followed his father and brother into the church in 1735, and he travelled with John to [Georgia](#) in America, returning a year later. In 1749, he married [Sarah Gwynne](#), daughter of a Welsh gentleman who had been converted to Methodism by [Howell Harris](#). She accompanied the brothers on their [evangelistic](#) journeys throughout Britain until Charles ceased to travel in 1765.

Ministry

Charles Wesley experienced a conversion on 21 May 1738 – John Wesley had a similar experience in [Aldersgate Street](#) just three days later. A City of London [blue plaque](#) at 13, [Little Britain](#), near the church of St Botolph's-without-Alders, off [St. Martin's Le Grand](#), marks the site of the former house of John Bray, reputed to be the scene of Wesley's evangelical conversion on 21 May 1738. It reads, "Adjoining this site stood the house of John Bray. Scene of Charles Wesley's evangelical conversion May 21st 1738".^[2] Wesley felt renewed strength to spread the Gospel to ordinary people and it was around then that he began to write the poetic hymns for which he would become known. It wasn't until 1739 that the brothers took to field preaching, under the influence of [George Whitefield](#), whose open-air preaching was already reaching great numbers of Bristol colliers.^[6]



http://en.wikipedia.org/wiki/Charles_Wesley

[Images for charles wesley](#)

https://en.wikiquote.org/wiki/Charles_Wesley

[Images for quote/Charles_Wesley](#)

41 best Charles Wesley images on Pinterest

<https://www.pinterest.com/stevensvilleu/charles-wesley/>

[Images for charles wesley - pinterest](#)

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[Images for charles-wesley-methodist-we-were-born-in-song](#)

John and Charles Wesley: Christian History

INTRODUCTION

John and Charles Wesley are among the most notable evangelists who ever lived. As young men, they formed a party which came to be derisively called Methodists, because they methodically set about fulfilling the commands of scripture. In due course, they learned that works cannot save, and discovered salvation by faith in Christ. Afterward, they carried that message to all England in sermon and in song. John Wesley is credited with staving off a bloody revolution in England such as occurred in France.

<https://www.christianhistoryinstitute.org/study/module/wesleys/>

[Images for John and Charles Wesley: Christian History](#)

John Wesley | English clergyman | Britannica.com

John Wesley, (born June 17, 1703, Epworth, Lincolnshire, Eng.—died March 2, 1791, London), Anglican clergyman, evangelist, and founder, with his brother Charles, of the Methodist movement in the [Church of England](#).

John Wesley was the second son of Samuel, a former [Nonconformist](#) (dissenter from the Church of England) and rector at Epworth, and Susanna Wesley. After six years of education at the [Charterhouse](#), [London](#), he entered Christ Church, [Oxford University](#), in 1720. Graduating in 1724, he resolved to become ordained a priest; in 1725 he was made a [deacon](#) by the Bishop of Oxford and the following year was elected a fellow of [Lincoln College](#). After assisting his father at Epworth and Wroot, he was ordained a priest on Sept. 22, 1728.

Recalled to Oxford in October 1729 to fulfill the residential requirements of his fellowship, John joined his brother Charles, Robert Kirkham, and [William Morgan](#) in a religious study group that was derisively called the "Methodists" because of their emphasis on methodical study and devotion. Taking over the leadership of the group from Charles, John helped the group to grow in numbers. The "Methodists," also called the [Holy Club](#), were known for their frequent communion services and for [fasting](#) two days a week. From 1730 on, the group added social services to their activities, visiting Oxford prisoners, teaching them to read, paying their debts, and attempting to find employment for them. The Methodists also extended their activities to workhouses and poor people, distributing food, clothes, medicine, and books and also running a school. When the Wesleys left the Holy Club in 1735, the group disintegrated.

<https://www.britannica.com/biography/John-Wesley>

[Images for John Wesley | English clergyman](#)

John Wesley - New World Encyclopedia

John Wesley (June 17, 1703-March 2, 1791) was the central figure of the eighteenth-century evangelical revival in [Great Britain](#) and founder of the [Methodist](#) movement. An ordained [Anglican](#) clergyman, Wesley adopted unconventional and controversial practices, such as field preaching, to reach factory laborers and newly urbanized masses uprooted from their traditional village [culture](#) at the start of the [Industrial Revolution](#). He was not only a gifted evangelist but also a remarkable organizer who created an interlocking system of "societies," annual conferences, and preaching "circuits" (Methodist "connections") which extended his influence throughout [England](#).

www.newworldencyclopedia.org/entry/John_Wesley

[Images for John Wesley - New World Encyclopedia](#)

John Wesley Quotes - BrainyQuote

http://www.brainyquote.com/quotes/authors/j/john_wesley.html

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<https://www.youtube.com/watch?v=bLGZ4sMuQKs> TOP 20 John Wesley Quotes - YouTube
www.pearlofgreatvalue.com/WesleyQuotes.php
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<https://www.passiton.com/inspirational-quotes/7155-do-all-the-good-you-can-by-all-the-means-you>

John Wesley - Wikipedia

John Wesley (/ˈwɛsli/^[1] 28 June [O.S. 17 June] 1703 – 2 March 1791) was an [English cleric](#), [theologian](#) and [evangelist](#) who was a leader of a [revival](#) movement within the [Church of England](#) known as [Methodism](#). The societies he founded became the dominant form of the independent Methodist movement that continues to this day.

Educated at [Charterhouse](#) and [Christ Church, Oxford](#), Wesley was elected a [fellow](#) of [Lincoln College, Oxford](#) in 1726 and [ordained](#) as an [Anglican](#) priest two years later. He led the "[Holy Club](#)", a society formed for the purpose of the study and the pursuit of a devout Christian life; it had been founded by his brother, [Charles](#), and counted [George Whitefield](#) among its members. After an unsuccessful ministry of two years at [Savannah](#) in the [Georgia Colony](#), Wesley returned to London and joined a religious society led by [Moravian Christians](#). On 24 May 1738, he experienced what has come to be called his [evangelical](#) conversion, when he felt his "heart strangely warmed". He subsequently left the Moravians, beginning his own ministry.

A key step in the development of Wesley's ministry was, like Whitefield, to travel and [preach outdoors](#). In contrast to Whitefield's [Calvinism](#), however, Wesley embraced the [Arminian doctrines](#) that dominated the [Church of England](#) at the time. Moving across Great Britain, North America and Ireland, he helped to form and organize small Christian groups that developed intensive and personal accountability, [discipleship](#) and religious instruction. Most importantly, he appointed itinerant, un-ordained [evangelists](#) to travel and preach as he did and to care for these groups of people. Under Wesley's direction, Methodists became leaders in many social issues of the day, including [prison reform](#) and [abolitionism](#).



http://en.wikipedia.org/wiki/John_Wesley

[Images for john wesley](#)

https://en.wikisource.org/wiki/Author:John_Wesley

https://en.wikiquote.org/wiki/John_Wesley

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<https://www.pinterest.com/michaeljamesfry/john-wesley-1703-1791/>

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<https://www.pinterest.com/memorialumc/john-wesley-quotes/>

Why John Wesley Matters for 21st Century Mission - Missio Alliance

As thoughtful Christians ponder 21st century mission that impacts the whole person and society, it is instructive to go "back to the future" and consider the influence of the Methodist movement of the 18th century, led by John and Charles Wesley. The fervent, holistic and missional faith born in the Great Awakening still drives much of global evangelical Christianity. In this essay, the focus is on the tapestry of theopraxis that characterized the person and work of John Wesley.

<http://www.missioalliance.org/why-john-wesley-matters-for-21st-century-mission/>

[Images for Why John Wesley Matters for 21st Century Mission - Missio Alliance](#)

Rethinking Evangelism: Faithful Witness in a New Apostolic Era (2013) – Luther Seminary

Mesfin Ayele, Ph.D. student, Luther Seminary

A Perspective of the Global South: Holistic Evangelism and the Priesthood of All Believers

Nadia Bolz-Weber, Pastor, House for All Sinners and Saints, Denver

Evangelism: I Have No Strategy For You ... But I Have Some Pretty Good Stories to Tell

Mary Sue Dreier, Associate Professor of Congregational Mission and Leadership, Luther Seminary

"You Changed Me!" The Unlikely Evangelism of the Lutheran Pastor

Ruben Duran, Director for New Congregations, ELCA

Good News from Samaria

Sally Peters, Director, Center for Lifelong Learning

A Mother's Story: Listening to the God Questions of a Millennial Son

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Stephanie Spellers, Treasurer, Canon for Missional Vitality, Diocese of Long Island

The Secret of Evangelism is ... Shhh—Listening for the Gospel on Your Margins

Bryan Stone, E. Stanley Jones Professor of Evangelism at Boston University

Beauty Will Save the World: Toward a Christian Aesthetics of Evangelism

Deb Stehlin, Director for Evangelical Mission for the Minneapolis Area Synod, ELCA

The Evangelizing Community: Embracing the Boldness and Beauty of God's Vision

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Walter Sundberg, Professor of Church History, Luther Seminary

Toward a Theology of Conversion

Jannie Swart, Pastor, Second Presbyterian Church, Oil City, Penn; Adjunct Instructor, Pittsburgh Theological Seminary and

Rochester College; Consultant, Church Innovations

E-A-R-S FOR JESUS—Learning to Find the Other Hospitable

Dwight Zscheile, Assistant Professor of Congregational Mission and Leadership, Luther Seminary

Evangelism after Establishment: Joining God in the Neighborhood

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Past Rethinking Events - Luther Seminary

<http://www.luthersem.edu/rethinking/archives.aspx>

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<http://www.discerningmission.org/?m=3957&bp=20>

Resources

Luther Seminary - Biographies

Mesfin Ayele is studying for a MA in Congregational Mission and Leadership and is a Lutheran from Ethiopia. His wife is here with him.



http://www2.luthersem.edu/gmi/intl_bios.asp?pf=y

Nadia Bolz-Weber: Welcome

Nadia Bolz-Weber is the founding pastor of House for All Sinners and Saints in Denver, Colorado. She is the author of the *New York Times* bestseller *Accidental Saints: Finding God in All the Wrong People* (Convergent, 2015), available in bookstores now. She's also the author of *Salvation on the Small Screen? 24 Hours of Christian Television* (Seabury 2008) and the *New York Times* bestselling theological memoir, *Pastrix: the Cranky, Beautiful Faith of a Sinner & Saint* (Jericho, 2013).



<http://www.nadiabolzweber.com/>

<https://www.amazon.com/Nadia-Bolz-Weber/e/B001JP85LG>

http://www.goodreads.com/author/show/1685874.Nadia_Bolz_Weber

[Images for Nadia Bolz-Weber, author](#)

Mary Sue Dreier - Luther Seminary

Mary Sue Dreier joined Luther Seminary as Associate Professor of Congregational Mission and Leadership in 2008. She is co-director of Luther Seminary's Center for Missional Leadership and is features editor of the journal *Word & World: Theology for Christian Ministry* published by Luther Seminary.

She was ordained a Lutheran pastor in 1981 and served 25 years with her co-pastor husband in ALC/ELCA Lutheran congregations (1981-2006). Her experience includes calls in rural, large multi-staff, and new church development congregations, as well as serving as rural minister on a synod staff.

Mary Sue's teaching and research interests include church planting, transforming congregations for mission, evangelism, and missional leadership development (both lay and clergy) in rural, urban, and suburban congregations. She is a frequent speaker for congregations, synods, and national missional leadership training events.

She is editor of *Created and Led by the Spirit: Planting Missional Congregations* (2013) in Eerdmans's Missional Church Series. She has written a variety of book chapters, journal articles, and church resources, including a book of sermons, *The Home Stretch*, on lessons from Matthew for Cycle A.

A Christ College graduate of Valparaiso University in English and Theology, Valparaiso, Indiana (1974), Mary Sue received the M.Div. degree from Luther Northwestern Seminary (1979) and the Ph.D. degree from Luther Seminary (2008).



https://www2.luthersem.edu/faculty/fac_bio.asp?contact_id=mdreier001

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[Images for Mary Sue Dreier, author](#)

The Rev. Ruben Duran - Day1.org

The Rev. Ruben Duran serves as Director for New Congregational Development in the Evangelical Outreach and Congregational Mission unit of the Evangelical Lutheran Church in America, headquartered in Chicago, IL. He is responsible for promoting the development of area strategies, local initiatives and emerging models for the multiplication of new communities of faith in the USA and the Caribbean.



http://day1.org/306-the_rev_ruben_duran

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<https://www.elm.org/2014/04/15/dreamers-visionaries/>

<http://www.elca.org/News-and-Events/7745> ELCA reaches milestone in welcoming new congregations

<https://www.elm.org/2014/04/> Dreamers & Visionaries Tuesday, April 15th, 2014

<https://vimeo.com/127629387> Church for the Life of the World – Ruben Duran

[Images for Rev. Ruben Duran](#)

Sally Peters retires; Dawn Alitz named new director of Lifelong Learning

At the end of this year, Sally Peters will retire as director of the Center for Lifelong Learning. Peters has been with the seminary for nearly 13 years and began serving in her current role in 2007. Over the next eight years, Sally equipped Luther Seminary to realize the possibility of sustainable innovation marked, above all, by a deep commitment to hospitality – both toward the needs of our constituents and the diversity of strengths required to meet them abundantly.

These efforts fueled the growth and impact of Center for Lifelong Learning courses (e.g., KAIROS, Lay School of Theology, School for Lay Ministry), events (e.g., Mid-Winter Convocation plus Book of Faith Jubilees, Rethinking, Celebration of Preaching, and the massive Festival of Homiletics), and resources (e.g., Enter the Bible, Working Preacher).



<https://www.luthersem.edu/elerts/article.aspx?id=1167>

[Images for Center for Lifelong Learning Luther Seminary](#)

https://www.luthersem.edu/elerts/article.aspx?article_id=1185&elert_id=128

https://www.luthersem.edu/elerts/article.aspx?elert_id=128

The Rev. Stephanie Spellers named Canon to the Presiding Bishop

Episcopal Church Presiding Bishop and Primate Michael Curry announced that the Rev. Stephanie Spellers has been named Canon to the Presiding Bishop for Evangelism and Reconciliation.



<http://www.episcopalchurch.org/posts/publicaffairs/rev-stephanie-spellers-named-canon-presiding-bishop-evangelism-and>

<https://www.episcopalchurch.org/staff/rev-canon-stephanie-spellers>

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<http://news.gts.edu/2015/08/general-voices-practicing-resurrection-the-rev-canon-stephanie-spellers/>

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<https://www.facebook.com/sspellers>

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<http://www.amazon.com/Stephanie-Spellers/e/B001JSB4KW>

http://www.goodreads.com/author/show/140763.Stephanie_Spellers

[Images for Rev. Stephanie Spellers](#)

Bryan P. Stone | Center for Practical Theology - Boston University

Bryan Stone has served as Associate Dean of Academic Affairs since January 2011 and as the E. Stanley Jones Professor of Evangelism in the School of Theology since 1998. He has a background in new church development, urban pastoral ministry, and faith-based non-profit development. His most recent books are *A Reader in Ecclesiology*, *Evangelism After Christendom: The Theology and Practice of Christian Witness* and *Sabbath in the City: Sustaining Urban Pastoral Excellence*, co-authored with Claire Wolfeich. His research, publishing, and teaching interests are in the areas of evangelism, congregational development, urban ministry, ecclesiology, theology and popular culture (including especially film studies), Christian pacifism, and Wesleyan, liberation, narrativist, and post-liberal theologies. Bryan and his wife live on campus at Boston University where they serve as faculty-in-residence in the Warren Towers dorm.



<https://www.bu.edu/cpt/profile/bryan-p-stone/>

https://en.wikipedia.org/wiki/Bryan_Stone

http://www.goodreads.com/author/show/421318.Bryan_P_Stone

<https://www.amazon.com/Bryan-P.-Stone/e/B001H6S7TW>

[Images for Bryan P. Stone, author](#)

Rev. Deb Stehlin, Director for Evangelical Mission, Minneapolis Area Synod - YouTube

The Rev. Deb Stehlin began her career in corporate public relations and was Director of Communications for International Dairy Queen. She discovered grace when a friend invited her to Oak Grove Lutheran Church in Richfield, where she eventually served as Christian education director. That led her to Luther Seminary, where she received her M. Div. degree in 2003. Her first call was to Shepherd of the Valley Lutheran Church in Apple Valley, where she concentrated her efforts on social justice and confirmation ministry. In 2007, Shepherd of the Valley sent her out to start a new mission church, Light of the World Lutheran Church, in Farmington. As Director of Evangelical Mission, Deb works with new and renewing congregations and is a resource to all congregations who seek to learn new ways of being in mission.



<https://www.youtube.com/watch?v=ltEOESX9My4>

<http://mpls-synod.org/tag/rev-deb-stehlin/>

<http://mpls-synod.org/our-synod/staff/>

<http://mpls-synod.org/outreach/developing-ministries/>

[Images for Rev. Deb Stehlin](#)

Walter Sundberg - Faculty - Luther Seminary

Professor Emeritus of Church History

He is a member of the advisory council of Interpretation, and the editorial boards of Lutheran Quarterly and Lutheran Commentator. A board member of both the Great Commission Network and Lutheran Bible Ministries, he has also served on the board of Lutheran Bible Institute and the ALC Inter-Church Relations Committee.

Sundberg contributed "Ministry in 19th Century European Lutheranism" to *Called and Ordained: Lutheran Perspectives on the Office of Ministry* (edited by Todd Nichol and Marc Kolden, 1990). He has published articles in First Things, Lutheran Quarterly, Dialog, and Lutheran Forum. His writings for church curriculum include *Day by Day: Luther on the Christian Life* (1983). He is the author of *The Bible in Modern Culture* (second edition, Eerdmans, 2002), which he wrote with Roy Harrisville; *Worship as Repentance: Lutheran Liturgical Traditions and Catholic Consensus* (Eerdmans, 2012).

He is at present Adjunct Professor of Church History, Regent Divinity School, Virginia Beach, VA.



<https://www.luthersem.edu/wsundber/>

<http://www.lcmc.net/event-presentations/toward-a-theology-of-conversion/a233>

<http://www.themastersinstitute.org/member/walter-sundberg/>

<https://www.luthersem.edu/story/pdfs/2007N2.pdf>

<https://www.amazon.com/Walter-Sundberg/e/B006T9SFQ2>

http://www.goodreads.com/author/show/385450.Walter_Sundberg

[Images for Walter Sundberg - Faculty - Luther Seminary](#)

Page 6

Thinking Theologically About Ministry in the 21st Century

As associate professor of world mission and evangelism, the Rev. Dr. Johannes "Jannie" Swart combines a remarkable breadth of mission experience, new church development work, pastoral leadership in both large and small churches, a scholarly expertise in congregational mission and leadership. With a doctorate from Luther Theological Seminary, he has a unique ability to help students and congregations think theologically about ministry in the 21st century.



http://www.pts.edu/Jannie_Swart

<http://www.post-gazette.com/news/obituaries/2014/09/12/Obituary-REV-Johannes-G-J-Swart-Jannie-Swart-a-bridge-builder/stories/201409110159>

<https://www.pcusa.org/news/2014/9/11/johannes-gj-jannie-swart-dies-suddenly/>

http://www.pts.edu/Mourning_Jannie_Swart

[Images for Rev. Dr. Johannes "Jannie" Swart images](#)

Dwight Zscheile - Faculty - Luther Seminary

Dwight Zscheile joined the Luther Seminary faculty in 2008 as assistant professor of Congregational Mission and Leadership and was promoted to associate professor in 2014.



https://www.luthersem.edu/faculty/fac_home.aspx?contact_id=dzscheile001

http://www.luthersem.edu/photos/facultypublish/cvs/dwight_zscheile_cv.pdf

http://www.luthersem.edu/lifelong_learning/kairos/courses/missional_leadership_cohort.aspx?m=6494

https://www.luthersem.edu/story/default.aspx?article_id=319&issue_id=31

<https://www.amazon.com/Dwight-J-Zscheile/e/B005ZVLWB0>

http://www.goodreads.com/author/show/5861539.Dwight_J_Zscheile

[Images for Dwight Zscheile - Faculty - Luther Seminary](#)

Religious but not Spiritual?

2015-WINTER CONVOCATION

THEME: RELIGIOUS BUT NOT SPIRITUAL?

Jan. 28-30, 2015

Luther Seminary

St. Paul, Minn.

Spiritual but not religious. SBNR.

Maddeningly, the slogan is everywhere—and yet its popularity grows. Once the stuff of special features, SBNR is now just another lifestyle category—a box to check on dating sites. Once the polite response of celebrities to talk show queries, kids and grand-kids have now joined the cause.

It's tempting to wring our hands, to spout off about laziness and lack of commitment. But what's really going on here? And what, in the midst of it all, is God calling Christian public leaders to learn—and unlearn?

Framed by lively exchanges between a social scientist, a theologian and a pastor, these are just some of the questions we'll engage during the 51st Mid-Winter Convocation at Luther Seminary this February.

Join the conversation. Reclaim the vibrancy and authenticity of the distinctly spiritual *and* religious way of Jesus.

<http://www.luthersem.edu/convo/>

[Images for Religious but not Spiritual? 2015 -WINTER CONVOCATION](#)

Plenary Sessions:

[Nancy Ammerman](#), Principal Investigator, Spiritual Narratives in Everyday Life Project

Being Religious? Being Spiritual? Being Faithful by Nancy T. Ammerman

http://www.luthersem.edu/convo/2015/Convo_2015_Nancy_Ammerman.pdf

Resources

Being Religious? Being Spiritual? Being Faithful – Nancy T. Ammerman. Luther Seminary. January 2015

https://www.luthersem.edu/convo/2015/Convo_2015_Nancy_Ammerman.pdf

[Images for Being Religious? Being Spiritual? Being Faithful – Nancy T. Ammerman](#)

<https://www.youtube.com/watch?v=mj4aQ0AAvks> Convocation 2015: Nancy Ammerman Plenary - YouTube

<https://www.youtube.com/playlist?list=PL9A9B3D64A34FB053> Mid-Winter Convocation - YouTube

Doing Good in American Communities – by Nancy T. Ammerman (Hartford Institute for Religious Research) A report on congregations and service organizations working together.

The well-being of every community depends on harnessing the contributions of its citizens. Sustaining viable communities requires places where people can gather, work together, and learn to trust one another – where we generate what Robert Putnam has called "social capital."¹ We depend on the neighborhood associations and political action groups, parent associations and leagues of civil rights activists, as well as the churches, synagogues, and mosques that provide places of concern, belonging and action. This is a report on the work being done by such religious organizations and their community partners in seven representative communities in the U.S.



http://hrr.hartsem.edu/orw/orw_cong-report.html

[Images for Doing Good in American Communities – by Nancy T. Ammerman](#)

[Images for Hartford Institute for Religious Research](#)

Golden Rule Christianity: Lived Religion in the American Mainstream

VANISHING BOUNDARIES, the recently published book by Hoge, Johnson, and Luidens,¹ examines the religious lives of a cohort of baby boomers confirmed in Presbyterian churches in the 1950s and 1960s. The authors look for what has happened to them since and just what sort of religiosity, if any, they are practicing today. Among those who are currently connected to churches, a majority are what they call "lay liberals." This group scores low on "orthodox" Christian beliefs, such as traditional views about the Bible, believing that Jesus is the only way to salvation, and emphasizing the next world over this one. They are, by contrast, very this worldly and do not think either that the Bible should be taken literally or that Christianity has a corner on the truth. They also attend church much less than others. For all these reasons, lay liberals do not get ringing endorsements from Hoge, Johnson, and Luidens, nor from the many other sociologists and theologians who have recognized similar categories of non-orthodox churchgoers.² Implicitly, most observers seem to measure strength of belief and commitment against a norm defined by evangelicalism, equating that with "religiosity" and painting these non-exclusivist, less involved practitioners as simply lower on the scale. In this essay, I suggest that "lay liberals" are not simply lower on the religiosity scale. Rather, they are a pervasive religious type that deserves to be understood on its own terms.

<https://wcfia.harvard.edu/publications/golden-rule-christianity-lived-religion-american-mainstream>

<http://hrr.hartsem.edu/sociology/articles/Golden%20Rule%20Christianity.pdf>

<https://open.bu.edu/bitstream/handle/2144/13/Golden%20Rule%20Christianity.pdf?sequence=1>

[Images for Golden Rule Christianity by Nancy T. Ammerman](#)

[Images for Lived Religion in the American Mainstream](#)

<http://www.resourcingchristianity.org/grantmaking-area/christian-faith-and-life/initiative/christian-faith-and-life>

Spiritual Narratives in Everyday Life - Boston University

The project paid special attention to how spiritual narratives vary across social sectors — from stories about work and family to stories about politics and social concerns. Are “secular” arenas really secular? It will examine how religious traditions themselves influence everyday spiritual stories. Those studied came from across a wide spectrum of religious and spiritual traditions, as well as some who claim no religious affiliation at all. The project attends to the role of the larger culture by gathering data in two different cultural locations – Boston and Atlanta. What kinds of stories and modes of story-telling are present in these very different places?

<http://www.bu.edu/cura/projects/spiritual-narratives/>

[Images for Spiritual Narratives in Everyday Life - Boston University](#)

[Lois Malcolm](#), Author, “Holy Spirit: Creative Power in Our Lives”

Spiritual but Not Religious: Discerning the Spirits by Lois Malcolm

http://www.luthersem.edu/convo/2015/Convo_2015_Lois_Malcolm.pdf

Resources

Convocation 2015: Lois Malcolm Plenary - YouTube

<https://www.youtube.com/watch?v=FpXSk7rmnPU>

<https://www.youtube.com/playlist?list=PL9A9B3D64A34FB053> Mid-Winter Convocation – YouTube

https://www.luthersem.edu/convo/2015/Convo_2015_Lois_Malcolm.pdf [PDF] “SPIRITUAL BUT NOT RELIGIOUS” DISCERNING THE SPIRITS Lois Malcolm

Holy Spirit: Creative Power in Our Lives (Lutheran Voices) [Lois Malcolm]

Who is the Holy Spirit? How does the Spirit work in our lives as individuals, families, communities, and in the world at large? What would happen if we claimed the promise of our baptism - that the Spirit truly is with us, creating within our bodies the new life we have in Jesus Christ? Drawing on Scripture, Luther's writings, and contemporary theology, Lois Malcolm invites readers to experience the Spirit's creative life and power - precisely within the complexity of our everyday lives.



<http://www.amazon.com/Holy-Spirit-Creative-Lutheran-Voices/dp/0806670584>

<http://store.augsburgfortress.org/store/product/8131/Holy-Spirit-Creative-Power-in-Our-Lives>

<https://www.goodreads.com/series/149080-lutheran-voices>

[Images for Lois Malcolm, author holy spirit](#)

[Images for Holy Spirit: Creative Power in Our Lives \(Lutheran Voices\) \[Lois Malcolm\]](#)

[Images for Lutheran Voices](#)

Lois E. Malcolm - Faculty - Luther Seminary

Lois Malcolm holds a Ph.D. from the University of Chicago. She has taught at Luther Seminary since 1994. Malcolm grew up in the Philippines as the daughter of missionaries.

https://www.luthersem.edu/faculty/fac_home.aspx?contact_id=lmalcolm

[Images for Lois E. Malcolm - Faculty – Luther Seminary](#)

<https://www.workingpreacher.org/profile/default.aspx?uid=163a75c6b512b9e16b67707f53ec7ada4a36ca8171509e157c8daa2e129be76d>

Visual Notes from the Mid-Winter Convocation at Luther Seminary #LSConvo2015

<http://www.stevethomason.net/2015/01/30/visual-notes-from-the-mid-winter-convocation-at-luther-seminary-lsconvo2015/>

2015 MID-WINTER CONVOCATION THEME: RELIGIOUS BUT NOT SPIRITUAL?

Jan. 28-30, 2015

Luther Seminary

St. Paul, Minn.

The 2015 Mid-Winter Convocation was framed by lively exchanges between a social scientist, a theologian and a pastor as they reclaimed the vibrancy and authenticity of the distinctly spiritual *and* religious way of Jesus.

Plenary Sessions:

Nancy Ammerman, Spiritual Narratives in Everyday Life Project

[Watch video](#) | [Download slides](#)

Lois Malcolm, author, "Holy Spirit: Creative Power in Our Lives"

[Watch video](#) | [Download slides](#)

Nadia Bolz-Weber, pastor, House for All Sinners and Saints, Denver

Luther Seminary does not have permission to post the video or audio recording of Nadia Bolz-Weber's sessions.

See [Visual Notes](#) from all three presentations by Steve Thomason, pastor, Ph.D. candidate, illustrator, animator.

<http://www.luthersem.edu/convo/>

https://www.luthersem.edu/elerts/article.aspx?article_id=1031&elert_id=114

[Images for 2015 MID-WINTER CONVOCATION THEME: RELIGIOUS BUT NOT SPIRITUAL?](#)

WORKSHOP DESCRIPTIONS

1. Congregational Culture v. the "Nones": Looking for the Stumbling Blocks

[Nancy Ammerman, Professor of Sociology of Religion, Boston University's School of Theology](#)

Existing congregations have cultures that have been shaped by years of tradition and by the kinds of people who are already there. This workshop will introduce some tools for analyzing those cultures and invite conversation about what newcomers may see that we don't.

2. A Conversation with Nadia Bolz-Weber

[Nadia Bolz-Weber, Founding Pastor, House for All Sinners and Saints, Denver](#)

Join Nadia Bolz-Weber after her plenary session for conversation and a Q and A session. Learn more about Denver's House for All Saints and Sinners and what it looks like to have a church full of people who are surprised they are in church at all.

3. Preaching the Word to Bodies in Time and Space: The Particularity of the Cross in Our Gospel Texts for Lent B

[Katherine Ann "Kae" Evensen, Founding Pastor, Mercy Seat Lutheran Church, Minneapolis](#)

[Mark Stenberg, Co-Pastor, Mercy Seat Lutheran Church, Minneapolis](#)

We are not preaching to spirits. Spirituality in general is a myth. It takes a body to embody this body of Christ. In the midst of a renewed cultural Gnosticism, the church is called to reclaim the word made flesh, the particularity of this Jesus—the corporal, communal practices he taught; his bodily death; and his creation-affirming physical resurrection. A divine son sent into the world, the cleansing of the temple, the ruler of this world driven out, the demand to take up the cross? What do these texts mean for the concrete living practice of the peculiar way of the cross? Join us in a thoughtful discussion of our upcoming RCL Lent B Gospel texts as you prepare to bring this word of passion and hope to your church.

Resources

[Kae Evensen - Profile - Working Preacher - Workingpreacher.org](#)

Biography. Kae Evensen is a pastor at Mercy Seat Lutheran Church in northeast Minneapolis, Minnesota. She works with her amazing pastoral colleague Mark Stenberg and lives with her wonderful and beautiful family, Marty, Jimmy, and Emily.

<https://www.workingpreacher.org/profile/default.aspx?uid=4673ee179e545bc48af298492ee7ab966fdc8e2e8aca31d80699f8f45848ee8e>

[Mercy Seat Lutheran Church - Lutheran church Minneapolis](#)

Who We Are

Mercy Seat is a little church in NE Minneapolis, helmed by co-pastors Kae Evenson and Mark Stenberg. Kae and Mark are both writers, teachers, and theologians outside of Mercy Seat.

For more than 5 years, Mercy Seat has commissioned original settings of the Lutheran Ordo (the order of service, or liturgy) from local musicians. We have had over a dozen liturgists, many of whom have composed multiple settings. Each month (or so) will feature a different liturgist, so the congregation has a chance to get immersed in each setting.

Mercy Seat meets Sundays at 5:00 in a beautiful sanctuary that was once an elementary school library.

Mercy Seat's mission is to be an urban church that responds to God's grace by always seeking to point, not to us, but to the radical, subversive grace of God in Christ; offering up our "third option" for music and worship: setting the ancient liturgy of the church to original compositions of all genres; cultivating a spirit of play, in children and grownups alike; thinking critically about church and culture and working for peace and justice; incubating artistic expression, be it self-consciously Christian or not; and treating each other with respect, kindness, and care; behaving as if God's grace is already sweeping us away.

<http://www.faithstreet.com/church/mercy-seat-lutheran-church-minneapolis-mn>

[Images for Mercy Seat Lutheran Church – Lutheran church Minneapolis](#)

4. Desert Spirituality

[Lois Farag, Associate Professor of Early Church History, Luther Seminary](#)

Desert Spirituality speaks to the mind and heart. It is a spirituality that helps us balance our work and daily obligations and figure out our priorities and the place of God in our lives. Desert spirituality addresses our most intimate thoughts and helps us analyze the roots of our spiritual setbacks. Its essence is to love the Lord with all our heart, soul and mind (Matthew 22:37). Starting in fourth-century Egypt, desert spirituality has become a global phenomenon. It endured through centuries because it is practical and simple; it tells us how to live out Scripture in our daily lives. It is also profound, it is deeply rooted in the theology of the incarnation and the renewal of creation by the resurrection. Come learn from these desert dwellers as they teach us about the examination of thoughts and the discernment of the soul.

Resources

Lois Farag - Faculty - Luther Seminary

Lois Farag joined Luther Seminary in 2005 as assistant professor of Early Church History. Previously she served as adjunct faculty at Ecumenical Institute of Theology, St. Mary's Seminary and University, Baltimore, Md., Trinity College, Washington, D.C., and full-time faculty at Loyola University Maryland, Baltimore, Md.

http://www.luthersem.edu/faculty/fac_home.aspx?contact_id=lfarag

[Images for Lois Farag - Luther Seminary](#)

Teaching Moments from Luther's New Faculty - Story Magazine

Lois Farag believes that "if you want to understand the church today, you need to understand what the church was like in its formative years." Early Christians were consumed by the discussion of theology and spirituality. And there was an extraordinary concern with the Bible and its interpretation. "Christianity was a way of life, not simply a name," Farag says. She also stresses the human aspect of the early church. People of that time were much like us, and they asked many of the same questions that we do. And because human nature doesn't change, the early church also dealt with the same problems as we do--politics, finances and disagreements. **The lesson here is that "God has taken care of the church, from early times until now," Farag says.**

http://www.luthersem.edu/story/default.aspx?article_id=184&issue_id=20

[Images for God has taken care of the church, from early times until now](#)

5. A New Obedience: Spirituality in a Lutheran Perspective

[Dirk Lange, Associate Professor of Worship](#)

This workshop examines "new obedience" (or "good works" as defined by The Augsburg Confession) and its relationship to the spiritual life. What can we learn from communal prayer in this regard? The dichotomy of religious verses spiritual falls apart, for example, in the practice of prayer and the exercise of a faith in daily life.

Resources

Dirk G. Lange - Faculty - Luther Seminary

Dirk G. Lange, Associate Professor of Worship, has come to Luther Seminary from the Lutheran Seminary in Philadelphia where he taught liturgy and homiletics. Dirk's ministerial experience has covered a wide spectrum of activities, but all under one umbrella: liturgy in the lives of people.

http://www.luthersem.edu/faculty/fac_home.aspx?contact_id=dlange001

[Images for Dirk G. Lange - Luther Seminary](#)

On Scripture: Faith in New Places - Sojourners

<http://sojo.net/blogs/2013/05/29/scripture-faith-new-places>

[Images for On Scripture: Faith in New Places - Sojourners](#)

Spring 2012 - SEMINARY RIDGE REVIEW

Sermon for 2011 Luther Colloquy Worship (Psalm 46) Dirk Lange

<http://ltsq.wideopen.net/files/11/11a55516-d59f-4818-84bd-9f930b55dccc6.pdf>

Page 26

[Images for Sermon \(Psalm 46\) Dirk Lange](#)

Trauma Recalled: Liturgy, Disruption, and Theology: Dirk G. Lange

Christian commitment and Christian theology both are tempted by complacency. Yet, Dirk Lange asserts, both are brought up short by keen awareness of the traumatic events that liturgy recalls and that theology seeks to explicate. Recalling Martin Luther's great demurrals about a theology of glory, Lange reminds us that Christianity begins with exposure to the primal trauma - the cross - at the core of the Christian story.

Rethinking liturgical theology in this way brings worship back to its roots, opens us up to the disruption of our world by the needs of others, and even refines a theology of promise or grace in which our lives are opened to disruption by God.

<http://www.amazon.com/Trauma-Recalled-Liturgy-Disruption-Theology/dp/0800664620>

<http://onlinelibrary.wiley.com/doi/10.1111/j.1540-6385.2012.00676.x/abstract> Book Review

<https://journals.sagepub.com/doi/abs/10.1177/004057361006700320> Book Review

[Images for Trauma Recalled: Liturgy, Disruption, and Theology: Dirk G. Lange](#)

6. The Spirituality of Biblical Texts

[Lois Malcolm, Author, "Holy Spirit: Creative Power in Our Lives," Luther Seminary](#)

Working with selected texts from the Gospels, we will draw on both Luther and Ignatius of Loyola as sources for developing practices that help us reclaim the vibrancy and authenticity of the distinctly spiritual and religious Way of Jesus.

7. Student Panel: Reflections by Pastoral Interns on "Religious but not Spiritual?"

[Kathryn Ostlie-Olson, Interim Director, Contextual Learning](#)

Participate in a panel discussion with seminarians who recently served as pastoral interns. Hosted by Contextual Learning staff, the students will reflect on what it means to serve and lead in a congregation as it responds to the spiritual needs of members in a changing religious landscape.

8. I've Worked My Spirit to Death, Religiously. Now What?

[Sam Rahberg, Director, Benedictine Center](#)

Faithful women and men demonstrate a mighty commitment to serve the church. Yet what does it say about the enduring quality of our ministries when these same Christian leaders so often arrive at retreat centers feeling weary, disillusioned and spiritually empty? Join Sam Rahberg, a person who has experience with these challenges and conversations, to explore some ancient wisdom, fresh perspectives and practical guidance that can help revitalize our spiritual lives for the sake of our callings.

9. Paul Tillich, "Nones" and the Church Today

[Laura Thelander, Seminary Pastor, Luther Seminary](#)

We will look at the life and work of 20th century theologian Paul Tillich. His work serves as one resource for congregational leaders as they grapple with the growing reality of "nones," in particular, the "spiritual but not religious" (SBNR) and consider possible avenues for engaging those who have either left the church or see no reason to join a Christian community. In his day, Tillich was known for engaging religious skeptics and the culture at large by continually asking the question of how the Christian message addressed contemporary questions, doubts and concerns. His curiosity and commitment to dialogue led him to articulate the gospel in both creative and faithful ways. Tillich's theological insights will be placed in conversation with the groundbreaking research found in Linda Mercadante's recent book about the SBNR, *Belief Without Borders*.

Resources

Belief without Borders: Inside the Minds of the Spiritual but not Religious [Linda A. Mercadante]

The last twenty years have seen a dramatic increase in "nones": people who do not claim any religious affiliation. These "nones" now outnumber even the largest Protestant denominations in America. They are not to be confused with secularists, however, for many of them identify themselves as "spiritual but not religious" (SBNR). The response to this dramatic change in American religion has been amazingly mixed. While social scientists have been busy counting and categorizing them, the public has swung between derision and adulation. Some complain "nones" are simply shallow dilettantes, narcissistically concerned with their own inner world. Others hail them as spiritual giants, and groundbreaking pioneers. Rarely, however, have these "nones" been asked to explain their own views, beliefs, and experiences. In *Belief without Borders*, theologian and one-time SBNR Linda Mercadante finally gives these individuals a chance to speak for themselves.

This volume is the result of extensive observation and nearly 100 in-depth interviews with SBNRs across the United States. Mercadante presents SBNRs' stories, shows how they analyze their spiritual journeys, and explains why they reject the claims of organized religion. Surprisingly, however, Mercadante finds these SBNRs within as well as outside the church. She reveals the unexpected, emerging latent theology within this group, including the interviewees' creative concepts of divine transcendence, life after death, human nature, and community. The conclusions she draws are startling: despite the fact that SBNRs routinely discount the creeds and doctrines of organized religion, many have devised a structured set of beliefs, often purposefully in opposition to doctrines associated with Christianity.

Belief without Borders is a captivating exploration of a growing belief system certain to transform the spiritual character of America.

<http://www.amazon.com/Belief-without-Borders-Spiritual-Religious/dp/0199931003>

<http://www.goodreads.com/book/show/18499509-belief-without-borders>

<http://www.christiancentury.org/reviews/2014-04/belief-without-borders-linda-mercadante>

<http://www.timeshighereducation.co.uk/books/belief-without-borders-inside-the-minds-of-the-spiritual-but-not-religious-by-linda-a-mercadante/2014785.article>

<http://www.mtso.edu/wp-content/uploads/2014/03/Belief-Without-Borders-excerpt.pdf>

<http://www.spiritualityandpractice.com/books/books.php?id=26773>

<http://www.stjohnschurchcolumbus.org/belief-without-borders.html>

<https://www.healthybeliefs.org/about/>

<https://www.youtube.com/watch?v=LMSb2sjB750> The Rev. Dr. Linda Mercadante - Spiritual but Not Religious – YouTube

<http://nextchurch.net/linda-mercadante-spiritual-not-religious/>

<https://www.timeshighereducation.com/books/belief-without-borders-inside-the-minds-of-the-spiritual-but-not-religious-by-linda-a-mercadante/2014785.article>

https://www.nytimes.com/2014/07/19/us/examining-the-growth-of-the-spiritual-but-not-religious.html?_r=0

<http://www.huffingtonpost.com/author/linda-mercadante>

http://www.dispatch.com/content/stories/faith_and_values/2014/01/10/faiths-advised-on-how-to-reach-the-spiritual-but-not-religious.html

<https://www.christiancentury.org/reviews/2014-04/belief-without-borders-linda-mercadante>
<http://www.publishersweekly.com/978-0-19-993100-2> Religious Book Review
<https://www.mtso.edu/about-mtso/faculty-directory/linda-mercadante/>
<https://www.amazon.com/Linda-A.-Mercadante/e/B001HMLK3Q>
[Images for Linda A. Mercadante, author](#)
[Images for Belief without Borders](#)
[Images for Inside the Minds of the Spiritual but not Religious \[Linda A. Mercadante\]](#)

Gifford Lecture Series - Biography - Paul Tillich

In 1912, Tillich was ordained as a minister in the Lutheran Church. For the next two decades, he lectured on philosophy and theology at many universities, including Berlin, Dresden and Frankfurt. He also spent four years serving as a military chaplain during World War I. His philosophical and theological views developed as he gained exposure to varied academic environments, from the neo-orthodoxy of Karl Barth to the existentialism of Heidegger. His liberalism and opposition to the Nazi movement led to his dismissal in 1933. Fortunately, Reinhold Niebuhr, whom he had met in Germany, offered him a position at the Union Theological Seminary in New York. Tillich became a U.S. citizen in 1940, then took up a position at Harvard in 1954, followed by one at the University of Chicago in 1962, where he was to remain until the end of his life.

<http://www.giffordlectures.org/Author.asp?AuthorID=169>
[Images for Gifford Lecture Series - Biography - Paul Tillich](#)

Paul Tillich - Wikipedia

For Tillich, the existential questions of human existence are associated with the field of philosophy and, more specifically, **ontology** (the study of being). This is because, according to Tillich, a lifelong pursuit of philosophy reveals that the central question of every philosophical inquiry always comes back to the question of being, or what it means to be, to exist, to be a finite human being.^[16] To be correlated with these questions are the theological answers, themselves derived from Christian revelation. The task of the philosopher primarily involves developing the questions, whereas the task of the theologian primarily involves developing the answers to these questions. However, it should be remembered that the two tasks overlap and include one another: the theologian must be somewhat of a philosopher and vice versa, for Tillich's notion of faith as "ultimate concern" necessitates that the theological answer be correlated with, compatible with, and in response to the general ontological question which must be developed independently from the answers.^{[17][18]} Thus, on one side of the correlation lies an ontological analysis of the human situation, whereas on the other is a presentation of the Christian message as a response to this existential dilemma. For Tillich, no formulation of the question can contradict the theological answer. This is because the Christian message claims, *a priori*, that the *logos* "who became flesh" is also the universal *logos* of the Greeks.^[19]

http://en.wikipedia.org/wiki/Paul_Tillich
https://en.wikiquote.org/wiki/Paul_Tillich
[Images for Paul Tillich](#)

The Courage to Be: Paul Tillich

Originally published more than fifty years ago, *The Courage to Be* has become a classic of twentieth-century religious and philosophical thought. The great Christian existentialist thinker Tillich describes the dilemma of modern man and points a way to the conquest of the problem of anxiety. This edition includes a new introduction reflecting on the impact of the book since it was written.

<http://www.amazon.com/The-Courage-Be-Paul-Tillich/dp/0300084714>
https://www.goodreads.com/book/show/175141.The_Courage_to_Be
<https://yalebooks.yale.edu/book/9780300188790/courage-be>
http://www.pol-ts.com/Research_files/Source%20Material/Tillich/courageofbe011129mbp.pdf
<https://religiousnaturalism.org/the-courage-to-be/>
<https://www.enotes.com/topics/courage-paul-tillich>
<http://www.hopeinhardtimes.co.uk/paul-tillich-on-the-courage-to-be.html>
http://people.bu.edu/wildman/tillich/resources/review_tillich-paul_couragetobe.htm
<http://donemmerichnotes.blogspot.com/2016/05/paul-tillich-courage-to-be.html>
http://people.bu.edu/wildman/tillich/resources/review_tillich-paul_couragetobe.htm
<https://www.thefamouspeople.com/profiles/paul-tillich-4051.php>
<http://www.historyguide.org/europe/tillich.html>
http://churchsociety.org/docs/churchman/088/Cman_088_2_Thiselton.pdf
<http://www.natural-passages.com/articles/courage-to-be.htm>
<https://hts.org.za/index.php/HTS/article/viewFile/639/540>
<https://www.youtube.com/watch?v=Mjf51dRq5dk> Paul Tillich - YouTube
https://www.brainyquote.com/authors/paul_tillich
<https://www.pinterest.com.au/explore/paul-tillich/>
<https://www.amazon.com/Paul-Tillich/e/B000APZER4>
https://www.goodreads.com/author/show/41343.Paul_Tillich
[Images for Courage to Be: Paul Tillich](#)

10. Deep in the Burbs: A Missional Spirituality for the Suburban Congregation

[Steve Thomason, ELCA Pastor; Ph.D. Candidate, Luther Seminary](#)

How does the Trinity impact spiritual formation in suburban ELCA congregations? That is the question that Steve Thomason asked in a recent research project. This workshop will tell the story of three congregations and how they explored the social Trinity and how dwelling in the Word and the World of the Trinity might transform their imagination regarding spiritual formation and the role of the congregation in the suburban context. Discover the practical lessons this research team learned and how those lessons might help your congregation grow in a missional imagination.

Jesus as the Way and the Mission of the Church According to the Gospel of John

Craig R. Koester, Luther Seminary, St. Paul, Minnesota, U.S.A.

The Gospel of John is a story of mission because it is a story of sending. Throughout its pages the evangelist speaks of God sending (*apostellein, pemphein*) the Son into the world in order that the world might be saved through him (John 3:17). Through Jesus' words and actions, he bore witness to the God who sent him, in order that people might come to know God and find eternal life (17:3). Before his crucifixion, Jesus promised that he would send the Spirit or Paraclete from the Father, and that the Paraclete would remain with his followers as a continuing witness to Jesus (14:26; 15:26; 16:7). After his resurrection, Jesus sent his followers into the world and breathed the Spirit into them (20:21-22; cf. 17:18).

https://www.vanderbilt.edu/AnS/religious_studies/SNTS2002/Koester.htm

[Images for Craig R. Koester, author](#)

[Images for Jesus as the Way and the Mission of the Church According to the Gospel of John Craig R. Koester, Luther Seminary, St. Paul, Minnesota](#)

She: Five Keys to Unlock the Power of Women in Ministry: Karoline M. Lewis

We are not all the same. The time has come for us to honestly name the ways we are different and similar so that we can serve together in unity, grace and trust. Women in ministry experience unique challenges in their church settings which continue to hinder their vocational, professional, and personal success. Women in ministry need a trusted and comprehensive resource not only to be able to survive but to thrive in their places of call. She provides theoretical, theological, and practical frameworks and strategies for flourishing as a woman in ministry and engages critical reflection on the practice of ministry in light of current feminist theory, biblical interpretation, and experience. Covering everything from biblical arguments for and against women in the church to what not to wear, this book offers background information and tools for negotiating the many and varied issues that women in ministry face, including leadership, the authority and office of the clergy, and structures and power in the church. A trusted and comprehensive resource for women in ministry, equipping them to thrive in their places of call, and for the men who serve alongside them.

<https://www.amazon.com/She-Unlock-Power-Women-Ministry/dp/1501804944>

<https://www.goodreads.com/book/show/26337422-she>

<http://www.abingdonpress.com/product/9781501804946#.W11u-6inGUK>

<https://www.barnesandnoble.com/w/she-karoline-lewis/1122493664?type=eBook>

<https://www.christianbook.com/participant-keys-unlock-power-women-ministry/karoline-lewis/9781501842696/pd/842690>

<https://books.google.com/books/about/She.html?id=Y8r7sgEACAAJ>

https://www.luthersem.edu/faculty/fac_home.aspx?contact_id=kewis001

<https://www.workingpreacher.org/profile/default.aspx?uid=e4ea3d323087b46b43d0fd3959dfc65894fe13cd23a703f380aad5273affea4d>

<https://www.karolinelewis.com/>

<https://www.amazon.com/Karoline-M.-Lewis/e/B001JS1BXM>

https://www.goodreads.com/author/show/8265541.Karoline_Lewis

[Images for Karoline M. Lewis, author](#)

[Images for She: Five Keys to Unlock the Power of Women in Ministry: Karoline M. Lewis](#)

The Rev. Dr. Robin J. Steinke Named President of Luther Seminary: March 26, 2014

The Luther Seminary Board of Directors has elected the Rev. Dr. Robin J. Steinke to be the seminary's next president. Steinke is the first woman in the 145-year history of the seminary to be named president. She will succeed the Rev. Rick Foss, who served as interim president since December 2012. Steinke will take office on June 1, 2014.

Steinke is currently the dean of the seminary and professor of theological ethics and public life at Lutheran Theological Seminary at Gettysburg, where she has served since 1999. She previously served as an Evangelical Lutheran Church in America (ELCA) pastor; a training manager and financial planner at American Express Financial Advisors; and a middle school band director in Marietta, Ga. Steinke is a graduate of Augustana College in Sioux Falls, S.D. She holds a Master of Divinity and a Master of Sacred Theology from Trinity Lutheran Seminary in Columbus, Ohio. She received her Ph.D. from the University of Cambridge in England. "Robin is a proven leader who is uniquely qualified for this position. First and foremost, she has a strong faith and is committed to our mission of educating leaders for Christian communities," said Gus Blanchard, a member of the board of directors and chair of the presidential search committee. "Her forward-looking leadership skills, ability to build strong, productive relationships, financial acumen and commitment to academic quality, ministry and mission make her a marvelous fit for Luther Seminary. We are thrilled to have her join us as our next president."

Steinke is known for her strategic leadership and passion for sharing the gospel. She is involved in a number of important church and academic initiatives. She is currently co-chairing the national ELCA Theological Education Advisory Council that is evaluating and exploring the future of theological education. She serves as the ELCA Representative to the Lutheran World Federation Council and chairs their Endowment Fund. She is a member of the ELCA Ecclesiology Task Force and serves on a number of other church

and academic committees. In June, she will conclude her six-year term as a commissioner for the Association of Theological Schools' Commission on Accrediting.

"I am humbled and honored to be called to this important work in the life of Luther Seminary and the church," Steinke said. "I am mindful of the strong legacy that is Luther Seminary. As we look forward, I believe we must work in new and nimble ways to imagine a sustainable future. This effort is complex and multifaceted, yet I can't imagine a more exciting time to be doing this creative work."

http://www.luthersem.edu/news/press_room.aspx?news_item_id=369

[Images for The Rev. Dr. Robin J. Steinke Named President of Luther Seminary](#)

<https://www.facebook.com/LutherSeminary/photos/the-rev-dr-robin-j-steinke-named-president-of-luther-seminarythe-luther-seminary/10152332848690460/>

<https://www.elca.org/News-and-Events/7655>

https://www.luthersem.edu/faculty/fac_home.aspx?contact_id=rsteinke001

https://www.youtube.com/watch?v=DwN_4CIEkC8 Daily Chapel, January 30th 2015 - YouTube

Important Updates from Luther Seminary: September 2014

Dear Pastor Bolstad,

It is with thankfulness that I write this letter to you. I have been at Luther Seminary for several months and I have such an appreciation for the ways you partner with us. Your prayers, financial gifts, prospective student referrals, and encouraging words all make a difference. Thank you. I want to continue the practice of providing updates about what's going on at Luther Seminary. Because this is my first letter to you, I will also share some initial observations.

Our focus on our **mission** is clear

As we welcome new and returning students to campus and online, there is a lot of excitement about preparing these leaders for ministry. They are eager to learn, and we are eager to engage them in rich and challenging discussions about theological matters. We are implementing a new curriculum this fall that will continue to equip our leaders to meet the changing needs of the church and world. This new curriculum has been a labor of love. Faculty members and staff have worked diligently to create a curriculum that provides greater flexibility and more options yet is true to the Lutheran foundations of our faith.

We are committed to a sustainable future

We are building on the work done in the last two years to identify the kind of nimble, innovative teaching and learning institution we need to become to achieve long-term sustainability. Several faculty members are synthesizing this work. Once completed, we will bring together multiple constituents to review, discuss and explore pathways for enhancing our sustainability as an educational institution. Our goal is to have an integrated plan in place by March 2015 when the representatives from the Association of Theological Schools and the Higher Learning Commission visit campus for our 10-year accreditation review. I am praying that the power of the Holy Spirit will stir in us an openness to new ways of serving our mission. We are blessed with many talented, faithful and wise people. I'm confident we will discover a sustainable way forward.

We need others to help us

Given the fast-paced changes and complexity of our world, it is clear that we need to do some things differently. One way is to collaborate with more people and organizations to fulfill our mission. We have begun to explore a host of possibilities for partnering with others in creative and exciting ways. As an example, we have a beautiful campus in the heart of the Twin Cities. At times, such as evenings and weekends, we have excess capacity. So, I have been meeting with presidents of colleges and nonprofit organizations around the region to start discussing potential ways they might utilize our campus during our off-peak times.

We are looking forward with hope and imagination

In the last year and a half, we've made significant progress in getting our financial situation in order. In fact, I'm pleased to announce the addition of Michael Morrow, our new vice president of finance and administration. Michael is a seasoned financial executive with experience in both large and small organizations, including Blue Cross Blue Shield of Minnesota and Children's Home Society and Family Services. He is a proven leader with expertise in financial management, turnaround operations, contract negotiations, and staff administration. We are excited to have him continue the good work of our former interim VP, Bill Frame.

As we have addressed our financial situation, we have experienced an anticipated decline in enrollment, which mirrors an overall national decline in students attending seminaries. This comes at a time when there is a growing need for more church leaders. So, we are imagining new ways to educate more leaders while continuing to manage our finances carefully. We are discussing new offerings which will attract more students—both for our academic and our Lifelong Learning programs. We are also exploring new partnerships that will leverage our expertise, our property and our resources in ways that will continue to help us share the good news of God's saving grace. The church and the world are going through dramatic changes. And the message of God's love is desperately needed. We remain committed to educating leaders for Christian communities and are excited about doing so in creative and meaningful ways. Thank you for your continued partnership.

Peace,

Robin Steinke – President

This email was sent to pstrbolstad@gmail.com from: Luther Seminary | 2481 Como Ave. | St. Paul, MN 55108

<https://www.luthersem.edu/president/>

Lutheran Perspective on Missional Leadership

Mary Sue Drier, Associate Professor of Pastoral Care and Missional Leadership at Lutheran Theological Southern Seminary in Columbia, South Carolina, and formerly Associate Professor of Congregational Mission and Leadership and co-director of the Center on Missional Leadership at Luther Seminary in St. Paul, MN, provided a Lutheran perspective on missional leadership when she spoke at the Northwest Synod of Wisconsin 2014 Winter Theological Event. She explained how the Augsburg Confession speaks to this time and asserted, "This story line is our mission."

Questions: What might God be doing? What might God be calling us to be and to do?

Law and Promise/Gospel in Mission	
Death-2 (spiritual) (2 nd use of the law) (theology of the cross)	Resurrection-3 (justification)
Cross	
Civic-1 (creation) (1 st use of the law) (two kingdoms)	New Creation-4 (freedom and vocation)

Augsburg Confession

Article IV	Justification by Faith
Article V	Ministry in the Church
Article VI	New Obedience
Article VII	Church
Article VIII	Nature of the Church

Congregations as a Part of Civic Society

Service	Provide goods and services.
Advocacy	Both personal citizen advocacy and public policy advocacy.
Innovative	Lift up vision to identify and address problems.
Values	Identify a vulnerable population and empower them.
Building	Creating habits of trust, reciprocity, and belonging that unify people and build community.

The Rev. Dr. Mary Sue Dreier | Lutheran Theological Southern Seminary

The Rev. Dr. Mary Sue Dreier began as Associate Professor of Pastoral Care and Missional Leadership at Lutheran Theological Southern Seminary in the fall of 2013. Her primary responsibilities as a full-time member of the faculty will be to help students form their pastoral identities, not only for the nurturing of congregations internally, but also for the cultivation of congregational action in the world.



<http://ltss.lr.edu/directory/faculty/marysue-dreier>

<https://www.lr.edu/ltss/facultystaff>

[Images for The Rev. Dr. Mary Sue Dreier | Lutheran Theological Southern Seminary](#)

Luther Seminary - Center for Missional Leadership

A new era of mission calls for new missional leadership. We do this together with local congregations and leaders from within their God-given contexts. We recognize that the mission of the Triune God always plays itself out in particular times and places, and that our participation in that mission is deeply shaped by those locations. We explore the Spirit's leading through a theologically framed missiology and work with theologically informed social scientific research approaches. We cultivate a co-generative learning ethos, environment and community.

<http://www.luthersem.edu/mission/default.aspx?m=3664>

[Images for Luther Seminary - Center for Missional Leadership](#)

Created and Led by the Spirit: Planting Missional Congregations (Missional Church Series) by Mary Sue Dehmlow Dreier

This fifth Missional Church Series volume seeks to bring historical clarity, biblical and theological substance, and practical guidance to church planting. The nine contributors – many of them experienced church-planting pastors – offer diverse yet cohesive perspectives on the Spirit's mission church planting in our time.

Section One presents three essays which address missional church planting as a theological practice, with particular attention given to the activity of the Holy Spirit within the context of God's Trinitarian life. Section Two grounds church planting initiatives in the generative soil of story. The two essays in this section narrate how specific configurations provide glimpses of the Holy Spirit in action, supplying the reader with hints for how history might lead to future expectations of the Holy Spirit's ongoing church planting activity. Three essays in Section Three focus on new frontiers appearing on the church planting horizon, and an epilogue provides a sermon which orients church planting efforts in witness that flows from the heart of God. In this book, readers will find fresh insights into an exciting new future created and led by the Spirit

<http://www.amazon.com/Created-Led-Spirit-Missional-Congregations/dp/0802868940>

<https://books.google.com/books?isbn=0802868940>
http://books.google.com/books/about/Created_and_Led_by_the_Spirit.html?id=GKNuMAEACAAJ
http://www.goodreads.com/author_blog_posts/4604393-created-and-led-by-the-spirit-mary-sue-dehmlow-dreier----review
<http://www.luthersem.edu/elerts/article.aspx?id=470>
<http://www.bobcornwall.com/2013/07/created-and-led-by-spirit-mary-sue.html>
<http://lifeatluther.blogspot.com/2009/11/created-and-led-by-spirit.html>
https://wordandworld.luthersem.edu/content/pdfs/30-3_E-dentity/30-3_dreier.pdf
<http://www.graceandpeacemagazine.com/magazine/archived-issues/91-issue-spring-2012/287-missional-church-planting>
<http://eerdword.wordpress.com/2013/09/03/engaging-the-missional-church-conversation-for-church-planting-excerpt-from-mary-sue-dehmlow-dreiers-created-and-led-by-the-spirit/>
<https://www.youtube.com/watch?v=JJBx3ztCOPe> Missional Leadership: What Does This Mean? - YouTube
<http://www.lr.edu/ltss/facultystaff>
<https://www.amazon.com/Mary-Sue-Dehmlow-Dreier/e/B001KHK3QS>
<https://www.eerdmans.com/Products/CategoryCenter.aspx?CategoryId=SEIMCS>
[Images for Missional Church Series](#)

Augsburg Confession - Wikipedia

Article	Title	Description
I	God	Lutherans believe in the Triune God and reject other interpretations regarding the nature of God.
II	Original Sin	Lutherans believe that the nature of man is sinful, described as being without fear of God, without trust of God and with concupiscence . Sin is redeemed through Baptism the resurrection of Jesus Christ.
III	The Son of God	Lutherans believe in the incarnation, that is, the union of the fully human with the fully divine in the person of Jesus. Jesus Christ alone brings about the reconciliation of humanity with God.
IV	Justification By Faith	Man cannot be justified before God through our own abilities; we are wholly reliant on Jesus Christ for reconciliation with God. (This is often described as the one article by which the "Lutheran church stands or falls".)
V	The Office of Preaching	Lutherans believe that to ensure that the gospel of Jesus Christ is proclaimed throughout the world, Christ has established His office of the holy ministry.
VI	Of The New Obedience	Lutherans believe that good deeds of Christians are the fruits of faith and salvation, not a price paid for them.
VII	Of The Church	Lutherans believe that there is one holy catholic church , and it is found wherever the gospel is preached in its truth and purity and the sacraments are administered according to the gospel.
VIII	What The Church	Despite what hypocrisy may exist in the church (and among men), the Word and the Sacraments are always valid because

	Is	they are instituted by Christ, no matter what the sins may be of the one who administers them.
IX	Of Baptism	Lutherans believe that Baptism is necessary, and that through Baptism is offered the grace of God. Children are baptized as an offering to them of God's grace.
X	Of the Lord's Supper	Lutherans believe that Christ's body and blood is truly present in, with, and under the bread and wine of the sacrament and reject those that teach otherwise .
XI	Of Confession	Lutherans believe that private absolution should remain in the church, though a believer does not need to enumerate all of his sins as it is impossible for a man to enumerate all of the sins for which he should be forgiven.
XII	Of Repentance	Repentance comes in two parts: in contrition for sins committed according to the Law and through faith offered through the Gospel. A believer can never be free from sin, nor live outside of the grace of God.
XIII	Of the Use of the Sacraments	The Sacraments (Baptism and the Eucharist) are physical manifestations of God's Word and His commitment to us. The Sacraments are never just physical elements, but have God's word and promises bound to them.
XIV	Of Ecclesiastical Order	Lutherans only allow those who are "rightly called" to administer the Sacraments.
XV	Of Ecclesiastical Usages	Lutherans believe that church holidays, calendars and festivals are useful for religious observance, but that observance and ritual is not necessary for salvation. Human traditions (such as observances, fasts, distinctions in eating meats) that are taught as a way to "merit" grace work in opposition to the Gospel.
XVI	Of Civil Affairs	Secular governments and vocations are considered to be part of God's natural orders; Christians are free to serve in government and the military and to engage in the business and vocations of the world. Laws are to be followed unless they are commandments to sin.
XVII	Of Christ's Return to Judgment	Lutherans believe that Christ will return to raise the dead and judge the world; the godly will be given everlasting joy, and the ungodly will be "tormented without end". This article rejects notions of a millennial kingdom before the resurrection of the dead.
XVIII	Of Free Will	Lutherans believe that we have free will in the realm of "civil righteousness" (or "things subject to reason"), but that we do not have free will in "spiritual righteousness". In other words, we are free to choose and act in every regard <i>except</i> for the choice of salvation. Faith is not the work of men, but of the Holy Spirit.

XIX	Of the Cause of Sin	Lutherans believe that sin is caused not by God but by "the will of the wicked", turning away from God.
XX	Of Good Works	The Lutheran notion of justification by faith does not somehow condemn good works; faith causes them to do good works as a sign of our justification (or salvation), not a requirement for salvation.
XXI	Of the Worship of the Saints	Lutherans keep the saints , not as saviors or intercessors to God, but rather as examples and inspirations to our own faith and life.

http://en.wikipedia.org/wiki/Augsburg_Confession
[Images for Augsburg Confession](#)

Figuring out How to be Church in the Community

Laurie Skow-Anderson, Director of Evangelical Mission/Assistant to the Bishop, gave a sending devotional at the NW Synod of WI 2014 Winter Theological Event on *Figuring out How to be Church in the Community* in relating her previous experience as a parish pastor in a multicultural community in NW Minnesota. She also used this format for a Bible study in a Comprehensive Ministry Review on 02/20-22/2015 where I was a member of the Synod Review Team. The questions for the Bible study are provided in brackets.

Go

The Great Commission

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ When they saw him, they worshipped him; but some doubted. ¹⁸ And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. ¹⁹ **Go** therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

oremus Bible Browser: [Matthew 28:16-20](#)

<http://bible.oremus.org/?passage=Matthew+28:16-20>

[Images for Great Commission](#)

[What word did you notice or hear in this reading? What is God saying to your congregation?

Read it again and repeat the questions. Discuss.]

Love

The Greatest Commandment

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "'You shall **love** the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." (Matthew 22:34-40)

oremus Bible Browser: [Matthew 22:34-40](#)

<http://bible.oremus.org/?ql=257229564>

[Images for Greatest Commandment](#)

[What word did you notice or hear in this reading? What is God saying to your congregation?

Read it again and repeat the questions. Discuss.]

Heal

The Great Vision

²² Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb ² through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the **healing** of the nations.

oremus Bible Browser: [Rev 22:1-2](#)

<http://bible.oremus.org/?passage=Rev+22:1-2&vnum=yes&version=nrsv>

[Images for Great Vision in Revelation 22](#)

[What word did you notice or hear in this reading? What is God saying to your congregation?

Read it again and repeat the questions. Discuss.]

Background

Meet our new Director for Evangelical Mission

Rev. Laurie Skow-Anderson has accepted a call to serve our Northwest Synod of Wisconsin as the Director for Evangelical Mission and Assistant to the Bishop. She will begin January 9, 2014.

Laurie describes herself as “a farmer's daughter from southwest Minnesota who loves to dig in the dirt.” She graduated from Jackson High School “before girls could participate in sports.” She earned a Bachelor's degree from Moorhead State University, a Masters of Divinity from Luther Northwestern Seminary, and Doctor of Ministry from Luther Seminary. Her most recent call was as Pastor of Trinity Lutheran, Pelican Rapids, MN.

News from NW Synod of WI - Constant Contact

<http://myemail.constantcontact.com/News-from-NW-Synod-of-WI.html?soid=1101126434512&aid=DOYx7ytjkBE>

Laurie Skow-Anderson: “Pentecost on the Prairie” on Vimeo

The Missional Church in Perspective: Mapping Trends and Shaping the Conversation (The Missional Network)

<http://vimeo.com/31522552>

<https://faithlead.luthersem.edu/pentecost-on-the-prairie/>

Welcome!

Welcome to the 5th annual Walking Together event! We are so grateful to the faithful and gifted members of the Northwest Synod of Wisconsin who have volunteered to lead the workshops today, and grateful that you have taken time to join in this day of conversation about life and faith. As leaders, you are catalysts in your congregation helping to clarify its identity and purpose in God's **mission** to redeem the world. As leaders, you are working to grow healthy and spiritually vibrant congregations. In the book, *Simple Church*, the authors, Rainer and Geiger, describe the three movements of a simple, healthy, vibrant church: LOVE GOD, LOVE PEOPLE, and SERVE THE WORLD. We hope that as you participate in the workshops today you will be inspired and will take home ideas that will lead your congregation to do those simple things. Enjoy this time as we walk together, being nurtured in faith, inspired by the Holy Spirit, and united as a community of believers in Jesus name.

Laurie Skow-Anderson - Director of Evangelical Mission of Northwest Synod of Wisconsin

2014 Walking Together, inside cover - June 7, 2014 Northwest Synod of Wisconsin

Rev. Laurie Skow-Anderson. Assistant to the Bishop. Northwest Synod of Wisconsin. Director for Evangelical Mission presented at the Heart of North Conference on September 29, 2015 at Augustana Lutheran Church in Cumberland, Wisconsin. She encouraged the rostered leaders present that day to come up with an “elevator speech” of how they could share their faith in 24 words or less. She also asked the participants to recall their favorite restaurant and reasons why they could commend it to others and then list five things they liked about their congregation that they could share with others. She commended “relational evangelism.”

Missional Toy Box

Find playful and imaginative ways to explore renewal in your congregation.

[View Missional Toy Box](#)

Contact info@nswsi.org or lskow-anderson@nswsi.org

Activities

1. FROG - Fully Rely on God
2. Risk Taking Activity Activities
3. The Holy Spirit and Balloons Activity

http://www.nswsi.org/webfiles/fnitools/documents/activities_page.pdf

Acts Bible Study

- I. Mini-Retreat Preparation
- II. Mini-Retreat Guide
- III. Bible Study (click here for Spanish version)

http://www.nswsi.org/webfiles/fnitools/documents/acts_bible_study_and_retreat_page.pdf

Articles and Excerpts

1. The Mission Table: Renewing Congregation and Community by Stephen Bouman
2. Stewarding Christ's Disciples by Stephen Talmage
3. We Will No Longer be a Welcoming Church by Rob Moss
4. Walking Together on the Path of Renewal by Paul D. Erickson

http://www.nswsi.org/webfiles/fnitools/documents/articles_and_excerpts.pdf

Change of Culture

1. Leading Change (PDF format)
2. Leading Change (Power Point format)
3. Facing the Giants Wholeheartedly
4. Levels of Conflict by Speed Lea
5. Ten Reasons Change is Hard

http://www.nswsi.org/webfiles/fnitools/documents/change_of_culture_page.pdf

Changing Pastor-Centered Congregations

1. Changing Pastor-Centered Congregations (Power Point Slides)
2. Appreciative Inquiry: A Positive Approach to Purposeful Change

3. Pastoral Leadership: Equipping Others for Mission
4. Coaching Overview 5. Time Management
6. Trapped on an Escalator (video)

http://www.nswi.org/webfiles/fnitools/documents/pastor-centered_congregations_page.pdf

Evangelizing Outreach

1. Creating an Opportunity to Share Your Faith and/or Invite
2. Evangelical Outreach—Redeveloper Part 1: Power Point Slides: Part 1, Part 2
3. One-to-One Conversation Guide

http://www.nswi.org/webfiles/fnitools/documents/evangelizing_outreach_page.pdf

Missional Bible Study

http://www.nswi.org/webfiles/fnitools/documents/missional_bible_study_pagerev2.pdf

Missional Redevelopment in the ELCA

1. Cultural Architecture for an Authentic Transformational Church
2. Walking Together on the Path of Renewal by Paul D. Erickson
3. Missional Leader Training Conference—Part 1 Role and Bibliography
4. Part 1 Renewal/Redevelopment—Power Point Slides

http://www.nswi.org/webfiles/fnitools/documents/mission_redevelopment_in_the_elca_page.pdf

Prayers

http://www.nswi.org/webfiles/fnitools/documents/a_season_for_prayer_and_renewal.pdf

Reimagining the Future

1. Congregation Life Cycle
2. Mission Models
3. Questions to Explore
4. Reimagining the Future (PPT handout)
5. Simple Assessment Tool

http://www.nswi.org/webfiles/fnitools/documents/reimagining_the_future_page_pink.pdf

Stewarding Christ's Disciples

1. Stewarding Christ's Disciples by Stephen Talmage
2. Stewarding Christ's Disciples—Power Point Slides
3. Stewarding God's Abundance and Asset Mapping—Power Point Slides

http://www.nswi.org/webfiles/fnitools/documents/stewarding_christs_disciples_page.pdf

Videos

1. Comfort
2. EDS Airplane
3. Facing the Giants Wholeheartedly
4. Trapped on an Escalator
5. Never Been Unloved
6. Why I Hate Religion but Love Jesus

http://www.nswi.org/webfiles/fnitools/documents/video_page.pdf

Ministry Site Profile - Evangelical Lutheran Church in America

PART II: OUR VISION FOR **MISSION**

6. Ministry Site Characteristics

AS A COMMUNITY

A LOT
LIKE US

A LITTLE
LIKE US

A LOT
LIKE US

A LITTLE
LIKE US

We tend to be formal and programmatic. o o o o We tend to be informal and spontaneous.

We have clearly defined goals and plans for our future. o o o o We have no stated goals or plans.

We are racially and economically diverse. o o o o We are demographically homogeneous.

OUR LEADERSHIP STYLE

We welcome ideas that are provoking and challenging. o o o o We prefer ideas that are tried and true.

We rely on our leaders for directions. o o o o We rely on group decision-making.

We have learned how to use conflict constructively. o o o o We tend to perceive conflict as something destructive.

OUR PROGRAMMING

Our facilities are often used by community groups. o o o o Our facilities are only used for our activities.

We train people to minister outside our walls. o o o o We train people to minister inside our walls.

We focus on ideas and beliefs. o o o o We focus on skills and action.

OUR THEOLOGICAL PERSPECTIVE

We are obviously Lutheran in identify and practice. o o o We are less obvious about our Lutheran heritage.
We participate in synod and ELCA activities. o o o We are not very active in the synod and ELCA.
We focus on Biblical studies and doctrine. o o o We focus on contemporary issues and topics

7. Purpose, Giftedness and Mission

Purpose

How does this congregation or organization understand its reason for being in the light of God's call to mission and service?

Who are you? Why are you here?

Giftedness

What are your gifts and resource for fulfilling this purpose? What are the congregation's or organizations top three assets and how are they being used? Are there obstacles that must be overcome to be able to use these gifts and accomplish the mission?

Mission

In light of the way you have described your ministry context in this Ministry Site Profile, what are the top three mission priorities which, if accomplished, hold the most promise for the continued development of this ministry?

8. Summary Description

Please describe your ministry setting and position opening in 75 words or less. This is the brief description that will be publicized.

http://download.elca.org/ELCA%20Resource%20Repository/Sample_Ministry%20Site%20Profile.pdf

[Images for Ministry Site Profile - Evangelical Lutheran Church in America](#)

[Images for Purpose, Giftedness and Mission](#)

DISCERNMENT PROCESS

What is God's hope and dream for you? Identity & Purpose

In what ways are you strong and unique? Gifts & Resources

Would your neighborhood miss you if you were gone? Context & Needs

One of the final questions on the Ministry Site Profile asks about your Discernment Process. Before starting to work on your MSP, the leaders of the ministry site and call committee should spend time in discernment. Think and pray about your sense of **Mission** at this time in your history and consider these three things:

- Why do you exist, and for whom? What would someone who observes you from the outside conclude about your sense of purpose and mission?
- What are you clearly good at? What ministry activities bring out the best in you and seem to be valued by others?
- What does your neighborhood really need right now, and how are you helping to meet those needs?

An experience of Mission that feels powerful, Spirit-inspired and authentic often happens where these three things converge. That is, Mission is what happens when we are true to our purpose, using our best gifts and responding to the needs that are before us in our community and world. Ministry that only touches on one or two of these things may not be at the core of what your mission is. Thus, your prayerful discernment is important, and much of the MSP will give you the opportunity to share what you have discerned.

[\[PDF\] MSP - ELCA Resource Repository](#)

http://download.elca.org/ELCA%20Resource%20Repository/Guide_to_the_MSP_2017.pdf Page 2

[Images for DISCERNMENT PROCESS What is God's hope and dream for you? Identity & Purpose](#)

Strategic Directions for the ELCA Churchwide Organization

Claimed, gathered, and sent by God's grace for the sake of the world, the Evangelical Lutheran Church in America in and through its churchwide expression will:

- Accompany congregations as growing centers for evangelical **mission**; and
- Build the capacity of this church for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.

To this end, the churchwide organization can continue to play a significant and pivotal role in the life of this church by working with its local and global mission partners to build, support and extend the mission of this church.

<http://www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Office-of-the-Presiding-Bishop/Plan-for-Mission/Our-Mission-and-Vision/Strategic-Directions.aspx>

[Images for Strategic Directions for the ELCA Churchwide Organization](#)

https://www.elca.org/tools/contact_us

<https://www.elca.org/News-and-Events/7867> ELCA Church Council approves strategic directions plan – ELCA

https://download.elca.org/ELCA%20Resource%20Repository/Future_Directions_Paper_Called_Forward_Together_in_Christ.pdf

<https://sites.google.com/site/organizingformission/home/elca-mission-statement-vision-statement-and-strategic-directions>

<http://www.neiasynod.org/wp-content/uploads/2017/06/Churchwide-Report-to-NE-Iowa-Synod-Assembly.pdf>

<http://www.gcholycross.org/about.html> Strategic Directions for the ELCA Churchwide Organization

Faith Practices

Serve

When the prophet Micah told his people how to practice faith, he told them to do justice and to love mercy (Micah 6:8); When Jesus

was asked about ultimate matters, part of his response was “to love your neighbor as yourself.” Practicing justice and doing acts of mercy and service put flesh on God’s love. Caring for others in Jesus’ name in active, tangible ways 1) incarnates Christ’s presence and heart to others; 2) helps those we serve in places where they truly hurt and have need, and, 3) is a witness to those who are watching from the sidelines about the integrity and heart of Jesus’ followers. Jesus didn’t only address the spiritual needs of the people he met. His was a high-touch, hands-on ministry that addressed human needs for health, wholeness and inclusion. The maturing disciple seeks to serve as Jesus served.

Part of the disciples’ job description is to serve for the sake of others.

<http://www.elca.org/Growing-In-Faith/Discipleship/Christian-Education/Discipleship/7-Faith-Practices/Serve.aspx>

<http://nisynod.org/resources/faith-practices/>

<http://download.elca.org/ELCA%20Resource%20Repository/ELCAfaithformation.pdf>

<https://www.elca.org/Our-Work/Congregations-and-Synods/Faith-Practices>

[Images for Faith Practices Serve](#)

https://www.elca.org/tools/contact_us

Invite

The experience of God’s loving touch in one’s life is a gift the maturing disciple feels compelled to share with others. One way our faith becomes active is when we put into words what God has done for us. Words of witness and acts of genuine hospitality directed toward our friends, relatives and neighbors create the opportunity through which the Holy Spirit brings others into a relationship with Christ and his church. The biblical model for evangelism is relational: friends bring friends to Jesus. “Come and see” are the operative words and find frequent expression in the Gospels, the story of the early church, and in the tradition of the church over the centuries. The disciple plants seeds and invites; the Holy Spirit works the miracle of faith and conversion.

Part of a disciple’s job description is to invite others often.

<http://www.elca.org/Growing-In-Faith/Discipleship/Christian-Education/Discipleship/7-Faith-Practices/Invite.aspx>

<http://nisynod.org/resources/faith-practices/>

<http://download.elca.org/ELCA%20Resource%20Repository/ELCAfaithformation.pdf>

[Images for Faith Practices Invite](#)

https://www.elca.org/tools/contact_us

Evangelizing

Craig Nesson of Wartburg Theological Seminary in Dubuque, Iowa spoke on *Evangelizing and Serving Others* at the 2013 Mid-Winter Theological Event for the Northwest Synod of Wisconsin of the ELCA. Listed below are characteristics of an Evangelizing God and the Right Hand Strategy. He also provided the Parable of the Life Saving Station.

1. Evangelizing God
 - Triune God and the Coming of the Kingdom
 - Toward Shalom: Life Giving Relationships
 - Priesthood of All: The Sending
 - God’s Two Strategies: Evangelizing and Serving Others
2. Right Hand Strategy: Evangelizing
 - Parable of the Life Saving Station: Church as a Club?
 - Beyond Propagation and Immigration
 - Death of Evangelism: What it is not
 - euangelion, euangelizo*
 - Speaking the faith: Romans 10:14-17
 - Evangelizing and witness

Parable of the Life Saving Station

<http://www.intervarsity.org/slj/article/4249/>

[Images for Parable of the Life Saving Station](#)

<http://www.youtube.com/watch?v=8R032jCCSM0> The Parable of the Lifesaving Station - YouTube

http://www.fish4souls.org/FArtiApolo/Parable_Of_A_Lifesaving_Station_Arti.pdf

What Are We Here For?

Bishop Dick Graham of the Metropolitan Washington, D.C. Synod of the ELCA asked this question as part of his presentation at the Northwest Synod of Wisconsin 2013 Fall Ministry Retreat. He invited the participants to reflect on the following passage:

Many Peoples Drawn to Jerusalem

Thus, says the Lord of hosts: Peoples shall yet come, the inhabitants of many cities; the inhabitants of one city shall go to another saying, “Come, let us go to entreat the favor of the Lord, and to seek the Lord of hosts; I myself am going.” Many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the favor of the Lord. Thus, says the Lord of hosts: In those days ten men from nations of every language shall take hold of a Jew, grasping his garment and saying, “Let us go with you, for we have heard that God is with you.” (Zechariah 8:20-23)

He stated that Christians are called to make disciples and to care for the poor. He suggested that Lutherans are good at the latter but not as good at the former. He reminded the rostered leaders that the average worship attendance in the Northwest Synod of Wisconsin dropped 20% during 2000-2010, while the population increased 7% during that same time period. He invited those present to ask each other the questions: What is Jesus changing in your life now? How does Jesus make your life different? Lutherans, he contended, can take a lesson from the evangelicals and 12 step support groups in being able to tell one’s story.

The Report of the Bishop 2013 Synod Assembly - The Rev. Richard Graham

It has seemed to me for a long time that the New Testament gives the Church two tasks. We must make disciples, and we must care for the poor. Lutherans have historically been very good at the second of these two tasks. We are not so good at the first. We don't do particularly well at sharing our faith stories with other people. We don't always know how to help each other grow in faithfulness. Sometimes when we're not being careful we act as though church membership is the same as discipleship.

The Shape of the Synod Task Force grew out of my conviction that we can have our greatest impact as a synod if we help congregations to make disciples. Congregations come in many different sizes. They serve in different contexts, and they have different histories and self-understandings. But congregations have in common that they are usually the places where disciples are made, because discipleship is formed in a close, growing relationship with Jesus and with Jesus's people.

<http://metrodcelca.org/wordpress/wp-content/uploads/2013/04/sec3bishop.pdf>
[Images for Rev. Richard Graham](#)

Beyond Our Doors – Conference Gatherings

Fall of 2011

Foundation Laid for the Temple

When the builders laid the foundation of the temple of the LORD, the priests in their vestments were stationed to praise the LORD with trumpets, and the Levites, the sons of Asaph, with cymbals, according to the directions of King David of Israel; and they sang responsively, praising and giving thanks to the LORD, "For he is good, for his steadfast love endures forever toward Israel." And all the people responded with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid. But many of the priests and Levites and heads of families, old people who had seen the first house on its foundations, wept with a loud voice when they saw this house, though many shouted aloud for joy, so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted so loudly that the sound was heard far away.

oremus Bible Browser: Ezra 3:10-13

<http://bible.oremus.org/?ql=273659433>

[Images for Foundation Laid for the Temple in Ezra](#)

- | | |
|------------|---|
| Question 1 | What might this ancient text suggest about the church today? |
| Question 2 | What steps has your congregation taken to become a stronger mission outpost in your ministry context? |
| Question 3 | What would you like to see your congregation do to become a stronger mission outpost? |

Northwest Synod of Wisconsin - Beyond Our Doors

http://www.nswi.org/webfiles/fnitools/documents/beyond_our_doors_rev.pdf

<http://www.nswi.org/resources/> View Mission Planning Guide: Beyond Our Doors. info@nswi.org

<http://www.livinglutheran.com/stories/beyond-our-doors.html>

Beyond Our Doors: Congregational Mission Planning

Part II: Bible Study

Session One: Who Are We? 8

Session Two: Why Are We Here? 10

Session Three: Who is Our Neighbor? 12

[PDF]Congregational Mission Planning - ELCA Resource Repository

http://download.elca.org/ELCA%20Resource%20Repository/Beyond_Our_Doors.pdf

[Images for Beyond Our Doors: Congregational Mission Planning](#)

<https://milwaukee-synod.org/download/mission-planning/LIFTBeyondOurDoors.pdf>

<https://nclutheran.org/congregations/congregation-vitality/congregational-vitality-resources/>

<http://www.livinglutheran.com/stories/beyond-our-doors.html>

Annual Report

From the President

As I look back on (*this past year*), several words come to mind. Such words as rejuvenated, committed, faith-driven, and unity describe for me our accomplishments during a tough year. I attended monthly meetings of the Congregation Council (*and other committees and task forces*). What I saw early in the year were groups struggling to find their roles and goals as stewards of (*this congregation*). It was rewarding to see how these groups came together and learned to work together toward common goals in furthering God's word here at (*this congregation*). I cannot believe we have come so far so quickly. The Congregation Council deserves your special thanks and gratitude as they struggled mightily most of the year with tough issues facing our church. By fall we had solved several complicated internal issues, as well as establishing a Call Committee, revising our constitution, and supporting our Relocation Task Force as they point us toward a new church building on our beautiful land.

We start (this coming year) with a different attitude than last year. Words like excitement, **mission**, stewardship, relocation come to mind as we begin (*this new year*). To be sure, there will be major challenges to overcome, but working together with God's guidance, I am confident this congregation will continue to thrive.

President's report as part of annual report from a congregation I served as an interim pastor.