

Concordia Seminary - Saint Louis

## Scholarly Resources from Concordia Seminary

---

Doctor of Ministry Major Applied Project

Concordia Seminary Scholarship

---

12-15-2017

### An Examination of the Teaching of Missional Concepts of Christian Discipleship and their Potential for Creating an Attitudinal Change at Berea Lutheran Church, Richfield, Minnesota

Kevin Tiaden

Concordia Seminary, St. Louis, viktwins@gmail.com

Follow this and additional works at: <https://scholar.csl.edu/dmin>



Part of the [Practical Theology Commons](#)

---

#### Recommended Citation

Tiaden, Kevin, "An Examination of the Teaching of Missional Concepts of Christian Discipleship and their Potential for Creating an Attitudinal Change at Berea Lutheran Church, Richfield, Minnesota" (2017).

*Doctor of Ministry Major Applied Project*. 114.

<https://scholar.csl.edu/dmin/114>

This Major Applied Project is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Doctor of Ministry Major Applied Project by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact [seitzw@csl.edu](mailto:seitzw@csl.edu).

AN EXAMINATION OF THE TEACHING OF MISSIONAL CONCEPTS OF CHRISTIAN  
DISCIPLESHIP AND THEIR POTENTIAL FOR CREATING AN ATTITUDINAL CHANGE  
AT BEREA LUTHERAN CHURCH, RICHFIELD, MINNESOTA

---

A Major Applied Project  
Presented to the Faculty of  
Concordia Seminary, St. Louis,  
Department of Practical Theology  
in Partial Fulfillment of the  
Requirements for the Degree of  
Doctor of Ministry

---

By  
Rev. Kevin Tiaden  
November 27, 2017

Approved by \_\_\_\_\_  
Dr. David Peter Advisor

\_\_\_\_\_  
Dr. Victor Raj Reader

\_\_\_\_\_  
Rev. Benjamin Haupt Reader



This MAP is dedicated to my beautiful chef/lawyer/wife Kathleen. She walked with me through some very dark times, both personally and professionally, and as a result we are seeing some very blessed days. (Proverbs 31:28–29)

The cultural shifts of the past several decades have permeated the Church, and consumerist demand from members upon their leaders is ever-increasing. Leading a church can become such a heavy burden that many pastors leave their churches and forsake their calling. While the Bible clearly defines roles within the Church, the mission of the Church was intended to be shared by the whole body. A healthy church builds a discipling culture and equips all members to participate in the missional work to which God has called them.

Mike Breen and the 3DM Team, "Building A  
Discipling Culture," 113.

## CONTENTS

|  |       |
|--|-------|
| ILLUSTRATIONS .....                                      | xi    |
| TABLES .....   | xii   |
| PREFACE.....   | xiii  |
| ACKNOWLEDGEMENTS.....                                    | xiv   |
| CHRONOLOGY.....  | xvi   |
| GLOSSARY .....   | xvii  |
| EDITORIAL METHOD.....                                    | xviii |
| ABSTRACT.....  | xix   |
| CHAPTER ONE.....   | 1     |
| THE PROJECT INTRODUCED.....                              | 1     |
| THE PROBLEM.....   | 2     |
| THE PURPOSE OF THE PROJECT .....                         | 8     |
| THE ORIGINAL PROCESS.....                                | 9     |
| THE PROCESS .....  | 10    |
| PRESUPPOSITIONS .....                                    | 14    |
| SUMMARY.....   | 16    |
| CHAPTER TWO .....  | 17    |
| BIBLICAL AND THEOLOGICAL FOUNDATION.....                 | 17    |
| WHAT IS MISSIONAL? .....                                 | 17    |
| WHAT IS A DISCIPLE IN THE BOOK OF ACTS?.....             | 21    |
| WHAT ARE THE MISSIONAL CONCEPTS OF DISCIPLE MAKING?..... | 31    |

|   |    |
|---|----|
| UP .....                                    | 34 |
| OUT .....                                   | 35 |
| IN .....                                    | 38 |
| SUMMARY.....                                | 43 |
| CHAPTER THREE .....                         | 45 |
| RECENT RESEARCH.....                        | 45 |
| STRUCTURES OF MINISTRY .....                | 46 |
| CHANGE IN THE PARADIGM .....                | 55 |
| HOW THE CHURCH TEACHES .....                | 62 |
| SUMMARY.....                                | 70 |
| CHAPTER FOUR.....                           | 72 |
| THE PROJECT DEVELOPED .....                 | 72 |
| MAIN RESOURCES.....                         | 73 |
| RESEARCH METHODOLOGY .....                  | 74 |
| MY ORIGINAL STEPS .....                     | 74 |
| CHANGING THE BEREIA MISSION STATEMENT ..... | 77 |
| Evaluation Team.....                        | 79 |
| Implementation Time Line .....              | 80 |
| SUMMARY.....                                | 83 |
| CHAPTER FIVE .....                          | 84 |
| THE PROJECT EVALUATED .....                 | 84 |
| ORIGINAL GROUP.....                         | 84 |
| FINDINGS OF THE PROJECT ITSELF .....        | 86 |

|  |     |
|--|-----|
| SUMMARY.....   | 95  |
| CHAPTER SIX.....   | 97  |
| SUMMARY AND CONCLUSION .....   | 97  |
| RESOURCES .....  | 97  |
| CONCLUSIONS .....  | 98  |
| UNEXPECTED GOD STUFF .....   | 101 |
| DID IT MEET MY EXPECTATIONS?.....                                    | 103 |
| CONCLUSION.....  | 104 |
| APPENDIX ONE.....  | 106 |
| OUTLINE OF CLASS.....  | 106 |
| APPENDIX TWO.....  | 108 |
| QUESTIONNAIRE ABOUT CLASS ON DISCIPLESHIP .....                      | 108 |
| APPENDIX THREE.....  | 109 |
| WHAT IS MISSIONAL? .....   | 109 |
| Mission Devoid of Discipleship = Failure.....                        | 111 |
| APPENDIX FOUR .....  | 112 |
| UP/IN/OUT: WHAT IS A MISSIONAL DISCIPLE? .....                       | 112 |
| WHAT IS A MISSIONAL DISCIPLE?.....                                   | 112 |
| NUMBER #1: UP.....   | 112 |
| THE ULTIMATE GOAL OF SPIRITUAL FORMATION AND<br>TRANSFORMATION ..... | 113 |
| NUMBER #2: OUT .....   | 115 |
| INVOCATION - SPIRITUAL .....   | 116 |
| Praying for God to Open and Lead the Way .....                       | 116 |



|  |     |
|--|-----|
| INCARNATION - RELATIONAL.....                                  | 116 |
| Connecting to Unbelievers .....                                | 116 |
| DEMONSTRATION - SACRIFICIAL.....                               | 116 |
| Sacrificing by Getting Out into the Deep Water .....           | 116 |
| PROCLAMATION: GOSPEL .....                                     | 117 |
| Faith and Transformation through the Power of God’s Word.....  | 117 |
| NUMBER #3: IN.....   | 117 |
| APPENDIX FIVE.....   | 119 |
| KAIROS CIRCLE .....  | 119 |
| KAIROS CIRCLE .....  | 119 |
| GOAL: .....  | 119 |
| TERMS TO BE UNDERSTOOD: .....                                  | 120 |
| TRUTH TO BE LEARNED:.....                                      | 120 |
| PICTURE TO BE COMMUNICATED:.....                               | 121 |
| APPENDIX SIX .....   | 123 |
| WHAT DOES THE LIFE OF A DISCIPLE LOOK LIKE? .....              | 123 |
| APPENDIX SEVEN.....  | 124 |
| PERMISSION FORM .....  | 124 |
| APPENDIX EIGHT.....  | 125 |
| INTERVIEW QUESTIONS .....                                      | 125 |
| APPENDIX NINE .....  | 126 |
| MINNESOTA SOUTH DISTRICT RESOLUTION REGARDING TERM LIMITS .... | 126 |
| MNS RESOLUTION 4-01, 2015.....                                 | 126 |

FLOOR COMMITTEE 4: ADMINISTRATION AND FINANCE,..... 126

    Resolution 4–01 (Overture 4–01) To Amend Selected Bylaws of the MNS  
    District-LCMS ..... 126

    RESOLUTION 4–01 (OVERTURE 4–01) To Amend Selected Bylaws of the  
    MNS District–LCMS..... 126

BIBLIOGRAPHY..... 128

## ILLUSTRATIONS

|  | Page |
|--|------|
| Figure 1: Triangle of Spiritual Balance and Health for a Disciple of Jesus ..... | 33   |
| Figure 2: The Four Styles of Leadership .....                                    | 39   |
| Figure 3: Sigmoid Growth Curve of the Life of a Human Organization.....          | 51   |
| Figure 4: New Growth Curve .....   | 53   |
| Figure 5: The Learning Pyramid: How People Retain Information. ....              | 63   |
| Figure 6: Restyled Berea Mission Statement in UP/IN/OUT.....                     | 78   |
| Figure 7: UP/IN/OUT in a Simplified Form.....                                    | 79   |

## TABLES

| Table   | Page |
|---|------|
| Table 1: Disciple vs. Church in Acts .....                    | 30   |
| Table 2: First 4 Questions of the Questionnaire. ....         | 87   |
| Table 3: 9 Questions about the Practice of Discipleship. .... | 91   |

## PREFACE

This MAP is written to examine the use of missional discipleship principles within an established congregation. In this case that established congregation is the one that I serve, Berea Lutheran Church, Richfield, MN. In this MAP, I acknowledge the hurdles within established congregations in regards to their culture, established procedures, changing paradigm, and learning style. How can new missions and ministries take place with so much against them?

Knowing the hurdles that come with working within an established congregation, I have postulated growth as disciples of Jesus within the missional context as a way to steer an established congregation towards new and different waters. This is especially important when that congregation finds itself in a situation where the waters around the church have changed and the church does not want or see how to navigate in the place where it now floats. Can this cultural shift take place by steering the boat, or are the only options to start a new ministry outside the congregation or a new congregation to reach the people in an area with the Gospel?

For this project, I perform an examination of missional discipleship at Berea by teaching an 8-week course on discipleship and tracking the attitudinal changes that take place from before the course to after the course. If an attitudinal change that is positive towards discipleship and disciple making takes place, then the congregation would indeed be able to overcome those hurdles and be able to share the Gospel in new ways in that place where God has put them.

## ACKNOWLEDGEMENTS

First of all, thanks be to the one who has given me all that I have and am. Thanks be to God who has created me and given me all my gifts, including the ability to complete this MAP! Thanks be to God who saved me and whose work is what this MAP is all about! Thanks be to God who gave me faith in Baptism and has grown that faith through many, many of His disciples!

I want to acknowledge and give many thanks to my wife, Kathleen. She has walked with me through so much of life and faith. I would not be at this point without God's incredible work through her. Thank you honey, I love you.

Thank you to my children, Alex, Tricia, and Sophia. You have put up with so much over the years and are today bright and shining examples of Jesus' love in you. What incredible blessings you are.

Thank you to a wonderful organization called Pastoral Leadership Institute (PLI) and their leader, Stephen Wagner, for the years I learned within it. You helped to start me on this journey of discipleship and the Doctor of the Ministry Program in which I will soon be graduating.

Thank you to the leadership of Berea Lutheran Church for supporting me and giving me the freedom and time to explore this project at Berea. I pray that as we continue to walk along the path God has set for us here in Richfield as His gathered disciples the light of Christ will become brighter and brighter in this community.

Thank you to Paul Hickey for editing this MAP with a big red pen.

Thank you to the Sunday School Bible Class. You were regular in your presence and giving your support throughout our 8-week journey together. May we continue walking this way together.

Thank you to the Missional Learning Group of LCMS pastors who walked with me through the materials and gave me great feedback. You really made me think about some issues.

Great thanks to “The guys” who started this whole process with me in my garage back in September of 2014. God has done great things in our lives and in our faith together. Bless you all.

Finally, thank you to all the members of the faculty of Concordia Seminary, St. Louis, both now and in my formative years there from 1994–1998. I learned so much, including intellectual humility, in my years under your instruction. God, through you, has made me the pastor that I am today. Special thanks to Professor David Peter for being my advisor and helping me to straighten out all the ideas in my head. Also, thanks to Dr. Raj and Haupt for being my readers of this MAP.

We are all in His grip!

## CHRONOLOGY

|   |                         |
|---|-------------------------|
| Started first Missional Learning Community      | Sept. 2014              |
| Started first Missional Outreach into Community | June 2015               |
| Began formulating the Project                   | June 2016               |
| Received the go ahead for the Project           | August 2016             |
| Interviewed first Missional Learning Community  | August 2016             |
| Created and edited material for the Class       | August – October 2016   |
| Started promoting the Class                     | September 2016          |
| Started teaching Discipleship Principles Class  | October 2016            |
| Ended Discipleship Principles Class             | November 2016           |
| Interviewed class participants                  | January – February 2017 |



## GLOSSARY

|          |   |
|----------|---|
| 3DM      | 3 <sup>rd</sup> Dimension Movement                |
| Disciple | One who walks with Jesus                          |
| MAP      | Major Applied Project                             |
| UP       | Our life as a disciple with our God.              |
| IN       | Our life as a disciple with fellow Christians     |
| OUT      | Our life as a disciple in connection to the world |
| Berea    | Berea Lutheran Church, Richfield, MN.             |

## **EDITORIAL METHOD**

Through the process of creating this MAP, I have attempted to use several methods in my research. Generally, they are more qualitative than quantitative.

First of all, I have a short examination of a prior group within Berea Lutheran Church to examine as a test case. I examine this group through my own experiences with them and through three interviews.

My second and central group for this MAP is a large group of 30 people who gathered in a Bible Study format on Sunday mornings. Most of them were already gathering together, so this was not a new group. It is an established gathering. In examining this group, I first gave them a questionnaire at the beginning of the class and then had them fill it out after the class as well so that I could compare and contrast their answers. After the class, I then interviewed five members of the class to get their responses. The questions I used were open ended but focused on the course to give them broader ability to share about missional discipleship, the course, and the findings of the questionnaire.

Finally, in my analysis I worked with my own experience while also discussing this course with a gathering of LCMS pastors, and my advisor, members of Berea, and other colleagues.

## **ABSTRACT**

Tiaden, Kevin N. "An Examination of the Teachings of Missional Concepts of Christian Discipleship and their Potential for Creating Attitudinal Change at Berea Lutheran Church, Richfield, Minnesota." Doctor of Ministry. Major Applied Project, Concordia Seminary, 2017. 132 pp.

The purpose of this study is to examine the teaching of missional principles of discipleship at Berea Lutheran Church. I examine the attitudinal changes that take place as a result of this class. The first step in this process is looking at what those missional and Biblical principles are and then creating a method of teaching them in a large group setting while maintaining firm standing in the teaching of my church body, the LCMS. Many of the concepts for these teachings come from 3DM Ministries in their work in creating disciples and from [www.vergenetwork.org](http://www.vergenetwork.org). The final evaluation is to examine the changes in attitude towards discipleship within the congregation where I serve. This will set a base for further growth in our lives following Jesus here at Berea and in the church at large.

## CHAPTER ONE

### THE PROJECT INTRODUCED

Indeed, man was created to be the image of God, and to be His image for this very purpose: that God should and would be known through him. Therefore, God should appear and shine in the entire life and conduct of man as in a mirror; and a Christian should have no higher and greater concern than so to live as not to dishonor God's name.<sup>1</sup>

In this Major Applied Project (MAP) I am examining the teaching of missional concepts of Christian discipleship and their potential for influencing attitudinal change at Berea Lutheran Church, Richfield, MN. The goal of this project is to change attitudes at Berea in regards to missional discipleship that new mission/ministry to the community might be created.

Berea Lutheran Church is the congregation of believers in Jesus to whom I have been blessed to be called as pastor since March of 2014. Before I came to Berea, there was an interim pastor for 20 months who brought change into the congregation. There was a need for change at Berea as the previous and much beloved pastor had been here for 27 years. During those years the congregation "plateaued." When I arrived at Berea there was not a specific ministry to which the congregation could point to and say, "This is where we regularly connect to our community. This is who we are." There was and is a need for attitudinal change, especially in regard to missional discipleship.

This chapter introduces the project for this MAP at Berea. I will address the problem, the purpose for the project, the process I will go through in performing the project, and state the presuppositions with which I come to this MAP.

---

<sup>1</sup> Martin Luther, *Selected Psalms I*, vol. 12, (St. Louis: Concordia, 1974), 892.

## **The Problem**

Throughout my ministry (19 years so far), I and many other pastors I have known in many and various parts of the United States struggle with how to raise up a new generation of mission-minded leaders who demonstrate a strong faith within the context of an established congregation. This need, while being very specific, is a major concern for the future of ministry work within a congregation. It is also an issue that is common throughout the United States. Most of my peers—pastors in congregations of various sizes throughout the United States—find themselves in a similar situation of needing new and younger mission-minded leaders within their congregations.

Without younger and new mission-minded leaders, more and more missional leadership is placed upon the shoulders of the pastor. This results in the pastor having to be the leader in almost every area of the ministry. A jack-of-all-trades and master of none. This lowers the potential ministry bar within a congregation to only as high and broad as the pastor is gifted. Instead, God has made congregations with the intent that every part and person within the congregation is needed and valued.

Every pastor has his strengths and weaknesses. The gifts God has given to the pastor are never as encompassing of the gifts God gives to the congregation as a whole. When the gifts of the pastor are solely leaned upon, this leaves congregations with major gaps in ministry. In fact, relying only on the gifts given to the pastor would be a repudiation of 1 Cor. 12:12–31. Here Paul writes that sometimes one member of the body ends up being seen as more important than the rest. The fact, as Paul implores the Corinthian church to recognize, is that we are all a part of the body of Christ and the body does not hold up when parts of the structure are not honored or are missing.

The mission and ministries of the church can best be accomplished by having all the

priesthood of believers working, serving, and leading together as God has gifted us. The Apostle Peter looks at the congregation, the local embodiment of the household of God, and states:

As you [Gods' elect] come to Him [Jesus], the living Stone – rejected by men but chosen by God and precious to Him – you also, like living stones are being built into a spiritual house to be a holy priesthood acceptable to God through Jesus Christ. . . . But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into His wonderful light. (1 Peter 2:4–5, 9)<sup>2</sup>

Of note here is that we “are being built.” The word for “built” is in a present tense, and in a passive voice implying ongoing work on us by God. God is the one doing the building. If we are being built into a spiritual house by God and, as Paul writes in 1 Cor. 12, we are all given different gifts that are to be used for the house of God, then we, being Gods' elect (all the believers), come to Jesus as priests who are all different parts of the house that God builds in the here and now.

But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together (1 Cor. 12:24–26).

This points out that everyone within a given congregation is a part that is necessary and put there by the builder, our God. When one part is neglected or suffers, the whole is neglected and suffers. How do we raise up the whole body of Christ in an established congregation? I believe that this would be by lifting up new mission-minded leaders within that congregation. This entails discipling members within that congregation who have not found their place in the body of Christ in that particular place.

Often, the current leaders within a congregation have been in their positions, their place in the body of Christ, for many years. After serving these many years, they are now of a different

---

<sup>2</sup> *The Holy Bible, English Standard Version*, (Crossway, 2001).

generation, culture, mindset, and/or ethnicity than much of the population around them. In fact, the current leaders often have, usually without intent, created their own culture within the congregation that does not translate well to the community around them. This includes everything from the real authority of the staff and lay leadership, to deciding acceptable ways of connecting and sharing the faith with those near to the congregation and/or the church building, to acceptable dress and demeanor for worship. This congregational culture includes what kind of people are truly welcome within the congregation or the types of connections to our neighbors which are allowed by the congregation. Far too often, the congregation has separated itself from the community into which it lives.

These issues about the church's life together can be found in the church as early as the Corinthian Christians to whom St. Paul wrote 1 Cor. 11. There is a reason that Paul's discussion about spiritual gifts immediately follows this chapter about propriety in worship and the Lord's Supper.

The image of the body was often used by Greco-Roman authors concerned for the unity of the body politic. Here Paul's concern is the unity of the church. The analogy of the body and its members was a favorite of his. The unity of the body of Christ is grounded in its members' Baptism into that body (1 Cor. 12:13; Gal. 3:27–28) and their constant reception of Christ's body and blood in the Lord's Supper (1 Cor. 10:16–17). The sacramental body 'bodies' together the ecclesiastical 'body.'<sup>3</sup>

Using our gifts in our place in the body of Christ is one way He unites us as a church while mending and healing the divisions. Often this church culture is not overtly denouncing of different methods and people, but the established culture prevents actions that are different from long-established patterns. This cultural stagnation is readily seen in urban and first ring suburban congregations where the change in exterior culture is more visible and pronounced. But this is

---

<sup>3</sup> Gregory J. Lockwood, *1 Corinthians*, Concordia Commentary (St. Louis: Concordia, 2000), 444.

also found in congregations no matter what their specific setting may be.

Many times the members who are also leaders of the congregation have been faithfully serving within the congregation for many years. Many have served in almost every position that the constitution and by-laws of the congregation allows. When they saw a need, they filled it. They have served well and done the work that is necessary for the continuation of the mission and ministry of the congregation. Their work and service has been a blessing.

Nevertheless, the diverse and creative Gospel has often been brought down to one way of expression in a congregation or even a church body. This ends up transforming the multi-faceted Gospel into one facet, one cultural way of worship, living, and understanding. Sometimes this can even be brought down to only one acceptable way to talk about the Gospel message. Some examples of Gospel metaphors or images are justification, redemption, forgiveness, and adoption. While the one way of talking about the Gospel is good, it is only one expression. We see this take place because one particular expression of the Gospel was seen most clearly by the leadership of the congregation or church body when it was founded.

Yet, the Gospel dare not be brought down to only one form. Jacob A. O. Preus expresses creative Gospel in his book *Just Words*:

The Holy Spirit works powerfully and creatively in our hearts through the Word of Law and of Gospel. That is, the Holy Spirit speaks to us “in, with, and under” human expressions and human language. These two forms of creativity, God’s and ours, do not work at cross purposes with each other and should not be seen as contradicting each other. To be sure, our creativity is only descriptive and evocative while God’s is performative. In our use of words, we are like an artist who is restricted to the use of preexisting materials. The artist doesn’t create anything new. He or she “creates” a new perspective of what already is there through the imaginative use of media, whether the reflective qualities of paint or film or metal. God’s Word, on the other hand, is creative in a far more profound sense. It performs. It does what it says. As God says in Isaiah’s prophecy: ‘As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is My word that goes out



from My mouth: It will not return to Me empty, but will accomplish what I desire and achieve the purpose for which I sent it” (Isa. 55:10–11).<sup>4</sup>

The Gospel is meant to be creative and fulfills the purpose of the Word of God.

Congregations and church bodies easily end up focusing only on one way of talking about the Gospel and decide to stay only there. Thus, the problem comes about from what was initially a blessing. Within The Lutheran Church—Missouri Synod (LCMS), and in many other denominations as well, this has come to a major point due to the massive growth of these denominations in the decades after WWII and their subsequent decline over the last 40 plus years.

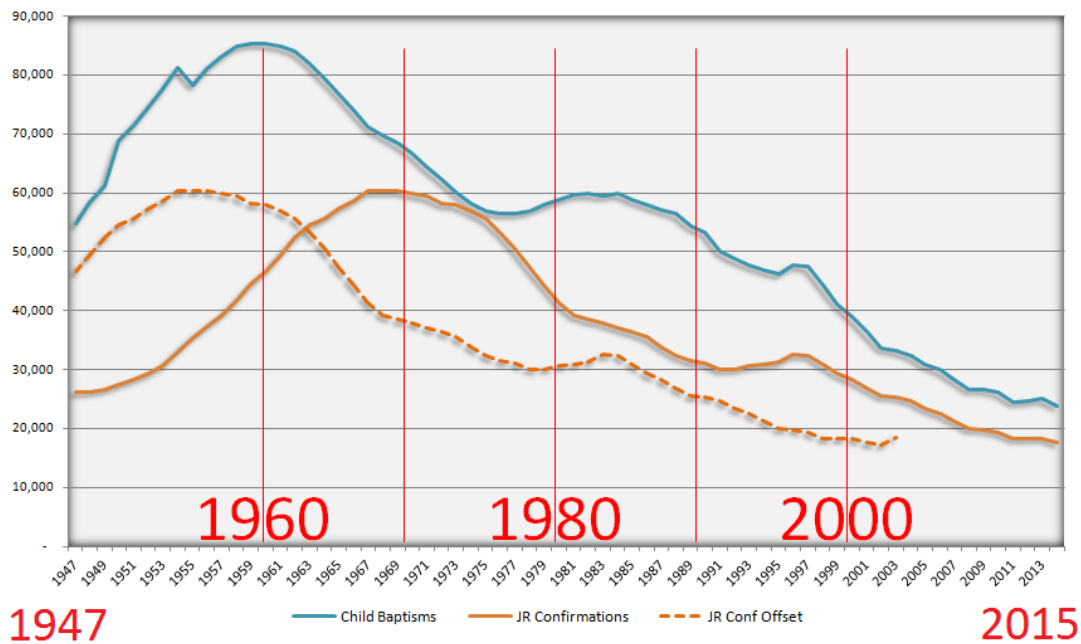
Many of those leaders had a mission focus and led for many blessed years. Yet, because of having the same people serve in one method for decades, the congregation and the current leadership is entrenched in a certain self-created cultural way of doing things and expressing the Gospel.

Those many years of growth were followed by many years of decline. Those mission-minded leaders were a great blessing in the time and place in which they served in the past. There is also a great deal of wisdom that can be learned from those who have been in the battle. The problem is that there needs to be an intentional change in the form of culture within a congregation that can allow the releasing of a new wave of mission minded-leaders. The following graph points out, by using junior confirmations in the LCMS, the decline that has happened since the end of WWII.

---

<sup>4</sup> Jacob A. O. Preus, *Just Words: Understanding the Fullness of the Gospel* (St. Louis: Concordia, 2000), 18.

Junior Confirmations show an “echo” of the Baby Boom 13 years later.



5

The need for this new and younger wave of missional disciples in the LCMS is apparent when, as the President of the LCMS said at a Minnesota pastors’ conference in May 2017, that the average age within the LCMS is 67 years old.<sup>6</sup> This wave within established congregations would ideally begin before the older/current leadership and resources are suddenly not there anymore. We need leaders who will, instead of managing the church, step out with a missional mindset in leading the congregation and the church at large. Transition plans are put in place for estates, businesses, governments, and family life. Wills and trusts are put in place. Leaders are groomed for leadership within a large business. Why do congregations not do this? How would we go about doing this?

<sup>5</sup> Mark Kiesslering, *Insights from LCMS Statistics and Reasons for Hope and Growth*, Lutheran Church—Missouri Synod, 2016, accessed May 14, 2016, <https://blogs.lcms.org/2016/insights-lcms-statistics-reasons-hope-growth>.

<sup>6</sup> Matthew Harrison, *President Discussion Time* (lecture, Minnesota LCMS Pastor Conference, Brainerd, MN, May, 13 2017).

Some simple yet difficult answers could be brought forward. Perhaps term limits for the leadership would create more opportunities. This has gained popularity within the LCMS in recent years, such as the Minnesota South District of the LCMS putting in term limits for the President at their 2016 District convention.<sup>7</sup> However, in talking with the proponents of this change, these decisions seem to be more reactions to internal conflicts than seeking to encourage new missional leaders. Perhaps God is making the changes that need to take place despite the hardness of our hearts. Another possibility is to examine placing quotas for leadership positions within a congregation. These quotas could take the form of age, sex, or race. The main point I am making here is that the system needs somehow to allow for true change. This paper will examine one method of bringing this needed change by using the missional concepts of Christian Discipleship.

Working through these questions has brought me to one possible answer to the problem of a congregational culture that prevents the opportunity to grow and connect with the community around it. That is missional discipleship. Or to put it in another way, the use of Missional Concepts of Christian Discipleship. Exploring this is the purpose of this MAP.

### **The Purpose of the Project**

The purpose of this project is to develop and implement a plan for using missional and discipling concepts with the focus on growth as disciples of Jesus while also growing in their ability and attitude to serve in the Lord's Kingdom. I create and incorporate a map in the process so that others may follow my direction while also giving the freedom to follow the leadings of the Holy Spirit within the context of an individual congregation. My prayer is that this would

---

<sup>7</sup> Copied with permission in Appendix 9.

easily translate into a holistic plan of discipleship and missional development that could work in a multitude of different settings.

This MAP will create a flexible structure for building groups at Berea that will focus on discipleship UP with God, IN with one another, and OUT to the community. My strategy is to (a) look at the process which I have already begun and formalize the concepts of missional discipleship while creating materials for others to use and follow, (b) use these materials in a larger (30 people) group setting and, (c) examine how well this process works in developing attitudes towards missional discipleship. This will give me a firm place to plan out the next steps in using this method at Berea and allow others to use these materials within their own contexts as well.

As a result of this process, I expect to (1) create materials for groups that help their members grow as missional disciples and leaders, (2) learn if this direction in a large group setting is indeed useful within an established congregation, (3) find several people whose attitude is to grow in servanthood within the congregation, (4) establish a new missional outreach to the community, and (5) begin to create a culture within Berea of intentional missional living.

### **The Original Process**

Having seen this need and also seeing the obstacles when I first came to Berea, I began my ministry here by looking at the disciples at Berea Lutheran Church for those that might be willing to be trained as leaders, were more isolated within the congregation, and were willing to walk with me in learning the life of a disciple of Jesus. I noticed that there was a group of young men in the congregation in their 20's and 30's who did not even know one another as they were separated amongst our three worship services.

Thus, in September of 2014, I started a small group that met in my garage once a month.

These six young men and I gathered for a meal, fellowship, prayer for one another and Bible Study/discipleship training. In regards to this gathering, a key component has also been Trust Openness Realization Involvement (TORI).<sup>8</sup> This started with the leader, me in this case, opening up my life to the group.

In starting this group, I followed with two central goals of missional communities that sets them apart from a generic small group. These goals are “to regularly engage in a third space and to seek an opportunity for service.”<sup>9</sup> In starting this group I also followed three of the four “key elements that are required.”<sup>10</sup> These key elements are (1) having a mid-sized group, (2) having a clear missional vision, (3) being organic, yet organized, and (4) having accountable leaders. It was the size of this original group in which I did not follow the guidelines.

### **The Process**

As a beginning of the process, I created and/or improved materials with a missional or UP/IN/OUT focus and used them at a gathering of those willing to be taught. As I had some materials already for the small group, I reviewed those materials and talked about their usefulness among the men in the small group. This was done in the form of interviews. I also studied others’ research in the fields of discipling and leadership development and added what I learned to my materials. I then created a questionnaire in September to evaluate the attitudes of those at the course both before and after the course.

Having the materials ready, I then needed to make sure that everyone would allow

---

<sup>8</sup> Roger Hicks, *Go-Groups: Gearing Up for Reaching Out* (New York: Friendship, 1977), 86.

<sup>9</sup> Keith Haney, *How Missional Communities are Not Your Fathers’ Small Group Ministry*, July 19, 2017, accessed July 30, 2017, <https://revheadpin.org/2017/07/19/how-missional-communities-are-not-your-fathers-small-group-ministry/>.

<sup>10</sup> Haney, *How Missional Communities are Not Your Fathers’ Small Group Ministry*.

themselves to be a part of this project. In doing this I needed to make certain that I had permission from the group as a whole and from individuals to do this project. This entailed receiving both verbal and written permission to work this process with those in the course.

Once I had received permission, the next step was actually to lead the course with the group that was gathering for this purpose. It was at this point that I gave a beginning questionnaire for the class so that I could evaluate their growth. Then, following the course, I again gave the class the questionnaire to evaluate any changes in their attitudes and/or points of view. I used some of the same material in teaching missional discipleship concepts in a large group setting of about 30 people as I did with my previous small group. This large group entailed the Sunday morning Bible Class and was held on eight Sundays within a nine-week period from October to November 2016.

The fourth step was to work with the group in creating a missional connection to the community. For focus in this area, I used a process developed in *Creating your Go-Group*.<sup>11</sup> Throughout this process they took questionnaires to ascertain where they are in their growth in the attitudes towards discipleship.

As I was doing this, I also connected with the individuals in the original group. I collected this information through interviews in the form of case studies. In doing the case studies, as this group had already formed and grown together, I conducted interviews with three of the members of this small group. I did this in this manner because this original group had already been together for a significant length of time. Finally, I collected my own thoughts as recollections of this process.

This project will prayerfully provide a new way for Berea Lutheran Church to go about

---

<sup>11</sup> Hicks, *Go-Groups*, 125.

growth in discipleship development outside of the culture and structure of our current way of doing things. There are and have been small groups in the past in a number of different forms at Berea. Some of these groups would include the LWML, Bible Study groups, book study groups, Golden Girls, Embers, 500 Club, Investment group, prayer breakfast, etc. All these previous small groups were formed in the manner and culture within which Berea has always worked. They are all small groups and not missional communities. They were never created with that as their intent.

There is one group at Berea, Via De Cristo, that had a missional mindset in its creation. The focus for this was closely tied to an outside retreat experience. This outside retreat experience has faded and the working out to the community did not appear. It seems that the culture and manner of working at Berea kept that from coming to fruition.

This project attempted to form a replicable model which positively affected the attitudes of those in the course towards the whole life of a disciple of Jesus using “UP/IN/OUT” as a structural theme. This model is not original with me, but has been developed in large part by Mike Breen and is promoted through 3DM Ministries.<sup>12</sup> While 3DM Ministries is not a Lutheran organization, I did spend considerable effort evaluating their teachings. This included being careful that the UP portion had the approach of God’s action towards us first and that our actions are a response to the work of God upon us. What is original is its application in the context of Berea.

In working with this group in this course, I went against one of the main guidelines for starting a missional community: to be meeting in a neutral or third space. Meeting in a neutral environment did not happen as the design of this course was to use the Sunday morning Bible

---

<sup>12</sup> Mike Breen, *Multiplying Missional Leaders* (Pawleys Island, SC: 3DM, 2012), 47–58.

Class. However, in comparing this group to the one I started in my garage, I followed the four “key elements that are required”<sup>13</sup> by (1) having a mid-sized group of 30 people, (2) having a clear missional vision which I share at the very beginning, (3) being organic, yet organized by inviting and seeing who attends, and (4) having an accountable leader, which is me. Thus, the two key differences between the original group and the group for this course is the number of people involved and where they meet.

The most notable difference between current groups at Berea and this model is the OUT element. It is my experience that current small groups at Berea do not make OUT activities an emphasis or practice. An assent to OUT might be given, like the hat passed around for the American Bible Society, but being OUT is not part of the DNA of why they are together. For a missional community, OUT to the world needs to be part of the initial emphasis in the creation of the group. This change will help to add that priority into the culture of the congregation and modify the culture both now and into the future through these future leaders within the congregation. A future leader does not necessarily mean having an official elected position. Admittedly, this is a long-term direction. However, it is a direction that I see as essential for the future of Berea.

Within Berea I see this difficulty: that even though several leaders are talking about being missional, there is not any action that shows being missional. This project gave a visual image of what being missional is about. It is a lot less about talking about being missional and reading about being missional than it is actually living and being the mission that God has placed right in front of us.

---

<sup>13</sup> Haney, *How Missional Communities are Not Your Fathers' Small Group Ministry*.



## Presuppositions

My first presupposition in conducting this project is that the long-held culture within most established congregations does not readily allow for change and risk. This creates an atmosphere where Christians who are new to their faith or are just reaching adulthood are asked to fill in maintenance roles. In this same vein, I presuppose that there are those that would like to try things in a new or separate way from the way things are being done. Thus, there is a need for a new way of allowing this training, growth, and entrepreneurship to take place where significant change and risk can take place within an established congregation.

A second presupposition is that not everyone who goes through this will be a leader of the congregation. In fact, even a couple disciples taking a lead would be an incredible blessing. This might seem like an obvious point, but it needs to be stated. Not everyone is given the gifts of being a leader, but everyone has been given gifts to use. “There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good.” (1 Cor. 12:4–7) The prayer is that, in walking together in a discipleship model, the Holy Spirit will work skills and growth in faith that will be useful in many and various settings throughout their lives as disciples. Some will have the gift of being a leader.

A third presupposition is that we are at a time in the history of the church where the paradigm of mission is shifting. The whole thought pattern of younger generations is different. Bosch put together the most comprehensive historical view of the shifts in missional thinking. In the Memoriam page to his Classic *Transforming Mission: Paradigm Shifts in Theology of Mission*, Gerald H. Anderson wrote that this text “has become a standard reference in studies of

the Christian world mission, perhaps the most widely used textbook in mission courses.”<sup>14</sup> Many mission writers are of the same opinion that this paradigm change is certainly happening. Yet, I follow Bosch as he put the changing of the paradigms over the history of the church together the most systematically. The main difference among writers in this regards is what this change is going to be like in its final form. We might not see this final form in our lifetime.

A fourth presupposition is that the learning pyramid is correct, at least generally speaking, regarding the most useful methods of learning. Taking this point, I then look at the understanding that the church has for teaching. I believe that the church places far too much time, focus, and energy in its opportunity to teach on those methods where learning is captured the least.

A fifth presupposition is that, even though missional concepts originate outside of the Lutheran world, there is a lot of excellent Biblical material from these concepts that can be readily used within an established Lutheran congregation. In fact, I believe that the central missional concepts of discipleship are very Lutheran. Even the often-used statement that “Mission is the heart of God” comes originally from Lutheran circles. This includes the Biblical foundation that God is the originator of our faith through the Word and Sacraments. God is the originator and ultimate worker of mission.

A sixth presupposition is that the common usage of a small group in congregations has often lacked the important OUT component for creating disciples. Small group ministries have done some great work IN and UP over many years. But, these groups frequently have lacked the central element of OUT in making full, healthy, and missional disciples.

A seventh and central theological presupposition is that the church is called to reach out to

---

<sup>14</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* 13th Printing, (Maryknoll, NY: Orbis Books, 1998), xiii.

the world, the broad culture, and to the community in which it is placed. Yet many congregations are not comfortable reaching out to the people right around them. It is my presupposition that OUT is the weakest area of discipleship in my denomination and my congregation, and therefore the most important to develop.

### **Summary**

There is a major issue that the church has today: not allowing the full body of Christ, which is all the believers in the church, to be utilized as God intended. Within the church, there is a great deal of one part of the body telling the other parts of the body that it is the most important and the other parts can either be like it or they are unnecessary to the body. Paul warns specifically against this in 1 Corinthians 12.

This emphasis on one part of the body over and against another often happens within the context of one generation telling the younger generations that their way is the way for things to happen. This is especially difficult when the church has been organized in culture and structure to fit only one manner of doing ministry. So, how can an established congregation, like Berea, make that necessary transition?

The central concept of this MAP is to attempt to change the dynamics and attitude towards this transition through the teaching of the Missional Concepts of Christian Discipleship. With an attitudinal change in this direction, I believe it would open up the potential for healthy change and renewal within an established congregation.

## **CHAPTER TWO**

### **BIBLICAL AND THEOLOGICAL FOUNDATION**

The main point of this project is to teach Missional Concepts of Disciple Making and then see how that can change attitudes towards missional discipleship. This chapter seeks to unpack this statement from a theological perspective. The first section will answer the question as to what I mean by being missional. I will do this by both stating what the word does not mean and then what it does mean within a Lutheran doctrinal viewpoint. The second section will then examine the word “disciple.” As examining the word’s use in the whole Bible would be far too broad, I am narrowing the focus to how it is used in the book of Acts. The final section of this chapter will seek to put these two together and explain what I mean in the statement: Missional Concepts of Disciple Making. Thus, this section will give the underlying theological concepts that will be used in this project.

#### **What is Missional?**

Before going any further along, the question must first be answered as to how am I using the word missional? It has become increasingly difficult to open a book about the church or attend a church conference and not find something described by the word missional. There were even several resolutions that used the word missional without explanation and reached the committees at the 2016 LCMS National Convention.<sup>1</sup> However, while the words mission and missionaries are abundant in numerous resolutions, the word missional never reached the floor

---

<sup>1</sup>*Convention Workbook, Reports and Overtures: 2016*, accessed November 22, 2017, <https://app.box.com/v/2016-workbook>.

nor was passed in any resolution. Within the LCMS there is no consensus on what the word missional means. In fact, some seem to view the word itself as being unbiblical or counter to Lutheran doctrine.

A broad search of the use of the word missional on Google uncovers the presence of “missional communities,” “missional leaders,” “missional worship,” even “missional wear,” “missional university,” and “missional coffee.” Can you think of many pastors who are proudly anti-missional? People define it differently, but they still use the word proudly. For some, the word missional has gathered together so many different uses that it has become meaningless.

As an example, one of the greatest proponents of being “missional”, Jeff Vanderstelt, doesn’t like people using the word missional while not being missional where God has placed them. Jeff Vanderstelt states that many are wanting to move to the mission or to move to be with him in the mission where he finds himself. He asks if Christian leaders are willing to be incarnational, meaning: “will you stay?” In a short video of two and a half minutes, he asks this question, in a few different ways, twelve times.<sup>2</sup> Being missional is not about going to another better place, but staying where God has placed you and making the people around you your family.

With all this confusion about the word missional itself, let us identify what missional does not mean. Missional is not synonymous with *emerging*. The emerging church is primarily a renewal movement attempting to contextualize Christianity for a postmodern generation. Missional is also not the same as evangelistic or seeker-sensitive. These terms generally apply to the attractional model of church that has dominated our understanding for many years. Missional

---

<sup>1</sup> Jeff Vanderstelt, *Why I’m Tired of Hearing About Missional*, Verge Network, April 4, 2012, accessed October 3, 2016, <http://www.vergenetwork.org/2012/04/04/jeff-vanderstelt-why-im-tired-of-hearing-about-missional/>.

is not a new way to talk about church growth. Although God clearly desires the church to grow numerically, it is only one part of the larger missional agenda. “This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.” (1 Tim. 2:3–4) Finally, missional is more than social justice. Engaging the poor and correcting inequalities is part of being God's agent in the world, but we should not confuse this part with the whole.<sup>3</sup>

A proper understanding of missional begins with recovering a missionary understanding of God. By his very nature, God is a “sent one” who takes the initiative to redeem his creation. This doctrine, known as *Missio Dei*—the sending of God—has caused many to redefine their understanding of the church. Because we are the “sent” people of God, the church is the instrument of God's mission in the world. As things stand, many people see it the other way around. They believe mission is an instrument of the church; a means by which the church is grown. Instead, mission is the heart of the church and the church should be organized around the heart.<sup>4</sup>

Although we frequently say “the church has a mission,” per missional theology a more correct statement would be “the mission has a church.” This follows from what Jürgen Moltmann stated that “What we have to learn from them is not that the church ‘has’ a mission, but the very reverse: that the mission of Christ creates its own church. Mission does not come from the church; it is from mission and in the light of mission that the church has to be

---

<sup>3</sup> Guder, Darrell L., ed. *Missional Church: A Vision for Sending of the Church in North America*. Grand Rapids, MI: Eerdmans, 1998.

<sup>4</sup> Vicedom, Georg. *The Mission of God: An Introduction to a Theology of Mission*. St. Louis: CPH, 1965.

understood.”<sup>5</sup> He also stated that “where this Christ makes himself present, the church comes into being and also exists. But this sentence cannot be turned the other way around.”<sup>6</sup>

Many churches have mission statements or talk about the importance of mission, but where truly missional churches differ is in their posture toward the world. A missional community sees the mission as both its originating impulse and its organizing principle. A missional community is patterned after what God has done in Jesus Christ. In the incarnation, God sent his Son. Similarly, to be missional means to be sent into the world. We do not expect people to come to us. This posture differentiates a missional church from an attractional or a generational model for the church.

A generational model for the church has as its focus the family lines within a congregation. In this model children go to a church because their parents went to that church because their parents went to the church. If the children move, then they will seek out a church that has the same denominational affiliation as the one to which their family has attended for generations. This model has almost effectively disappeared in parts of the American society.

The attractional model, which has dominated the church in the West, seeks to reach out to the culture and draw people into the church—what I call outreach and in-grab. This model was highly seen in the Church Growth movement of the 1980s to 2000s. But this model only works where no significant cultural shift is required when moving from outside to inside the church. And as Western culture has become increasingly post-Christian, the attractional model has lost its effectiveness. The West looks more like a cross-cultural missionary context in which attractional church models are self-defeating.

---

<sup>5</sup> Jürgen Moltmann, *The Church in the Power of the Spirit* (Minneapolis, MN: Fortress, 1993), 10.

<sup>6</sup> Geiko Muller-Fahrenholz, *The Kingdom and the Power: The Theology of Jürgen Moltmann*. (Minneapolis, MN: Fortress, 2001), 85.

This attractational process of extracting people from the culture and assimilating them into the church diminishes their ability to develop a missional theology. People who drop their whole culture are then not able to connect with people in their previous culture. In being missional, there is the need to be able to connect and communicate with the culture so that the Gospel might be brought forward in a clear and understandable way. The sharing and communicating of the Gospel applies to the whole life of every believer. Every disciple is to be an agent of the kingdom of God, and every disciple is to carry the mission of God into every sphere of life. All members of the body of Christ are missionaries sent into a non-Christian culture.

Being missional represents a significant shift in the way we think about the church. As the people of a missionary God, we ought to engage the world the same way he does—by going out into the place where God has put us rather than just reaching out to then taking people out and away from the community. Being missional is about being where God has put you. To obstruct this movement is to block God's purposes in and through his people. Since God has created us through Christ to be His true church, He sends us out as His witnesses to Jerusalem. When the church is “being (Jesus’) witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

### **What is a Disciple in the Book of Acts?**

So, what is a “disciple”? Just as with missional, there are many, many different definitions of the word disciple. Caesar Kalinowski shows this in asking seventy different leaders about the meaning of the word discipleship.<sup>7</sup> Amongst these seventy it seems to be different for almost everyone. Pastor Rowel A. Violenta of Harvester Church International, Philippines, thinks that

---

<sup>7</sup> Caesar Kalinowski, *40 Leaders on Discipleship* Exponential, July, 2013, accessed July 11, 2017, <https://exponential.org/discipleship-is-40-leaders-on-discipleship/>.



“Discipleship is bringing someone’s life back into order.”<sup>8</sup> Mark Myles of Converge Church, Campbell River, BC, states that “Discipleship is the process of maturing into an ever-increasing reflection of the image of God to Christ in everyday worship, to other followers in regular community and to all peoples (near and far) in mission.”<sup>9</sup> Robert Munger equates discipleship with “Evangelism (as it) is the spontaneous overflow of a glad and free heart in Jesus Christ.”<sup>10</sup> Chris Hodges of the Church of the Highlands states that “Discipleship is not about learning more. It’s about discovering and developing the reason why you were created. God designed the process to involve other people, and that’s why discipleship is ultimately about connecting with someone who will help you connect with God for the purpose of fulfilling your God-given destiny.”<sup>11</sup> So, the best place to look for this answer would be to the Bible.

A good place to start would be to see what the Greek word for disciple means. In the *Theological Dictionary of the New Testament*, we find that the general use of the word μαθητής (Greek word for disciple) in the New Testament as used for “those who direct their minds to something. It then denotes the ‘pupil’, as one engaged in learning.”<sup>12</sup> In this sense μαθητής “implies relationship to a teacher.”<sup>13</sup> “Plato and the Academy develop it as an ideal fellowship between those who give and those who receive. In contrast to Protagoras who imparts information for a fee.”<sup>14</sup> Thus a disciple is one learning from a teacher while they are in a relationship beyond financial.

---

<sup>8</sup> Kalinowski, *40 Leaders on Discipleship*.

<sup>9</sup> Kalinowski, *40 Leaders on Discipleship*.

<sup>10</sup> Kalinowski, *40 Leaders on Discipleship*.

<sup>11</sup> Kalinowski, *40 Leaders on Discipleship*.

<sup>12</sup> Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, vol. 4, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1967), 416.

<sup>13</sup> *TDNT*, 417.

<sup>14</sup> *TDNT*, 417.

However, to bring this to a focus for this MAP, we will concentrate on being a disciple in the Book of Acts. In Acts, except for Acts 19:1 and 9:25, the word for disciple is used as a general term for any believer in Christ. (Acts 6:1–2, 7; 9:10, 26; 11:26; 15:10; 16:1) It is also used as a synonym for a Christian (Acts 11:26, 26:28), for saint (Acts 9:13, 32, 41), and a Nazarene (Acts 24:5). This usage in Luke’s Gospel foreshadows its use in Acts. The word for disciples is also only used in certain sections of the book of Acts. It occurs first in 6:1 and stretches, with breaks, until Acts 21:16. Before Acts 6 Christians are called believers (Acts 2:44, 4:32), the brothers (Acts 1:15 and regularly after that), the faithful, the holy ones, etc.

Some in the Higher Critical camp have put forward that the usage of disciple is so un-systematic that it has even been treated as a principle for determining different sources for the book using the Historical/Critical method. Thus, the word disciple is used differently depending on the context. This would be similar to Paul’s usage of the word law in Romans where he uses the same word with different meanings. In one place the word for law is specific to the first five books of the Bible. In another place, Paul uses the word law about that which condemns and in still another place he uses the word for law as being a guide for Christian living. It seems that the book of Acts does this also with the word disciple.

Disciple is also not a synonym for The Twelve or for a specific small group in the church. Being a disciple is different from being one of the Apostles or one of the “Twelve.” In Acts 6:1–2 it is “The Twelve” who gather together the other disciples to make sure that care is given to the Grecian widows. The Twelve are part of the disciples but being a disciple does not mean you are one of the “Twelve.” Timothy is called a disciple in Acts 16:1. Then Timothy having personal contact with Jesus is ruled out in 1 Timothy 1:2 and 2 Timothy 1:2. He is an example of being a disciple and not being one of The Twelve.

Normally this usage of μαθητής is without any additional explanation in the book of Acts. This shows that at times it is used as a general term for being a Christian. On the first missionary journey by Paul, the result of those believing in Jesus and being disciples is a joy. When Paul comes to the Council in Jerusalem in Acts 15:3, the proof of his work is that even the Gentiles are people who have become disciples in their conversion through the preaching and teaching of Paul. This creates great joy among those who heard this.

The other exception to the usage of disciple in the book of Acts is in Acts 9:25. Here we find a reference to the disciples of Paul. As Paul was a recognized Rabbi with the training and the reputation, he would have easily fallen under the rabbinic tradition of gathering disciples. They may even have been disciples from before his conversion who remained loyal through his conversion. Nevertheless, there seems to be a continuation of the pattern of a personal relationship taking place here that is beyond that of a servant. The difference in this regard is that Paul is not pointing to his own teachings, but is rather pointing to Jesus and views himself as blessed in being able to share the teachings AND the Good News about Jesus.

There is a strong connection in Acts, as there is in the Gospel of John, between being a disciple and possession of the Holy Spirit. This connection can be seen in Acts 9:17, 27; 13:52; 19:1ff, and 21:4. Discipleship without the Holy Spirit is not discipleship.

Nevertheless, Jesus' mission and the mission of the early church are inseparable. Jesus proclaims and does the act of redemption. Acts brings forward that proclamation from Jerusalem to the ends of the earth. It flows from the act to the proclamation and finally the application of that message into the everyday lives of those who are disciples. While the actions that are chosen to be recorded after the redemptive act of Jesus are different in the time between the Gospels and the book of Acts, the making of disciples through evangelism, repentance, Baptism, and teaching

while being in a close relationship with a teacher remains constant. In the Gospels that teacher is the Word himself as He is dwelling amongst us. In Acts, we find mature disciples leading new/young disciples through lives of following Jesus throughout their lives.

In regards to discipleship, Acts puts forward five specific individuals, probably all well known to the original readers, who were examples of disciples and disciple making. These five individuals to whom the name μαθητής is given are Ananias, Saul/Paul, Tabitha/Dorcas, Timothy, and Mnason. These five form a chiasm within Acts.<sup>15</sup> The first and last of these five are Ananias (Acts 9:10) and Mnason (Acts 21:16). They are examples of the wise, longstanding disciples who are called upon to be there for the newer disciples. They were both disciples from early in the Christian Church and both did what the Lord commanded them. Ananias went to Saul and was part of faith being placed in him while Mnason was a way-station to care for the traveling disciples as they went about sharing the faith to Cyprus. Both were instrumental in the Gospel proclamation.

The second and fourth disciples in this chiasm are Saul (Acts 9:26) and Timothy (Acts 16:36). They share a bond as new and controversial disciples. Paul was a well-known persecutor of the Church while Timothy was of mixed parentage and a lightning rod for how much of the Old Testament Mosaic Law needed to be followed to be a disciple of Jesus. It is in response to this that the Jerusalem Council makes the decision that the Old Testament stipulations (with exceptions that would have caused offense) need not be followed to be a disciple of Jesus. It is made clear that one walks the way of a disciple of Jesus only if they are called by Jesus. Paul is called by Jesus directly on the road to Damascus while Timothy is called as he learns from his

---

<sup>15</sup> Segovia, Fernando F. ed., *Discipleship in the New Testament* (Minneapolis, MN: Fortress Press, 1985)

mother and grandmother. Being a disciple is being called by Christ to this life in Christ through a teacher/Rabbi/discipler.

The fifth of these disciples is Tabitha/Dorcas in Acts 9:36–43. As the center of the chiasm she is note-worthy. Secondly, she is the only female in the New Testament specifically called a disciple. Thirdly, the text mentions that it was noted by all those around here that she is one who is “full of good works.” This implies that she did a variety of good works of which giving to the poor is the one for which she is noted. As a disciple of Jesus, she walked her whole life as being a disciple and she was known for this. These are connected. She is set up as the example of living the discipleship life. Being a disciple involves both a way to walk and a mission to fulfill. This is seen in Tabitha. It is the interactions of these two components that gives us Luke’s view of discipleship.

So, how was disciple making done? It begins with the final words of Jesus to the disciples in Acts 1:8. Here we hear the statement by Jesus as to what will happen. They “will receive power when the Holy spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” This witness is a teaching of everything Jesus has taught and shown the disciples. In the example of Jesus, we find this disciple making process within a close disciple/teacher relationship.

As mentioned earlier, this teaching is always thought of in context of the close relationship between teacher and disciple. This first point is seen in the devotion of the earliest believers to the apostles’ teaching at Pentecost and immediately after in the first four chapters of Acts. The disciples are not viewed as being only caring a little about the teachings of the Apostles. We are told they were devoted to them and that they daily went and learned from them in the temple. We also see this teaching as Saul stays in Damascus under, presumably, Ananias until he has to run

due to persecution. Then, Paul is under the Apostles in Jerusalem. Finally, he goes to Arabia and learns under disciples there. Peter is asked to stay and teach at Cornelius' house immediately after their Baptism. (See also: 11:23, 26; 14:22, 18:11, 23, 19:9–10; 20:2.) Disciple-making in Acts is always in close relation with an experienced disciple. This shows us that the life of discipleship follows the way of the Master. Jesus was persecuted and eventually killed. So also with his disciples. But just as Jesus was raised, so too will his disciples someday be raised as well. Paul's preaching and teaching results with his having to escape Damascus in a basket in the middle of the night. Maturity in faith is a necessary aspect of discipling. Disciple-making is a process between the teacher and the disciple.

Another part of this disciple making process is seen through the Great Commission as found in Acts 1:8 "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." This is fulfilled time and again in Acts as disciples both proclaim the Gospel in the places where they and intentionally go from one place to another with the sole purpose of sharing what Jesus had accomplished. Both activities are assumed and lived out by the early disciples. Their actions show us their understanding of this Great Commission. All of Acts can be seen as a series of the stories where the early church went further and further out into the world with the Gospel message.

We see at times the natural sharing that takes place where they are at. Then they are leaving/being sent to brand new areas for mission. The whole story of Pentecost in Acts 2 is a sharing of the Gospel message in Jerusalem, which is the place they remained until the sending of the Holy Spirit. There is then the long list of people who were there hearing the Gospel proclaimed by the believers as the point is made that people from all over the Roman world

heard what was said. Then, many went home with this Gospel proclamation and lived lives as disciples in the places where God had placed them. (Acts 11:20, 21, 24)

Yet, there is just as much in Acts about the intentionality of going into the world. We see this in Phillip in Samaria in Acts 8:5, 12 and with the Ethiopian Eunuch in Acts 8:35 on the road out of Jerusalem. We see this in Peter's work with the Centurion in Acts 10:43 and as Paul quickly preaches in Damascus and Jerusalem in Acts 9. We also see this with the sending of Paul on his missionary journeys by the church in Antioch starting at Acts 13:1–3. It seems that from the beginning the church understood that being a disciple of Jesus meant sharing the faith both where we are and going to the ends of the earth.

The third part of disciple-making, found at the beginning of Acts 1:5 where Jesus tells them they will now be baptized with the Holy Spirit and throughout the book of Acts, revolves around Baptism. In Acts, we find this disciple-making process as involving repentance/baptism in the name of Jesus, going/evangelizing and teaching. (Acts 2:38) Baptism is at the beginning of being a disciple throughout Acts. (Acts 2:41, 8:12, 13, 16; 8:36, 38; 10:47–48; 16:15, 33; 18:8; 19:5) Of particular note, in Acts 8:12–16, we find a Baptism only in the name of Jesus. Here a moment is made for these young disciples' lives, as the apostles lay their hands on them and the Holy Spirit comes upon them. Baptism and the resultant coming of the Holy Spirit are constantly put forward as the beginning or right near the beginning of a disciple being made.

Connected with Baptism, we also find repentance. At Pentecost, the people ask Peter that since they now have heard their sins and know why Jesus came, what are they to do? They could have asked, how are we to be Jesus's disciples? Peter replies with both repentance and Baptism. This is a connection in the Baptism by John the Baptist in Luke 3:3 and in the ministry of Jesus as He calls sinners "to repentance" (Mark 2:17). The negative side of repentance is looking at

our sins and being willing to change our life in the way of Jesus. The positive side of repentance is faith (*pistis*). Luke understands this to include hearing the Word of God. This positive side of repentance fits well when Paul answers a similar question to his jailer that he must “believe in the Lord Jesus and you will be saved” (Acts 16:31). Belief then follows with Baptism for the whole household of the jailer, and then also teaching.

The fourth part of disciple-making is prayer. Jesus gives us the example of regularly taking the time out for prayer. He put forward the time and energy for prayer when major moments or decision were to be made, in everyday living and when Jesus taught the disciples. He prayed before preaching and teaching in Mark 1:35. Jesus prayed after serving others in Matthew 14:23. Jesus prayed before choosing His disciples in Luke 6:12–13. Jesus was praying as the transition at His transfiguration took place in Luke 9:28–29. Jesus prayed for the strength to do the will of the Father in Matthew 26:36. Jesus prayed as He was finishing his work here on earth in John 17:1. As Jesus did all this with prayer, so also throughout the book of Acts the disciples gathered together for prayer prior to and during their major events and decisions.

This process is followed through the early church. The disciples stop for prayer when they are choosing whom will take over the place Judas vacated. (Acts 1:24) One of the four main things the early church did right after Pentecost was to be in prayer, along with being in fellowship, breaking of bread and being devoted to the Apostles’ teaching. (Acts. 2:42) Paul calls on us to pray constantly. (1 Thess. 5:17) The disciples prayed in joy at the releasing of Peter and John in answer to their prayer. (Acts 4:24) Paul even begins many of his letters with a word of prayer or a statement of his continual prayer for the receiver. (1 Cor. 1:3–4)

However, we would be derelict in our duty if we only focused on the disciple-making aspect of the individual disciple and the individual teacher without seeing the fifth part of



disciple-making. This is the close tie between the disciple-making process and the church, the fellowship of believers. The disciple is shaped by the community of believers. In fact, the plural for disciples and church become practically interchangeable in Acts.

Table 1: Disciple vs. Church in Acts

| <u>Mention of Disciples</u> | <u>Mention of Church</u> | <u>Location</u> |
|-----------------------------|--------------------------|-----------------|
| 6:1                         | 5:11                     | Jerusalem       |
| 6:7                         | 8:1                      | Jerusalem       |
| 9:1                         | 8:1                      | Jerusalem       |
| 9:38                        | 9:31                     | Judea           |
| 11:26                       | 11:26                    | Antioch         |
| 14:22                       | 14:23                    | Asia Minor      |
| 14:28                       | 14:27                    | Antioch         |
| 20:30                       | 20:38                    | Ephesus         |

Thus, discipleship consists of being molded through Baptism with the Holy Spirit, being in close relation with a teacher, sharing of the faith, being in prayer and being a participant in a community. This communal nature of disciple-making is seen in both the mission to which one is called and the way one is called to walk. This communal nature of Christians, first called Followers of the Way, is accentuated at the very beginning of Acts from right after Jesus' Ascension. Especially the Jerusalem narrative speaks of the unity and communal nature of the early church. "And all who believed were together and had all things in common" (Acts 2:44). Acts 4 tells us that the company of believers/disciples were of one heart and soul. Acts 6 tells us of the care so as to not neglect the widows.

In Acts 11 and 12 the new Gentile disciples are concerned about sending aid to the church in Jerusalem. They are in communion/community between the Gentile churches and the church in Jerusalem. The Jerusalem Council chapters show the importance for the church of being together in union and unity throughout the world. Acts 21 shows Paul working to allay the

suspicious about him to bring about unity in the full fellowship of disciples. Acts continually highlights the disciples as being in community with one another.

This is what it means to be a disciple in the book of Acts. It means to be in community with the discipler and fellow disciples. It means to be “devoted to the apostles teaching and the fellowship,” (Acts 2:42) within this community of the believers/baptized. As such I prefer the simple definition for usage in this project: A disciple is someone who believes through the Means of Grace, seeks, walks with and obeys Jesus within the context of a relationship. A discipler would be a teacher who is leading others by the Means of Grace to believe, seek, walk with and obey Jesus within the context of a relationship. I believe my definition fits well with the use of the term disciple in the book of Acts.

### **What are the Missional Concepts of Disciple Making?**

Having stated and created a working understanding of being a missional disciple, the way to get there is through the great commission. The church is called upon by Jesus to “make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to observe all that I have commanded you” (Matt. 28:19–20). In short, the disciples are called upon to make other disciples through Baptism and teaching.

I see the central piece of disciple making in the missional context in the UP/IN/OUT concept. That is, our growth UP with our God, our growth IN with one another, and our growth as we go OUT to the world. In this understanding we can see that the Apostles are being told to live out UP/IN/OUT in that short Matthew 28 passage which is often called the Great Commission.

In this manner of UP/IN/OUT God is creating disciples. God certainly helps us to grow through worship, God’s Word, the Sacraments, preaching, teaching, and through prayer. There is

another way God helps us to grow, but it is often overlooked or neglected. That way is through CHRISTIAN COMMUNITY. The old adage holds true: If you could have changed in some area of your life on your own, without the help of others, you would have changed already!

It's tragic that those of us who are so passionate about helping people get into communities where the truth can be told and lives can be changed are often the very ones who are living in isolation with no place for our truth to be told and our lives to be changed. Many pastors and church leaders find themselves in the category. Note the significance of these equations:

Learning without relationships = Information

Learning with relationships = Transformation

In the church, we have had the Scripture "texts" for life transformation. We just often have not had the "contexts" of community for life transformation. Missional communities can be that "context" for life transformation. Learning and change best happens in "community."

This is the community on which Martin Luther was commenting in the *Smalcald Articles*. In his short paragraph about the Gospel and the grace given to us, he talks of where that comes to us. "First, through the spoken Word by which the forgiveness of sins is preached in the whole world; which is the peculiar office of the Gospel, Secondly through Baptism. Thirdly through the holy Sacrament of the Altar. Fourthly, through the power of the keys, and also through the mutual conversation and consolation of the Brethren, Matt. 18:20: Where two or three are gathered together, etc."<sup>16</sup> Here we see the high place into which the Community of the Believers/Community of the Baptized are placed. Here transformation takes place by the Word

---

<sup>16</sup> Bente, Friedrich and Herman Theodore Dau, eds., *Concordia Triglotta* (St. Louis: Concordia, 1921), 491.

of God within the gathering of the brethren.

This transformation is also brought forward in a negative sense in regards to reproof. In Luther's explanation to the Eighth Commandment he discusses Matthew 18:15 in the sense of teaching and warning of evil to one another. "Let this, then, be your rule, that you do not too readily spread evil concerning your neighbor and slander him to others, but admonish him privately that he may amend his life."<sup>17</sup> Thus, this community of believers rightly ought to be at work with one another to warn privately, amid the community, of sin and every evil.

The premise of this MAP is to bring Missional Concepts of Christian Discipleship to an established congregation. That is, it is to share the fullness of being a disciple to disciples within a community of believers, a community of the baptized. Within the context of the LCMS, that means walking with disciples who get their life UP with God and IN with one another yet do not see the OUT as part of being a disciple of Jesus. Other denominations and certainly individual congregations have other leanings. The life of a disciple UP/IN/OUT is one of balance with all three. When an individual or a congregation is mostly UP/IN, UP/OUT, or IN/OUT the life of a disciple(s) is unhealthy and gives Satan an in to our life of faith. This balance of UP/IN/OUT can be seen in the following figure.

Figure 1: Triangle of Spiritual Balance and Health for a Disciple of Jesus

---

<sup>17</sup> Bente and Dau, *Concordia Triglotta*, 659.



18

This balance of UP/IN/OUT does not just happen all by itself. It takes time, prayer, and energy. It requires study of Scripture, worship, and receiving the Sacraments. It requires discipling from one person to another. It requires “making disciples of all nations” (Matt. 28:19).

Jeff Vanderstelt writes, “disciples are made and developed: 1) through *life on life*, where there is visibility and accessibility 2) *in community*, where they can practice with one another, and 3) *on mission* where they learn how to proclaim the gospel and make disciples.”<sup>19</sup> One way of discipling is in a missional community. These groups, as they go about making disciples, are a group of people committed to three things: UP/IN/OUT.

## UP

Regarding our life UP with our God it is key to point out that there are two kinds of

---

<sup>18</sup> Neil Carter, *Triangle* Wordpress, July, 2009, accessed October 5, 2016, <https://christinyall.files.wordpress.com/2009/07/triangle.jpg>.

<sup>19</sup> Jeff Vanderstelt, *The Mission of Disciple Making* 2016 accessed February 2016, <http://www.jeffvanderstelt.com/blog/year/day/month/the-mission-of-disciple-making>.

righteousness. The first preeminent righteousness is that which comes to us from our God. It is God's first coming to us and creating within us faith. "In this is love, not that we have loved God, but that he loved us and sent his Son to be the propitiation for our sins." (I John 5:10) This is wholly God's loving actions towards us that makes us his own. It is the blessing that God chose to grant this great saving faith through his Word and through his Sacraments. Without this gift the second kind of righteousness is not possible in the sight of God.

The second kind of righteousness in this UP is our response the actions God has done within us. This could also be called our sacrificial actions UP towards God. This action includes a gathering together with one another to help one another grow as disciples and make disciples by helping one another to SEEK after, LISTEN to, LOOK at, and FOLLOW Jesus the King. Our life together in growth and worship towards God is integral to our faith. It is necessary to our faith but is a result of that faith being given to us in Word and Sacrament. This seeking, listening, looking and following Jesus is the makeup of being a disciple— we are all learners of Jesus our teacher who has given us his Holy Spirit to teach us all that is true about Jesus and enable us to live out his commands.

Jesus commanded us to make disciples who believe the gospel, are established in a new identity, and taught all his commands (Matt. 28:19–20). Prayerfully, by the Holy Spirit, we are given the strength to follow all that Jesus taught. The community of the believers is the best context in which this can happen. One could also say this is the community of the baptized who are being taught all that Jesus has given us.

## OUT

Second, regarding our life OUT into the world, living missionally is living with one another around UP, IN, and OUT and within their context for "connecting people to Jesus."

Being with people where God has placed them and us is necessary. It is also necessary to continually remember that God is the one in charge. He is the one who has made it known that “we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph. 2:10). Those good works can be seen in our lives together.

Being a missional disciple of Jesus means being a Missionary where God has put us. Like the Son, God’s family is sent by the Spirit to proclaim the good news of the kingdom—the Gospel—and fulfill the commission of Jesus. A missional community is more than a Bible study or a small group that cares for other believers. A missional community is made up of Spirit-led and filled people who radically reorient their lives together for the mission of making disciples of a particular people and place where there is no consistent gospel witness. This means people’s schedule, resources and decisions are now collectively built around reaching people together (Matt. 3:16–4:1; John. 20:21; Acts 1:8; 13:2).<sup>20</sup>

Being a missional disciple of Jesus means being a servant. Jesus is Lord and we are his servants. A missional community serves those around them as though they were serving Jesus. In doing so, they give a foretaste of what life will be like under the rule and reign of Jesus Christ. Living as servants to the King who serve others as he served, presents a tangible witness to Jesus’ kingdom and the power of the gospel to change lives. A missional community serves in such a way that it demands a Gospel explanation—lives that cannot be explained in any other way than by the Gospel of the Kingdom of Jesus (Matt. 20:25–28; John 13:1–17; Phil. 2:5–11; 1 Pet. 2:16).<sup>21</sup>

---

<sup>20</sup> Vanderstelt, *The Mission of Disciple-Making*.

<sup>21</sup> Vanderstelt, *The Mission of Disciple-Making*.

Reaching out is done in four basic ways. The first of these can be titled Invocation\Spiritual. This is the way of praying for God to open and lead the way. This has as a basic concept that being missional, fulfilling Christ's mission, is dependent on God. That is, a disciple is empowered and guided by the Holy Spirit. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

The second way of reaching out is to do so in an Incarnational/ Relational manner. In essence, this is making the time to connect to unbelievers. Jesus didn't wait for the lost to find Him. He went out and found them. He took the initiative, and He paid the price. "For the Son of Man came to seek and to save the lost" (Luke 19:10). "The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost" (1 Tim. 1:15).

The third way is through Demonstration/Sacrifice. This is sacrificing by getting out of our current life and/or ministry and getting into the deep water. In this way being missional goes beyond our current group of friends/family/co-workers with whom we find ourselves. This is taking the step to go beyond ourselves. In this sacrifice, we are called to sometimes, not always or continually, get out of our comfort zone and go where we do not want to go. Jonah did not want to go to Nineveh, but that is where the Lord directed him. Moses did not want to go back to Egypt and bring the people out, but that is where the Lord directed him. Jeremiah thought he was too young to prophesy, but that is where the Lord directed him. At times, we are called to go into the most uncomfortable places because the Lord is directing us.

The fourth way is through the proclamation of the Gospel. That is through faith and transformation through the power of God's Word (Rom. 10:17). People need to hear the Gospel,



not just see acts of service, in order to be believe.

As far as functioning missionally, some of what that might look is: (1) Partnering with one another for invocation by praying for people who need Jesus and His love (the “lost”) collectively at every missional community gathering, (2) encouraging one another to seek the Kingdom of God and to pray for the lost and reach out to the lost individually, or (3) partnering with one another for incarnation, demonstration, and proclamation as whole missional community. This might be done by: selecting a neighborhood or group of people who have an unmet need, inviting others to the missional community who share a heart for that neighborhood or need, saturating the area of need or people group with prayer, and then entering the area of need to do acts of love and kindness, showing God’s mercy, caring for people in practical ways and spreading the Good News of Jesus.

## IN

Third, regarding our lives IN with one another, we see the enfolding of those who have been reached into the missional community, celebrating with one another and challenging one another, and eating, resting and re-creating with one another. This makes us into a Christian family. A missional community is a group of believers who live and experience life together like a family. They see God as their Father because of their faith in the person and work of Jesus Christ and the new regeneration brought about by the Holy Spirit. This means they have and know of a divine love that leads them to love one another as brothers and sisters (John 1:11–13; Rom. 12:10–16; Eph. 5:1–2).<sup>22</sup>

Discipling is also accomplished by training leaders. In doing so, it is helpful to follow a

---

<sup>22</sup> Vanderstelt, *The Mission of Disciple Making*.

leadership model such as the one in the diagram below. This method is one of walking with disciples of Jesus and giving them more and more action and control: from delegating to supporting to coaching to directing. The final goal is that, having led a person into a direction of competence in their faith where they are able to learn and grow, they are then able to take the step of discipling others whom God places in their life.

Figure 2: The Four Styles of Leadership<sup>23</sup>



This concept of discipling begins with directing. Thus, one who is just learning what it

<sup>23</sup>Hersey, Paul and Blanchard, Ken, *Hersey Blanchard Model of Situational Leadership* March 2016, accessed, June 2016. <http://skeptikai.com/wp-content/uploads/2016/03/Hersey-Blanchard-model-of-situational-leadership.png>.

means to be a disciple is learning by being with the discipler in their life. They see and learn what the discipler is sharing through action and words. The discipler is doing the ministry in their life while the one being disciplined is observing and/or being directed in what to do.

This concept of discipling then progresses to a coaching form. In this portion the one being disciplined is actively taking a part of the ministry of the discipler. However, there is a great deal of time and support given during this phase.

The third concept in this progression is in the form of supporting. During this phase, the discipler is letting the one being disciplined take the lead in a ministry. The discipler is closely connected to the one being disciplined at the phase to give advice and guidance.

The final phase of this is delegating. During this phase the discipler is quite hands-off from the process. The one being disciplined takes the lead with some direction by the discipler. This whole method is discipling within a relationship. That, as stated before, is transformative in our life of faith.

In Chapter eight of *Building a Discipling Culture*, Mike Breen and Steve Cockram provide a great way of explaining this way of teaching within a discipling context. “Leadership ‘Jesus style’ is not about position, as we can see from the passage in Mark 10:42–45, but about how we relate to one another. Our priority as leaders should be to live out a transformed life in front of those we seek to lead. To do this, many of us will have to change our leadership style.”<sup>24</sup>

The leadership style in discipling fellow believers is radically different than outside the faith. Jesus calls us to lead fellow believers in a life of service and caring for all those around us. In fact, Jesus gives us His example as being a servant/slave (doulos) to all.

Jesus’ example of leadership by being a servant/slave runs counter to many of the ideas

---

<sup>24</sup> Mike Breen and Steve Cockram, *Building a Discipling Culture*. (Pawleys Island, SC: 3DM, 2009), 77.

that we as Americans have for leadership. Yet, for the church Jesus example is certainly the greatest and best. As this kind of leader, he also spent considerable time and resources in being with His disciples throughout His daily walk. He daily disciplined them. Discipling people is one of the leadership qualities that Jesus demonstrated as the Great Shepherd to the sheep.

There is a great need to restore and encourage leadership in our culture, including the Church. And the Church is the best place to offer a genuine model of leadership. We have Jesus' example to learn from and to share with the rest of the world. When we take on the lifestyle of Jesus as leader, those outside the Christ will see and respond. This is not just a message to senior pastors—Jesus calls us all to be leaders. The commission to go and make disciples is a call for leaders—you are leading when you are making a disciple.<sup>25</sup>

Breen then goes on to explain this manner of making disciples using examples from Jesus own ministry. These steps are very similar to the styles of leadership from before. The first step can be seen in Mark 1:15–20 where Jesus calls the disciples to be His disciples. Jesus tells them to “Come, follow me and I will make you fishers of men.” The men know how to fish for fish, but they do not know how to fish for men. This is not a democracy, but a rabbi/student relationship where the rabbi/teacher begins with the student not understanding. Yet, the student willingly allows the rabbi to shape him over years of this relationship.

This begins with the one being disciplined having a great deal of enthusiasm and confidence but having little experience or competence. The disciples are in need of the teaching of Jesus. Jesus teaches with a great deal of direction and example as the disciples walk with him in his life. However, at this point there is a low level of consensus or explanation in what is being done.

The second step in discipling can be found in Luke 12:32–34. As time goes along the disciples realize how much they do not know. They realize that their Rabbi is not popular among the establishment. They have had some experiences that have rocked them. At this point, Jesus

---

<sup>25</sup> Breen and Cockram, *Building a Discipling Culture*, 78.

tells them to let go of the worries and trust in Him. He knows the way. In this case, He is the Way. At this point the disciples find themselves having low enthusiasm, confidence, experience, and competence. Here is where the process of discipling can end up with losing the one being disciplined. Jesus lost many disciples at this point. This was not a result of any failure on Jesus' part, as he is the ultimate and perfect discipler. It is a fact of our fallen human nature that this is the point where people tend to drop away.

It is here that the leadership style of the teacher needs to adjust. The discipler must use high direction, high discussion, high example, and have high accessibility. This time requires a great deal of grace and vision on the part of the teacher, as well as extra time, availability, and transparency.

The third step, using John 15:12–17 where the disciples are called upon to bear fruit and love one another, is where Jesus takes the time away from the crowds to teach and share with the disciples. It is at this point that Jesus calls them his friends. They are now more than merely students but ones who have shared a life together, love one another, and have laughed/cried with one another. This is a stage of growing confidence for the disciples as they increase in enthusiasm, have piecemeal confidence, have growing experience, and growing competence. They know God is in charge and are willing to live their lives in that manner.

This is where the discipler must again change his methods. This time will require lower direction. However, there is a need for higher consensus, discussion, and accessibility. This is the point where the disciple goes off in the Lord's work but needs the teacher to figure out what is happening and why.

The final stage can be seen in the Great Commission of Matthew 28:18–20. Jesus has been turning authority over to the disciples and reducing his hours with them. He is empowering them

for this moment when Jesus will no longer be there to take their hands and guide them. This is a time of high enthusiasm, confidence, experience, and competence. As disciples of Jesus, this means a reliance upon the work of the Holy Spirit throughout our lives. The disciple has power in the work of the Spirit.

At this final stage of development, the leadership style changes once again. There is still low direction, but there is also now a low level of example that is needed. From this time forward, there will no longer be a need for a high level of consensus and explanation. Going forward, there will be times when going back to parts of the previous discipling styles is needed. This will especially take place when a specific time of weakness might arise and need help going forward. However, the relationship between the discipler and the one being disciplined will always be at the center of this. As stated earlier but slightly changed: Discipling without a relationship is merely passing on information. Discipling with a relationship is life transformative.

### **Summary**

As the main point of this project is to look at the usage of teaching Missional Concepts of Disciple Making and then to see how that can change the attitudes, I have unpacked in this section what I mean by that statement from a theological point of view. The first section took a look at the word missional. Missional represents a significant shift in the way we think about the church. As the people of a missionary God, we ought to engage the world the same way he does—by going out into the place where God has put us rather than just reaching out to then take people out and away from the community. Being missional is about being where God has put us. To obstruct this movement is to block God's purposes in and through his people. When the church is “being (Jesus’) witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8) we are following in God’s will.

The second section took a brief examination into the word disciple as it is used in the book of Acts. In the book of Acts, we saw that to be a disciple means to be in community with the discipler(s) and fellow disciples. It means to be “devoted to the apostles teaching and the fellowship, to the breaking of bread and to the prayers” (Acts 2:42) within this community of the believers/baptized. A disciple is someone who believes by the Means of Grace, seeks, walks with and obeys Jesus within the context of a relationship. A discipler would be a teacher who is leading others to believe by the Means of Grace, seek, walk with and obey Jesus within the context of a relationship.

The final section puts the concepts of biblical discipleship as found in the book of Acts together with a working understanding of what it means to be missional into an explanation of Missional Concepts of Disciple Making. It begins with the knowledge that everything starts from our UP with God, which is His first coming down into us and our life. Having begun there, we found that the focus within discipleship is on the relationship between the discipler and the one being disciplined. This relationship is always at the center. This relationship is key for discipling, as discipling without a relationship is merely passing on information. Discipling with a relationship is life transformative. It is this later that is sought.

## CHAPTER THREE

### RECENT RESEARCH

In this chapter I begin examining the why question. Most especially, why is this project necessary at this time? What is preventing the younger generations from stepping forward to lead as disciples of Jesus with a mission heart? That this can be quantified in the LCMS is easily shown. At the 2016 LCMS National Convention, Resolution 1–03, *To Expand the Word of Revitalization and encourage the Use of re:Vitality Program*,<sup>1</sup> the LCMS in convention stated that “a mission priority of the LCMS is the revitalization of Lutheran congregations.” This is due to “approximately 78 percent of LCMS congregations have peaked or are declining in membership and worship attendance.”<sup>2</sup> That is a startling percentage. In my experience, it is probably very accurate. However, the answer to this startling percentage of LCMS congregations in need of change is “to produce effective, low-cost, and doctrinally sound resources to aid congregations and to provide training for district personnel to deliver those resources to congregations.”<sup>3</sup> This is to be done by the continued use of *re:Vitality*. This is one possibility among many potentials.

It was also stated at the 2016 convention in Resolution 1–02, *To Encourage Church Planting throughout the Synod and Supporting the Mission Field: USA Initiative*, that the “average age of LCMS members is older than the average age of the American population” and

---

<sup>1</sup> Raymond L. Hartwig ed., *Convention Proceedings, 2016: 66<sup>th</sup> Regular Convention: The Lutheran Church—Missouri Synod*. (St. Louis: Concordia, 2016), 132.

<sup>2</sup> Hartwig, *Convention Proceedings, 2016*, 132.

<sup>3</sup> Hartwig, *Convention Proceedings, 2016*, 132.



“LCMS congregations many times do not reflect the diversity of the neighboring communities around them.”<sup>4</sup> As I stated in the introduction, congregations often no longer reflect the neighborhood into which God has placed them.

Thus, I will use this section to examine a few of the hurdles within established congregations. These are hurdles that promote the aging of a congregation and the failure to adjust to the community and culture around them. First of all, I will look at the structures of ministry within congregations that keep a certain culture and mindset entrenched. Secondly, I will show that there has been a significant change in the paradigm, the manner of thinking within the church. I will show that changes in thought patterns are nothing new in the age of the church by looking at the changing epochs in regards to Missions. Finally, I will examine the manner and methods in which the church teaches. This will show that much of our teaching comes from the lowest retention rate for people and also is outside of or remote from relationships. Thus, our primary methods of teaching are outside of discipling.

### **Structures of Ministry**

A relevant issue is the method in which most established congregations operate. This method for many American congregations is through the creation of a constitution, bylaws, and set procedures. This basic format is even supported by the Federal government for the creation of a non-profit/tax exempt status of a congregation and the allowing of donations to be filed on the tax form of an individual as a deduction. This method of operation within many congregations is then chiseled in stone by the culture as the constitution, bylaws, and procedures become the official expression of the congregation. When issues arise, it is then that the constitution and

---

<sup>4</sup> Hartwig, *Convention Proceedings 2016*, 132.

bylaws are brought forward to settle the matter. The structure of the congregation is set at the time of the creation of the constitution and bylaws and they are intentionally very difficult to change.

Yet, even when changes to the official structure take place, the unwritten culture works to maintain or bring things back to what was before. This is often heard in phrases like: “We did that once and it didn’t work,” “We’ve never done it that way before,” and “We were told that this cannot happen here.” These may take place with the best of intentions, but because it is not within the established culture, the new does not take hold and the new missional leadership starts to retreat and lose authority. “The fact is that organizations don't just change because of new systems, processes or structures. They change because the people within the organization adapt and change too. Only when the people within it have made their own personal transitions can an organization truly reap the benefits of change.”<sup>5</sup> The new systems or processes of doing ministry will not have an effect until there is a cultural change. If the systems (constitution, bylaws, and procedures) are changed with a change in culture, the systematic changes will not bring about the needed benefits and the culture will adjust the system instead of the system adjusting the culture. People and their culture are much more powerful than any system that might be created, no matter how good it might be or how great the benefits of the change might be.

In *Comeback Churches*, Ed Stetzer and Mike Dodson examine 300 churches that managed to turn things around in their congregations. They examined what changes happened during their comeback phase. The least amount of change took place in their Constitution and Bylaws. This was followed by Preaching, Ordinances, Membership requirements, and Budget/Voters Meetings as things that did not change during this time. These were all significantly lower. In other words,

---

<sup>5</sup> K. W. Steffen, *The Sigmoid Growth Curve: Challenge and Assurance* K. W. Steffen Associates, February 2008, accessed October 3, 2016, [https://mrbaseline.files.wordpress.com/2008/02/sigmoid\\_growth\\_curve1.pdf](https://mrbaseline.files.wordpress.com/2008/02/sigmoid_growth_curve1.pdf).

the comebacks did not take place due to structural change.

The areas that they found changed in these congregations paint the picture for growth as a missional disciple. These areas are, from the greatest change, Prayer, Children's Ministry, Evangelism, Youth Ministry, Leadership, and Missions.<sup>6</sup> This brings forward a definite pattern as to what will bring about change. It is also noteworthy that the greatest changes in these Comeback Churches came from areas of complete reliance on God. The more we are in control of the change, the less an impact it has.<sup>7</sup>

In their conclusion, Dodson and Stetzer state that leadership is the most important factor for creating change in a comeback church.<sup>8</sup> There first needs to be someone who wants to go forward. Secondly there is the need for a vibrant faith. That is a "renewed belief in Jesus Christ and the mission of the church, servanthood, and strategic prayer."<sup>9</sup> Thirdly, having "laypeople becoming actively involved in meaningful ministry is a significant factor in church renewal."<sup>10</sup> These are not structural changes. This all fits within the model of missional concepts of Christian Discipleship.

However, this is the problem when a consultant comes into a congregation with set answers. "If you do THIS then you will be going on the right path." Whatever the THIS might be, it is usually a quick, structural, and exterior change. It can be postulated like this:

As someone needing to make changes within your organization, the challenge is to help and support people through these individual transitions, which can sometimes be intensely traumatic, and involve loss of power and prestige... and even employment. The easier you can make this journey for people, the sooner your organization will

---

<sup>6</sup> Ed Stetzer and Michael Dodson, *Comeback Churches* (Nashville, TN: B&H, 2007), 192–98.

<sup>7</sup> Stetzer and Dodson, *Comeback*, 202.

<sup>8</sup> Stetzer and Dodson, *Comeback*, 210–11.

<sup>9</sup> Stetzer and Dodson, *Comeback*, 211.

<sup>10</sup> Stetzer and Dodson, *Comeback*, 211.

benefit, and the more likely you are to be successful. However, if you get this wrong, you could be heading for project—and career—failure.<sup>11</sup>

Within the congregation, this requires a change in who we are as followers/disciples of Jesus. This will cause resistance because of the radical nature of being a disciple of Jesus.

In spite of this resistance to change in the culture and structure within a congregation, the congregation is going to change no matter what. In the life of any organization, there are phases through which it passes. As seen in the diagram below, many congregations have a time of plateauing/stabilizing/maturing after their first years of growth. Much ministry is done during this time and the congregation is generally happy. This happiness takes place as budgets are met, ministries continue to take place, baptisms happen, and there are enough special events in the life of the congregations (mortgages are paid off, congregational anniversaries are held, previous members who are now pastors, teachers of missionaries return to visit) that take place so people are generally pleased with what is happening. This is also a time of aging in the life of a congregation.

Then, after a few decades, the congregation has aged to the point of rapid decline. At this point the number of funerals multiplies, the young children have grown up and left for jobs, and the area around the congregation has often changed. It is at this point, as a crisis level seems to be growing, that the option becomes more acceptable for there being some real change or the congregation may wait until it is too late for the established congregation. Even at this point, it is not the ideal time for needed change. However, when people are happy with things taking place, it is difficult to let them see the great need.

This can be seen within secular studies within the study of an organizational life cycle, also

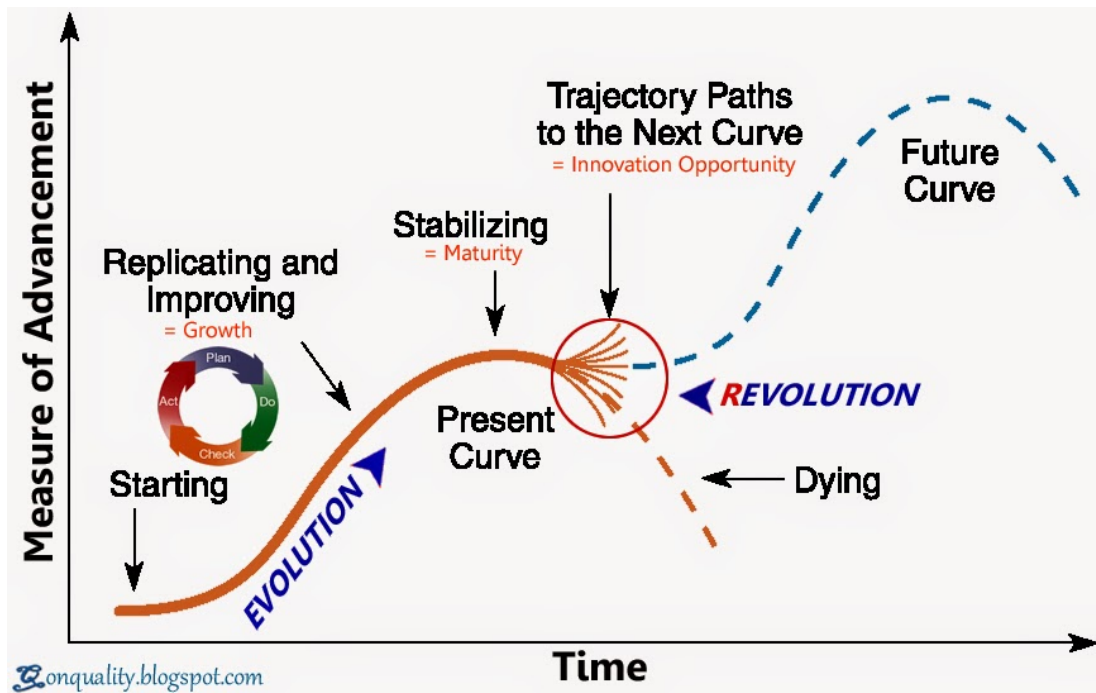
---

<sup>11</sup> Steffen, *The Sigmoid Growth Curve*.

known as the sigmoid growth curve. The basic understanding is that organizations have a life cycle of starting, growing, stabilizing, declining, and dying. While the congregation is a result of the creation of faith within the Christian believer, it is still a human organization and fits well into this model.

Nevertheless, a simple sigmoid curve of up, stay, and down (with slight ups and downs) is not the end of all organizations. We know this by simply looking around and seeing human organizations that last for centuries or more. This can be seen in businesses, government, and church institutions that have lasted through the centuries. There can be a renewing of the organization. This change has been written about well by Kerwin Stephen in regards to the Sigmoid growth curve. It is basically the start of a new path within the organization without breaking the organization into pieces. This is a path that needs to take place and is often done with a changing of the culture within the congregation and new mission-minded leadership. This can be seen in the following graph.

Figure 3: Sigmoid Growth Curve of the Life of a Human Organization<sup>12</sup>



Berea Lutheran Church in Richfield, MN, is an example of a congregation that has passed the stable/mature point on the graph and is on the downward swing. In my first three years at Berea Lutheran Church we have had 32 funerals which accounts for a loss of 8.4% of the confirmed membership just due to death. In the last six years Berea Lutheran Church has lost 21% of the congregation’s confirmed members solely due to death. Add to this that an established congregation like Berea has people transfer out and other people transfer in over the course of time who all have a history of how they did things at their previous congregations. Then there are baptisms and professions of faith where new disciples of Jesus are added into the life of an established congregation. There is no option but that the congregation will change. Change will happen. The question becomes, what change is allowed/promoted.

<sup>12</sup> Jimena Calfa, *Sigmoid Growth Curve of the Life of a Human Organization* Q On Quality, 2015, accessed June 2016, <http://www.onquality.info/>.

Another element of change for the culture of an established congregation is that the culture around the congregation usually changes over time. This outside change has a definite impact on the culture within the church building either in their denial of the change, their resistance to the change, their acceptance of the change, or in their embracing of the change.

With all this change already taking place, it is easy to see why a congregation, even on a downward trajectory, is resistant to more change. Yet, with all this change already happening at a higher rate than during the time of stability, there is the potential for substantive change within the culture. This is the time that the “innovation opportunity” can take place. Some in the LCMS have called those who lead through this time of innovation opportunity Sacramental Entrepreneurs.<sup>13</sup>

This innovation opportunity is the time where new missional leaders may arise to reach out into the community. Yet, how can this take place when the congregation must do things the same way as a generation of or decades or centuries ago? Often when the structure was created it was created as a way of reaching a single culture that was the same culture as that of the leadership of a congregation. As often happens, the area around the congregation is very different today than when it started. There becomes, for many congregations, a need to reach into the changing and pluralistic society into which they “suddenly” find themselves. The change cannot be about making slight adjustments to one or two programs that are already being done in the congregation. The culture and then the structures in support of that culture need to change for missional work in the community to take place.

This innovative opportunity is also the time where there is the challenge of coexisting

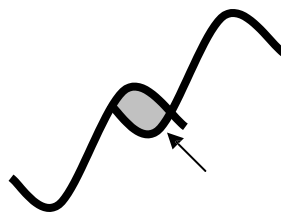
---

<sup>13</sup> Woolsey, Bill. Who We Are. FiveTwo Network, 2010. Accessed October 2016.  
<https://www.fivetwo.com/about/who-we-are>.

curves as seen in figure four. Whenever an organization begins a new growth curve, the new and old curves must coexist for a time, as indicated by the shaded area. The experts who created figure four have named this period the ‘Time of Great Confusion.’

The organization needs visionary, entrepreneurial leadership and an optimistic, courageous group spirit during this period, in order to: (1) Manage the chaos, confusion, denial, and inevitable tension of *sustaining both curves* during that period when you are preparing to let go of the older one. (This can be a very traumatic time for those who have a stake in the old curve. They may strongly resist the new curve with its changes.) (2) Remain open to constant questioning, learning, and adjusting as the group navigates its way through new, uncharted territory. (3) Summon the confidence and the discipline (a) to allow resources to be pulled from the old curve (i.e., the “tried and true” way of doing things) and applied to the new, unproven one and (b) to develop totally new resources to support the new growth curve.

Figure 4: New Growth Curve<sup>14</sup>



One place where this need for a “time of great confusion” can be seen in the church at large is in the many statistics that point to the need for new congregations. A new congregation does

---

<sup>14</sup> Logan Gentry, *The Change Curve* Mind Tools, July 3, 2016, accessed October 3, 2016, [https://www.mindtools.com/pages/article/newPPM\\_96.htm](https://www.mindtools.com/pages/article/newPPM_96.htm).



not have the restrictions of culture or Constitution that stop leaders from developing in faith and leadership ability.<sup>15</sup>

Dozens of denominational studies have confirmed that the average new church gains most of its new members (60–80%) from the ranks of people who are not attending any worshipping body, while churches over 10–15 years of age gain 80–90% of new members by transfer from other congregations. This means that the average new congregation will bring six to eight times more new people into the life of the Body of Christ than an older congregation of the same size.<sup>16</sup>

What can be done to give a new generation the freedom to grow in faith and leadership?

How can new risks be allowed within the culture and structure of an established congregation?

That this is an issue can be seen by this and many other statistics which show that the average lifespan of a congregation is about one generation.<sup>17</sup> Bullard defines a generation as one human lifespan or about 70 years. When the congregation began, the younger people took ownership and leadership of the congregation. They were there when the Constitution was set and it was often descriptive of how they were doing things. As the congregation ages, that same constitution that fit for the people then became prescriptive for how the congregational work operates in subsequent generations and cultures. This can even be seen within the life of an entire church body and the significant change about every generation. Thus, the issue is: How do we go from a prescriptive system to one that is descriptive of how mission and ministry can take place in a new situation? How does a congregation raise up and give authority to new and younger disciples within that fellowship?

---

<sup>15</sup> Gentry, *The Change Curve*, 3.

<sup>16</sup> Gentry, *The Change Curve*, 3.

<sup>17</sup> George Bullard, *Stages of Church Life* EFCA Southwest District, August 2008, accessed, June, 2017, [https://sed-efca.org/wp-content/uploads/2008/08/stages\\_of\\_church\\_life\\_bullard.pdf](https://sed-efca.org/wp-content/uploads/2008/08/stages_of_church_life_bullard.pdf).

## Change in the Paradigm

A third issue is that we are in a time in history where the whole manner of thinking is changing. We are emerging from a paradigm of the enlightenment to a new paradigm. We are coming to the end of the Modern Age. Exactly what this new paradigm will be has not yet come together, and might not fully come together in our lifetimes.<sup>18</sup> This comes about with everything from social media platforms to constant connectivity to a different thought process in comparing paper and computer screen reading as we find in the slow death of the printed newspaper.

I mentioned earlier that the structure built for most congregations was written for a time frame that was different in culture. In fact, it was also written for a time frame of a different paradigm of thinking. Those today who would be discipled even think in a different manner than those who created the structure and culture in which many congregations live. These next several pages attempt to examine the changes in mindset that have happened in the church. Then I point out several different thought patterns that are ongoing today in regard to what is the mission. This is particularly important as I am looking at teaching Missional Concepts of Christian Discipleship to the church today.

In the church, the changing mindset is most readily seen in the change of thought in regard to the mission of God and how He works in the world. The Missional movement has certainly been a part of this. In *Transforming Mission: Paradigm Shifts in Theology of Mission*, David J. Bosch, one of the preeminent missiologist of the last century, makes the argument that the church has gone through several epochs or periods of time where the whole way of viewing the *Missio Dei* (Mission of God) has changed. Knowing the changes that have gone before us gives us a place to look at the new paradigm that is taking place today.

---

<sup>18</sup> Keller, Tim, *Center Church*, (Grand Rapids, MI. Zondervan, 2012) p. 381-2.

In this first section of his work Bosch looks at the mission through three prominent mission points of view with three authors in the New Testament, Matthew, Luke and Paul. Especially in the Gospels, Bosch emphasizes the need to look at Jesus through the eyes of the first century, Palestinian Jewish culture of his day. He points out repeatedly that Jesus was the first major paradigm shift in regards to missions. This was the Mission of God working in its ultimate form as Jesus is the ultimate missionary born of Mary. This was Jesus coming for the people and not for the special or the elite. Jesus made a “consistent challenge to attitudes, practices and structures that acted arbitrarily to restrict or exclude potential members of the Israelite community.”<sup>19</sup> Thus, Jesus brought offense in going to the sick, lame, lepers, prostitutes, tax-collectors and sinners.

Jesus brought hope for the poor and hungry. This is even greater when Jesus comes also for the Gentiles as Matthew points out with the Centurion and the Canaanite woman in declaring their great faith. Jesus even lifts the Gentiles above the religious leaders at times. This is the point of Bosch here: Jesus’ ministry as reported by Matthew and Luke is missionary/missions in its proper form. Jesus is changing the paradigm from the mission of God as a missionary to Israel to the Mission of God to all peoples. This is a paradigm shift that the disciples did not understand until the light of Easter created a metamorphosis of the beliefs of the disciples and then fully changed them through the working of the Spirit as we get to Pentecost.<sup>20</sup>

The next major paradigm shift takes place in Acts and then through the apostle Paul. The point where this took place was at Antioch. There, Jews and Gentiles were brought together. With their actions and the decision of the Jerusalem Council, the paradigm was shifted in favor

---

<sup>19</sup> Bosch, *Transforming Mission*, 27.

<sup>20</sup> Bosch, *Transforming Mission*, 56, 113–23.

of the Gospel being brought to all which eventually began the missionary journeys of Paul. This shift was not fully made until the Jewish War and the final destruction of Jerusalem. In the first instance, it is true that Jesus did not seek to start a new religion among many. He was a partial fulfillment of God working in history to save us, His people. The full fulfillment will take place at the ecclesia. In the second instance, is that there was a movement to an institution. However, that movement was meant to protect believers and share the Gospel. In the third point, it is true that few Jews joined the church in comparison to the Gentiles. However, it is much more complicated than making them feel at home. The early church tried, as Paul is oft to note.

Having looked at those first and second generation Christians, Bosch now goes through the history of the Christian Church to examine what mission meant in each of six major epochs or paradigms throughout history. These six major paradigms (suggested by Hans Kuhn) are: (1) The apocalyptic paradigm of primitive Christianity, (2) The Hellenistic paradigm of the patristic period, (3) The Medieval Roman Catholic paradigm, (4) The Protestant (Reformation) paradigm, (5) The Modern Enlightenment paradigm, and (6) the Emerging Ecumenical paradigm.<sup>21</sup> Kuhn suggests that each of these epochs reflects a theological paradigm shift and Bosch then continues by suggesting that each of these epochs also had a distinct concept of what mission meant to them. This different understanding is due to a great variety of factors that includes ecclesiastical tradition, personal context, social position, personality, and culture.<sup>22</sup>

The second epoch of church history begins after AD 85 with the Jewish War and the destruction of the temple in Jerusalem. Bosch brings forward that it is during this time that the doctrines of the Trinity and the divinity of Christ came into being as the church connected and

---

<sup>21</sup> Bosch, *Transforming Mission*, 181–82.

<sup>22</sup> Bosch, *Transforming Mission*, 186–87.

became a part of the culture and eventually became the bearer of the culture.<sup>23</sup> A great question for today would be: to what extent are we bearers of culture and to what extent are we separate from the culture. There were also structural and preaching changes. Yet, what is more interesting specifically for missions is the main thing that was noticed which made Christians stand out in a positive manner. This was the conduct of the church. Ethics and religion were not connected except in Judaism. Now, even the enemies of the church had to admit their exemplary lives. Does the church today show themselves as different in the manner of living our lives so that we are different from the prevailing culture?

The third epoch, the medieval Roman Catholic Missionary Paradigm, ends up covering almost a thousand year from AD 600 to 1500, from Pope Gregory the Great to the capture of Constantinople. During this time, and the splitting of Christianity into East and West, there became a theological separation with the west being more cross-centered and the east being more substitutionary centered. Bosch puts forward that amid this there became an individualizing of salvation and an ecclesiastical point of salvation through the church. Yet, during this time period, it became the monastic life that took the role of the Mission of God. It is what made the monks the point of mission that is very telling for us. First of all, they were held in high esteem. They took the place of the martyrs of the previous period in their giving up all for Christ's sake. The second piece, like in the previous period, was the exemplary lifestyle that they lived. The third was both their hard labor while also being the center of culture and education. The final point is their patience, tenacity and perseverance. These actions opened up the opportunities and resulted in them being the center of mission for this time period.<sup>24</sup>

---

<sup>23</sup> Bosch, *Transforming Mission*, 190–213.

<sup>24</sup> Bosch, *Transforming Mission*, 214–38.

The fourth epoch is the missionary paradigm of the Protestant Reformation. Later on in this epoch we find the Pietism and other groups breaking forth as the individual bearers of mission. This change was that the individual was the bearer of the Gospel to the world. Yet, at the beginning of this epoch we find Martin Luther who has often been accused of being anti-mission in an era where a modern view of mission was not. This is primarily due to the lack of missionaries sent. Yet, Martin Luther brings forward clear and important principles of the missionary work. The first is that the work is what God does. He chooses to work through us. God does this through the Word which creates faith and the church. It is the Gospel that missionizes. It is upon the Christian in the place and vocation in which God has placed them to bear that Gospel. In this sense, Martin Luther's paradigm shift flows with the mission concepts in each epoch including the Old Testament.<sup>25</sup>

The fifth epoch is mission in the wake of the Enlightenment. One of the areas of the Enlightenment is the regard for people as emancipated, autonomous individuals. This created rampant individualism where the church became a marginalized part of life. In regards to mission, this created a need to rationalize the faith and make it worthy of being accepted by the individual. Thus, it is up to me to convince people of the truth here and around the world.<sup>26</sup>

Today there are different trains of thought that could be titled: Mission as Church-With-Others, *Missio Dei*, Mediating Salvation, Quest for Justice, Evangelism, Contextualization, Liberation, Inculturation, Common Witness, Ministry by the Whole People of God, Witness to People of Other Living Faiths, as theology, and as Action in Hope. One such paradigm is the church-with-others. This is that the church is not the ground or goal of mission, but praise to

---

<sup>25</sup> Bosch, *Transforming Mission*, 239–61.

<sup>26</sup> Bosch, *Transforming Mission*, 262–341.

God. Now is the church the Kingdom of God, we are not to perfect/save the world. Yet, there is more than just evangelizing people. It is also being with them in their social, economic and political situations. Liberating people and proclaiming the coming reign of God go hand in hand here as we are serving people in all parts of their lives. This is also an ultimate lifting up of the autonomy of the local church.<sup>27</sup>

A second paradigm is the Mission of God, the *Missio Dei*. This is the concept, which can work easily within Lutheran doctrine, that the mission is really the mission and work of God. He chooses to work through human beings to accomplish them. We are still to share, go and do this well. However, we are merely the instruments through which God works. This can even go so far as to suggest that the church itself may become a hindrance to the mission. There are too many examples of this to count. A congregation should rightly ask: What are we doing that is hindering the mission of God in this time and place?<sup>28</sup>

The Mission as evangelism paradigm is one of the more common understandings in America. Mission is sharing the Gospel so that a person might believe. This understanding limits mission to solely the Gospel sharing moment.<sup>29</sup>

The mission as contextualization seeks to examine the context (people, culture, language, etc.) in which we find people. Then, find ways in which to share the Gospel message with them within that individual context. This incorporates a great deal of the social sciences like anthropology.<sup>30</sup>

The mission as liberation is primarily a Third World concept. It finds itself in places where

---

<sup>27</sup> Bosch, *Transforming Mission*, 368–510.

<sup>28</sup> Bosch, *Transforming Mission*, 389–92.

<sup>29</sup> Bosch, *Transforming Mission*, 400–410.

<sup>30</sup> Bosch, *Transforming Mission*, 420–24.

the Western World has failed to grapple with the injustices that are systematic in their land. This mission concept is for the Gospel to bring justice and peace to the land. Normally this ends up being through a revolutionary process. There is also a definite grain of Marxism here. Yet, one cannot ignore Jesus's concepts of peace (shalom), love, and charity towards the poor and needy.<sup>31</sup>

There is a paradigm of mission as inculturation. This is a contextualizing theology. This comes from a desire to bring only the teaching of Jesus to a new land and not the whole culture of Europe into India. This includes retaining the words and culture of the indigenous people while inserting new meaning into their cultural and linguistic manners.<sup>32</sup>

There is a paradigm of the common witness of the faith. This grew more out of a need for reality on the mission field than a created concept. Instead of fighting over the same area and destroying the work that other denominations had done, this idea is to provide a united front and each work in ways that do not diminish nor destroy the work of fellow believers who are also about the work of God.<sup>33</sup>

There is a mission model of witness to people of other living faiths. While this is part of the church throughout the ages, it has often ended up meaning conquest and displacement of a people group. Today, it is a response to postmodernism which puts every claim of truth as being on equal footing with every other.<sup>34</sup>

Seeing these changes in the way of viewing the mission of the church, we can see that we are entering a new way of thinking. We are entering a shift in thinking where the previous

---

<sup>31</sup> Bosch, *Transforming Mission*, 432–46.

<sup>32</sup> Bosch, *Transforming Mission*, 447–56.

<sup>33</sup> Bosch, *Transforming Mission*, 457–66.

<sup>34</sup> Bosch, *Transforming Mission*, 474–88.



structures and culture do not fit the context into which we find ourselves. Thus, the question arises of how can we raise up missional disciples of Jesus today for this time and place in a structure from a different time and place. There we have our issue: how can a new generation of faithful Christians learn to lead in a congregation where the established culture and constitution tells the younger generation to think and act as they did and do when even the manner of thinking of the mission itself is changing? If successful, will this process change the culture, structure, and manner of thinking within the organization or will being missional need to take place outside the established forms that a congregation has taken upon itself? Will this be a “time of great confusion or a time of great union?”

### **How the Church Teaches**

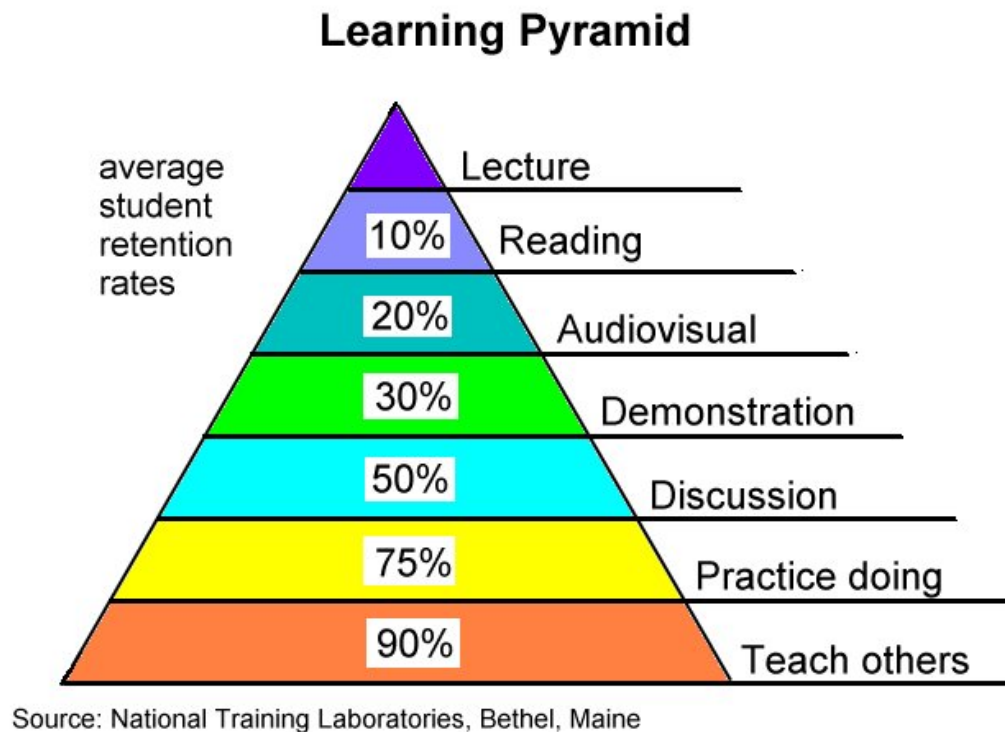
This project focuses on the teaching of missional leadership in the local congregation. The first section of this chapter addressed some recent research related to congregational leadership and the changing paradigm of mission. This section now addresses the challenge of *teaching* missional leadership. Added to this is the issue in how the church teaches both generally and specifically. In Matthew 28:19–20, the apostles specifically and the church generally is called upon to make disciples of all nations. We are to do this through Baptism and through teaching. If teaching is part of the Great Commission in making disciples, then how this is done in the church is a key point to examine in teaching missional concepts of Christian Discipleship.

A very helpful concept for this is the learning pyramid. The learning pyramid was created to give a visual indication of many studies that show what manners of learning help people retain the knowledge that is being shared. The learning pyramid gives an indication of the percentage which learners retain in various methods of learning. The exact numbers change slightly depending on the researcher but the general concept remains the same. The statistics put forward

originally by the National Training Laboratory (NTL) Institute which first created the learning pyramid and kept by the majority of researchers states that learners retain that approximately:

- 90% of what they learn when they teach someone else/use immediately.
- 75% of what they learn when they practice what they learned.
- 50% of what they learn when engaged in a group discussion.
- 30% of what they learn when they see a demonstration.
- 20% of what they learn from audio-visual.
- 10% of what they learn when they've learned from reading.
- 5% of what they learn when they've learned from lecture.<sup>35</sup>

Figure 5: The Learning Pyramid: How People Retain Information.<sup>36</sup>



Even having known of this pyramid, the majority of teaching within the established congregation is oral and lecture in nature. The one place in the church where the pastors of the

<sup>35</sup> Simon Polovina. *About the Learning Pyramid* Edgar Dale Dryden Pres. 2011, accessed October 3, 2016. <http://homepages.gold.ac.uk/polovina/learnpyramid/about.htm>

<sup>36</sup> National Training Laboratory, *Learning Pyramid* March, 2010, accessed October 3, 2016. <https://www.washingtonpost.com/blogs/answer-sheet/files/2013/03/pyramid.png>

congregations spend a huge percentage of their time is in preparation of the sermon. The sermon has been the primary form of communication with the church for its whole existence.

There is much prayer, biblical study, personal writing, doctrinal study, and practice that go into delivering a sermon. Most sermons are then delivered in front of the congregation as the pastor talks to a passive congregation. Looking at the learning pyramid above, the sermon is a form of lecture. And it is a form of lecture without any consequence of not listening, like a test. While we absolutely know that the Holy Spirit does work through this form of communication, note that it is at the top of the pyramid with only five percent of what is said retained by the hearer. That the Holy Spirit does His work through sermons is much more a testament to Him than it is to the ability of the church to communicate.

Many churches have tried to add to the retention of the sermon by the congregation. This has been done by some in adding a screen to the sermon to add the element of audiovisual. Some have brought forward small plays, skits, or movie clips in the service to add a form of demonstration. And the church has always had the reading of the Scripture as a part of the service. Many have a responsive reading to further connect with the hearer. How we communicate is very important so the congregational members retain the information.

Yet, there is another subtler point for the church to see here. While we note that the majority of learning for the disciples of Jesus gathered in worship is passive, there is one person there who is learning in the most effective manner. That person is the pastor himself as he is teaching the congregation. In that position, the pastor is by far learning the most within the congregation. This has the impact on furthering the separation between the pastor and the rest of the congregation as the pastor is learning and retaining far more than the rest of the congregation.

In this same manner, a congregation will teach its members how to be a disciple/leader and

then it is assumed that they should know how it is to be done. Congregations gather in meetings and talk about ministry being done and far too often leave there with the oral communication alone in the form of reports. Sometimes there is discussion about ministry. But this is the exception to the rule.

Some of the other most common methods of teaching in the church are Bible Studies and an emphasis on reading the Bible in a devotional manner, which are also lower on the learning pyramid. This has not gone unnoticed. In *Why Nobody Learns much of anything at Church: and How to Fix It*, Thom and Joani Schultz share these observations:

“Christian education in a majority of congregations is a tired enterprise in need of reform. Often out of touch with adult and adolescent needs, it experiences increasing difficulty in finding and motivating volunteers, faces general disinterest among its ‘clients,’ and employs models and procedures that have changed little over time.” Peter Benson and Carolyn Eklin, Search Institute.

“Sunday Schools simply do not provide the quality of teaching and experience that people demand these days in exchange for their time.” George Barna, researcher.

“This Sunday School . . . is increasingly archaic in a time when family patterns have changed.” Robert Lynn, Lilly Endowment.

“The teachers just talk and we just sit there.” Brian, third-grader.<sup>37</sup>

This is not to say we should stop doing sermons or necessary meetings! But I am saying that, with the assumption that the learning pyramid above is correct, the manner in which discipling is done uses the least productive methods of passive learning. Knowing this can only help our sermons. Especially of note is that, in the pyramid, Audio Visual helps the retention of learning much more than lecture alone. It should also influence how we train people throughout their lives of faith.

So, what method could we use in training our church and future leaders that employs the

---

<sup>37</sup> Thom and Joani Schultz, *Why Nobody Learns Much of Anything at Church: And How to Fix It*. (Loveland, CO: Group. 1993), 9.

more effective forms of participatory teaching in discipleship? One primary point that can be taken from the learning pyramid is the relational aspect of learning. Learning without relationships is information. Learning with relationships is transformative. Learning without the personal connection of time and experience is just gathering information. We do not retain that information very well. At that point we are just doing a Google search. Learning within a relationship changes who we are and is retained to a great degree. This point can't be emphasized enough. As we disciple people, some of whom will be new leaders, the relational aspect must be front and center intentionally.

When we look at the ministry of Jesus, it is fascinating to see that he taught using all aspects of the learning pyramid. Jesus read the Scriptures to those in the synagogue in Luke 4:16, Jesus lectured in sermons like the Sermon on the Mount in Matthew five through seven. Jesus taught using daily seen and readily known images of sheep, coins, light, an olive tree, and many other images. Jesus taught with live demonstrations as the people saw his many healings and miracles. Jesus taught in small groups as he discussed and asked them questions like “who do the people say that I am?” in Mark 8:27. He taught them with real experience and coaching as when he sent the 12 (Matt. 10) and the 72 (Luke 10) to proclaim the Gospel ahead of Him. Jesus taught in all the ways of teaching on the pyramid. We see the disciples learning in all the methods of teaching for three full years. Then, after the sending of the Holy Spirit, God did incredible things through them. Yet, even there, God did not leave them alone. He is always there with and for His people as our Father.

A secondary teaching issue, has come about in reaction to this by a focus *only* on skills for a given task and not on discipleship. This is especially seen in regards to leadership skills. A quote that is often batted around and attributed to many people is that “leadership isn't

everything, it's the only thing" or "without leadership everything else will fail." There is certainly some very good truth in these statements, but it has had the side effect of creating people who are thinking only as business managers in the church. They are making decisions based on what can gather the greatest number of people with the greatest number of donations to the organization. Decisions end up being made in regards to the continuance or growth of the church entity and not the furtherance of the Kingdom of God. This brings the focus only on changing the structure and not on the culture or the people God has gathered.

When it comes to training, there is usually also a narrow focus upon the pastor or a select group of current leaders within the congregation to gain certain skills. Growth in skills and abilities in isolation has been hard on numerous people who spend a lot of time becoming good leaders at the expense of their faith and at the expense of their life as a disciple of Jesus. In fact, discipleship is rarely found in the leadership literature. I have found some books where the discussion is brought up in regards to mentorship, such as in *Transformissional Coaching*, which follows closely the model of Jesus and his disciples.<sup>38</sup> But this happens almost by accident and lacks discipleship at the heart. At the heart of the missional concept of discipleship is that being a disciple of Jesus is the core and center of who we are and the mission and other parts of our life together flow from there.

The missional movement has come to a crossroads in its development. At the end of 2016 Caesar Kalinowski asked *Who Broke the Missional Movement?*<sup>39</sup> where he asks this question because of what he does not see in the Missional Movement: "that despite all the hype and all of

---

<sup>38</sup> Steve Ogne and Tim Roehl, *Transformissional Coaching: Empowering Leaders in a Changing Ministry World* (Nashville: B&H, 2008), 63–64.

<sup>39</sup> Caesar Kalinowski, *Who Broke the Missional Movement?* December 12, 2016, accessed October 3, 2016, <http://www.caesarkalinowski.com/broke-missional-movement/>.

the ‘cool factor’ connected to this hoped-for movement, most pastors and leaders I know have barely embraced a lifestyle of discipleship and mission.” The issue, as I see it, is that the missional movement became about the good of doing the mission without the focus on where that power comes from, which is discipleship. Or, to put it into Lutheran terms, the focus became on the doing of the third use of the Law at the expense of living in the Gospel.

In his blog post *Is the Missional Movement Broken?* Logan Gentry sees this. He writes that “the opportunity to grow into the lifestyle of discipleship and mission that was the core heartbeat and vision of its early advocates”<sup>40</sup> is what could take place as the Missional Movement matures. The movement grew and ended up focused on the end of missions without the spiritual maturity needed. “Maturity in the missional movement is cultivating spiritual maturity as the spiritual fuel of following Christ before focusing on missional activity.”<sup>41</sup>

He sees the problem that has come into the Missional movement as the same problem as the Church Growth Movement, just adopting what others are doing and not considering where God has placed them. Gentry writes:

The early promotion of the missional movement was from practitioners that developed practices within their specific context for the specific mission. The principles behind these practitioners were very similar and principles translate well into different contexts. The practices of this missional leaders don’t easily transfer into every context.<sup>42</sup>

In essence, the Missional Movement seems to be recognizing their overlook of growth in discipleship as key to the actions of doing missions.

---

<sup>40</sup> Logan Gentry, *Is the Missional Movement Broken?* Verge Network, May 11, 2017, accessed May 21, 2017, [www.vergenetwork.org/2017/05/11/IS-THE-MISSIONAL-MOVEMENT-BROKEN/?inf\\_contact\\_key=5840A81977BB39400FA57E8F0E310D56A912AFAAA5B12B377D0AA74843B6D702](http://www.vergenetwork.org/2017/05/11/IS-THE-MISSIONAL-MOVEMENT-BROKEN/?inf_contact_key=5840A81977BB39400FA57E8F0E310D56A912AFAAA5B12B377D0AA74843B6D702).

<sup>41</sup> Gentry, *Is the Missional Movement Broken?*

<sup>42</sup> Gentry, *Is the Missional Movement Broken?*

A different vein of the Missional movement we find in *TransforMissional Coaching*. In their book Steve Ogne and Tim Roehl share their vision of coaching, using the acronym C.O.A.C.H.: one who (1) Comes alongside the person as he wants the best for the one being coached, (2) Observes carefully with the objective point of view of one who knows what to see, (3) Asks questions wisely instead of telling the person, (4) Communicates options and resources, and (5) Holds the person accountable for what is said in their sessions.<sup>43</sup> This is a very relational learning time, but it also lacks the intentional discipling as the Coach intends to stay apart in this mentoring relationship, whereas discipling is walking closely together.

The church needs and earnestly desires disciples of Jesus who are worth following. Dan Kimball shares this in regards to the emerging church in his book, *The Emerging Church*:

Leadership in the emerging church is no longer about focusing on strategies, core values, mission statements, or church growth principles. It is about leaders first becoming disciples of Jesus with prayerful, missional hearts that are broken for the emerging culture. All the rest will flow from this, not the other way around.<sup>44</sup>

Again, the focus needs to begin with discipleship. Everything else comes from keeping the first thing first. That first thing is about our faith and our walk with our God.

With the first thing being our faith given to us by God, we continue on a walk with Jesus and His people. We cannot begin with ecclesiology. We cannot begin with missions. We cannot begin with predestination. We cannot begin with church polity. We cannot begin with systematics. We cannot begin with the history of the church. We need to go forward with discipleship in our life from which all else can flow.

Working through these questions has brought me to one possible answer to the problems of (1) a lack of a congregational cultural that allows the opportunity to grow in discipleship and

---

<sup>43</sup> Ogne and Roehl, *TransforMissional Coaching*, 26–27.

<sup>44</sup> Dan Kimball, *The Emerging Church* (Grand Rapids, MI: Zondervan, 2003), 121.



leadership, (2) lack of a flexible structure, (3) the paradigm shift in the world today, (4) the way we teach in the church. That possible answer is the use of Missional Concepts of Christian Discipleship. Exploring this is the purpose of this Major Applied Project (MAP).

### **Summary**

At the beginning of this chapter I began examining the why question. Most especially, why is this project necessary at this time? But to do this we needed to see what is preventing the younger generations from stepping forward to lead as disciples of Jesus with a mission heart?

We have just looked at three obstacles in the church of today that prevent younger missional minded disciples from the work God has in their lives. This answered in part the question of why they are not just plugging into our congregations. That they are not is seen in the fact that “approximately 78 percent of LCMS congregations have peaked or are declining in membership and worship attendance,” that the average age of an LCMS congregation is above the average American age, and that our congregations often no longer reflect the community in which they find themselves.<sup>45</sup>

In looking at structure, we noticed how when a congregation starts, it soon creates a constitution and bylaws. The congregation creates and puts forward for the future its culture and methods in stone. As time progresses, the community and generations change. This creates a situation where the congregation no longer reflects the community or culture in which it finds itself.

We took a quick look, through the eyes of mission, at significant paradigm shifts through the history of the church, and also the changing paradigm right now in which we find ourselves.

---

<sup>45</sup> Hartwig, *Convention Proceedings: 2016*, 132.

Thus, the younger generations have a significantly different outlook and manner of viewing the mission of the church than has happened in a long time.

Finally, we examined the manner and methods in which the church teaches. It became clear that much of our teaching uses the methods with the lowest retention rates and is outside of, or remote from relationships. This is not the manner of teaching disciples used by Jesus and the early church in the book of Acts.

## **CHAPTER FOUR**

### **THE PROJECT DEVELOPED**

The purpose of this project is to develop a plan for using Missional/Discipling concepts with the focus on growth as missional disciples of Jesus while also growing in their ability and desire to serve in the Lord's Kingdom. I will focus on measuring the attitudinal changes that take place in the course. The aim is to incorporate a map for others to follow while also giving the freedom to follow the directions of the Holy Spirit within their own specific context of ministry. My prayer is that this would easily translate into a holistic plan of discipleship and servant development that could work in a multitude of different settings while all growing UP with God, IN with one another, and reaching OUT to the community.

This research comes about with a flexible structure for building groups at Berea Lutheran Church that will focus on leading it UP with God, IN with one another, and OUT to the world. This MAP (1) looks at the process which I have already begun and formalize the missional discipleship materials for others to use and follow, (2) uses these same materials in both a small and larger group setting and, (3) examines how well this process works in developing an attitudinal change in regard to discipleship while also (4) growing in knowledge as to what it means to be a missional disciple of Jesus. This gives me a firm place to plan out the next steps in using this method at Berea and allow others to use these materials within their own contexts as well.

As a result of this process I expect to (1) create materials for groups to grow as missional disciples and leaders, (2) learn if this direction is indeed useful within an established

congregation, (3) find several people who will grow in servanthood within the congregation, (4) establish new missional outreaches to the community, and (5) continue in creating a culture within Berea of intentional missional living.

### **Main Resources**

In my research, I examined many books, journals, and internet resources about discipleship. This encompassed mostly church related research areas. In this area of study, I searched for what is being discussed regarding models of discipleship today and how to disciple disciples. My primary focus are those models and methods of discipling that find their expression in the missional movement.

In doing this I used several Biblical concepts from 3DM ministries and other associated missional resources. As I went forward in this project, my first source for models of discipleship came from 3DM ministries. The vision of 3DM Ministries “is to CHANGE the world by putting DISCIPLESHIP and MISSION back into the hands of everyday people.”<sup>1</sup> 3DM Ministries has some great materials that explain a theoretical model of the many facets of discipleship. Most notably I used several books by Mike Breen, *Building a Discipling Culture*, *Leading Missional Communities*, and *Multipling Missional Leaders, and Choosing to Learn from Life*. These directed my methods and theories behind this project.

My second main source for my MAP will come from Jeff Vandersteldt at [www.vergenetwork.org](http://www.vergenetwork.org) and the many connected sites. His expertise is in the practical implementation of missional communities as places where discipleship grows. These were my two primary sources from which I have drawn for my case studies and I have drawn from them

---

<sup>1</sup> 3DM Ministries, *About Us* 3DM 2017, accessed, May, 2017, <https://3dmovements.com/about/>.

for my larger group setting in teaching and practicing discipleship.

### **Research Methodology**

Throughout this project, I used several different methods of collecting information. The first of these was case studies. I primarily used this method to gain a deeper understanding over time of the correlation between the missional communities and their understanding and attitude towards missional discipleship concepts. For those in the case studies, there has already been significant time since the beginning of the missional learning community and the beginning of this MAP. Thus, a Case Study approach using interviews that gives both added depth and an increased length of time to examine the change of attitude and action within their lives.

I also used questionnaires. This gave me data on the change in understanding and attitudes about discipleship among the participants of the course. I also employed interviews with six randomly selected participants using more broad based questions to gain a fuller, deeper and holistic view of their growth in understanding and attitudes towards discipleship. This gave me a point for directions that I might not have thought about otherwise. By its nature, this research will be qualitative.

### **My Original Steps**

Having seen this need and the obstacles, I looked at the disciples at Berea Lutheran Church for those that might be willing to be trained as leaders, were more isolated within the congregation, and were willing to walk with me in learning the life of a disciple of Jesus. I noticed that there was a group of young men in the congregation in their 20's and 30's who did not even know one another, as they were separated amongst our three worship services.

Thus, in September of 2014, I started a small group that met in my garage once a month.

This group of six young men and me gathered for a meal, fellowship, prayer for one another and Bible Study/Leadership training. In regards to this gathering a key component has also been TORI—Trust Openness Realization Involvement. This started with the leader, me in this case, opening up his life to the group.

However, I did not want this to become just another small group. The idea was that this group would meet away from the church building in a relaxed atmosphere as I taught them in a manner reminiscent of Jesus’s teaching of the twelve disciples. This would include the freedom to do new things apart from the structure and culture of the established congregation in which we also lived. I decided that the best way to go forward in this manner was through the use of Missional Learning Communities and some of the missional concepts found in that movement.

In starting this group, I followed with the two central goals of missional communities that sets them apart from a small group. These goals are “to regularly engage in a third space and to seek an opportunity for service.”<sup>2</sup> In starting this group I also followed three of the four “key elements that are required.”<sup>3</sup> These key elements are (1) having a mid-sized group, (2) having a clear missional vision, (3) being organic/yet organized, and (4) having accountable leaders. It was the size of this original group in which I did not follow the guidelines for a missional community. Instead, I looked to the small group of twelve that Jesus gathered, and considered my six to be enough.

I also did not want to go down the road of separation from the established congregation as many missional communities have done. They either cut off from the congregation in doing their

---

<sup>2</sup> Keith Haney, *How Missional Communities are Not Your Fathers’ Small Group Ministry*, The Light Breaks Through, July 19, 2017, accessed July 19, 2017, <https://revheadpin.org/2017/07/19/how-missional-communities-are-not-your-fathers-small-group-ministry/>.

<sup>3</sup> Haney, *How Missional Communities are Not Your Fathers’ Small Group Ministry*, 2017.

own thing completely or grow an elitist attitude as being the “real church” within the church. Thus, the need for a leader to show them and walk with them in both teaching and being a servant leader for the group.

For several months, this small group of six men spent time growing in faith and fellowship. We had prayed and been there through some difficult times in that short period. Now it was time for us to step out together OUT to the world. We talked about numerous ways in which we might step out together, and then I received a phone call from Breakthrough Ministries in Minneapolis regarding a food distribution ministry in connection with Second Harvest.<sup>4</sup> I visited Breakthrough Ministries<sup>5</sup> (they work with the homeless in the Phillips neighborhood of Minneapolis) about replicating the food ministry in Richfield. I brought this to the guys, and we were all on board. In our 2016 season, we have had five food distributions where we gave away over 25,000 pounds of food to over 400 households which entailed over 1,100 people of whom 39 percent were children with 77% coming from our immediate area. Of equal importance for this project, these six young men (one is now in the mission field) have led 18 other individuals to take some part in this endeavor. They have shown leadership that they had not shown before!

With this as the process, these young men were able to step out to do this ministry without the restraints of culture and defined procedures of the established congregation. Yet, they are also part of continuing the established portion of the congregation by running the website, running the AV, and even being on the Church Council. I will do several case studies with these men. In using beginning questionnaires, which I originally gave at the beginning of the group, I will compare them to where they are afterwards.

---

<sup>4</sup> <http://www.2harvest.org/>, accessed March 2015.

<sup>5</sup> <https://breakthroughmn.org>, accessed January 2014.

## **Changing the Berea Mission Statement**

In following this concept, I needed to easily share what being a missional disciple means. At Berea, this meant finding a simple and memorable way to know what it means to be a disciple of Jesus without making it sound scary. I did this by using UP/IN/OUT. This means that the life of a disciple is to continually look at our life UP with God, IN with one another, and OUT to the world.

I found it interesting that these three parts of being a disciple are even found in the mission statement of Berea Lutheran Church. The mission statement is: “Berea Lutheran Church – Our Purpose - We unite as Christians to worship God in all we do, grow in spiritual maturity, live lives of service, and increase the number of believers in Christ.” This statement was created in 2002 by a select committee and was carefully crafted with very accurate doctrine.

I found a need for simplification from this to UP/IN/OUT as necessary because, even though the mission statement had been very carefully crafted with a good deal of time and energy put forward to create the mission statement having it publicly up in various places of the church building, bulletins, newsletters and Constitution/Bylaws, almost no one knew what it was nor could they articulate what it meant beyond generalities. Even the people who crafted it did not remember more than a piece of it. So, I re-formatted the mission statement into an outline of UP/IN/OUT. With this change, the congregation and my small group was able to get a handle on what it means and it has become part of the language here at Berea. Following is the outline form for our mission statement. Technically, “live lives of service” is really a grey area between IN and OUT.



Figure 6: Restyled Berea Mission Statement in UP/IN/OUT

## BEREA LUTHERAN CHURCH

### Our Purpose

UP – We unite as Christians to worship God in all we do,

IN – grow in spiritual maturity,

OUT – live lives of service, and increase the number of believers in Christ.<sup>6</sup>

Here at Berea, the OUT part needs to be a primary focus as that is what is missing in our small groups. In fact, this is what is often missing in many small group ministries. One of the most popular books in starting small groups is the book *Leading Life-Changing Small Groups*<sup>7</sup> which is published by Willow Creek Ministries and has sold over 225,000 copies. It promotes small groups in this way: “Like nothing else, small groups have the power to change lives. They’re the ideal route to discipleship—a place where the rubber of biblical truth meets the road of human relationships.”<sup>8</sup> With the numeric success of Willow Creek, many have followed with this material. However, the whole focus is on growth of relationships within the small group and adding others to this small group. There is almost no emphasis on doing work OUT to the community. This may happen as growth in faith happens, but it is not part of the DNA of the small group program.

Knowing the plans for this course, I did not follow one of the main goals for starting a missional community. That is meeting in a neutral or third space. This is due to the fact that I am

---

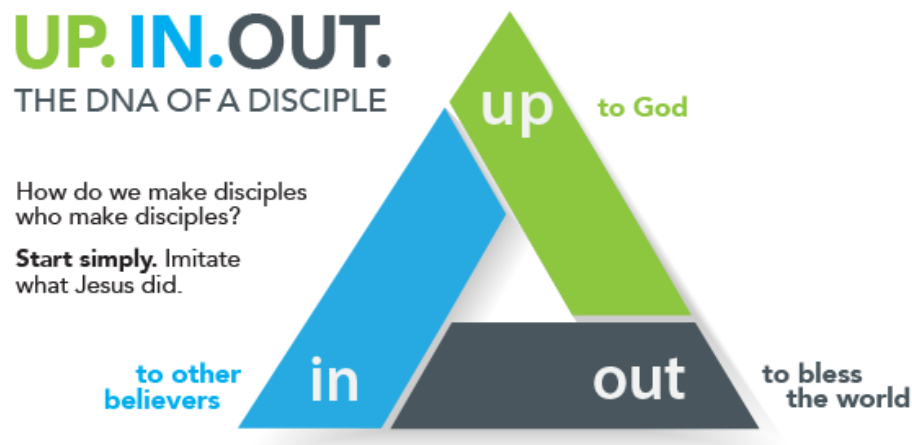
<sup>6</sup> Mission Statement of Berea Lutheran Church, Richfield. MN.

<sup>7</sup> Bill Donahue, *Leading Life-Changing Small Groups*. (Grand Rapids, MI: Zondervan, 1996).

<sup>8</sup> Kalinowski, *Who Broke the Missional Movement?*

using the Sunday morning Bible Class for this course. However, unlike my garage group, I am following *all four* “key elements that are required.”<sup>9</sup> I follow these four key elements by (1) having a mid-sized group of 30 people, (2) having a clear missional vision which I share at the very beginning, (3) being organic/yet organized by inviting and seeing who attends, and (4) having an accountable leader, which is myself. Thus, the two key differences between the original group and the group for this course is the number of people involved and where they meet. This is what separates what I am doing in this project from a “traditional” small group ministry.

Figure 7: UP/IN/OUT in a Simplified Form<sup>10</sup>



Evaluation Team

My first and ongoing process in evaluating this project will be a Missional Learning

<sup>9</sup> Haney, *How Missional Communities are Not Your Fathers' Small Group Ministry*, 2017.

<sup>10</sup> Irvine, *UP/IN/OUT*, Squarespace, 2012, accessed January 2016, [https://static1.squarespace.com/static/51a29973e4b018b736e21c64/t/533e5205e4b03ef52d75ddf1/1396593165421/up\\_in\\_out\\_1440x810\\_blufm.jpg](https://static1.squarespace.com/static/51a29973e4b018b736e21c64/t/533e5205e4b03ef52d75ddf1/1396593165421/up_in_out_1440x810_blufm.jpg).

Community to which I belong. This is a monthly gathering of eight missionally minded pastors in the Twin Cities area of Minnesota. They are all pastors within the Lutheran Church – Missouri Synod, have a positive attitude towards missional living and desire to incorporate this within their congregations. I will be introducing to them this project, giving them a monthly update on what and how things are transpiring, and receiving feedback on the project from them. This work and ongoing discussion will be included in the final report.

Once I have gathered together, examined, and thought on the information that has been gathered I will bring this forward for others to examine which will include my Missional Learning Community. However, I will also share this information with two of the mission leaders at the Minnesota South District Office, several leaders here at Berea Lutheran Church, and with a few colleagues in other parts of the country. This will be in addition to working with my advisor at Concordia Seminary, St. Louis.

#### Implementation Time Line

This project came about through many and various steps. It all began before this project with my first missional learning community that gathered in my garage in September of 2014. This is where I first created some of the materials for this MAP. It is also where I learned, by action, what it means to be missional and to be in the intentional process of discipling.

My second step was in the examination of what I wanted to do with my MAP. As discipling intentionally using missional concepts of discipleship was already something I was doing, a project in this area made sense. I had intended to also examine leadership in this regard, but that would have been too much to handle in this MAP.

I then began the process of preparing for this project. This was done in the late summer and early fall of 2016. I prepared by first interviewing the members of the original missional

community at Berea. In doing this I sought their thoughts about what took place within that missional community, asking what took place that added to their understanding of discipleship. I finished by seeing how their attitudes about discipleship changed. I did three basic case studies from that group who have given me the permission to use the answers in my MAP. I then interviewed three leaders in the congregation who know the individuals to gain an outside perspective on the changes which took place. Finally, I collected my own observations (participant observation method). This helped me to discover what helped them the most in regards to discipleship so I could adjust the materials while also letting me see some of the long-term impacts that this has had in their lives as a disciple.

From that point, I created and adjusted my previous materials. This took place from August 2016 to October 2016. I promoted the class throughout September, 2016. The third step was to use the insights from this research to create study materials for use in a larger group. These materials were the curriculum for the eight session (one session per week) class on discipleship. This step will also entail reading and peer consultation in the development of the materials. In preparation for this I led a group of six missionally minded pastors through much of the material and got their feedback.

These materials have an UP/IN/OUT focus in teaching discipleship. The materials that I developed have their focus on discipleship as seen in the missional movement. This encompasses Biblical material that focuses on our growth as disciples of Jesus. I begin by explaining the UP, IN, OUT concept of living as a disciple and explaining that this is the concept of a Missional Community and of Discipleship. From there I progressed to other areas of the life of a disciple which include Biblical Stewardship, Rest vs. Work, and the Kairos Circle.<sup>11</sup>

---

<sup>11</sup> Appendix Five.

When the class that started on October 2, 2016, I began by asking for signed permission from everyone in the class. I received both verbal and written permission to be a part of this process. I did this at the beginning moments of the class to be as upfront about what was taking place as possible.

This brings us to the step of actually implementing the large class. It is at this step that I began with a questionnaire<sup>12</sup> for the class so that I can evaluate their growth in understanding and attitudes towards discipleship. The questionnaire asks understanding and attitude questions regarding discipleship with answers on a one to five Disagree/Agree scale. There is also a section for comments. This gave me a base-line from which to gauge their understanding and attitudes towards discipleship. This large group was comprised of the regular Sunday morning Bible Class plus additional congregational members. They met within an 8-week period from October through November, 2016 with one Sunday off for a speaker from Mission Central. The average attendance was 31. This was followed up at the end of the course with the same questionnaire to see any changes in attitude that took place.

From here I gathered basic themes and patterns from the questionnaires and probed more deeply into their findings by interviewing six participants of the course. These were short verbal interviews with random individuals within the group. These interviews focused on what were the key things that helped them in their understanding and attitude towards discipleship. This took place from December, 2016 to February, 2017.

From this I have been able to draw my conclusions as to whether this was able to translate from a small group setting to a large group setting. Thus, the final step is to identify recommendations for revising and improving the eight-session course based upon the field

---

<sup>12</sup> Appendix Two.

research (i.e., the questionnaires and interviews which follow the course).

### **Summary**

The purpose of this project is to develop a plan for using Missional/Discipling Concepts with the focus on growth for those in the course as disciples of Jesus while also growing in their ability/desire to serve in the Lord's Kingdom. Through the implementation of this project I created a holistic plan that can work in a multitude of different settings. It has also kept the central focus on disciples as we grow UP with God, IN with one another, and reach OUT to the community. The materials created (Appendices Three through Six) are a flexible structure for building groups at Berea Lutheran Church that will focus on leading it UP with God, IN with one another, and OUT to the world.

I used a great variety of input resources, but connected most closely with 3DM and the Verge network for my primary resources. I had a team of LCMS pastors in the area evaluate the resources I created. This feedback was of great value. Finally, I went through the missional learning community project from several years ago. Having accomplished all this, I now have a great deal of information with which to evaluate the project.

## **CHAPTER FIVE**

### **THE PROJECT EVALUATED**

With all the above having been said, the project itself is central to this MAP. First, I look at my experience and talks with the missional community I developed in my garage. Then I take a close look at the information received from the questionnaires with added comments from the interviews. In the questionnaires, I will find the average of the answers given both before and after the course. Upon doing this I will be able to find the change that took place in regards to the participants' personal attitudes towards missional discipleship. The differences between the two is key here. As I go through the answers to the questionnaires I will also look for patterns outside of the averages. This will include looking at how many of the participants did not even consider something as discipleship before the course but changed their minds as the course progressed.

#### **Original Group**

The original missional learning group here at Berea started meeting in September of 2014 in my garage. This group really laid the groundwork for the class that I did for this project. But of note here are the main differences between these two groups as well. In starting this original group, I followed the two central goals of missional communities that sets them apart from a small group. These goals are “to regularly engage in a third space and to seek an opportunity for service.”<sup>1</sup> In starting this group I also followed three of the four “key elements that are

---

<sup>1</sup> Haney, *How Missional Communities are Not Your Fathers' Small Group Ministry*, 2017.

required.”<sup>2</sup> These four key elements are (1) having a mid-sized group, (2) having a clear missional vision, (3) being organic/yet organized, and (4) having accountable leaders. It was the size of this original group which did not follow the guidelines for a missional community. Thus, the location and the size of the groups were different. Even with these differences, I felt that their experiences were key in creating better material.

Knowing that, I interviewed several of the members of the first group about their experiences in the group and what was the best that I should bring forward into this project. I desired to take their input and emphasize the areas that worked the best while avoiding material that was utterly forgotten. In the interviews with those in the first missional learning community, I asked them about what worked the best in our time together. I heard two main answers. The first was “knowing you are a person and care.” Another member stated that “You taking the time for us” mattered the most. A third member pointed to my opening up my life as key. “You told us what is going on in your life. And it wasn’t all nice stuff. That told me you are real.” Opening myself and giving of myself is what earned their trust in me and allowed me to disciple them.

In regards to what helped them the most in their growth as disciples, they pointed to the actions of the group. “The fact that we actually accomplished something (Food Distribution Ministry) meant a lot to me.” Another stated that “walking together as Disciples, not just being told but doing” is what helped him in his growth the most. Still another claimed: “I was not sure about doing the Distribution thing. I didn’t know anyone who had done something like that. But when we did it, it was like, Wow, what else can God do?” Also, the fact that hugs and nicknames started to take place showed the level to which this reaching OUT together brought us into a fellowship of disciples.

---

<sup>2</sup> Haney, *How Missional Communities are Not Your Fathers’ Small Group Ministry*, 2017.



I ended by asking about the materials I had created. Having been quite a few months since we had gone through those together, whatever they remembered was going to be what they took away from our group. Every single person took away the UP/IN/OUT concept as what it means to be a disciple. While there were other pieces as well, this stood out as what everyone took as their own.

### **Findings of the Project Itself**

As we gathered together for this course, I saw that we would be going against one of the main goals for starting a missional community. Meeting in a neutral or third space did not happen because this was an extension of the regular Sunday morning Bible Class. This group also followed all of the four key elements of a missional community by (1) having a mid-sized group of 30 people, (2) having a clear missional vision which I shared at the very beginning, (3) being organic/yet organized by inviting and seeing who attends, and (4) having an accountable leader, which is myself.<sup>3</sup> From my perspective, I quickly saw that this did change the dynamics of the group. There was more formality and less sharing of the class with me. I was still able to share my life and my story, but the group as a whole did not have nearly the ability to share their thoughts as when we were a smaller group. I certainly see the importance of meeting in a place that is separate from the church building as a method of shaking everyone into a different mindset. This had a lot to do with personal contact and teaching style. The relationships involved in the learning is what created transformation.

In searching through the findings of the project, I will now walk through the questionnaire<sup>4</sup> and the comments that were provided. This information provided some very interesting

---

<sup>3</sup> Haney, *How Missional Communities are Not Your Fathers' Small Group Ministry*, 2017.

<sup>4</sup> Appendix Two.

information. As I examine the questions, I will share from the interviews I had with six individuals about the class.

The opening four questions asked about the individual’s comfort level in the activities of expressing, identifying, and discussing the topic of discipleship, while the fourth question asked for a little introspection into their feelings on their current practice of discipleship. These questions were formulated to address their personal point of view. As we are looking at the attitudinal change that might take place, this gave a baseline from which to examine their beginning and ending attitudes toward these concepts. The results are in the following table.

Table 2: First 4 Questions of the Questionnaire.

| I am comfortable . . .                       | Before | After | Change |
|--|--------|-------|--------|
| Expressing what a disciple<br>Of Jesus is.   | 3.76   | 3.79  | +0.03  |
| Being identified as a disciple of<br>Jesus.  | 4.36   | 4.42  | +0.06  |
| Discussing the subject of<br>discipleship.   | 3.6    | 4.08  | +0.48  |
| With my current practice of<br>discipleship. | 3.18   | 3.17  | -0.01  |

As can be seen from this table, the comfort level of the class stayed the same in regard to expressing and identifying themselves as a disciple. Their comfort level with their current level of discipleship also did not change. However, there was a significant change in regards to their comfort level in regards to discussing the subject of discipleship.

In regards to their responses to “I am comfortable expressing what a disciple of Jesus is,”

the questionnaire suggested the class stayed in the same place. This corresponds to the comments as well. One comment beforehand said “I would need hesitation for deeper thinking—the expression would be ‘halting’.” Seemingly the fear would be in ability to share the Word of God. Afterwards one replied that they are “Sometimes uncomfortable, but when telling of Personal experience—and let the Holy Spirit Tell the Story through me.” Another stated that in “most Situations I find myself to be fearful.” These comments follow along with the interviews where most felt that “I feel more comfortable with understanding what being a disciple is about, but how do I express it. How do I put it into actual words with another person?” Perhaps, in following along with the learning pyramid, I should have incorporated a period of time where individuals could have shared their faith with one another and/or used a form of role-playing. I could have created a time for experiential learning.

The second question asked them to evaluate themselves in “being identified as a disciple of Jesus.” Like the first query, the before and after responses were basically the same. Their feelings and attitudes in being recognized as a disciple of Jesus did not change. Of the four areas identified, this was the highest comfort level, the most positive area in regards to their attitudes about discipleship. The class is very comfortable with who they are. So much so, that they are comfortable with people around them knowing who and whose they are.

Before the class a few commented that “There are situations I still need to ask for forgiveness because there was some hiding it.” A surprise was the feeling of guilt that several people carry with them. They then make this guilt into a reason why they cannot share their faith with others. In the interviews, one person suggested that a time where they could have been told they are forgiven of their previous failures would have been helpful. Or perhaps having a person share their failure in witnessing for learning. On the other hand, one person shared that “As I get

older, I find it easier to discuss or share my feeling or knowledge.” It seems that some still equated being missional with evangelism. However, another person looked at this part of the questionnaire as encompassing all of life by saying that being identified as a Christian is to “Be a good example—Love your neighbor and enemy.”

The third question was the most interesting of the three in that there was a significant increase in the answers from the class at this one point in the opening four questions. The responses to “I am comfortable discussing the subject of discipleship” went up significantly! It went up a half of a point with only three points difference possible. That is an increase of about 17%. Also, the fact that the other three queries in the beginning of the questionnaire all remained identical, gives a great amount of added credibility some individuals having grown in this regards.

Before the class, it was commented that “It is easier to give an opinion.” The meaning, as brought out in class discussion, was that the matter of discipleship is more than just an opinion. Discipleship is my life and it is harder to share the most important things in my life because if they are put down, then I am put down. If it is just an opinion, then a disagreement is just that. Another commented “Do not push my ideas but respond to others circumstance and express my experience.” Another stated that “This has never been an issue for me as I have had my life with Christ since birth.” This was reinforced in the post-interviews that several people looked at this as being able to share a part of themselves, and that was easy. “Based on true experience—it is easy.” It seems that different personalities view the same thing with ease or trepidation.

As this is the only one of the first section to increase, it seems that this was the area of greatest growth in the class. This is probably due to the fact that we discussed discipleship often in class. While we covered all the areas, it was in this area that I spent more time to creatively

teach through small-groups and video. Again, this seems to follow the learning pyramid quite nicely.

The last part of the first section, looked at their comfort “with my current practice of discipleship.” This called for the greatest amount of evaluation from the class. It was the area in which they were least comfortable. This is also the question that brought about the most discussion as we went through the class. Many looked at their lives and did not feel like they were living out their life as a disciple. Before the class some felt that “Because of my situation I cannot do as much as I would like.” In the later interviews, I found this was due to old age and physical limitations. The person had done more when they were able, but now felt guilty for not living up to their own standards for being a disciple of Jesus. Another felt that “I know that I have more opportunities to be a better disciple and could have more confidence in what I do.” “I know I need to grow stronger in many spiritual areas.” “In many ways, I would like to do more, but it is difficult in many areas to talk about your faith. At my workplace, it is very difficult to do.” Many felt guilt over not doing more or doing them better. A couple began the class with the desire to disciple others. They felt they had “a great deal to give and share, I just don’t have a place to put it.” Another felt a calling as she “wants to disciple others to grow in Jesus, esp. women.”

Afterwards, it was felt by some that there was a “need to improve—Let the Holy Spirit express through me.” It was also notable that there were a few in the class who, after learning about discipleship, felt worse about their life as a disciple afterwards. After the class two felt strongly against this and three felt somewhat against this. Beforehand, there were none strongly against this and one that was somewhat against this. It seems that some may have done some action in their lives that their attitudes were more positive while at the same time others had not

done any actions that changed their feeling about their level of discipleship. It seems this was the most divisive question.

The second half of the questionnaire focused on how relevant certain actions are in the practice of discipleship. These questions are more where the rubber meets the roads as opposed to the first section which focused on their attitudes. How do the actions of a disciple of Jesus actually play out in life? This flows from the last query in the first section which asks about the attitude towards their current practice of discipleship. Thus, what exactly does the class believe are and are not the practices that take place in a disciple’s life? Following is a table that goes through the results of the nine queries in the second section of the questionnaire and the differences between before and after the class.

Table 3: 9 Questions about the Practice of Discipleship.

| Practice of discipleship . . .                                | Before | After | Difference |
|---|--------|-------|------------|
| 1) Offer praise and worship to God in church services         | 3.71   | 4     | + 0.29     |
| 2) Provide for the needs of members of my church              | 3.65   | 3.86  | + 0.21     |
| 3) Attend to the needs of others who are outside of my church | 3.45   | 3.64  | + 0.19     |
| 4) Read the Bible on a regular basis                          | 3.39   | 3.68  | + 0.29     |
| 5) Fellowship with other Christians                           | 3.42   | 3.86  | + 0.44     |
| 6) Testify of Jesus in my workplace and neighborhood          | 3.06   | 3.41  | + 0.35     |
| 7) Receive God’s Word and Sacrament in worship                | 3.61   | 3.95  | + 0.34     |
| 8) Give money to support the church                           | 3.35   | 3.82  | + 0.47     |
| 9) Volunteer my time and abilities to community outreach      | 3      | 3.68  | + 0.68     |

It is certainly noticeable that at the end of the eight-week class that every one of the responses went up. A few of them went all the way to as high as they could possibly go. Some of

the lower ones at the beginning had the most dramatic upswing amongst those in the class. I will go through these by grouping some of them together by themes and growth. One and seven are put together because they both went up to perfect or near perfect scores of four and they are both about worship. Two and Five are put together as they both are almost at the maximum, although fellowship with other Christians was not quite as highly regarded at the start.

Two of the queries had almost a perfect score of four. These were numbers one and seven. They both focused on the area of public worship. These would be the two most obvious places where one, even the non-Christian world, would expect to see disciples of Jesus. But even these went up almost to the maximum. Number one focused on worship in the Sunday morning worship setting and every single person put a four in that category. The difficulty in getting 30 people to agree on anything shows the huge agreement here. God's Word and Sacrament in the worship setting also went almost a high as it can go. Only one person put a three in that question, and we know who he is. It seems that while these were already the tops on the list before the class, they went into the category of a baseline in being a Disciple of Jesus. In the interviews, it was noted by two people that worship together with the Word and Sacraments went from "an important piece of our life to the foundational piece of a disciple." It was noted that numerous times during the class the need to be walking with one another was stated and "we cannot walk together if we don't see each other."

Two others almost came to the ceiling of four as well. That would be two and five. These fit well together as they are both about being with other Christians. Question two looks at being there for one another in times of need while question five asks about our being together in our lives. I could use the term fellowship here due to knowing the class. It was almost unanimous that after the class everyone was in agreement that being there for one another in good times and

in bad was something which disciples of Jesus were about. In the interviews, it was noted in regards to this increase that Jesus was with the disciples continuously and that they took care of one another. “If Jesus was always there, even when they were drowning, why should we not be there?” Also, it was noted that “How can I be an island in faith. Unlike that old song, I am not an island. Especially in my faith.” When I mentioned that Fellowship with others Christians was ranked lower than one’s own church, it was noted that “Yes, all who believe are my family. But THIS IS my family. THIS will always be there.”

Questions three and four should also be connected with one another. Both of these had almost the same amount of agreement. Although the two are on different places in the UP/IN/OUT, with three being OUT and four being UP, they were still closely tied in the agreement. In conversation about this it was noted that some of this is to be done “by example” instead of doing it themselves. Meaning, “those outside should see what we do and imitate us.” It was also noted that “we need to take care of our own first, then others.” One person put it well in the interviews that “we should care for what we know, and if God choses to show us others, then we can continue there.” In essence, three was a little lower due to priority and not due to lack of desire or interest.

Here, it should be noted that four, five, and eight were evenly split before the class between four’s and the rest. About half the class was certain that those were part of being a disciple while the other half had them somewhere lower. I was somewhat surprised that reading of the Bible was as low as it was in comparison to the other questions. This implies disagreement on the importance of these in the life of a disciple.

I have grouped six, eight, and nine together as a group to examine. First of all, in the questions before the class it was only on the last two did anyone put a 1 for not relevant. Only



here did some think that these were not a part of our lives as disciples at all amongst the nine. Secondly, only in questions six and nine was there a majority who did not select four. Finally, and not surprising given the first two points, these were the lowest of the nine questions before the class. Six and nine were easily the lowest, by one third of a point, amongst the nine questions. That is a very significant difference between the lowest two and the next step up. These were also three of the four lowest at the end as well. This is why they are grouped together. I also spent a little more time talking about these in the interviews because of their lower stature and because they were the largest increases, especially question nine.

In the interviews, I first asked why these three were so low. Many of the answers were what I anticipated. In regards to question six I heard several times “If I don’t share about Jesus in at my work, does that mean I cannot be a disciple of Jesus?” “It is very difficult to share Jesus at my work because of the environment.” “My work frowns upon talking about faith.” Even as the focus shifted to neighbors, there was still the fear that “I don’t want to lose my neighbors” or “They would not talk to me again if I did that.” Even when I asked about the increase in this area after the class, it seemed that while they saw it as necessary, they still were not going to change their actions. “Now I feel guilty about it.” Another stated “I understand, but my work still frowns upon anything like this.”

It should be noted here that eight and nine were the highest increase and nine was by far the largest increase from before to after the class. The increase of .68 of a point on a total of three points in the swing. This was an increase amongst the answers of 23%, which is a very significant increase. When I asked about the large increase I got answers that were largely indicative of “I never really thought about it that way before the class.” Another answered that “I did not know that the disciples did those things.” Still another answer was “I didn’t see why it

was important for me.” The basic answers were that this being a part of being a disciple was either not thought about or was not something that the original disciples did. There was definitely still a connection between what the Twelve did as being an example of what we are today as disciples. One person even stated that “if Peter did it, then I should as well.” Using the Twelve Apostles as third use of the Law examples seems to hit amongst the class very strongly.

As I went through the questions with some of individuals who attended the class, they all felt strongly that they had learned more fully about what it means to be a disciple of Jesus. The class certainly gained a fuller understanding of what being a disciple means. However, it seemed that this was a learning time and not a transformative time. The class felt that “now I know what being a disciple like the disciples is about.” Yet, they were certainly fearful of what that meant. Several ending responses were “I know, but I don’t know.” “I have a hard time seeing me doing all this.” “How can I do this?” Again, going back to the learning pyramid, it seems that a larger group like this needed some kind of hands on learning, like what took place with my smaller missional learning community.

### **Summary**

As I examined the results of the class, I could see that in some areas there was certainly a change in attitudes about discipleship and in knowledge about what the Bible teaches about discipleship. There did not seem to be much change in regard to attitudes about their practice of discipleship or in their attitudes about being seen as a disciple. These remained the same as before the class. However, in regard to their attitude about talking about discipleship, they grew greatly in their attitude and comfort level. This may have been primarily due to the fact that we actually did that often throughout the class. This follows with the learning pyramid.

There was also a marked increase in what they considered to be encompassed by

discipleship. As a whole, they saw more clearly that their whole life was to be one of discipleship. This was especially seen in the questions about money and witnessing. It was in these areas that the greatest increase in attitudes about the wholeness of discipleship took place. Thus, there was a change in the attitudes of the class towards the missional understandings of Discipleship.

## **CHAPTER SIX**

### **SUMMARY AND CONCLUSION**

My project is to (a) look at the process which I have already begun and formalize the discipleship and leadership materials for others to use and follow, (b) use these same materials in both a small and larger group setting and, (c) examine how well this process works in developing both discipleship and leadership. This will give me a firm place to plan out the next steps in using this method at Berea and allow others to use these materials within their own contexts as well.

As a result of this process I expect to (1) create materials that help groups to grow as missional disciples and leaders, (2) learn if this direction is indeed useful within an established congregation, (3) find several people who will grow in servanthood within the congregation, (4) establish new missional outreaches to the community, and (5) start to create a culture within Berea of intentional missional living.

### **Resources**

As I went through the project, I read and examined a large amount of information. I gathered together resources from many places. Yet, as I anticipated, much of my resources came from 3DM Ministries and the internet from Jeff Vanderstelt., I found that he had created something called the Verge network.<sup>1</sup> This is an online community with many free resources for being missional and creating missional learning communities. One area of resources that I found

---

<sup>1</sup> Michael Stewart, *Verge Network*, 2009, accessed May 19, 2017, [www.vergenetwork.org](http://www.vergenetwork.org).

very valuable there that I had not anticipated was the two to eight minute videos. It seems that almost half, just by my own examination, of the available material online about missional thinking is now shared through a video format. This is useful in classes and is lower on the learning pyramid as well.

These resources did support my original thoughts about this kind of missional learning community. The majority of the resources extolled the great benefits of this model for discipleship and growth in faith. I believe that I will find that my concept of large group training as part of discipleship in this model to change understanding and attitudes is supported. Many of the videos found online are from the leaders of the missional movement teaching their concepts of being missional to large groups in conferences settings. This kind of setting is very close to what I was doing in the class. Their actions in sharing missional information spoke very loudly.

### **Conclusions**

Of primary importance I noticed a weakness in my presentation of the materials. I was so ready to discuss our life of discipleship with one another that I gave a short time to the power of God which comes to us through the Means of Grace. Part of this was one of my presuppositions where I assumed that this belief in God coming to us was already strong for this class. Yet, without this grace of God, everything else becomes meaningless in our life of faith. This could easily devolve into a form of works righteousness. I should have spent more time in the UP section with my class and especially emphasized the point that all else in our faith comes from this first place of God coming to us.

I saw this in some of the answers that I got from the class as well. There were some within the class who ended up focused upon their not living up to the life of a disciple as brought forward. An emphasis I should have made was that we are all broken jars into which the greatest

gifts of God are poured. We will never live up to the perfection found in Jesus. This life of faith is a walk as we go forward and it is best to do this walk together.

Another conclusion that I made was that there was no coordinated action to be OUT into the community at Berea. While so much took place within that class, it seemed that there was no action from that class. There was a great deal of talk and discussion about what could be done. During one of the class times one person stated that “We had all these good ideas.” While another person asked “now who is going to do these?” The actual doing of an OUT together is one aspect that seemed to be missing. Again, going back to the learning pyramid, it seems that a larger group like this needed some kind of hands on learning, like what took place with my smaller missional learning community. In the smaller group, we were able to be more flexible and move to do something together. The young men were more ready to follow my lead. Yet, even there it was my finding the OUT and us going along together.

Another conclusion that came about from teaching the class is that I found myself holding to too much of a schedule. I had things set up for my MAP timetable where I had it planned out for a certain number of weeks and a certain amount of material that needed to be covered in that time schedule. I also crammed myself against the Christmas season and other church activities during that time so the time frame was pretty absolute. As a result, I found myself telling about relationships without taking the time to work on them in the class.

Perhaps setting more time aside for the class would have been useful. There certainly could have been more small group activity. I cut that down as the time schedule crunch came forward. Having a meal at the conclusion where everyone could gather together and just be with one another would also have been a good conclusion.

Yet, it did work very well. Throughout the interviews, everyone had a very positive attitude

and felt they learned a great deal. Part of it working well, despite this time restraint, was the fact that I already had a relationship with all the individuals that were in the class. There was a relationship aspect already in place.

In essence, there could have been more teaching by example in the class as Jesus taught His disciples. However, this is also why the work in ministry is a long-term deal. As an example, this is one wonderful part of our life together every Sunday morning in the Fellowship Hall of Berea Lutheran Church. This is not the end.

Secondly, while I do believe that what the class went through was valuable, it was the relational aspect that mattered the most. If this had been a conference where everyone went by themselves and gathered the information, it would still be valuable. However, not enough would be gathered. In order to teach others how to make disciples, it requires a teacher who will disciple them. This requires, as we saw in the book of Acts, for the discipler to live life with the disciple and to walk with one another. In the LCMS, when a person seeks to be a pastor, we connect them for a year or more with someone who knows the way and will walk with them, eat with them, work with them, and cry with them. This is the same method for creating disciples.

Thirdly, the major differences between the original group and the focus group for this project were the size and the neutral location. From my perspective, I quickly saw that this did change the dynamics of the group. There was more formality and less sharing of the class with me. I was still able to share my life and my story, but the group did not have near the ability to share their thoughts as when we were a smaller group. I certainly see the importance of meeting in a place that is separate from the church building. However, I found the size of the smaller group to work better in discipling people.

Finally, I believe that there was an attitudinal change amongst those in the class towards

missional discipleship. This is shown most readily in the questionnaire in regards to their feelings about talking about discipleship and beliefs about what discipleship is all about. In the interviews after the class it was said that “I feel that I am a Disciple of Jesus,” “I am a Jesus follower,” and “We are all Disciples here at Berea.” The class took ownership of being a disciple. That is a strong attitudinal change.

### **Unexpected God Stuff**

As God puts things together, He does so in ways that we are not anticipating. While the class did not come up with an OUT in which they could rally around, there has been one major corporate action of discipleship (UP/IN/OUT) that has taken place during this same time frame. While this was outside of the realm of this study, it certainly has a valid point to be mentioned here as it coincides time-wise with this study and deals with many of the same individuals. That is the creation of a new ministry here at Berea.

In conversations with the executive director of a new charter school, 7-Hills Academy, less than two blocks from the church, we examined ways to work together. This has ended up with three different avenues of connection which have all been at the same time as this study.

The first connection is for Berea to be their re-unification site should they have to abandon the building. The second connection is having their graduation (2016 and 2017), two choir/band concerts, one Talent Show, and two Theater productions take place at Berea during the 2016–2017 school year. This brought over 1,600 people to Berea for these events. The third connection is the creation of a Before/After Care Ministry with 7-Hill Preparatory Academy which will start with between thirty and forty students. This last piece took multiple committees, three Voter’s Meetings, and every official committee at Berea being involved to the point where we now have hired a director for this ministry and are preparing for implementation on September 5, 2017.



The crux of the matter came in the third Voter's Meeting. There, by secret ballot, it was voted upon 44 to 4 that we would go forward with this new ministry. This is the first time Berea has done something of this nature since Berea closed their school in 1964. I believe that God had things in place that this MAP work and the timing with 7-Hills Academy would work side-by-side in time. While we may have voted to go forward with the Before and After Care Program without this MAP work, I certainly do not believe that it would have been the overwhelming vote that it was, 44 to 4. It is also of note that in the discussions and Voter's Meetings individuals spoke up in favor of this using many of the same phrases of UP/IN/OUT that we discussed in Bible Study and in my Missional huddle. In fact, two of the men in my missional huddle were key in showing support for this new ministry.

By this anecdotal evidence, I believe I see the fruits of this labor. Of course, this is not done in a vacuum and there are many other influences as well. However, I believe I see how the attitudinal change towards us all being Missional Disciples of Jesus has had a significant impact on the rejuvenating which is taking place at Berea Lutheran Church.

I found that there was certainly a change in attitudes towards Discipleship. There was the creation of less fear in regards to our lives as disciples. However, while there was certainly a change in attitude in this regards, there did not seem to be much in the realm of stepping forward to live the life of a disciple.

Another point that I noticed in my research, is that in sharing these missional concepts of Discipleship I could not separate myself from the process. This was due to several factors. First of all, I already had a relationship with every person that came to this class. The teaching was not done in a vacuum, but rather in the exact kind of setting into which missional teaching seeks to create. At Berea, this relationship was grown faster than normal due to the thirty-two funerals

that I did in my first three years. That relationship promoted an atmosphere being missional.

Secondly, in my desire to have as many attending this class as possible, I asked the congregation to do this to help me in my MAP. Just the asking itself helped to create an atmosphere of having that relationship with those who came. It was a 100% friendly class that desired to see me succeed.

Finally, two of the men in my missional learning group also participated in the class. We had intentionally already walked together down this road of discipleship for two years. They gave a great deal of credibility to the process as they shared with the group how this impacted their lives. Also, since this group had also started and was leading a new ministry project at Berea, our food distribution ministry, there was a tangible result that the class could see. My being the leader and having an example in the class that this was good were key parts of this being a success. In essence, this group gathering together was itself a missional learning community learning about itself.

### **Did It Meet My Expectations?**

First, it was my expectation that in doing this project we would find a way for us at Berea to go forward. At that time, I did not know the direction that the Lord would have for us as a congregation. I do believe that He has blessed us at Berea through this process beyond my expectations. Instead of merely a direction, He has established a whole ministry at Berea to reach out and connect with the community. While there had been ideas floated around with some similar concepts, this ministry was a unique opportunity that God opened up for Berea to connect with our community.

Second, I also expected to create a way that could be used within other established congregations. And this especially beginning with attitudinal changes. I believe I have created

these kinds of materials that can be used in a readily acceptable form for churches. I also believe that these materials worked well in being able to discuss missional discipleship, understand missional discipleship, and create a positive attitude towards missional discipleship as a part of our lives.

Third, I believe that those within this group did grow in their faith as they were personally fed and were in contact with me and my life. The expectations that they would act in an OUTward manner towards the community took place in the creation of the Before and After Care Ministry, but it did not take the form of them making their own OUT to the community as I expected.

Finally, I believe that this method is very workable for use within an established congregation. This form works within already familiar and established areas of a congregation, namely a Bible Study group. Yet, it is outside the traditional power structures of elections, Constitutions, By-Laws, and some of the cultural biases against change. By avoiding the established structures, it allows those that are a part of this to think and act without the traditional constraints. Prayer and seeking whatever God is leading us towards is the key, not asking if it fits within what we want to do already. The key is to ask: What does this mean now?

### **Conclusion**

In conclusion, this was certainly worth the effort and may have long term impacts on the ministry here at Berea. I did not see any significant immediate impact on individual people's lives beyond their attitudes. This is partly due to the long-range nature of Discipleship. Jesus was with His disciples for three years and up to Jesus' Ascension they still did not get what Jesus was all about. My project is to (a) look at the process which I have already begun and formalize the discipleship and leadership materials for others to use and follow, (b) use these same materials in

both a small and larger group setting and, (c) examine how well this process works in developing both discipleship and leadership. This will give me a firm place to plan out the next steps in using this method at Berea and allow others to use these materials within their own contexts as well.

## **APPENDIX ONE**

### **Outline of Class**

Outline of 8 weeks on discipleship

#### Week 1

Get permission from the class with a written and signed form.

Have the class fill out the questionnaire. (Appendix Two)

Begin discussion using “What is Missional?” (Appendix Three)

#### Week 2

UP/IN/OUT page 1 (Appendix Four)

#### Week 3

What is Spiritual Formation and Transformation?

#### Week 4

UP

#### Week 5

IN

Week 6

OUT

Week 7

Kairos circle (Appendix Five)

Week 8

Life of a disciple

Ending Questionnaire

## APPENDIX TWO

### Questionnaire about Class on Discipleship

#### DMIN Project Questionnaire: Kevin Tiaden – Discipleship

Respond to the following statements by using this scale:

1- Strongly Disagree 2- Somewhat disagree 3- Neutral 4- Somewhat agree 5- Strongly agree

**I am comfortable expressing what a disciple of Jesus is.** 1      2      3      4      5

Comments:

**I am comfortable being identified as a disciple of Jesus.** 1      2      3      4      5

Comments:

**I am comfortable discussing the subject of discipleship.** 1      2      3      4      5

Comments:

**I am comfortable with my current practice of discipleship.** 1      2      3      4      5

Comments:

Identify how relevant the following are to the practice of Christian discipleship by using this scale:

1. Not relevant    2. Neutral      3. Somewhat relevant    4. Very relevant

1. Offer praise and worship to God in church services      1      2      3      4

2. Provide for the needs of members of my church      1      2      3      4

3. Attend to the needs of others who are outside of my church    1      2      3      4

4. Read the Bible on a regular basis      1      2      3      4

5. Fellowship with other Christians      1      2      3      4

6. Testify of Jesus in my workplace and neighborhood      1      2      3      4

7. Receive God's Word and Sacrament in the worship service    1      2      3      4

8. Give money to support the church      1      2      3      4

9. Volunteer my time and abilities to community outreach      1      2      3      4

## APPENDIX THREE

### What is Missional?

Before going any further along, the question must first be answered as to how am I using the word Missional? It has become increasingly difficult to open a book about the church or attend a church conference and not find something described by the word *missional*. There were even several resolutions at the 2016 LCMS National Convention that use the word *missional* without explanation. A quick search on Google uncovers the presence of “*missional communities*,” “*missional leaders*,” “*missional worship*,” even “*missional wear*,” *missional university*,” and “*missional coffee*.” Being Missional is the catch phrase for everyone. Can you think of many pastors who are proudly anti-missional? People define it differently, but they still use the word proudly.

First, what *missional* does not mean. *Missional* is not synonymous with *emerging*. The emerging church is primarily a renewal movement attempting to contextualize Christianity for a postmodern generation. *Missional* is also not the same as *evangelistic* or *seeker-sensitive*. These terms generally apply to the attractional model of church that has dominated our understanding for many years. *Missional* is not a new way to talk about church growth. Although God clearly desires the church to grow numerically, it is only one part of the larger missional agenda. Finally, *missional* is more than social justice. Engaging the poor and correcting inequalities is part of being God's agent in the world, but we should not confuse this with the whole.

A proper understanding of *missional* begins with recovering a missionary understanding of God. By his very nature God is a “sent one” who takes the initiative to redeem his creation. This doctrine, known as *missio Dei*—the sending of God—is causing many to redefine their understanding of the church. Because we are the “sent” people of God, the church is the



instrument of God's mission in the world. As things stand, many people see it the other way around. They believe mission is an instrument of the church; a means by which the church is grown. Although we frequently say “the church has a mission,” according to missional theology, a more correct statement would be “the mission has a church.”

Many churches have mission statements or talk about the importance of mission, but where truly missional churches differ is in their posture toward the world. A missional community sees the mission as both its originating impulse and its organizing principle. A missional community is patterned after what God has done in Jesus Christ. In the incarnation, God sent his Son. Similarly, to be missional means to be sent into the world; we do not expect people to come to us. This posture differentiates a missional church from an attractional church.

The attractional model, which has dominated the church in the West, seeks to reach out to the culture and draw people into the church—what I call outreach and in-grab. But this model only works where no significant cultural shift is required when moving from outside to inside the church. And as Western culture has become increasingly post-Christian, the attractional model has lost its effectiveness. The West looks more like a cross-cultural missionary context in which attractional church models are self-defeating.

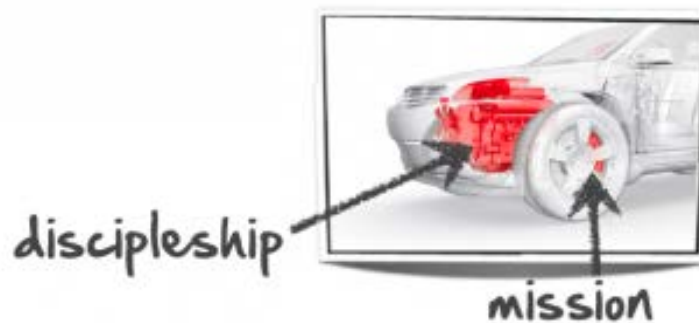
The process of extracting people from the culture and assimilating them into the church diminishes their ability to develop a missional theology. A missional theology is focused on connecting to the culture into which we find ourselves. We are called to be in the world but not of the world. It applies to the whole life of every believer. Every disciple is to be an agent of the kingdom of God, and every disciple is to carry the mission of God into every sphere of life. We are all missionaries sent into a non-Christian culture.

*Missional* represents a significant shift in the way we think about the church. As the people

of a missionary God, we ought to engage the world the same way he does—by *going* out rather than just *reaching* out. To obstruct this movement is to block God's purposes in and through his people. When the church is in mission, it is the true church.

### **Mission Devoid of Discipleship = Failure**

The missional movement will fail because, by-and-large, we are having a discussion about mission devoid of discipleship. Unless we start having more discussion about discipleship and how we make missionaries out of disciples, this movement will stall and fade. Any discussion about mission must begin with discipleship.



## APPENDIX FOUR

### UP/IN/OUT: What is a Missional Disciple?

#### What is a Missional Disciple?

##### NUMBER #1: UP

First, gathering together with one another to help one another grow as disciples and make disciples by helping one another to SEEK after, LISTEN to, LOOK at, and FOLLOW Jesus the King

**Disciples** – We are all learners of Jesus our rabbi who has given us His Spirit to teach us all that is true about Jesus and enable us to live out His commands. Jesus commanded us to make disciples who believe the gospel, are established in a new identity, and are able to obey all of his commands (Matt. 28:19–20). The missional community is the best context in which this can happen. Disciples are made and developed: 1) through **life on life**, where there is visibility and accessibility 2) **in community**, where they can practice the one anothers, and 3) **on mission** where they learn how to proclaim the gospel and make disciples.

So, what is a “disciple?”

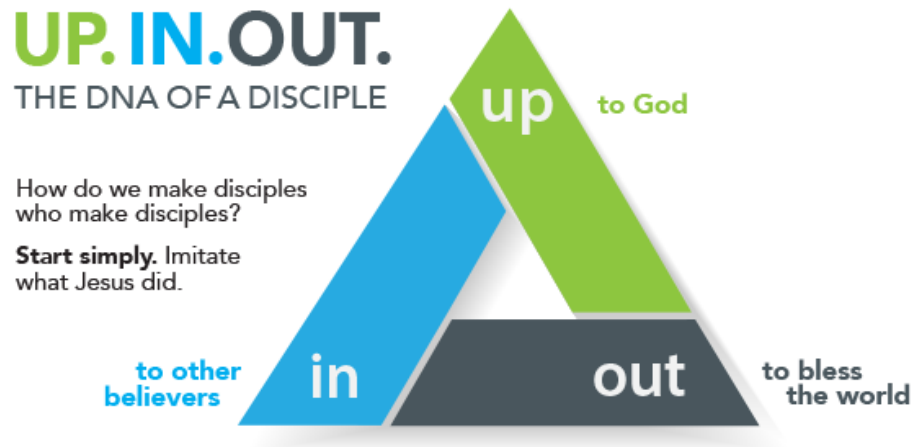
*“A disciple is someone who believes, seeks, and obeys Jesus, and is leading others to believe, seek, and obey Jesus.”*

Some passages of Scripture that would also echo these are:

“Believe on the Lord Jesus Christ, and you will be saved.” Acts 16:31

“Seek first the Kingdom of God and His righteousness...” Matt. 6:33

“Teaching them to obey everything I have commanded you.” Matt. 28:19–20



*“Leading People to increasingly submit all of life to the empowering presence and Lordship of Jesus Christ.”*

*“It’s an all of life thing.”* Jeff Vanderstelt

## **THE ULTIMATE GOAL OF SPIRITUAL FORMATION AND TRANSFORMATION**

*A deeper relationship with God through Christ and His Spirit.*

*A clearer reflection of God through Christ and His Spirit.*

We were created in God’s image. We are like a glove that fits the Hand. God is the HAND.

It is about becoming more and more like Christ and being re-shaped back into the image that we were originally created in. This is a life-long process!

2 Corinthians 3:17–18

**God helps us to grow through worship, God’s Word, the Sacraments, preaching, teaching, and through prayer. But there is another way God helps us to grow, but it is often overlooked or neglected. That way is through CHRISTIAN COMMUNITY!**

*If you could have changed in some area of your life on your own, without the help of others, you would have changed already!*

It’s tragic to me, that those of us who are so passionate about helping people get into communities where the truth can be told and lives can be changed are often the very ones who are living in isolation with no place for our truth to be told and our lives to be changed.

"Strong teachers don't teach content; Google has content. Strong teaching connects learning in ways that inspire kids to learn more and strive for greatness."

Eric Jensen in Education Week Teacher

*In the Church, we have had the Scripture “texts” for life transformation. We just often have not had the “contexts” of community for life transformation. Missional communities can be that “context” for life transformation. Learning and change best happen in “community.”*

**Learning without relationships = Information**

**Learning with relationships = Transformation**

NUMBER #2: OUT

Second, living missionally with one another **around up, in, and out and within their city/village for the purpose of “connecting people to Jesus”**

**Missionaries** – God’s family is sent like the Son by the Spirit to proclaim the good news of the kingdom—the gospel—and fulfill the commission of Jesus. A missional community is more than a bible study or a small group that cares for other believers. A missional community is made up of Spirit-led and filled people who radically reorient their lives together for the mission of making disciples of a particular people and place where there is no consistent gospel witness. This means people’s schedule, resources and decisions are now collectively built around reaching people together. (Matt. 3:16–4:1; John 20:21; Acts 1:8; Acts 13:2)

**Servants** – Jesus is Lord and we are His Servants. A missional community serves those around them as though they were serving Jesus. In doing so, they give a foretaste of what life will be like under the rule and reign of Jesus Christ. Living as servants to the King who serve others as He served, presents a tangible witness to Jesus’ kingdom and the power of the gospel to change lives. A missional community serves in such a way that it demands a Gospel explanation – lives that cannot be explained in any other way than by the Gospel of the Kingdom of Jesus. (Matt. 20:25–28; John 13:1–17; Phil. 2:5–11; 1 Pet. 2:16)

*Connecting a lot of people to Jesus requires a lot of “points of connection!”*

In Matthew 9:35–38, four patterns emerge in Jesus’ ministry. Jesus had a **HOLISTIC** ministry.

Invocation: “Pray to the Lord of the harvest...”

Incarnation: “*Jesus went...*”

Demonstration: “*When he saw the crowds he had compassion on them...healing every disease and sickness...*”

Proclamation: “*...teaching and preaching the good news of the kingdom...*”

## **INVOCATION - SPIRITUAL**

### **Praying for God to Open and Lead the Way**

Fulfilling Christ’s mission is dependent on God, and is Holy Spirit empowered and guided.

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1:8).

## **INCARNATION - RELATIONAL**

### **Connecting to Unbelievers**

Jesus didn’t wait for the lost to find Him. He went out and found them. Jesus came to seek and to save the lost. He took the initiative, and He paid the price.

## **DEMONSTRATION - SACRIFICIAL**

### **Sacrificing by Getting Out into the Deep Water**

In Luke 5:1–11, the fish were not where the disciples thought they would be, and the fish were not where the disciples wanted them to be!

John 13:1–17

## PROCLAMATION: GOSPEL

### Faith and Transformation through the Power of God's Word

Romans 10:17. People need to hear the Gospel, not just see it, in order to believe.

As far as functioning missionally, some of what that might look is:

Partnering with one another for invocation by praying for people who need Jesus and His love (the "lost") collectively at every missional community gathering

Encouraging one another to seek the Kingdom of God and to pray for the lost and reach out to the lost individually

Partnering with one another for incarnation, demonstration, and proclamation as whole missional community by:

Selecting a neighborhood or group of people who have an unmet need

Inviting others to the missional community who share a heart for that neighborhood or need

Saturating the area of need or people group with prayer

Then entering the area of need to do acts of love and kindness, showing God's mercy, caring for people in practical ways and spreading the Good News of Jesus.

### NUMBER #3: IN

Third, enfolding those reached into the missional community, celebrating with one another and challenging one another, and eating, resting and re-creating with one another.

**Family:** A missional community is a group of believers who live and experience life together like a family. They see God as their Father because of their faith in the person and work of Jesus Christ and the new regeneration brought about by the Holy Spirit. This means they have



and know of a divine love that leads them to love one another as brothers and sisters. (John 1:11–13; Rom. 12:10–16; Eph. 5:1–2)

**Some of the “One Another’s” of Fellowship**

|                            |                      |
|----------------------------|----------------------|
| Serve one another          | Galatians 5:13       |
| Accept one another         | Romans 15:7          |
| Forgive one another        | Colossians 3:13      |
| Greet one another          | Romans 16:16         |
| Bear one another's burdens | Galatians 6:2        |
| Be devoted to one another  | Romans 12:10         |
| Honor one another          | Romans 12:10         |
| Teach one another          | Romans 15:14         |
| Submit to one another      | Ephesians 5:21       |
| Encourage one another      | 1 Thessalonians 5:11 |

## **APPENDIX FIVE**

### **Kairos Circle**

#### **KAIROS CIRCLE**

##### **GOAL:**

To hear the voice of God in your life and to respond in obedience to His voice. This happens everyday, several times a day. It could happen in a conversation, listening to a song, a sermon or every time we open of the Living Word of God.

##### **WHERE IN THE BIBLE?**

Matthew 17:14–21 (cf. Matt. 18:15–20; 21–35; 20:20–28; 19:16–29)

##### **Jesus Heals a Boy with a Demon**

**14** And when they came to the crowd, a man came up to him and, kneeling before him,

**15** said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly. For often he falls into the fire, and often into the water.

**16** And I brought him to your disciples, and they could not heal him.”

**17** And Jesus answered, “O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.”

**18** And Jesus rebuked the demon, and it came out of him, and the boy was healed instantly.

**19** Then the disciples came to Jesus privately and said, “Why could we not cast it out?”

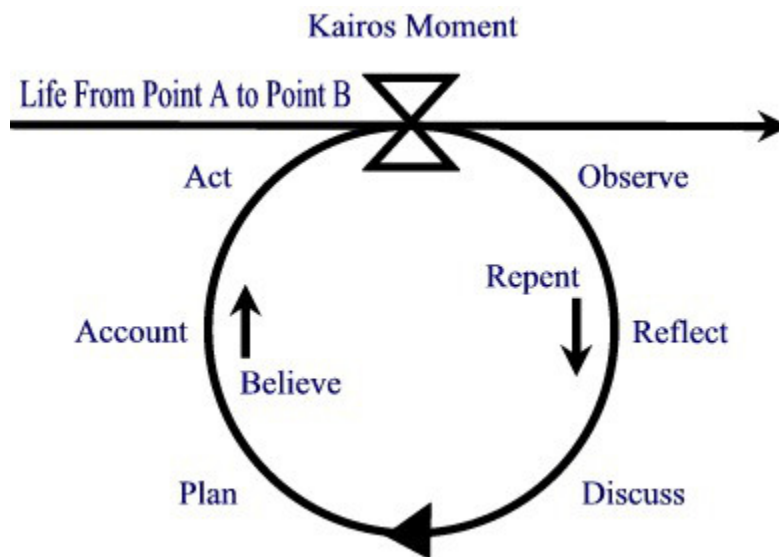
**20** He said to them, “Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will

move, and nothing will be impossible for you.”

**TERMS TO BE UNDERSTOOD:**

Chronos—the Greek word the Bible uses for time as we experience it in units such as seconds, days, years, etc. We want to make the most of the time we have on this planet.

Kairos—an event like birthdays, anniversaries, holidays. For us as believers pursuing God, it is that God empowered MOMENT when He teaches us. When Jesus started His ministry in Mark 1:15, He said, “The TIME is now. the KINGDOM of God is at HAND/ Near, repent and believe the Good news.” That word for TIME in this passage the original language was KAIROS.



**TRUTH TO BE LEARNED:**

The timeline of your life, your chronos, has brought you to a moment when you can meet with God. If you choose to make the most of that moment/kairos, He tells you to REPENT (metanoia – inner change), and to BELIEVE (pistis – external change). God wants His family to experience continuous spiritual breakthrough by habitually practicing the presence of God. You

practice His presence by really LISTENING when He speaks, deeply considering what He says, and authentically trusting Him by doing what He says. When we do those three things, we practice the presence of God and experience spiritual breakthrough.

### **PICTURE TO BE COMMUNICATED:**

The first side of the Kairos circle is repent.

**REPENT** = INNER CHANGE, which is a process.

Here we ask ourselves the question, “**What is God saying to me?**”

**OBSERVE** means that you stop long enough to name your Kairos, or say it out loud.

**REFLECT** means to deeply consider and meditate on what God is calling you to be, think or do. Genuine reflection calls us to look at our life through God’s eyes. Picture yourself doing what I am teaching you so that you count the cost.

3) **DISCUSS** means that you begin the process of creating your own accountability by talking with trusted friends who are walking after God with you. Discussion is the hinge between REPENTANCE & BELIEF, and the bridge that moves us from internal transformation to external obedience.

The second side of the Kairos circle is Believe.

**BELIEVE (FAITH)** = LEADS to EXTERNAL CHANGE, which is a process.

Here we ask ourselves, “**How do I respond to what God said to me?**”

**PLAN** Now that you counted the cost and considered deeply what God is teaching you, **MAKE A PLAN** of action to do it. Share your plan with your community, and

Invite them to be your **ACCOUNTABILITY**. Even though most everyone resists accountability, Disciples must embrace it. You can make accountability simple by creating a question that your huddle asks you that will remind you what God said to you, and what you were going to do about it. Accountability is just like a mirror. When your group asks you the accountability question, they are demonstrating that they love you enough to remind you to conform your life to the picture God showed you in your Kairos moment. **THE GOAL = DEMONSTRATED FAITH!**

6) **ACT**: now get out there and do it.

**DISCIPLE** (mathetes) means **LEARNER**.

Jesus said in Matthew 28 – **GO MAKE MY KIND OF LEARNERS ALL OVER THE WORLD TO TEACH OTHER LEARNERS** who will teach other **LEARNERS** until everyone has an opportunity to be His Disciples.

**START** by **TEACHING** yourself through the Kairos Moments God is constantly providing for you.

## APPENDIX SIX

### What Does the Life of a Disciple Look Like?

The life (work?) of a Disciple  
(Who am I?)

- I. We were created to bear fruit
  - a. Sabbath rest/work (Mark 2:23–3:6)
  - b. Read the parable of the talents (Luke 19:11–27)
  - c. My Yoke is easy, my burden is light. (Matt. 11:28–30)
  
- II. Does this mean we are to be workaholics?
  - a. NO! God made work and rest.
  - b. This can be an easy trap.
  - c. Even for Pastors? Yes. One of greatest attacks by the Devil on leaders.
  
- III. What did Jesus do?
  - a. He did a lot of work (Mark 1:32–34) (Mark 6:30–44)
  - b. He then rested (Mark 1:35) (Mark 3:7)
  - c. Then worked (Mark 1:37–39) (Mark 3:8–11)
  
- IV. Jesus did the same with his disciples to take a rest
  - a. Work (Mark 6:6b–13) (Mark 30:44)
  - b. Rest (Mark 6:30–32) (Mark 6:45)
  
- V. How does this look in our lives?
  - a. At work
  - b. At home
  - c. At church
    - i. Is time at church rest? (yes and no)
    - ii. Is work for the Lord rest? (yes and no)

## APPENDIX SEVEN

### Permission Form

Dear brothers and sisters in Christ:

First of all, thank you for your willingness to be a part of this missional learning community. It means a great deal to me that you are a part of our growth together as disciples.

Secondly, I plan on using these eight weeks as part of my Doctoral Studies. Thus, I am seeking permission from you to use the information that you provide throughout our time together. I will not use your name in my dissertation. Your identity will be protected.

If I have your permission, please sign below:

Rev. Kevin Tiaden

Berea Lutheran Church

Richfield, MN

You have my permission to use the data accumulated.

---

## **APPENDIX EIGHT**

### **Interview Questions**

These interviews will have focused on what were the key things among the group that that helped them in their understanding and attitude towards discipleship.

The questions for the first Missional Learning Community

- 1) What were your impressions of the class?
- 2) How is your view of Discipleship different now?
- 3) What is a Disciple?
- 4) Here are the first four questions in the questionnaire with the class answers. What do you find interesting?
- 5) Here are the 9 questions in the second part of the questionnaire. What do you find interesting?
- 6) What would you have added or subtracted from the class time?

Questions for the interviews with the first Missional Learning Community.

- 1) What was the best about the group?
- 2) Where did you grow the most as a disciple our group time?
- 3) What part of the materials we went through did you remember the best?



**APPENDIX NINE**

**MINNESOTA SOUTH DISTRICT RESOLUTION REGARDING TERM LIMITS**

**MNS Resolution 4–01, 2015**

FLOOR COMMITTEE 4: ADMINISTRATION AND FINANCE,

Rev. Mark Tewes, Chair

**Resolution 4–01 (Overture 4–01) To Amend Selected Bylaws of the MNS District-LCMS**

A motion was made and seconded to vote on each “Resolved” section separately.

Vote: **Yes 273 / 92.5%** No 22 / 7.5% The question will be divided.

Bylaw 4.3.5 (*Convention Workbook* p. 126) referenced in the first “Resolved” includes term limit changes for President and Circuit Visitor. This first “Resolved” came before the convention.

A motion was made and seconded to end debate.

Vote to end debate: **Yes 288 / 82.1%** No 20 / 6.5% Debate was ended.

Vote on the term limit “Resolved:” **Yes 230 / 73.2%** No 84 / 26.8%

The “Resolved” dealing with term limits was adopted.

**RESOLUTION 4–01 (OVERTURE 4–01) To Amend Selected Bylaws of the MNS District-LCMS**

WHEREAS, the MNS District Board of Directors has reviewed and approved changes to

the MNS District Bylaws; and

WHEREAS, the LCMS Commission on Constitutional Matters (CCM) has reviewed and approved bylaw changes as required in Minnesota South District Bylaw 7.2; and

WHEREAS, Bylaw 4.3.5 in the proposed bylaw changes calls for a term limit for District 11 President and Circuit Visitors which may significantly impact the future 12 administration of the District; and

WHEREAS, all bylaw changes require a favorable simple majority vote of delegates at a 15 regular or special meeting of the District; therefore, be it

*Resolved*, that the proposed change in Bylaw 4.3.5 regarding term limits be discussed and approved, and be it further,

*Resolved*, that other proposed bylaw changes to the MNS District Handbook be approved by majority vote of delegates at this convention.

## BIBLIOGRAPHY

- Addison, Steve. *Movements That Change the World*. Downers Grove, IL: InterVarsity Press, 2011.
- Arbinger Institute. *Leadership and Self-Deception: Getting Out of the Box*. San Francisco, CA: Berrett-Koehler, 2002.
- Arnold, Jeffrey. *Small Group Outreach: Turning Groups Inside Out*. Downers Grove, IL: InterVarsity Press, 1998.
- Avery, William O. *Revitalizing Congregations: Refocusing and Healing Through Transitions*. Durham, NC: Alban Institute, 2002.
- Barentsen, Jack. *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus*. Eugene, OR: Pickwick, 2011.
- Bente, Friedrich and Herman Theodore Dau, eds. *Concordia Triglotta*. St. Louis: Concordia, 1921.
- Boren, M. Scott. *Missional Small Groups: Becoming a Community that Makes a Difference in the World*. Grand Rapids, MI: Baker Books, 2010.
- Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. 13th Printing. Maryknoll, NY: Orbis Books, 1998.
- Branson, Mark Lau and Nicholas Warnes, eds. *Starting Missional Churches: Life with God in the Neighborhood*. Downers Grove, IL: InterVarsity Press, 2014.
- Breen, Mike. *Leading Missional Communities*. Pawleys Island, SC: 3DM, 2013.
- . *Multipling Missional Leaders*. Pawleys Island, SC: 3DM, 2012.
- Breen, Mike and Steve Cockram. *Building a Discipling Culture*. Pawleys Island, SC: 3DM, 2009.
- Collins, Jim. *Good to Great*. New York: Harper Collins, 2001.
- De Pree, Max. *Leading without Power: Finding Hope in Serving Community*. Holland, MI: Shepherd Foundation, 1997.
- Donahue, Bill. *Leading Life-Changing Small Groups*. Grand Rapids, MI: Zondervan, 1996.
- Doornenbal, R.J.A. *Crossroads: An Exploration of the Emerging-Missional Conversation with a Special Focus on 'Missional Leadership' and Its Challenges for Theological Education*. Delft, The Netherlands: Eburon, 2012.

- Elton, Terri. *“Congregations As Systems for Empowering Missional Leadership: A Lutheran Hermeneutic for Leading in Mission.”* PhD Thesis, Luther Seminary, St. Paul, MN, 2007.
- Everist, Norma Cook and Craig L. Nessian. *Transforming Leadership: New Vision for a Church in Mission.* Minneapolis, MN: Fortress, 2008.
- Ferguson, Dave and Jon. *Exponential: How You and Your Friends Can Start a Missional Church Movement.* Grand Rapids, MI: Zondervan, 2010.
- Finke, Greg. *Joining Jesus on His Mission: How to Be an Everyday Missionary.* Elgin, IL & Tyler, TX: Tenth Power, 2014.
- Frambach, Nathan C.P. *Emerging Ministry: Being Church Today.* Minneapolis, MN: Augsburg, 2007.
- Frost, Michael. *The Road to Missional: Journey to the Center of the Church.* Grand Rapids, MI: Baker Books. 2011.
- Galvin, James C. *I’ve Got Your Back: A Leadership Parable: Biblical Principles for Leading and Following Well.* Elgin, IL: Tenth Power, 2012.
- Gentry, Logan. *The Change Curve.* Mind Tools. July 3, 2016. Accessed October 3, 2016. [https://www.mindtools.com/pages/article/newPPM\\_96.htm](https://www.mindtools.com/pages/article/newPPM_96.htm).
- . *Is the Missional Movement Broken?* Verge Network, May 11, 2017. Accessed May 21, 2017. [www.vergenetwork.org/2017/05/11/IS-THE-MISSIONAL-MOVEMENT-BROKEN/?inf\\_contact\\_key=5840A81977BB39400FA57E8F0E310D56A912AFAAA5B12B377D0AA74843B6D702](http://www.vergenetwork.org/2017/05/11/IS-THE-MISSIONAL-MOVEMENT-BROKEN/?inf_contact_key=5840A81977BB39400FA57E8F0E310D56A912AFAAA5B12B377D0AA74843B6D702).
- Green, Michael, ed. *Church without Walls: A Global Examination of Cell Church.* Carlisle, CA: Paternoster, 2002.
- Guder, Darrell L., ed. *Missional Church: A Vision for Sending of the Church in North America.* Grand Rapids, MI: Eerdmans, 1998.
- Hicks, Roger. *Go-Groups: Gearing Up for Reaching Out.* New York: Friendship, 1977.
- Hirsch Alan. *The Forgotten Ways: Reactivating the Missional Church.* Grand Rapids, MI: Brazos, 2006.
- . *Why Evangelism Cannot Be Our Focus.* Verge Network, July 3, 2013. Accessed January 22, 2017, <http://www.vergenetwork.org/2013/06/03/why-evangelism-cannot-be-our-focus-alan-hirsch/>.
- Hunsberger George R. and Craig Van Gelder, eds. *The Church between Gospel and Culture: The Emerging Mission in North America.* Grand Rapids, MI: Eerdmans, 1996.
- Hybles, Bill. *Courageous Leadership.* Grand Rapids, MI: Zondervan. 2002.

- Johns, Mark D. *Our Context: Exploring Our Congregation and Community*. Minneapolis, MN: Augsburg Fortress, 2002.
- Johnson, Abigail. *Shaping Spiritual Leaders: Supervision and Formation in Congregations*. Herdon, VA: Alban Institute, 2007.
- Kalinowski, Caesar. *Who Broke the Missional Movement?* October 3, 2016. Accessed December 12, 2016, <http://www.caesarkalinowski.com/broke-missional-movement/>.
- Keller, Tim. *Center Church*, Grand Rapids, MI: Zondervan, 2012.
- Kimball, Dan. *The Emerging Church*. Grand Rapids, MI: Zondervan, 2003.
- Kitchens, Jim. *The Postmodern Parish*. Durham, NC: Alban Institute, 2003.
- Kittel, Gerhard. ed. *Theological Dictionary of the New Testament. Vol. IV*. Translated by Geoffrey W. Bromiley. Grand Rapids, MI: Eerdmans, 1967.
- Kloha, Jeffrey. "The Trans-Congregational Church in the New Testament." *Concordia Journal* 34, no. 3 (July 2008): 172–90,
- Kotter, John P. *Leading Change*. Boston, MA: Harvard Business School Press, 1996.
- Kouzes, James and Posner, Barry. *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*. San Francisco, CA: Jossey-Bass, 2012.
- Leffel, Gregory P. *Faith Seeking Action*. Lanham, MD: Scarecrow, 2007.
- Lockwood, Gregory J. *1 Corinthians*. Concordia Commentary, St. Louis: Concordia, 2000.
- Longenecker, Richard N., ed., *Community Formation in the Early Church and in the Church Today*. Peabody, MA: Hendrickson, 2002.
- . *Patterns of Discipleship in the New Testament*. Grand Rapids, MI: Eerdmans, 1996.
- Luter, Boyd and Kathy McReynolds. *Disciplined Living: What the New Testament Teaches About Recovery and Discipleship*. Grand Rapids, MI: Baker Books, 1996.
- Luther, Martin. *Selected Psalms I*. Vol. 12. St. Louis: Concordia, 1974.
- MacDonald, Gordon. *Building Below the Waterline: Shoring Up the Foundations of Leadership*. Peabody, MA: Hendrickson, 2011.
- Mancini, Will. *Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement*. San Francisco, CA: Jossey-Bass, 2008.
- Maxwell, John C. *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*. Nashville, TN: Thomas Nelson, 1998.

- McNeal, Reggie. *Missional Communities: The Rise of the Post-Congregational Church*. San Francisco: Jossey-Bass, 2011.
- . *Missional Renaissance: Changing the Scorecard for the Church*. San Francisco, CA: Jossey-Bass, 2009.
- . *A Word of Heart: Understanding How God Shapes Spiritual Leaders*. San Francisco, CA: Jossey-Bass, 2000.
- Moltmann, Jurgen. *The Church in the Power of the Spirit*. Minneapolis, MN: Fortress, 1993.
- Muller-Fahrenholz, Geiko. *The Kingdom and the Power: The Theology of Jürgen Moltmann*. Minneapolis, MN: Fortress, 2001.
- Myers, Joseph R. *Organic Community: Creating a Place Where People Naturally Connect*. Grand Rapids, MI: Baker Books, 2007.
- Nessan, Craig. *Maintenance to Mission: A Theology of the Congregation*. Minneapolis, MN: Augsburg, 2010.
- Nouwen, Henri J. M. *In the Name of Jesus: Reflections on Christian Leadership*. New York: Crossroads, 1995.
- Noybe, Gaylord B. *The Church Is Not Expendable*. Philadelphia, PA: Westminster, 2003.
- Ogne, Steve and Roehl, Tim. *TransforMissional Coaching: Empowering Leaders in a Changing Ministry World*. Nashville, TN: B&H, 2008.
- Ortberg, John. *Everybody's Normal Till You Get to Know Them*. Grand Rapids, MI: Zondervan, 2003.
- Packard, Josh. *The Emerging Church: Religion at the Margins*. Boulder, CO: First Forum, 2012.
- Payne, J. D. *Missional House Churches*. Colorado Springs, CO: Paternoster, 2007.
- Platt, David and Chan, Francis. *Don't Be Deceived, Disciples Make Disciples. Multiply Movement*. October 22, 2012. Accessed April 15, 2017.  
<http://www.vergenetwork.org/2012/10/22/dont-be-deceived-disciples-make-disciples-david-platt-and-francis-chan>.
- Preus, Jacob A. O. *Just Words: Understanding the Fullness of the Gospel*. St. Louis: Concordia, 2000.
- Quinn, Robert E. *Deep Change: Discovering the Leader Within*. San Francisco, CA: Jossey-Bass, 1996.
- Rainer, Thom S. and Geiger, Eric. *Simple Church: Returning to God's Process for Making Disciples*. Nashville, TN: B&H, 2006.

- Regele, Mike. *Robust Church Development: A Vision for Mobilizing Regional Bodies in Support of Missional Congregations*. Rancho Santa Garita, CA: Percept, 2003.
- Robinson, Martin. *Planting Mission-Shaped Churches Today*. Grand Rapids, MI: Monarch Books, 2006.
- Rouse, Rick and Craig A. Van Gelder. *Field Guide for the Missional Congregation: Embarking on a Journey of Transformation*. Minneapolis, MN: Augsburg, 2008.
- Roxburgh, Alan and Fred Romanuk. *The Missional Leader: Equipping Your Church to Reach a Changing World*. San Francisco, CA: Jasey-Bass, 2006.
- Schultz, Thom and Joani. *Why Nobody Learns Much of Anything at Church: And How to Fix It*. Loveland, CO: Group, 1993.
- Segovia, Fernando F., ed. *Discipleship in the New Testament*. Minneapolis, MN: Fortress. 1985.
- Sjogren, Steve and Rob Lewin. *Community of Kindness: A Refreshing New Approach to Planting and Growing a Church*. Ventura, CA: Regal, 2003.
- Smith, Justin. "Missional Communities and Community Formation: What Does the New Testament Have to Say?" *Missio Apostolica* 21, no. 2. (February): 191–202.
- Smith, Steve and Kai, Ying. *T4T: A Discipleship ReRevolution*. Monument, CO: WIGTake Resources, 2011.
- Stanley, Andy. *Visioneering*. Colorado Springs, CO: Multnomah Books, 1999.
- Steffen, K. W. *The Sigmoid Growth Curve: Challenge and Assurance*. K. W. Steffen, Associates. February, 2008. Accessed October 3, 2016, [https://mrbaseline.files.wordpress.com/2008/02/sigmoid\\_growth\\_curve1.pdf](https://mrbaseline.files.wordpress.com/2008/02/sigmoid_growth_curve1.pdf).
- Stetzer, Ed. *Planting Missional Churches*. Nashville, TN: B&H, 2006.
- Stetzer, Ed and Michael Dodson. *Comeback Churches*. Nashville, TN: B&H, 2007.
- Stevens, R. Paul. *The Equipping Pastor: A Systems Approach to Congregational Leadership*. Washington, DC: Alban Institute. 1993.
- Stevens, R. Paul and Phil Collins. *The Equipping Pastor: A Systems Approach to Congregational Leadership*. New York: Alban Institute. 1993.
- Sweetland, Dennis M. *Our Journey with Jesus: Discipleship According to Luke-Acts*. Stoke-on Trent, UK: Good News Studies. 1990.
- Thrall, Bill, Bruce McNicol, and Ken McElrath. *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence*. San Francisco, CA: Jossey-Bass. 1999.

- The Holy Bible, English Standard Version* (Crossway, 2001).
- Van Gelder, Craig and Dwight J. Zscheile. *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*. Grand Rapids, MI: Baker Academic, 2011.
- Vanderstelt, Jeff. *Why I'm Tired of Hearing About Missional*. Verge Network. April 4, 2012. Accessed October 3, 2016. <http://www.vergenetwork.org/2012/04/04/jeff-vanderstelt-why-im-tired-of-hearing-about-missional/>.
- Vicedom, Georg. *The Mission of God: An Introduction to a Theology of Mission*. St. Louis: CPH, 1965.
- Woods, C. Jeff. *Congregational Megatrends*. New York: Alban Institute, 1996.
- Woolsey, Bill. *Who We Are*. FiveTwo Network, 2010. Accessed October 2016. <https://www.fivetwo.com/about/who-we-are>.