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A Witness Workshop Based on the Christian Doctrine of Vocation and Informed By the Two Kinds of Righteousness

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A WITNESS WORKSHOP BASED ON THE CHRISTIAN DOCTRINE OF
VOCATION AND INFORMED BY THE TWO KINDS OF RIGHTEOUSNESS

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2008

Concordia Seminary

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This Work is Dedicated to

My wife, Corrine Pauline Hildebrand Rothchild

and our four children

John Frederick Rothchild

Anna Louise Rothchild Milbach

Emily Joy Rothchild

Martha Beth Rothchild

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CHAPTER ONE: THE PROJECT INTRODUCED

The Need

How many times has a Christian met someone for the first time and after the conversation has ended, thought, "I should have invited him to come to church with me?" What about the number of times they have been engaged in a conversation when a golden opportunity to proclaim the Gospel to that conversation partner passed them by? It happens more often than one would care to admit. Not only do most Christians shy away from inviting others to their churches but they also are hesitant to engage them with the Gospel of Christ Jesus. David Bosch has written extensively in the area of missiology, and speaks to the importance of personal invitation:

The missionary dimension of a local church's life manifests itself, among other ways, when it is truly a worshipping community; it is able to welcome outsiders and make them feel at home; it is a church in which the pastor does not have the monopoly and the members are not merely objects of pastoral care; its members are equipped for their calling in society.¹

A real challenge for the church, today, is to help its people be aware of the commonplace opportunities which God has placed before each of them to engage others with the Gospel of Christ Jesus. The task, therefore, is to equip the people in the congregations to be "Gospel-intentional" in their conversations with new people that they meet along with established friends and co-workers. In doing so, many opportunities to tell others about Jesus will be realized.

¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, (Maryknoll: Orbis Books, 1991), 373.

God's people are the church, God has called them together in Christ Jesus, and each week, sends them forth from the Divine Service with the joy of living out their baptisms in relationship to their neighbors. David Bosch writes:

The church is always and at the same time called out of the world and sent into the world. Preaching and the celebration of the sacraments call people to repentance, to baptism, to membership of the church, and to participation in God's activity in and with the world. The church *gathers* to serve God wherever its members are.²

The church is present where two or three are gathered in His name.

The church is given the charge in Lk. 24:46-47 to be "in mission." More than 40 years ago, George Vicedom wrote in his book, *The Mission of God, An Introduction to the Theology of Missions*:

There is no participation in Christ without participation in His mission to the world. Mission as the business of God implies that He lays claim to make use of all His believers exactly as He wishes in order to impart His love to all men through His believers. God makes this claim by first achieving the mission through Himself.³

Even after so many years, the people in the congregations still need to be taught to see themselves as being "in mission." When God's people see themselves as part of Christ's mission to reach the lost, they will begin to see the opportunities which are before them.

David Ratke, writing on the theology of Wilhelm Loehe, sheds light on the nature of the church's mission:

Christians do not have to consciously go about trying to convert others. One need only go about the task of being a Christian in a given location. A congregation need only go about the tasks of being the church in its location. God, through the Holy Spirit, converts people. This does not mean that Christians relax, that they are exempt from the responsibility of converting heathens. Remember that God converts people through people and wants to make humans co-workers in the working of God's grace. Again Loehe wants to avoid the notion that humans can evade responsibility in the establishment of God's reign on earth. Insofar as mission is

² David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 386.

³ Georg V. Vicedom, *The Mission of God: An Introduction to a Theology of Missions*, translated by Gilbert A. Thiele and Dennis Hilgendorf, (St. Louis: Concordia Publishing House, 1965), 6.

part of this work, God will not allow it to be undermined by a doctrine of predestination or of universal salvation which releases humans from the responsibility of the promise into which they were baptized.⁴

Every Christian needs to recognize that this call to mission impacts every part of the Christian life—especially Monday through Saturday.

One's baptism is into Christ Jesus. Through baptism, a passive righteousness is given to the believer. Baptism unites one to Christ Jesus and His Church. It brings with it certain responsibilities, as Ratke states:

Baptism joins one to the community of the saved. Mission is not the function of the church; it is the church. The church is not the church if it is not in mission. The goal of mission in the Orthodox view is life. Life is found in union with God. The purpose of mission is to bring people into union with Christ. Clearly this understanding of mission recalls Loehe's opening words of *Three Books about the Church*: "From the very beginning man was so created that he cannot be happy alone." The church is entrusted with the salvation of the world. This responsibility necessarily impels the church to look beyond itself and live for others. Mission as eschatological event reminds the church that its task is never finished.⁵

God has placed His people in a variety of real-world vocations where they have significant contacts with people who are churchied, unchurchied, or de-churchied. One can also add into that mix the increasing number of adherents to other non-Christian religions, and one quickly sees that the people in the 119 congregations of The Lutheran Church Missouri Synod in the Iowa East District are in dire need of an effective and aggressive Christian witness. It is also important to realize that God has strategically placed his people in a variety of vocations where they will interact with people who are without Jesus Christ. Angus Menuge sees the importance of vocation and service to one's neighbor in this way:

The two realms distinction has far-reaching consequences. Since one is saved by grace, not works, there are no grades of holiness, or any need to separate oneself

⁴ David C. Ratke, *Confession and Mission, Word and Sacrament: The Ecclesial Theology of Wilhelm Loehe*, (St. Louis: Concordia Publishing House, 1989), 159.

⁵ *Ibid*, 164-165.

from culture. This means that any vocation (provided it is a true vocation, a station instituted by God) can be pursued for the glory of God. In that sense, Christians can participate fully in what is best in culture: we are “set free to serve.” Our motivation for service comes from gratitude born of faith in God’s love for us, but the specific techniques of service can be derived from the surrounding culture.⁶

No doubt, many Christians are hesitant to engage others with the Gospel of Christ Jesus because they do not have a clear understanding of this responsibility. This is of special concern in light of the appropriate Lutheran emphasis on salvation by grace through faith in Jesus Christ alone. Because people have been so taught that it is “all by grace,” talk of one’s responsibility “to witness” seems to smack of works righteousness or causes them to recoil in fear at the possibility of appearing as “holier than thou!”

Helping people see and understand the responsibility to be engaging others with the Gospel of Christ Jesus is essential. Doing so from a Lutheran perspective is imperative. The Christian’s life is lived under the cross and flows from the glorious reality that in baptism they are forgiven. It is the message of Christ Jesus, and Him crucified and risen, that God’s people are challenged to proclaim to others. It is the message of Christ’s cross that the church is called to bring to a lost and dying world.

All people need to see their lives in light of the cross of Christ Jesus. For it is the message of the cross that the church is called to proclaim to the world. As Robert Scudieri states, it is a matter of the church leading people to the cross:

The goal of the church is to bring people to Jesus’ cross. This is the church’s calling, its mission. The church is to go into the whole world with the saving Gospel. This Gospel, as it comes in Word and Sacraments, brings people to the cross of Christ, where they find healing, forgiveness and life. To say the church is apostolic is to declare that it is missionary—that it has been sent, with the authority of Jesus, to bear the Gospel to a dying world. This is not something the church decides it should do, it is a mission that has been given to it. The Great Commission is not a

⁶ Menuge, Angus J.L., Editor, *Christ and Culture in Dialogue*, (St. Louis: Concordia Academic Press, 1999), 41.

command, it is a promise. It is the promise of God to be with His church as it goes forth to do His work of bringing His love to all people.⁷

The Lutheran distinction of the two kinds of righteousness makes plain that believers are righteous before God because of the work of Christ Jesus which has been delivered to them in Baptism. This is passive righteousness—righteousness before God. Christians are freed from sin and its condemnation and therefore can and will serve their neighbor through their vocations where they live out active righteousness. Pastors need to teach the laity to recognize and value their daily vocations as places where they serve their neighbor. As people freely live out their various vocations they will recognize that these vocations also provide outstanding and unparalleled opportunities to make a bold and meaningful proclamation of the Gospel. One's active righteousness is lived out in the "created world." And it is within that created order that one also finds his God-given mission field, where he proclaims Christ Jesus and passive righteousness.

The Purpose

The specific purpose of this Major Applied Project is to develop a Witness Workshop which would embolden people to bring up Christianity to others, to invite them to church, and even to proclaim the Gospel of Christ. This workshop is based upon the Christian doctrine of vocation, informed by the distinction between the two kinds of righteousness, and directly shaped by the information gathered from the initial questionnaire.

The guiding premise for the workshop is that as people understand their various vocations they will discover that within the context of their vocations they have many opportunities to engage others with the Gospel of Christ Jesus. John Pless states:

⁷ Robert Scudieri, "[A Missiology of the Cross]", in Alberto L. Garcia and A.R. Raj, Editors, *The Theology of the Cross for the 21st Century: Signposts for a Multicultural Witness*, (St. Louis: Concordia Publishing House, 2002), 59.

Evangelism is the highest expression of priestly love for the neighbor as the confession of Christ calls the unbelieving neighbor out of the darkness of death into the life of the Church. Speaking the words of God's law and Gospel, the royal priesthood bears testimony to Christ Jesus in the places where God has put them; in their families, in the places of daily work, and with friends. Such evangelism on the part of the royal priesthood assumes that they speak not of themselves but of Christ's cross, His name, and His Word. Faithful pastors will so teach their people so that they are prepared to give an adequate account of the faith once delivered to the saints. God's holy priests speak of their baptism and so call the unbaptized to "repent and be baptized" and those whose faith has withered to return to their baptism in repentance and faith.⁸

It is also within those various vocations where God has placed them that the laity have opportunity to "love their neighbor as themselves." These are the places where they live out their active righteousness within the realm of God's creation. Joel Williams warns against confusing what some would call the social ministry of the church with that of Gospel proclamation:

Christians should indeed care for the poor and serve a broken world. There is ample evidence from the New Testament that believers have a responsibility to love their neighbors and to do good to all, even to their enemies who hate them. Nevertheless, it is a mistake to confuse the mission of the church with everything that Christians should do. The emphasis in the New Testament is that the mission of the church is what the church has been sent by God to do, to go throughout the world and proclaim a message about Jesus and the salvation he provides.⁹

Living out active righteousness places one in a position to be an agent whereby, through the Gospel, people can be brought into contact with Christ Jesus. Doing one's vocation is not the Gospel, but it does provide a context and opportunity to present the Gospel of Christ Jesus.

The researcher determined the shape of the workshop by the information which was gathered from the initial questionnaire. Details about this information is shared in the appendix. He selected Holy Cross Lutheran Church of Davenport, Iowa as the congregation

⁸ *Shepherd the Church: Essays in Pastoral Theology Honoring Bishop Roger D. Pittelko*, (Fort Wayne: Concordia Seminary Press, 2002), 283.

⁹ *Mission in the New Testament: An Evangelical Approach*, William J. Larkin, Jr. and Joel F. Williams, editors, (Maryknoll: Orbis Books, 1998), 244.

that he would work directly with in this Major Applied Project. The questionnaire helped to identify some of the reasons why people at Holy Cross Lutheran were talking to others about Jesus or inviting them to be part of worship in their congregation. It also revealed some of the reasons these people were not engaged in those same activities.

Discovering some of those reasons helped in the formation of the materials which were presented in the Witness Workshop. This development will be articulated in chapter 4. The workshop was designed to incorporate the Christian doctrine of vocation, the two kinds of righteousness, and the expressed needs of the potential participants. It was hoped that through participation in the Workshop the participants would learn more about the idea of vocation and also see their responsibility to proclaim Christ through their various vocations. Finally, a working assumption was that a proper understanding of the two kinds of righteousness would also help motivate people to engage others with the Gospel of Christ Jesus and help them to become more deliberate in inviting others to join them in worship.

One of the researcher's personal vocations is that of serving as an assistant to the President of the Iowa District East District of The Lutheran Church Missouri Synod. His areas of responsibilities include: Missions, Evangelism, Human Care, Youth, Stewardship, and Conflict Resolution. He believes the Witness Workshop that has been produced can be a benefit to all the congregations throughout the District as they have opportunity to participate in future workshops when they are offered. As participants have a clear understanding of vocation and the two kinds of righteousness, they will become more intentional in talking to others about Jesus and more willing to invite those people to their congregation's worship services. This should result in more people being brought to worship services and as God wills, into the kingdom of God.

The Process

Since he is not called to a specific altar and pulpit, the researcher needed to find a willing congregation to work with him in this Major Applied Project. He felt that it was essential to find a congregation whose pastor was actively engaged in outreach. He selected Holy Cross Lutheran Church of Davenport, Iowa. The pastor is Rev. David Gerke. Pastor Gerke and the researcher were classmates at the seminary and Pastor Gerke has served on the Iowa District Mission committee since the researcher came into the District in 2002. Pastor Gerke has a great passion for the lost and enjoys calling on people and sharing the Gospel of Christ Jesus with them. He is supportive of sound Biblical and Lutheran teaching.

Davenport has a population of almost 100,000. It is located in Scott County. Scott County is about 52% unchurched. Holy Cross Lutheran is located in an older part of the city. The congregation was founded in 1902. It has 476 baptized members, 365 communicants, and average weekend worship attendance is 160. Pastor Gerke has served at Holy Cross Lutheran since 2001.

In the researcher's conversations with Pastor Gerke he expressed that Holy Cross Lutheran has willing people who can use encouragement and training in the area of Christian outreach. The congregation recently had assembled an outreach committee. Given the willingness of the Pastor and the congregation they seemed to be a good match for the development of this Witness Workshop.

Holy Cross Lutheran holds two services each weekend. The first is on Saturday at 5:30 p.m. and the second is on Sunday morning at 9:00 a.m. The researcher composed a questionnaire which was first shared with Pastor Gerke to seek his input. The questionnaire

was then distributed after their two weekend worship services on February 17-18, 2007. The researcher preached at both of those services. At the conclusion of the service, he addressed the congregation and explained what he was doing. After that, the questionnaire was handed out.

The next week the researcher summarized the data, which is included in the appendix. Based on the data, he could already clearly see what items he would need to stress in the workshop. The data showed a lack of clear understanding of the two kinds of righteousness as well as an underdeveloped understanding of the doctrine of vocation. Other areas of concern that were also revealed in the initial questionnaire were that people were unsure of how to start a conversation, how to recognize the opportunities, and how to be a good listener.

The date which was chosen for the Witness Workshop was Saturday April 21st, 2007, 8:30 a.m. – 2:00 p.m. Two months between the initial questionnaire and the actual workshop was adequate time for Pastor Gerke to recruit people to attend the Witness Workshop. The researcher constructed a registration sheet and bulletin blurbs which could be used to recruit people to attend the witness workshop. Of course, it also allowed him time to prepare the materials which he would use in the Witness Workshop.

The Parameters

The theme verse that was selected for the workshop helped to put in theological perspective the challenge which is before God's people in general and the people of Holy Cross Lutheran in particular. That verse is I Pet. 3:15 "but sanctify Christ as Lord in your hearts, always being ready to make a defense to every one who asks you to give an account

for the hope that is in you, yet with gentleness and reverence.”¹⁰ Andreas Köstenberger writes:

Peter’s teaching about mission, besides being influenced by the context of suffering, presents Christianity as a “working man’s religion.” Lofty Christian concepts and virtues are brought down to earth and applied to everyday relationships, at work or at home. If there is no difference between Christians and non-Christians in the way they live (as is all too often the case in contemporary North American society) Christians will remain ineffectual. There will be no reason for questions concerning the hope of Christians (I Pet. 3:15). Peter believes that the Christian lifestyle, if it is a consistently holy lifestyle, has certain unique qualities that will render the gospel proclamation attractive.¹¹

However, one must never lose sight of the fact that the growth of Christ’s Church is ultimately in His hands as Jesus states in Mat.16:18.¹²

The researcher designed the Witness Workshop to help people grow in their willingness to engage others with the Gospel of Christ Jesus. The workshop plan was to emphasize a two-fold approach of not only inviting people to attend Holy Cross Lutheran Church but also engaging others with the Gospel of Christ Jesus. While the primary parameters would deal specifically with Holy Cross Lutheran Church in Davenport, Iowa, the overarching goal was and remains to share this material with other interested congregations throughout Iowa District East of The Lutheran Church Missouri Synod. With that in mind, the following presuppositions are offered for the workshop:

It is presupposed that God gives Christians a clear identity of who they are in their baptism.

It is presupposed that people need to understand the distinction between the two kinds of righteousness. In doing so it will help them more confidently and effectively to live out

¹⁰ *New American Standard Bible*, (Chicago: Moody Press, 1975), 1153.

¹¹ Andreas J. Köstenberger, “[Mission in the General Epistles],” in William J. Larkin Jr. and Joel F. Williams, *Mission in the New Testament, An Evangelical Approach*, (Maryknoll: Orbis Books, 1998), 205-206.

¹² *NASB*, page 929. “And I also say to you that you are Peter, and upon this rock I will build my church; and the gates of Hades shall not overpower it.”

the faith which they confess on Sunday mornings through the rest of their week. There should be no disconnection between what is confessed on Sunday mornings and what it lived out on a daily basis. However, man's sinful nature readily creates precisely such a disconnection which is often evident in the lives of God's people as the questionnaire showed.

It is presupposed that as people become confident with the fact that they are new creations and that their sins are completely forgiven in Christ Jesus, they will be encouraged to talk to others about Jesus and invite them to worship.

It is presupposed that while a person's work in his various vocations is directed toward serving his neighbor's physical needs, the greatest service one can render to his neighbor is to proclaim to him the Gospel of Jesus Christ.

It is presupposed that making the Gospel of Christ known to one's neighbor is not only a responsibility but also a privilege. This should serve as an additional incentive for the Christian to carry out this kind of proclamation. The two kinds of righteousness paradigm provides an excellent tool to enable this Gospel proclamation.

It is presupposed that Christians will be more successful in sharing their faith when equipped with specific, concrete techniques that will help them make the shift from doing the task of their vocation to doing the work of making the Gospel of Christ Jesus known.

These presuppositions were the basis upon which the Witness Workshop was developed and presented to the members of Holy Cross Lutheran Church.

CHAPTER TWO: THE BIBLICAL AND THEOLOGICAL FOUNDATIONS

Introduction

What does it mean to have a “calling” or vocation? Providing an answer to this question was one essential piece involved in planning the Witness Workshop. How does one understand “calling” and vocation from a Biblical perspective? Understanding who one is by virtue of his baptism into Christ Jesus (passive righteousness) and having a handle on one’s various vocations is essential for this workshop. The first part of the chapter will address this topic.

Secondly, what are meant by the terms “active” and “passive” righteousness? A thorough presentation of these two key doctrines will help people understand both what God expects of them and what God has given them in Christ Jesus. A proper understanding of the two kinds of righteousness is essential for the participants in the workshop. As they can grasp these concepts, they will be equipped to share what they have been given in Christ Jesus. A discussion of the two kinds of righteousness will be included in the second part of this chapter.

Finally, how do Lutherans understand the theology or doctrine of evangelism? Is there a distinctive Lutheran teaching on this? How does this relate to the question “What is the mission of the church?” The participants in the workshop must clearly see the mission which Christ Jesus has given to the church and how they are part of that mission. These issues will be addressed in the third segment of this chapter.

The Doctrine of Calling or Vocation

What does it mean to be “called,” or to have a “calling in life?” How does being called relate to what is called the “doctrine of vocation?” The Christian is “called to faith in Christ Jesus” and he has a variety of callings or vocations which he carries out in life. The Holy Spirit has called us to faith through the waters of Holy Baptism. This writer has a variety of callings by virtue of who he is: i.e. son, husband, father, brother, and citizen to name a few. There is a distinct difference between the call to faith and one’s “callings” in life. These manifold uses of the word call demand careful clarification. It is the intent of this paper to consider calling or vocation, not as the call to faith, but as the call to serve neighbor.

Paul’s presentation of this concept of vocation as laid out in I Cor. 7:15-20 will be examined.

Yet if the unbelieving one leaves, let him leave; the brother or sister is not under bondage in such cases, but God has called us into peace. For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife? Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And thus I direct in all the churches. Was any man circumcised? Let him not become uncircumcised. Has anyone been called in circumcision? Let him not be circumcised. Circumcision is nothing, but what matters is the keeping of the commandments of God. Let each man remain in that condition in which he was called.¹³

What is St. Paul saying in these verses? What did it mean for the people of his time and what does it mean for us believers today? The key text seems to be v. 20: “έκαστος έν τή κλήσει ή έκλήθη, έν ταυτη μενέτω.”¹⁴ This writer translates as follows: “Let each of you endure or carry on in the calling in which you were called.”

What is Paul addressing in this section of his first letter to the church at Corinth? In the first part of I Cor. 7, Paul is laying down some principles for marriage. He seems to be

¹³ NASB, 1088.

¹⁴ *Novum Testamentum Graece*, (Stuttgart: Deutsche Biblegesellschaft, 1993, 27th edition) 451.

highlighting the virtue of being single. He implies that the mission work which God had called him to do was much easier for him to do because he was not married. The other “vocational responsibilities” of husband, father, and provider for the family would not enter into his life responsibilities allowing him focus on the ministry of the Gospel.

Paul addresses the dilemma of believers being married to unbelievers. That was a vital issue for Paul in the first century, and it still remains an issue with which Christians struggle today. In v. 15 Paul speaks about the unbelieving spouse leaving. Paul hopes that the unbelieving spouse would be brought to faith in Christ Jesus but recognizes that the spouse cannot know whether that will happen. Regardless, Paul urges the believer to stay and to do her vocation.

There is “calling” language explicitly used in v. 17: “Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And thus I direct in all the churches.”¹⁵ The distinction of the calls is presented here. You have the call “to salvation,” in the words “as God has called each one.” The vocational call is found in the words “as the Lord has assigned to each one.” Paul sets the table for what he will later say. Christians are to live out the faith they confess within the context of the “callings” or “vocations” in which they are presently engaged.

In the verses following v. 20, Paul addresses three different ideas, namely: one’s calling, being called as a slave, and being a freedman in Christ Jesus. Verse 24 echoes v. 20: “Brethren, let each man remain with God in that condition in which he was called.”¹⁶ Paul affirms again, the importance of simply doing the earthly tasks one has been given to do.

How have scholars handled these verses? Raymond Collins wrote:

NASB, 1088.
NASB, 1088.

The basic thrust of Paul's argument is that each one should remain in the social condition in which he or she has been called. This pastoral principle of the status quo is enunciated in v. 17, reiterated in v. 20, and repeated again in v. 24. Enunciation of the principle gives voice to the conviction that salvation is a pure gift that does not depend on personal effort. With respect to salvation no social situation is more advantageous than another. A Christian's identity and value do not derive from social conditions but from the call of God in Christ.¹⁷

Collins supports the writer's contention that one should remain in the social state in which he was when he was called to faith. In other words, vocational responsibilities are not negated by the call to faith.

Collins continues:

As God has called each one (v. 17) is key to Paul's theology of vocation and is important for the chiasmic structure of the argument in 7:17-24. The three terms "God" (*ho theos*), "call" (*kaleo*), and "each" (*hekastos*) are repeated in v. 24. In this way the pericope is brought to closure and constituted as a unity. Paul's mention of the call with a verb in the active voice introduced the theme that undergirds his argument for social stability. His theme is the call of God. God calls each and every Christian (cf. 1:9).¹⁸

Collins agrees that there is a two-fold call: one is called "to faith" and one is also called to a particular "vocation".

Collins' interpretation of Paul is that one should remain in the station or the social condition of one's calling. Collins summarizes his position with these words:

Paul begins his reflection with the idea that God has assigned to each person a given social condition. The call of God is addressed to each individual within the social condition to which he or she has been assigned. Each person should conduct his or her life appropriately ("so lead life," v. 17: cf. "keeping the commandments of God," v. 19; "with God," v. 24) according to the social condition to which they have been assigned by God. This, says Paul, is the general rule, one that he has proclaimed in all the churches.¹⁹

¹⁷ Raymond F. Collins, *First Corinthians: Sacra Pagina Series Volume 7*, (Collegeville: The Liturgical Press, 1999), 274.

¹⁸ Raymond F. Collins, *First Corinthians: Sacra Pagina Series Volume 7*, 275.

¹⁹ Raymond F. Collins, *First Corinthians: Sacra Pagina Series Volume 7*, tF276-277.

When called to faith, the status with God has changed, but the “vocational callings” of life remain the same unless they need to be radically changed because they might not be God-pleasing.

A more recent work was authored by Alan Johnson and offers this insight into this section of Scripture. He clearly understands the two-fold call. He writes regarding verses 17-24:

The main import of this section is that when we embrace the gospel call to salvation, we ought not make changes in our religious or social position in the belief that such changes are either required by the Lord or advantageous to us spiritually now that we have become Christians. Of course changes from idolatry or immoral behavior are not in view in this section. Paul wants to emphasize the relative unimportance of religious externals (circumcision or uncircumcision) and social status (slave or free) in the Corinthians’ calling to follow Christ wherever they may find themselves.²⁰

While Johnson’ use of the terminology “we embrace the gospel call to salvation,” may indicate the wrong notion that salvation is something which people are doing instead of that which they passively receive, he does understand the gist of what Paul is indicating with regard to vocation. A person should remain in the station or vocation wherein he was called to faith. Johnson writes:

The NIV translation of verse 17 is unfortunate. Following Luther and other sixteenth-century reformers who understood “calling” and “called” throughout this passage as vocational or occupational calling, the NIV renders the text as *each one should retain the place in life that the Lord assigned to him to which God has called him*. Better is the TNIV: “each of you should live as a believer in whatever situation the Lord has assigned to you, just as God called you.” The primary emphasis is on Christian behavior that is appropriate to our call to faith in Christ in every situation of life in which we may find ourselves when we were called to salvation. On the other hand, that Paul also says *the Lord assigned* [to each] hints that as a secondary matter these life situations may also be thought of as in some sense divinely ordered. The important point is that these circumstances (married, unmarried, widow, celibate, circumcised, uncircumcised, slave, freed, male, female [cf. Gal. 3:28]) are irrelevant to serving God. Thiselton

²⁰ Alan F. Johnson, *I Corinthians: The IVP New Testament Commentary Series*, (Downers Grove: Inter Varsity Press, 2004), 119.

captures the sense well: "Paul's thought cannot be far removed from Christology here. The vocation of the Servant is to serve through situations of constraint, in God's freedom, not in spite of constraint in bondage to a grudging spirit." (2000:549-550).²¹

To his credit, Johnson is familiar with the writing of Martin Luther on this subject of calling, vocation, or station in life. A person is changed inwardly when he or she comes to faith in Christ Jesus. That however does not negate the outward condition or status in life. What is of greatest significance and importance, is that one's status before God has changed, while the outward circumstances may never change. Having been brought to faith in Christ Jesus, one's status with God has changed.

In his commentary on I Cor., Martin Luther had no specific comment on 7:20, but his comments on v. 19 fit into the discussion at hand:

In the same way one should say to our people: Marriage is nothing, and celibacy is also nothing. To have a heathen spouse is nothing, and to have a Christian spouse is also nothing. Those who are married should stay married. Those who are unmarried should not marry – that is, they should not be disturbed in their consciences as to whether they should marry or not. Here is another example. To be a monk is nothing, and to be a layman is nothing; to be a priest is nothing, and to be a nun is also nothing. The layman should not become a monk, and the monk should not become a layman; all of which is to say that is should not be a matter of necessity or conscience whether one is a monk or layman. Rather each should remain as he is, provided that faith is pure and unshaken. For where faith cannot be maintained, there the monk should abandon his order just as the married person should leave an unchristian spouse who drives or keep him away from the Christian faith.²²

For Luther, one's "calling to faith", and remaining in the faith was of supreme importance.

Nothing should get in the way of that including remaining married to an unbelieving spouse.

²¹ Alan F. Johnson, *I Corinthians: The IVP Commentary Series 121*.

²² Martin Luther, *Luther's Works, Vol. 28*, (St. Louis: Concordia Publishing House, 1973), 41

In a recent work by Anthony Thiselton, he shows that the Christian is called both to salvation and to a life of service. The life of service is the active righteousness being lived out in relationship to one's neighbor. Thiselton writes:

Paul's most characteristic uses of *καλέω* and *κλητός* refer to God's act of having called to Christian salvation, which in Paul's case (and not only his) coincided with his call to a task of service.²³

The call to faith or salvation is always done within the broader context of the calling to be the unique person God has created one to be. One's status is changed before God on the vertical plane, but that change is lived out in service to one's neighbor.

Gordon Fee also understands the call of God to faith within the context of one's station or vocation in life. He states:

The concept of call is first of all a way of describing Christian conversion. God calls people to be "in Christ" (1:9). That call came to a person in a given social setting. This is the clear emphasis in all the verbs in this passage, especially as it is associated with various social options.²⁴

Fee's understanding that the call to faith does take place within a given social context or within a given set of vocations is appreciated. Those vocations do not change just because one has been incorporated into a new life "in Christ Jesus".

Fee also states:

But the concern throughout is with their social situation *at the time* of that call, which is now to be seen as that which "the Lord assigned to each." That does *not* mean that one is forever locked into that setting. Rather, Paul means that by calling a person within a given situation, that situation itself is taken up in call and thus sanctified to him or her. Similarly, by saving a person *in* that setting, Christ thereby "assigned" it to him/her as his/her place of living out life in Christ. In the present context that means being married, whether to a

²³ Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, (Grand Rapids: Wm. B. Eerdmans, 2000), 548.

²⁴ Gordon D. Fee, *The First Epistle to the Corinthians*, (Grand Rapids: Wm. Eerdmans Publishing Company, 1987), 308.

believer or an unbeliever.²⁵

Clearly, however, not every social situation remains intact after the call to follow Christ. Obviously, if a woman were a prostitute, God would not assign her that station in life to live out her new life in Christ Jesus. The call to repentance and faith would also show that existing in her present occupation would not be pleasing to God.

Carleton Toppe also understands the importance of remaining in one's situation or calling after he has been "called to faith" in Christ Jesus as he writes:

Each one should remain in the situation which he was in when God called him. In whatever situation the Christian finds himself, he should serve his Lord. He should "retain the place in life that the Lord has assigned to him and to which God has called him." One should not make changes in his or her station in life just because he or she became a Christian.²⁶

One can see that many of the scholars are in agreement of remaining in the same vocations that one had before coming to faith in Christ Jesus.

Orr and Walther also recognize the dual nature of calling:

V. 20 "Let each one remain in the calling in which he was called." *The calling in which he was called* bears a double significance of the term "call." *The calling in which one is to remain* must refer to what one was doing occupationally at the time of conversion. Whatever it was, Paul dignifies it by designating it a *calling*. The second "call," the passive form, refers evidently to the call of the gospel through which one becomes a Christian. The first calling is not to be negated or necessarily changed by the second.²⁷

The above quote sees "vocation" more in an occupational sense versus that of particular roles such as husband, father, worker, employee, etc. This just presents another aspect in the total picture of vocation.

Greg Lockwood offers this thought on v. 20:

²⁵ Gordon D. Fee, *The First Epistle to the Corinthians*, 310.

²⁶ Carleton Toppe, *The People's Bible: I Corinthians*, (Milwaukee: Northwest Publishing House, 1987), 68.

²⁷ William F. Orr and James Arthur Walther, *The Anchor Bible: I Corinthians: A New Translation, Introduction with a Study of the Life of Paul*, (New York: Doubleday, 1976), 214-215.

In 7:20 Paul reiterates the principle of 7:17. The Christian should remain in the “state” or “calling” in which God’s call first found him. The noun “state” (κλήσις, 7:20) here approaches the sense of our term “vocation” (the vocation to be married or unmarried, the vocation to live as a circumcised or uncircumcised person). But the verb in the context (ἡ ἐκλήθη, in which one is called”) refers to the divine call to be a Christian, which happens to find a person in a particular social setting.²⁸

As one can see there is a dual call at work, one is called to a particular vocation in life and one is also called to faith in Christ Jesus.

Luther offers an interesting observation on I Cor. 7:21:

“But,” St. Paul says, “if you can gain your freedom, avail yourself of the opportunity.” This does not mean that you should rob your master of your person and run away without his knowledge and consent, but it means you are not to interpret the words of St. Paul, when he says that everyone should remain in the estate in which he was called, to mean that you must remain a serf, even though you could gain your freedom with the knowledge and consent of your master. St. Paul wants only to instruct your conscience, so that you know that before God both estates are free, whether you are a bondsman or a freedman. He does not wish to hold you back from gaining your freedom, if you can do so with the consent of your master. Therefore it should be the same to your conscience whether you gain your freedom or remain a serf, provided it is done in God and with honor. For the Christian faith does not teach us to take from another what is his but instead to fulfill all duties, even toward those to whom one is not obligated and who have no claim to us.²⁹

For Luther the emphasis was on fulfilling one’s duty in his or her station in life.

Gene Veith also sees the two-fold aspect of “call.” For Veith it is both a call to faith and also a call to vocation. He writes:

The term *vocation* comes from the Latin word for “calling.” The Scripture is full of passages that describe how we have been *called* to faith through the Gospel (e.g. 2 Thessalonians 2:14), how God *calls* us to a particular office or way of life (e.g. I Corinthians 1:1-2; 7:15-20). The doctrine of vocation is thoroughly biblical, as shall be seen; but, as with other scriptural teachings, it surfaced and was developed with its greatest rigor during the Reformation.³⁰

²⁸ Gregory J. Lockwood, *Concordia Commentary: A Theological Exposition of Sacred Scriptures, I Corinthians*, (St. Louis: Concordia Publishing House, 2000), 249.

²⁹ Martin Luther, Vol. 28, 43.

³⁰ Gene Edward Veith, Jr., *God at Work, Your Christian Life in All of Life*, (Wheaton: Crossway Books, 2002), 17.

Roman Catholics still view the term “vocation” in terms of “offices” in the church, such as being a nun or priest. This was pointed out quite clearly when this writer was serving a parish. He was making his rounds at the local hospital and he noticed that Sister Corinne Yepson was hospitalized. He stopped in to visit her as he knew her quite well through the many years they served together in the local ministerial association. In the course of the conversation she stated: “We don’t have many people going into the vocations anymore.” As will be developed later, for Lutherans, vocation is a matter of living out the reality of baptism (passive righteousness) within the context of the created order where one practices and pursues active righteousness. One does not have to be a nun or monk, to do or fulfill his or her given vocation.

In one’s baptism a person is given all that he or she needs in relationship to God. From that reality one can pursue service to one’s neighbor through the created order. In his book, *Luther on Vocation*, Gustaf Wingren quotes Martin Luther:

God has given to every saint a special grace by which to live according to his baptism. But baptism and its significance he has set as a common standard for all men, so that every man is to examine himself according to his station in life, to find what is the best way for him to fulfill his work and purpose of his baptism, that is, to slay sin and to die.³¹

While this is speaking in terms of the “call” to faith, it is through the various “stations” in life that active righteousness is pursued in relationship to one’s neighbor. For the Christian, joy comes from knowing that in Christ Jesus he is forgiven (passive righteousness). His works therefore are in response to the grace of God and do not flow from trying to earn God’s favor.

Gene Veith offers this valuable insight in the area of vocation:

³¹ Gustaf Wingren, *Luther on Vocation*, translated by Carl C. Rasmussen, (Evansville: Ballast Press, 1999), 181.

The Christian doctrine of vocation approaches these issues in a completely different way. Instead of “what job shall I choose?” the question becomes “what is God calling me to do?” Our vocation is not something we choose for ourselves. It is something to which we are called.³²

Since God has given Christians their various vocations or stations in life, they are all “holy.” That in and of itself can help people see that their lives fit together as a whole and are not to be part and parceled.

Veith raises the following question:

Each of these has become a major concern – and problem – for contemporary Christians. What does it mean to be a Christian businessman or a Christian artist or a Christian lawyer, scientist, construction worker, or whatever? How can I serve God in my work? And how can I know what my vocation is supposed to be? How can I know for sure what I am supposed to do with my life?³³

While raising the question, Veith also points out the real struggle and tension which people encounter in their lives beginning with the first time a child is asked, “What do you want to be when you grow up?” God has made each person unique. He has gifted believers in special ways. He has called them to faith in Christ Jesus. He has given them a variety of vocational hats which we wear. Veith makes this observation:

“What do you want to be?” is indeed a good question. But what you are is in many ways a given. Even your wants – desires, your dreams, your choices – are a function of who you are. That is to say, God – making use of your family and your culture – created you as you are. The doctrine of vocation has to do with the mystery of individuality, how God creates each human being to be different from all of the rest and gives each a unique calling in every stage of life.³⁴

There is much more that could be said. The Holy Spirit has called the believer to faith in the waters of Holy Baptism. God has also given and chosen them for a variety of vocations in life. In the text from I Cor. 7:15-20 which was examined, this writer saw the

³² Gene Edward Veith, Jr., *God at Work, Your Christian Life in All of Life*, 47.

³³ Gene Edward Veith, Jr., *God at Work, Your Christian Life in All of Life*, 22.

³⁴ Gene Edward Veith, Jr., *God at Work, Your Christian Life in All of Life*, 52.

two-fold emphasis of both the call to faith and the call to a variety of God-given vocations or stations in life.

Gene Veith helps raise the awareness that one's call to faith is lived out in all realms of the vocational life in God's created order. It is essential that a Christian's proper understanding of the doctrine of vocation will immensely help them in seeing the opportunities to connect with people with the Gospel of Christ Jesus. God will make those scenarios available. Having said that, it will be shown in the next section how vocation relates to the two kinds of righteousness.

The Two Kinds of Righteousness

A significant emphasis of the witness workshop was the two kinds of righteousness: "active" and "passive". The participants needed to clearly understand whom God has made them in Christ Jesus (passive righteousness) and how that relates to living out what they confess in the created realm (active righteousness). Providing the standard definition, Edward Koehler's words define "active" righteousness this way:

The righteousness of God *in the Law* is that righteousness which He demands of men; namely, perfect conformity with all His commandments (Matt. 5:48). His justice under the Law is that He will punish those who fail in the least point (Gal. 3:10), and to reward those who keep His commandments.³⁵

While, Koehler's definition has a decidedly negative tone, he is right to show that active righteousness is all about what one "does" in relationship to his or her neighbor.

Stating it a bit more positively, Joel Biermann puts it this way:

Active righteousness refers to the things of this world and to the obligations and responsibilities that every creature bears simply by virtue of her role as a participant in God's created realm. Active righteousness means being where you are supposed to be, doing what you are supposed to be doing, the way that

³⁵ Edward W.A. Koehler, *A Summary of Christian Doctrine*, (1939), 26.

you are supposed to be doing it.³⁶

Active righteousness functions on the horizontal plane, people in relationship to one another within God's created order.

Active righteousness is people acting in accordance with natural or moral law. It applies to all people. It is directed toward serving their neighbor. It follows the command of Jesus given in Mat. 22:39 which is a quote of Lev. 19:18. Jesus said: "And a second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'"³⁷ Active righteousness is centered in this world.

Active righteousness asks the question, "What does my neighbor need from me?" It deals with questions of morality and our character. Robert Kolb states of active righteousness:

In developing this contrast between passive righteousness—which expresses itself in faith—and active righteousness—which expresses itself in performing the deeds of God's plan for human life—Luther was bringing to light a fundamental distinction that had escaped articulation by most theologians since the time of the apostles. This distinction recognizes and rests upon Christ's observation that human life consists of two kinds of relationships, one with the author and creator of life, the other with all other creatures (Matt. 22:37-39)³⁸

One can see the clear connection between active righteousness and the living out of one's vocation. Vocation is always directed toward serving one's neighbor.

Kolb further states:

The horizontal relationship has bound us to the rest of creation as people who are held accountable for exercising God-given responsibilities in an adult manner toward other creatures, human but also animal, mineral, and vegetable. They are right – really human – in their horizontal relationship with God's other creatures when they live a life which is active in reflecting his love through the

³⁶ Joel Biermann, "Two Kinds of Righteousness", *Tower*, (Spring 2005), 3.

³⁷ *NASB*, 936.

³⁸ Robert Kolb, "Luther on the Two Kinds of Righteousness; Reflections on His Two-Dimensional Definition of Humanity at the Heart of His Theology", *Lutheran Quarterly*, (Vol. XIII, 1999), 452

deeds that deliver his care and concern.³⁹

The words of Kolb clearly show that “active” righteousness is something which is totally of this world and is lived out in relationship to one’s neighbor.

Another proponent of the usefulness and importance of the two kinds of righteousness paradigm, Charles Arand, also offers some excellent thoughts on “active righteousness.” He states:

The righteousness of works is a righteousness that we achieve by human ability. The purpose of a righteousness of works is the welfare of this world.⁴⁰

One sees the consistent emphasis that “active” righteousness is that which is done in relation to serving the neighbor. Arand also states: “The righteousness of works in all its forms contributes to the preservation and promotion of life in this world.”⁴¹

Arand recognizes the potential, but not the inevitable conflict which could arise between “active” and “passive” righteousness:

They come into conflict only when a righteousness of works becomes the basis for our righteousness before God or when the righteousness of faith is used to eliminate the need for good works. Just because works do not justify before God does not mean that they are of no value here on earth. Kept in its proper place, human righteousness remains a very good thing for us and for the world. Similarly, just because faith does justify us before God does not excuse us from carrying out our God-given responsibilities here on earth. Christ is the fulcrum on which the distinction of two kinds of human righteousness balances.⁴²

If one were to draw a cross there will be the intersection of a horizontal and vertical plane.

Christ Jesus truly is the fulcrum point of that axis for the believer who lives in the “intersection” living out both “active” and “passive righteousness.” In Christ Jesus the

³⁹ Robert Kolb, “Luther on the Two Kinds of Righteousness; Reflections on His Two-Dimensional Definition of Humanity at the Heart of His Theology”, 453.

⁴⁰ Charles Arand, “Two Kinds of Righteousness as a Framework for Law and Gospel in the Apology”, *Lutheran Quarterly*, (Volume XV, 2001), 421.

⁴¹ Charles Arand, “Two Kinds of Righteousness as a Framework for Law and Gospel in the Apology”, 424.

⁴² Charles Arand, “Two Kinds of Righteousness as a Framework for Law and Gospel in the Apology”, 427.

believer receives the “passive righteousness,” and Christ Jesus is also the complete fulfillment of the “active righteousness,” through the faithful believer.

Passive righteousness, on the other hand is not concerned with deeds and human good works. Passive righteousness operates on the vertical plane, God coming down to mankind in the person of His Son Jesus Christ. Koehler offers this definition:

The righteousness of God *in the Gospel* is that righteousness which he graciously imputes unto sinners for Christ’s sake, forgiving their sins and declaring them righteous.⁴³

Passive righteousness leads a person to Jesus Christ and His work (*extra nos*) on his behalf. It is, as will be shown, a righteousness which is from outside of a person. Paul states it this way: “But by His doing you are in Christ Jesus, who became to us, wisdom from God, and righteousness and sanctification and redemption.” I Cor. 1:30.⁴⁴

Biermann offers this insight into the place and significance of passive righteousness:

Passive righteousness names what is, at least for most contemporary Lutherans, the more familiar jurisdiction of the word righteousness. Passive righteousness is not concerned with a person’s relationships with and responsibilities toward other creatures. It is interested in the relation between the person and his Creator. Passive righteousness addresses the individual’s standing before God. And as any confirmed Lutheran knows, when it comes to being righteous before God a person does nothing. He simply receives what God has to give. He is indeed, passive before God, coming into God’s presence carrying not a splendid sack of good works with which to impress his Lord, but a sack of wretchedness and filth – the many sins of his failed living. God’s gift of righteousness is not earned or claimed. It is bestowed by the declaration of God, by grace for the sake of the life, death, and resurrection of Jesus. That’s justification. That’s righteousness before God – passive righteousness.⁴⁵

⁴³ Edward W.A. Koehler, *A Summary of Christian Doctrine*, 26-27.

⁴⁴ NASB, 1084.

⁴⁵ Joel Biermann, “Two Kinds of Righteousness”, 3.

It's not about the believer, but rather it is about what Jesus has done for the believer and gives to the believer. Christians are nothing more than beggars who receive from the hand of a gracious and merciful God.

Robert Kolb quotes Luther in his commentary on Galatians, beginning with his own thoughts first:

Luther defined "this most excellent righteousness, the righteousness of faith, which God imputes to us through Christ without works" as a "merely passive righteousness." For here we work nothing, render nothing to God; we only receive and permit someone else to work in us, namely, God. Therefore it is appropriate to call the righteousness of faith or Christian righteousness 'passive.' This is the righteousness hidden in a mystery, which the world does not understand. In fact, Christians themselves do not adequately understand it or grasp it in the midst of their temptations.⁴⁶

A person's sinful human nature finds this so difficult to grasp because it always wants to earn its salvation. It always concludes that it has something worthwhile in itself to offer to God. Nothing could be further from the truth!

Passive righteousness happens on the vertical plane, God coming down to mankind in the person of His Son Jesus. The arrow points down, God to man. Note how Kolb sees God as both above man and below man. In speaking of the vertical relationship he states:

They may be described as the vertical and horizontal so long as the vertical relationship is delineated with God both above us (because he is lord and author of the life of his children) and beneath us (because he is the loving Father who lifts us up and cuddles us to himself in Christ).⁴⁷

In other words, no one ever earns or sustains his own vertical or passive righteousness, God does it all.

Charles Arand says: "in brief, the righteousness of faith is not a righteousness

⁴⁶ Robert Kolb, "Luther on the Two Kinds of Righteousness; Reflections on His Two-Dimensional Definition of Humanity in the Heart of His Theology", 452.

⁴⁷ Robert Kolb, "Luther on the Two Kinds of Righteousness; Reflections on His Two-Dimensional Definition of Humanity in the Heart of His Theology", 453.

that we achieve; it is a righteousness that we receive.”⁴⁸ His words parallel Paul’s great statement in Eph. 2:8-9:

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.⁴⁹

Arand also shows the centrality of Christ Jesus and His work in procuring this righteousness for all. He writes:

To speak of Christ as our righteousness is to speak of Christ as our mediator and propitiator. The atoning work of Christ provides the content and foundation for the righteousness of faith. The righteousness of faith brings about a state of peace between God and human creature, which the Hebrews call shalom.⁵⁰

Martin Luther clearly spoke about “passive” righteousness, but He also described this reality by calling it an “alien” righteousness. He wrote:

The first is alien righteousness, that is the righteousness of another, instilled from without. This is the righteousness of Christ by which he justifies us through faith, as it is written in I Cor. 1 [:30]: “Whom God made our wisdom, our righteousness and sanctification and redemption.” This righteousness, then, is given to men in baptism and whenever they are truly repentant.⁵¹

Alien and passive righteousness are identical. They come from outside man (from Christ Jesus). They are received passively by faith through the working of the Holy Spirit.

Luther also said:

Through faith in Christ, therefore, Christ’s righteousness becomes our righteousness and all that he has becomes ours; rather, he himself becomes ours. He who trusts in Christ exists in Christ; he is one with Christ, having the same righteousness as he.⁵²

To have Christ Jesus is to have everything that one needs in relationship with his Creator.

⁴⁸ Charles Arand, “Two Kinds of Righteousness as a Framework for Law and Gospel in the Apology”, 425.

⁴⁹ *NASB*, 1112.

⁵⁰ Charles Arand, “Two Kinds of Righteousness as a Framework for Law and Gospel in the Apology”, 426.

Martin Luther, *Luther’s Works, Volume 31*, (Philadelphia: Fortress Press, 1957), 297.

Martin Luther, *Luther’s Works, Volume 31*, 298.

When doubt or despair should arise in the life of the believer, the believer is directed back to Christ Jesus. In his commentary on Galatians, Luther pointed the troubled conscience back to the passive righteousness of Christ when he wrote:

Therefore the afflicted conscience has no remedy against despair and eternal death except to take hold of the promise of grace offered in Christ, that is, this righteousness of faith, this passive or Christian righteousness, which says with confidence: "I do not seek active righteousness. I ought to have and perform it; but I declare that even if I did have it and perform it, I cannot trust in it or stand up before the judgment of God on the basis of it. Thus I put myself beyond all active righteousness, all righteousness of my own or of the divine Law, and I embrace only that passive righteousness which is the righteousness of grace, mercy, and the forgiveness of sins." In other words, this is the righteousness of Christ, and of the Holy Spirit, which we do not perform but receive, which we do not have but accept, when God the Father grants it to us through Jesus Christ.⁵³

Comfort comes only when the believer rests in Jesus' accomplished work on his behalf.

The hymn, *Jesus, Your Blood and Righteousness*, reflects the passive righteousness of Christ Jesus in which one finds rest.⁵⁴ Such is what has been passively given to the believer in his or her baptism.

Dietrich Bonhoeffer does an excellent job of describing "passive" righteousness as he writes about the relationship between Christ's death and one's baptism.

Baptism is essentially passive – *being baptized, suffering* the call of Christ. In baptism man becomes Christ's own possession. When the name of Christ is spoken over the candidate, he becomes a partaker in this Name, and is baptized "into Jesus Christ" (εἰς, Rom. 6:3; Gal. 3:27; Matt. 28:19). From that moment he belongs to Jesus Christ. He is wrestled from the dominion of the world, and passes into the ownership of Christ.⁵⁵

Bonhoeffer continues:

⁵³ Martin Luther, *Luther's Work, Lectures on Galatians, Volume 26*, (St. Louis: Concordia Publishing House, 1963), 5-6.

⁵⁴ *Lutheran Worship*, Hymn 362, vv. 1-2 "Jesus, your blood and righteousness My beauty are, my glorious dress; Mid flaming worlds, in these arrayed, With joy shall I lift up my head." "Bold shall I stand in that great day, Cleansed and redeemed, no debt to pay; For by your cross absolved I am, From sin and guilt, from fear and shame."

⁵⁵ Dietrich Bonhoeffer, *The Cost of Discipleship*, (New York: Simon and Schuster, 1959), 231.

This death is a gift of grace: a man can never accomplish it by himself. The old man and his sin are judged and condemned, but out of this judgment a new man arises, who has died to the world and to sin. He who has become Christ's own possession must submit to his cross, and to suffer and die with him. He who is granted fellowship with Jesus must die the baptismal death which is the fountain of grace, for the sake of the cross which Christ lays upon his disciples. The cross of Christ is the death which we undergo once and for all in our baptism, and it is a death full of grace. The cross to which we are called is a daily dying in the power of the death which Christ died once and for all. In this way baptism means sharing in the cross of Christ (Rom. 6:3ff; Col. 2:12). The believer passes under the yoke of the cross. Baptismal death means *justification from sin*.⁵⁶

To understand and appreciate "passive" righteousness one must utterly despair of himself and his works and rely on the works and merits of Jesus. One must see himself as being dead to sin and alive to God in Christ Jesus. Bonhoeffer captured that very notion:

From now on the baptized can know themselves only as dead men, in whom everything necessary for salvation has already been accomplished. The baptized live, not by a literal repetition of this death, but by a constant renewal of their faith in the death of Christ as his act of grace in us. The source of their faith lies in the once-and-for-allness of Christ's death, which they have experienced in their baptism.⁵⁷

The challenge which Christians are confronted with, is being able to show people that they need the "passive righteousness" of Christ Jesus because their own "active righteousness" falls short of the glory of God. People do not want to let go of themselves and trust in what someone else has done for them.

The Lutheran Confessions are filled with references which speak to the reality of the "passive" righteousness of Christ Jesus which is received by faith. In the Apology we read:

This is how Scripture uses the word "faith," as this statement of Paul shows, "Since we are justified by faith, we have peace with God" (Rom. 5:1). In this passage "justify" is used in a judicial way to mean "to absolve a guilty man and pronounce

⁵⁶ Dietrich Bonhoeffer, *The Cost of Discipleship*, 232.

⁵⁷ Dietrich Bonhoeffer, *The Cost of Discipleship*, 234.

him righteous,” and to do so on account of someone else’s righteousness, namely, Christ’s, which is communicated to us through faith.⁵⁸

The Christian receives the righteousness of Christ Jesus and thus is pronounced righteous for Christ’s sake.

The Lutheran Confessions are clear that man has nothing to do with bringing this righteousness about:

Accordingly we believe, teach, and confess that our righteousness before God consists in this, that God forgives us our sins purely by his grace, without any preceding, present, or subsequent work, merit, or worthiness, and reckons to us the righteousness of Christ’s obedience, on account of which righteousness we are accepted by God into grace and are regarded as righteous.⁵⁹

This is further elaborated in the Solid Declaration:

That neither renewal, sanctification, virtues, nor other good works are our righteousness before God, nor are they to be made and posited to be a part of a cause of our justification, nor under any kind of pretense, title, or name are they to be mingled with the article of justification as pertinent or necessary to it. The righteousness of faith consists solely in the forgiveness of sins by sheer grace, entirely for the sake of Christ’s merit, which treasures are offered to us in the promise of the Gospel and received, accepted, applied to us, and made our own solely through faith.⁶⁰

Passive means that a person can do nothing and only receive. Salvation truly is God’s work in those who confess Jesus to be their Savior.

To summarize, active righteousness has to deal with the person’s life, here, upon this earth as part of God’s creation. It is lived out in relationship to other people. This is on the horizontal plane. This righteousness is normative and applies both to the believer and the unbeliever. Following the dictates of active righteousness (i.e. God’s Law) makes us right before our fellow creatures. Passive righteousness is that which the believer has received

⁵⁸ *The Book of Concord*, Translated and Edited by Theodore G. Tappert, (Philadelphia: Fortress Press, 1959), AP 304:154.

⁵⁹ FC EP. 4: 473.

⁶⁰ FC SD 39:546.

from another, namely, Christ Jesus. It comes from Him and is His righteousness credited to the believer. It operates on the vertical plane, coming down from God to man, making him right before his Creator. As already stated, at the intersection of the two planes is the believer, who inhabits both realms. Christ Jesus is also there as well, accomplishing and giving the believer passive righteousness and directing and inspiring his active righteousness.

A Theology for Evangelism

Evangelism is the “proclamation of the good news of Christ Jesus” to all people. The words of Jesus in Lk. 24:46-47 clearly summarize the message which is to be proclaimed:

And He said to them, “Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations beginning from Jerusalem.⁶¹

The task of proclaiming the Gospel has been given to Christ’s Church. It is the joy of His redeemed and baptized to proclaim the good news of Jesus’ death and resurrection to all people.

Robert Kolb puts this Gospel proclamation into proper perspective when he writes:

There is therefore an ever-increasing urgency for believers in the Christian Gospel to bring its life-restoring message to their neighbors. The church must always be about addressing the ageless message of the Scripture to the changing age in which it is called to serve. Speaking the Gospel today requires, first of all, the ability to listen to the world around us and then to convey the biblical message of God’s restoration of our human identity through Christ to the people He has placed around us. Speaking the Gospel today calls for a simple reading of the Scripture within the context of our own circumstances at the end of one century and the beginning of the next.⁶²

⁶¹ NASB, 1005.

⁶² Robert Kolb, *Speaking the Gospel Today A Theology for Evangelism Revised Edition*, (St. Louis: Concordia Publishing House, 1995), 7-8.

As Kolb states, the Christian listens to the world so that he can effectively and relevantly convey to it the Biblical message of God's restoration. This is the dynamic of the Church's mission, listening and specifically speaking and so serving God's creation.

As to a specific theology of evangelism for the writer's church body, The Lutheran Church Missouri Synod, reference is made to the *Brief Statement of the Doctrinal Position of the Missouri Synod* as adopted in 1932. Although hardly a recent document, the *Brief Statement* offers a solid groundwork for the church's thinking about evangelism:

We furthermore teach that sin came into the world by the fall of the first man, as described in Gen. 3. By this Fall not only he himself, but also all his natural offspring have lost the original knowledge, righteousness, and holiness, and thus all men are sinners already by birth, dead in sins, inclined to all evil, and subject to the wrath of God, Rom. 5:12,18; Eph. 2:1-3. We teach that men are unable, through any efforts of their own by the aid of culture and science, "to reconcile themselves to God and thus to conquer death and damnation."⁶³

Since God has reconciled the whole world unto Himself through the vicarious life and death of His Son, and has commanded that the reconciliation effected by Christ be proclaimed to men in the Gospel, to the end that they may believe it, 2 Cor. 5:18, 19; Rom. 1:5, therefore faith in Christ is the only way for men to obtain personal reconciliation with God, that is, forgiveness of sins, as both the Old and New Testament Scriptures testify, Acts 10:43; John 3:16-18, 36. By this faith in Christ, through which men obtain the forgiveness of sins, is not meant any human effort to fulfill the Law of God after the example of Christ, but faith in the Gospel, that is, in the forgiveness of sins, or justification, which was fully earned for us by Christ and is offered in the Gospel. This faith justifies, not inasmuch as it is a work of man, but inasmuch as it lays hold of the grace offered, the forgiveness of sins. Rom. 4:16.⁶⁴

We teach that conversion consists in this, that a man, having learned from the Law of God that he is a lost and condemned sinner, is brought to faith in the Gospel which offers him forgiveness of sins and eternal salvation for the sake of Christ's vicarious satisfaction, Acts 11:21; Luke 24: 46,47; Acts 26:18.⁶⁵

All men since the Fall, are dead in sins, Eph. 2:1-3, and inclined only to evil, Gen. 6:5; 8:21; Rom. 8:7. For this reason, and particularly because men regard

⁶³ *Brief Statement of the Doctrinal Position of the Missouri Synod*, (St. Louis: Concordia Publishing House, 1932), 2.

⁶⁴ *Brief Statement of the Doctrinal Position of the Missouri Synod*, 3.

⁶⁵ *Brief Statement of the Doctrinal Position of the Missouri Synod*, 3.

the Gospel of Christ, crucified for the sins of the world, as foolishness, I Cor. 2:14, faith in the Gospel, or conversion to God, is neither wholly nor in the least part the work of man, but the work of God's grace and almighty power alone, Phil. 1:29; Eph. 2:8; 1:19; Jer. 31:18. Hence Scripture calls the faith of man, or his conversion, a raising from the dead, Eph. 1:20; Col. 2:12, a being born of God, John 1:12, 13, a new birth by the Gospel, I Pet. 1:23-25, a work of God like the creation of light at the creation of the world, 2 Cor. 4:6.⁶⁶

These quotes outline a basic theology of why the church does evangelism. People are all sinful and stand in need of God's forgiveness. Through sin they have lost the original righteousness and holiness. This needs to be restored in relationship to the Creator.

Forgiveness has been earned for all people by Christ Jesus through His suffering, death and resurrection. This message of reconciliation needs to be delivered to people. It is faith, granted by God for the sake of Christ, which receives what Christ Jesus has already done (passive righteousness). Salvation is brought about by the Gospel. It is not the work of man, but of God through His Holy Gospel and the working of the Holy Spirit.

This provides a brief historical position on how The Lutheran Church Missouri Synod has stated a theology for evangelism. It is adequate and still applicable for the church today. Man's need is for someone to deal with his sins. Christ Jesus has already done that. What remains is to bring that gift to people through the proclamation of the Holy Gospel by both pastor and laity alike.

The challenge is to connect with people who are outside the church with the message of the Gospel. Lutheran's need to be able to clearly articulate their theology and then by God's grace apply that proclamation to the people God places within their reach. Evangelism is the work of the church, and should not be separated from the congregational life of the church. One needs the church to come to faith and then to be kept in the faith. The church is always the "called out" and the "called together". It is gathered together in the Divine

Brief Statement of the Doctrinal Position of the Missouri Synod, 3.

Service and then is sent forth to be the church in the world. It is then re-gathered around the Divine Service to be forgiven and re-sent back into the world. This lively dynamic defines the church's existence and mission.

Martin Luther saw the importance of bringing the Gospel of Christ Jesus to other people. He wrote:

The greatest of all services is to free him [my fellow man] from sins, to liberate him from the devil and hell. But how is this done? Through the Gospel, by preaching it to him and telling him that he should cling to the works of Christ and firmly believe that Christ's righteousness is his and his sins are Christ's. This, I say, is the greatest service I can render to my fellow man. Cursed be the life that a man lives only for himself and not for his fellow man. On the other hand, blessed be the life in which a man does not live for, and serve, himself, but his fellow man.⁶⁷

There is a clear urgency in the words of Luther. Not surprisingly, they also express a lucid understanding of "passive" righteousness. Luther delights in the comfort of the Gospel in that a person's sins now belong to Christ and not to them. For Luther, the greatest service a Christian can provide to his neighbor is to tell that neighbor what Jesus has done for him.

The church does not exist for itself. What she has been given, she is called to impart to others. She has been entrusted with the Gospel. She shares it corporately in her preaching through the Pastoral Office and individually as her members interact with people through their daily vocations. Adolph Köberle accentuates this responsibility that belongs to the "average Christian" as much as it does to the pastor:

We need only to think of the negligence of the Church as it is revealed in the history of missions. Faith is only sound when it understands that all the statements concerning God and all that has been received from God are a reality that applies just as truly to our neighbors as to us, and that it must be imparted to him.⁶⁸

⁶⁷ Ewald M. Plass, *What Luther Says An Anthology*, Vol. 3, (St. Louis: Concordia Publishing House, 1959), 1282.

⁶⁸ Adolph Köberle, *The Quest for Holiness*, (Minneapolis: Augsburg Publishing House, 1936), 195.

The words of Jesus apply here: "Let your light shine before men in such a way that they may see your good works, and glorify your father who is in heaven." Mat. 5:16.⁶⁹ Christians have the privilege and responsibility to impart to others what they have been given in Christ Jesus.

Erwin J. Kolb emphasizes evangelism as taking place in the believer's life of witness. As the old saying has it, they may be the only Bible which some people read. Their lives are under constant scrutiny by those who know they are Christians as well as those who don't know they confess Christ Jesus. Kolb states:

Witness as a function is what Christians do. They talk about their faith, about what the Lord is doing in their lives. The outreach dimension is to speak that Gospel to the lost that they might be saved.⁷⁰

It would be much simpler to say, that Christians tell others what Jesus has done for them. The challenge is to proclaim what Jesus has done to other people. Through their words and deeds people have the opportunity to see Christ at work and living in the believer's life. In showing love toward their neighbor the believer may be given opportunity to declare to them what Jesus has done for them.

Robert Kolb contends that Lutherans have much to offer to the world. Lutherans have the right theology; still they have not been as forthright in proclaiming as they could be. He observes:

In the midst of societies around the world, in which new technologies, new economic forces, new political constellations, and new social structures join with the age-old sinfulness of individuals to unsettle life and deprive human beings of their humanity, Lutheran churches need to witness to Christ using the distinction of identity and performance, the distinction of passive and active righteousness. This insight into humanity enriches our ability to make the gospel of Jesus Christ meet individual human needs as we draw those outside

⁶⁹ NASB, 914.

⁷⁰ Erwin J. Kolb, "The Primary Mission of the Church and Its Detractors", *Concordia Theological Quarterly*, (June 54:2-3, 1990), 122.

the faith into the company of Christ's people. It also is one of the chief gifts Lutherans have to offer within the ecumenical conversation about how best to express the biblical message. For the distinction of the two dimensions in which we relate to God and his world, the two aspects which constitute our humanity is "our theology," and it is impossible to understand the Lutheran tradition without recognizing and employing it.⁷¹

Lutherans can use the two kinds of righteousness to understand the relationship between "doing vocation" and "proclaiming Christ." A clear understanding of the two kinds of righteousness will help equip people for not only living out their God-given vocations but also in interacting with others with the Gospel of Christ Jesus. It then becomes not only a matter of clearly understanding and recognizing biblical theology but then faithfully declaring the heart of that theology, the Gospel of Christ Jesus, to a world which truly needs Him!

The church and its people are constantly faced with the responsibility of engaging the culture in which they live. God's people need to take the message of the passive righteousness of Christ Jesus and interact with people within God's created world. Christians are to be in the world, but not of the world. To put it another way, the culture of the church should be different than the culture of the world it is trying to reach. David Peter challenges the pastor who is afraid to engage the culture. He states:

An example of adherence to this position is a pastor who eschews the insights of the social sciences out of fear that using them is an accommodation to "worldly" influences. He is reluctant to engage the culture for fear that the culture might adulterate the church. Accordingly, he hesitates to lead the congregation in outreach efforts because such outreach involves engaging the culture. His practice of outreach is limited to proclaiming the pure word to those who attend the worship service, correctly administering Baptism, and catechizing those who present themselves for instruction. But there is little if any effort to express the message of the Gospel to the unchurched in culturally sensitive ways.⁷²

⁷¹ Robert Kolb, "Luther on the Two Kinds of Righteousness; Reflections on His Two-Dimensional Definition of Humanity at the Heart of His Theology", 464-465.

If the pastor is not willing to engage the culture in which he lives, how are the laity going to learn to be concerned about and to meet the spiritual needs of those they interact with on a regular basis? The message of Christ Jesus is always going into and against the culture of sinful people. The church in all its endeavors must actively and faithfully engage people with the message of Christ Jesus and Him crucified and raised for the justification of the world. That is a theological approach for the church of all times!

A clear understanding of the doctrine of vocation is crucial for God's people today. Within that framework they come to grips that they are not only "called" to faith in Christ Jesus, but that they are also called by God to a variety of "stations" or "vocations" in life. It is through those various vocations that God has placed people in their own unique mission fields where they have the opportunity to interact with and serve other people.

The framework of vocation is clearly informed by the two kinds of righteousness, passive and active. Passively, the Christian can know and declare that it has been done for them. They don't have to worry about earning their salvation. Christ Jesus has already done that for them. Hence, they can now concentrate on living out "active righteousness" towards their neighbor. That becomes a "doing for others."

Through those vocations they serve their neighbor. One way in which they are privileged to serve them is by communicating the Gospel of Christ Jesus to them. That is what evangelism is, the declaration or proclamation of the work of Christ Jesus to other people. The message is quite simple, people have a need because of sin, and God in Christ Jesus has provided the solution for that need. That may sound simplistic, but too often the

⁷² David J. Peter, "A Framework for the Practice of Evangelism and Congregational Outreach", *Concordia Journal*, Volume 30 (July 2004), 212.

task is made more difficult than it should be, which is why so many Christians simply avoid declaring Christ Jesus to people they meet.

The church consists of God's forgiven sons and daughters in Christ Jesus, having been clothed with His merits and righteousness in their Baptism (passive righteousness). God's people are located in God's created order in places where they are interacting with both Christians and non-Christians.(active righteousness). Not only is one commanded to love and serve his neighbor, but as one understands his or her vocational roles and the places where they take place, one will also see that those are venues where they can proclaim Christ Jesus. Therefore, a proper vocational understanding, informed by the two kinds of righteousness, can translate very systematically into a workshop which equips God's people for the task of evangelism.

CHAPTER THREE: THE PROJECT IN THEORETICAL PERSPECTIVE

Introduction

The first section of this chapter will examine the doctrine of vocation from a historical perspective. It will paint with broad strokes how vocation has been viewed in the life of Christ's church. The writer will look briefly at Luther's Tables of Duties which are set forth clearly in Luther's Small Catechism.⁷³ Luther's Table of Duties is a fine example of his use of Scripture to provide a framework of one's vocational responsibilities. It is within one's given vocations that opportunities to interact with people with the message of Christ Jesus will present themselves.

The next section will give an overview in the area of evangelism. The desire for the Witness Workshop is to equip people for personal evangelism. Christ's kingdom has grown as people over the ages have continued to "tell others what Jesus has done." That will continue to be the case until the Lord brings all things to completion. Also within this section the writer will briefly touch upon some of the evangelism programs which have been used in The Lutheran Church Missouri Synod.

The final section will examine some of the significant contemporary writings which could be considered under the heading of "Living the Christian Life." Is there a connection between "living the Christian life" and a proper understanding of the doctrine of vocation? Are there similarities and points of comparison which can be made? There have been some

oks which were very successful, both financially and in popularity, which have been

Luther's Small Catechism with Explanation, (St. Louis: Concordia Publishing House, 1986).

recently written which deal with “living the Christian life.” Looking at them from that perspective and also seeing the “vocational aspects” will be helpful. Since the Witness Workshop is dealing with the vocational life it is important to examine this from the broad perspective of relevant works today.

The writer will also take note of some previous Major Applied Projects which have dealt with evangelism and vocation. The discussion in this chapter will help to more closely relate the ideas of vocation and evangelism.

Vocation in Historical Context

In the excellent work of William Placher, *Callings: Twenty Centuries of Christian Wisdom on Vocation* we read:

Down the centuries, Christians have looked for definitions of “vocation” somewhere between the trivial sense of “just job” and the hard-to-believe image of a miraculous voice from heaven. *Central to the many Christian interpretations of vocation is the idea that there is something—my vocation or calling—God has called me to do with my life, and my life has meaning and purpose at least in part because I am fulfilling my calling.*⁷⁴

One can see that the struggle over vocation is not something which is new to this day and age. It will continue to be a struggle which should occupy the attention of all Christians in every generation.

Placher’s work divides history into four major time periods:

The Early Church, 100-500
The Middle Ages, 500-1500
After the Reformation, 1500-1800
Post-Christian World, 1800-Present⁷⁵

⁷⁴ William C. Placher, Editor, *Callings: Twenty Centuries of Christian Wisdom on Vocation*, (Grand Rapids: William B. Eerdmans Publishing Company, 2005), 2.

⁷⁵ Placher, *Callings: Twenty Centuries of Christian Wisdom on Vocation*, vii-x.

During times of persecution in the early church, new Christians faced some serious challenges. Placher states:

For the first several hundred years of Christianity, Christians were a minority, rapidly growing in size but often at risk. Many Christians joined the church as adults, and their decision often meant a break from family and previous way of life. Their response to their call (in Greek, *klēsis*) made them automatically outsiders to most facets of society, uncomfortable with its standard forms of entertainment, unable to share much of its social life. Persecution of Christians was sporadic and usually localized, but in the Roman Empire, where most Christians lived, refusal to perform the sacrifices of the imperial cult was technically illegal. Even if the risk was usually small, being Christian meant the possibility of arrest, torture, and death. Thus the fundamental vocational questions for Christians or potential Christians were initially, first, should I be a Christian? and, second, how public should I be about my Christian faith?⁷⁶

What was unique to that time in history also has application to a 21st century Christian living in America. God's people and their beliefs are being challenged by an American society which is becoming more secularized each day. Though there is freedom of religion in the United States of America, Christians still struggle with integrating Sunday's confession of faith to their interactions with the people they encounter in their various vocations throughout each week. Being an "every day" Christian has its challenges.

Placher writes:

In the fourth century, after the Emperor Constantine became a Christian, Christians (still for some time a minority in the Empire) faced a different problem. Christian faith no longer risked torture; it could even provide a convenient way to get ahead in society. New converts flooded into the church. How could Christians preserve a sense that Christianity involved a cost, took a risk? What were Christians called to do when it seemed pretty easy just to be a Christian? Some of them went to the desert to be nuns and monks, and found their callings in lives of radical self-denial that preserved the dramatic challenge of Christianity.⁷⁷

The desire to set oneself apart as a Christian willing to sacrifice for the faith led to a distinct development of "church" vocations. Church vocations were those that applied to people

Placher, *Callings: Twenty Centuries of Christian Wisdom on Vocation*, 6.
Placher, *Callings: Twenty Centuries of Christian Wisdom on Vocation*, 6..

specifically in service to the Church, such as being a priest, a nun, or a monk. These vocations excluded practitioners from an ordinary life of simply living as Christians within society. Vocation was not seen as one's service to his neighbor. It was an extraordinary way of living "for Christ" which removed one from the people and routine of ordinary life.

Marc Kolden offers this thought:

As the Christian church became larger during the centuries following the New Testament, many people became Christians who did seem very serious about it. This was especially true when Christianity became the official religion of the Roman Empire and everyone was expected to belong to the church. Reform movements, especially monastic movements, began to speak of those who were called to a higher righteousness, who were expected to keep not only the Ten Commandments but all of Jesus' teachings, and therefore had "higher" callings. "Vocation" became a word referring primarily to monks, nuns, priests, while ordinary Christians were taught that they did not have divine vocations. To make matters worse, a growing trend among Christians to speak as if salvation came not by grace through faith (as the New Testament and the great teachers of the early church had taught) but by faith and good works led Christians to look upon monastic vocations as a way of gaining salvation rather than of being of service to God and God's world. The great Reformer Martin Luther began his career as a monk in Germany at the time when such works righteousness was at its peak.⁷⁸

With this in mind, one can better appreciate the breadth of the struggle that confronted Luther. It was not only a matter of clearly restoring justification by grace through faith in Christ Jesus but also an issue of bringing to the forefront a proper understanding of vocation for the Christian. Indeed, for Luther, the two issues were inextricably linked.

The period of the Middle Ages (500-1500) saw the church enjoying freedom from persecution. It was also a continued struggle against false doctrine. It was also a time when people could chose either a church vocation, or to live as less-committed Christians outside of the churchly vocations. Placher states:

For roughly a thousand years in the Middle Ages, by contrast to the situation of

⁷⁸ Marc Kolden, *Christian's Calling in the World*, (United States: Centered Life, 2002.), 6.

the early church, the vast majority of Christians grew up in the church; surrounded by other Christians. Whether to be Christian was scarcely a real issue for them. But what kind of Christian should they be? Some felt called to be priests, monks, nuns, or friars. Indeed for medieval Christians “having a vocation” (in Latin, *vocatio*) meant almost exclusively joining the priesthood or some monastic order. Thus the central vocational choice for Christians was – should I stay a part of my family, marrying, having children; or choose the priesthood or the “religious” life in a convent or a monastery or as a wandering friar (“religious” usually meant “monastic”)?⁷⁹

Separation from society became a clear mark of “vocation,” though priests serving congregations were not separated. While monasteries and convents still exist today, they are not attracting people to the point that the Roman Catholic Church is finding a definite shortage of priests and nuns to serve in the vocations.

Steven Hein contributes this perspective:

During the Middle Ages a variation of the hermit movement became the standard form of what was termed “the higher calling” of God. Rather than caves, with one hermit per cave, Christians pursued the higher call of God by cloistering themselves as groups inside monasteries. As holy fraternities, monks and nuns dedicated themselves to a holy life of devotion to God, separated from commitments and attachments to the social orders of this world. The highest order of faithfulness to God was seen in a life of self-denial and seclusion. Poverty, celibacy and strict obedience to monastic order were seen as virtuous sacrifice, the epitome of faithfulness. Unencumbered by secular concerns, the believer could become absorbed in a higher regimen of worship, prayer and meditation. Monasticism flourished in western Christianity for more than a thousand years as the exemplary form of Christian vocation and piety. It was kind of a synthesis of Augustine’s vision of Christian citizenship and the hermit movement. Christians had a choice. They could be ordinary or extraordinary in their Christian commitment. They could live a life of mediocre piety sojourning in the old world communities, trying to do pious things on top of the time-consuming tasks of earthly maintenance. Or, they could do the spiritually significant things of divine citizenship “full-time” within monasticism.⁸⁰

Vestiges of that time period still exist today with the existence of convents and monasteries.

⁷⁹ Placher, *Callings: Twenty Centuries of Christian Wisdom on Vocation*, p.6-7.

⁸⁰ Steven A. Hein, “Luther on *Vocatio*: Ordinary Life for Ordinary Saints”, *Reformation Revival*, (Vol. 8, No. 1, Winter 1999), 129-130.

As previously stated, the numbers are declining.⁸¹ The researcher was told in 2006 that his local Roman Catholic Diocese had only three men studying to be priests.⁸²

Seeing everything that one does as being in service to one's neighbor is a proper understanding of one's vocation. There are no special classes of people. The doctrine of church vocations continues in Rome today but it appears that fewer and fewer are choosing to enter into them. The statistics stated above in footnotes 81 and 82 bear witness to this fact in the area in which this writer lives. Until Roman Catholics properly understand that works are directed toward serving one's neighbor versus earning favor with God, the true freedom of the Gospel and hence of vocation will never be realized.

The struggle then was coming to a correct doctrinal understanding in which vocation encompasses all of one's ordinary life and is lived out in service to one's neighbor through the various mundane roles which one has in life. The question becomes, how does one serve his neighbor through the everyday work that he is privileged to do?

This brings us to the time of Martin Luther. For Luther, coming to a clear understanding of what it meant to be righteous in God's sight was significant. Marc Kolden states:

Luther's discovery of the gospel (that is, the "good news" that God was in Christ reconciling the world) led him to have to rethink the whole of the Christian life.⁸³

⁸¹ In speaking with the vocational director of two of the congregations (orders), the researcher was told that in the Blessed Virgin Mary Congregation, only one sister had been consecrated in the last 18 months. In a similar conversation with the Vocational Director of the Order of St. Francis, since 1998, only three new women have entered the order. Both of these conversations took place on March 17, 2008. These orders are located within the Dubuque Diocese, Dubuque, Iowa.

⁸² Dubuque, Iowa Diocese of the Roman Catholic Church. In the Dubuque Diocese since 1996 through May of 2008 they will have ordained only 29 men to the priesthood. In the current school year they have 8 men enrolled in the seminary. This is down from the 1996-1997 year when 22 were enrolled. This information was supplied through a fax the researcher received on March 17, 2008. This diocese includes the city of Cedar Rapids where the author resides.

⁸³ Kolden, 7.

As a result of being justified by grace a person does not have to do good works to earn his salvation. Now the good works are directed to serving one's neighbor. Vocation was simply service to one's neighbor.

Placher states:

With Protestants, traditional categories underwent even more radical transformation. Martin Luther proclaimed "the priesthood of all believers" and, like most other Protestant pastors, got married. Thus among Protestants, everyone was a priest, and pastors increasingly lived more like everyone else. One could be called to a life of preaching, but alternatively to government, commerce, crafts, farming, or anything else – and preaching was as compatible with marriage as was any other calling. Thus for Luther your "calling" was first of all your job (though he acknowledged that marriage and parenthood were also callings).⁸⁴

Also, there were many more options that would allow one to be in service. This service or vocation was of an earthly nature and was directed to serving one's neighbor.

However, Luther also saw the spiritual obligation of interacting with our neighbor with the Gospel of Christ Jesus. Luther shows that the proclamation of the Gospel needs to begin in the home. That is our primary area of spiritual responsibility. He states:

The noblest and greatest work and the most important service we can perform for God on earth is bringing other people, and especially those who are entrusted to us, to the knowledge of God by the holy Gospel.⁸⁵

This work begins in the home as the responsibility of the parents towards the children which God has given to them. One sees in Luther, that this proclamation of the Gospel is something which flows from one's vocation and is directed towards one's neighbor.

This proclamation involves a simple telling of what Jesus Christ has done for all people through His suffering, death, and resurrection. There is in Luther a strong emphasis

⁸⁴ Placher, *Callings: Twenty Centuries of Christian Wisdom on Vocation*, 7.

⁸⁵ Ewald M. Plass, *What Luther Says, An Anthology, Vol. II*, (St. Louis: Concordia Publishing House, 1959), 58.

on the vocational life and proclamation of Christ Jesus directed towards one's neighbor.

Luther states:

Walking with God is not fleeing into a desert or hiding in a corner but going out according to one's calling, opposing the wickedness and malice of Satan and the world, confessing the Seed of the woman, condemning the religion and activities of the world, and proclaiming another life through Christ after this life.⁸⁶

God has placed His church into the midst of the world, among an infinite variety of activities and vocations, so that Christians might not turn into monks but might live in ordinary society and our works and practices of faith might be known among men.⁸⁷

Luther emphasizes both vocation and confession of Christ in the midst of the world in which one lives. That proclamation is carried out in God's created world and it becomes part of one's active righteousness shown to his neighbor.

Luther further states:

See, in this way the love of God flows from faith, and from love flows a free, willing, and joyful life of freely given service to our neighbor. For just as our neighbor suffers want and is in need of our surplus, so we have suffered want before God and were in need of His grace. Therefore as God has helped us freely through Christ, so we should devote our body and its activities to helping our neighbor. Thus we see what a high and noble life a Christian life really is.⁸⁸

Luther is addressing the importance of physical needs but also implies that God has freely helped believers through Christ Jesus. Within the realm of living out one's faith, service is directed to serving his neighbor and his needs.

Luther shows that Christians are sent into the world. That is significant as many times God's people have adopted the position that the church is "here," let people come and find it. Luther states:

⁸⁶ Ewald M. Plass, *What Luther Says, An Anthology, Vol. I*, (St. Louis: Concordia Publishing House, 1959), 225.

⁸⁷ Ewald M. Plass, *What Luther Says, An Anthology, Vol. I*, 279.

⁸⁸ Ewald M. Plass, *What Luther Says, An Anthology, Vol. III*, 1282.

The Lord wants to say: You have received enough from Me --- peace and joy and everything you ought to have; personally you need no more. Therefore work now, look at what I have done, and imitate it. My Father has sent Me into the world for your sake alone, in order to help you, not to benefit Myself. This I have done; I have died for you and have given you all I am and have. Therefore you should think and act in like manner. Henceforth spend your lives serving and helping everyone; otherwise you would have nothing to do on earth, for through faith you have enough of everything. Therefore I send you into the world as My Father has sent Me, that is, that every Christian may instruct and teach his fellowman to come to Christ.⁸⁹

That quote demonstrates passive righteousness in salvation and shows what God expects of one in the active righteousness. Also present is the sending into the world with the task of proclaiming Christ Jesus to all people.

Luther also states:

Nothing but faith is needed to be saved, to give God the honor due Him and to accept Him as my God, confessing that He is just, true, and merciful. Such faith sets us free from sin and all evil. If I have thus given God His due, I live the rest of my life for the benefit of my neighbor, to serve and to help him. The greatest work that follows from faith is that with my mouth I confess Christ, sealing that confession with my blood and, if it is so to be, laying down my life for it. Not that God needs this work. But I am to do it that my faith may thereby be proved and known; that others may likewise be brought to believe. Then other works follow; they must all be directed toward serving my neighbor.⁹⁰

There is a clear theology of the cross shown in that God gets the glory and honor for the believer's salvation. Life is lived in service to one's neighbor. Flowing as a result of one's own confession of Christ Jesus is a proclamation of Christ Jesus so that others may also have the opportunity to confess Christ as their Savior.

One other quote from Luther continues the same theme that has been seen in the above quotes. Luther states:

We live on earth for no other purpose than to be helpful to others. Otherwise it would be best for God to take away our breath and let us die as soon as we are baptized and have begun to believe. But He lets us live here in order that we may

wald M. Plass, *What Luther Says, An Anthology*, Vol. II, 960.

wald M. Plass, *What Luther Says, An Anthology*, Vol. II, 960-961.

lead other people to believe, doing for them what He has done for us.⁹¹

Luther again clearly shows the role of proclamation that Christ has given to everyone who confesses Him.

One has in Luther a strong interlinked three-fold emphasis. Passive righteousness in terms of salvation is demonstrated clearly. At the same time, active righteousness is lived out in relationship to one's neighbor. That occurs within the various vocations or stations which one occupies in life. The thread that keeps coming through in all of this, is that in and through the vocations into which one is placed, the Christian has the opportunity and responsibility to talk to others about what Jesus has done.

Luther directs a person to Christ Jesus and His righteousness. Luther teaches that it is the individual believer who has the responsibility to bring Christ to his neighbor. A Christian can do Gospel proclamation to one's neighbor as the opportunity presents itself.

Luther could have included Gospel proclamation to one's neighbor as a section in his Table of Duties. Perhaps he saw it as a natural part of serving one's neighbor. It certainly is something that the priesthood of all believers in I Pet. 2:9-10 is encouraged to be doing.⁹²

Robert Benne sees work as more than just earning a living. He offers the following three-fold purpose of work. He writes:

In our day at least, Christians perceive at least three purposes for work: (1) as a means of living, (2) as self-fulfillment, and (3) as contribution to the common good. Moreover, not only Christians but also persons of other religions as well as secular people find considerable consensus on these three purposes, though they might certainly rank them differently in importance.⁹³

⁹¹ Ewald M. Plass, *What Luther Says, An Anthology*, Vol. II, 961.

⁹² *NASB*, "But you are a CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR GOD'S OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once WERE NOT A PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now, you have RECEIVED MERCY." 1152.

⁹³ Robert Benne, *Ordinary Saints*, (Eugene: Wipf and Stock Publishers, 2001), 159.

Point three shows a strong vocational emphasis on one serving his neighbor. This is similar to Luther's emphasis that one's life is ultimately directed in service to one's neighbor. As believers contribute to the common good they are serving their neighbor in providing for him through their work. Benne further states:

If, in the midst of our age-old confusion and rebellion, we are called by God to be his own through his grace in Christ Jesus, we are also called by the same God to service in and to the world. The Spirit that works in us to nurture our relation to God also works *through* us to strengthen our relation of service to the world. The cup of being that is filled at the table of the Lord is meant to be spilled in the Lord's errand into the world. Blessed by God's free grace in Christ we are called to be a blessing to others. Luther caught the connection well. We are simultaneously, he said, "Free Lords of all, subject to none, and servants of all, subject to all."⁹⁴

God has supplied all of the believer's needs, both material and spiritual. Their lives can now be directed to serving the needs of their neighbor around them. Those needs also are of a material and spiritual nature.

Benne articulates what all Lutherans confess, that justification by grace through faith in Christ Jesus is freeing for the believer. He states:

One of the most important contributions of Christian faith to a proper sense of work as a Christian calling is a negative one. Christian faith in the justifying grace of God in Christ frees people *from* the terrible tempting need to justify themselves before God and their fellow humans by their work.⁹⁵

The believer does not have to justify himself before God, because Christ Jesus has already done that through His suffering, death, and resurrection. The believer is free to serve others because he has first been served by Christ Jesus Himself.

Gerhard Forde addresses the importance of the freeing power which Christ Jesus brings to the Christian:

The insistence that only those works are truly good that are done spontaneously and joyously out of faith, hope, and love belongs to the very heart of Luther's

⁹⁴ Robert Benne, *Ordinary Saints*, 67.

⁹⁵ Robert Benne, *Ordinary Saints*, 164.

Reformation. That is why he can make the claim that faith doesn't have to be prompted to do good works because in faith everything is already done. This seems a preposterous claim. It is based, however, not on any claim we can make about ourselves but on the fact that the Christ who creates faith has fulfilled all things. Indeed, one should not miss the spectacular nature of the claim here. The believer is not exhorted to do works on the basis of faith in order to catch up with what is demanded. Rather, the announcement is made that because the Christ who has fulfilled all things dwells within the person of faith, everything has *already* been done! There is simply nothing to do! Here is a drastic parting of the ways with a theology of glory. The Christ of the cross *takes away* the possibility of doing something.⁹⁶

Therefore, instead of being burdened by the demands of the Law which cannot possibly be fulfilled, the believer is freed. Life for the Christian has moved from a "have to" to a "get to". Doing one's vocation then, is an expression of Christian faith.

What the Christian is called to do, Christ has already done for him. When a Christian fails in his daily callings, he is led back to Christ Jesus in repentance. Daniel Preus states:

Our calling or vocation in life has been cleansed by the blood of the Lamb. Everything we do is holy by faith in Christ. The Christian moves from the call of Baptism in the church to the baptismal call in daily life. The worship of daily life is to love our neighbor through all offices God gives to us, which begins with the responsibility of the Fourth Commandment: "Honor your father and your mother" (Exodus 20:12). Thus the office of parent becomes the foundation for every other station in life. Society flows from the family, as do the good works which God has called us to do.⁹⁷

The believer's daily life is lived out in service to his neighbor. For the Christian it springs forth from a correct understanding of marriage and family as the basic building block of society.

Robert Kolb sees service to one's neighbor as a natural outflow from the doctrine of creation. Vocation flows from the first article. God has created this world and the people

⁹⁶ Gerhard O. Forde, *On Being a Theologian of the Cross: Reflections on Luther's Heidelberg Disputation, 1518*, (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 109.

⁹⁷ Daniel Preus, *Why I Am A Lutheran*, (St. Louis: Concordia Publishing House, 2004), 78.

who live here. He sustains and keeps his creation in place through the various vocations which provide for the needs of people. Kolb writes:

For Luther the situations and responsibilities which structure human life are part of the doctrine of creation. God places all people, not just Christians in these situations; He assigns all people these responsibilities. Only those who trust in Him, however, recognize His hand in the construction of their situations. Only those who recognize His lordship perceive that their responsibilities are personal assignments from God. Luther used the word "calling" (*Beruf*) for the assignments of daily life as the Christian perceives and practices them. The Christian's calling is externally identical to the responsibilities assigned to others, to non-Christian parents or butchers or jury members. The structure which guides the exercise of these responsibilities is the same. What differentiates the Christian's exercise of his calling from the non-Christian's practice of his responsibilities is the faith which motivates the Christian. The vertical relationship with God, the trust which recognizes God's love and lordship, impinges on and controls the horizontal relationships in which the faith now perceives God's calling and command, Christ's righteousness.⁹⁸

For the Christian, all is done from the perspective that one is forgiven and has been made a new creation in Christ Jesus. Kolb further states:

"Lutheran" faith goes to work – in confidence that the God who is present in Word and Sacrament creating faith is also present in human lives which operate responsibly in the horizontal relationships which God has designed for carrying out His will, for delivering His care and concern, in this world. Faith relies solely on God's promise that our vertical relationship is secure in His hands, the pierced hands of the God who died and came back from the dead. Faith recognizes that the Christian life is a life which has died to sin in Baptism and risen to new life in Christ as emerged from the baptismal water. Faith is supremely confident that this water drowns the sinners and gives life to him as a babe in God's arms. Faith recognizes that the Lord who gave His body on the cross incorporates His people into Himself through the Holy Supper, at which He is both meal and chef. Faith recognizes that the God who created all reality with the word, "Let there be," – and there was – still sustains His creation through His creative Word even as He sustains His people through His presence in His recreative Word of promise, spoken in the word made flesh.⁹⁹

For Kolb, and every Lutheran, the Christian life is one which flows from the Sacraments themselves. The Christian is re-created in baptism and nourished by the Lord's

⁹⁸ Robert Kolb, "God Calling, "Take Care of My People": Luther's Concept of Vocation in the Augsburg Confession and Its Apology," *Concordia Journal*, (Volume 8, No. 1, January 1982), 6.
⁹⁹ Robert Kolb, *Concordia Journal*, (Volume 8, No. 1 January 1982), 10.

Supper. The Christian life flows from the liturgy of Christ's Church where the Sacraments are treasured and celebrated. Norman Nagel writes:

How the gifts given by the Means of Grace in the liturgy flow on enlivening, energizing, and shaping the lives of Christians is not so much the point here as is the way of their being priests. Scripture does not do it; the Confessions do not do it; Luther does not do it. Jesus does – not by talking about priests, but by putting himself where he would receive the living sacrifice of our lives, our neighbor in his need. What is done here is done toward the Lord, a sacrifice offered to him by every one whom he has baptized and so made one of his priests. To offer to one's neighbor such a sacrifice – the cup of water, food for the hungry, clothing for the naked, care for the sick, a visit to the lonely or in prison – is to offer to the Lord (Matthew 25:34-45).¹⁰⁰

Christians serve Christ Jesus by serving their neighbor. That is the profound privilege which the believer has been given by virtue of his baptism into Christ Jesus. Not only does the neighbor benefit, but in God's grace, the work is done also to Christ.

Luther saw vocation as service to one's neighbor in whatever the circumstance.

Nagel offers the following point which will lead to the discussion of Luther's Table of Duties. He states:

What is confessed in the Small Catechism's Table of Duties (better *Haustafel*), and in the whole Doctrine of Vocation, is done without mention of priests. Yet it is priestly service as toward the Lord – priestly because of the sacrifice of the lives of the baptized to the Lord as they serve their neighbor in his need, there where the Lord puts himself to receive our service.¹⁰¹

Indeed, priests serve their neighbor, and Luther readily describes the shape and nature of this service in the Table of Duties.

¹⁰⁰ Norman Nagel, "Luther and the Priesthood of All Believers", *Concordia Theological Quarterly*, (Volume 61, No. 4, October 1997), 290.

¹⁰¹ Norman Nagel, *Concordia Theological Quarterly*, (Volume 61, No. 4 October 1997), 290-291.

Luther's Table of Duties

In his Table of Duties, Luther attempts to Biblically define vocational duties as they are lived out in a variety of relationships. Gustaf Wingren writes:

A vocation is a "station" which is by nature helpful to others if it is followed. It is important to emphasize the fact that vocation is not confined to an occupation, but includes what Betcke calls biological orders: father, mother, son, daughter. Every attempt to differentiate between the sphere of the home, where personal Christian love rules, and the sphere of the office, where the impersonal rules of vocation hold sway, immediately runs afoul of Luther's terminology. The life of the home, the relation between parents and children, is vocation, even as is life in the field of labor, the relation between employer and employee. In anything that involves actions, anything that concerns the world or my relationship with my neighbor, there is nothing, Luther holds, that falls in a private sphere outside of station, office, or vocation.¹⁰²

As will be shown in the Table of Duties, all people fill a variety of duties or stations in life, which they function on a daily basis. The challenge is always to see these various duties, stations, or vocations as an opportunity to serve Christ Jesus as one is serving his neighbor.

This writer has a friend of twenty-six years who became a second career veterinarian at about age forty-one. This writer learned about vocation in listening to how he viewed the work which he was doing. One does not often think of working with animals in terms of vocation and as being in service to one's neighbor, but this work truly is. He said that in working on animals, whether they be large or small, he is ultimately serving people who are the owners of God's creatures. When he provides healing for the cow, he is serving its owner. When he puts a dog or cat on the road to recovery, he has served both owner and animal. Humans have been given dominion over creation and the animals which God has given to them. Animals are God's creation and serve people by providing food and

¹⁰² Gustaf Wingren, *Luther on Vocation*, translated by Carl. C. Rasmussen, (Evansville: Ballast Press, 1999), 5.

companionship as part of God's created order. The whole creation works in interdependence and accomplishes God's good purpose.

God does not need the believer's good works, the believer's neighbor does. God does not need the Christian's service, the neighbor does. In serving his neighbor through his varied vocations, the Christian ultimately is doing it unto Jesus as Mat. 25:34-45 states. Nevertheless it is also Jesus doing these things through the believer. Christ deserves the glory and Christians dare not claim anything for themselves. Luther's Table of Duties shows how he viewed various stations in life and the relationships which encompassed them. It is in essence how God's Word has spoken about these stations or callings in life. Vocation is laid out from the perspective of God's Word. It is also clear that is lived out in the realm of active righteousness which is directed towards one's neighbor.

Luther's Table of Duties covers many different vocations or stations in life. It begins and centers around the basic structure of the family. The Table of Duties consists of Bible passages which Luther put together to show what was expected of God's children. They may well be considered as excellent examples of the third use of the Law. Even Christians still need the Law to show them how God wants them to live. Luther did not want to leave anyone in doubt as to what God would have them to be about in the various vocations or stations in life. While Luther's Table of Duties are rather extensive this study will only address and expound on a couple of them to give an indication of how Luther used Scripture in laying them out.

“To Bishops, Pastors, and Preachers”

Under this section of the Table of Duties Luther offers three passages: I Tim. 3:2-4, I Tim. 3:6, and Tit. 1:9.¹⁰³ In these verses, the Apostle Paul is laying out the requirements for someone who is to occupy the Pastoral Office. Luther sees them as normative for the vocation of Pastor.

While all of the requirements Paul lists are essential, there are a couple which deserve special attention today. A pastor must be able to clearly articulate the Word of God both from the pulpit and in the Bible Class setting. He must instruct His sheep in the truths of the faith in such a way that they too can articulate them when confronted by the many strange teachings which are circulating today.

Management of the pastor's own home is also vitally important. It is the first place where he does several of his vocations. The pastor is often looked to as an example. As the spiritual leader of the congregation to which he is called, his own home needs to show forth a Christ-centered atmosphere. It is crucial that the pastor understand his own vocational roles of Christian, husband and father. He is married to his wife and not to the congregation. He is called to love his wife and to raise his children in the fear of God. The pastor needs to model Christ Jesus in his own home for the good of his wife and children. When he does that in his own home, that same modeling will also be exemplified in the way he carries out his pastoral duties to the congregation which he is called to serve.

¹⁰³ *Luther's Small Catechism*, 33. I Tim. 3:2-4, "The overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent, but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect." I Tim. 3:6, "He must not be a recent convert, or he may become conceited and fall under the same judgment at the devil." Tit. 1:9, "He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it."

A pastor must stand firm upon the Word of God. He has no other foundation. St. Paul shows that foundation to be none other than Christ Jesus in I Cor. 3:10-11.¹⁰⁴ The year 2008 is not the time for a watered down message which fails to confront sin and call people to repentance. Without Christ Jesus, there is only hell and damnation; with Christ Jesus there is forgiveness of sins and eternal life. Thanks be to God for the many faithful shepherds who serve the sheep which Christ Jesus has entrusted to their care.

The other duty which will be addressed is found in the section "*To Parents.*" Here, Luther only lists Eph. 6:4.¹⁰⁵ The word "exasperate" means "to rouse to anger" or "to enrage." No doubt, most parents have brought about some anger in their children. That simply is a reaction of the Old Adam to the discipline and admonition that a parent brings to bear upon a situation. As Paul also states, it is the duty of parents to bring their children up in the instruction of the Lord. In doing so, they will be fulfilling their God-given role.

Parents are charged with bringing up their children in the training and instruction of the Lord. This begins by bringing their newborn children to the baptismal font where God does His work through water and the Word. Baptism is the beginning of a lifetime of spiritual formation and training. Christian parenting and raising children to know and follow Christ does not mean waiting until children are teenagers and letting them decide about these matters for themselves. While this section addresses the father, obviously parenting is a role which invites both parents in the instruction of the children. Something which was probably not prevalent in Paul's day, or Luther's for that matter, is the huge number of homes today that are headed by single parents, most especially single mothers. One can observe that if it

¹⁰⁴ NASB, "According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it. For no man can lay a foundation other than the one which is laid, which is Christ Jesus."

¹⁰⁵ *Luther's Small Catechism*, 36. Eph. 6:4, "Father's do not exasperate your children; instead, bring them up in the training and instruction of the Lord."

were not for faithful Christian mothers, many children never would have never seen the inside of a church, much less, been brought to the baptismal font.

In the whole vocation of parenting, the words of St. Paul outline how the church can be of assistance to parents. Paul says: "Therefore encourage one another, and build up one another, just as you also are doing." I Ths. 5:11.¹⁰⁶ This verse here has multiple applications. Luther laid out his Table of Duties as a use of the Law so that no one would be in doubt as to what God wanted them to do as a result of who they are as God's creatures. The passive righteousness received in Christ Jesus frees one from the curse and guilt of the Law. However, seeing and understanding how one is now to live is a function of the Law as the Table of Duties demonstrate. Children likewise need training from their parents through God's Word to see how this active righteousness is to be shown in their ongoing relationships with people.

A Review of Literature Dealing with Evangelism

There have been many books and articles which have been written on the subject of evangelism. This writer will confine his review to more recent works published within the last several decades. When he speaks of evangelism he will use the definition of verbally proclaiming the Gospel of Jesus Christ. The Gospel of Christ Jesus includes His suffering, death, and resurrection by which He earned forgiveness of sins for all people. The joy of evangelism is to clearly proclaim the completed salvation of Jesus Christ so that the Holy Spirit has opportunity to work through that message to provide repentance and to bring people to faith in Christ Jesus as their Savior.

⁵ NASB, 1125.

One excellent work is that by Michael Green, *Evangelism in the Early Church*.

While it is primarily a historical work, there is much that can be learned and used today. He writes:

One of the most striking features of evangelism in the early days was the people who engaged in it. Evangelism was the prerogative and the duty of every Church member. The ordinary people of the church saw it as their job: Christianity was supremely a lay movement, spread by informal missionaries. The clergy of the church saw it as their responsibility too. The spontaneous outreach of the total Christian community gave immense impetus to the movement from the very outset.¹⁰⁷

What needs to be regained today is that the Church, laity and clergy alike, begin to see that reaching out and proclaiming the Gospel is what Christ has called His whole Church to do. The Church's leaders can help her people to see the opportunities which are presented to them each day. Witness workshop training can help facilitate that.

In an article with the same title as Green's book, William Weinrich offers this insight into evangelism:

To reflect upon "mission" or upon "evangelism" is to reflect upon the Church itself, for the act of mission or of evangelism is not accidental or coincidental to the Church – like the activity of golf, tennis, or horseback riding is to this or that individual – but the act of mission belongs to the very "core" of what it means to be the Church.¹⁰⁸

In essence, the Church is called to be in mission with "His" mission. To fail to see itself in "mission" is to forfeit the central reason for the church's existence: the proclamation of Jesus Christ to those who have not yet come to faith in Him.

While the early Church often found itself in a hostile world, the proclamation still continued. Weinrich reminds his readers that the Church of today no longer has a favored

¹⁰⁷ Michael Green, *Evangelism in the Early Church*, Grand Rapids: William B. Eerdmans Publishing Company, 1970.), 274.

¹⁰⁸ William C. Weinrich, "Evangelism in the Early Church", *Concordia Theological Journal*, (Volume 45, Nos. 1-2, January – April, 1981), 61.

status. Some would say that in the United States of America we are living in a post-church culture. Weinrich states:

The Church no longer enjoys the luxury of spontaneous general acceptance. It will increasingly have to proclaim its way, explain its way, and even suffer its way into the heart of a hostile world.¹⁰⁹

That is why the apologetic nature of I Peter 3:15 which became the umbrella passage for the Witness Workshop is so important.¹¹⁰ People need to hear the Gospel of Christ Jesus. It is their only hope. But one must learn to proclaim it with “gentleness and reverence.”

Evangelism flows from Christ’s redemptive work; hence it is Christological in nature.

The Christian’s joy is to proclaim Christ Jesus. Weinrich states:

Rather, the Church evangelized because it could not do otherwise, and it could not do otherwise because in the Holy Spirit the Church had been taken up in the very activity of God in Christ whereby the final purposes of God are fulfilled. Mission was perceived christologically – as God acting for the salvation of fallen mankind, but God acting only in union with mankind. God the Father sends Christ to the world. That is how God works; He works salvifically in no other way. To say that the Church is sent into the world is to say that *today* God is coming in Christ to the world (cf. II Cor. 6:2).¹¹¹

The Church is Christ’s Body and He uses the sinful and redeemed people of His church to be His messengers in this world. It is time again for the Church to take seriously the privilege and promise which Christ Jesus has given to it.

Clearly, this is not a task for only part of Christ’s body. Weinrich affirms that the growth of Christianity happened because it was carried out by all Christians. He writes:

The rapid expansion of the Christian faith is itself testimony to the fact that evangelism was the task of every Christian. Witnessing to the Gospel was not the work just of professional, full-time missionaries. Because all Christians were baptized into Christ, all Christians were taken up into the missionary endeavor.¹¹²

Weinrich, “Evangelism in the Early Church”, 61.

NASB, I Pet. 3:15 “but sanctify Christ as Lord in your hearts, always being ready to make a defense to every who asks you to give an account for the hope that is in you, yet with gentleness and reverence;” 1153.

Weinrich, “Evangelism in the Early Church”, 62-63.

A simple invitation to come to our churches and a simple declaration of the need which a person has for salvation, coupled with God's provision in Christ can still accomplish God's work, today. People who are without Jesus Christ are on the way to hell and don't even know it! They need the church to intervene. Indeed, their only hope is the evangelistic work of Christ's Body, the church.

Weinrich saw people in the early church as fitting into various categories in which Gospel proclamation could occur. He lists the following: Apostles, Wandering Missionaries, Local Ministers, Philosopher-theologians, and Common Christians.¹¹³ The point was that while the specific tasks varied, all had something to contribute for the sake of the Church and its mission. One can discern modern comparisons for most of the categories.

Showing the love of Christ Jesus to one's neighbor also served as an open door for telling people what Jesus had done for them. Weinrich states:

"Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God" (I John 4:7). *Active charity* is the very "stuff" of the Christian life, and with great probability works of charity provided the early Church its best opportunity for Mission. Adolf von Harnack discusses no less than ten types of charitable activities performed by the early Church: alms-giving in general, support of teachers and officials, support of widows and orphans, support of the sick, infirm and disabled, care of prisoners and those banished to the mines, the care of the poor needing burial, care of slaves, care of those suffering from calamities, care of the unemployed, and hospitality of the brethren on journeys.¹¹⁴

A similar contemporary approach to Christian charity is the Acts 1:8 ministry called Planned Acts of Christian Kindness (PACK).¹¹⁵ Examples of PACK in the church where the writer is

¹¹² Weinrich, "Evangelism in the Early Church", 65.

¹¹³ Weinrich, "Evangelism in the Early Church", 65-67.

¹¹⁴ Weinrich, "Evangelism in the Early Church", 72.

¹¹⁵ <http://www.acts18.org/about.htm> Why Acts 1:8 Ministry- The Bible commands us through the Great Commission (Mat. 28:19-20) to share the gospel. Acts 1:8 Ministry offers a program that allows everyone in your church, business or ministry to share the Gospel in a non-threatening way. One of the reasons this is a great outreach: People will ask you- "Why are you doing this?" Your answer is that we are showing you God's Love in a practical way. This will also open the door to sharing the Gospel with more people in your community.

a member have been going door to door through a neighborhood offering to replace batteries in people's smoke detectors or handing out free sodas in the parking lot of a busy store. Often one does not earn the right to talk to people about spiritual matters until he has demonstrated that he cares about them as a person. The PACK activities are not in and of themselves sharing the Gospel; the acts themselves may lead to that possibility. They do reflect love and works which are directed towards one's neighbor.

Historically, The Lutheran Church – Missouri Synod has involved itself in a variety of evangelism programs designed to facilitate the proclamation of Christ's Gospel of forgiveness. David Peter summarizes the programs of the past two generations:

In 1953, a special evangelism department was established within the Board for Missions in North America. The "Preaching—Teaching—Reaching" effort of the time is accredited with bringing the Good News of Jesus Christ to many adults. Evangelism workshops for pastors and lay people were developed in the 1960s, 1970s, and 1980s. Most prominent among these were the *Dialogue Evangelism* and *Witness Workshop* training programs. In the 1990s, LCMS President Al Barry promoted the "Tell the Good News" emphasis for the Synod. Most recently, LCMS President Gerald Kieshnick's office has instituted the "One Mission ABLAZE: Igniting Effective Congregations" evangelistic effort. These are only a sample of numerous official efforts by the leadership of the LCMS to direct the Synod's energies toward missional outreach.¹¹⁶

The goal or objective remains the same: that people come to faith in Christ Jesus as their Savior. This researcher contends that if the current emphasis known as "Ablaze" raises Christians' awareness to the fact that people around them do not have the Savior and they begin to attempt to reach out to them, it will have been a success. It is Christ's church, and He has promised to build it!

The same can be said of the Witness Workshop which is the culmination and subject of this Major Applied Project. The intention is to provide another way of equipping people

¹⁶ David J. Peter, "A Framework for the Practice of Evangelism and Congregational Outreach", *Concordia Journal*, (Volume 30, No. 3, July 2004), 205.

to be about the job of telling others what Jesus has done for them. Using the two kinds of righteousness and weaving it together with the doctrine of vocation provides another way of thinking about evangelism, and helps people recognize opportunities for doing the work of proclamation.

In that regard, Erwin Kolb clearly sees the need for the Church to be equipping its members in how to “talk to others about Jesus.” He states:

Equipping involves more, however, than the building up of the saving faith of the individual Christian. It includes helping the witness listen to the hurts of people, understand God’s own message about human nature, put the Gospel into the language of the person to whom he witnesses, and apply the Gospel to people in various situations in family and community, work and recreation, hospital and dormitory. This kind of equipping is often done well through more informal means than the pulpit or the catechism class. It can be done effectively in settings which involve a variety of educational methods and discussions.¹¹⁷

As people are equipped, they can with great boldness make His name known to unbelievers.

The Witness Workshop which was developed attempted to help the participants “to talk to others about Jesus.” Kolb states:

God’s plan for the church is that it make known the Gospel and administer the Sacraments. These are the means by which the church is built up; these are also the means by which the Spirit reaches out to draw others into His Kingdom. It is the Spirit’s power at work through the means of grace that enables the members of the church to grow spiritually and that makes believers out of unbelievers—this is God’s will and by it He is glorified.¹¹⁸

Through those means, the telling of the completed work of Christ Jesus, and the administration of the Sacraments, Christ Jesus builds His Church, one person at a time. It is through one’s various vocations that he interacts with people who are without Christ Jesus. It is there, both through serving one’s neighbor, by showing the love of Christ Jesus, and

¹¹⁷ Erwin J. Kolb, “A Statement for Discussion in the Church on *Evangelism and Witness*”, (Concordia Journal, Volume 12, No. 1, January 1986), 20.

¹¹⁸ Erwin J. Kolb, “A Statement for Discussion in the Church on *Evangelism and Witness*”, 20.

actually by proclaiming the accomplished work of Christ Jesus, that the Holy Spirit can work through that Word to bring people to faith in Christ Jesus.

A Look At Recent Significant Works on Christian Life

There have been significant books published in the last five years which have dealt with living the Christian life today. These provide an example of the “active righteousness” which people are living out in their lives, even though they do not speak in those terms. These books consider the Christian life by offering “how to” approaches to Christian living. These books present their own understanding of vocation. Therefore, an examination of these books is in order for the insights which they provide in terms of how people can connect and respond to others through these various vocations. This will also provide a perspective from other than a Lutheran perspective and understanding of vocation.

The first work is *The Purpose Driven Life* by Rick Warren. Rick Warren is an evangelical Pastor serving in southern California. This book has sold millions of copies and has been read by people across the theological spectrum. His “40 Days of Purpose” made inroads into many LCMS congregations; where most made some effort to “Lutheranize” Warren’s book. That is not possible, however, because Warren marches to a different theological drummer. Warren shows that he is a synergist when he uses the terminology, “when you accepted Christ.”¹¹⁹ Other comments which tip his hand include: “The first decision brings salvation.”¹²⁰ He also states: “The Holy Spirit releases his power *the moment*

¹¹⁹ Rick Warren, *The Purpose Driven Life: What On Earth Am I Here For*, (Grand Rapids: Zondervan, 2002),

Warren, *The Purpose Driven Life: What On Earth Am I Here For*, 137.

you take a step of faith.”¹²¹ In another place he writes: “God waits for you to act first.”¹²²

Also deeply rooted throughout this work, is Warren’s theology of glory.¹²³

Since his theology is clearly decision-based, when this book is used in Lutheran congregations, solidly catechized Lutherans should find themselves having to defend what they have been taught in Luther’s Small Catechism. That can be a time for growth in one’s true confession of Christ Jesus as having to do apologetics is great for the faith and again takes us back to I Pet. 3:15. Those who are new to Lutheranism, however, could come away with less than desirable theology, which is a serious concern.

Warren says: “We bring God glory by serving others with our gifts.”¹²⁴ While God does not need such glory, He is glorified as His creation is served by Christians. That happens in a most basic way as believers love and serve their neighbor.

Warren further states:

Every human activity, except sin, can be done for God’s pleasure if you do it with an attitude of praise. You can wash dishes, repair a machine, sell a product, write a computer program, grow a crop, and raise a family for the glory of God.¹²⁵

Again, in the same light, God does not need human generated pleasure. What He wants from his people is faith, which He Himself works in them. A believer’s proper motivation does not make what he does good, but rather the fact that Christ Jesus has given all that is needed in baptism. It is through faith in Him that the Christian is accounted righteous and his works have become acceptable.

¹²¹ Warren, *The Purpose Driven Life: What On Earth Am I Here For*, 174.

¹²² Warren, *The Purpose Driven Life: What On Earth Am I Here For*, 175.

¹²³ Examples of Warren’s theology of glory are: “If you learn to love and trust God’s Son, Jesus, you will be invited to spend the rest of eternity with him.” 37. “At the end of your life on earth you will be evaluated and rewarded according to how well you handled what God entrusted to you.” 45. “The smile of God is the goal of your life.” 69.

¹²⁴ Warren, *The Purpose Driven Life: What On Earth Am I Here For*, 57.

¹²⁵ Warren, *The Purpose Driven Life: What On Earth Am I Here For*, 74.

As Christians serve their neighbors, they ultimately are serving their Lord Jesus, who has freed them from sin and its condemnation by serving them through His suffering, death, and resurrection. The works of believers are simply directed toward serving His creation and hence are earthbound. Works show forth the active righteousness being lived out not only in the life of the believer but also in the life of the unbeliever. However, for the Christian, Paul's words of Eph. 2:10 show what God would have the believer in Christ Jesus to be engaged in: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."¹²⁶

Warren is right on the money when he sees the importance of relationships. Warren states:

Often we act as if relationships are something to be squeezed into our schedule. We talk about *finding* time for our children or *making* time for people in our lives. That gives the impression that relationships are just a part of our lives along with many other tasks. But God says relationships are what life is all about.¹²⁷

When people's lives become too busy for other people, they need to stop and examine their priorities and take inventory on how they are spending the hours God has gifted to them each day. If they are going to impact the world around them with the Gospel of Christ Jesus they must be willing to invest themselves in relationships with those people who are outside the church.

Warren clearly grasps the notion that in and through one's various vocations opportunities to talk to others about Jesus will occur. He says:

That does not mean you should quit your job to become a full-time evangelist. God wants you to share the Good News where you are. As a student, mother, preschool teacher, salesman, or manager or whatever you do, you should continually look for people God places in your path with whom you can share the gospel. There are people on this planet whom *only* you will be able to

¹²⁶ NASB, 1112.

¹²⁷ Warren, *The Purpose Driven Life: What On Earth Am I Here For*, 124-125.

reach, because of where you live and what God has made you to be. If just one person will be in heaven because of you, your life will have made a difference for eternity. Start looking around at your personal mission field and pray, "God, who have you put in my life for me to tell about Jesus?"¹²⁸

What a joy and a privilege it is to have Christ Jesus bring people into the midst of believers who can tell them what Jesus has already done for them! The challenge is to see the opportunities, to listen to what people are saying, and then to respond appropriately with God's Word. The listening skills part of the Witness Workshop can help make people aware of needs and hurts in the lives of others. The slide titled, "Problems, Frustrations, and Concerns" speaks to needs and hurts with which people have to deal. Appropriate responses can then be applied by the grace of God in Christ Jesus.

As Warren said, there are those people that maybe *only* one particular Christian may be able to reach. Do Christians see their vocations as serving their neighbors? Do they see their vocational settings as places where they are interacting with people who are outside the church? The goal is to answer yes to both of those. The challenge is always to be asking the right questions. A simple one is: Do you have a church home?

Sometimes Lutherans are too quick to judge the writings of others. While Warren's theology is synergistic and focused on a theology of glory, there are some things that can be gleaned from this book. Those which seemed most helpful have been discussed above. That being said, overall the book is not helpful because of its bad theology and one would have to spend much time sifting the chaff from the wheat.

Joel Osteen also has a book which has been a mega seller. The title is: *Your Best Life Now: 7 Steps to Living at Your Full Potential*. Osteen took over the ministry at Lakewood Church in Houston after the death of his father, John Osteen. Joel Osteen could be

¹²⁸ Warren, *The Purpose Driven Life: What On Earth Am I Here For*, 284-285.

categorized as a positive thinker in the train of Norman Vincent Peale and Robert Schuler. His book has the notion that if the reader can visualize it, then he can claim it. This writer has not seen this work being promoted in the congregations of Iowa District East as Warren's had been. Some of what he writes has excellent application in the areas of vocation and evangelism. Some of it could be called health and wealth theology. He writes:

Too many times we get stuck in a rut, thinking we've reached our limits. We don't really stretch our faith; we don't believe for anything bigger. But God wants us to constantly be increasing, to be rising to new heights. But God wants to increase you in His wisdom and help you to make better decisions. God wants to increase you financially, by giving you promotions, fresh ideas, and creativity.¹²⁹

His words seem to stand in stark contrast to those of John the Baptist who said, "He must increase, but I must decrease."¹³⁰ It is Christ Jesus who matters in this life, and a believer is constantly called to be putting to death the Old Adam. The quote above provides a representative flavor of Osteen's dominant mode of thinking and theology of glory.

Osteen, however, does bring a good thought or two to the surface in the area of vocation. He writes:

Your sense of value cannot be based on your achievements, how well you perform, how somebody else treats you, or how popular or successful you are. Your sense of value should be based solely on the fact that you are a child of the Most High God. As His unique creation, you have something to offer this world that nobody else has, that nobody else can be.¹³¹

His statement could be strengthened by stating that believers are redeemed children of the Most High God. A proper understanding of justification (passive righteousness) is the only means to living out the sanctified life in Christ Jesus in regards to God's creation.

¹²⁹ Joel Osteen, *Your Best Life Now: 7 Steps to Living At Your Full Potential*, (New York: Warner Faith, 2004), 5.

¹³⁰ NASB, 1008.

¹³¹ Joel Osteen, *Your Best Life Now: 7 Ways to Living At Your Full Potential*, 66.

With the topic of vocation comes the question, "What does God want me the believer to do with his life?" Many people have struggled and will continue to struggle with that very question. Osteen offers this perspective:

Just because something works for somebody else doesn't necessarily mean it's going to work for you. God gives each of us special grace to do what He's called us to do. If we make the mistake of trying to copy other people, we're going to be frequently frustrated, and we're going to waste a lot of time and energy. Worse yet, we may miss the good things God has for us to do!¹³²

People are fearfully and wonderfully made and God has put each person together in his own unique way. Christians serve their neighbor with the gifts and opportunities which God has given them. That is Christian vocation at work in the lives of the redeemed!

For Osteen, the lives of God's people need to be touching the lives of other people.

That may be the pre-requisite for evangelism itself. He writes:

Friend, somebody needs your hug today. Somebody needs your love. Somebody needs to feel your touch. You may not realize it, but there is healing in your hands. There is healing in your voice. God wants to use you to bring hope, healing, love, and victory to people wherever you go. If you'll dare to take your mind off your troubles, get your mind off your own needs and, instead, seek to be a blessing to other people, God will do more for you than you could even ask or think.¹³³

This reinforces an earlier point that people need to know that a person cares about them before they will listen to what that person has to say to them about spiritual matters. The end of that quote shows his theology of glory mindset with the words: "God will do more for you than you could even ask or think." Obviously, these famous blessings from God are dependent on the previous right actions of the one who seeks "to be a blessing to other people", in other words, this is a theology of glory.

For Osteen, listening to other people is important. Osteen writes:

¹³² Joel Osteen, *Your Best Life Now: 7 Ways to Living At Your Full Potential*, 94.

¹³³ Osteen, *Your Best Life Now: 7 Steps to Living At Your Full Potential*, 224.

We need to learn to be better listeners. Don't always be so quick to give your opinion. Be sensitive to what the real need is in the person you hope to help. Too frequently, what we really want to do is just shut them down, give them a quick word of encouragement, a semi-appropriate Scripture verse, and a fifteen-second prayer; then we can go on and do what we want to do. But God wants us to take time for people, to hear with our hearts, to show them we're concerned, to show them we really care.¹³⁴

What people need today from Christians is not only their listening ear but the time it takes to care and to minister to their hurts. In the midst of listening, the person may well say, I know now what I must do. Of course, all the person did was to serve as a sounding board, allowing the other person to sort through the things that they were struggling with. One section of the Witness Workshop dealt with the very subject of developing better listening skills.

Osteen sees that there must be a real connection between what happens on a Sunday morning and how Christians live out their faith the rest of the week. He calls for integrity.

He writes:

But as people of integrity, we should have the same character in private as we do in public. We don't put on our Sunday face in church and then go out and compromise all during the week. It's not enough to talk the talk. We've got to walk the walk.¹³⁵

This idea of integrity has implications much wider than its application only to individual believers. Whole congregations also must "walk the walk." For example, the way that members of a congregation deal with one another in conflicted situations sends a loud message to the unbelieving world around it. Conflicted congregations are not attractive to people looking for a church home.

Overall, Osteen does offer some helpful nuggets for a better understanding of the relation between vocation and evangelism. But because of its theological deficiencies it is not a book which this writer would encourage people to buy.

⁴ Osteen, *Your Best Life Now: 7 Steps to Living At Your Full Potential*, 243.

⁵ Osteen, *Your Best Life Now: 7 Steps to Living At Your Full Potential*, 293.

A third recent work is titled, *Velvet Elvis*. The author is Rob Bell who is the Pastor of Mars Hill, a rapidly growing church in Grand Rapids, Michigan. Bell freely confesses that the Bible is the Word of God. He declares:

The point in the book of Acts isn't the early church. The point is the God who is at work in and through the early church to change the world. When we take the Bible seriously, we are taking God seriously. We believe that the same God who was at work then is at work now. The same God in the same kinds of ways. The goal is not to be a "New Testament church". That makes the New Testament church the authority. The authority is God who is acting in and through those people at that time and now these people at this time.¹³⁶

What might the Christian Church look like, today, if all of God's people took God and His Word seriously? What would the Church look like if believers simply took God at His Word?

Bell has a view of work and vocation that is right in line with that of Martin Luther.

He writes:

This is why it is impossible for a Christian to have a secular job. If you follow Jesus and you are doing what you do in his name, then it is no longer secular work; it's sacred. You are there; God is there. The difference is our awareness.¹³⁷

By serving the neighbor, the Christian is truly serving Christ Jesus Himself. Such a view of one's job helps a person to see his varied vocations in their proper roles. All work is done for the benefit of one's neighbor.

Bell also recognizes that the Church is all people working and involved in the places where God has stationed them. He states:

A church is a community of people who are learning how to be certain kinds of people wherever they find themselves, so they can do whatever it is they do "in the name of the Lord Jesus". The goal isn't to bring everyone's work into the church; the goal is for the church to be these unique kinds of people who are transforming the places they live and work and play because they understand the whole earth is filled with the *kavod* [glory] of God.¹³⁸

¹³⁶ Rob Bell, *Velvet Elvis*, (Grand Rapids: Zondervan, 2005.), 65.

¹³⁷ Rob Bell, *Velvet Elvis*, 85.

Too often people have seen the work that they do in the church as more important than the work which is done in their everyday lives. The reason for that is because the church has taught them to think that the “spiritual” is superior to the “material.” They are both proper actions for the Christian. If people could be freed from the burden of thinking that they have to give so many hours to the work of the church, they might get back to a time when people could focus on their relationships with spouses and children, and those who are not connected to Christ Jesus and His Church!

Bell sees the church as serving the world in which it exists. He says:

The church doesn't exist for itself; it exists to serve the world. It is not ultimately about the church; it's about all the people God wants to bless through the church. When the church loses sight of this, it loses heart. This is especially true today in the world we live in where so many people are hostile to the church, many for good reason. We reclaim the church as a blessing machine not only because that is what Jesus intended from the beginning but also because serving people is the only way their perceptions of church are ever going to change. This is why it is so toxic for the gospel when Christians picket and boycott and complain about how bad the world is. This behavior doesn't help. It makes it worse. It isn't the kind of voice Jesus wants his followers to have in the world. Why blame the dark for being dark? It is far more helpful to ask why the Light isn't as bright as it could be.¹³⁹

Jesus calls his people salt and light in Mat. 5:13-16. When the Church shines as the light of Christ, then Christ Himself can shine upon the lives of those who need to be reached with the saving Gospel of Christ. People, today, need to see Christ Jesus in the lives of Christians.

The challenge today for Christians is to be relevant and authentic.

Bell also sees the importance of the Church in impacting the lives of others through service. He states:

It is when the church gives itself away in radical acts of service and compassion, expecting nothing in return, that the way of Jesus is most vividly on display. To

¹ Rob Bell, *Velvet Elvis*, 85.

¹ Rob Bell, *Velvet Elvis*, 165-166.

do this, the church must stop thinking about everybody primarily in categories of in or out, saved or not, believer or nonbeliever. Besides the fact that these terms are offensive to those who are the “un” and “non”, they work against Jesus’ teachings about how we are to treat one another. Jesus commanded us to love our neighbor and our neighbor can be anybody. We are all created in the image of God, and we are all sacred, valuable creations of God. Everybody matters. To treat people differently based on who believes what is to fail to respect the image of God in everyone. As the book of James says, “God shows no favoritism.” So we don’t either.¹⁴⁰

As believers give themselves away to their neighbors in service, the question may be asked, “Why are you doing this?” The response is simply, “That is what Christ Jesus would have His children to be about.” The door may be opened for a dialogue about what Christians believe and confess. However, the primary purpose is to demonstrate love toward one’s neighbor.

One additional idea from Bell is thought-provoking. It strikes right to the heart of the motive question. He states:

Oftentimes the Christian community has sent the message that we love people and build relationships in order to convert them to the Christian faith. So there is an agenda. And when there is an agenda, it isn’t really love, is it? It’s something else. We have to rediscover love, period. Love that loves because it is what Jesus teaches us to do. We have to surrender our agendas. Because some people aren’t going to become Christians like us no matter how hard we push. They just aren’t. And at some point we have to commit them to God, trusting that God loves them more than we ever could. I obviously love to talk to people about Jesus and my faith. I’ll take every opportunity I can get. But I have learned that when I toss out my agenda and simply love as Jesus teaches me to, I often end up learning more about God than I could have imagined.¹⁴¹

Bell is challenging Christians to love other people without a hidden agenda. It is what John said: “We love, because He first loved us.”¹⁴² Perhaps God will provide the opportunities to tell the Gospel in words after it has been demonstrated through actions. God will provide the

¹⁴⁰ Rob Bell, *Velvet Elvis*, 167.

¹⁴¹ Rob Bell, *Velvet Elvis*, 167.

¹⁴² *NASB*, I Jn. 4:19, 1160.

setting and the proper words for believers to speak when the timing is right. Hopefully, He will also provide his people with eyes and ears that are open to respond to the opportunities before them. Bell, like Warren and Osteen does bring some useful insights to the forefront. This book could be recommended to others for careful reading.

This researcher examined four different Major Applied Projects (hereafter MAP), the research document leading to the Doctor of Ministry degree, which were written on the topics of vocation and also related to evangelism. They are listed in the bibliography. Daniel Kimble's' MAP, *Fishing with the Master, Enabling Lay Persons to Discover the Mission Opportunities in which They Live*, does help people look at their lives as places where God wants them to interact with people whom God has placed in their midst. Kimble writes:

In our vocations, we must be aware of the voice of God coming from the most unexpected, and sometimes most confronting directions. Some avenues of calling to consider are those areas of our vocation that meet us with some sensitivity. A friend of mine related how his career was constantly putting him in contact with impoverished people...to the point that it began to bother him. He said he could not look into the eyes of his own children now, without seeing the poverty of his community. Truly, God had led him to the bank of faithfulness through his vocation. What opportunities of ministry surround your vocation? Are you standing on a river bank?¹⁴³

Kimble's MAP affirms the need to connect with people through our vocations. It is through those vocations that Christians may have the opportunity to "tell what Jesus has done."

One of the Major Applied Projects was later published as a book. That is the work done by D. Michael Bennethum. He sees the struggle which exists in helping people see the relevance of living out what they confess on Sunday in their everyday lives. He writes:

I am convinced that as Western society continues on its path of ever greater secularism and even broader pluralism, the task of encouraging believers to be more intentional about relating Sunday to Monday will be an essential component in maintaining the vitality of the church.¹⁴⁴

¹⁴³ Daniel Kimble, *Fishing with the Master: Enabling Lay Persons to discover the mission opportunities in which they live!*, (Dayton: Union Theological Seminary, 1991), 32.

Bennethum shows the challenge which the Church in the West is going to continue to encounter as it lives more and more in a post-church culture.

Bennethum sees the vital role which the Church plays in equipping its members to be engaged in telling others about what Jesus Christ has done. He states:

In its theology, the Christian Church is clear that its organizational structures were never intended to be ends in themselves. They are instruments for assisting members in the mission to *bring* the good news and *be* the good news of God's amazing love and gracious acceptance wherever they are, through whatever they do; that is, to relate their faith to every aspect of their lives.¹⁴⁵

One can see a correlation with vocation and proclamation. For as one serves his neighbor through his vocation, the opportunity to proclaim Christ Jesus may also be present.

Bennethum further states:

Each child of God is given the responsibility and the opportunity to live in response to God's saving activity in Jesus Christ. The vocation of the Christian plays a role in the whole life of a person. It gives purpose and meaning to all of his or her activities and relationships.¹⁴⁶

That all Christians have a vocation means that they are to render service to their neighbors simply through the performance of their useful daily tasks.¹⁴⁷

For Bennethum, the Christian life is not to be compartmentalized. Instead, their God-given vocations are lived out in all areas of life. The Christian life is shown forth in the daily tasks which serve their neighbor. Within that context of life, opportunities to engage people with the Gospel of Christ Jesus may present themselves.

In the project, *Encouraging the Laity to Live Their Faith*, John Scarafia begins with the reality of one's Baptism into Christ Jesus. He places a heavy emphasis throughout his

¹⁴⁴ D. Michael Bennethum, *Listen! God is Calling! Luther Speaks of Vocation, Faith, and Work*, (Minneapolis: Augsburg Press, 2003), 11.

¹⁴⁵ D. Michael Bennethum, *Listen! God is Calling! Luther Speaks of Vocation, Faith, and Work*, 31.

¹⁴⁶ D. Michael Bennethum, *Listen! God is Calling! Luther Speaks of Vocation, Faith, and Work*, 41.

¹⁴⁷ D. Michael Bennethum, *Listen! God is Calling! Luther Speaks of Vocation, Faith, and Works*, 48.

work on the fact in that Baptism is the starting point from which all things flow. Clearly this supports the writer's emphasis of beginning with passive righteousness.

Scarafia sees one's vocation as a place where the Gospel may be proclaimed. He states:

Each person has a set of relationships and responsibilities for other people which provide adequate setting for the gospel to be proclaimed, for prayer to be offered for people and events, and for service to be rendered in the name of Christ. Christians are to live the faith in the ordinary life, in the home, in the community, and in the wider world around us. This call of God claims a person for a life of vocation.¹⁴⁸

Scarafia also sees the importance of serving one's neighbor. For Scarafia, as well as Luther, the place where vocation and service begins is in the home.

For Scarafia, vocation which is carried out in a proper manner may also create the environment whereby the Christian will actually be able to verbally proclaim the Gospel. He emphasizes that it is through vocation that one develops a web of relationships with people outside the church. He states:

Christians at work as contractors, masons, nurses, doctors, teachers, clerks, stock-boys, engineers, repairmen, janitors, homemakers, parents and children, etc. can each proclaim the Good News by the way they share their faith as they do their daily work. Since no one profession is singled out, nor any particular relationship held up as primary, the potential for the church is staggering. Vocation goes beyond the framework of occupation to touch all contacts and relationships of our lives. The biblical and theological language of the church has referred to this setting for life and ministry as our station. God has set us within a matrix of relationships and responsibilities as the place where our faith is to be expressed. Christians can touch others for the Lord each day at home and on the job; during recreation and during shopping – wherever they go! Just as baptism brings us into the Kingdom of God, so baptism sets us on the track of service for the Lord Christ.¹⁴⁹

¹⁴⁸ John R. Scarafia, Jr., *Encouraging the Laity to Live Their Faith* (D.Min Project, Lutheran Theological Seminary at Philadelphia, 1995), 11.

¹⁴⁹ John R. Scarafia, Jr. *Encouraging the Laity to Live Their Faith*, 12.

People through their various vocations are interacting with the people who do not know Christ Jesus as their Savior from sin. Each Christian is placed vocationally in his own unique God-given mission field. Scarafia puts that in rather simple terms. He states:

If the church is to be effective, it needs to do ministry where the people of this world are living. It is the laity who are immediately present to this world. Thus the laity have the entrée necessary to get the message of the Gospel out into the world.¹⁵⁰

Scarafia has helped to strengthen the argument that God's people are in a mission field through their various vocations. The laity have unique opportunities which the pastor will never have. They have been strategically placed to reach a variety of people with the life-giving Gospel of Christ Jesus.

Jerome Ferrari's project was: *Christians: Called to Be Witnesses in the World*. His work on vocation was drawn heavily from Karl Barth. Ferrari offers a couple of helpful insights when thinking about vocation and witnessing. He first states:

Christian vocation, however it is defined, is not carried out in a vacuum. Christian vocation is lived in the midst of a surrounding culture. Much has been written concerning contextual issues which raise profound challenges as people attempt to live out the gospel of Jesus Christ in the world.¹⁵¹

While time does not permit this writer to touch upon properly understanding culture, a separate project in it, it does serve as reminder that one needs to be sensitive and understand the culture in which one is not only living but proclaiming the Gospel.

Ferrari also states:

Being a Christian witness propels the individual into the world. While the Christian is not of the world, he/she is certainly sent into the world.¹⁵²

¹⁵⁰ John R. Scarafia, Jr. *Encouraging the Laity to Live Their Faith*, 58.

¹⁵¹ Jerome J. Ferrari, *Christians: Called to Be Witnesses in the World* (D.Min. Project, Columbia Theological Seminary, Decatur, Georgia, 1994), 2.

¹⁵² Jerome J. Ferrari, *Christians: Called to Be Witnesses in the World*, 32.

This researcher would argue that witnesses are already in the world by virtue of God's creation and of the fact that they serve their neighbor through their various vocations. How one does that will either open the door to actually have an opportunity to proclaim the life-giving Gospel of Christ Jesus or not. It is vital that a Christ-centered active righteousness be shown in one's vocation and in all relationships with people.

The various D.Min. Projects which were examined provided some useful insights and corroborations in the area of vocation as people attempt to live out their baptism in that context. Some of them were constructed to be teaching and equipping models for living out the faith. None of them that which were examined offered anything designed to teach Christians how to witness. Nevertheless, they were beneficial in shaping and reinforcing the central contention of this chapter that vocation is the context for proclamation.

This chapter has shown that some of the challenges which confronted the church through the ages are again surfacing today. While the very early Church faced persecution, in the United States of America, the church is facing a growing indifference and apathy towards the Gospel message of Christ Jesus. Part of fighting any battle is to understand the foe.

The research has shown that in recent times the Church has been involved in a variety of approaches to evangelism. Reference was made to the various evangelism programs which existed in the last two generations in The Lutheran Church – Missouri Synod, including its current emphasis known as Ablaze. With any program that the Church might set forth, its main purpose is to sensitize and equip people to be more deliberate in proclaiming the Gospel of Christ Jesus. Just as significant is the need to raise the awareness

Christians that there are others around them who are not believers in Christ Jesus.

The books which were examined helped to bring to light some of the thinking that is present in the evangelical Christian world in this country. Being challenged by the thinking of others is a helpful prod for Lutheran theology to be able to defend its doctrine and teaching. The MAP's also provided some valuable insight into how others had looked at evangelism and vocation in a modern context. A Christian's life flows from and through the two kinds of righteousness and is centered in a theology of the cross. The subjects addressed in this chapter have helped to provide information which was incorporated into the Witness Workshop itself. May God help his church to boldly and accurately proclaim these great truths that Christ's people may be equipped for the mission call.

CHAPTER FOUR: THE PROJECT DEVELOPED

Design of the Study

The basic questions which needed to be addressed prior to the development of the Witness Workshop were:

Are people talking about Jesus when they encounter new people?

Are people inviting people to attend Holy Cross Lutheran Church?

Do people understand the Christian doctrine of vocation?

Do people properly understand the two kinds of righteousness?

Based on these four guiding questions, a questionnaire was developed which addressed each area of interest.¹⁵³ Gaining an understanding of people's responses to those four primary questions was essential in shaping and developing the Witness Workshop. In that regard, the main thrust of the research questionnaire for this MAP was preparatory: the results of the questionnaire would dictate what needed to be presented and taught in the Witness Workshop.

This MAP began with the general assumption or hypothesis that many of the Lutherans in Iowa District East are not engaging others with the Gospel of Christ. Many never think about inviting people they newly meet to attend church services with them. It is not that they never meet any unchurched people because Iowa as a whole is about 42.5% unchurched, and Scott County where the questionnaires were administered is about 51.6%

³ This questionnaire is included in as appendix 1. p. 123.

unchurched.¹⁵⁴ The goal of the questionnaire was to determine how a Witness Workshop would raise the attendee's awareness of the great need of those people who are without the Savior Christ Jesus and hence are on the way to hell, and to prompt these Christian people to do the evangelistic task.

One of the preliminary questions which had to be addressed was the scope of the project. Should the researcher work with several congregations, or would it be more effective to deal with only one congregation? As previously stated, the researcher is not a parish pastor but serves as a district executive, so he had to choose with whom he would be working. It was decided that it would be best to work with one congregation as that would expedite the process for the development of this Witness Workshop.

The next step would involve selecting the working congregation. What kind of criteria would be used in choosing the congregation? The most important element was finding a congregation with a pastor who loves to take the Gospel of Christ Jesus to other people. Along with that was the desire to find a congregation which was looking for some help in this area. It seemed best to work with a pastor with whom the researcher already had a good working relationship. The researcher had worked with Pastor David Gerke of Holy Cross Lutheran Church in Davenport, Iowa for about five years on the district mission committee. He knew that Pastor Gerke had a heart for reaching people with the Gospel of Christ Jesus and when the researcher approached him about the idea he was agreeable.

In order to develop the Witness Workshop it was necessary to determine what the people knew in advance of the training. After consultation with Pastor Gerke, it was decided that the first set of questions would be developed and distributed to all those attending the services on a given weekend. The researcher also agreed to preach for Pastor Gerke on that

¹⁵⁴ http://www.thearda.com/mapsReports/reports/counties/19163_2000.asp March 17, 2008.

same weekend. The weekend of February 17-18, 2007 was chosen for the preaching and the administration of the initial questionnaire. That Sunday, there was sloppy, wintry weather which probably affected the turnout at Holy Cross Lutheran Church.

Research tools and methodology

The following heading was printed at the beginning of the questionnaire: "The results of this questionnaire will be used to help formulate the materials for a Witness Workshop which will be held here at Holy Cross Lutheran Church on April 21, 2007. The results will also be included in the appendix of the Major Applied Project."

The questionnaire for February 17-18, 2007 included the following questions:

What does the term "passive righteousness" mean?¹⁵⁵

What is the relationship between your vocation and witnessing about Christ Jesus?¹⁵⁶

What does the term "active righteousness" mean?¹⁵⁷

What is the relationship between your being a member of Holy Cross Lutheran Church and inviting people to attend worship services with you?

What does it mean to be a witness to Jesus Christ in your everyday life?¹⁵⁸

Those questions were qualitative. The writer wanted to receive answers which would indicate how the people understood the various issues surrounding the two kinds of righteousness, their own witnessing, and their willingness to invite people to attend services at Holy Cross.

The next question asked: "*How many people do you think are not connected to any church in Scott County?*" They were given the choice of 80%, 60%, 40%, 20% or other.

This question was designed to determine their awareness of the need. As stated earlier, the

¹⁵⁵ The lack of a clear understanding of "passive righteousness" was addressed by slide 8 of the Witness Workshop. This is found in Appendix # 3, p. 139.

¹⁵⁶ This was addressed by a variety of different slides throughout the workshop. In particular, it was specifically addressed in slides: 14, 25, & 27. These are in Appendix 3, pp. 142, 148, and 149.

¹⁵⁷ Participants did not clearly understand the term "active righteousness." Slide 11 addressed it specifically. This is found in Appendix 3, p. 141. Other slides which dealt with good works and one's neighbor also spoke to the concept of active righteousness.

¹⁵⁸ Slide 17 addressed this particular concern. This is in Appendix 3, p. 144. Slides 41 and 42 also were related to the subject. They are in Appendix 3, p. 156.

correct answer is that 51.8% of the people in Scott County are not connected to any Christian Church.¹⁵⁹

The last of the questions was designed to see why people may or may not be talking to others about Jesus and inviting them to worship at Holy Cross Lutheran Church.

The questions are as follows:

*What do you think are the reasons that people are hesitant about talking to others about Jesus Christ? (Check all that apply)*¹⁶⁰

- Fear.
- Don't know what to say.
- Don't want to mess up their life.
- Have never been taught to do so.
- Too busy.
- Don't know how to start the conversation.
- Don't have all the answers to their questions.
- That's not my job.
- Feel awkward.
- Don't see the opportunities.
- Don't believe that people who die without Jesus will go to hell.
- Other:
- Other:

*If you have hesitancy about talking to others about Jesus Christ, what are some causes of that hesitancy? (Check all that apply)*¹⁶¹ *If you see yourself as not hesitant, check here _____.*

- Fear
- Don't know what to say.
- Don't want to mess up their life.
- Never have been taught to do so.
- Too busy.
- Don't know how to start the conversation.
- Don't have all the answers to their questions.

¹⁵⁹ http://www.thearda.com/mapsReports/reports/counties/19163_2000.asp

¹⁶⁰ This question was addressed in part by slide 41. This is located in Appendix 3, p. 156. People need to know what God has called them to do. They are to simply tell others what Jesus has done for them.

¹⁶¹ Slides 45-70 were designed to help people in the privilege of "telling others" about what "Jesus has done for them," through His suffering, death, and resurrection. These are in Appendix 3, pp. 158-170.

- That's not my job.
- Feel awkward.
- Don't see the opportunities.
- Don't believe that people who die without Jesus will go to hell.
- Other:
- Other:

What kind of obstacles are there which prevent people from inviting people to attend Holy Cross Lutheran Church? (Check all that apply)¹⁶²

- Don't know any people who are without a church home.
- Time of services.
- I don't feel a part of this church myself.
- Too busy at work.
- Too busy raising my family.
- They wouldn't understand the liturgy.
- I never think about that when I meet new people.
- Other:
- Other:

What kind of obstacles are there which prevent you from inviting people to attend Holy Cross Lutheran Church? (Check all that apply) If there are no obstacles that prevent you for inviting people, please check here _____.¹⁶³

- Don't know any people who are without a church home.
- Time of services.
- I don't feel a part of this church myself.
- Too busy at work.
- Too busy raising my family.
- They wouldn't understand the liturgy.
- I never think about that when I meet new people.
- Other:
- Other:

When it comes to "telling others about Jesus," what specific issues could a workshop cover which would help you to do that? (Check all that apply)¹⁶⁴

¹⁶² Slide 41 showed how simple it is to invite someone to attend church with you. It also shows the important three ingredients which must be in place if we are going to do this. Though not included directly in this Witness Workshop, the absence of conflict in a congregation is also an important factor in whether or not one will invite someone to attend church with them. See Appendix 3, p. 156.

¹⁶³ Slide 41 also addressed this question. See Appendix 3, p. 156

¹⁶⁴ This was addressed at the very beginning of the workshop in slide 5. See Appendix 3, p.138. It was further ressed by slide 30 where time was spent by the participants in developing listening skills. From a vocational

- How to begin a conversation.
- How do we recognize the opportunities.
- How can my vocation relate to telling others about Jesus.
- How to be a good listener.
- Other:
- Other:
- Other.

The second series of questions provided data that the researcher could measure to determine what issues would need to be addressed in the Witness Workshop. The check box part of the questionnaire was quantitative in nature, the “other” option sections were qualitative in that they gave the participants a venue in which to express their views in regard to why or why not they are engaging people with the Gospel of Christ Jesus and inviting/not inviting people to attend Holy Cross Lutheran Church. It provided space for people to share something that the questionnaire did not address.

As stated earlier, the research population consisted of those in attendance at either the 5:30 p.m. Saturday service (Feb. 17, 2007) or the 9:00 a.m. Sunday morning worship (Feb. 18, 2007). The researcher explained prior to handing out the questionnaire what he was doing. No one was forced to fill out the questionnaire and some declined to do so. There were a few visitors in attendance and some of them completed the questionnaire. The total number of responses collected after the two services totaled 73.

After the questionnaires had been collected the researcher spent time collating the data. The data was analyzed for each question to determine which areas were of the greatest need and would need to be addressed in the Witness Workshop. This information was shared with Pastor Gerke. The results of that initial questionnaire shaped the format of the Witness Workshop itself.

point of view, it was emphasized throughout the workshop, that where you live and what you are engaged in are locations and venues where you have opportunity to interact with those who do not confess Christ Jesus as their Savior. This slide is in Appendix 3, p. 150.

While the total responses are included as Appendix 2, the following is a statistical analysis of the questionnaire:

What does the term “passive righteousness” mean?

73 total responses:
49.3% did not know or gave no response.
19.2% answered correctly.
31.5% answered incorrectly.

The conclusion was that since 80.8% did not correctly answer the question, a significant amount of time would need to be devoted to teaching about “passive righteousness” in the Witness Workshop.

What is the relationship between your vocation and witnessing about Christ Jesus?

73 total responses:
31.5% did not know or gave no response.
68.5% answered the question.

The answers here were all over the spectrum. The researcher believes that possibly the question itself could have been better constructed. It did give some insight as to how people view their vocations and the opportunities they may or may not have to engage people with the message of Christ Jesus.

What does the term “active righteousness” mean?

73 total responses:
42.5% did not know or gave no response.
17.8% gave an acceptable answer.
39.7% answered incorrectly.

This data concerning “active righteousness” showed 82.2% did not provide a correct answer, hence a significant amount of time would have to be devoted to covering this key subject.

What is the relationship between your being a member of Holy Cross Lutheran Church and inviting people to attend worship services with you?

73 total responses: (3 indicated that they were not members of Holy Cross Lutheran Church.

Statistics based on 70 responses:

32.9% answered no response or did not know.

63.1% gave an answer.

The answers given covered a large segment of thoughts and ideas. The researchers concern with this question was that 32.9% could see no "relationship" between their membership in Holy Cross Lutheran Church and inviting people to come to their church services. Perhaps that question could have been better worded. The challenge is to help the members see the opportunities to invite and bring people to attend church with them.

What does it mean to be a witness to Jesus Christ in your everyday life?

73 total responses:

13.7% gave no response or indicated that they did not know.

86.3% responded to the question.

The answers covered quite a broad spectrum but most generally were answered in a positive manner which reflected a life in Christ Jesus being lived out in relationship to others. This would be one area that one could easily build upon in a positive way in the Witness Workshop.

How many people do you think are not connected to any church in Scott County?

65 total responses. The correct answer as previously stated is 51.8%.

80% (9.23% answered)

60% (47.69% answered)

40% (35.38% answered)

20% (7.69% answered)

Over 83% were within 9% of the correct answer. That would indicate that the majority of the people were aware that there is a significant portion of unchurched people residing in Scott County.

The next questions were designed for people to indicate why they are not engaging people with the Gospel of Christ Jesus or inviting new people to attend Holy Cross Lutheran Church with them. This data is presented in order from those receiving most responses to the least.

What do you think are the reasons that people are hesitant about talking to others about Jesus Christ? (Check all that apply)

- 58-Don't know what to say.
- 58-Feel awkward.
- 51-Don't know how to start a conversation.
- 45-Don't have all the answers to their questions.
- 43-Fear.
- 36-Never have been taught to do so.
- 22-Too busy.
- 19-Don't see the opportunities.
- 16-Not my job.
- 10-Don't believe that people who die without Jesus will go to hell.
- 6-Don't want to mess up their life.

This question is similar to the one which follows, but it was a way of helping the researcher to know some of the fears and concerns driving the people and hindering their own interaction with others about Jesus Christ.

If you yourself have hesitancy about talking to others about Jesus Christ, what are some causes of that hesitancy? (Check all that apply) If you see yourself as not hesitant, check here. (12 marked that they had no hesitancy). The following is the list of responses from the greatest to the least:

- 40-Don't know how to start a conversation.
- 36-Feel awkward.
- 32-Don't know what to say.
- 28-Don't have all the answers to their questions.
- 20-Fear.
- 12-Don't see the opportunities.
- 10-Have never been taught to do so.
- 4-Don't want to mess up their life.

- 4-Too busy.
- 4-That's not my job.
- 2-Don't believe that people who die without Jesus will go to hell.

The responses were somewhat similar to the previous question. However, it was significant that two people believed that people without Jesus will not go to hell when they die!

What kind of obstacles are there which prevent people from inviting people to attend Holy Cross Lutheran Church? (Check all that apply).

- 39-I never think about it when I meet new people.
- 22-Don't know any people who are without a church home.
- 12-Too busy at work.
- 12-Too busy raising my family.
- 11-Time of services.
- 11-They wouldn't understand the liturgy.
- 6- I don't feel a part of this church myself.

The responses to this question indicate that there is a disconnect between what is confessed on Sunday mornings and how the believer understands or acts upon his responsibility to be Christ's mouthpiece in the world in which he lives. If over half the people who completed this survey never think about it, the congregation needs to be equipped and encouraged to see that what Holy Cross Lutheran Church, believes, teaches, and confesses is something which all people truly need to hear.

What kind of obstacles are there which prevent you from inviting people to attend Holy Cross Lutheran Church? (Check all that apply) If there are no obstacles that prevent you from inviting people, please check here. 14 indicated there were no obstacles.

- 24-I never think about it when I meet new people.
- 14-Don't know any people who are without a church home.
- 8-Time of services.
- 6- Too busy at work.
- 4- I don't feel a part of this church myself.
- 4- They wouldn't understand the liturgy.

While this question was stated “**which prevent you**” from inviting people to attend Holy Cross Lutheran Church, the responses parallel those of the previous question. A significant amount of people admitted that they either did not know people who did not have a church home or that this was something that did not enter their mind, when they met new people. This falls into the area of raising people’s awareness to the opportunities around them.

The last question gave the people opportunity to respond specifically to what they would like to see covered in the upcoming workshop. *When it comes to “telling others about Jesus,” what specific issues could a workshop cover which would help you to do that?*

(Check all that apply)

53-How to begin a conversation

45-How do we recognize the opportunities.

40-How to be a good listener.

22-How can my vocation relate to telling others about Jesus.

Basic skills which needed to be taught were: how to begin a conversation; how do we recognize the opportunities; and how to be a good listener. They were more concerned about those matters than in understanding how their vocation could relate to telling others about Jesus. This data would indicate that the respondents did not see their vocation(s) as places where God had placed them in service to their neighbor, which includes the ultimate service of “telling others” what Jesus has done for them.

The Witness Workshop was specifically designed to address a variety of issues which were clearly presented by those completing the initial questionnaire. The title of this MAP is: A Witness Workshop Based on the Christian Doctrine of Vocation and Informed by the Two Kinds of Righteousness. Each of those component parts needed to be addressed if the topic was going to be adequately covered.

It was essential to address the two kinds of righteousness. As the data clearly indicated, there was not a clear understanding of either kind of righteousness by the participants in the initial questionnaire. Part of this, the researcher believes, was due to the fact that the participants were not familiar with the terminology itself. However, if a Christian is going to tell someone else what Jesus has done for that person, he first must understand what Christ Jesus has done for him and why! Obviously, a clear understanding of the content of God-given “passive” righteousness is essential in this matter, even if the term is not recognized.

Likewise, understanding “active” righteousness is vital if people are to see how their vocations are lived out in relationship to their neighbor. When a Christian has been liberated through the freely given passive righteousness, he can now freely serve his neighbor out of love. In doing active righteousness, there is nothing being done with regard to “earning salvation.” Still, it is important to recognize that within those God-given vocations, the Christian has opportunities “to tell others about Jesus.” Since a ready knowledge of the idea and importance of active righteousness was certainly not in evidence in this questionnaire, it was vital that this deficiency be addressed. Hence, this Witness Workshop was designed to clearly articulate and inform the participants of the two kinds of righteousness dynamic.

Other items in the questionnaire indicated that there were obstacles which contributed to the hesitancy of respondents- either to invite others to come to church with them or to tell them what Jesus had done for them. It seem reasonable that removal of obstacles would increase the likelihood that the participants would actually do more inviting and be more open to telling others about what Jesus has already done. Thus, it was important that the

Workshop clearly address those obstacles so that they and the subsequent hesitancy could be removed.

The data gathered from the question: "*What specific issues could a workshop cover which would help you to tell others about Jesus,*" was especially significant in determining the content of the workshop. Following the responses to that item the workshop was shaped to address those specific needs and suggestions. In developing the workshop a concerted effort was made to incorporate materials which would address the most significant concerns revealed in the initial questionnaire. For instance, the subject for which people expressed the most concern was "*how to begin a conversation*". While on the surface this may seem trivial, the data indicated otherwise; respondents wanted help in learning this skill. Clearly, people need to have a starting point or technique to use or they will too often simply not even try to begin a conversation with someone they meet for the first time. This need would have to be addressed in the workshop.

Another topic which needed attention was, "*How do we recognize the opportunities?*" This concern, it was determined would best be addressed by way of example, illustrations, and through the materials of Dr. Robert Kolb. Part of the teaching here had to be focused on raising the participants awareness and consciousness to the opportunities which do exist on a daily basis.

It was determined that the concerns falling under the heading of "*How to be a good listener*" would be dealt with by incorporating materials from Tentmakers which use a variety of images to help the participants' develop a framework to use when meeting a new person. This technique trains people to listen instead of doing so much talking. This skeleton would also be useful for teaching people how to begin a conversation.

The last area where the participants expressed significant interest was under the question, “*How can my vocation relate to telling others about Jesus?*” As the workshop developed that very concern would end up constituting half of the emphasis of the entire workshop. Vocation would be covered extensively in the hope that the participants would come to realize that God had placed each of them in their own unique mission field. Telling others about what Jesus has done happens within God’s created world as His redeemed people live out their many daily vocations. From the concerns expressed in the initial questionnaire, this researcher constructed the Witness Workshop.

Shortly after the weekend of February 17-18, 2007, Holy Cross Lutheran Church was supplied with registration materials which could be used in the church newsletter and bulletin. Also included were bulletin blurbs which would keep this upcoming workshop before the people. Along with the registrations materials there was encouragement given by Pastor Gerke to the members of the congregation to be participants in this workshop. The next section will give a brief overview of why the various slides were included in this workshop.

Implementation of the project.

This section will look at each PowerPoint slide that was designed for use in the Witness Workshop. The Witness Workshop is attached as Appendix 3.

The first three slides were introductory in nature. The first introduced the title of the Witness Workshop: *A Witness Workshop Based on the Christian Doctrine of Vocation and Informed by the Distinction Between the Two Kinds of Righteousness*. The second slide gave an introduction of the presenter and established the fact that this Witness Workshop was

part of his Major Applied Project. The third slide gave the location and the time frame for the actual day of the workshop. The workshop began at 8:45 a.m. and concluded at 2:00 p.m. on April 21, 2007.

The fourth slide was titled: Vocation and the Two Kinds of Righteousness. The following questions were asked: Why are we here? What do we hope to accomplish today? How can this help you in your life as a redeemed and baptized child of God and a member of Holy Cross Lutheran Church? The 19 participants were challenged to think in terms of expectations for the day. The workshop began with an opening prayer.

The fifth slide related to the final question on the questionnaire. It presented, again, the concerns which were clearly stated by the questionnaire. Those were: how to begin a conversation, how do we recognize the opportunities, how to be a good listener, and, how can my vocation relate to telling others about Jesus? It was stated that those four concerns would be addressed and answered in the course of the Witness Workshop.

Slide number six laid out the theme verse which had been selected for the Witness Workshop: I Pet. 3:15 "but sanctify Christ as Lord in your hearts, always being ready to make a defense to every one who asks you to give an account for the hope that is in you, yet with gentleness and reverence." (NASB). That verse was chosen because it is essential that people Christians need to be able to "give an account" for the hope that is within them. Christians are called to make Jesus known to others and so must also be able to defend what they believe yet as Peter says with gentleness and reverence. The seventh slide broke that verse down in smaller segments.

Slide number eight asked the question, "What is Passive Righteousness?" Only 19.2% of the respondents to the initial questionnaire answered correctly. The following

questions were used which helped to shape the teaching: "What does it mean? How is it received? How does it shape and form your life?" The vertical arrow indicates that passive righteousness comes to a person from above. It is God coming to mankind in the person of His Son Jesus Christ. A page of notes was used which helped to clearly articulate this important truth.

Slides nine and ten were used to show people that their spiritual lives are complete in Christ Jesus. In their baptism into Christ Jesus they were given all that they need. Time was spent discussing at that point the fact that a person's life is "incomplete" apart from Christ Jesus, because it is lacking forgiveness of sins. A person in that condition is out of relationship with his Creator and so is incomplete. The circle with the chi/rho is a visual way of indicating the completeness that one has in Christ Jesus.

Slide eleven dealt with "active righteousness." On the questionnaire, only 17.8% gave what would be considered an acceptable answer to this question. This slide was designed to illustrate that active righteousness is lived out in relationship to one's neighbor. The emphasis was on the horizontal plane to represent the relationship to one's neighbor, and also to distinguish it from the vertical plane as was presented in the slide on "passive righteousness." Active righteousness is lived out in service to one's neighbor.

Slide twelve helped to show several truths. The circle illustrated to the participants their completeness in Christ Jesus. The three articles of the Apostle's Creed are illustrated in the two planes. The vertical plane represents primarily second and to some extent third article theology and the horizontal plane being first article theology where life for the Christian is lived out. Third Article theology is also lived out on the horizontal plane as that is where God is interacting with people. At the center of that is Christ Jesus who brings

all things together for the believer whose life is at the intersection or the fulcrum of the two planes.

Slides thirteen through fifteen dealt with vocation. The author's working definition was presented and also a quote from Gene Veith. Believers see who they are and "Whose" they are. Vocation for the believer flows from the "passive righteousness" which was given to him in his baptism. It is carried out first within the roles given to them in their own families as Luther made clear in his Table of Duties. Christian vocation is expressed also through the many roles which they fill each day of their lives.

Slide seventeen presents a quote from the preface of *Lutheran Worship*. It helped to connect the Divine Service and a person's "calling" in life. This slide was used to help teach people the relationship between what is received in the Divine Service and how that shows its fruit in a person's daily living. This teaching was needed because two of the questions in the initial questionnaire indicated that almost one-third of the people did not have a good understanding of the connection between being a member of Holy Cross Lutheran Church who invites people to attend services and how their vocation related to this membership and witnessing for Christ Jesus.

Slides eighteen through twenty dealt with good works. In order to clearly understand both passive and active righteousness, people need properly to understand good works. Slide eighteen asked the question, "who is your neighbor?" and followed that up with a question which many people don't often see: "What is the greatest thing that you can do for your neighbor?" Luther, in essence, answers that question by saying: "to tell them about Jesus," as was previously stated in chapter three, page 35.

Good works are for the earthly life and hence are done on the horizontal plane in relationship to one's neighbor. Slide twenty-one showed how a Christian's lifestyle (being salt and light) may eventually open the door for the conversation about Jesus Christ. It is as people see Christ being lived out that the question may follow, "Why do you do those things?" The answer is simply, "because that is who I am in Christ Jesus. He calls me to love all people." Slide twenty-two builds upon the previous three. They were each used to generate thought and discussion among the participants.

Helping to present the clear identity and status that the believer has in Christ Jesus, slide twenty-three introduced I Peter 2:9-10. The words "that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light," illustrate the wonderful privilege that the believer has to "tell others about what Jesus has done." This passage acknowledges God's action in calling people to faith (who has called you out of darkness into His marvelous light). It is helpful if Christians can present "telling others" in the sense of joy and privilege versus a "having to do".

Slide twenty-four touched upon the relationship that the believer has to his neighbor. It also led people to look at who they consider to be their neighbor. It probably should have been included earlier in the presentation and combined with other slides dealing with "neighbor". However, as presented it raised questions which again generated discussion among the participants.

A quote from John Pless was the content of slide twenty-five. It was used because it shows the relationship between what the believer receives and what he are called to pass on he lives out his baptized life. It also showed the relationship between pastor and people. Working together for the common cause of touching people's lives with the Gospel of Christ

Jesus comes through in this slide. The pastor serves the “royal priesthood” and the royal priesthood serves their neighbor through their various vocations. Both pastor and people are given opportunities to “tell others what Jesus has done for them.”

Slides twenty-six through twenty-eight helped people to examine their various vocations. The questions and discussion generated from slide twenty-seven provided the participants with opportunities to examine how they might be able to connect with people through those vocations. The circles helped to show the different points of contact that believers have with people, beginning in their own home. These slides were designed to enable people to see the many places where they are in contact with people, both believers and unbelievers.

Slides twenty-nine through forty were included in response to the questionnaire where people had a great concern in how to start a conversation. This section was designed by the use of various symbols which provide a framework for beginning a conversation with a person that the believer meets for the first time. This researcher lists the source as *Tentmakers*,¹⁶⁵ but in a conversation with his brother, David Rothchild, he indicated that he had learned the same techniques through a Dale Carnegie course.

The participants in the Witness Workshop were matched up in pairs to undertake an exercise which had them ask each question based upon the symbols in order to gain information about their conversation partner. Not only did this give practice in using a framework for finding out information about a new acquaintance but it was also designed to force people to practice listening skills. At the end of the exercise each participant had to introduce his or her partner to the group based upon the information which had been gathered. This is a technique which can be used in any setting where someone is met for the

¹⁶⁵ Tentmakers, *Bridge Builders*, <http://www.tentmakerstraining.org/training/brbuilders.html> March 18, 2008.

first time. The asking of the various questions puts the focus on the person just met instead of upon them self.

Slides forty-one and forty-two led into the presentation of a model for actually telling someone about what Jesus Christ has done for them. The presenter used a combination of a story and a video clip which had been produced a couple of years ago in Iowa District East. The transcript of the video clip is included as appendix 4. As hesitant as Lutherans can be when it comes to engaging someone in conversation about Jesus Christ or inviting them to attend their church, a recent article suggested that three factors needed to be present: one needed to love the Lord Jesus Christ, one needed to love his church, and one needed to love his pastor.¹⁶⁶ Where those things were in place, one was much more willing to engage people in spiritual matters.

The Pless quote in slide 42 was used to show the laity the great privilege that they have been given in “telling others about Jesus”. Pless shows how this can take place in a very natural way within the context of a person’s daily vocations. It also shows the responsibility which pastors have to teach their people how to give an account for their faith, (i.e. I Peter 3:15). Again, this is not an either/or situation, but God’s people working together to bring Christ’s message to all people.

Slide 43 was included for a two-fold purpose: to bring a little levity into the teaching scenario and to show how loosely terms are used. The full article by Rev. Preus is included as Appendix 5. The questions were: “Christians share Jesus with others.” “Christians reach out to others with the love of God.” “Christians tell others what Jesus did for us.” The answers are in this order: false, false, and true. Reading of the article will provide the

¹⁶⁶ Jerry Kosberg, *An Encouraging Place*, Part of the Tell the Good News About Jesus Emphasis, Lutheran Church-Missouri Synod, 1998.

rationale behind the answers. Living in a world in which apologetics is becoming more and more important, it is vital that believers use terminology which is not only concise, but also accurately and faithfully conveys what God has said in His Word.

The privilege that Christians have in proclaiming what Jesus has already done was the message of slide forty-four. Proclamation of the gospel flows from the new person in Christ, from the passive righteousness which one has received. As Christians continue to live in a heavily unchurched culture (roughly 55% of America) the opportunities will always be present if they are sensitive to them.

Slides forty-five through seventy were adapted from a presentation given by Rev. Paul Foust at the Greenville Circuit in Michigan during the researcher's vicarage year 1980-1981. The writer did not think that it was necessary to re-invent the wheel, and wanted to place into the hands of the participants a tried and true tool which they could use when telling others about Jesus. The four "S's" are just one way of presenting the Gospel of Christ Jesus. Foust used the two well known and effective Kennedy questions as a means to diagnose a person's spiritual situation.

The researcher deliberately used a variety of symbols to help teach some of the materials. Visual imagery helps one to remember the outline. So, for example the researcher used bridge spans to help people think about how they might transition from one S to the next. Slide seventy, at the end of the section asks whether or not the person believes what has been presented and raises the need for clarification if necessary.

As part of the process, the participants would be asked to extend a specific invitation to attend Holy Cross Lutheran with them. The researcher encouraged people to even go a step further and ask their conversation partner if they could provide a ride to church. It is

important to remember that if one is dealing with someone from an unchurched background, that person will be walking into an unknown culture and environment. Someone who has no church background will not understand much of what happens inside the sanctuary.

Assistance in working through the Divine Service is most necessary for those outside the church.

Slide seventy-one dealt with a variety of witnessing scenarios from materials originally prepared by Dr. Robert Kolb.¹⁶⁷ The participants worked through a number of them to help people begin to think how they might respond in a given situation. This helps people learn to more confidently verbalize and communicate with others. Slide seventy-two provided time for particular questions to be asked which may have not been covered in the Witness Workshop.

Slides seventy-three through seventy-six were included to show the main responses which were given on the initial survey. Slide seventy-seven asked the participants to complete an exit questionnaire. That was done by the 14 people who completed the Witness Workshop. Five of the participants had to leave at various times during the day so were not present at the conclusion of the workshop. This questionnaire is included as Appendix 6. Analysis of the follow-up questionnaire will be included in chapter five.

Overall, the researcher would conclude that the people who attended responded in a positive way. The workshop ended at the scheduled time of 2:00 p.m. The presenter thanked the people for their participation and left them with the assurance that they had eternal life based on I John 5:11-13.

¹⁶⁷ Robert Kolb, *Lingering, Lurking, Laughing, Listening, Looking, Loving: Christian conversations with Non-Christian Neighbors: A Workshop*, (St. Louis: Institute for Mission Studies, 1997)

This chapter has sought to present the procedure and the rationale for the way in which the Witness Workshop was developed. As previously noted, the workshop was designed based on the preliminary data gathered from the initial questionnaire. As demonstrated, the materials presented and taught were incorporated because they addressed the needs presented from the data of the questionnaire. The next chapter will attempt to provide an evaluation of the workshop itself.

CHAPTER FIVE: THE PROJECT EVALUATED

The Findings of the Initial Questionnaire

This MAP began by asking some basic questions: Are people engaging others with the Gospel of Christ Jesus? Are people shy when it comes to inviting people to attend church services with them? Do people recognize the opportunities which arise on a day-to-day basis to interact with people about Jesus Christ? In the course of developing the Witness Workshop, the focal point of the MAP itself, a questionnaire was used, which helped to provide the findings, presented in this chapter. This chapter also examines the subsequent questionnaires which were used after the initial questionnaire.

The initial questionnaire asked questions, which were used to formulate the content of the Witness Workshop itself. That questionnaire is contained as Appendix # 1. The first question was: What does the term “**passive righteousness**” mean? The results are as follows:

73 total responses:

49.3% did not know or gave no response.

31.5% answered incorrectly.

19.2% answered correctly.

This meant that 80.8% did not know what was meant by the term “**passive righteousness.**”

A significant amount of teaching would be necessary in the Witness Workshop so that people would understand this important concept.

The second question was: What does the term “**active righteousness**” mean? As with the first question there was the same number of respondents.

73 total responses:

42.5 % did not know or gave no response.

39.7% answered incorrectly.

17.8% gave an acceptable answer.

Combining the top two categories it showed that 82.2% could not correctly define what is meant by “**active righteousness**”. As with the first question, significant teaching in the Witness Workshop would have to deal with teaching what is meant by active righteousness.

The third question asked, “What is the relationship between your being a member of Holy Cross Lutheran Church and inviting people to attend worship services with you?” The results for this question are as follows:

73 total responses:

32.9% answered no response or did not know.

63.1% gave an answer.

4.1% were visitors who completed the survey.

The 63.1% who gave an answer indicated that they did see a relationship between being a member of Holy Cross Lutheran Church and the privilege to be able to invite people to attend services with them. It is important people understand so that they see that this is their responsibility as a part of the body of Christ.

The next question was: “What does it mean to be a witness to Jesus Christ in your everyday life?” This was an attempt to begin to have people see their various vocations as places that God has placed them not only to love their neighbor but also as the mission field where they can interact with people about what Jesus has already done through His suffering, death, and resurrection. The results were:

73 total responses:

13.7% gave no response or indicated that they did not know.
86.3% responded to the question.

While the responses covered a broad range, they did indicate that their lives were being lived out in relationship to other people. There did not need to be significant teaching about this question in the Witness Workshop material.

The next question dealt with the unchurched people in Scott County. It has no special significance other than to see what people are thinking, and to show them that a mission field of unchurched people was all around them. The unchurched figure is 51.8% and the two highest responses given to the choices were:

60% unchurched: 47.69% checked that box.
40% unchurched: 35.38% checked that box.

The data clearly indicates that people realize that there are unchurched people throughout Scott County in Iowa. The challenge will be to help them find out who those people are.

The next series of questions was designed to show why people might not be engaging people with the Gospel of Christ Jesus or inviting them to attend Holy Cross Lutheran Church with them. The first question in this section asked: What do you think are the reasons that people are hesitant about talking to others about Jesus Christ? (Check all that apply). These are listed numerically from most responses to least:

- 58 Don't know what to say.
- 58 Feel awkward.
- 51 Don't know how to start a conversation.
- 45 Don't have all the answers to their questions.
- 43 Fear.
- 36 Never been taught to do so.
- 22 Too busy.
- 19 Don't see the opportunities.
- 16 Not my job.
- 10 Don't believe that people who die without Jesus will go to hell.

6 Don't want to mess up their life.

This question was addressed to people in general but some would answer it as if it were specifically speaking to them. This question began to help formulate what would be some of the most important topics to address in the Witness Workshop.

The next question personalized the previous one, which was addressed to other people. It asked: If you have hesitancy yourself about talking to others about Jesus Christ, what are some causes of that hesitancy? (Check all that apply.) If you see yourself as not hesitant, check here. (12 checked this space or 16.43% of the respondents) The following is the list of responses from the greatest to the least:

40	Don't know how to start a conversation.
36	Feel awkward.
32	Don't know what to say.
28	Don't have all the answers to their questions.
20	Fear.
12	Don't see the opportunities.
10	Have never been taught to do so.
4	Don't want to mess up their life.
4	Too busy.
4	That's not my job.
2	Don't believe that people who die without Jesus will go to hell.

The results were similar to the previous question but with less responses in each category. However, the top four were in the same order as the previous question. That helped the researcher to zero in on the topics which would be covered.

It was a healthy sign that only 5.48% did not see this as their job. This researcher believes that sometimes people think that is the pastor's job alone. It was also significant that only 2.73% did not believe that people who die without Jesus would go to hell. That point was covered during the actual presentation of the Witness Workshop. The presenter

covered that in a slide which dealt with completeness in Christ. Without Christ Jesus, a life is incomplete for now and for eternity.

The next question asked: "What kind of obstacles are there which prevent people from inviting people to attend Holy Cross Lutheran Church?" (Check all that apply.)

39	I never think about it when I meet new people.
22	Don't know any people who are without a church home.
12	Too busy at work.
12	Too busy raising my family.
11	Times of services.
11	They wouldn't understand the liturgy.
6	I don't feel a part of this church myself.

This researcher thinks that it is significant that 53.42% listed the fact that people never think of inviting people to attend Holy Cross Church when they first meet them. That could be tied in with a number of other factors such as not knowing what to say, awkwardness, and fear. It does indicate that there is somewhat of a disconnect going on in people's lives when it comes to their church and inviting people to attend it with them.

The next question asked what are the obstacles which **prevent you** from inviting people to attend Holy Cross Lutheran Church? The respondents were to check all that applied and also were given the chance to respond that there were no obstacles. 19.18% indicated that there were no obstacles. That is not a bad starting point but it did not address the question that since there were no obstacles, were they still inviting people to attend Holy Cross? The results were as follows:

24	I never think of it when I meet new people.
14	I don't know any people who are without a church home.
8	Time of services.
6	Too busy at work.
4	I don't feel a part of this church myself.
4	They wouldn't understand the liturgy.

Two significant statistics stand out here. Of those indicating that there are some obstacles, 40.7% indicated that they never thought about this when they met new people. People need to be made aware of the opportunities which are continually being placed in their midst. Part of the workshop would be in developing listening skills and also on how to ask someone about their church life.

Also, 23.7% indicated that they did not know anyone who was without a church home. This could be attributed that this is an aging congregation. Older people have their circle of friends and acquaintances and are no longer involved in the work force where they would have opportunities to meet new people. However, they could be meeting new people as they visit people in the hospital or go to the clinic for their regular check-ups. It is a matter of whether or not we are going to ask the right questions when we meet new people.

The last question was asked to gain specifics of what people would like to have covered in a Witness Workshop. The following are the results from greatest to least:

53	How to begin a conversation.
45	How do we recognize the opportunities.
40	How to be a good listener.
22	How can my vocation relate to telling others about Jesus.

The Witness Workshop was designed so that those four questions were answered in a variety of ways.

The Findings of the Post-Workshop Questionnaire

At the conclusion of the Witness Workshop on April 21, 2007, the participants completed a follow-up questionnaire. The results of that are included in Appendix 7. The design of this questionnaire was to provide information regarding the effectiveness of the teaching which occurred during the Witness Workshop itself. Were the points that the presenter was trying to convey adequately covered? Was there a clearer understanding of

passive and active righteousness? Did people have a better understanding of how their vocation relates to “talking to others about Jesus”?

Of the 19 who began the workshop, by the conclusion of the day, only 14 were able to complete the workshop. Some had to go to work while others had medical issues which they needed to deal with. Based on their explanations, none departed early because they were dissatisfied with what was being presented. The data gathered is from the 14 who finished the workshop and completed the second questionnaire.

The follow-up questions addressed were as follows:

What does the term “passive righteousness” mean? Of the answers given, 92.85% were correct and only 1 answer, 7.15% was not clearly articulated. This indicated to me that the time spent teaching on “passive righteousness” was beneficial. When the initial questionnaire was given to the entire worshiping congregation, only 19.2% gave a correct answer. This shows at least amongst these participants, that they had a good understanding of what is meant by “passive righteousness.”

The second question was: “What does the term “active righteousness” mean? Of the 14 respondents, 12 or 85.71% gave an acceptable answer and 2, or 14.39% gave an incorrect answer. The initial questionnaire of the entire congregation had only 17.8% answering the question in an acceptable manner. This also shows that sufficient teaching was taking place and learning was occurring. The researcher would have liked it if that question would have been 100% correct in their responses.

The third question was of a qualitative nature. It asked: What is the relationship between your vocation(s) and “telling others about Jesus Christ?” This shows whether or not the participants can make the connection between vocation and proclamation of the Gospel to

those people that God places in their midst. The responses recorded in the appendix demonstrate that most of the answers given show that people were able to see their vocation(s) as places where they had the opportunity to interact with others about what Jesus had done for them. One person responded: *“You use your vocation to interact and tell others in your everyday living whether a mom, or member of a church.”* Another person responded: *“My vocation is the arena in which I have opportunity to tell others about Christ.”*¹⁶⁸

The next question asked: What is the relationship between being a member of Holy Cross Lutheran Church and inviting people to attend services with you? Again, this question is qualitative in nature. It was used to see if people were able to make the connection between their relationship with Holy Cross Lutheran Church and the people that they were given opportunity to interact with. The answers given were quite varied in their scope as you can see in Appendix 7, p. 183. In reading through the data from the follow-up questionnaire there was a good understanding that worship centers around Word and Sacrament and receiving absolution. Answers indicated that participants were being spiritually fed through Word and Sacrament. As a result of that should come the motivation to share with others what they themselves were receiving at Holy Cross Lutheran.

The next seven questions used a scale of 1-5 to measure the knowledge and attitudes of the participants following the Witness Workshop. The first question in that section asked: Does a proper understanding of the “two kinds of righteousness” and “vocation” help equip you “to talk to others about Jesus?” 78.57% fell in the 4-5 range of very helpful and 21.43% fell in the middle category of somewhat helpful. This indicated that there was a good connection between the three issues addressed in the question.

¹⁶⁸ Appendix 7, p. 181.

The second question in this section was similar. It asked: Does a proper understanding of the “two kinds of righteousness: and vocation help equip you to “invite the unchurched” to attend worship services with you? While the statistics overall were similar to the previous question with 78.57% being in the 4-5 range of very helpful and 21.43% being in the somewhat helpful category, there was a higher percentage of people who marked 5 instead of 4. Based on that, the relationship of the three items in the category indicated that the participants did see a relationship of the issues addressed in the question.

The questionnaire asked: “As a result of having attended this workshop what would your willingness be to talk to others about Jesus?” The scale was from 5-1 with five indicating, more likely, three, no change, and 1 less likely. 92.85% of the respondents indicated either a four or a five in the questionnaire. Only 1 or 7.15% indicated that there would be no change in their willingness to talk to others about Jesus. This statistic indicates that the workshop had a positive impact upon the participants.

The questionnaire asked: “As a result of having attended this workshop what would your willingness be toward inviting someone to attend Holy Cross Lutheran Church with you?” Overall, 92.85% answered in the 4-5 range of more likely. Only 1 or 7.15% indicated that there would be no change. This question had the exact same answers as the previous one. Those statistics also indicate that the workshop had a positive impact upon the participants.

The final three questions were specifically included in the follow-up questionnaire because they were the top three concerns that the people of Holy Cross Lutheran indicated in the initial questionnaire in February of 2007. The data collected would give some indication whether or not these concerns were addressed in an adequate manner.

The first question was: In terms of starting a conversation with a stranger, I am now: The choices were: very well equipped, better equipped, no change. They were shown on a scale of 5-1. 50% answered this question in the 5-4 category of very well equipped, and the other 50% answered it in the better equipped. While those are positive responses and the fact that no one answered it on the lowest end of the scale, the researcher thinks it might be an area to examine more closely when future presentations of the Witness Workshop are made. Possibly more time could be spent on practicing exercises which deal with meeting people for the first time.

The second question in this last section was: In terms of recognizing the opportunities for "telling others about Jesus" I am now: The same scale was used. 57.14% answered in the 5-4 category (very well equipped) and 42.86% answered in the better equipped category. The researcher thinks that this in an area that could be better addressed in future Witness Workshops. He would like to see a higher percentage of people in the very well equipped category. That can occur by including exercises which present scenarios to which people are able to respond.

The final question was: In terms of being a good listener I am now: The same scale was used. 78.57% answered in the 5-4 category of very well equipped. 21.43% answered in the better equipped category. That seems to indicate that the exercise used to help develop listening skills was helpful. More time could have been devoted to that.

Finding of Subsequent Questionnaire

As the researcher worked through the process he felt that one more questionnaire would be helpful for him to track the impact of the workshop on the 19 participants who attended the workshop in April. This final questionnaire was based on a series of questions

which were developed and was conducted over the telephone. It is in appendix 8. 18 people out of the 19 who attended the Witness Workshop on April 21, 2007 were asked the following questions during the time frame of July 9-13, 2007. A period of a little over 11 weeks had transpired since the Witness Workshop. The results of that final questionnaire are included as appendix 9.

The first questions asked things such as name, age, gender, and what do you consider your vocations. Those were used to help me understand the people who had participated in the Witness Workshop. Some of those comments are incorporated into the final chapter of this MAP. Included here are the results of three of the questions.

The first question was: In the time which has transpired since the Witness Workshop on April 21st have you: Met any new people, yes or no. If yes, about how many. 76.47% indicated that they had met some new people while 23.53% indicated that they had met no new people. The range of number of new people met was from a low of 4 to a high of 50. The average figured out to about 15.76 new people met by each participant in the final questionnaire.

The second question was: Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? Yes or No. If yes, about how many? 52.94% of those attending the Witness Workshop had invited someone to attend Holy Cross Lutheran Church with them. The average number of invitations for those answering yes to that question was 7.77 invites per person. This would seem to indicate that a slim majority of people are willing to invite people to attend Holy Cross Lutheran Church with them.

The final question asked: Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? Yes or No. If yes, about how many

times? 82.35% of the respondents reported talking to someone else about what Jesus had done for them. That compare with 17.65% of the respondents who had not had the opportunity to talk to someone about Jesus. That based on raw data would average out at 13.57 Gospel sharing events per participant. Realistically, given that the figures for this answer ranged from 2-80, a more reflective average would be to subtract the high and the low number which would yield an average of 9 Gospel sharing events per participants since the Witness Workshop.

Looking at the last three questions, the researcher offers the following observations. The people who attended the Witness Workshop do meet a significant amount of new people. (205). The total number of invitations to attend Holy Cross Lutheran Church made by the 18 participants was 70. Why is there such a disparity between the two numbers? It could be that the timing was not right in the conversation and to invite someone at that time would have not been appropriate. Possibly a more specific question or two could have been incorporated as a follow-up and linkage between meeting new people and why some were invited to Holy Cross Lutheran Church and others were not. That may not be germane to the discussion at hand.

It is highly significant that 82.35% of the participants had taken the opportunity to share with someone else what Jesus had done for them. There were 190 sharing events recorded as compared to only 70 invitations to Holy Cross Lutheran Church. While telling others about what Jesus Christ has done for them is crucial, just as important for the participants and the entire worshipping community is to get them linked to Holy Cross Lutheran Church where they can receive God's gifts of forgiveness of sins, life and salvation,

which are given and bestowed through Word and Sacrament. The importance of receiving the gifts of God was brought out by some of the discussion in the workshop itself.

Overall, the data indicates that the witness workshop did cover the main areas of concern which the initial questionnaire indicated. The hesitancies, fears and concerns which people raised were addressed in an adequate manner. From a statistical point of view, one question which could have been incorporated in the initial questionnaire was: "Have you invited anyone to attend Holy Cross Lutheran Church with you?" That could have been quantified with a variety of follow-up questions. That question could have been included again at the end of the workshop and within the final phone questionnaire. The data gathered would have shown if any real changes in extending the invitation had taken place.

CHAPTER SIX: SUMMARY AND CONCLUSION

Contributions to ministry

This has been a personally rewarding journey. What began as an idea in 2006 has finally come to fruition in 2008. The researcher began by asking the questions whether or not people in Iowa District East were engaging others with the Gospel of Christ Jesus and inviting them to attend services with them. Are people missing the opportunities which God places right before them to encounter others with the message of Christ crucified and risen for the sins of the whole world?

This researcher was privileged to have been able to work with the people of Holy Cross Lutheran Church in Davenport, Iowa. Pastor David Gerke was not only helpful in this process but was also a great encourager to the researcher.

In the final questionnaire one of the questions asked was: "What do you consider to be your vocations?" One answer which stands out above all given was by an 88 year old woman who has a great love for her Lord Jesus Christ and a passion for people who do not believe in Jesus as their Savior. As to her vocation she replied: "To share God's Word especially to those who aren't saved." This writer knows that she occupies her waking moments with that activity because she said that since the workshop she had shared the message of what Jesus had done for them with around 80 people!

This researcher believes that those who attended and completed the Witness Workshop are better equipped in several ways. They have a good understanding of what is

meant by “passive” and “active” righteousness. That in and of itself is a freeing reality in a person’s life. One receives great comfort and assurance from knowing that Jesus has done it all for the Christian. A person is therefore freed to see the “joy” in telling others about what Jesus has done for them.

When a Christian has a clear understanding of the fact that it is through their various vocations that God has placed them into contact with other people, it helps them to see the opportunities that are around them in so many different ways and venues. A proper understanding of what loving one’s neighbor entails is also helpful. The participants have also been trained in how to start a conversation with a stranger. This researcher could have done a better job in helping people make the transition from talking about one’s earthly life to that of speaking about spiritual things. That is something that will be worked on in future presentations of the Witness Workshop.

Based on the statistics generated by the final phone questionnaire it is evident that those attending the Witness Workshop certainly are involved in “telling others about Jesus” and inviting them to attend Holy Cross Lutheran Church with them. This is further evidenced by the data included in their monthly newsletter, The Chronicle. In the September 2007 issue, the Outreach Report indicated that the following events had taken place in the previous month: they had made 37 phone calls, 80 visits, 12 cards were sent to visitors, and 16 packs were presented to visitors at church.¹⁶⁹ The congregation is seizing the opportunities God is providing them.

Holy Cross Lutheran Church will continue to be active in outreach because her pastor, Rev. David Gerke has a great passion for the lost and enjoys visiting both the

¹⁶⁹ A visit is classified as contact with people outside the church in any given setting, be it at the mall, at a hospital, or at a restaurant. This was considered an opportunity to tell someone about what Jesus has done or to invite them to attend Holy Cross Lutheran Church.

churched and the unchurched. In the final phone questionnaire, Pastor Gerke spoke “of the plea and urgency of every congregation to have a Witness Workshop each year.” That shows a real passion for the lost coming from the called pastor. When the pastor models that kind of spirit for outreach it cannot but rub off on the people of the congregation. This researcher’s hope and prayer would be that more pastors and congregations catch that contagious attitude.

As work on this MAP was begun, and particularly the Witness Workshop element of it, it was the researcher’s hope that this would be a tool that could be used many times throughout Iowa District East and in other Districts if people so desired. This researcher wanted to have this MAP completed before this happened. Given that the researcher was in the final stages of writing this document, an invitation to present my Witness Workshop in any place in the District was offered. That was sent through the Professional Packet which goes to all churches and church workers in the District. It is included as appendix 10. There was not much time spent in designing a promotional piece that was glitzy. The researcher’s desire was simply to make this known as a tool by which God’s people can be equipped. One week after sending it out the researcher was contacted by a congregation and so held a Witness Workshop on January 26, 2008. The congregation invited others in their circuit to come and participate in this learning opportunity.

Once the final revisions have been completed this Witness Workshop could be shared with the church at large as a tool to further equip people in “telling others about Jesus.” If that were the case, a leader’s manual would need to be developed. That was not part of the scope of this present MAP and Witness Workshop.

The researcher took a serious look at the comments which were shared by those who participated in the final phone questionnaire. The question was asked: "Can you think of anything that should have been covered which would have been helpful for you?" One comment which was listed was: "Ministry to inactives-sharing the Good News with them." That very statement shows a deep concern for those who have separated themselves from the worshipping body of Christ at Holy Cross Lutheran Church. The inactives are not just dead wood but the baptized who are no longer living from their Baptism nor being fed by Word and Sacrament ministry of the Church.

It was also suggested that time be spent role-playing when the believer encounters someone new in life and rehearsing the openings in those situations. That might be beneficial to help people feel more comfortable in those scenarios. Such practice could easily be incorporated into the Witness Workshop structure. Another person commented on the need for more exercises and time to be spent on specific witnessing scenarios. That could also be included in the current format. A concern in doing the witness workshop was that if too many elements are added, the time needed for the workshop increases greatly.

The Witness Workshop is a tool which congregations can use to equip their people to feel more at ease about inviting people to attend church with them and also to engage them with the Gospel of Christ Jesus. As Christians find themselves living in an ever-greater de-churched and unchurched nation, it is important that the church provide tools which will help believers engage the people whom God places in their midst through their various vocations. Yet, this engagement must be done with gentleness and reverence as suggested in I Peter 3:15.

Contributions to personal and professional growth.

This researcher left the parish ministry in 2002 to serve as the Assistant to the President of Iowa District East. It has been a privilege and an enjoyable experience to work with President Gary Arp and to serve the congregations and church workers in Iowa District East. From August of 2005 to June of 2006 the researcher had the privilege of serving as the Vacancy Pastor of Our Redeemer Lutheran Church in Independence, Iowa. At the conclusion of that vacancy he shared with the people that they had taught him two things: what a great privilege it was to serve as a pastor and the fact that he needed to be back serving fulltime as a pastor. Only God can and will provide for the second scenario. These materials will be used to equip God's people in whatever situation the researcher may be called to serve.

The researcher has always realized the great privilege that it is to serve as a pastor of a flock. Both of his first two calls were enjoyable and fruitful endeavors. There were the usual trials and tribulations that come from serving a congregation made up of people who are both saints and sinners. The researcher's desire is to be back in the parish where the ministry of Christ's Church really impacts people's lives. What the researcher misses most about the parish ministry are the ongoing working relationships with people and being able to preach and teach the people whom the Holy Spirit has called him to serve. Working with the materials in the Witness Workshop has clearly shown the researcher that he is both a sinner and a saint. The researcher appreciates the grace of God shown him in Christ Jesus and the "passive righteousness" of Christ which was given to him in his baptism.

The researcher chose I Pet. 3:15 as the theme verse for the Witness Workshop. This was chosen because he firmly believes that "giving a defense" is something that a Christian

must be able to do today. Lutherans have the correct Biblical teaching, and must be able not only to defend that teaching before people who do not care to listen but also to work at getting them to listen to what Lutherans have to say. The believer's point of contact will come as Christians show Christ's love to their neighbor through their kindness and deeds. People will not listen to the believer's message before they know that the believer cares about them. This all must be done with "gentleness and reverence."

Three days after completing the Witness Workshop presentation at Holy Cross Lutheran Church the researcher was greeted at his front door by two Jehovah Witnesses. The words of Peter popped into his mind: "with gentleness and reverence." Hopefully, God can continue to use this writer in a winsome way to proclaim Jesus Christ to those who are without Him, and to those who are living apart from their Baptism and need to be brought back into the fold.

The whole process of writing the MAP and developing the Witness Workshop have helped this writer grow in the area of how to do research. The researcher's writing skills have been challenged under the constructive hand of his two editors, Martha Hartwig and Rev. V. James Meyer. They have helped immensely in dealing with this researcher's writing deficiencies. This presenter's ongoing desire here in Iowa District East will be to refine and present this Witness Workshop as many times as possible. While writing this final chapter, this researcher was contacted by another pastor about another matter and told him what was being worked on. He said, "Let me know when you are ready to come and present. I will speak with some people in my congregation about this." That is exciting for this presenter to see the opportunities which God is placing before him to share this material.

Recommendations

This researcher may sound ambivalent as he talks about recommendations, but he is torn between having too much material to cover and too little time allowed for the Witness Workshop. The presenter could incorporate more material if he had another hour to spend with the people. More time could be spent on exercises and on interactive materials. The question is would people commit to a greater amount of time? As already mentioned, the church is competing with people's busy vocational schedules.

Having said that, the researcher thinks that the Witness Workshop materials could also be stream-lined and tightened up. There are certain slides which will not be used in the next presentations. Basic items which must always be covered are: active and passive righteousness; vocation; how to start a conversation; and some sort of Gospel outline. More time could be spent on simple things like how do believers recognize the opportunities. Time permitting; more of the witnessing scenarios developed by Dr. Robert Kolb could be employed.

One could expand this MAP from the research side of things by asking additional questions such as: Do you invite people to Holy Cross Lutheran Church? If so, how many times have you done so in the past year? The same direct question could be asked in like manner with regarding to people "telling others about Jesus." That would give a more accurate comparison from beginning to end in the process. However, as the primary focus of the MAP was the development and presentation of the Witness Workshop, that type of research was not as important as finding out what people knew and understood prior to and after the Witness Workshop. The researcher was pleased that most of the concepts presented were grasped by a high percentage of the attendees.

Something which could be included as a research component would be to ask people what they saw as their specific vocations. Within that context, questions could be developed in terms of the number of new people contacts that they have in their lives through those variety of vocations. The researcher believes that data might show that some people are just going to meet more new people than others. One could also ask people how they view themselves: outward going, reserved, shy, or withdrawn. That could be put on a Likert scale and you could look at that in terms of the number of new people contacts which people engaged in. To put it simply, where do you interact most with people?

The bottom line is that the Witness Workshop is a tool which can better equip people to engage others with the Gospel of Christ Jesus and to encourage them to invite people to attend their congregation. God provides the Christian with the opportunities. It is up to the Holy Spirit to help them recognize them and also to respond accordingly. It is Christ's Church and it always will be. He uses His people to proclaim His message. Through that message, the Triune God, Father, Son, and Holy Spirit works faith when and where it pleases Him. The Christian never loses sight of the promise of Jesus: "And I also say to you that you are Peter and upon this rock, I will build My church; and the gates of Hades shall not overpower it." Matthew 16:18. NASB. Jesus builds His Church also as His people are living out their various vocations and interacting with people whom God has placed in their midst. It is there that the words of St. Peter resonate over and over again: "but sanctify Christ as Lord in your hearts, always being ready to make a defense to every one who asks you to give an account for the hope that is in you, yet with gentleness and reverence."¹⁷⁰

¹⁷⁰ NASB, I Peter 3:15, 1153.

APPENDIX 1

Initial Questionnaire Presented on April 14-15, 2007

Questionnaire for Doctor of Ministry Major Applied Project

Prepared by Rev. Dean F. Rothchild, Assistant to the President, Iowa District East
Presented at Holy Cross Lutheran Church

Date of Questionnaire: _____

The results of this questionnaire will be used to help formulate the materials for a Witness Workshop which will be held here at Holy Cross Lutheran Church on April 21, 2007. The results will also be included in the appendix of the Major Applied Project.

What does the term “passive righteousness” mean?

What is the relationship between your vocation and witnessing about Christ Jesus?

What does the term “active righteousness” mean?

What is the relationship between your being a member of Holy Cross Lutheran Church and inviting people to attend worship services with you?

What does it mean to be a witness to Jesus Christ in your everyday life?

How many people do you think are not connected with any church in Scott County”

80% 60% 40% 20% Other _____

What do you think are the reasons that people are hesitant about talking to others about Jesus?

Christ? (Check all that apply)

- Fear.
- Don't know what to say.
- Don't want to mess up their life.
- Have never been taught to do so.
- Too busy.
- Don't know how to start the conversation.
- Don't have all the answers to their questions.
- That's not my job.
- Feel awkward.
- Don't see the opportunities.
- Don't believe that people who die without Jesus will go to hell.

- Other:
- Other:

If you have any hesitancy yourself about talking to others about Jesus Christ, what are some causes of that hesitancy? (Check all that apply)

If you see yourself as not hesitant, check here _____.

- Fear.
- Don't know what to say.
- Don't want to mess up their life.
- Have never been taught to do so.
- Too busy.
- Don't know how to start the conversation.
- Don't have all the answers to their questions.
- That's now my job.
- Feel awkward.
- Don't see the opportunities.
- Don't believe that people who die without Jesus will go to hell.

- Other:
- Other:

What kind of obstacles are there which prevent you from inviting people to attend Holy Cross Lutheran Church? (Check all that apply)

- Don't know any people who are without a church home.
- Time of services.
- I don't feel a part of this church myself.
- Too busy at work.
- Too busy raising my family.
- They wouldn't understand the liturgy.
- I never think about that when I meet new people.

- Other:
- Other:

What kind of obstacles are there **which prevent you** from inviting people to attend Holy Cross Lutheran Church? (Check all that apply) If there are no obstacles that prevent you from inviting people, please check here _____.

- Don't know any people who are without a church home.
- Time of services.
- I don't feel a part of this church myself.
- Too busy at work.

- Too busy raising my family.
- They wouldn't understand the liturgy.
- I never think about that when I meet new people.

- Other:
- Other:

When it comes to "telling others about Jesus," what specific issues could a workshop cover which would help you do that? (Check all that apply)

- How to begin a conversation.
- How do we recognize the opportunities.
- How can my vocation relate to telling others about Jesus.
- How to be a good listener.
- Other:
- Other:
- Other:

Thank you for participating in this questionnaire.

APPENDIX 2

Responses of the Initial Questionnaire

What does the term “passive righteousness” mean?

Don't Know: 20
No Response: 15
Not sure: 2

Actual responses:

I'll guess it's the righteousness we receive free from Jesus. We don't have to do anything to receive it.
Our salvation comes to us without work.
We sit idly by and righteousness is just give/presented to us.
Do not know for sure, perhaps being saved by not taking opportunities to lead others to being saved.
Righteousness through Christ's work not thru man's deeds to earn it.
We are declared right before God because of Christ's merit, His death and resurrection.
We receive righteousness through what Christ has done.
Individual does not witness actively.
Not sharing your faith.
We receive righteousness as a gift, it is not because of anything that we do.
Guess – Nothing we do contributes to righteousness.
Passive describes the action. They don't take the initiative to do so.
Slow to gain...Slow to forgive.
I think it means not sharing your beliefs with others.
A show of righteousness where there really is none.
I know what it is, but not doing much about it.
Righteousness is the past use.
We are only receivers of righteousness. God does everything for us.
We accept the righteousness as a gift.
I felt that I can receive salvation through my own goodness (?)
It means a strong belief in God.
Being righteous but not making an effort to show it.
Inactive in witness and outreach but otherwise consider self Christian.
Receiving and believing.
Not much – non stewardship.
One's righteousness is not readily seen in one's life.
We cannot earn our way to heaven.
Not telling others about Jesus.
Keeping your faith to yourself and not passing it on to others.
Doing the “right” thing, but in an outgoing way.

Not active.

Just being.

You keep quiet about your beliefs.

The righteousness that Christ accomplished on the cross for me.

To be proud of what you believe.

To me it indicates that although one may be righteous (trying to be holy), it is in a non-acting way (thoughts, perhaps, but no actions visible.)

The received righteousness.

What is the relationship between your vocation and witnessing about Christ Jesus?

No response: 16

I don't know: 4

None: 1

Not sure: 1

Actual answers:

I try to live as a Christian and who my faith at my job. I wouldn't choose a job with which God wouldn't be pleased.

I can not actively witness about Christ to my students. There is some discussion about Christ among my fellow teachers.

We should all witness at opportunities in our work.

Being a good listener. To hear when people have issues and don't know where to turn.

Since Christ's justice is perfect, when working in the field of man made law, I try to witness that justice in the kingdom of the left.

My job has very little direct relationship with witnessing, but I try to show my faith to other employees by my work ethic and personal communication.

In whatever position God places me I am to serve Him by serving others to the best of my ability and so give opportunity to declare the hope within me.

I have opportunity to talk about Christ in my vocation of teaching.

Witness by the way I lead my life.

I work in healthcare so my life in vocation is a good chance to witness to others.

As a government employee I am limited on what can be said, my overall behavior can show my Christian ways. Also, I take advantage of an opportunity if another opens the conversation.

Many co-workers have the same faith and belief.

Be a model for Christ.

Active stewardship-LLL

Witnessing should be a concern for all of us.

I am teaching in a Lutheran school.

Outreach.

Very good. I am retired.

I don't witness enough.

I don't know enough.

You have a learning chance with them.

Being retired, I don't have a paid vocation, but in volunteering I can live my faith.
I have coached basketball at the high school, college, and professional level. I try to show my faith through my actions.

His Word

Needed

I live my faith and give witness to His love in all I do.

I enjoy any help I can receive.

I believe in Jesus Christ and I participate in prayer every day.

Family.

Showing co-workers your faith.

Just retired by did witness to co-workers when working.

Instructing others on understanding.

Voluntary.

Retired

I work in health care which allows me to work as a healer. Faith has a vital role in helping others to heal and cope with illness. Sharing this is important.

They really are one and the same. Faith and works go hand in hand.

I have been able to witness in my years of teaching in the GED program.

People observe you and how you lead your life, connect it to going to church or to a specific church.

I'm retired.

Very little. My witnessing shows in how I treat those I work for and with.

My vocation in the church is to be a good spouse and parent and teacher. I should be open about Christianity in all those relationships.

I am in a private teaching situation so I have the freedom to witness when I have the opportunity. I have that opportunity fairly often. Also have evidence lying around the room (Bible, Christian material, banners on the wall, etc.).

It is the most important part of my vocation.

Trying to lead a life as a good Christian and bringing Jesus to others when the opportunity arises.

Distant.

If there is a teachable moment when I meet with clients, I share the gospel with them.

To live my life under the cross of Christ.

If you believe in Jesus, but do not witness, your faith is not truly alive.

I share Christ whenever I am able to.

I try to do to the best of my ability.

What does the term "active righteousness" mean?

Don't know: 15

No response: 16

Not sure: 1

Actual responses:

I'll guess it's the good works we do.
We take "active" role in our salvation.
We have to do something to receive God's righteousness.
Do not know for sure. Perhaps witnessing to others at every opportunity to bring the unsaved to salvation through Christ.
Each person acting out lives based on Christ's righteousness.
Whatever I do through the power of the Holy Spirit and in the name of Christ.
Being involved through attending communion/Bible class/Prayer/Confession of sins.
By participating actively in the church by spreading the Word of God.
Individual is an active witness.
Sharing your faith.
We are "doing" something.
Active describes the feeling and initiative.
Active pursuing Christ-like life.
Worship without witness.
I think it means actively sharing your faith with others.
Sincerity.
When I really practice and encourage others to follow Jesus' commands.
Active to God
Righteousness in the present.
God is active in rescuing everyone from death by faith in Jesus Christ.
Righteous, where you do something about it.
In His Word.
My good works gain favor with God.
Means to me that you are active in talking about Jesus and you are actively involved in your church.
Making an effort to show righteousness.
Active in witness and outreach.
Doing good and interacting.
Actively living your baptism.
Proclaiming Christ in whatever you do.
A more active show of one's righteousness by speaking up for one's faith.
Actively telling people about the church, it's beliefs, and its traditions.
Telling more people about God.
Sharing your faith with others.
Being conscious and outgoing in pursuit of the "right" thing.
Witnessing.
Working at it.
Being active.
You stand up and show examples about your belief.
That righteousness that is given to me by the cross.
Be active in church.
It indicates that you are righteous (trying to be holy) not only in Word, but deed.
We promote.

What is the relationship between your being a member of Holy Cross Lutheran Church and inviting people to attend worship services with you?

No response: 17

?: 2

Don't Know: 4

I am a former member of Holy Cross and am just visiting for today.

Close.

The church is facing issues (size and \$) which you would hate to burden non or new members with.

Knowing that those invited to come to Holy Cross will hear the good news each service and hear the Gospel in truth.

I have asked friends and family members to come with me, but have not actively pursued this situation.

By spreading the Word of God and being part of it.

I do not usually invite people to worship with me.

It enables me to tell them not only about my religious beliefs, but have a "place" to tell them to come.

Talk to people about your church and what's going on there.

Should do it but don't do it.

Passive to active.

I do.

I'm not very good.

Have not done.

Outreach members

I invite people to church.

In coming to church I learn for myself. By inviting people I can share in the glory of Christ by what I learn.

They are both involving Christ Jesus.

Partnership.

Not a member.: 3

I am an Elder and this I do with the help of God.

Good.

I love to hear organ and love to sing.

Needed.

We want those we know to also hear God's Word and come to faith.

I enjoy being with all people.

I have invited numerous people to attend church with me on a regular basis.

They are very friendly and I love everyone here.

Helping the congregation grow.

Should be connected.

Passing on the Word of God in everyday living.

Reaching out.

Inviting and welcoming new members and others in the community.

Weak.

I have not had much success.

Inviting others shows: 1. I care about them 2. Provides a way for them to learn more about Jesus.

Must actually invite them.

Somewhat uncomfortable, as I am a new member.

Something I need to do more.

Not very good.

None.

Whenever the opportunity arises I invite family to come to church – sometimes a friend.

I am a Pastor who shepherds the community.

I am proud to be a member of Holy Cross.

It is part of my witness to Christ and my faith.

Listening to the Word of God and pass it on to our friends, how the Lord can help people in need.

I invite them when I have the opportunity.

What does it mean to be a witness to Jesus Christ in your everyday life?

No response: 7

I don't know: 3

Actual responses:

Live as God wants me to. Let people know He's Lord of my life.

To behave like "Christians" and bring glory to our Lord.

To live a life that is pleasing to God. Show by example.

Telling the "Good News" at every opportunity.

Take notice of opportunities thru out my daily life to not only witness thru word but thru action.

By my actions and words I let other know of the faith that controls my life.

To lead by example. To express your ideas for those who want to listen.

To be ready to declare to others why, whether in good times or bad, you have the reason to be joyful, thankful, and hopeful.

In our words and actions with others.

By believing in God.

To obey Christ's commands.

To live a life reflective of Christ. To be a servant of the Gospel. To stay in the Word and Sacrament to be able to be a good witness.

By what you say and do, when you meet and work with people.

Showing thru action and word Christ-like behavior.

To tell of His love, and what He has done to save our souls. (Dying on the cross for us.)

Make it right.

You care about the efforts used to bring others to faith in Christ.

Living your life so others can see Jesus Christ in your actions.

Showing by actions and kindness to others that Jesus is my Lord.

It is hard to talk but hopefully my actions will "speak" for me.
Try to walk the talk.
Study the Word.
To tell people more about Jesus.
By doing and saying Christian things on a daily basis.
You tell others.
To know about Jesus and share with others.
We are the only "Bible" people see.
Acting out my faith and having Christ with me the whole time.
Tell others what Jesus has done for me.
To show God's love.
To thank His Word all week long.
Live a Christian life.
My life should be a witness. How I treat others with the Love of my Savior.
He is with me when ever I need Him.
It means to me that you talk about God and Jesus everyday. You are active in your outreach to others in the community and the neighborhood.
Peace of mind.
Living a life which is pleasing to Him.
To live in such a way as to honor Jesus Christ in all I do and say. To actively find ways to share the good news of Jesus Christ with other people.
It is a response to God.
Hope, faith, and peace.
Teaching others.
It means that you can share the good news.
Living your faith by your choices and actions. Telling others of Jesus.
I had a Pastor ask, "Whatever you say, would you say that to Jesus?"
In my actions I try to witness to God's place in my life by how I speak and choose to do.
Actions are observed and connected. Opportunities are taken to tell others about Jesus and Holy Cross.
Showing Jesus' love through how I treat others. Not shying from the opportunity to talk about Jesus or church attendance.
Treat others as you'd like to be treated.
Living as a good and righteous person.
Don't be afraid to acknowledge your Christianity; ideally, openly professing it.
To be above reproach in everything you say or do so that your example might inspire others who may not be Christians.
Sharing the beliefs and teaching of Christ.
Telling.
Not judging people – being content with God has blessed me with. Be Jesus with skin on to others.
Saved.
To express openly in front of others your Christian faith.
To live the Christian life or a response of the Gospel.
It means a lot to me.
I try to live my life as Christ would want me to follow the 10 Commandments.

Do your best not only to read, study and try to understand the Bible, but live it each day. Jesus Christ has the power to help me through everyday chores, my health. It means everything to me in my life. Jesus is my Savior – He died for my sins. I thank Him in my prayers.

How many people do you think are not connected with any church in Scott County”

80% (6) 60% (31) 40% (23) 20% (5) Other _____

What do you think are the reasons that people are hesitant about talking to others about Jesus? Christ? (Check all that apply)

- 43 Fear.
- 58 Don't know what to say.
- 6 Don't want to mess up their life
- 36 Have never been taught to do so.
- 22 Too busy.
- 51 Don't know how to start the conversation.
- 45 Don't have all the answers to their questions.
- 16 That's not my job.
- 58 Feel awkward.
- 19 Don't see the opportunities.
- 10 Don't believe that people who die without Jesus will go to hell.

___ Other:

___ Other:

(rejection. I am shy and can't approach strangers. Let Joe do it. Political correctness; not wanting to impose one's faith on others of differing faiths. Work in a non-Christian environment, restricted)

If you have any hesitancy yourself about talking to others about Jesus Christ, what are some causes of that hesitancy? (Check all that apply)

If you see yourself as not hesitant, check here 12.

- 20 Fear.
- 32 Don't know what to say.
- 4 Don't want to mess up their life.
- 10 Have never been taught to do so.
- 4 Too busy.
- 40 Don't know how to start the conversation.
- 28 Don't have all the answers to their questions.
- 4 That's now my job.

- 36 Feel awkward.
- 12 Don't see the opportunities.
- 2 Don't believe that people who die without Jesus will go to hell.

 Other:
 Other:

(rejection; worried of how they will react. Depends on the situation. Sometimes I have been very open and witnessed well. I try to show people Christ's love, inviting their interest.)

What kind of obstacles are there which prevent you from inviting people to attend Holy Cross Lutheran Church? (Check all that apply)

- 22 Don't know any people who are without a church home.
- 11 Time of services.
- 6 I don't feel a part of this church myself.
- 12 Too busy at work.
- 12 Too busy raising my family.
- 11 They wouldn't understand the liturgy.
- 39 I never think about that when I meet new people.

 Other:
 Other:

Not active enough; I love the liturgy and service hymns; but I think more people nowadays (esp. young people) don't. They want to be entertained. We are involved in church responsibilities and wouldn't be able to be good hosts to church guests. Most of my acquaintances are church members. Don't feel that it is important. I live in East Moline and most people don't want to commute. Don't know. People reject the invitation. Too many jobs. Transportation. Illness.

What kind of obstacles are there which prevent you from inviting people to attend Holy Cross Lutheran Church? (Check all that apply) If there are no obstacles that prevent you from inviting people, please check here 14.

- 14 Don't know any people who are without a church home.
- 8 Time of services.
- 4 I don't feel a part of this church myself.
- 6 Too busy at work.
- 0 Too busy raising my family.
- 4 They wouldn't understand the liturgy.
- 24 I never think about that when I meet new people.

 Other:

___ Other:

(I am a visitor to this church. Don't live in the area. Being very involved, I may intimidate people because they think they would have to be as involved. Don't want to push my beliefs on others. Just a visitor. Those I've invited don't seem interested. Invite others but they decline. Don't think they would enjoy/like it. Just seems hard to bring it up.)

When it comes to "telling others about Jesus," what specific issues could a workshop cover which would help you do that? (Check all that apply)

53 How to begin a conversation.

45 How do we recognize the opportunities.

22 How can my vocation relate to telling others about Jesus.

40 How to be a good listener.

___ Other:

___ Other:

___ Other:

(I am a good listener. Difficulties with explaining faith to those who live in a "facts only" world.)

Thank you for participating in this questionnaire.

APPENDIX 3

PowerPoint of the Witness Workshop



Witness Workshop

A Witness Workshop Based on the
Christian Doctrine of Vocation and
Informed by the Distinction Between
the Two Kinds of Righteousness

1



Witness Workshop

Prepared by Rev. Dean F. Rothchild,
Assistant to the President,
Iowa District East LCMS

This is part of my Major Applied Project
for my Doctor of Ministry degree at
Concordia Seminary in St. Louis,
Missouri.

2



Vocation and the Two Kinds of Righteousness

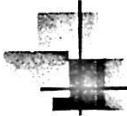
Holy Cross Lutheran Church

Davenport, Iowa

Saturday April 21, 2007

8:45 am - 2:00 pm

3



Vocation and the Two Kinds of
Righteousness


Why are we here?

What do we hope to accomplish today?

How can this help you in your life as a
redeemed and baptized child of God
and a member of Holy Cross Lutheran
Church?

Opening prayer

4



When it comes to "telling others about Jesus,"
what specific issues could a workshop cover
which would help you to do that?

How to begin a conversation.

How do we recognize the opportunities.

How to be a good listener.

How can my vocation relate to telling
others about Jesus.


5



Our Theme Verse

I Peter 3:15 "but sanctify Christ as
Lord in your hearts, always being
ready to make a defense to every
one who asks you to give an
account for the hope that is in you,
yet with gentleness and
reverence."

6



I Peter 3:15 broken down


Always be ready

to give a defense to everyone who asks you to
give an account

for the hope that is in you,

yet with gentleness and reverence

7



What is passive righteousness?

- What does it mean?
- How is it received?
- How does it shape and form your life?
- Vertical plane



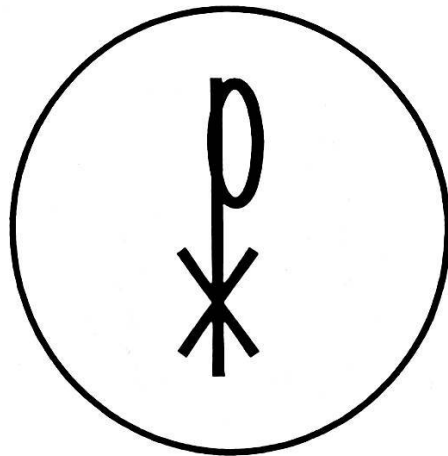
8

Complete in Christ Jesus!

- "For in Him all the fulness of the Deity dwells in bodily form, and in Him **you have been made complete**, and He is the head over all rule and authority."
- Colossians 2:9-10

9

Centered and Living in Completeness in Christ Jesus!



10

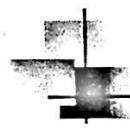


What is active righteousness?

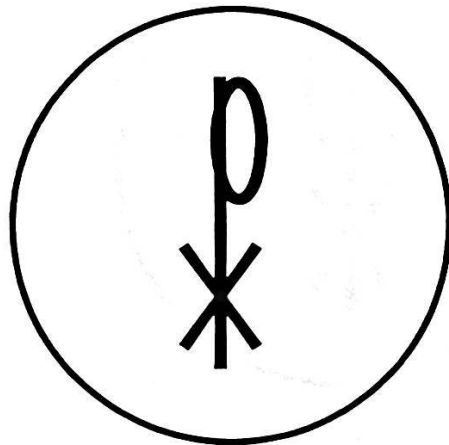
- Where is it lived out?
- How is it lived out?
- Horizontal plane



11

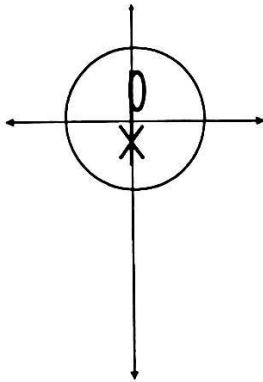


Centered and Living in Completeness in Christ Jesus!



12

The Apostles' Creed & Righteousness



13

Vocation Defined

Our vocation encompasses the entirety of our life in Christ Jesus. It is directed toward serving our neighbor through the various stations or callings of life. It is shaped and flows from our baptized life in Christ.

DFR

14



From Gene Veith

"The term *vocation* comes from the Latin word for "calling." The Scripture is full of passages that describe how we have been *called* to faith through the Gospel (e.g. II Thess. 2:14), how God *calls* us to a particular way of life (e.g. I Cor 1:1-2; 7:15-20). The doctrine of vocation is thoroughly biblical, as shall be seen; but, as with other scriptural teachings, it surfaced and was developed with its greatest rigor during the Reformation."

Gene Edward Veith, Jr., *God At Work, Your Christian Vocation in All of Life*, (Wheaton: Crossway Books, 2002) 17.

15



Thoughts on Vocation:

- Who we are and Whose we are:
- In Christ Jesus (in our Baptism)
- In our families.
- In our vocations.

16



Your New Life in Christ Jesus!

- "The rhythm of our worship is from him to us, and then from us back to him. He gives his gifts, and together we receive and extol them. We build one another up as we speak to one another in psalms, hymns, and spiritual songs. Our Lord gives us his body and blood. Finally his blessing moves us out into ***our calling***, where his gifts have their fruition. Lutheran Worship, 1982, p. 6.

17



Your New Life in Christ Jesus!

- Who is your neighbor?
- What is the greatest thing that you can do for your neighbor?

18



Who needs our good works?

"In no other writing does Luther set forth vocation with such force as in his *Kirchenpostille*. But there, more clearly than anywhere else, vocation is rejected as a mean's to man's salvation and status as a child of God. In heaven, before God, vocation has as little to contribute as do good works. Good works and vocation (love) exist for the earth and for one's neighbor, not for eternity and God. **God does not need our good works, but our neighbor does.** It is faith that God wants.

Gustav Wingren, *Luther on Vocation*, translated by Carl C. Rasmussen, (Evansville: Ballast Press, 1999) 10.

19



To whom are our good works directed?

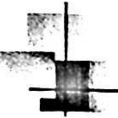
- Matt. 5:13-16 "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing any more, except to be thrown out and trampled under foot by men. You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."

20



What would "salt" and "light" look like for you in your various vocational settings?

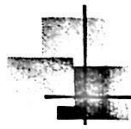
21



We are salt and light!

- What does Jesus say can be the result of living a salted and lighted life in Him?

22



This is who you are in Christ Jesus!

"But you are a CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR GOD'S OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE OF GOD, but now you are THE PEOPLE OF GOD; you had not RECEIVED MERCY, but now you have RECEIVED MERCY." I Peter 2:9-10

What is your privilege in Christ Jesus?

23



Loving your neighbor!

"And a second command is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'" Matthew 22:39

Who is your neighbor?

How can you love your neighbor?

24

Confessing Christ Jesus Through Vocation!

Rev. John Pless writes: "The pastor serves the royal priesthood by preaching Christ's Word and administering His sacraments. The royal priesthood, in turn, serves the neighbor just as Christ served us. This service is not only in the Christian congregation where the royal priesthood prays for and supports the pastor but most especially in the world where God has placed His people in a variety of vocations. Here the royal priesthood passes on the Gospel that it has received in the Divine Service as Christ is confessed and His people give reason for the hope that is within them (I Pt. 3:15). It is within the various stations in life where God's priests live that they do what priests are called to do as they speak the Word of God to others, speak to God on behalf of others in prayer, and offer themselves as living sacrifices on behalf of their neighbor. From Shepherd the Church, C. 2002. Concordia Seminary Press, Fort Wayne, IN pp. 282-3.

25

We all wear many different hats! (Vocations)

- Baptized child of God, saint and sinner,
- son or daughter, husband or wife,
- worker, employee, employer, neighbor,
- member of Holy Cross, retiree,
- student, parent, brother or sister,
- coach, teacher, citizen, voter, and the list goes on and on.....

26



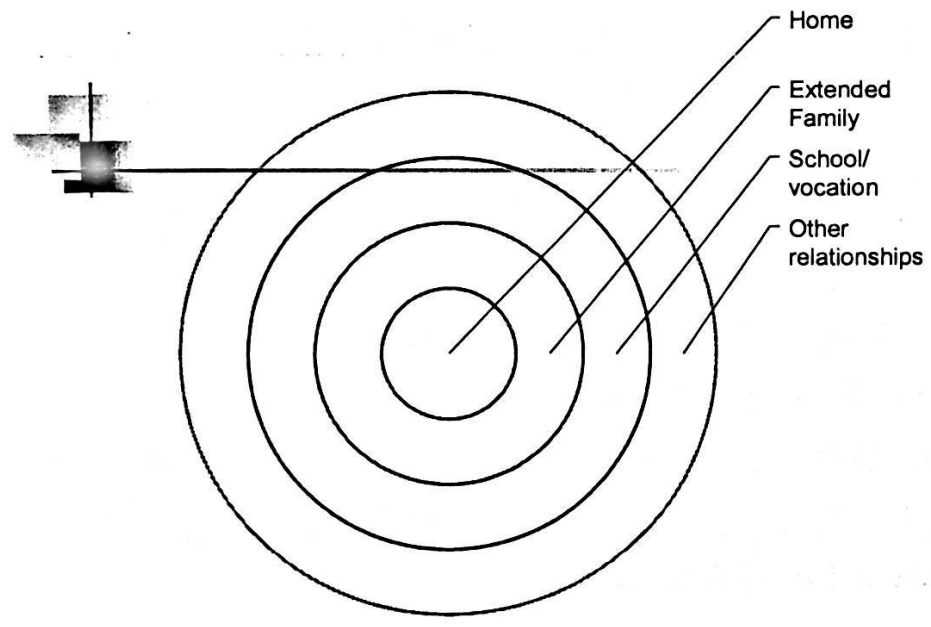
Your Vocations

List all of your vocations.

Then share in your group **where** in your current vocations that you have contact with people?

How do you connect with people in those various settings?

27



28

Developing Listening Skills

Material adopted from
Tentmakers
and Rev. Joel Brandvold



Listening Skills

Name Tag	Light Bulb (PFC)
House	Goal Posts
Family	Goal Posts with
Work Gloves	Trophy
Airplane	
Tennis Racket	
Light Bulb in Tennis Racket	

What is your name?



31

Where do you live?



32

Tell me
about your
family.

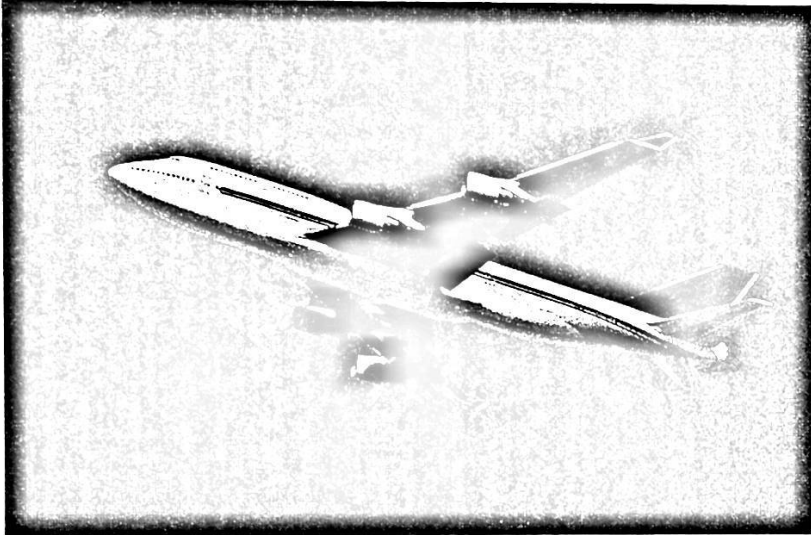


Where do you work or
what do you do in your life?



34

Do you like to travel?



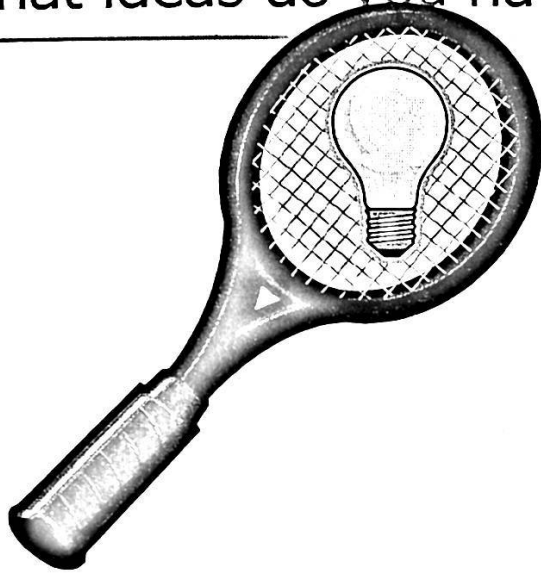
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What are your hobbies or
leisure time activities?



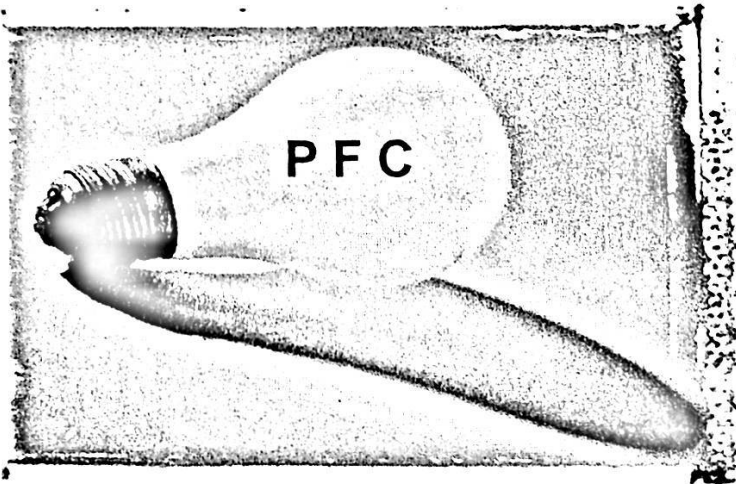
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What ideas do you have?



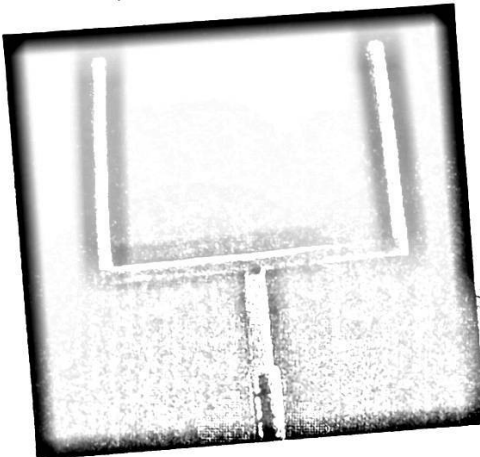
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Problems, Frustrations,
Concerns or Challenges

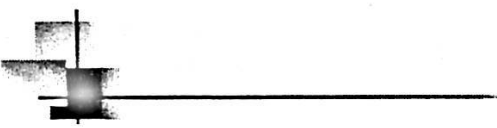


38

What are your goals or dreams in life?



39



What are your achievements or accomplishments in life?



40



Getting to Tell What Jesus Has Done!

Pre-evangelism.....

The man on the assembly line.

VIDEO CLIP

Preparing to Invite Segment

Love the Lord Jesus Christ.

Love one's church.

Love one's Pastor.

41



Getting to Tell What Jesus Has Done!

"Evangelism is the highest expression of priestly love for the neighbor as the confession of Christ calls the unbelieving neighbor out of the darkness of death into the life of the church. Speaking the words of God's Law and Gospel, the royal priesthood bears testimony to Christ Jesus in the places where God has put them: in their families, in the places of daily work, and with friends. It is within these contexts that the royal priesthood proclaims the praises of the Lord Who called us out of darkness into the marvelous light of His kingdom (see I Pt. 2:9). In word and action, the royal priesthood bears witness to the "no other name" given for our salvation (Acts 4:12) even when such confession might be the cause of ridicule and persecution. Such is the cross that is laid upon Christ's people. Such Evangelism on the part of the royal priesthood assumes that they speak not of themselves but of Christ's cross, His name, and His Word. Faithful pastors will so teach their people so that they are prepared to give an adequate account of the faith once delivered to the saints. God's holy priests speak of their baptism and so call the unbaptized to "repent and be baptized" and those whose faith has withered to return to their baptism in repentance and faith."

Pless, p. 283.

42



How do we communicate the message of Jesus?

Christians share Jesus with others. T or F

Christians reach out to others with the love of God. T or F

Christians tell others what Jesus did for us. T or F

From Higher Things, Fall 2004

Article by Rev. Klemet Preus

43



Getting to Tell What Jesus Has Done!

- Because you are freed and forgiven in Christ Jesus, life does not flow from "having to do," but rather our new life in Christ Jesus is focused on "**getting to do.**"

44



The Four S's of Evangelism credited to Rev. Paul J. Foust

- 1. Get the place warm. Talk about something that they can relate to, their physical life. Let them know that you **care** about them. Then when you get to sharing what is really important, Jesus Christ, they will know that you really **care**.

45



The Four S's of Evangelism

- 2. Talk about their church life. You can ask them the following question: "**Are you active in any Christian Church?**"
- 3. You can share the benefits that you receive from your church (here at Holy Cross Lutheran Church.)

46



Getting to Tell What Jesus Has Done!

- Read I Peter 3:15.... What is that hope?
- SLEEP
- SIN
- SAVIOR
- SECURE

47



THE FIRST S: SLEEP

- It is one way to get to the topic of death. You could say, you know I heard a couple of questions which deal with that moment when we die, could I share them with you?
- **(you are asking and gaining permission at this point.)**

48



The Four S's of Evangelism

- 1. If you were to die tonight have you reached the point in your spiritual life that you know for certain that you would wake up in heaven? The answer you get to that question is not that important and you can say, "I appreciate your honesty."


49



The Four S's of Evangelism

2. If you were to die tonight and God was to ask you, why should I let you into My Heaven, what would you tell Him? What do think you might tell Him? OR What kind of answer would you give? This is where the rubber hits the road. You are only going to get one of two answers, the one is dead wrong and the other is correct. If someone says, I did something to earn it, that is the wrong answer. You can also say. I appreciate your honesty.


50



The Four S's of Evangelism

- If someone says, Jesus died for my sins and He is my Savior, then that is the right answer.
- You will have to flush their answer out a second time to see where they are at with this. The reason we ask these ?'s is to find out where people are at in relationship to the Savior Jesus Christ.

51



The Four S's of Evangelism

- **The FIRST "S" is SLEEP.**
- Ezek. 18:4b "The soul who sins will die."
- Rom. 6:23a "The wages of sin is death."

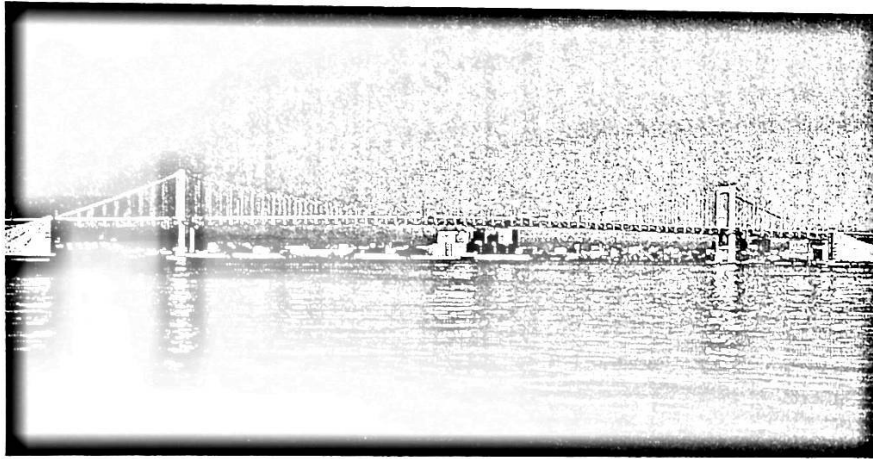
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53



54



55

The Four S's of Evangelism

- **The SECOND "S" is SIN:**
- You may need to define what sin is:
- Why ultimately is there death in the world? As we can see above it is because of sin. All people are guilty of sin. No one is without sin. No one can escape this on their own!

56



The Four S's of Evangelism

- Rom. 3:23 "For all have sinned and fall short of the glory of God."
- Rom. 5:12 "Therefore, just as through one man sin entered into the world and death through sin, and so death spread to all men, because all sinned."
- Psalm 14:1-3 "The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; There is no one who does good. The Lord has looked down from heaven upon the sons of men, To see if there are any who understand, who seek after God. They have all turned aside; together they have become corrupt; There is no one who does good, not even one."
- Isaiah 64:6 "For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us whither like a leaf, And our iniquities, like the wind, take us away."

57

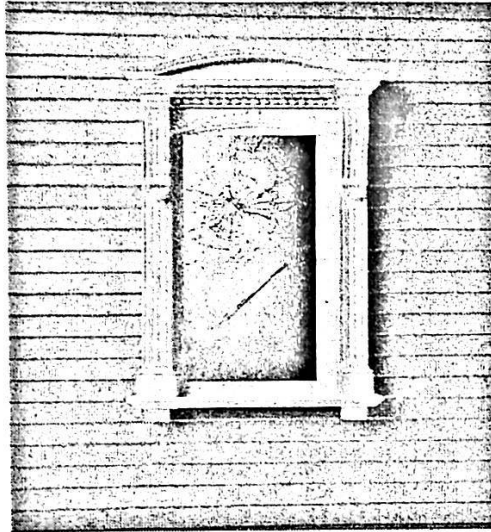


The Four S's of Evangelism

- Romans 3:20 "Because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin."
- Gal. 2:16 "Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified."

58

Broken Window Story which describes sin.



59



60

The Four S's of Evangelism

■ THE THIRD "S" is SAVIOR:

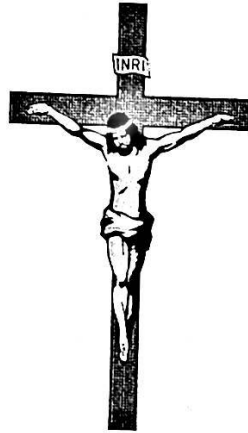
- Jesus Christ, true God and true Man, in one Person, the only-begotten Son of God, came to be the Savior of the world. He accomplished this by keeping and fulfilling the Law of God for all people. **He earned** our salvation through His suffering, death, and resurrection.

61

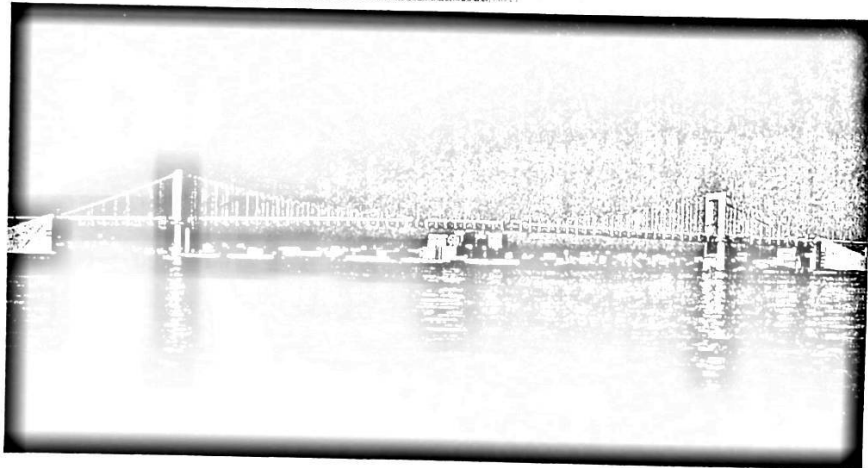
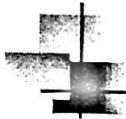
The Four S's of Evangelism

- John 3:16 "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."
- I John 2:2 "And He Himself is the payment for our sins; and not for ours only, but also for those of the whole world."
- Col. 2:14 "Having cancelled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross."
- Matt. 28:5-6 "And the angel answered and said to the women, "Do not be afraid; for I know that you are looking for Jesus who has been crucified. He is not here, for He has risen, just as He said. Come, see the place where He was lying."

62



63



64

The Four S's of Evangelism

- **THE FOURTH "S" is SECURE:**
- When we speak about being secure, we are talking about being "**sure AND certain,**" about our salvation because of what **Jesus Christ has done for us!** We know this because **God has told us so in His Word!**

65

The Four S's of Evangelism

- John 11:25-26, "Jesus said to her, "I am the resurrection and the life; he who believes in Me shall live even if he dies. And everyone who lives and believes in Me shall never die. Do you believe this?"
- Eph. 2:8-9, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast."
- I John 5:11-13, "And the witness is this, that God **has given us eternal life, and this life is in His Son. He **who has the Son has the life, he who does not have the Son of God does not have the life.**** These things I have written **to you who believe in the name of the Son of God, in order that you MAY KNOW THAT YOU HAVE ETERNAL LIFE.**"

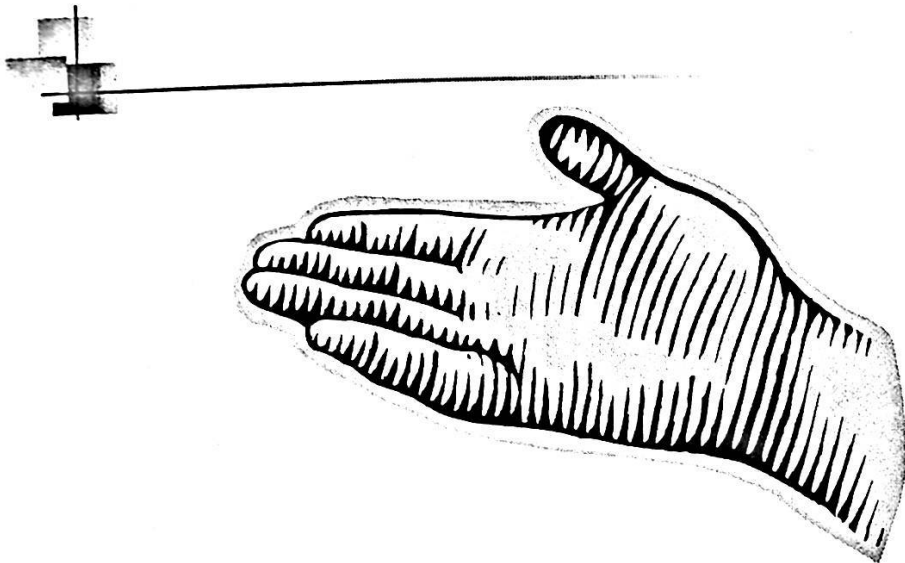
66

Understanding God's grace in Christ Jesus!

Ephesians 2:8-9 "For by grace
you have been saved through
faith; and that not of
yourselves, it is the gift of God;
not as a result of works, that no
one should boast."

67





69

Do you believe this?

Does this make sense to you?

Is there anything that I need to further explain?

I will be praying for you.

Would you like to attend Holy Cross Lutheran Church with me? What time can I pick you up?

70




Witnessing Scenarios

I will give you a scenario. In your group spend 5 minutes deciding how you might possibly respond to the situation.

From: Linger, Lurking, Laughing, Listening, Looking, Loving *Christian Conversations with Non-Christian Neighbors: A Workshop* by Robert Kolb


Copyright, Institute for Mission Studies,
Concordia Seminary, Saint Louis, 1997.

71



Questions and Answers


72



What do you think are the reasons that people are hesitant about talking to others about Jesus Christ?

Don't know what to say...
Feel awkward...
Don't know how to start the conversation.
Don't have all the answers to their questions.
Fear...
Have never been taught to do so...
Too busy...
Don't see the opportunities...
That's not my job...


73



If you have hesitancy about talking to others about Jesus Christ, what are some of the causes of that hesitancy?

Don't know how to start the conversation...
Feel awkward...
Don't know what to say...
Don't have all the answers to their questions...
Fear...
Don't see the opportunities...
Have never been taught to do so...
Don't want to mess up their life...

74



What kind of obstacles are there which prevent people from inviting people to attend Holy Cross Lutheran Church?

I never think about that when I meet new people.

Don't know any people who are without a church home.


Too busy at work.

Too busy raising my family.

They wouldn't understand the liturgy.

Time of services.

75



What kind of obstacles are there which prevent you from inviting people to attend Holy Cross Lutheran Church?

There are no obstacles.

I never think about it when I meet new people.

Don't know any people who are without a church home.

Time of services.

Too busy at work.

76



Follow-up Questionnaire

Please complete this before leaving.

I thank you for your participation in this
Witness Workshop.

Go in peace. You have eternal life
because of what Jesus Christ has done
for you. See I John 5:11-13.

77



Go in peace! You have
eternal life!

- "And the witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, in order **that you might know that you have eternal life.**" I Jn. 5:11-13.

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APPENDIX 4

Preparing to Invite Skit

Written by Rev. Dean F. Rothchild

Title: Inviting to Church (set-up for the last session)

Goal: That people can see that simple invitation is just that, nothing hard and complicated. This is based upon a relationship which has been established.

Setting: an encounter which takes places between Karen (the new woman at the Burger Shack), the other employee (previously involved). Enjoying a soda together.

Characters: 2

Fade in: music, The Joy to Tell. V. 1 tune from The Lutheran Hymnal # 208

Oh that the Lord Who died for all,
Tells us to share His Holy Word
And so we live for Him Who died!
Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

Jill: I am so glad we have this time together.

Karen: Me too.

Jill: How do you like working at the Burger Shack?

Karen: Well, it's a job and I do get some benefits. It does help while I am going to school.

Jill: College is expensive enough and then there are all the other things like rent and car insurance and with gas prices the way they are!

Karen: I know what you mean. I have really enjoyed getting to know you and I truly appreciate the time that you are willing to spend with me. You didn't even know me before I started working at the Burger Shack and now I know that you really care about me as a person.

Jill: I'm glad that you feel that way.

Karen: I am just curious ---- why have done so much for me?

Jill: Do you really want to know?

Karen: Of course.

Jill: It is because of what God has told me in the Bible: "And you shall love your neighbor as yourself." My Pastor has been teaching on this in Bible Class and it has really hit home. I know what it is like to move to a new area and not know anyone. It can be a little scary and overwhelming.

Karen: I hear you there. But I am not your neighbor, I am just someone that you met at work.

Jill: Pastor sees our neighbors as more than just those who live next door to us. They are even more so those with whom we've developed relationships. It includes a closeness that involves a level of trust, where we feel safe to share with others.

Karen: I certainly feel that I could share anything with you, because you care about me.

Jill: You see Karen, it is really Christ Jesus working in my life who enables me to live and love as I do.

Karen: Oh, I've heard about Jesus Christ. I used to attend Sunday school when I was kid but then my family just quit going. There was some big blow-up at church and my dad said, enough of that. I don't know if it ever was resolved or not.

Jill: What church did you attend?

Karen: It was called Peace Christian Church, but it was anything but peaceful. Where do you go to church?

Jill: I attend Trinity Lutheran Church. It is on the corner of 9th Street and Sycamore.

Karen: Oh, I know where that is. I drive by there on the way to the mall. What time are your services?

Jill: We have Divine Service at 8:00 and 10:30am, but I usually go to the early service if I have to work the noon shift. Would you like to come with me next Sunday, I could pick you up and we could go together.

Karen: Let me think that one over and I will let you know at work on Friday. What time would you pick me up?

Jill: I know where you live and from your apartment it is about 5-10 minutes to the church. I'd be there by 7:30 or so.

Karen: It's a little frightening. That last time I was in a church was 5 years ago for my grandmother's funeral.

Jill: I think that first step back can be the hardest, but you won't be alone, I will walk with you.

Karen: That would be helpful. I will let you know on Friday.

Jill: That is fine. I see that I need to get going. I am praying for you Karen.

Karen: You are?

Jill: I have been for the past three weeks.

Karen: Thanks. I will see you on Friday at work.

Both exit, hymn verse: The Joy to Tell v. 4

God was in Christ forgiving sin
He has the full atonement made
So that the ransom would be paid!
Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

APPENDIX 5

**Article by Klemet Preus, from Higher Things
Tell What Jesus Did By Rev. Klemet Preus
Higher Things, Fall 2004 pp. 4-5**

How do we communicate the message of Jesus? What does the Bible say about the way we speak the good news? Test your knowledge of Holy Scripture. Take the following true false test:

Christians share Jesus with others. True False

Christians reach out to others with the love of God. True False

Christians tell others what Jesus did for us. True False

Sometimes I think that pastors or theologians make things much more difficult or complicated than they are. We talk about sharing Christ or reaching out. Not only are the meanings of these expressions a bit hazy, but they simply are not the way the Bible talks. In the Scriptures God makes communicating the good news of Jesus very easy. Let's see that the Bible says. Here are the answers to the true/false text.

Christians share Jesus with others. FALSE.

Nowhere in the Bible does God ever say that we should "share Jesus." We are to share our worldly goods with others, share in the sufferings of Christ by suffering for His sake or, my personal favorite, share our wealth with those who catechize us. But the word "share" is not a word which refers to communication. In fact when we talk about sharing Christ it can give the impression that we are giving half of Him away and keeping half for ourselves like when we share a piece of pie. Of course share can mean "inform" like when we share our thoughts or share our feelings, but then "sharing" Jesus becomes so personal that we hesitate. It's almost something like "sharing" a secret. There's got to be a better more biblical word.

Christians should reach out to others with the love of God. FALSE.

Nowhere in the Bible does God ever say that we should "reach out" with the love of God. In the Bible the word "reach" is used more literally like when Jesus reached out and grabbed Peter when they were walking on the water. But there the word means more like stretch out and who ever heard of "stretching out" with God's love? In the Bible "reach out" is a description of a posture more than a communicating of the gospel. It is true that Webster's dictionary does say that the seventh definition of the word reach is "to have influence upon or to impress." And we might say that the governor "reached" millions of people with his televised speech. But, it's not the normal way we use the word "reach" and the Bible never talks this way. There's got to be a better more biblical word.

When you think about it, words like "share" and "reach out" are not the way we normally talk. If you were asked to inform your parents about what happened in school today how

would they ask you? Would they say, "Share with us your day." Maybe, but probably not. How about, "Reach out to us with the news of your day." No one talks this way. If your parents wanted to know something about your day they would probably say, "Tell us about your day." The word "tell" is a normal word. And that is the word the Bible uses: *Tell*.

Christians tell others what Jesus did for us. TRUE.

In Mark 5 Jesus cast some demons out of a man and sent the demons into some pigs. Afterwards the man wanted to go with Jesus, but the Lord said, "Go home to your family and *tell* then how much the Lord has done for you." The same word is used of the women who saw the empty tomb and then went and "*told* all these things" to the apostles. Some of the Bible translations use the word "report" instead of "tell." For example in Acts 15 Judas and Silas "reported" to the churches what the leaders had written. We should *tell* or *report* what Jesus has done and what the apostles wrote. It's like talking to your friend about the latest Kathy Luder story. Tell then what happened.

Why is this so important? It's important to use the word "tell" because God wants forgiveness to be simple.

We use the Bible word "tell" because salvation is easy to understand. God forgave the whole world by sending Jesus to live and die for us and rise again. He gives this forgiveness through his holy word – whether it is spoken by you, Martin Luther, St. Paul or Jesus Christ Himself. It's simple to understand. When we use words like "share" or "reach out" it almost sounds like there is more to it than simply speaking the message of Jesus. We tell our friends that Jesus rose from the dead to open heaven, but we wonder if we have really "reached out" to the other person. And we begin to doubt. It's not ourselves we doubt but the word of God. God keeps it simple because faith should be simple. Someone told you. You believe. You tell someone. God will work through the message of Jesus which you speak.

It's also important to use the word "tell" because God wants to make talking about Jesus simple for us. God does not use unusual words to describe how Christians communicate the good news about Jesus. He does not make the job complicated by forcing upon us a vocabulary that is either weird or unclear. God makes it very simple. "Tell" other people what Jesus has done. Don't worry about sharing. That's not the Bible word. Don't feel bad if you haven't reached out. Communicating Christ has little to do with posture. Rather, *tell*. *Report* what you know from the book. It's easy.

Forgiveness may be simple to understand and to tell but it was not simple to earn. Jesus had to carry all of your sins to the cross. This was not easy. Christ pleaded to be relieved in the garden because this was a hard thing He did for us. He carried the heavy load of our guilt to the cross in his body and suffered terribly for us. He poured out his blood painfully for you. What Christ did was the most difficult thing any man has ever done. He suffered for you. He suffered for the people to whom you tell his story.

For Him it was difficult. For us it is simple – simple to know, simple to tell.

APPENDIX 6

Questionnaire at the completion of the Witness Workshop on April 21, 2007.

Follow-up Questionnaire for Doctor of Ministry Applied Project

Prepared by Rev. Dean F. Rothchild, Assistant to the President, Iowa East District
Presented at Holy Cross Lutheran Church, Davenport, Iowa
Saturday April 21, 2007

The results of this questionnaire will be analyzed and incorporated into the Major Applied Project. They will also be included in the appendix of the MAP.

What does the term “passive righteousness” mean?

What does the term “active righteousness” mean?

What is the relationship between your vocation(s) and “telling others about Jesus Christ?”

What is the relationship between being a member of Holy Cross Lutheran Church and inviting people to attend services with you?

Does a proper understanding of the “two kinds of righteousness” and “vocation” help equip you “to talk to others about Jesus?”

<u>Very Helpful</u>		<u>Somewhat Helpful</u>		<u>Not Helpful</u>
5	4	3	2	1

Does a proper understanding of the “two kinds of righteousness” and vocation help equip you to “invite the unchurched” to attend worship services with you?

<u>Very Helpful</u>		<u>Somewhat Helpful</u>		<u>Not Helpful</u>
5	4	3	2	1

As a result of having attended this workshop what would your willingness be to talk to others about Jesus?

<u>More Likely</u>		<u>No Change</u>		<u>Less Likely</u>
5	4	3	2	1

As a result of having attended this workshop what would your willingness be toward inviting someone to attend Holy Cross Lutheran Church with you?

<u>More Likely</u>		<u>No Change</u>		<u>Less Likely</u>
5	4	3	2	1

In terms of starting a conversation with a stranger I am now:

<u>Very Well Equipped</u>		<u>Better Equipped</u>		<u>No Change</u>
5	4	3	2	1

In terms of recognizing the opportunities for "telling others about Jesus" I am now:

<u>Very Well Equipped</u>		<u>Better Equipped</u>		<u>No Change</u>
5	4	3	2	1

In terms of being a good listener I am now:

<u>Very Well Equipped</u>		<u>Better Equipped</u>		<u>No Change</u>
5	4	3	2	1

Additional comments which would be helpful in improving this workshop:

Thank you for participating in this workshop and the completion of this questionnaire.

APPENDIX 7

Responses to the Follow-Up Questionnaire after the Witness Workshop on Saturday April 21, 2007

The results of this questionnaire will be analyzed and incorporated into the Major Applied Project. They will also be included in the appendix of the MAP.

What does the term “passive righteousness” mean?

You receive from God, your true identity
To not do a thing.
Christ's righteousness given to us a gift.
God to us.
Believe in Word.
God's gift of salvation given to us, we have nothing to do with it.
Christ's righteousness given to us, given free,
God has given us everything.
Christ's righteousness is given to us (gift)
My identity
Jesus did it all for me so my sins are forgiven and I am certain of eternal life.
The 2nd and 3rd articles of the creed.
All God's action-vertical relationship.
What Christ has done for me and as a result of this I have forgiveness (made righteous) with
God and will have eternal life. It all comes to us not thru any action of our own.
What God gives to us, not earned; vertical relation
Relationship from the Creator to the created. God to man (vertical)
Humans can do nothing to earn this.
All the gifts that Jesus offers to us through faith because of the life, death, and resurrection.
Christ's righteousness given to us—only Christians have it, vertical plane.
Christ's righteousness given to me (this person missed that part of the lesson)

What does the term “active righteousness” mean?

You need (want) to tell others what you received from God. It defines your character.
To help any way
Our godly care and concern for our neighbor/doing what is right and good.
people-----people
Believe in Lord.
Our telling to our neighbors of God's love and His word of salvation, and helping our
neighbors in every way.
Matthew 22:39
Where it is lived out. 2-3 article
Horizontally.
Serving our neighbor.

My relationships with the world. Serving my neighbors. It shows my character. Horizontal relationship.

As a result of being a Christian I can reach out in love to my neighbor, and serve him. The good works we do for others which demonstrate to them God's love, horizontal. people to people relationships, man---man

Through faith in Christ of what I do towards my neighbor.

Lived out in the world among all people, not just Christian's, on horizontal plane.

Telling it to others (this person missed that part of the Workshop)

What is the relationship between **your vocation(s)** and **“telling others about Jesus Christ?”**

You use your vocation to interact and tell others in your everyday living whether a mom, members of church. We can tell of Jesus and what He means in our lives.

It is the right thing to do.

In the many and varied roles you have in life there are many and varied opportunities to tell (and show through action) of Jesus' love and what He has done.

Letting you pray Lord.

They go hand in hand.

Flows and is shaped by our baptism to serving other people.

My vocation flows and is shaped by my Baptism. We serve God by serving others.

All you do in life is a vocation of serving other people (neighbor).

My vocation in the arena in which I have opportunity to tell others about Christ.

One and the same – in retirement.

As a baptized Christian, I am able to tell others about Jesus through my sharing with them.

It's shaped and flows from our baptized life in Christ.

It can be done and should be done in all vocations. My past 10+ years as a parish nurse involved this in every contact I have had.

What is the relationship between being a member of Holy Cross Lutheran Church and inviting people to attend services with you?

It is important to invite people to hear the Good News of Jesus Christ. If we believe we should want others to hear the message as well.

It is the church and the people and the Word of God.

Being connected to Holy Cross and receiving Word and Sacraments there gives one strength to invite others to receive the benefits we are receiving.

I will pick you up.

That is the primary thing we should strive to do.

We are all sinners and God would that all be saved.

The gift of forgiveness of sins through absolution and sacraments.

We get to tell not that we have to tell. It is a privilege.

Prayer, Taking part of Word and Sacrament, Pastor

Having a good attitude and being able to speak well of the church and its services will be a greater incentive to those you could invite.

It depends on the person I speak with.

The Divine Service feeds me and helps me invite others into the Gospel.

Same as above; In gratitude for what God has done for me, I want to share God's love by telling people about Him.

You enjoy benefits and need to be willing to tell others and tell them and invite them to participate in receiving those benefits.

Does a proper understanding of the "two kinds of righteousness" and "vocation" help equip you "to talk to others about Jesus?"

<u>Very Helpful</u>		<u>Somewhat Helpful</u>		<u>Not Helpful</u>
5	4	3	2	1
(9)	(2)	(3)		

Does a proper understanding of the "two kinds of righteousness" and vocation help equip you to "invite the unchurched" to attend worship services with you?

<u>Very Helpful</u>		<u>Somewhat Helpful</u>		<u>Not Helpful</u>
5	4	3	2	1
(6)	(5)	(3)		

As a result of having attended this workshop what would your willingness be to talk to others about Jesus?

<u>More Likely</u>		<u>No Change</u>		<u>Less Likely</u>
5	4	3	2	1
(6)	(7)	(1)		

As a result of having attended this workshop what would your willingness be toward inviting someone to attend Holy Cross Lutheran Church with you?

<u>More Likely</u>		<u>No Change</u>		<u>Less Likely</u>
5	4	3	2	1
(6)	(7)	(1)		

In terms of starting a conversation with a stranger I am now:

<u>Very Well Equipped</u>		<u>Better Equipped</u>		<u>No Change</u>
5	4	3	2	1
(4)	(3)	(7)		

(I need to review the materials from today to get more confidence).

In terms of recognizing the opportunities for "telling others about Jesus" I am now:

<u>Very Well Equipped</u>		<u>Better Equipped</u>		<u>No Change</u>
5	4	3	2	1
(4)	(4)	(6)		

In terms of being a good listener I am now:

<u>Very Well Equipped</u>		<u>Better Equipped</u>		<u>No Change</u>
5	4	3	2	1
(4)	(7)	(3)		

Additional comments which would be helpful in improving this workshop:

It is very helpful and Christ centered.

I appreciated the opportunity to talk to fellow members about their lives and learn more about them. That aspect of the workshop should stay.

These are a group of witness tools that will be very helpful for witnessing in the future. Finances create more commitment, People follow where they spend their money.

Thank you for participating in this workshop and the completion of this questionnaire.

You're welcome--- Thank you for coming and teaching at H.C. Thank you.

19 Attended, 14 were in attendance at the completion and completed the survey. Some left because of work commitments and others left for health reasons.

APPENDIX 8

Follow-up Telephone Questionnaire

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: _____

This was administered over the telephone.

Purpose of the questionnaire: The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.

Disclosure statement: This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? yes or no

Name: (optional) _____

Age: _____

Gender: _____

What do you consider to be your vocations? _____

Are you still actively working at a job or are you retired? _____

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? yes or no

If yes, about how many? _____

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? yes or no

If yes, about how many? _____

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? yes or no

If yes, about how many times? _____

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate:

Can you think of anything that should have been covered which would have been helpful to you?

Further comments:

APPENDIX 9

Responses to the Telephone Questionnaires

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Diane**

Age: **53**

Gender: **Female**

What do you consider to be your vocations? **Substitute para-educator, housewife, mother, and homemaker.**

Are you still actively working at a job or are you retired? **Still working**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **5-6**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **No**

If yes, about how many?

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **No**

If yes, about how many times?

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **talking to others, what to say.**

Can you think of anything that should have been covered which would have been helpful to you? **More exercises and specific witnessing situations.**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Eldon**

Age: **69**

Gender: **Male**

What do you consider to be your vocations?

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **6**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **No**

If yes, about how many?

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **3-4**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **Active and passive righteousness was helpful. I feel more comfortable about talking about my faith.**

Can you think of anything that should have been covered which would have been helpful to you? **Nothing in particular. Mock practice meetings. Rehearse the openings.**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **David**

Age: **50**

Gender: **Male**

What do you consider to be your vocations? **Pastor**

Are you still actively working at a job or are you retired? **active**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **20**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **Yes**

If yes, about how many? **10**

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **8**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **The opportunity for each LCMS Christian, even the Pastor to pray and share the Gospel is a low key personal way.**

Can you think of anything that should have been covered which would have been helpful to you? **The plea and urgency for every congregation to have a Witness Workshop each year!**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 11, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Carol**

Age: **72**

Gender: **Female**

What do you consider to be your vocations?

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **35**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **Yes**

If yes, about how many? **14**

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **14**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **Lots of material was covered.**

Can you think of anything that should have been covered which would have been helpful to you? **I don't think so.**

Further comments: **I just had a complete knee replacement surgery on my left knee.**

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Marjorie**

Age: **63**

Gender: **Female**

What do you consider to be your vocations? **Homemaker and craftmaker.**

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **12**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **Yes**

If yes, about how many? **12**

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **3**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **The fellowship for the day and the video presentation.**

Can you think of anything that should have been covered which would have been helpful to you? **How to do follow-up after the Fair Booth**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Marie**

Age: **88**

Gender: **Female**

What do you consider to be your vocations? **To share God's Word especially with those are aren't saved.**

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **5-6**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **No "She said that she doesn't drive anymore, but she does invite people to attend services at the Lutheran Home where she resides."**

If yes, about how many?

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **80**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **Many members are not attending. Would like to go and contact the inactives.**

Can you think of anything that should have been covered which would have been helpful to you? **Ministry to inactives-sharing the Good News with them!**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Rick**

Age: **56**

Gender: **Male**

What do you consider to be your vocations? **Federal worker. I review drawings for weapons.**

Are you still actively working at a job or are you retired? **Still working.**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **No**
If yes, about how many?

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **No**
If yes, about how many?

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**
If yes, about how many times? **2**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **I had to leave early. I left at lunch time.**

Can you think of anything that should have been covered which would have been helpful to you? **I can't think of anything.**

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire:
This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? yes or no**

Name: (optional) **Gale (did not want to answer the questionnaire)**

Age:

Gender:

What do you consider to be your vocations?

Are you still actively working at a job or are you retired?

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? yes or no
If yes, about how many?

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? yes or no
If yes, about how many?

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? yes or no
If yes, about how many times?

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate:

Can you think of anything that should have been covered which would have been helpful to you?

Further comments:
of anything at this time.

Further comments: **What was covered was covered well. I enjoyed the small group activities.**

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Kenneth**

Age: **64**

Gender: **Male**

What do you consider to be your vocations? **retired**

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **50**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **Yes**

If yes, about how many? **25**

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **50**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **Just the fact of getting out and taking the opportunities to witness.**

Can you think of anything that should have been covered which would have been helpful to you? **I don't think so.**

Further comments: **It was an excellent and helpful presentation.**

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Gary**

Age: **61**

Gender: **Male**

What do you consider to be your vocations?

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **No**
If yes, about how many?

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **No**
If yes, about how many?

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**
If yes, about how many times? **2**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **Not at this time, you covered a lot of material.**

Can you think of anything that should have been covered which would have been helpful to you? **Not right off hand. You did a good job of covering things.**

Further comments:

Date of Witness Workshop Saturday April 21, 2007
Date of final follow-up questionnaire: **July 9, 2007**
This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Loretta**
Age: **74**
Gender: **Female**

What do you consider to be your vocations? **Housewife and baby-sitter.**

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**
If yes, about how many? **4**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **No "I have sent follow-up cards to visitors who attended HCLC."**
If yes, about how many?

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **No**
If yes, about how many times?

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **I think that you did a good job of bringing things out.**

Can you think of anything that should have been covered which would have been helpful to you? **Nothing at the moment.**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Judy**

Age: **64**

Gender: **Female**

What do you consider to be your vocations? **Nurse**

Are you still actively working at a job or are you retired? **Not yet retired.**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **45**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **Yes**

If yes, about how many? **3-4**

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **4-5**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **Nothing in particular.**

Can you think of anything that should have been covered which would have been helpful to you? **I am trying to think of what it was.**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 11, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Joanne**

Age: **69**

Gender: **Female**

What do you consider to be your vocations?

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **No**

If yes, about how many?

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **No**

If yes, about how many?

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **3**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **To befriend someone before you witness to them, to show them that you care about them as a person.**

Can you think of anything that should have been covered which would have been helpful to you? **No, I don't think so.**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 11, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **George**

Age: **69**

Gender: **Male**

What do you consider to be your vocations? **Mixed martial arts ministry**

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **20**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **Yes**

If yes, about how many? **1-2**

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **10-15**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **No**

Can you think of anything that should have been covered which would have been helpful to you? **You pretty well covered it.**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Fritz**

Age: **56**

Gender: **Male**

What do you consider to be your vocations? **Pastor**

Are you still actively working at a job or are you retired? **Actively working.**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **No**

If yes, about how many?

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **Yes**

If yes, about how many? **2**

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **4**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **Nothing significant.**

Can you think of anything that should have been covered which would have been helpful to you? **Day to day expressions of faith between Christians.**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Donna**

Age: **76**

Gender: **Female**

What do you consider to be your vocations? **Service to others.**

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **10-12**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **No**

If yes, about how many?

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **No**

If yes, about how many times?

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **The biggest thing is to bloom where planted. Our lives should reflect His life and light.**

Can you think of anything that should have been covered which would have been helpful to you? **Can't think of anything.**

Further comments: **I thought that you did an excellent job.**

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 9, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Jim**

Age: **86**

Gender: **Male**

What do you consider to be your vocations? **In the military for 21 years and a government worker.**

Are you still actively working at a job or are you retired? **retired**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**
If yes, about how many? **30**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **Yes**
If yes, about how many? **2**

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**
If yes, about how many times? **3-4**

In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **Having the meeting and discussing certain things afterwards.**

Can you think of anything that should have been covered which would have been helpful to you? **Nothing at present.**

Further comments:

Date of Witness Workshop Saturday April 21, 2007

Date of final follow-up questionnaire: **July 10, 2007**

This was administered over the telephone.

Purpose of the questionnaire: **The purpose of this final questionnaire is to see if people have invited anyone to attend Holy Cross Lutheran Church and to see if they have had opportunities to speak to people about Jesus.**

Disclosure statement: **This data may be incorporated into my Major Applied Project. Your name will not be used. Do I have your permission to use this data? Yes**

Name: (optional) **Patrice**

Age: **53**

Gender: **Female**

What do you consider to be your vocations? **Teacher**

Are you still actively working at a job or are you retired? **Still working.**

In the time which has transpired since the Witness Workshop on April 21st have you:

Met any new people? **Yes**

If yes, about how many? **3**

Since the Witness Workshop, have you invited anyone to attend Holy Cross Lutheran Church with you? **Yes**

If yes, about how many? **1**

Since the Witness Workshop, have you had the opportunity to talk to someone about what Jesus has done for them? **Yes**

If yes, about how many times? **2**

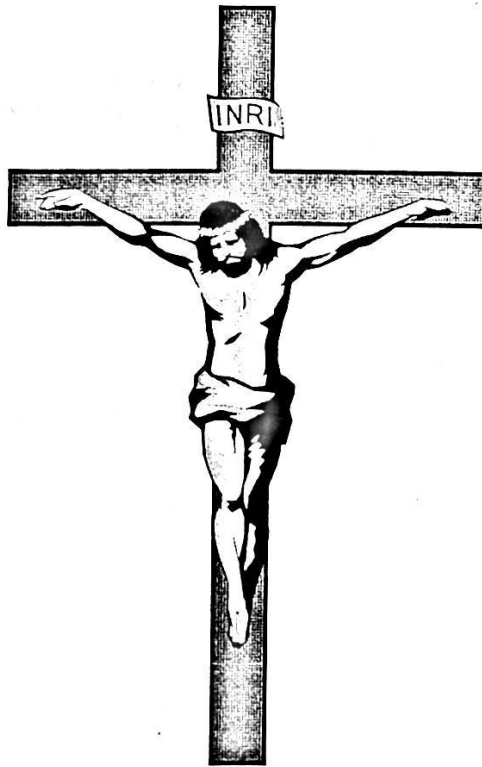
In reflecting back upon the Witness Workshop, is there anything that was covered which still has made an impression upon you? If so, please elaborate: **The definitions of active and passive righteousness.**

Can you think of anything that should have been covered which would have been helpful to you? **Is there current data on when people do witness? I had to leave early.**

Further comments: **Very worthwhile and very good material.**

APPENDIX 10

Announcing the Witness Workshop to Iowa District East



New Resource for use in your congregations:
Rev. Dean F. Rothchild has developed a Witness Workshop which is based upon the Christian Doctrine of Vocation and Informed by the Distinction Between the Two Kinds of Righteousness. This can be presented at your congregation on a Saturday. Time required is 8:30 a.m. – 2:00 p.m. If you desire more information about this please call:
319-373-2112 or email: deanrothchild@lcmside.org

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