STUDY GUIDE

FOR

Reclaiming the Great Commission

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INTRODUCTION TO THE STUDY GUIDE

This Study Guide is written to assist you in "reading, marking, heeding, and inwardly digesting" one of the best books written in recent years on the subject of parish evangelism. Bishop Payne and Doctor Beazley have done a fine job of laying out a plan for moving our dioceses and parishes, clergy and lay leaders, into the New Apostolic Age. Since the Diocese of Albany is following many of the principles used by the Diocese of Texas, this study guide can be a great assistance in helping us all to "get on board" with the Vision of being disciples of Jesus who make disciples whose lives are so gloriously transformed that they will in turn make new disciples for Jesus. In so doing, our Church will grow in this diocese, people will believe and live the Good News of God's saving love, and our parishes will indeed be "missionary outposts across the mountains, hills, plains, and valleys of this vast diocese.

The Study Guide can be used in a number of ways:

- as a personal guide in reading **RECLAIMING THE GREAT COMMISSION.** Space is given for your own notes; the *Chapter Challenges* provide a good summary of each chapter; and the *Points To Ponder* offer you an opportunity to reflect in a personal way on just where each chapter is leading you. Educational research shows that our retention of what we've read and our ability to translate the information into concrete action is enhanced when we have had a guided pathway through the material that is presented and have engaged the material in a personal way.
- as a group guide for a weekly or monthly study group. Vestries should definitely study this material together, and key parish leaders should also have a study of it. I recommend a sixteen week study of **RECLAIMING THE GREAT COMMISSION**, using this Study Guide. This Guide is geared toward a series of one hour group studies. Suggested format:

> Opening Prayer - led by anyone in the group.
> Introduce the chapter (assuming it has been read by everyone), by asking each
>   person in the group to answer two questions -
>   a) one thing I liked about this chapter
>   b) one thing I did not understand about this chapter
> Talk through *Chapter Challenges*. Ask people to reflect on how they
>   relate to the Diocese of Albany and your "Missionary Outpost."
> Have each person answer the questions in *Points To Ponder*. Make sure the
>   discussion is positive, non-confrontative, and upholds the dignity of each person
>   participating.
> Close by seeking prayer requests from participants. Then close the meeting by
>   mentioning the prayer requests to God and saying the Lord's Prayer in unison.

PART ONE
THE NEW APOSTOLIC AGE

CHAPTER ONE
SPIRITUAL HUNGER IN AMERICA

Chapter Challenges:

1. "Tens of millions of unchurched Americans are open to a set of spiritual truths that will free them from the burdens of materialism and the shackles of worldliness." (p.5)

2. "Some religious experts have suggested that America is on the verge of another great awakening." (p. 6)

3. ...but "spirituality in the new century is not necessarily grounded in established religion and may even be hostile to it." (p. 6)

4. "As a community of spiritual wisdom, the Church holds thousands of years of knowledge about the myriad ways that God is present in our lives." (p.11)

5. "Just as in the first century, the Church in the Third Millennium has a wondrous opportunity before it: to once again proclaim the Word of God to the world." (p.13)

Points To Ponder:

1. Do you know unchurched people who are searching "in all the wrong places" for spirituality and meaning to life? Describe their search.

2. Describe your spiritual journey over the last twenty years - faith/doubt journey, denominational/parish journey.

3. How has God answered your search for meaning - as Father, Son, and Holy Spirit?

4. Why do you think that the mainline churches have as a whole declined numerically over the last thirty years? Is this true in your locale?

NOTES

CHAPTER TWO
THE GREAT COMMISSION

Chapter Challenges:

1. Matthew 28:16-20 in known as the Great Commission, given by Jesus to the Church - to make disciples, to baptize them, and to teach them to follow Jesus. This is the meaning of *Evangelism*.

2. "In the Markan version of the Great Commission, the instrument (process) of mission and evangelism is proclamation; in the Lukan version, it is proclamation and witness." (p.16)

3. "The Great Commission is given to *all* who have heard the Good News...responsibility for evangelism lies not just with the clergy but also with the laity, even primarily with the laity." (p.18)

4. Matthew 22:36-40 is known as the Great Commandment. "The love of God and of our neighbor impels us to engage in evangelism." (p. 19)

5. "Evangelism is not a program of the Church; rather it is the essential work of the Church." (p. 19)

Points to Ponder:

1. Read Matthew 28:16-20. Then describe in your own terms what the Great Commission means to you.

2. Read Matthew 22:36-40. Then describe in your own terms what the Great Commandment means to you.

3. Name the person who evangelized you (a) as a child; (b) as an adult. Describe the evangelism methods used in each case, and their success or lack of success in winning you to Christ.

4. Please describe (a) the process by which God won you to Jesus Christ and the Church; (b) how you are attempting today to be a disciple of Jesus and how you are attempting to help others become disciples.

NOTES

CHAPTER THREE
THE NEW APOSTOLIC AGE

Chapter Challenges:

1. "The First Apostolic Age refers to the period in which the apostles spread the Good News of Jesus Christ throughout the Roman Empire and, ultimately, beyond, and in which evangelism was of paramount importance to the Church." (p. 20)

2. "In American society, the apostolic paradigm existed from the time of the American Revolution, when multiple denominations developed, until about 1830...to Christianize the nation; everyone was an evangelical." (p. 21-22)

3. "Beginning in the 1920s...churches in the ecumenical branch of evangelical Protestantism, what we now call main line,...in place of mission (and community), the Church in America turned its attention to pressing social issues." (p. 22)

4. "(The Church) moved from missionary expansion to the maintenance of its membership." (p.22)

5. "The inevitable result is a significant decline in the membership as new sects arise to satisfy the unaddressed and unmet spiritual needs of the unchurched." (p. 23)

6. "The great opportunity (for the Church in this New Apostolic Age) is for the Church to recapture the transformational power of first-century Christianity through adoption of a missionary model." (p. 25)

Points To Ponder:

1. The authors describe a maintenance mindset as that of parish leadership ministering mainly to present parish members, being cautious in budgetary outreach, and feeling comfortable with present static or declining membership numbers. They say that at least 80% of parishes fall into this category, and that this mindset leads to death. Do you feel comfortable with this maintenance mindset? Why or why not?

2. The authors describe a missionary mindset as that of parish leadership ministering to the unchurched as well as the churched with the intent of making disciples of all, being generous in budgetary outreach, and being growth oriented. They say this mindset leads to life. Do you feel comfortable with this missionary mindset? Why or why not?

3. In this diocese, we are trying to GROW spiritually and numerically. Name some specific areas you need to address if your parish is to move more from a maintenance-oriented to a missionary-oriented mindset.

4. Name three areas you believe your parish is doing well in growth and outreach.

NOTES

CHAPTER FOUR
DENOMINATIONAL CRISIS, DENOMINATIONAL OPPORTUNITY

Chapter Challenges:

1. "Rather than focus on symptoms, such as declining membership, the purpose of this chapter is to focus on the root cause that has given rise to these symptoms and to suggest a new hope..." (p. 26)

2, "The principal cause of the symptoms affecting the mainline denominations - the basic disease afflicting the Church - is that the mainline denominations have lost their common vision of being a missionary church dedicated to community, discipleship, and personal transformation." (p. 27)

3. "Lack of interest in the plight of the unchurched accompanies the loss of missionary vision." (p. 27)

4. "Our task is to manage the transition of the denominations from their twentieth century form to their twenty-first century form." (p. 28)

5. "The experience in the Diocese of Texas has been that a unifying vision can propel a diocese and its congregations along a new and invigorating path." (p. 32)

6. Mainline congregations in the New Apostolic Age will:
    a. have a missionary vision of the Great Commission and the Great Commandment.
    b. have a collaborative, relationship-based leadership structure...servant leadership.
    c. be more responsive, more spiritual, and more relevant to daily life.
    d. see more involvement by people in Church, and Church in people.
    e. see Church members more knowledgeable about the Christian faith.
    f. host multiple forms of worship services...richer, more meaningful and relevant.
    g. find that divisiveness over issues is replaced by more earnest listening.
    h. use laypeople more extensively.
    i. find that church members are more concerned with, interested in, and able to
       identify with the unchurched and their spiritual needs.
    j. see a lessening of racism.
    k. grow in size and authority and will re-emerge as potent forces in the shaping of
       American culture and values. (pps. 37-39)

Points To Ponder:

1. Were you ever "unchurched?" If so, describe your life then.

2, If you were unchurched, how did you come back to a relationship with Jesus and His Church?

3. In the eleven descriptive bullets of a New Apostolic Age congregation:

a) Choose three that your congregation is already embracing. Describe how they are working in your "missionary outpost."

b) Choose three that your congregation is not embracing but that you think should be embraced. How can your congregation begin to make this happen?

c) Choose three that particularly appeal to you. How can you begin to live these principles in your everyday life and your congregational life?

NOTES

PART TWO
THE NEW APOSTOLIC DENOMINATION
"From Maintenance to Mission"

CHAPTER FIVE
THE NEW APOSTOLIC DENOMINATION

Chapter Challenges:

1. "Without ongoing reflection on and thoughtful recommitment to its vision, a community will die." (p. 43)

2. "The Church, too, has a vision. It is a vision of transformation, miracles, and eternity, of growth, triumph, and love." (p.45)

3. Governing principles of the missionary model:
   a. the Diocese is perceived as one church rather than a collection of congregations.
   b. each congregation is viewed as a missionary outpost.
   c. congregational members perceive themselves as disciples making disciples.
   d. the Diocese (with its missionary outposts) perceives itself as a community of miraculous expectation.
   e. the community's core value is love based on the Great Commandment.
   f. the Bishop is the chief missionary and the symbol of unity.
   g. through lay-based ministry, the missionary outposts meet the spiritual and emotional needs of both the churched and the unchurched..." (p. 46)

4. The Table 5.1on page 48 establishes an excellent contrast between a maintenance and a missionary model.

5. In the missionary church, the external focus is on the unchurched, and the internal focus is on making disciples, building community, and spiritual development.

Points To Ponder:

1. Looking at your own personal life, where do you see yourself? (a) more in a maintenance mentality? or (b) more in a missionary mentality? REMEMBER: We need each other for a balanced Church - it is OKAY to have some "maintenance mentality tendencies."

2. Looking at your parish, where do you see it? (a) more in a maintenance mode? or (b) more in a missionary mode? Explain your answer.

2. Regarding the governing principles of a missionary model:
      a) name at least three principles you see being lived out in the Diocese right now.
      b) name at least three principles you do not see being lived out in the Diocese.

   3. How can you help lead your missionary outpost into a missionary mentality? How can you help lead your Diocese into a missionary mentality?

NOTES

CHAPTER SIX
IMPLEMENTING THE VISION

Chapter Challenges:

1. "The initial planning process of vision development should include a survey of diocesan members to determine what they desire for themselves and their church." (p. 64)

2. "A vision can be introduced...the vision must be chosen by the people themselves...Have a Gathering of Celebration to discover and own the vision." (p. 65)

3. "Properly planned and implemented, the missionary vision will have a powerful effect on the members...will renew their faith, inspire them to new and deeper expressions of ministry, and bring them to a more profound awareness of the power and presence of the living God in their lives..." (p. 73)

Points To Ponder:

1. As we live into our missionary vision in the Diocese of Albany (summarized as "Disciples Making Disciples"), how might your missionary outpost discover the same vision for your parish, and own it?

2. How would you like Diocesan Leadership (the Chief Missionaries and staff) to assist missionary outposts to live into the vision?

3. Can you give one specific change that can be made to help your parish live into the vision?

4. How might you specifically tailor your own life to reflect the Diocesan vision?

NOTES

CHAPTER SEVEN
CHANGING ORGANIZATIONAL STRUCTURE AND CULTURE

Chapter Challenges:

1. "In the missionary model, the organizational structure of the diocesan office is aligned with its missionary purpose to create a less hierarchical, more network-focused, technologically centered, and service-oriented institution." (p. 75)

2. The Figure 7.1 on page 76 shows a missionary focused, Spoke-and-Wheel Management Model. The Bishops and Staff are the hub; the spokes are the lines of communication and decision making flowing back and forth between hub and rim; at the rim are the missionary outposts reaching the unchurched with the Gospel.

3. "The Bishops employ a team-based management style throughout the Diocese." (p. 77)

4. "In the missionary model, the bishops establish performance standards for the clergy, and these standards reflect the vision...average annual Sunday attendance, number of pledging units, number of baptisms, and number of adult confirmations and receptions that the congregation has recorded over the past decade." (p. 78)

5. "Accountability for Bishops and Staff include: ability to maintain trust, consistency in implementing the vision, fairness in dealing with both clergy and laity, willingness to learn and be corrected, accessibility, ability to delegate and empower, willingness to recruit people who have leadership and entrepreneurial skills, ability to model a servant leadership form of leading." (p. 79)

6. "When decisions are moved lower in the organization to more people, creativity generally increases, commitment strengthens..." (p. 79)

7. "In the maintenance model, church members are so concerned with maintaining the institution of the Church that they lose sight of the larger spiritual purpose that it serves." (p. 86)

8. "Evangelism and congregational development teach us not to hoard what has been given to us but rather to share it so that it can be multiplied." (p. 87)

Points To Ponder:

1. What is the organizational structure of your congregation regarding clergy/vestry, organizations, and congregants? Does this structure enhance mission, detract from mission, or just exist for record purposes?

2. Can the Figure 7.1 on page 76 be of assistance in helping your parish become mission oriented? How?

3. How do you react to the accountability standards levied upon congregations/diocesan staffs much as they are in corporate life? Can more fruit, higher morale, and a higher mission orientation be the results? How?

4. How can your missionary outpost move further from "hoarding" to "sharing?"

5. How can you in your personal life move further from "hoarding" to "sharing?"

NOTES

CHAPTER EIGHT
MANAGING CHANGE

Chapter Challenges:

1. The Stages of Change listed by Kotter in his book **LEADING CHANGE**:
   a. "Establishing a Sense of Urgency: Identify and discuss crises...that can create enough urgency among people...to drive them to change." (p. 94)
   b. "Creating a guiding coalition: Put together a group of individuals with enough influence, capability, and expertise to lead the change effort, inspire trust, and function well as a team." (p. 96)
   c. "Developing a vision and a strategy: Create a vision to direct the change effort and develop strategies for achieving that vision." (p. 98)
   d. "Communicating the change vision: Use every method possible to continually communicate the new vision and strategies, and have the guiding coalition model the behavior expected of clergy, staff, and laity." (p. 100)
   e. "Empowering broad-based action: Empower people to implement the vision by removing obstacles to its implementation." (p. 103)
   f. "Generating short-term wins: Plan specifically to create visible improvements...within 6 to 18 months of launching the change effort and to give public recognition...to people who have participated in the wins." (p. 108)
   g. "Consolidating gains and producing more change: Use the increased credibility derived from earlier successes to drive deeper change." (p. 110)
   h. "Anchoring new approaches in the culture: Anchor change (new goals, attitudes, behaviors) in the culture of the organization (that is, in its social norms and shared values." (p. 112)

2. Impediments to the implementation of the missionary model:
   a. Elitism
   b. Prejudice against evangelism
   c. Fatal differences between the chief missionary and the missionary outposts
   d. Lack of financial resources

Points To Ponder:

1. **NOTE:** This chapter is the heart of implementing the vision! It should be read several times, points highlighted, and principles placed in the context of the Diocese and its missionary outposts.

2. Have you seen any of these "Stages of Change" highlighted by Diocesan and Congregational leaders? Which stages have you noticed?

3. How can you apply this chapter to your missionary outpost? Your parish organization? Your vestry?

NOTES

CHAPTER NINE
MAKING DISCIPLES

Chapter Challenges:

1. "Evangelism (according to Archbishop William Temple) is the presentation of Jesus Christ in the power of the Holy Spirit so that seekers are led to put their trust in God, accept Christ as their savior, and serve Him as Lord in the fellowship of the Church." (p. 124)

2. "Anglican evangelism is a process of making disciples...empowered by the Holy Spirit...based in the congregation...achieved by...personal witnessing...the explicit presentation of Jesus Christ through the worship service...in words and forms that target audiences can grasp." (p. 125)

3. The Hourglass Model (p. 127) - broad opening at top to attract seekers; narrows in its preparation of the disciple; expands again to send disciples back into the world...
   6 stages:
   a. Attraction - unchurched people who are known by disciples are invited to attractive worship or a parish event. (p. 128)
   b. Worship - quality, upbeat worship and music, easy for seekers to grasp, welcoming people, invitational sermons. (p. 134)
   c. Discovery - classes in which the seeker is led to accept Christ as Savior & follow Him as Lord in the fellowship of the Church. (p. 136)
   d. Initiation - Baptism, Confirmation, Renewal of Vows as a public event. (p. 139)
   e. Assimilation - becoming active and offering time, talent, & treasure to the Church (p. 139)
   f. Discipleship - experiencing personal transformation and then carrying this message to others (p. 139)

Points To Ponder:

1. Why is the word *"evangelism"* comfortable or uncomfortable to you?

2. How does Anglican Evangelism as described in the book differ from what you have always thought evangelism to be?

3. Of the Six Stages of Evangelism (the Figure 9.1 on page 127), which do you believe your missionary outpost is doing well? is doing poorly?

4. What can you do to help make your missionary outpost more seeker friendly?

5. Whom can you invite to church soon? Pray for that person and their needs.

NOTES

CHAPTER TEN
DEVELOPING CONGREGATIONS

Chapter Challenges

1. "In the maintenance model, congregational development is not considered critical; in the missionary model, it is critical...both start-up congregations and growth of existing..." (pps. 141-142)

2. "Because church growth is the result of congregational evangelism, the primary role of the diocesan staff should be to serve as a resource for the congregations...provides the unifying, missionary vision...the resources and services congregations need to fulfill the vision." (p. 142)

3. Principles of congregational development:
   a. Classification of Congregations by size and culture (The Table 10.1 - p. 146): different size means different needs - "one size does NOT fit all."
   b. Size-Appropriate Information and Training: Link them by size. (p. 146)
   c. Maximum Return and Diocesan Resources: the diocese should concentrate its resources on congregations where it can do the most good. Priority One - transitional & growing; Priority Two - family size and wanting to grow; Priority Three - new starts; Priority Four - others. (pps. 146-147)
   d. Culture Change as a Tool of Growth: Breaking through size categories is most difficult because it brings a cultural change in the organization. The diocese can assist with this. (p. 147)
   e. Empowerment of Laity: Diocese provides leadership training, resources, and support. (p. 147)
   f. Use of Congregational and Demographic Analyses: diocese and each congregation analyzes potential for growth, strategies that are inhibiting or supporting the vision, demographics, potential for new start-up congregations (p. 148)

4. Conferences must be sponsored for congregational development: clusters by size to train for evangelism, discipleship, and church growth; Lay Leadership Conferences to hone the vision in the missionary outpost; Annual Stewardship Conference to help leaders be good stewards and lead their people in being good stewards; deanery gatherings for linkage and mutual encouragement. (pps 149-152)

5. Growing the Diocese and its congregations: Plant new congregations, deciding which declining or conflicted congregations are worth concentrating on, and moving all aided congregations and organizations to financially self-supporting modes of operation.

6. "The Three Goals of Congregational Development: plant new congregations; grow existing congregations; reverse the trend in declining congregations." (p. 211)

Points To Ponder:

    1. Is it (a) exciting; (b) unrealistic; or (c) frightening to talk about new church start-ups in this diocese? Explain your answer.

    2. This chapter states that due to limited congregational resources, decisions need to be made as to whether ALL declining congregations should be assisted, or only those which have the potential to grasp a missionary mentality and a desire to turn around. What is your opinion on this?

    3. Missionary outposts going through a growth transition (141-225 average Sunday attendance) need special assistance from diocesan leadership. Why?

    4. Family size missionary outposts (7-75 average Sunday attendance) also need special diocesan leadership assistance. Why?

    5. Looking at the Table 10.1 on page 146, what is the congregational category of your missionary outpost? What can you celebrate about that size category? What are your vulnerabilities where you may need some assistance? Talk about that.

NOTES

PART THREE
LEADERS IN THE NEW APOSTOLIC AGE

CHAPTER ELEVEN
MISSIONARY CONGREGATIONS

Chapter Challenges:

    1. "...Evangelistic outreach is the single most important factor in church growth, eclipsing even high quality worship, Christian Education, and other programmatic elements..." (p. 166)

    2. Characteristics of Missionary Congregations:
        a. "They embrace evangelism as fundamental to their ministry, and church growth as a natural and desirable result." (p. 167)
        b. "They communicate the Good News in clear language that is devoid of Christian jargon and that is meaningful to the unchurched." (p. 170)
        c. "They make the Church and the Christian faith relevant to everyday life, especially as a source of meaning, spiritual growth, and glorious transformation." (p. 171)
        d. "They emphasize the power and importance of prayer and provide multiple opportunities for individual and group prayer." (p. 173)
        e. "They create more small groups within the congregation through which individuals can experience community, meet personal and spiritual needs, and share their faith and fears." (p. 173)
        f. "They provide many educational opportunities for both adults and children to learn more about the Christian faith, spiritual growth and the work of the Church." (p. 174)
        g. "They offer multiple lay ministries to teach service and discipleship and to involve members in Christian service." (p. 174)
        h. "They accept doubt and disbelief as part of faith and are tolerant of disciples in the making." (p. 175)
        i. "They encourage honest sharing among members about their faith and its effect on their lives." (p. 176)
        j. "They provide meaningful experiences of worship that offer an encounter with God and a message that is relevant to the struggles and joys of daily life." (p. 176)
        k. "They enthusiastically welcome visitors and newcomers and attempt to integrate them rapidly and deeply into the life of the Church." (p. 177)

    3. The very excellent Table 11.1 on page 168 offers a Comparison of Characteristics of Congregations in the Maintenance and Missionary Modes.

Points To Ponder:

    1. Review Table 11.1 on page 168. In your opinion, is it harder to be a maintenance

minded or a mission minded congregation? Explain your answer.

    2. Looking at the characteristics of missionary outposts:
        a. Name three that your congregation already embraces. Describe.
        b. Name the three which will be toughest for your congregation to embrace.
Describe why.
        c. name the one that most appeals to you, and explain why.
        d. name the one that you find most difficult to you personally, and explain why.

NOTES

CHAPTER TWELVE
APOSTOLATE OF THE LAITY

Chapter Challenges:

   1. "In the missionary church, the laity form an apostolate, and on their shoulders falls the primary responsibility for evangelism." (p. 181)   "...a community of disciples committed to making other disciples." (p. 183)

   2. Members of the lay apostolate:
       a. "accept individual responsibility for evangelism, making disciples within their social networks." (p. 183)
       b. "participate in comprehensive education and training programs." (p. 185)
       c. "understand, support, and are passionate about the missionary vision." (p. 186)
       d. "participate in at least one lay ministry and create new ministries when they perceive that new needs have arisen." (p.187)
       e. "welcome seekers and newcomers." (p. 188)
       f. "make extensive use of small groups." (p. 189)
       g. "participate in pastoral care." (p. 190)
       h. "emphasize the relevance of the Christian faith." (p. 190)
       i. "appreciate that in the New Apostolic Age, America is a mission field." (p. 190)
       j. "work at identifying and understanding the target populations they want to reach." (p.190)
       k. "acknowledge that the missionary church requires more time and effort." (p. 191)
       l. "accept responsibility for creating the apostolate." (p. 191)

   3. A very excellent Table 12.1 on page 184 gives a good Comparison of the Laity in the Maintenance Model and the Lay Apostolate in the Missionary Model.

Points To Ponder:

   1. Look at Table 12.1 on page 184. How would you characterize the lay leaders of your missionary outpost? maintenance minded or missionary minded? On what do you base your conclusions?

   2. How would you characterize yourself right now - maintenance minded or missionary minded? Why do you think you have this mind about you?

   3. What are some concrete steps that can be taken to move laity from a maintenance mentality to a mission mentality?

   4. Which part of the Lay Apostolate most appeals to you right now? Why?

NOTES

CHAPTER THIRTEEN
APOSTOLATE OF THE CLERGY

Chapter Challenges:

1. "Like St. Peter and St. Paul, clergy are apostles to the unchurched, serving as missionaries, teachers, pastors, and administrators who inspire and coordinate the disciple-making efforts of the laity." (p. 192)

2. Apostolic Clergy:
    a. "embrace the missionary model and its vision." (p. 196)
    b. "examine their beliefs about the laity and the goals they have set for them." (p. 192)
    c. "encourage the creation of many lay ministries and small groups, and are committed to helping the laity discover their gifts and ministries." (p. 197)
    d. "encourage and support the development of a lay apostolate," (p. 198)
    e. "encourage and support the development of a comprehensive program for recruiting, training, and managing volunteers." (p. 198)
    f. "understand that the missionary church is primarily relational." (p. 198)
    g. "design worship services to be highly effective for both the churched and the unchurched." (p. 199)
    h. "are open to new forms and new language in communicating the Christian message to the unchurched." (p. 199)
    i. "are committed to a comprehensive teaching of the 'faith once delivered to the saints.'" (p. 200)

3. A very excellent Table 13.1 on page 194 gives a Comparison of Clergy in the Maintenance Mode and the Clergy Apostolate in the Missionary Mode.

Points To Ponder:

1. Look at Table 13.1 on page 194. How would you characterize the clergy leaders in your missionary outpost? Maintenance minded or missionary minded? On what do you base your answer?

2. If you are a clergy person, how would you characterize yourself and your ministry right now? Maintenance mode or missionary mode? Why is that?

3. What are some concrete steps that can be taken to move clergy from a maintenance mentality toward a mission mentality?

NOTES

CHAPTER FOURTEEN
DIOCESAN LEADERS IN THE MISSIONARY CHURCH

Chapter Challenges:

1. "In the missionary church, the bishops regain their role as chief missionaries of the diocese - symbolize the unity of the One Church with many missionary outposts." (p. 203)

2. Diocesan leaders (bishops and staff):
  a. "have a perspective that is holistic...a systems approach." (p. 203)
  b. "have a leadership style that is participatory...and gain trust." (p. 204)
  c. "reposition diocesan leadership and staff to serve as a resource for congregations." (p. 204)
  d. "have a communication style that is open, receptive, and listening-based." (p. 205)
  e. "choose new clergy on the basis of the missionary vision...leaders dedicated to making disciples." (p. 205)
  f. "address fundamental problems rather than symptoms when dealing with conflicted congregations." (p. 206)
  g. "make lay appointments on the basis of talent, expertise, experiences, and a grasp of the missionary vision." (p. 206)
  h. "delegate pastoral duties...so that the diocesan bishop can focus on evangelism." (p. 207)
  i. "make budgeting and other financial decisions on the basis of the vision." (p. 208)
  j. "do extensive and vision-based strategic planning." (p. 208)
  k. "reorient outreach programs, Christian Education, and youth ministry toward living the vision and making disciples." (p. 209)
  l. "understand the importance of communication in making disciples and use communication to the greatest possible advantage." (p. 210)
  m. "see congregational development as critical to the vision and work of the Church." (p. 211)
  n. "make visits that are strategic to the vision, and multi-faceted." (p. 211)

3. A very excellent Table 14.1 on page 213 compares the functions of the diocesan leaders in the Maintenance Model and in the Missionary Model.

Points To Ponder:

1. Look at table 14.1 on page 213. How would you characterize the bishops and staff in your diocese? Maintenance minded or Mission minded? On what do you base your answer?

2. If you are a bishop or paid or volunteer diocesan leader, how would you characterize yourself right now? Why is that?

3. What are some concrete steps that can be taken to move the diocesan leaders from a

maintenance mentality to a missions mentality?

NOTES

PART FOUR
OUTREACH

CHAPTER FIFTEEN
COMMUNICATIONS AND TECHNOLOGY

Chapter Challenges:

1. "Every communication should reflect the vision and reinforce it." (p. 220)

2. "Communications are prepared with the unchurched in mind." (p. 220)

3. "Church language is unpacked and simplified." (p. 220)

4. "Communication helps missionary outposts see themselves, with other outposts, as One Church." (p. 220)

5. "Each congregation is taught how to attract coverage in the local media."

6. "All communication instruments are of high quality."

7. "The gifts of the laity are used."

8. "Communication is broad and inclusive."

9. "Through the diocesan newspaper, website, and email, the vision is continually reinforced." (pps. 225-226)

Points To Ponder:

1. How can you at your level be a missionary who continually reinforces our vision of *"Disciples making Disciples?"*

2. Write a paragraph naming and describing the missionary vision of this diocese. Share it with others in your group in an attempt to make it more succinct.

3. Take what you have written and use it to write a paragraph naming and describing the missionary vision of your missionary outpost. Share it with others in your group in an attempt to make it more succinct.

NOTES

CHAPTER SIXTEEN
OUTREACH, CHRISTIAN EDUCATION, AND YOUTH MINISTRY

Chapter Challenges:

1. Each outreach program (and every organization) of the diocese is a powerful reflection of the missionary church, is centered on the Great Commission and the Great Commandment, is in line with the vision of the diocese. (p. 229)

2. Christian Education is missionary oriented, evangelism driven, and centered on the diocesan vision of developing disciples who will make disciples who will make disciples... (p. 229), and educates both ADULTS and children.

3. Youth Ministry is missionary oriented, evangelism driven, and centered on the diocesan vision of developing young disciples who will make young disciples who will...(p. 231)

Points To Ponder:

1. Is outreach entirely a work of serving those less fortunate than ourselves? Explain your answer.

2. Can an outreach program be both Word and Action centered? How? Can you give any examples?

3. Is there any formal adult education going on at your missionary outpost? Why or why not?

4. How can an education system be put in place that meets the criteria of this chapter?

5. Is the youth program supposed to be solely a social program? Why or why not?

6. How can a youth program be implemented that meets the criteria of this chapter?

NOTES