

# Study Outline

## *Reclaiming the Great Commission*

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Outline:

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Preface:

- Addressing the issues of the Christian Church in the New Apostolic Age, this book is about “disciples making disciples, about spiritual transformation, and about the expectation of miracles”.
- There is a deep spiritual hunger in American that the mainline denominations have failed to address.
- Audience for the book: Leaders in every expression of the Church as they seek to balance the polarities of “building community and making disciples”, between maintenance and mission, between caring for those on the inside and reaching out to those on the outside.
- The Missionary Model: “at once evolutionary and revolutionary. . . a dramatic shift in perspective and focus. . . yet familiar. . . a combination of the proven and innovative”.
- Denominational Advantage: Building on the tremendous assets that denominations have, but have not recently been using effectively.
- Critical role of the Laity: Modeled after first century Christianity, recognizing that laity have an essential role in evangelism and outreach.
- Role of Clergy: May lead the laity into the missionary model, or may respond with support to the initiative of the laity.
- Denominational Polity: Denominations that have a more centralized polity may find the model easier to implement because of the direct influence of the bishop in the ministries throughout their diocese (synod), yet the basic model may be adapted to any denominational structure.
- Work in progress: “The missionary model of the Christian Church in the New Apostolic Age is still being born. Still evolving. Still developing”.
- OVERVIEW OF BOOK:
  1. The New Apostolic Age
  2. Missionary Model as applies to denominations, judicatories, and congregations.
  3. Role of clergy and lay leaders in the New Apostolic Age
  4. New evangelistic focus of outreach in the New Apostolic Age.

Luke 5:1-10 Jesus and the miraculous catch

## **Chapter 1: Spiritual Hunger in America**

- Unprecedented prosperity has not offered solutions in a world dominated by violence, divided families, too little job security, and people are yearning for something more.
- Even science is documenting the relationship between faith and health.
- A new spiritual awakening is being driven not by Christian denominations but a spiritual individualism.
- Growth in unmet spiritual needs parallels declining membership in denominations.
- There is a shift in belief in America from a 'biblical God' to a 'higher consciousness', eastern god, or many gods.
- American society has "edited out the sense of the 'spiritual' or 'holy' which pervades the lives of people in more traditional societies.
- Spiritual hunger is the deep yearning of the human for contact with God, which when unmet leaves a deep void within.
- In order to fill this deep void, everyone worships at some altar. The spiritual hunger in America is a result of faith relationships centered on material concerns rather than spiritual truths.
- "The role of the Church, therefore, is not to create a demand for religious experiences within people but rather to address and effectively satisfy the demand that already exists."
- Spiritual development occurs within an individual, but not in the absence of others.
- Spirituality is not about doing what one wants but rather about doing what God wants.
- Spirituality is faith carried into the world.
- The failure of the Church to address the spiritual hunger has resulted in two extreme answers: fundamentalist cults and sects on one extreme; spirituality movements that reject the essentials of the faith on the other.
- "If the Christian community can recover its sense of being God's agent for transformation, and if it can recover its passion for making disciples, it can reach out to the spiritually hungry and offer them the rich banquet of the Christian life."

## **Chapter 2: The Great Commission**

- The Great Commission (Mt 28:18-20, note typo on page 14) is central to the life of the Church and to the new apostolic denominations of 21<sup>st</sup> Century.
- Five questions regarding evangelism
  1. What is the process of evangelism?
  2. What is the message of evangelism?
  3. What is the reason for evangelism?
  4. At whom should our evangelistic efforts be aimed?
  5. Who is responsible for evangelism?
- Each of the four gospels answers these questions in a distinctive way.
- Matthew understands evangelism as making disciples through baptism & teaching.
- Discipleship is word and deed combined, instruction and service.
- Mark's emphasis on evangelism is proclamation, for Luke it is proclamation and witness.
- The message of Evangelism is simply the Good News of Jesus Christ, what Jesus has taught and done.
- The reason for Evangelism is the experience of the risen Christ and his power to transform the lives of those who believe.
- The Gospels are clear in making the objective of evangelization to make disciples of all nations.
- The call to evangelism is extended to all believers, and it is the church's responsibility to equip the believers for this mission.
- The Great Commission and the Great Commandment (love of God and neighbor) are closely interrelated.
- Evangelism is not a program of the Church; rather, it is the essential work of the Church.

## **Chapter 3: The New Apostolic Age**

### First Apostolic Age

- Period of time during which the apostle's spread the Good News throughout the Roman Empire.
- The New Testament & Creeds were the products of evangelism, tools developed by the Church for the sake of evangelism.
- Early Christians were all witnesses in a hostile world, commissioned to be engaged with the world, but not of the world.
- The four objectives of this period of evangelism were: Teach, convert, convince, and invite.
- With the accomplishment of these four objectives throughout the Roman empire, Christianity entered the age of Christendom, and the first Apostolic Age came to a close.
- In America, an apostolic age existed from the time of the Revolution to the mid 1800s, when the primary purpose was the evangelization of the new nation.
- During the twentieth century, America entered its own age of Christendom where the missionary zeal faded and issues of maintenance and social issues took center stage.

### Age of Christendom

- Christendom begins with the conversion of Constantine (313AD) and the establishment of Christianity as official religion.
- The Church and the State become one and the same.
- There were no un-churched to evangelize, all were considered Christian and raised within a Christian culture.

### Maintenance Versus Mission

- The Apostolic Age emphasized "community and mission", while Christendom emphasizes "community without mission", or maintenance of the status quo.
- Whereas early Christians lived their faith, risked their lives for their faith, and found their lives in the faith, today, religious tolerance and diversity has resulted in a "conspiracy of silence" in matters of faith and life.
- A missionary church experiences the powerful effect of evangelism on the life of the believer, something lacking in a maintenance church.

### Post Christian Age

- Major historical developments since the middle ages have produced the secularization of the West and the decline of Christianity.
- With the decline of Christianity as the de facto state religion, there has been a corresponding decline in those principles shaped by Christianity throughout the culture.

### New Apostolic Age

- In this new age, the maintenance church has no future, it is headed for extinction.
- We are in a new era, in which the Church is once again called to place Mission at the center of all it says and does.

## **Chapter 4: Denominational Crisis, Denominational Opportunity**

### Denominational Crisis

- Focus on the underlying disease, not symptoms, in decline of denominational health.
- “Mainline denominations have lost their common vision of being a missionary church dedicated to community, discipleship, and personal transformation.”
- Without a unifying vision, denominations have dissolved into individual congregations that are for the most part ingrown, isolationistic, and competitive.
- A lack of missionary vision has bred an irrelevance of the Church to the unchurched, who regard it with apathy. Even the faithful cannot attract their own children to the faith.
- The question is not whether denominations will continue to exist, but what form they will take and whether the historic denominations will make the transformation necessary, or if new emergent denominations will simply take their place.

### Denominational Opportunity

What should we say about mainline denominations?

1. Let them die. They’ve served their purpose, their day is over.
2. Keep doing what we’re doing, and hope our fortunes change.
3. Manage the transformation of denominations into a shape that will be effective in this New Apostolic Age.

Reasons for choosing #3:

- Historic connection to the “one holy catholic and apostolic Church”
- Rich treasure of wisdom, experience, and financial resources for mission
- The denomination is the repository of the faith traditions, enabling them to face each new challenge while remaining rooted in the apostolicity of the faith
- Denominations possess a vast network of institutions capable of efficient carrying out the diverse mission of the Church
- Together we can carry out the Great Commission more effectively than individuals can
- Denominations provide stability and security for clergy
- Denominations offer administrative services needed by congregations and clergy
- Denominations provide a unifying national structure, identity, and community
- Denominations have a legacy of spirituality to be unleashed as we move from maintenance to mission
- Greater opportunity to reach out to the poor, the diverse, and underserved
- Interconnectedness of the individual parts of the Body of Christ an essential part of the Christian faith
- Who we are, is a mere fraction of who we can be.

### Pathways to Healing

- Recognition and diagnosis of the problem, is the opportunity to change.
- Recognition that we are dying is not alone sufficient.

- Reclaiming our reason for living is.

### The Healing Vision

- The Great Commission and Commandment are the Vision to which denominations need to return
- A unifying vision has the power to transform.
- A vision of what we can be, instead of the recognition of decline, is capable of motivating change.

### Wounds on the Body of Christ

- Missionary churches focus on the core essentials of the faith and evangelism and refuse to get paralyzed by divisive issues.
- Missionary leaders need to refuse to get baited into the trap of divisive issues.
- Controversial issues that pit Christian against Christian are distractions from the principle work of the Church—making disciples.
- “We are One Church of miraculous expectation and glorious transformation.”
- When one member of the body suffers we all suffer together.
- A renewed focus on the centrality of evangelism and discipleship may open pathways toward resolutions on issues previously unresolved.
- Healing is a process, not an event—reconciliation not a vote.

### Reimagining the Denominations

- How might the changing expectations transform denominations into a new form?
- We must let go of the past in order to hold to the future.
- At one and the same time “crisis” and “opportunity”.

### Denominations in the New Apostolic Age

- Guided by a missionary vision of the Great Commission and Commandment
- Hierarchy will give way to collaborative, relationally based structures.
- Shared authority throughout the denomination will replace hierarchical pyramids.
- More responsive, more spiritual, more relevant to daily life.
- Integration of faith and life.
- Renewal in disciplines of the faith.
- Renewal in worship in a variety of forms.
- An authentic sense of community will replace warring factions of divisiveness.
- Greater use of lay people throughout the Church’s mission.
- Greater awareness and understanding of the un-churched and their spiritual yearnings.
- Racism will decline.
- Communities of faith will grow in their power to transform the realities of the society as a whole.

## **Chapter 5 The New Apostolic Denomination**

### **Purpose of Vision**

- Where there is no vision, the people perish.
- A vision sets the guiding values and goals that enables a diverse people to align their labor in a common effort.
- A vision: Sets Goals; Guides decisions; Unites congregations; Focuses the judicatory outward; Brings out the best in people by providing context and purpose.

### **The Missionary Vision**

- God has given all of us a vision which sustains and motivates us at every stage of life.
- Reclaiming the vision of a missionary church provides the impetus to transform the very structure and nature of who we are.
- The Diocese of Texas has a vision of being “One Church, under the leadership of Jesus Christ as a ‘Community of Miraculous Expectation’”

### **GOVERNING PRINCIPLES OF MISSIONARY MODEL:**

- Each judicatory perceived as “one church”.
- Each congregation a “mission outpost” of the one church.
- Congregational members are disciples making disciples.
- A community of miraculous expectation.
- The core value is love.
- Bishop is chief missionary and symbol of unity of the church.
- The result of participation in this mission is great joy.
- Through the work of all, the needs of both church and un-church are addressed.

### **CORE ATTRIBUTES OF MISSIONARY MODEL**

- Core objective: transformation of lives
- Core value: to Love
- Core focus: the lost, the needy, the suffering
- Core means: discipleship and the baptismal covenant
- Core result: joy

### **Envisioning the New Apostolic Denomination**

- Recognizing the sharp contrast between missionary model and maintenance model.
- Goals of missionary model: make disciples and transform lives.
- Goal of maintenance model: maintain church as it is.
- External focus of the missionary model, for the sake of others.
- Internal focus of maintenance church, for the sake of members.

### ***Internal focus: Discipleship, Community, and Spiritual Development***

- All activities and programs of congregation reflect this focus.



- Community is effectively developed in small group settings.
- Transformation through the community raises miraculous expectations, which invite others in.
- A community of miraculous expectation is a community alive with the power and potential of the living God.
- Miraculous expectation is fundamentally the belief that the Spirit is active in the lives of humans (but not always how or when we expect).
- Focus on miraculous expectations allows recognition of what God has already been doing.
- “Community” is a more inviting term than “church”.

#### *Glorious Transformation*

- Embodying the fruits of the Spirit
- Example of Zacchaeus
- Opportunity for witness, people sharing their stories

#### *The Denomination and Judicatory as One Church*

- As members of the Body of Christ, we have different roles and functions, but we are all necessary.
- One Church encourages closer cooperation.
- There is empowerment in breaking down isolation and increasing cooperation.
- A concept of one church provides both accountability to one another and cooperation in complementary and supportive services.
- In this technological age we have the tools necessary to function in a more unified manner.
- JUDICATORY FUNCTIONS: geared toward making disciples, not monitoring congregational activities.
- DENOMINATIONAL FUNCTIONS: Advancing the missionary vision and facilitating its implementation.

#### *The Congregation as Missionary Outpost*

- Every congregation exists on the frontier of the unchurched.
- “Missionary outpost” is more dynamic than “congregation” or “gathering”, emphasizing reaching out.
- Missionary outposts are much more interdependent with both judicatories and each other.

#### *Comprehensive and Inclusive Membership*

- Maintenance model churches have been traditionally homogeneous, whereas missionary churches are diverse with evangelism efforts reaching out across all barriers.
- Increasing diversity within the country can be addressed by judicatory as one church, even where congregations may not be able to sustain such diversity.
- Judicatories may utilize their resources to establish ministries focused at specific segments of the population.

### **The Vision in Action**

- Example of St. Stephen's Episcopal Church
- Dying congregation, embraced missionary vision
- Grew from 121 in worship to 325 in three years.
- Taking eyes off of themselves and looking to needs of others brought prosperity
- New comers Café
- Remarkable transformation, but not surprising when missionary vision adopted.

## **Chapter 6: Implementing the Vision**

- Process of implementing a missionary model is organic rather than mechanistic.
- The adoption of a missionary model will spur objections and debate, as well as praise from others.
- Missionary model easier with centralized judicatories, but adaptable to all denominations.
- Missionary model a work in progress (and always will be. . .)
- Abandoning the maintenance model will not be easy, there is a tremendous investment in it.
- The process of implementing a vision begins with its creation, and is completed when it is lived.

### **Surveying the Judicatory**

- Gathering data needed to formulate the vision.
- Taking stock of the assets present within the community of faith.
- Identifying the mission fields in which congregations are placed.
- The process itself is of great importance in engaging the laity throughout the judicatory.
- Those who participate in a decision are more likely to support it.

### **A Gathering of the Diocese**

- The vision was launched through a diocese wide gathering, a diocesan wide conversation about the future of the Church.
- Every member of diocese was invited.
- Gathering introduces the vision, inspired participants to believe in it, and was itself a renewal of the Church.

#### *Design of the Gathering*

- Two Plenary Sessions, information sharing
- 32 workshops on all aspects of Church life.
- Theatrical presentation of Biblical themes.
- A variety of worship
- Singing
- Open space technology: small group discussions
- Bishop's closing remarks articulating the vision
  
- Whoever showed up was supposed to be there, whatever happened was supposed to happen, when it's over, it's over.
- Reports of 83 small group gatherings brought back to the whole body.

#### *Themes of the Gathering*

- Inspiration
- Imagination
- Information
- Incorporation

- Inauguration

#### *Symbolism in the Gathering*

- Guest list: intentionally inclusive of all
- Logo: The faithful, gathered in perfect union around the light of God
- Meeting Place: Tent a symbol of the “Pilgrim Church”
- Location: Episcopal high school created through the cooperative efforts of whole diocese
- Open space technology: Everyone’s welcome, heard, and respected.
- Networking: New way of operating, flatten hierarchy, cooperation and 360° communication
- High Standards: symbolizing high expectations.

#### *Results of the Gathering*

- Created a sense of community, one Church.
- Acceptance, tolerance, and understanding enable open communication.
- Two way communication between diocesan and congregational leaders.
- Open hearts and minds to possibility of focusing on the unchurched.
- Seeded many new initiatives in mission outposts (congregations)
- The vision came alive.
- Teleconference arranged to share the Gathering across the diocese.

#### *Challenging Assumptions*

- In order to break the grips of the maintenance model, every assumption must be challenged and examined in light of the new vision and mission orientation.
- Incredible changes will nevertheless feel comfortable because it will capture the heart of the Gospel.

## **Chapter 7 Changing Organizational Structure and Culture**

### **Organizational Realignment**

- Maintenance model has pyramidal organizational structure, with Bishop on top with descending levels of power and responsibility below. Top down decisions.
- Missionary model less hierarchal, more network focused, technology centered, and service oriented.
- In missionary model, traditional pyramidal hierarchy has been replaced with a ministry-team model that includes significant lay involvement.
- Hierarchical management inadequate to meet needs of the Church in a period of turbulent change.
- Missionary church is based on servant-leadership.
- Two way communication, not top down.
- Those most qualified make decisions, often locally.
- Versatile diocesan staff in team ministry.
- Cross linked congregations with direct interface with the unchurched.
- Outreach focus throughout structure.

### **Teams**

- Bishop employs team based management style throughout diocese
- Cross functionality of team and integration allow any member of team to speak on behalf of the whole, resulting in great efficiency of management.
- Team approach creates a strong sense of community.
- Proactive involvement in congregations, encouraging, nurturing the vision, and educating about new initiatives.

### **Accountability**

- Clergy held accountable to the Vision
- Bishop establishes performance standards for the clergy according to the shared vision.
- Bishop and staff lead by their own example and accountability to that same Vision.
- The work of a missionary church will be stress full, filled with stepping out into the unknown.

### **Regional Planning Groups**

- More grass roots decision making
- Decisions regarding expanding mission opportunities made at local level, by those most familiar with the communities.

### **Mission Funding Decisions**

- Historically, mission budget decisions made by finance committee.
- Diocese of Texas shifted to a method of funding missions by developing a catalogue of mission opportunities and funding requests and allowing congregations the decision to decide what they wanted to fund and at what level.

- Fears were not realized, but rather funding increased in all areas of the diocese's shared mission.
- Shift in funding created bonds between congregations and missions supported, and encouraged development of more mission possibilities.
- This change is described by many as the greatest story in the diocese.
- Method of funding fosters new opportunities to develop ministries together even when traditional allocations are eliminated.
- Funding system fosters partnerships that invigorate the church.

#### Changes in Organizational Culture

- For organization transformation to occur, there must be a change in organizational culture.
- A new vision changes self perceptions.
- ***Spiritual Rather than Institutional Orientation***
- ***Focus on Others Rather Than on Self***
- ***Congregational collaboration Rather Than Isolation and Competition***
- ***Sharing Rather than Hoarding***
- ***Love rather than Hate***

#### Inspiring Trust

- The vision leads the church, so loyalty is not to the bishop, but the vision, making disciples, not defending issues.
- Intentional effort taken by bishop to build trust and equip congregations to live into the vision.
- Bishop known as trustworthy, good to his word.
- Bishop models the vision.
- Bishop and staff serve the congregations.
- Bishop delegates authority to those most directly concerned and competent to decide.
- Bishop trusts members of his staff and clergy to be faithful to the vision.
- Trust begets trust.
- The missionary vision is expansive and meant to be incorporated into the life of every Christian.

## **Chapter 8: Managing Change**

It is inevitable that there will be resistance to change. It is not a question of if there will be resistance, but how to manage the resistance so that it does not block or erode the effort. A common reaction, even among those attracted to the Missionary Model is that it will not work in other settings, for various reasons. This pessimism is a form of resistance to change that must be confronted.

### **Force Field Analysis**

1. Unfreeze—disturb the status quo by making members of the organization aware that a change is needed in existing attitudes and behavior.
2. Change—move from the old state into the new one by changing attitudes and behavior.
3. Refreeze—make the new attitudes and behavior relatively permanent and resistant to change.

### **Stages of Change**

1. *Stage 1: Establishing a sense of urgency*  
*Goal: Identify and discuss crises, potential crises, or major opportunities that can create enough urgency among people in the denomination, the judicatory, or the congregation to drive change.*  
*Typical error: Allowing too much complacency*
2. *Stage 2: Creating a Guiding Coalition*  
*Goal: 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.*  
*Typical Error: Failure to create a sufficiently powerful guiding coalition.*
3. *Stage 3: Developing a Vision and a Strategy*  
*Goal: Create a vision to direct the change effort and develop strategies for achieving that vision.*  
*Typical Error: Underestimating the power of a vision.*
4. *Stage 4: Communicating the Change Vision*  
*Goal: 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.*  
*Typical Error: Seriously under communicating the vision by referring to it only infrequently or by using only a limited number of communication channels.*
5. *Stage 5: Empowering Broad-Based Action*  
*Goal: Empower people to implement the vision by removing obstacles to its implementation.*  
*Typical Error: Permitting obstacles to block the new vision.*
6. *Stage 6: Generating Short-Term Wins*  
*Goal: Plan specifically to create visible improvements, or wins, within six to eighteen months of launching the change effort and to give public recognition and rewards to people who have participated in the wins.*  
*Typical Error: Failing to create short-term wins.*
7. *Stage 7: Consolidating Gains and Producing More Change.*  
*Goal: Use the increased credibility derived from earlier successes to drive*

*deeper change. Alter all systems, structures, and policies that are not aligned and integrated with the vision. At the same time, hire, promote, and develop people who embrace the vision and can effectively implement it.*

*Typical Error: Declaring victory too soon.*

8. *Stage 8: Anchoring New Approaches in the Culture.*

*Goal: Anchor change (new goals, attitudes, behaviors) in the culture of the organization (that is, in its social norms and shared values).*

*Typical error: Neglecting to anchor changes firmly in the culture.*

### Managing Resistance to Evangelism and Church Growth

- Maintenance church members prefer the status quo and look on growth with disfavor.
- Maintenance church members resist evangelism because of ignorance, prejudicial attitudes, apathy, and fear.
- Growth is resisted because of fear of losing “family” atmosphere, influence, the status quo, and favored activities.
- Evangelism requires us to be accountable for our beliefs.
- Missionary churches are concerned with numerical growth because numbers represent new disciples of Jesus Christ.
- Personal transformation is also an important aspect of being a missionary church.
- Any congregation that is not growing is not communicating the transformational power of the Christian faith to an unchurched world in spiritual pain.

### Transferability of the Missionary Model

The basic transferability of the model rests on:

- The universality of the mainline denomination’s problems and opportunities.
- The proposed solution of the missionary vision and the change strategy designed to achieve it.
- The management and leadership principles for implementing that vision and strategy.

The impediments to implementation are not in denominational differences, but entrenched attitudes.

### ***Elitism***

The assumption: Believing that principles of management proven effective in corporations and business cannot be applied to the church.

The reality: Principles of management, such as accountability, are just as essential in the Church as they are in the corporate world if we are going to be effective.

### ***Prejudice against Evangelism***

Assumption: Evangelism belongs to evangelicals and fundamentalists. Its not something we do.



Reality: Our prejudice against evangelism, because of the form it has taken within the fundamentalist churches should not detract us from its central and essential role within the church for thousands of years.

### ***Fatal Differences***

Assumption: We are different than the Diocese of Texas and this model cannot work here.

Reality: The model is based on a missionary vision embraced by the people and inspired by the Holy Spirit. It is not dependent on any denominationally specific structure or demographics.

### ***Financial Resources***

Assumption: This was possible in Diocese of Texas because it is a large and wealthy diocese, those without such resources can't do it.

Reality: The vision is not derived from the financial resources of the Diocese. Any diocese or denomination can adopt and implement the vision, even if it is not wealthy.

### ***Clergy and Lay Resistance***

Assumption: Resistance will be too great to overcome.

Reality: The missionary model relies on the work of the Holy Spirit, and so the transformation that is possible will exceed and contradict our human expectations.

## **Chapter 9: Making Disciples**

Evangelism is an inherent part of the Church's mission, not a periodic emphasis.

### The Process of Making Disciples

- Evangelism is the process of making disciples and informs all activities of the Church
- Evangelism is empowered by the Holy Spirit
- Evangelism is based in the congregation and achieved by personal witnessing
- The Christian message must be conveyed in words and forms that the target audience can grasp.
  
- Emphasis in mainline churches is not “conversion moment” but in making disciples, an ongoing journey of faith.
  
- The Great Commission understands discipleship to be rooted in baptism and teaching, with the goal of changed attitudes and behaviors.
  
- Evangelism is the work of the Holy Spirit, which means:
  1. We cannot do it apart from the Spirit, and
  2. If we are following the Spirit, we will evangelize.

### The Hour Glass Model

1. Attraction (laity)
2. Worship (clergy)
3. Discovery (clergy)
4. Initiation (clergy)
5. Assimilation (laity)
6. Discipleship (laity)

#### *Attraction:*

- Laity will engage unchurched people they already know.
- Respects and honors the divine presence already present in life of unchurched.
- Avoids patronizing attitudes.

#### *Who should be attracted?*

1. Unchurched non-Christians
2. Unchurched Christians
3. Dropouts from religious faiths other than Christianity.

Note: Churches need to focus on all three categories, but rarely can one congregation be effective in all three.

- Different congregations are uniquely gifted, and need to determine how their particular gifts might be most effective in reaching one or another of the types of unchurched.

- The most effective mean of evangelizing is through previously existing and trusting relationships, friends sharing their faith with friends.
- Example from Mormon missionaries: When missionaries knock on doors of strangers conversion happens 1 time out of a 1000. When missionaries make their first contact in the home of a Mormon friend or relative of that person, conversion happens 50% of the time.
- People are attracted to a congregation through social networks, not theology.
- As the church became more maintenance oriented, it developed closed social networks. (All my friends are already in the church.)
- With the social networks of mainstream churches largely closed, the unchurched turn with great frequency to alternative religious movements.
- Christians who were willing to put their lives on the line in service to the sick and outcast (during various plagues) were instrumental in the early Church's growth. Service oriented outreach remains effective.

#### How seekers are attracted

- Rarely through a one to one conversation that leads to direct conversion.
- Rather, mainline churches work through a ministry of encouragement, spiritual development, support and hospitality.
- People are attracted to a community of faith, where they are invited to grow.
- Typical invitation: "My church made a difference in my life, a difference for which I am grateful. If you do not attend a church, you are welcome to come with me to see what I have found."

#### Worship

- Gathering together with the faithful in prayer is a place where we encounter God.
- Well done worship, with a focus on the seeker, is essential to whether or not the first time visitor will ever return.
- Sermons that address the visitor as well as disciples, and which relate the faith to the real issues of life are critical to evangelism.
- Music touches our souls, moves our emotions, and puts us in touch with something greater than our selves.
- Prayers and announcements that include and welcome visitors are valuable in steering newcomers toward greater involvement.
- Hospitality is the responsibility of every member.

#### Discovery

- Once people have experienced the presence of the Holy Spirit in the worship experience they are invited into a deeper relationship with God through classes that initiate the discipleship process.
- The diocese of Texas developed a diocese wide curriculum for its discovery classes
  - *Forming a Community and Addressing Fears*  
 Week 1: Personal data and fears, community building  
 Week 2: What drew the seekers to church, why did they return?

- *Basic Christianity*
  - Week 3: Have the seekers made a commitment to follow Jesus? When?
  - Week 4: Sharing personal experiences of divine power.
  - Week 5: Sharing personal experiences of answered prayers.
- *Life as a Disciple*
  - Week 6: Exploring the rule of life seekers would like to follow as Christians
  - Week 7: Exploring and discussing crosses used for growth
  - Week 8: Exploring and discussing the meaning and roots of stewardship.
- *Toward Discipleship*
  - Week 9: Making decisions about initiation
  - Week 10: Exploring opportunities for seekers to 'minister'.
  - Week 11: Exploring and discussing how seekers become evangelists.
  - Week 12: Living Discipleship

- It is important to address the spiritual hunger that brought people to the church.
- Seekers are friends and allies to be encouraged and mentored, not adversaries to be won.
- Discovery classes are safe places for a mutual sharing about the experience of God.

#### Initiation

- Initiation occurs through baptism, confirmation, or reception.
- Formally recognizing a person as part of the community.

#### Assimilation

- Engaging the new member in the life of the congregation
- Small groups, lay ministries, volunteer work, prayer, and bible study.

#### Discipleship

- They have knowledge about content of Christian faith.
- They know about denomination and its beliefs.
- They are willing to share their faith with others.
- They witness to Christ by word and deed

## **Chapter 10: Developing Congregations**

- To be serious about evangelism is to be serious about congregational development.
- During the 50s & 60s new congregational development was a major priority for mainline churches.
- In recent decades funding levels for church growth radically decreased.
- Maintenance churches do not consider congregational development as critical, and often focus what energies they do have exclusively on new congregations.
- Mission churches see congregational development, both new starts and the growth of existing congregations, as critical.
- Diocese of Texas analyzed all its congregations, determining which ones had significant growth potential, and if they weren't growing sought to discover the reasons why.
- Synod resources were reallocated to focus on producing the greatest results.

### **The Congregational Development Team**

- Three staff members of the Diocese are directly involved in congregational development, others are also involved.
- The director of resource development is a unique position that helps congregations assemble the resources needed to grow and also seeks to raise the funds necessary for new congregation developments.

### ***Canon for Mission and Congregational Development***

- Consults with and trains lay leaders with emphasis on growing congregations
- Researches and identifies new sites for planting congregations.
- Provides resources to congregations
- Intervention in congregations with conflict to restore health.
- Support to missions
- Staff support to the Foundation and seeking to use these endowment funds in the most effective way possible to achieve vision.

### ***Director of Resource Development***

- Providing resources (architects & fundraisers) to new mission starts.
- Developing building programs
- Participating in regional planning group to identify sites for new missions
- Allocation of Foundation funds
- Staff person for "Partners in Mission", a new funding program
- Developing a planned giving program for Diocese

## **Principles of Congregational Development**

1. Classification of Congregations According to Size and Culture
2. Size-Appropriate Information and Training
3. Maximum Return on Judicatory Resources
4. Culture Change as a Tool of Growth

5. Empowerment of Laity
6. Use of Congregational and Demographic Analysis

### **Conferences to Grow Existing Churches**

#### *Cluster Conferences*

- These are gatherings of congregations in the same classification of size & culture.
- Resources are developed that are appropriate to the particular class
- The cluster meets from noon one day to noon the next, with a balance of theoretical and a “take home to do” list.
- What was learned
  1. Congregations want help and are eager to share their needs.
  2. Each size category needs dramatically different resources.
  3. Conferences provide direct contact between judicatory & congregational leaders.
  4. Many judicatory designed programs are ignored by small congregations.
  5. Programmatic sized congregations want & desire help in designing programs and reaching the unchurched.
  6. Churches in the transitional category do not know how to grow.

#### *Lay leadership conferences*

Training is offered for officers and council members of all congregations.

#### *Annual Stewardship Conference*

- Teach about good stewardship & how to ask for money
- Teaching about stewardship of time & talents as well.

#### *Convocations*

- (Similar to our clusters) These share a weekly letter through the deans and has become an effective tool for pastoral care.

### **Growing the Judicatory & Its Congregations**

#### *Planting New Congregations*

- The fastest way to reach the unchurched.

Reasons that new starts had not previously been effective:

1. Purchase of properties inadequate in size and location
2. Inadequate facilities and burdensome debt load prohibited effective staffing.
3. Not enough funding after initial start up.
4. Financial constraints brought about by diocesan & national assessments.
5. Failure of diocese to evaluate the progress.

New policies regarding starting congregations in metropolitan areas:

1. Property not purchase till needed
2. In metro areas, only congregations with the potential for being resourced sized are started (400+ worship attendance)

3. Congregation not started until 200+ people available for initial service
4. Judicatory purchases land, builds adequate first facility, and funds ministry for first 3-5 years.
5. Canon for Mission and Congregational Development works with new ministries.
6. Clergy are selected who can build a missionary team.
7. New congregations remain under direct supervision of Bishop for 5 years.
8. Partner in Missions program seeks to raise 1 million annually for funding new congregations.

#### *Declining or Conflicted Congregations*

- Alternative staffing (e.g. TEEM ministers) may revitalize.
- Some congregations cannot be helped (too locked in past, too threatened by change)

#### *Missions*

The Diocese of Texas analyzed and categorized all mission congregations with respect to performance and potential, and sought to most efficiently allocate resources and staff.

1. New plants (potential of 400+ in worship in short time)
2. Potential parishes (missions that are growing and will reach parish status according to time table)
3. Restarts (not growing, needs intervention and redevelopment)
4. Multicultural missions (often focused on populations that are poor, and unable to establish self sufficiency, requiring ongoing support)
5. Self supporting missions (stagnant, dysfunctional missions are restaffed with alternative leaders to achieve self sufficiency)
6. Chaplaincies (subsidized missions that are not growing yet served by seminary trained clergy, that are prime candidates for closing or restructuring, poor use of funds)

#### **Intentional Multiculturalism**

- Breaking down the cultural, ethnic, and socioeconomic barriers
- Dominant culture must seek to understand minority culture
- Stereotypes of church affiliation need to be countered (all Hispanics are Catholic)
- Multiculturalism is an asset, not a liability
- Growth in multi-lingual clergy
- Focus on ethnic specific congregations

## **PART THREE**

### **LEADERS IN THE NEW APOSTOLIC AGE**

#### **Chapter 11: Missionary Congregations**

Congregations are perceived as “missionary outposts” of the One Church.

##### Factors in Church Growth

- Church growth (numerical) is intimately and inevitably linked to evangelism.
- Over 100% growth in 10 years can be exceeded if every member could invite only one other person every five years who became a disciple.
- Internal factors for growth: adequacy of facilities, parking, pastoral leadership, lay involvement, age of congregation.
- External factors for growth: social, political, demographic, and economic factors in community.
- Positive internal factors may overcome negative external factors.
- Evangelism is not a program, it is an ethos that infuses all the activities of the church and represents a redirection of mind and spirit.

##### Characteristics of Missionary Congregations

- Evangelism is fundamental to ministry, and growth is natural and desirable.
- The Good News is communicated in clear language, meaningful to unchurched, and devoid of Christian jargon.
- The Church and Christian faith is relevant to everyday life.
- They emphasize the power and importance of prayer.
- Small group ministries provide an experience of community.
- Educational opportunities are provided for both adults and children.
- Lay ministries teach discipleship and service and involve laity.
- Doubt and disbelief are accepted as part of faith, there is a tolerance for “disciples in the making”.
- Honest sharing among members about their faith is encouraged.
- Meaningful worship experiences relate faith to life.
- Enthusiastically welcome visitors and quickly integrate them into life of community.



## **Chapter 12 Apostolate of the Laity**

- Laity have the primary responsibility for evangelism.
  - Clergy inspire and equip laity, but laity are primary in witness and service.
  - Laity have a proven track record of missionary success (mega churches in this country, and Methodism)
  - Laity are often the first to “catch the vision”
  - Laity are a community of disciples making disciples.
  - The transition to a lay apostolate is possible, but not easy.
1. Laity accept individual responsibility for evangelism.
  2. Laity participate in comprehensive education and training programs.
  3. Laity understand, support, and are passionate about the missionary program.
  4. Laity participate in at least one lay ministry, and create new ministries as needs develop.
  5. Laity welcome seekers and newcomers.
  6. Laity make extensive use of small groups.
  7. Laity emphasize the relevance of Christian faith.
  8. Laity appreciate reality that America is a mission field.
  9. Laity identify and understand the population they want to reach.
  10. Laity acknowledge the missionary church requires more time and commitment than the maintenance church.
  11. The lay apostolate is created by the laity, not the clergy.

### **Chapter 13: Apostolate of the Clergy**

- Based on acknowledging the centrality of the Great Commandment and the Great Commission in Christian life and the value of church growth and transformation.
- The missionary model transforms pastoral roles, shifting some pastoral responsibilities to laity while assuming greater 'missionary' role.
- Embracing the apostolate can be highly invigorating for clergy.

#### Characteristics of Clergy Apostolate

- Embracing the missionary model and its vision.
- Examine beliefs about the laity and the goals they have for them.
- Encourage the creation of many lay ministries and small groups.
- Encourage and support the development of lay apostolate.
- Encourage and support development of program for recruiting, training, and managing volunteers.
- Understand that missionary church is primarily relational.
- Design worship services to be highly effective for both churched and unchurched.
- Open to new forms and language in communicating Christian message.
- Committed to teaching the faith once delivered to the Saints.

## **Chapter 14: Judicatory Leaders in the Missionary Church**

In the missionary Church the bishop's role changes from 'chief pastor of the clergy' to 'chief missionary of the judicatory'.

### Characteristics of the Judicatory Apostolate

- The perspective of the judicatory apostolate is holistic (sees the whole picture).
- The leadership style of the judicatory is participatory.
- The judicatory leadership and staff serve as resources for congregations.
- The communication style is open, receptive, and listening-based.
- The judicatory chooses new clergy on the basis of the missionary vision.
- When intervening in conflicted congregations the judicatory apostolate addresses fundamental problems rather than treating symptoms.
- The judicatory leadership makes lay appointments on the basis of talent, expertise, and experience.
- The judicatory apostolate delegates pastoral duties to others in order to focus more on evangelism.
- Budgeting and other financial decisions are based on the vision.
- Strategic planning is vision-based and extensive.
- Programs are reoriented toward living the vision and making disciples.
- Communication is used to the greatest possible advantage.
- Congregational development is seen as critical to the vision and work of the Church.
- The purpose of the bishop's visitation in congregations is multifaceted and strategic.

### Choosing Judicatory Leaders

- Understand complex systems
- Guided by the vision and dedicated to mission
- Accountable
- Effective change agents
- Can build and manage a staff
- Involve laity
- Delegate
- Are able to use teams and don't micromanage the vision
- Hard working

## **PART FOUR: OUTREACH**

### **Chapter 15: Communications and Technology**

As a church, we are in the communications business. We seek to get the Word out there. The question is not whether we will communicate, but whether we will do so effectively, and whether our communications will reach those who most need to hear the Word we have to share.

Some initial points about communication in the Diocese of Texas:

- Every communication reflects the vision and reinforces it.
- Communication is crafted with the unchurched in mind.
- There is no presumed 'insider information', such as biblical literacy, church language, etc.
- Emphasis on "One Church"
- Emphasis on getting the stories out through local media
- There is a commitment to high quality in all publications
- The gifts of the laity are utilized
- "Communication" is very broadly conceived, as virtually every word spoken or written on behalf of the diocese and congregations (One Church, remember)

Unpacking the Church's Language:

- Simple and understandable to the unchurched.
- Communication includes all, does not exclude
- Maintenance church language excludes the uninitiated
- Diocese prepared well done materials to explain the Church to the unchurched.

Judicatory Newsletter:

- Shift from "meeting obituaries" to a vehicle to constantly communicate the Vision, and to highlight that Vision in action.
- Newsletter is a means of accountability, providing the information that the Diocese is indeed fulfilling its mission.
- Communications chair helps identify newsworthy stories to present in the local media (not just in house).
- The focus is on promotion of events, not reports of events, except as examples of the Church in mission.

Advertising the One Church of the Judicatory:

- Advertising can be done on a Synod wide level that serves the smallest to the largest congregation.
- Well done ad campaigns, in the right medium, are effective.
- In the diocese of Texas, such campaigns radically increased inquirer's phone calls, and hits on the web-site.

Using the Internet

- Web site designed to reach the unchurched.

- Information is available to connect the unchurched with a congregation, even providing maps from their location to the church of their choice.
- The diocesan e-mail forum (an Ecunet meeting) is used extensively by hundreds across the diocese.
- E-mail & web site serve a host of functions:
  - Rapid, efficient interactive communication between Bishop and clergy
  - Rapid, efficient interactive communication between clergy and parishioners, and among parishioners
  - Allows diocese to be a resource for all
  - Interaction between people around the diocese on many areas of mutual concern and interest
  - They are an educational tool for anyone in the diocese, at any time.
  - They distribute real time news and information on the diocese.
- Congregational web-sites, can be developed for little or no cost, and greatly supplement the resources of the diocese.

## **Chapter 16: Outreach, Christian Education, and Youth Ministry**

Outreach ministries engage congregations and individuals in service to those who are poor, sick, infirm, underprivileged, or troubled, and are not designed primarily for evangelism.

### Outreach Programs

#### *Episcopal Health Charities*

- Meeting the diverse needs, especially of the indigent and underserved.
- Restructuring of St. Luke's Episcopal Hospital
- Hospital reserve funds (150 million) were allocated as endowment to fund new charity.

#### *Lord of the Streets Episcopal Church*

- Through a grant from Episcopal Health Charities a health care facility was established for the indigent and a homeless center for 31 men.
- Supported by nine congregations in the area.

#### *Community of Hope*

- Trains lay chaplains to serve in health care settings.
- A ministry of glorious transformation for both the chaplains and those served as they confront the great issues of life.

#### *Camp Allen Expansion*

- Every year hosts 39,000 guests, half of whom are unchurched.
- 12.3 million dollar expansion
- Gathering place for the "One Church" and gate of entry for unchurched.
- Focused on disciple making
- Central location for diocese

#### *Spiritual Development Program*

- Educational opportunities in spirituality
- Training spiritual directors

#### *Diocesan Outreach*

- Data base of outreach ministries in diocese
- Consultation services
- Distribution of relevant materials
- Identifying potential funding
- Educating congregations about potential grants
- Assisting to implement new ministries
- Arrange for networking among congregations

## Christian Education

- To teach the richness and power of the Christian faith and how to apply its principles to daily life
- Education remains a high priority in the Church
- Central to development of new disciples
- Objectives of diocesan Christian education office:
  - Train Christian education leaders
  - Develop new training resources
  - Support and encourage directors of Christian Education
  - Provide consultation to smaller congregations on revitalizing ministries
  - Develop programs of faith formation for children and adults
  - Conduct individual congregational training events
  - Assisting in identifying those with gifts for teaching
  - Bring people together with people
  - Bring people together with resources
- There is a variety of approaches to fulfilling these goals
- Established a new Christian Education Leadership Center to train new leaders for Christian education positions

## Youth Ministry

1. Youth ministry not a program, but fundamental work of diocese
2. Youth are not the church of tomorrow, but the church of today
3. Added a diocesan staff position in youth ministry
4. Coordination and cooperation across diocese in youth ministry
5. Increase in number of youth ministers
6. Objective of Division of Youth
  - Provides discipleship, evangelism, leadership, and renewal opportunities for youth
  - Training and pastoral care provided for all adults who work with youth
  - Offers youth resources
  - Networks and communicates regionally and nationally in areas of youth ministry
  - Provide profession consultation, programming, and support
  - Offers communication resources through publications, workshops, and networking opportunities

## Success of the Division of Youth based on:

1. Bishop allowed division freedom to try new initiatives and provided support
2. The vision provided the focus for decisions and designing activities
3. Lay people were involved and empowered, all programs led by laity
4. The bishop and diocese have encouraged youth to fully participate in life of diocese and the fulfillment of its mission.

## **Epilogue**

Luke 5:1-10

Maintenance Church is like the disciples, out of their boats, busying themselves with washing their nets, not fishing

Jesus instructs the disciples to get into their boat and head out into deep water, where fish may be caught, but also where there is uncertainty, the unknown, and danger.

Like Peter, the Missionary Church hears Jesus call, and in spite of fears and uncertainty sets out into the deep in search of new disciples.

The miraculous catch is not the result of good fishing, but because God is with us as we obediently follow the Lord's command.

The catch is so large that assistance is needed, we cannot do this alone.

Witnessing the great catch, Peter is overcome with his own sinfulness. If we become a missionary church, and experience the incredible 'miraculous catch', we will also realize that for years we have not been making disciples, not because we couldn't, but because we wouldn't.

"Do not be afraid." There is forgiveness.

"In making disciples, we ourselves are remade. Do not be afraid. Let down your nets."