

REC 100: Revitalizing the Parish to Be a Mission for Christ in the Community: Part 2



To Revitalize Mission in the Parish Means . . .

- Remaining Committed to Prayer Book Worship as approved in the REC
- “Reaching out without dumbing down” (Marva Dawn book title), the worship of God or the content of the faith
- Rising from a preservation mindset to promotion of the Gospel . . . The dual movement of Holy Altar Table to Mission and Mission to the Throne of God should drive everything we do . . . Therefore mission/evangelism is more than a committee tacked on to everything else . . .
- Resulting in the making of disciples in the Anglican Way to become true worshippers through the multiplication of prayer book congregations

First Presentation
Fishing With A Net: The Whole
Community of the People of God
Reaching the World . . .



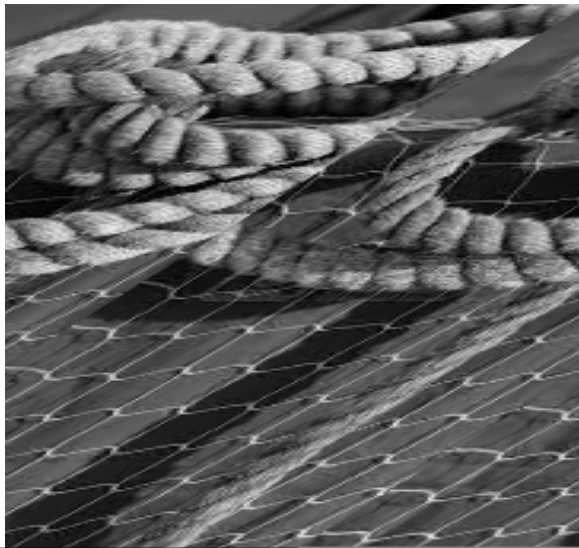
Jesus' and His Disciples Fished with Nets not
Hooks Translating in a Community Fishing with a
Variety of Aspects of a Large Net



Second Presentation Fishing With A Net: The Whole Commission By the Whole Congregation



The Great Commission in All the Gospels Provides a Complete View
of the Whole Net . . . Not Just One Part But Four Parts of the Net . . .
Leading to a Variety of Ways the Church May Catch Fish . . .



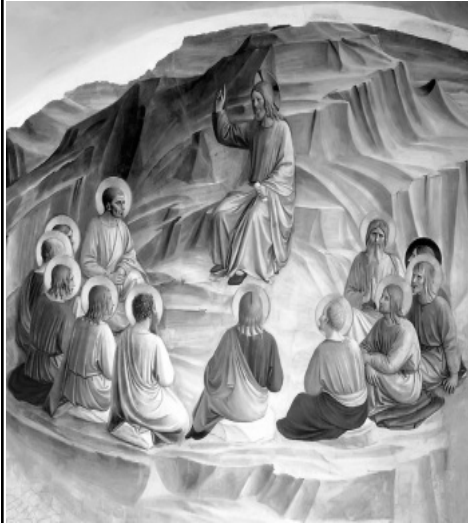
The Gospel Net of the Four Gospels Includes Various
Ways For Those Outside to Participate Without Being
Members

- St. Matthew's Great Commission: "Making Disciples" by "catechizing" to the Font and the Table, translating various teaching and educational ministries
- St. Mark's Great Commission: The "Kerygma" or proclamation approach of the Gospel, reflected in such activities as special event evangelism (i.e. preaching missions)
- St. Luke's Great Commission: The hospitality/benevolence approach of welcoming to a meal and healing ministries
- St. John's Great Commission: The sacramental life of the signs of the mystical presence of Christ (i.e. Easter Even Baptisms and Baptismal Renewal etc.)
- To be specific in greater detail . . .

St. Matthew

"Go therefore and make disciples
of all nations, baptizing them in the
name of the Father, and of the Son,
and of the Holy Spirit, teaching
them to observe all that I have
commanded you" (28:19-20)

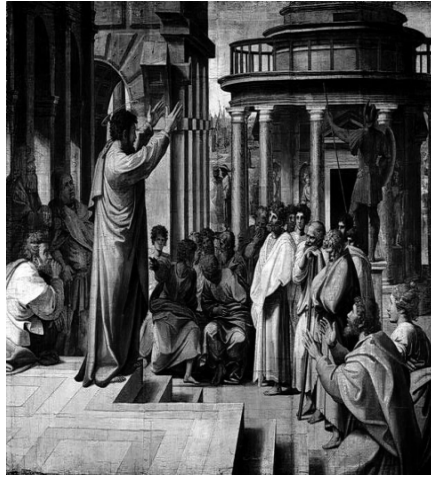
Making Disciples of All Ages by Teaching and Catechizing to and from the Font . . .



St. Mark

“And the Gospel must first be published [proclaimed] among all nations” (Mark 13:10). The Greek word for “proclaim” is Kerugma. . . Or Announcing the Gospel and the Call to Believe in Group or Individual Contexts . . . Even then there is a sense that the entire community is involved in gathering those to hear the one who Proclaims . . .

Making Disciples In Mark Is Presented by way of Proclamation
Involving Preaching, Special Events, and Other Group
Gatherings . . . As Well as to Individuals . . .



The Great Commission in the
Gospel of Luke . . .



And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah (Ch. 61) was given to him. He unrolled the scroll and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this Scripture has been fulfilled in your hearing." And all spoke well of him and marveled at the gracious words that were coming from his mouth. (Luke 4:16-22).

Luke's Great Commission . . .

- Based on Isaiah 61 describing the "acceptable year of the Lord."
- The "acceptable/favorable year of the Lord refers back to the year of Jubilee (Leviticus 25) when the land was returned to the original owners
- Isaiah describes an eschatological year in which the world is returned to its original owner, God, marked by the coming of the Messiah.
- The eschatological Year of Jubilee is a second Exodus in history. Luke is the only book that uses the Greek word for Exodus (Luke 9:31)
- Those who join the Exodus are touched by the Messiah who sets them free spiritually, heals them, makes them whole and leads them home by welcoming them home
- The net of Luke reaches the least, the last, the lost and the lonely by means of benevolence making people whole

The Great Commission in the Gospel of John . . .



The Gospel of John

“Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name” (John 20:30-31)

St. John's Great Commission . . .

- Is the Record of the signs of Jesus Christ that they would lead to belief
- The Greek word for sign as used in John's Gospel is a symbol that conveys reality (i.e. the Wedding at Cana described as the first sign, Nicodemus, the women at the well, feeding of the multitudes at which Jesus referred to the manna He provided as being his flesh etc.)
- A sign that embodies reality is called a sacrament
- Thus John's Great Commission consists of the Sacramental Word of God Who calls us to Faith through signs that convey the reality of Christ
- Those outside are allowed to behold the sacramental and liturgical life of the Church that presents the Gospel (i.e. Easter Even baptisms etc.) . . . Therefore we are to trust the Word and the Sacrament in Addition to Preaching to reveal the Gospel in the Divine Liturgy . . . Preaching Does Not Stand Alone . . . Holy Mystery will hauntingly lure people to come . . .

The Gospel Is Presented Through the Divine Liturgy of the Book of Common Prayer Through a Threefold Cycle of: Sin, Grace, Faith Cycle



Thus, the Ways of Belonging Before Believing are Defined by the Whole Net of the Great Commission Presented in the Four Gospels . . . Each Aspect of the Great Commission can Translate into different ways of creating community and doing ministry to reach the whole community:
Catechesis-Special Events-
Hospitality/Benevolence-the Mystery of the Sacramental and Liturgical Life of the Parish . . .

But Before We Talk More About Developing the Full-Orbed-Great-Commission Net of our Parish . . . We First Have to Understand the Three Kinds of Disciples . . . And Three Spheres From Which Disciples Are Made . . .

Those Near To, Farther Away and Farthest
Away From the Parish . . .



The Book of Acts Offers a Geographic Model
that Also Translates into Other Applications
Spiritually . . . Of Three Different Mission Fields .
. . . And Three Different Kinds of Disciples . . . In
and Around Each Parish . . .

“But you shall receive power when the Holy
Spirit comes upon you, and you shall be My
witnesses both in Jerusalem, Judea and
Samaria, and the Remotest Part of the Earth”
(Acts 1:8)

In other Words Acts Speaks of . . .
Those near, Those Farther Away
and Those Farthest Away . . .

The Challenge in Mission is to
Construct a Net that Can reach all
three types of disciples . . .

In Jesus' Ministry There Were Disciples
Near to Him . . . The twelve and even the
Three . . .



There Were Disciples Who Came along but Who Were Farther Away . . . The Seventy, Nicodemus, the Maries at the Empty Tomb, the 500 etc.



Jesus Teaching by the Seashore by James Tissot

Disciples Who Are Farthest Away . . . The Remotest People . . . Gentiles . . . The Magi

. . .



"The Journey of the Magi" (1894)
by James Joseph Jacques Tissot (1836-1902)

Therefore the Gospel Net a Parish Forms Has to Be Cast Wide Enough to Reach All Three Kinds of Disciples or Potential Disciples . . . Those Near, Farther Away, and Farthest Away



Furthermore, the Three Categories of Disciples Can Be Understood Spiritually as well as Geographically . . . Which makes fishing for humans more challenging . . .



The Three Kinds of Disciples Spiritually and Physically Compared

- | | |
|---|--|
| • Spiritually Near: Other Anglicans | • Physically Near: The neighborhood around the church |
| • Spiritually Farther Away: Other Churches and Evangelicals on the liturgical and sacramental trail . . . | • Physically Farther Away: Those in city/community living a distance from the parish |
| • Spiritually Farthest Away: Unbelievers and Unchurched | • Physically Farther Away: Foreign Missions |

So how does the parish extend its community to find disciples near, farther away and farthest away?



The God's Mile Concept . . . Physical and Spiritual . . .



Start with God's Mile, or the Parish's "Jerusalem" According to the Acts 1:8 . . . What is God's Mile? The immediate area nearest the parish geographically and spiritually . . . Each person has his "Jerusalem" but the parish does as well . . .

The Mission Field Beyond God's Mile is More Challenging . . . It's the Judea and Samaria . . . Full of Those With Points of Contact to Jerusalem . . . But Who Are Not Ready To Be Identified With Jerusalem . . . Those spiritually and geographically close but also those farther away . . .

The Third Mission Field of the Parish is the "remotest part of the earth" . . . What the Church has called "foreign mission" . . . Those Geographically Far Away . . . This would include those spiritually far away in a culture that has become increasingly pagan . . . The Seeker

Why Does God Want the Church Always to Have the
Remotest Part of the Earth . . . Foreign Missions . . . In
Her Vision?

- God Commands it in the Holy Scriptures: We are told to make disciples of all nations not just our own . . .
- The Church is not to lose the big picture vision of who she is supposed to be at the local level (i.e. short term mission trips keep the big vision before us always of the whole Great Commission to the whole world)
- The principle of, “it’s more blessed to give than receive” is more than money although it includes our treasure along with time and talent . . . In giving we always receive more . . . Explaining why churches with no sense of or weak foreign missions may be in a death spiral whether they know it or not . . .

Thus all the mission fields should
reinforce one another . . . One should
not be to the neglect of the others . . .

Rather each parish should let the
concentric mission fields in which it is
engaged feed a mission-al vision . . .
One of the ways a parish can allow the
multiple mission field vision to
inundate a parish with . . .

Front Porch Ministries . . .



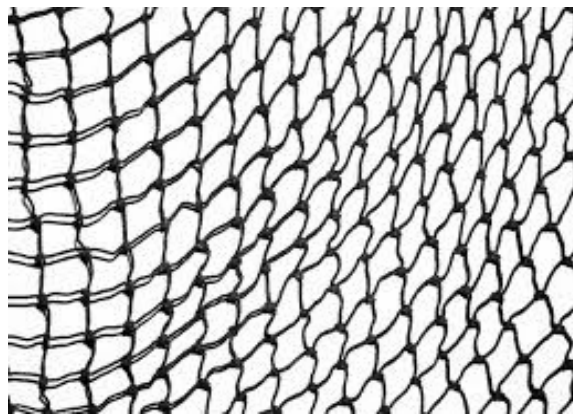
The Church is Called a House in Holy Scripture . . . To get disciples into the House of the Lord to meet the Host, Jesus, we first have to invite them to the front porch . . .



A front porch on a house is where the community of the house interfaces with the community outside, yet without bringing the outside being at the table . . . Hopefully the table fellowship comes later



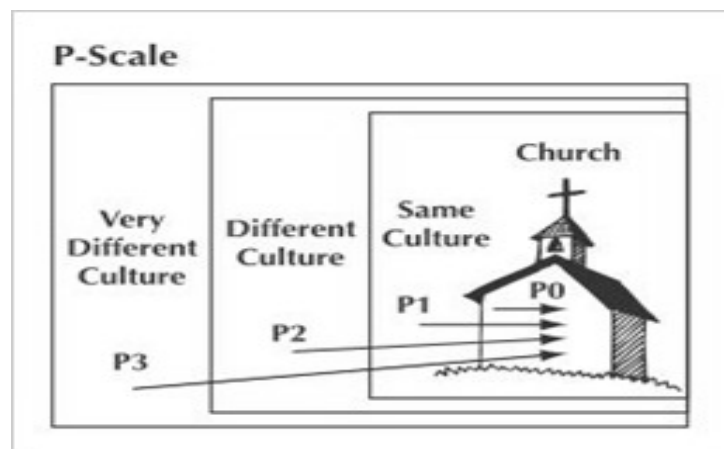
Front Porch Ministries Are Squares in the Net . . . The More Squares the Wider the Net . . . The Bigger the Catch. . .



Types of Front Porch Ministries . . .

- Schools
- First Sunday Dinners
- Prayer Shawl Ministry
- Theology on Tap
- Choir
- Bunco
- Friday Fun Night
- Acoustic Coffee House
- Traditions Fellowship
- New Member Reception and Welcome

The Challenge is to Build a Gospel Net Formed By the Complete Great Commission in the Gospels that is Able to Reach All Three Groups and Cultures of Disciples



Each parish must ask, “Are all four parts of the Great Commission Present in the Net Being Cast From our Parish? Are we prepared to catch all three disciple groups? Which one is easiest? Which the hardest?

What and where are our front porch ministries?

What are the various ways that “other believers” and unbelievers can become part of our community before they enter the house? Where are our front porch ministries to each of the different cultures or kinds of disciples? Where and how does our community reach into the community around us?