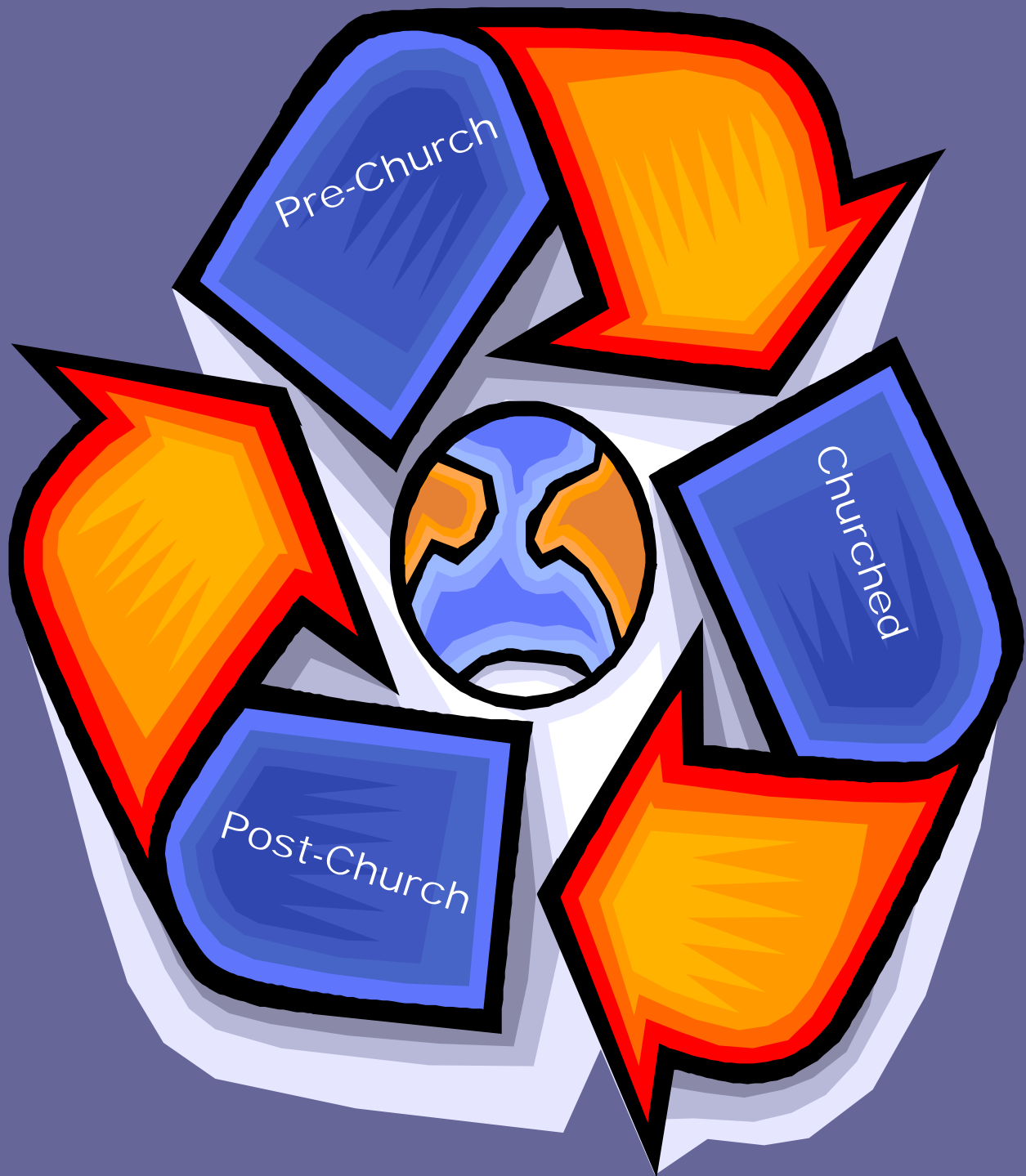


# MISSION MODELS IN CONTEXT



# OBSERVATIONS

- Generally the agents needed for spiritual transformation of a people group are cultural insiders (change agents)
- Most people transformed by the Gospel will speak that Good News to their own kind
  - Cultural/linguistic
  - Socio/economic
  - Religious/philosophical
- People tend to listen to those having cultural/social/religious credibility (cultural insiders)

# PRE-CHURCH

- Church has no identity, thus no credibility
- Missionary is a cultural outsider
- Key is the multiplication of cultural insiders who speak the Gospel
  - Often communicated by the not yet baptized who tell the story
  - Local outreach (Jerusalem, Judea) is the vocation of the baptized (Acts 2)

# PRE-CHURCH

- Focused on the unchurched
  - High engagement with the unchurched
  - Porous boundary between church and unchurched
- Several Word gifts operating (Ephesians 4)
  - Unchurched → evangelist
  - Church → pastor/teacher
  - Both → apostle, prophet
- Little structure
  - Vocational
  - Organizational

# PRE-CHURCH

- Potential impediments
  - Professionalizing the witness
  - Redemption and Lift
  - Over developed church structure
- Cultural “insidership” of the unchurched community is compromised

# CHURCHED CONTEXT

- The church is an essential part of the community
  - Church has great credibility
  - Central to the shared history of the culture
- Strong institutional loyalty (cultural value)
- The church are now the cultural insiders.
  - Know (even shape) the language and the culture
  - Unchurched are attracted (cultural pull) to the church
- The unchurched are cultural “outsiders”
  - Their relationship to the church
    - Share the church influenced language and culture
    - Value the church’s role in the society
  - Church’s relationship to them
    - The unchurched are Invisible (assumption that everyone is a Christian)
    - Possibly suspicious (those who are not Christian hold something against the church or God)

# CHURCHED CONTEXT

- Pastor is a cultural insider (holds high credibility)
  - Knows the language and cultural at a high level
  - Considered the guardian of the culture
  - Local outreach (Jerusalem, Judea) is the vocation of professionals
- Respected by unchurched

# CHURCHED CONTEXT

- Focus on churched people hearing the Good News
- Focus on building permanence (structure)
  - Structured social systems
  - Structured vocations
- Word gifts (Ephesians 4)
  - Unchurched atrophy
  - Churched consolidate → pastor/teacher

# CHURCHED CONTEXT

- Potential impediments to Gospel spread
  - Increased professionalization of the witness (only the pastor can do this)
  - Increased preoccupation with “redemption and lift” concerns
  - Preoccupation with church structure

# POST-CHURCH

- Church and community
  - Assumption: The church (as social institution) is an essential part of the community
  - Reality: Church has little credibility because it is considered irrelevant to the society

# POST-CHURCH

- Church and culture
  - Assumption: The churched are key cultural insiders
  - Reality: The churched are now cultural outsiders
  - Assumption: Strong institutional loyalty (cultural value)
  - Reality: Weak institutional loyalty, even among the churched
    - » Decreased investment in the institution
    - » Increased investment in personal relationships

# POST-CHURCH

- The unchurched and the church
  - Assumption: The unchurched know and share the church's influenced language and culture
  - Reality:
  - Assumption: The unchurched value the church's role in the society
  - Reality
  - Assumption: Unchurched are culturally attracted to the church
  - Reality:

# POST-CHURCH

- The churched and the unchurched
  - Decreasing assumption: Everyone is a Christian
  - Increasing suspicion: The world's a scary place

# POST-CHURCH

- Pastor and community
  - Assumption: The pastor is a cultural insider (has personal credibility)
  - Reality:

# POST-CHURCH

- Other holdovers from the church culture
  - Local outreach (Jerusalem, Judea) is the vocation of professionals
  - Focus is on other church people hearing the Good News
  - Focus on building permanence (structure)
    - Structured social systems
    - Structured vocations
  - Word gifts (Ephesians 4) → pastor/teacher

# CHURCHED POST-CHURCH

- What contextual conditions are assumed in the funding requests your MAC receives?
- What are the contextual assumptions of the pastors and members of the congregations in your MAC region?
- What contextual assumptions govern your thinking as a MAC?
- How close are each of these assumptions to the reality of their mission context?

# CHURCHED POST-CHURCH

- How would we go about our mission work if we were New Testament congregations— lone small churches located in a pre-Christian community possibly hostile to the Gospel?

# CHURCHED POST-CHURCH

- What pastoral roles are assumed in the funding requests that come to your MAC?
- What lay roles are assumed in each grant request?

# CHURCHED POST-CHURCH

Do we *primarily* determine who we are and what we are about (mission vision) in relationship to

- Other Lutheran churches in the LCMS?
- Other Christian churches in our communities?
- Those who do not yet know their Savior?

# Tom's \$1,000,000 Question

- How much resource do we dedicate to retooling the church for mission outreach a post-church context?
- How much resource do we dedicate to launching a new (different, para-church) approach for post-church mission?