

VISION

Just as in the example of a plane that rises out of L.A. and lifts above the smog/haze to a beautiful vision above the clouds, we want to soar, to imagine, to find an enchanted world – a better, more faithful way of being church. (Diana Butler Bass, The Practicing Congregation, p 93; The Alban Institute)

A spiritual but strategic journey...

3 Spiritual Markers (these define who we are and guide our journey)

1) Embracing our mission (To Go)

Foundation: Great Commission

Matthew 28:16-20 --disciples “make” disciples

Mission mission to tell, share, be good news--evangelical; also to sow seed, to be light and salt, to feed the sheep, heal the sick, eat with sinners... Focus: in person, hands on, face to face. Linked with the Great Commandment becomes expression of love. True evangelism.

“Missional” church equips/empowers others (it’s own? All?) to do mission.

Focus is more on outflow than inflow! contra traditional evangelistic programs.

Spiritual growth (faith development) should lead to discipleship/apostleship.

Missional is more intentional about “making” disciples & sending them out per Luke 10 (see Vision #3 and Goal #2).

Notes:

- “Make” – (see discussion on transformation below) more about inspiring, challenging/calling, training, empowering/sending out.
- Studies show that volunteers are fed/fueled by this kind of personal interaction.
- Attitude shift required – not about us, but about “them”. (Show Video: [Missional – Simple](#))
- Structural reorganization and reallocation of funds will be needed;
For example, we should roll monies now being spent on evangelism, missions, advertising and promotion into a single Ministry (Outreach).
- Also suggest that we recalculate our current spending on “missions”; i.e. it is greater by far than the percentage of operating receipts now being used to calculate monies to be used for mission – biggest single omission being our gift/mission of building use/space to other groups. So a fairly substantial portion of our utility expenditures, Jackson’s and Marj’s salaries (even parts of mine and Dan’s), liability and casualty insurance are also being spent on mission! Re-capturing these amounts would provide a more accurate financial picture of current mission spending and would then free us to reallocate monies for our own outreach program.
- So, our new sign, an usable website (both urgent needs moving forward) would be outreach; Even a new bus, by varying percentages based on usage be for outreach programming.
- Adult Education/spiritual formation re-gearred toward making disciples.
see Hope Partnership for Missional Transformation (DOC) & Missional Transformational materials; and see Vision #3 and Goal #2 below. www.disciplesintersection.org

2) Being a blessing (To Be)

Foundation: Abrahamic Covenant

Genesis 12: 1-3 – the blessed bless others (all others)

“Blessing” = through mission we bless others and we are ourselves blessed.
That God gives us this work – invites us on this journey -- is in itself a blessing.
Need to be asking how we can be a blessing to people, neighborhood, community...

Foundation: Great Commandment

Luke 10:25-28 – Love of God = love of neighbor (all neighbors)

Mission is really love in action! The kind that Jesus commands.
To be a blessing is to allow God to love the neighbor/stranger/enemy through us.
Disciples of Jesus do more than “follow,” they become God’s good news, like Jesus.

Foundation: Disciples of Christ Tradition and Identity

Disciples of Christ Statement of Identity:

*We are Disciples of Christ,
a movement for wholeness in a fragmented world.
As a part of the Body of Christ,
we welcome all to the Lord's Table,
as God has welcomed us.*

Core value of the one Church developed into core value of the open table.

Blessing, love and therefore mission are radically inclusive in that they extend beyond the definition and boundaries of society and even the law of Moses (See Isaiah 56:1-8)

When you bless/love/welcome others, they sometimes respond. We should expect some to want to join us in our work.

Notes:

- Pervasive/radical hospitality! Must be ready to welcome the stranger/enemy/tattooed/gay...
- Teach/preach and Practice relaxation of “our” needs and tolerance of others “needs” – part of attitude shift required.
- Re-envision how we “welcome” “greet” accommodate and assimilate people into church life.
So, need improved signage moving forward. We need OBVIOUS, colorful, coordinated signs and banners welcoming people into our buildings (*slides*), to our events, pointing the way to key destinations, i.e. nursery, sanctuary, fellowship hall, elevator, restrooms, nursery, CHILDREN’S CLASSROOMS (more on this in re Goal #1 below); and we should have greeters positioned at all entry points and “Bermuda triangle” areas (where a stranger might get lost).
But welcome also means events/programs that meet specific needs of neighbors, which means more “entry points” into congregational life, spiritual growth/nurture groups in non-threatening settings, diverse forms of worship (see info on practices below), ...all requiring adjustment of job descriptions of ministerial staff and habits of volunteers.

See “What’s the Least I Can Believe and Still Be a Christian?”
Ch 9 God Loves Straight People and Not Gay People

3) Affecting spiritual transformation (To Do)

Foundation: Great Commission & The Call of God

Romans 12:1-2 – not conformed, but transformed

“Why do you call me ‘Lord, Lord,’
and do not do what I tell you?”

Luke 6:46

“Primary job of church is to be a spiritual community that forms people in faith.”
P 42

“Transformation is the promise at the heart of the Christian faith...by God’s
mercy we can be different, our congregations can be different, and our world
can be different.” P 281

Christianity for the Rest of Us: How the Neighborhood Church is Transforming the Faith by Diana
Butler Bass, Harper & Row 2006

Notes:

- I think transformation is largely a “God thing” and out of our control; that it comes “automatically” or “via the spirit” when other ingredients (#s 1 & 2) are present. But, that doesn’t mean we don’t try! We have to be intentional about faith formation. We sow seed extravagantly and hope that some falls on fertile soil.
- Again, “missional transformation” might reflect a change in organization: Christian Education is part of the process of making disciples but so too can be fellowship events/dinners, support and nurture groups, which point to possible desire for further consolidation of current “committees”
fv ... i.e. life and nurture?

See Goal Two below “To be a practicing congregation” and *The Practicing Congregation* chapter 4

2 Primary Strategic Goals (by these we are measured)

One: Become a Neighborhood Church (Following Jesus)

Neighborhood Church Defined: congregation that has a positive influence on the neighborhood
in which it is located and a significant numbers of neighbors involved in congregational life and
vice versa.

What is positive influence?

To do mission/to be a blessing

What is a significant number?

50% +?

What is involvement?

Presence ► Participation ► Commitment

What does “vice versa” look like?

Commitment ► Participation ► Presence

That is:

We want neighbors to come/be present, then move to participation, eventually commit, in some way, and through that process be transformed.

We want members to make a commitment to neighbors, then participate with them, eventually be “present” for them, and through that process be transformed.

Action Steps: 1) identify and “adopt” East Side’s “neighborhood”

Use Percept or other resource to identify (\$300) (slide)

2) reach out to neighbors thru existing but retooled programming

Shift in attitude/shift in focus/implementation

3) reach out to neighbors thru new programming

Evening worship/nurture groups/studies

New Sunday less-traditional offerings

Renegotiate Activity Center usage to make room for programs/use of gym during off hours, winter etc.

Onsite/Offsite Mission/Ministry Center(s), i.e. supply closet, resale shop, nearby “half-way” (non-threatening step to involvement) house that hosts new programs/events: better name – mission station?

4) Create new staff position: Neighborhood Outreach Minister* (discuss after PPT)

[My concern: time is of essence in my opinion. Giving base/critical mass of lay leadership capable of “leading” or facilitating programming of the kinds we need, especially over a 3-7 year period, is weak and subject to further decline. Which leads me to believe that much of this vision must be staff-driven. The longer we delay, the greater the slippage, the steeper the climb... Enter Anna Mary Levi... The time is NOW!]

Objectives:

A) Involve East Side in lives of neighbors (see involvement defined above)

B) Involve neighbors in life of East Side (see involvement defined above)

Actions:

A) Establish connections in neighborhood

B) Assess “needs” of neighbors

C) Create programs to fulfill vision and achieve goals

i.e. Summer “camps” – Evening events – Afterschool program – parental assistance, support, training – material assistance vehicles like food or clothing pantry, half-way house(s), computer labs, recreational opportunities, i.e. peewee basketball, dodgeball, especially in heat of summer and cold of winter, coordinated park/playground use, storm shelter program...

Notes: Must begin process of revitalizing current children’s programs & refurbish all children’s areas (slide) i.e. create computer lab

5) Designate money for additional staff time/position, promotion/advertising to target neighborhood

6) Rethink mission spending and reallocate money to address specific needs of neighborhood/neighbors

Two: Become a Practicing Congregation (Sitting at Jesus’ feet)

Congregations are tradition bearers. Cannot forget who and whose we are. There is a “chain of memory” to foster ... “anamnesis” to be recalled. We are living communities in a lineage of witnesses, and our work entails redefining and adapting tradition in order to pass it on. P 51 We stand at a crossroads of conservation and change, past and future, and must constantly hold that tension, becoming not just receivers of tradition, but makers of it. P 52 (*a movement for wholeness in a fragmented world...*) Christian communities can no longer assume that their congregants know their story; it must be imaginatively told, and retold, and enacted, so that tradition becomes a living thing. P 53

- Actions Steps:
- 1) Introduce/incorporate spiritual practices/disciplines, i.e. lectio divina (prayerful reading of scripture), forms of meditation, silence, fasting, as well as emphasize familiar practices of prayer, Bible study, worship (slides)
 - 2) Introduce Spiritual Gifts; consider inventory as organizational guide, matching gifts to ministry opportunities (slide)
 - 3) Examine our roots, traditions and “practices” – table, baptism, unity, liturgical tradition, Word
 - 4) Be intentional about reflexivity and retraditioning

Notes:

- “...reflexivity: willing to change through engagement with tradition and willingness to change tradition through engagement...” p. 50
- “...retradition implies reaching back into past, identifying practices that were an important part of that past, and bringing them to the present (re-imagining?) where they can reshape contemporary life. Robust traditions are antidote to contemporary fragmentation.
- Practicing congregations see tradition as a dynamic, fluid and lived reality. So, conflict over tradition is not only expected, but positive indication of an “ongoing argument” that is at the very heart of the Christian tradition, from which the Christian faith is made and remade. It is a sign of the Spirit among

us. P 55 So instead of conflict or argument, it should be reframed as the creative intermingling of traditions.

Practice may not make perfect, but it should reform, if not transform, the culture of the church

- from one that is acted upon to one that acts;

- from one set on blessing itself to one that embraces its power to bless others;

- from one grown cautious over centuries of struggle to one which recaptures the urgency and joy of its mission.

See The Practicing Congregation (and notes below)

Rebranding?

Loving God... Loving Neighbor...
Embracing and Sharing God's love...

Love in action

Where love is lived out

Where God meets world

Where the realm of God is near

To be a blessing – to our neighbors and to God

Being a good neighbor... Changing Lives...

Notes: The Practicing Congregation: Imagining a New Old Church

by Diana Butler Bass (The Alban Institute 2004)

Preface

Result of Project on Congregations of Intentional Practice, a 3 yr study of mainline churches experiencing new vitality.

Identified 50 that have experienced renewed senses of identity, vocation, and mission through intentionally embracing particular Christian practices that, in special ways, embodied a way of life that made sense of the Gospel in their unique cultural contexts. P xi

These 50 are “center” to the “left” of center on the assumption that vital conservative churches have been well studied.

Introduction *Straining after Images*

Doesn't argue that churches should change, but that mainline churches are changing and have already changed. And offers no program to make change happen, but seeks to track the changes, what cultural trends sparked them, where they fit in the overall history of American religion, why they are happening now, and how mainline congregations are experiencing new vitality through innovative engagement with traditional Christian practices. She calls these churches practicing congregations.

Imagination needed: both pastoral and congregational. Cites Craig Dykstra (p 5) ... in addition to other gifts, good pastors must have “pastoral imagination, a way of seeing into and interpreting the world,” which reaches from the inner places of the human heart, through the congregation, out to the world, and back again. It allows us to envision God's presence in the world, to see the Spirit at work, to embody beauty, peace, hope, and faith in the midst of chaos, contingency, questioning, and despair. Butler Bass adds that the view from the pew must also be added, the congregation's field of vision must be enlarged, to see beyond the walls to understand their sacred location in both the longer story of American religious history and the contemporary quest for spiritual meaning.

Chapter One: A New Old Church

Relates story of Church of the Epiphany, an Episcopal congregation near the Whitehouse in downtown Washington D.C., founded as a “city mission” in 1842. By 1992 only a dwindling endowment kept the doors open; few people were left and the building was in disrepair. It's prestigious history as an influential church long gone. The diocese was talking of closing it. But 10 years later (while not “big”) it bustles with activity, weekly concerts, daily Eucharist, labyrinth walks, adult spirituality courses for downtown workers, and two worship services on Sunday morning. 8:00 am welcomes 200 homeless guests for communion and breakfast. 11:00 sees an incredibly diverse congregation. The pledge at Epiphany is twice the national average. Their music consists of Taize music, gospel songs, spirituals, Bach cantatas, African chants, and Anglican hymns. They have remained faithful to their mainline roots – social justice, inclusion, women's rights, ecumenism, etc But the traditional language etc has a new accent in that there is a new sense of spirituality, an expressive faith. The practices include healing prayer, hospitality, silence, discernment, stewardship, and peacemaking; they attend retreats, quiet

days, spirituality workshops, and Bible studies. A new generation of churchgoers share and teach these practices. They have opened their doors, reached out, and brought people in.

Butler Bass thinks Epiphany typifies the new trend in mainline churches. Intentional, practicing congregations. And thinks this pattern is most faithful and most hopeful.

She writes of these congregations:

Communities that choose to rework denominational tradition in light of local experience to create a web of practices that transmit identity, nurture community, cultivate mature spirituality, and advance mission. These practices – as varied as classical spiritual disciplines such as *lectio divina* and centering prayer, or moral and theological practices like householding, Sabbath keeping, forgiveness, doing justice, and hospitality – are drawn from, recover, or reclaim individual and corporate patterns of historic Christian living that provide meaning and enliven a sense of spiritual connection to God and others. In these congregations, transmission of identity and vocation does not occur primarily through familial religious tradition, civic structures, or the larger culture. Christian identity is neither assumed nor received. Rather, transmission occurs through choice, negotiation, and reflexive theological engagement, in community, by adopting a particular way of life as expressed by and sustained through historically grounded Christian practices. P 14

See discussion of types of congregations (comprehensive, devotional, social, and participatory) beginning at p 15. Butler Bass claims that practicing congregations are a new form under a larger rubric of a new type of congregation: intentional.

Chapter Two: Just the Way It Is

Says that current conflict in churches in which we wind up blaming internal factors, either someone or something in the congregation, a pastor, liberals or conservatives, new hymnals etc. are misplaced... and asks: What if no one can be blamed? What if no one is at fault?

Cultural impulses are at fault. They are “global philosophies, international capitalism, technological revolutions, and reorganized political and social community. They are the most recent developments of centuries of Western history, political economy, and philosophy that now shape human culture on a massive international scale.... They are the sea in which we all swim.” P 23 See ensuing discussion of “disestablishment” and “detraditionalization.”

Chapter Three: Tradition!

A good discussion, using Fiddler on the Roof, of the “fight” between past and future, or preferring the past vs facing the future, which, Butler Bass suggests, has been mistakenly accepted as a primary source of internal conflict.

In fact, she says there are varieties of tradition, even layers upon layers of tradition, which have been and are forever changing – being “retraditioned.” Ergo, the conflict is usually among rival versions of tradition. P 36 And she notes that retraditioning has always been part of the Judeo-Christian tradition! P 45. That is our tensions and conflicts lead to innovations. Christianity is a dynamic tradition... sometimes “invented” tradition (relatively modern developments, i.e. last two centuries, created at specific points in time in response to specific cultural pressures). P 46

“Tradition maintenance” is probably the most common strategy [unconscious] employed by congregations anxious about the larger effects of cultural influence (which Butler Bass refers to as fragmentation). These are natural impulses wherein we try to provide sacred space for the formation of identity and meaning, the construction of “pockets” of connectedness to the long history of Christian witness and practice in a disconnected world, which is random, contingent, and fractured. P 49 We seek stability, fixedness. Yet, in its full form this results in fundamentalism. See entire discussion. P 45ff

But Butler Bass suggests “fluid retraditioning” wherein congregations reach back into the past to identify practices that were an important part of that past, and bringing them forward to the present they allow them to reshape contemporary life. These intentional congregations becoming practicing congregations in that they tend toward reflexivity (willing to change through engagement with tradition and are willing to change the tradition through engagement), reflection (thoughtful about practice and belief), and risk taking. P 50

Congregations are also tradition bearers. Cannot forget who and whose we are. There is a “chain of memory” to foster ... “anamnesis” to be recalled. We are living communities in a lineage of witnesses, and our work entails redefining and adapting tradition in order to pass it on. P 51 We stand at a crossroads of conservation and change, past and future, and must constantly hold that tension, becoming not just receivers of tradition, but makers of it. P 52 Christian communities can no longer assume that their congregants know their story; it must be imaginatively told, and retold, and enacted, so that tradition becomes a living thing. P 53

Practicing congregations see tradition as a dynamic, fluid and lived reality. So, conflict over tradition is a good thing, as it is an “ongoing argument” that is at the very heart of the Christian tradition, from which the Christian faith is made and remade. It is a sign of the Spirit among us. P 55

But without wise leadership it can develop in abuse, division, and violence. So instead of conflict or argument, it should be reframed as the creative intermingling of traditions.

Chapter Four: Practice Makes Pilgrims

Butler Bass quotes Bonhoeffer's *The Cost of Discipleship*:

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.

And quotes James (and paraphrases Bonhoeffer): faith without works (or practice) is dead.

The church should be a place where the Christian way of life, discipleship, is practiced, fostered, taught, and encouraged... providing Christians a framework for living their lives in a morally fragmented world. She urges a congregational monasticism of sorts, where tourists (casual church goers) become pilgrims. P 60

Must be clearer about distinguishing the practices “of the world” and the practices of the Christian community. It is a “way of life” and not a life style. P 61

Practices: A Way of Life

Broadly conceived, spiritual practice is a cluster of intentional activities concerned with relating to the sacred. They fall into three broad categories: moral, ascetical, and anthropological.

Moral: activities like hospitality, healing, stewardship, doing justice, and caring, stress communal formation in virtue.

Ascetical: include contemplation, silence, and union with God – things that may be achieved through a variety of means in the form of spiritual exercise or discipline, and emphasize deep connection with God and personal Christian maturity.

Anthropological: this approach resists fixing practices; actions are just the things that Christian people do as they negotiate their faith in relation to the larger culture. So relax? Practice might not make perfect, but it can make pilgrims.

See rest of discussion on p 66.

It is interesting to note that “oldline Protestants” placed least emphasis on spiritual practices, family devotions, etc than other religious groupings (compared to evangelical Protestants, Catholics, Eastern Orthodox). In fact, some argue that this lack of emphasis is one of the reasons for mainline decline. P 67

Chapter 5: Seeing Mainline Again

Arguments over music, liturgy, children in church, etc are not trivial, but crucial, central, as noted above. But they are also crucial because, properly understood, they represent a deeper fissure in American spirituality than does the perceived “left vs right” or “liberal vs conservative” framework. Because there is a practice continuum, invisible to most, that exists, reflective of a variety of expectations, styles, and activities etc p 71. This continuum stretches between the poles of established and intentional churchgoing (see discussion at p 15ff and look forward to p 78 and 79 and chart on p 85). The imaginative pastor and/or congregation has to “look behind” the surface of conflict to reveal the real source of disagreement.

Note that positions, though often perceived or stated as poles or fixed, are more often nuanced, and even move along a continuum. So, for example, there are conflicts along a liberal/conservative continuum, while on another plane, there is conflict along the established/intentional continuum, not to mention generational tendencies etc

Sociologist Dean Kelley, 1972, wrote book *Why Conservative Churches Are Growing*, which has been widely interpreted to prove that ONLY conservative churches are growing, primarily because they were more spiritually rigorous. P 88 Kelley would not have expected to find spiritual intentionality on the liberal side of the spectrum. But Bass does, not for dogmatic assent but “demands” in terms of stewardship, spiritual growth, ministry, mission etc – practice.

Chapter Six: I Love to Tell the Story

Bass laughs at reporters comment about mainline decline. P 91 Citing theologian Urban T. Holmes in his book *Ministry and Imagination*, she emphasizes that the social system, along with the established churches that have adopted traditions, practices etc congruent with it, assume a flat, or two-dimensional reality, including the stories of mainline decline. Have we lost vitality (given up spiritually) because we have accepted the truth of it.

But, what about the Spirit factor? The mystery factor? The imagination factor? As Bass recalls that one of her research churches could not answer a question as to what happened to cause a drastic turn around in their circumstances, except to say, “It was the Spirit, I guess.” They refused to be “flattened” by mainline decline.... to see their situation in terms of a two-dimensional category described by secular terms of production and consumption. P 92/93 They imagined something different.

Just as in the example of a plane that rises out of L.A. and lifts above the smog/haze to a beautiful vision above the clouds, we want to soar, to imagine, to find an enchanted world – a better, more faithful way of being church. P 93

See discussion of the power of imagination beginning p 93 and beyond. We have capacity to “live beyond” “mere facts” of mainline decline. And we have the spiritual obligation to free ourselves from the “Fox news story” approach (left vs right etc – two dimensional category) to the present.

Congregations have the imaginative power ...

To move beyond normative patterns and programmatic fixes into a place of doing and being church that embodies the enchantment of the Christian story in the practices of faith. And that is what this book has been about: to assert that the pastoral imagination and the congregational imagination can reflexively harmonize to become more truly church – the human witness to God’s kingdom, the reality that gives ultimate meaning to earthly existence. And it is not a fantasy to say so. As Holmes argues, “Imagination builds on facts, truth, and reality. Unlike fantasy...it moves forward by a judicious selection and reshaping of the representations of experience that make up our meaning. In every generation of Christian history, faithful

congregations have selected and reshaped tradition, developing patterns that reflect transcendent in ways that speak to the surrounding culture. P 94/95

The lack of imaginative and fluid retraditioning in a new cultural world “caused” mainline decline.

Note illustration on p 95 of Fiddler on Roof and fiddling around with tradition.

Storytelling, Imagination, Tradition, and Practice

Bass then emphasizes the importance of narrative, or storytelling, to our revitalization and survival. She cites James Hopewell’s book *Congregations: Stories and Structures*, which argued that congregations define themselves in narrative, they communicate by narrative, and they interact with the larger world through narrative. Their story gives them a distinctive identity and mission, the keys to vision, health, and vitality. P 97

Story takes us beyond where we are and gives us the ability to see above the haze/smog.

Pilgrims, either as individuals or a group, who have journeyed into the place of imagination and risk, must be able to come home and relate the tale. They must be able to relate what they have seen – the view from the roof or the airplane window. They must be able to help others see what they have seen. They must show how the story has transformed them.

Besides the “storytelling” of sermons or teaching, recommends using testimony, which is one of the practices being recovered by mainline congregations. P 100

Report to Board September 26, 2010

Excellent potential here at East Side; tradition of community service, neighborhood presence (in a resurgent area), good facilities, good location, good stewards, and a good nucleus of people who love this church + money in the bank. All the ingredients are in place. We just need to stir everything up, in the right amounts, and add a little fire!

But we need a recipe, definitely with more of these ingredients:

Promotion (think advertising and marketing; evangelism if you prefer);

Who are we? An “open” community of “disciples”

“Disciples” = founded on “rock” of Abraham’s mission + upon Peter’s confession that Jesus is the Christ. We follow him.

“Confession” = acceptance of Christ’s Lordship and our servanthood; not about us, but our work as God’s people and Christ’s disciples. Kenosis.

Programming for children, youth, young adults, and families with children (think programs that are primarily staff driven -- anything of practical or spiritual interest)

Nursery = professional environment, welcoming staff

Entry Points (think new events open to the public, and making a place at the table for “our” events and programs)

Remember: hospitality must be pervasive.
Worship is vital and must be vital – alive and relevant!

People of our time are losing the power of celebration. Instead of celebrating we seek to be amused or entertained. Celebration is an active state, an act of expressing reverence or appreciation. To be entertained is a passive state—it is to receive pleasure afforded by an amusing act or a spectacle... Celebration is a confrontation, giving attention to the transcendent meaning of one’s actions.

The Wisdom of Heschel (Abraham Joshua Heschel)

Small Groups (think ... where two or three are gathered together in my name, whether for support or nurture, fellowship or fun, learning or service)

Studies show that those not involved in a “small group” within 6 weeks drift away

Talking Points (from recent sermons):

The desire to soar (be all that God wants us to be)
Need to overcome image problem (they will know us by our love; blessing to all nations)
Need to overcome fear of change (live into new “world” God is making)
Need to choose – life in relationship with God, as servants of Christ (not about us)
Good old fashioned hospitality = inviting, preparing, receiving, catering to guests
Traditions/Routines (Sacred Cows) need to be “cooked and eaten” or reinterpreted for today
Sense of being on a continuing journey, spiritual yet strategic -- following God’s lead.

Adding one or more of these ingredients will require adjusting the recipe in other places (think less of some ingredients). It will take some time, work, with trial and error.

We need more than one chef stirring the pot! Call me to discuss volunteering.

Fred Turner
Senior Minister