

Philosophy of Ministry

Kierkegaard writes, “If I could only have the experience of meeting a passionate thinker, that is, someone who honestly and honorably expressed in his life what he has understood.”¹ We know that there is nothing unique about our theological convictions. Few would disagree with the centrality of the Gospel, community, and mission all done through the power of the Holy Spirit for the Glory of God. However, it is our desire to be passionate thinkers by not merely professing these convictions, but by giving our lives to radically live them out. We know that this will be a lifelong battle against compromise that we cannot win alone. So what can we say? Our hope is in God - in the power of the Holy Spirit to tether our hearts to the beauty of the Gospel. We will need this Gospel to remind us of the forgiveness bought for us at the cross and to restore our joy, knowing that even our own weakness and failure will not deter our God from accomplishing his mission through his church. In this way, our philosophy of ministry seeks to acknowledge our utter dependence upon God and our need to take advantage of every means that he has given us so that we might continue to treasure Christ above all things and to spread his excellencies throughout the world.

Our philosophy of Ministry will be explained by showing how we hope to apply our core theological convictions to the three expressions of the church that we desire everyone to be a part of.

Three expressions of the people of God identified: Here we desire to identify and give a brief scriptural basis for three expressions of the church that we believe are critical for the maturing and keeping of God’s people and the spreading of his Gospel. These multiple forms of gatherings also serve to reflect the fullness of the church. This brief description will be further explained throughout the remainder of this document.

1. **Corporate gathering:** This is where the people of God come to celebrate the Gospel through corporate singing, prayer, the hearing of the Word of God preached, the giving of offerings,

¹ Soren Kierkegaard. *Provocations: The Spiritual writings of Kierkegaard*. Compiled by Charles E. Moore. The Plough Publishing House, Farmington, PA: 1999. (337).

and the celebration of the Lord's Supper. These groups serve to exalt Christ and give us a foretaste of the day we will all gather to worship around the throne in heaven (Rev. 7:9ff). We believe that Acts 2:46 speaks of these larger corporate gatherings of the people as they came together in the temple courts to worship God.

2. **Group (Missional Communities):** These are groups of 8 or more people who gather together to Gospel one another, pray for specific needs, and focus on a specific mission together. Often this is where evangelism equipping, shepherding, Gospel counseling, and teaching theology is done. These things take on a special flavor as the mission of the group is constantly driving them back to dependence on the Holy Spirit and pushing them to apply the Gospel to real life situations which the mission bring up. These smaller groups are vital because they allow us to dig deep into each others' lives, to encourage one another by speaking the Gospel into specific situations, and to live out the Gospel in sacrificial service to one another. This is where much of the actual shepherding and application of the Gospel takes place. This is also where people are equipped to do the specific work of the ministry to which God has called them (Eph. 4:12). In Acts 2:46 and throughout the Epistles we see this taking place as people gathered in each others' homes for fellowship and to stir one another up to love and good deeds (Heb. 10:24-25).
3. **Intimate:** These are smaller groups, often of only a few people, who are regularly involved in each others lives throughout the week for the purpose of discipling, equipping, accountability, and friendship. While some of these gatherings might be of a more formal nature, for the most part we are talking about informal gatherings here. These are people whose main concern is to live their ordinary lives together with Gospel intentionality. This doesn't mean that they will always be living together, but that they will simply do ordinary things together while intentionally attempting to carry out the many "one-another's" of Scripture. If we take seriously the over 50 "one-another" commands of Scripture we will realize that it is impossible to do them all during the corporate gathering or even at Missional Communities. In order to really live out each of these "one-another" commands we will have to live life together. Hebrews 3:13 says "But exhort one another *every day*, as long as it is called "today" that none of you may be hardened by the deceitfulness of sin." The warning is stern and the command is "every day." This is simply an example of one of the "one-another" commands that cannot take place merely on Sunday morning or Wednesday night.

And yet Hebrews tells us that our very souls are at stake. We need one another and we need each other every day. This is why we put so much stress on people doing life together with Gospel intentionality. It is important to remember that everybody has these intimate relationships just like everybody lives ordinary life. However, when we speak of intimate relationships as an expression of the church we are speaking of intimate relationships that are intentionally Gospel centered. We are talking about ordinary life lived with Gospel intentionality and not just ordinary life.

Aside: It is interesting to note that Jesus did his ministry within these three spheres as well. 1. Corporate: He preached in the synagogues and before the crowds (Luke 4:18ff.; 4:42-5:1). 2. Group: The disciples (Luke 8:9ff.). 3. Intimate: Peter, James and John (Luke 9:28ff.).

Core theological convictions: The Gospel forms a Christ treasuring community sent on mission to the world through the power of the Holy Spirit for the glory of God.

We have divided this statement into 5 headings and we are going to try and demonstrate how each core conviction will be emphasized in each of the three spheres of church life. However, even though we have divided them up this way we cannot forget that they are intricately connected and can never be ultimately separated from one another.

1. Gospel Centered
2. Christ treasuring community
3. Mission to the world
4. Spirit empowered
5. For the Glory of God.

I. Gospel centered

We love the Gospel because it removes every obstacle and allows us to come to God through gazing upon the beauty of his Son Jesus. Therefore, to be Gospel centered is to behold the beauty of Jesus and to treasure him above all things. It is also to be transferred from the kingdom of darkness into the kingdom of God's marvelous light. Therefore, to be Gospel

centered is to serve a new king. We desire every expression of Kaleo to be centered around the Gospel and to demonstrate our new allegiance to King Jesus who is to be treasured above all things. We don't believe that it is possible for any one expression of the people of God to keep us centered on the Gospel, and so we urge people to be a part of all three expressions. Our goal is to see the Gospel drilled deep into peoples' lives and to do this they must first understand it, then hear it spoken of and see it applied in ordinary life.

1. **A Gospel Centered corporate Gathering:**

- A. **Singing:** We sing because of the Gospel and we sing about the Gospel. The Gospel is so beautiful that it fills us with joy that is inexpressible and filled with glory. This joy causes us to respond to our God with voices raised in song. Not only does the Gospel move us to sing, but we are committed to singing about our Savior Jesus and how he has brought us to God through the Gospel. One of the ways we will do this is by singing about the cross and the precious blood of Jesus which he shed in order to forgive our horrendous sins.
- B. **Prayer:** We will remember, as we come before God, that it was the torn body of Jesus that has rent the veil and made it possible for us to boldly approach his throne(Heb. 10:19-22).
- C. **Preaching:**
 - i. **We will preach all of Scripture as the Gospel.** To preach the Gospel Biblically means that we must not only preach what the New Testament says about the Gospel, but also how every part of the Old Testament finds its ultimate fulfillment in Jesus. We will fight to avoid the moralizing of Scripture that can lead only to self-righteous legalism or despair.
 - ii. **We will preach the Gospel as applicable to all of life.** We will talk about how every sin is a failure to believe the Gospel and we will speak about the power of the Gospel to topple our idols and transform us into the image of our Savior.
- D. **Sacrificial giving:** The Gospel makes us radically generous. We serve a wealthy king who became poor for us so that by his poverty we might become rich. As we gaze upon Christ's sacrificial gift for us in the Gospel we find ourselves transformed into his image

and freed to be radically generous; finding in our sacrifice the joy of fellowshiping with Christ in his suffering (Phil. 3:10, II Cor. 8:8ff.).

- E. **Lord's Supper:** We will celebrate the Lord's Supper every week to proclaim his glorious death on our behalf until the day that he returns. Our weekly consumption of the Lord's Supper will remind us of our desperate dependence upon the cross, not only for justification, but for continual grace to be transformed into his beautiful image.

2. **Gospel Centered Missional Communities (hereafter MC):**

- A. **Speaking the Gospel to one another:** The MC's will gather weekly to speak the Gospel into each others lives in very specific ways. Since we believe that all sin is a failure to believe the Gospel and that our natural tendency is to leave the Gospel and return to depending on ourselves instead of our all-sufficient Savior, we believe that it is imperative to have a community that regularly speaks the Gospel into each others' lives. We also know that we are often blind to our own idolatries and yet keenly aware of others. Because of this, we see the amazing benefit of a community bold enough to speak the Gospel into each others lives and humble enough to hear it spoken into their own. We call this Gospeling one another and it is a very simple and yet extremely difficult task to do. Lamentations 2:14 says, "Your prophets have seen for you false and deceptive visions; **they have not exposed your iniquity to restore your fortunes.**" Oh what a difficult task it is to expose each others' sins, and yet what benefit can be reaped from it and what peril there is when it is forsaken. The beauty of the Gospel is that it allows us to hear about our own failure without growing defensive or despairing. We don't need to be defensive because the Gospel is not about being perfect, but rather it is good news for sinners. The Gospel reminds us that we are not trusting in our own righteousness to save us so we don't have to defend ourselves, but rather we can acknowledge our sin and fall upon the grace of God to forgive us. The Gospel protects against despair as well because we do not need to wallow in our sin and inability when it is exposed, but can throw ourselves upon the grace of God who is faithful and just to forgive us of our sin and cleanse us from all unrighteousness (I John 1:0). The beauty of the Gospel is that because of the upward spiral we talked about, God is able to use exposed and ultimately use repented of sin to draw us to an even closer relationship with him (See section on

Sanctification). And so we see that it is a loving act to expose sin, because through the power of the Gospel God uses repented of sin to restore our fortunes. This is just one of the many ways that the community must speak the Gospel into each others' lives. The following is a short list of other ways.

- i. Confront each others' idols with the Gospel
- ii. Comfort each others' sufferings with the Gospel
- iii. Celebrate evidences of Grace in each others' lives
- iv. Council each other with the Gospel.
- v. Remind each other that we have been forgiven of our past sins (II Peter 1:9).

B. Living out the Gospel before each other.

- i. Through forgiving each other.
- ii. Through considering others better than themselves. This takes place when we sacrifice our own schedules and comforts for the sake of the community. When we give up a weeknight to spend together, when we change our schedule to enable someone else to keep theirs, when we get together even if we are tired, when we consider what we can bring to the community and not merely what we are getting out of the community.
- iii. Through sacrificially giving to meet each others' needs. Again the Gospel makes us radically generous and missional communities make us aware of peoples' needs. It is our desire to have no needy one among us and in MCs we become aware of peoples' needs and are able to take care of most diaconal work right there on the spot. By sacrificially giving of ourselves we demonstrate to each other the beauty of the Gospel and show that Christ is our true treasure.

3. Gospel centered intimate groups.

A. Speaking the Gospel into each others lives: Ordinary life with Gospel intentionality.²

The Gospeling of one another spoken of above is often even more powerful and specific in these intimate groups. Idolatries that often go unnoticed in the larger groups are exposed in our friendships. The goal of these relationships is to see the Gospel applied to the everyday aspects of our lives. These intimate groups may live together, watch each

² Phrase is taken from Tim Chester and Steve Timmis. *Total Church*.

others' kids, celebrate birthdays together, go to movies together, discuss politics, play sports, get coffee, have meals together, and through it all they endeavor to speak about how the Gospel ought to inform these aspects of their life.

B. Living out the Gospel: These groups attempt to live out the Gospel through the many one-another commands of Scripture. Many of these one-another commands are only possible in these smaller groups and that is one of the reasons that these groups are such a necessary expression of the people of God. In these intimate relationships you will have the opportunity to forgive one another over and over again. In these groups you will be the first to weep when others receive bad news. These relationships ensure that each day you will be able to consider someone else better than yourself and think not only of your interest, but also about the interest of others.

Gospel Funnel: The goal is that through these three expressions, the Gospel would be funneled from the preached word into every aspect of the everyday life of the believer. Since sermons are more general by nature we must rely on the Holy Spirit to take the Gospel and to apply it uniquely to each individual's life. We believe that the chief means that the Holy Spirit uses to do this is the community speaking the Gospel into each others' lives. Therefore we believe that it is necessary for people to be involved in all three spheres of the people of God. Because Gospeling each other is so foreign to us and so hard to actually do in our intimate relationships we need to see it modeled for us in the Missional communities. Once we see how *beautiful* it can be and even experience the painful joy of having our own idols exposed and coming face to face with the beauty of God's unlimited patience, we become inspired yet gracious Gospellers of others.

An example of the difficulty of Gospeling each other: How I first came to Gospel my wife. I want to explain how God used my wife to help me learn to Gospel her as an example of just how hard it is to Gospel those we are really close to, and how much we need the example and positive pressure of the community to learn to do this. As a community we had been talking about Gospeling each other in ordinary life for a long time and I was always really on board in our gatherings. I loved thinking about how the Gospel applied to every aspect of life and had been using this understanding of the Gospel in my counseling for a long time. However, when my wife and I would be struggling over an issue I would always revert to appeasement or just try and

avoid conflict at all cost. One night when my wife was frustrated with me and frustrated with herself for being so upset she finally turned to me and said, “Why don’t you just tell me what part of the Gospel I am not understanding? Why is that you are always talking about the Gospel to other people, but you won’t tell it to me now when I need it so bad?” I remember feeling insanely convicted and yet amazingly freed. It was like this wall had been broken down between us so that now I could freely and boldly talk about the Gospel with my wife when she was upset. However, this also showed me just how difficult it is to speak the Gospel with those who we are really close with. Often we are embarrassed that if we speak about the Gospel to people, they will become angry and defensive and think that we are implying that they don’t know the Gospel.³ It becomes even harder to speak the Gospel into others’ lives when they are already angry or frustrated about something. However, as we come to truly believe that the Gospel is the power of God both for salvation and for our transformation into his beautiful image we will find ourselves emboldened to speak it even when it is difficult. Not only is it difficult to speak the Gospel, but it is really hard to hear it when you are upset and when you know that you are not living a life in line with its truth. Again, being around a community that speaks the Gospel to each other and watching people gracefully speak the Gospel and gracefully accept the Gospel spoken to them is vital to help us learn to speak and hear the Gospel in our everyday lives. Certainly it was the community’s emphasis on the Gospel being the source of all comfort that drove my wife to call me to Gospel her when she was upset. If we are actually going to begin to consistently speak the Gospel and hear it spoken in our everyday lives we will need all the help and support we can get and God gives us this help through the larger community.

³ It is easy to talk about the Gospel in general and about other people but it is hard to speak the Gospel into the lives of someone who is presently sinning. In other words its hard to speak to someone who is complaining about how much grace we have been given and how we ought not to complain but instead should live lives of grateful dependence upon God remembering that everything we have is a gift. Its hard to call them to repentance for their complaining, not to excuse it but to understand that their complaining is a blatant accusation against God that he is messing up and that you could do better. However, even though their gross complaining deserves death and God has even killed people in the Bible for doing just such a thing God has sent Jesus to bear the death that their complaining deserves and that through his glorious grace they can be forgiven and filled with joyful gratitude instead of complaining. Of course it would also be good to remember and acknowledge just how much we complain and how grateful we are that God has been kind to us as well.

II. Christ-treasuring community

The Gospel takes us from independence and autonomy and forms us into a community absolutely dependent upon the grace of God and dependent upon each other to remind us of our dependence upon God. Since the community is both formed and being transformed by the Gospel there is no way to really separate the community from the Gospel. In fact what we will find is that the Gospel forms us into a community and living in community causes conflict which surfaces our idolatry and drives us back again to the Gospel to be transformed by it. The key ingredient for this type of transformation is a **commitment to a gospeling community**. Without a commitment to community, we will simply find ourselves retreating from people back into isolation where our idols are safe and we can continue to act like we treasure Christ while clinging to our own selfishness. Commitment to community forces you to stay put as conflict surfaces your idols. The beauty of a commitment to community is that it does not allow you to be selfish and happy. However, mere commitment won't solve the conflict, it will only keep you from running away. The Gospel is the only thing that can solve the conflict and reconcile sinful people to each other through forgiveness. So, we are calling everyone to commit themselves to being a part of a Gospel community so that their sins might be exposed and they might be restored by the Gospel (Lam. 2:14).

Example: Marriage. Nothing has helped me understand the benefit of a commitment to community more than marriage. In marriage it is impossible to be selfish and have a happy marriage. Marriage makes selfish people miserable. In marriage, either our selfishness must die or our love for each other must die; they cannot coexist. Many of us would say we never understood how selfish we were until we got married. Now think about that. Isn't it a painfully wonderful thing to have our selfishness exposed and be driven to the Gospel? Remember the prophets who refused to expose Israel's sin so that they could be restored (Lam. 2:14)? When we run away from community we are only hurting ourselves by refusing to allow our selfishness to be exposed **so that** we can be restored through the Gospel. You see, in marriage when our selfishness is exposed we can't leave can we? That is one of the beauties of marriage, we have to stay, we have to figure it out. This drives us to the Gospel which is the only thing that can possibly reconcile two selfish people and allow them to live joyful, humble, sacrificial lives of

love together. The reason that marriage, and often family, are the chief examples of relationships that God uses to powerfully transform us is because for many of us they are the only real committed relationships we have. We need more. While my wife exposes many of my selfish tendencies and I expose many of hers together we have learned to become unified in our selfishness. While we expose our own personal idols who is going to expose the idols that we both cling to together? For my wife and I it has been people that have lived in our home with us. The Gospel has driven our commitment to these people and that commitment has driven us time and again back to the Gospel for strength to let go of our idols and embrace the beauty of our Savior who left his comfortable home in heaven to live a life of joyful suffering for his people.

1. **Christ-treasuring community corporate gatherings:**

- A. **Corporate worship:** as a community we will celebrate the Gospel together through singing and prayer. The worship will be diverse in order to represent and to attract the diversity of the context God has called us to serve in. We will seek to put to death the selfishness that is exposed by clinging to our own worship preferences and instead learn to submit to others by considering their preferences more important than our own (Phil 2:4).
- B. **Preaching:** Through the preaching of the Gospel we will emphasize how the Gospel forms us into a community and the importance of living out the many “one-another” commands of Scripture. We will also emphasize the importance of speaking the Gospel to one another throughout the week.
- C. **Testimonies:** As a community we will get to know each other by hearing about how the Gospel is working in different peoples’ lives.
- D. **Communion:** Through standing up and walking to the front and ripping bread from one loaf we are reminded that we are one body, unified through the broken body of Jesus.
- E. **Celebrating Diversity:** The corporate gathering will give us a chance to celebrate and experience the reconciliation of diverse people into one body.

2. Christ-treasuring Missional Communities:

The following are primarily things that we will do together with the understanding that all these things need to be filled with Gospel intentionality. Ultimately, our goal is for these communities to function like families.

- A. **Meeting in homes and eating together:** By meeting in homes or other small venues and eating together these groups will attempt to foster genuine, family-type community.
- B. **Gospeling each other:** These communities will express their love for each other through commending Christ to each other by their words.
- C. **Celebrating together:** These communities will celebrate birthdays, anniversaries, baby showers, as well as more general holidays together.
- D. **Playing together:** These communities will seek to enjoy each other through recreational activities.
- E. **Suffering together:** These communities will weep with one another during difficult times. They will comfort one another with their presence and seek to encourage each other to hope in God (Ps. 42:5).
- F. **Serving together:** These communities will be united under a single mission to reach a specific people in their community.
- G. **Praying for one another:** These communities will share their gratitudes and needs and bring them together to God in prayer.
- H. **Make decisions together:** In the same way that husbands ought to make decisions with regard to how it will affect their wives, we believe that people in community ought to make their decisions with regard to their implications for the community, and we ask them to make significant decisions in consultation with the community. Most of us have experienced how God uses others to speak wisdom into our lives, and typically, the decisions that we are afraid to discuss with others end up being unwise decisions. By bringing our decisions to the community we make an opportunity for the Gospel to be spoken into our lives and to have our motivations checked for dangerous idolatries. We also experience what it means to lay down our own agenda and consider other people more important than ourselves as we submit to one another out of reverence for Christ. The fact that many of us can't imagine letting others' opinions impact our own decisions about where to live, how to raise our families, where to work, etc., simply reveals just

how tightly we are clinging to our own autonomy. If we were to take a look at the Gospel of John we would find that Jesus never made any decision on his own, but instead was constantly submitting himself to the will of his Father. When we submit to one another we find that we are better able to fellowship with our Savior who, having all authority, went to the cross in loving submission to his Father.

- I. **Sacrificially supporting each other:** These communities will seek to meet each others' financial and physical needs through sacrificial service for each other. I.E. Babysitting, helping pay for groceries, making meals for each other, doing yard work, fixing vehicles...

3. **Christ-treasuring intimate relationships:**

Again, these ordinary and even extraordinary things will be of no benefit unless they are filled with Gospel intentionality.

- A. **Live together:** This would include a call for people to invite others into their home to share life with them. Not everyone will do this but all who are able will be encouraged to experience the many joys and trials that come with sharing your home with others.
- B. **Live near each other:** This will be a call for people to choose where to live based on where others in the community are living. By living near each other they will better be able to share ordinary life together.
- C. **Visit each other:** We endeavor to have homes that are open for others to stop by and to feel the freedom to stop by the homes of others.
- D. **Do ordinary things together:** Eat, go to movies, play games, do projects, go shopping, study, read books, etc. The goal would be to do as much as is humanly possible together with others. When we run errands when we go shopping, when we clean the house, walk the dog, go jogging, etc. we will try and do it together.
- E. **Reconcile conflict with one another through the Gospel:** If you have read what is written above, you can only imagine that this type of community will inevitably lead to conflict as peoples' idols of individualism, control, comfort, and personal time and space will be stomped on by others. In response to this conflict, it is only the Gospel that will be able to reconcile these conflicts and allow people to joyfully embrace the inevitable discomfort which community will bring.

III. Mission to the world

The Gospel creates a community and sends them out on mission. **This mission is both comprehensive (all of life) and universal (people from every tribe, nation and tongue). Our mission is to be the aroma of Christ to God and so spread the fragrance of God everywhere we go.** We desire that every Christian realize their call to missions and that they let this missionary call drive the way they live their life. When we send missionaries overseas we expect that their mission will radically impact every major decision that they make. Imagine for a moment that you were one of those missionaries sent overseas to plant a church.

- a. What standard of living would you expect to have as a pioneer missionary?
- b. What criteria would determine where you lived?
- c. What would you spend your time doing?
- d. What would your prayers be like?
- e. What would you be trying to do with the new friends you made?

Steve Timmis and Tim Chester write, “We find it easier to be radical in our thinking when we transplant ourselves outside our current situation. But we are as much missionaries here and now as we would be if we were part of a cross-cultural team in another part of the world. Mission is central to us wherever we are. These are the kinds of questions we should be asking wherever we are.”⁴ We want people to let their call to be the aroma of Christ to God wherever they go drive the big and small decisions that they make every day. One of the leaders of the Crowded House movement put it like this: “If someone was being sent as a missionary to a hostile context overseas, our attitude would be something like this: We would expect to pray often for them. We would expect progress in building relationships and sharing the Gospel to be slow. We would be excited by small steps—a gospel conversation here, an opportunity to get to know someone there. We would thrive on regular updates from the front line. But the truth is that the lives of many Christians in work, and play, are just like the life of that far-flung missionary. They are lived out in tough environments where progress is often slow and many factors make evangelism extremely difficult. The challenge is to make news from the staff

⁴ *Total Church* 34.

canteen as valued as news from the mission field.”⁵ We are in no way trying to discount what missionaries overseas do and how important news from them ought to be to us. However, we are trying to raise the bar on what it means to stay at home and call yourself a “sender.” All of us are called to “proclaim the excellencies of him who called us out of darkness into his marvelous light” and we are called to be about this business always. So we need to start living so much like “real” missionaries here in our own context, that our context becomes the only real difference between us and those who God has called to serve overseas.⁶ We must begin thinking of our homes, workplaces, and schools as the location of our mission. We must begin celebrating the little victories that God gives us. We must commit ourselves to praying for each other and for the lost that God puts into our lives.

As we begin to understand mission as all of life, we must be careful never to forget that the scope of missions is the whole world. If we feel called to pour ourselves into our local context, we must pray that God will send forth laborers into other contexts. We must never forget the unreached people groups of our world. We must commit ourselves to pray for and generously support missionary work around the globe, especially to the unreached people groups of the world. We must never let our commitment to the unreached people dwindle until that day when men and women from every tribe, nation, and tongue are united together around the throne of the lamb declaring his excellencies aloud to each other.

1. Mission to the world in our corporate gatherings:

We are not arguing that missions will be the focal point of our worship gatherings, but it will play a vital role in them. Just as a foreign missionary would let his call to missions impact the type of services he held so we will let our call to mission impact the type of services we hold. We believe that it is possible to do mission through worship and as worship. We have been called “to declare the excellencies of him who called us out of darkness into his

⁵ Steve Timmis and Tim Chester 36.

⁶ This is not to discount how big of a difference context can make. Certainly there is something absolutely beautiful about those who leave everything and to spend their lives away from their families and in a foreign culture. However, I almost wrote about how beautiful it was that some people were willing to leave all the comforts of home to serve God abroad. But you see there again I betray my false view of mission. All of us are called to sacrifice the comforts of home to be about the business of calling a lost people out of darkness and into God’s marvelous light.

marvelous light” (I Pet. 1:9). Within history, one of the primary ways the church glorifies God is by making him known to the world.⁷

- A. **Through singing:** as we joyfully sing about the cross and about the Gospel we will be proclaiming the excellencies of Jesus before all who are present.
- B. **Through testimonies:** We will hear testimonies from people actively involved in missions as well as from those who are the fruit of these missionary encounters.
- C. **Through prayer:** We will pray both for those doing missions in our own context and for those who we have sent overseas. We will also pray for the unreached people groups; that God would raise up laborers and throw them out into the harvest fields.
- D. **Through preaching:** We will preach the Gospel every week. We will attempt to preach as if there are non-Christians present every week. We will not preach only to non-Christians but we will preach in such a way that both believers and non-Christians can understand the Gospel. We will do this to encourage our congregation to invite their unbelieving friends as well as to model how they can explain the Gospel to others. We will not be seeker driven in any sense, but we will try and be intelligible to the unchurched. We want everyone at church to be confronted with their sin and with the beauty of the cross where Jesus bore our sin and removed every obstacle so that we might now come boldly before the throne of our God.
- E. **Through joyful sacrificial giving:** We will give sacrificially each week to support missions both in our local context and abroad. We will challenge people to give generously and sacrificially, constantly aware of all the grace that God has lavished on us through the gift of his only Son (II Cor. 8:8).
- F. **Through commissioning and supporting Missionaries:** We desire to be involved in sending and supporting missionaries to leave us and give their lives to proclaiming the Gospel where it has not yet been preached.
- G. **Through follow up:** We will attempt to follow up with all visitors and try and get them connected to an MC and an intimate group of friends.
- H. **Encouraging and supporting our MCs in their missionary endeavors:** As a corporate gathering we want to encourage our MCs in their specific areas of mission. We want to pray for them, hear from them, and encourage them in their specific mission. If there are

⁷ Steve Timmis and Tim Chester 84.

ways that the larger body can help out what an MC is doing we want to make people aware of those opportunities.

2. **Mission to the world missional communities:**

Remember that one of the primary goals of the MCs is to be a place where people come together and speak the Gospel into each others lives. We come together in these communities to discuss the beauty of the Gospel and its application to every aspect of our lives. These communities are to be centered around the speaking and living out of the Gospel. We believe that if the communities will do this it will have a radical effect on their ability to do mission. We believe that one of the reasons evangelism is so hard is because we are so unaccustomed to talking about the beauty of Jesus as he is displayed in the Gospel. Since we seldom talk to our Christian friends about how beautiful Jesus is, it often rings inauthentic and unnatural when we speak to non-Christians about the Gospel. It is often inauthentic because it is not driven by love. (If we don't love our friends by talking about the Gospel to them, then why would we think that it is love that is motivating us to talk to our non-Christian friends about Jesus?) It is often unnatural because we are not used to it. One of the beauties of missional communities is that as we learn to talk about the Gospel freely and joyfully with each other, it becomes more natural. **When speaking the Gospel becomes natural, then evangelism simply becomes hanging out with non-Christians.** That is the goal. The goal is to become naturally Gospel-speaking and living people so our everyday lives become filled with Gospel intentionality. When this occurs, we find that we become the aroma of Christ to God and so spread the fragrance of the knowledge of God wherever we go.⁸

A. **Every MC will pick a local group of people that they will intentionally reach out to as a community:** As a community, you will discuss who the needy people of your area

⁸ However, we must never forget that we are broken cisterns who constantly leak the Gospel. There is no stage in our lives when talking about the Gospel becomes perpetually natural. Selfishness is natural, fear is natural, seeking the glory of men more then the glory that comes from God is natural, speaking the Gospel to one another out of love is difficult. That is why we are in continual need of being in community and having the Gospel spoken into our own lives and having the opportunity to speak it into others lives. Once we begin to experience the joys of this type of community and find that speaking the Gospel is becoming more natural to us we must fight to keep it that way. Of course we not only have to fight to keep speaking the Gospel something that we naturally do, but we must fight to keep from becoming self-righteous punks who think we are special because we are so good at speaking the Gospel. This fight takes place in community.

are and who God has given you a heart for. As a group you will commit to intentionally and strategically working to reach this group of people. This is to be done in and through community, and not simply by one or two members of the community. Examples of groups might be: The people in your apartment complex, the people on your block, homeless people at the park, a school, a convalescent home, etc.

- i. **Develop strategies:** After choosing a target community, the group will attempt to come up with strategies to establish relationships and speak the Gospel into the lives of the people they are targeting. Some common strategies might be:
 - a. **Celebrations:** Find what holidays your target community celebrates and join or offer to host the celebrations. (If you are reaching out to your neighborhood and your neighborhood always has a block party in July work on helping to plan and pull off the party.) If the community you are in doesn't celebrate much come up with something to celebrate and invite everyone.
 - b. **Attend their events:** Go and hang out where they are. Find where they eat or where they go to relax and then go spend time there.
 - c. **Invite them to game nights or other events.**
 - d. **Have your meetings in places that they frequent:** If you are targeting the homeless who live in the park you might move your MCs to the park and meet there during the summer.
- ii. **Pray:** Take time each week to pray for the group you are targeting. Having a mission that is too big for your group will keep you constantly relying on the power of the Holy Spirit to keep you from getting discouraged and to give you boldness to continue the work.
- iii. **Serve them:** Figure out what is broken in your target community and find ways that your MC can go and serve them. (Tutoring, buying groceries, helping them do yard work, etc.)
- iv. **Invite them to come to the missional community:** Invite them into your community where they can hear and see the Gospel spoken and Jesus being lifted up.
- v. **Celebrate evidences of grace:** Remember to celebrate God's grace when you see him opening doors for your mission. Don't get hung up on how slow it is going but

celebrate each little step. If we cannot show our faithfulness by being grateful for the small victories why would we ever think God would ever grant us major success?

vi. **Report needs:** Keep the mission before the group each week. Discuss progress, talk about areas where you could grow, evaluate strategies, make changes.

vii. **Encourage and support the missionary endeavors of our intimate communities:**

We do not want to simply focus on the people that God has called our community to serve, but we want to encourage and pray for and support the opportunities that God is giving to the intimate gatherings represented in our MC. i.e. If two guys work together and are reaching out to a coworker we want to pray for them and support them anyway we can. *Example:* In one MC a man was trying to establish a better relationship with his neighbor who he was witnessing to and he knew that his neighbor loved football. The MC got together and organized a flag football game where this man was able to invite his neighbor. In this way the MC helped strengthen this mans relationship with his neighbor and opened up opportunities for others to develop a relationship with him as well.

B. **International Missions:** Every community should pick a country or people group that they feel God has called them to adopt.

i. **Strategize:** Consider how God might use your community to further his kingdom in this area of the world.

a. **Support a missionary:** Find a missionary that is over there or who is going over there and support them. The support can be financial but should also include prayer and encouragement. Send them packages, hang out with them on furloughs, email them, visit them, etc.

b. **Support an indigenous pastor or church etc.:** Support a church or pastor or orphanage or other ministry already in the area. Again do not limit support to merely financial support.

c. **Go on a short term trip:** Visit the people you are praying for and serve them.

d. **Send someone from your MC long term:** Begin praying that God would raise someone up from your own community to go and spend their lives proclaiming the Gospel to the people you are praying for.

- ii. **Pray:** Pray weekly for this people group. Go over updates together so that prayer can be as specific as possible.
- iii. **Celebrate evidences of grace:** Read over reports and celebrate together God's work among the people group you are committed to.
- iv. **Evaluate:** Keep mission on the front burner and continually try and think of other ways God might use your community to serve his work overseas.

3. **Mission to the world in intimate gatherings:**

It is at this level that most of us will have the majority of our contact with non-Christians. While there may be some non-believers at church and hopefully some will come to our MCs, it is the goal of our intimate gatherings that they are often among non-Christians. Remember these gatherings are meant to live ordinary life with Gospel intentionality and most of us spend a good portion of our ordinary life among non-Christians. In many ways this group is going to be able to penetrate the non-Christian world in ways that no other group could. These gatherings are the least conspicuous and thus can go places and reach people that no other group could. Certainly we will probably run into people at the store or at the gym who would never think about going to church on Sunday or to a small group in someone's house, but here they are next to you on the treadmill as you and your friend speak the Gospel into each others lives. You see when we begin to speak the Gospel to each other naturally and throughout our ordinary lives, these intimate gatherings provide an amazing opportunity to go places and speak the Gospel to each other where the Gospel is seldom heard.

- A. **Each intimate Gathering should pick a person or an area and target it with the Gospel:** This might be a mutual friend or it could be the people who hang out at your gym or your favorite restaurant.
 - i. **Strategize:** Think of ways to intentionally reach out to these people with the Gospel. Many of the strategies here will be the same as the ones we discussed in the MCs. Often this will simply deal with going where they are, developing relationships with them, having them into your home, etc.
- B. **Pray:** Pray together for them and with them. If they tell you about something difficult happening in their lives stop right there and ask them if you can pray for them. If you are

all hanging out and your Christian friend tells you about a struggle stop and pray for him there while the non-believer listens in.

- C. **Celebrate evidences of grace:** Celebrate together when God opens up doors to have Gospel conversations.
- D. **Evaluate:** Consider how things are going and ways that you could better reach those God has called you to serve.
- E. **Encourage and support individual evangelistic endeavors:** In the same way that intimate gatherings will be able to infiltrate areas that the other expressions of the church cannot, so it is that individually God has put people into our lives that we have a unique opportunity to minister to. People at our work, family, classmates etc. While initially we might be the only link this person has to the Gospel we must try and find ways to show them the community whenever possible. However, until they get to the place where we can have them over to our homes or to a game or some other community gathering, we will need the encouragement and support of our intimate gathering to be praying for us and strategizing with us and holding us accountable in our endeavor to proclaim the Gospel to those God has placed in our lives.

*****Why all three expressions of the church are so vital for mission in our context.**

In a recent issue of *Outreach* magazine there was an article which reported that 97% of protestant churches did something evangelistic throughout the year. This is a very encouraging stat. However, a deeper look at what these things were raises a number of questions. 70% did a Vacation Bible School; 59% passed out tracts or other literature; 56% held large events such as block parties or fall festivals. Now all these events are great things to do and often prove effective, however, all of these are attractional-based models of evangelism. What this means is that they will typically be most effective reaching people who hold to a similar morality, view of absolutes, or are otherwise open to or seeking religion. Studies show that in Australia only about 15% of the population fits that description. The percentage in America might be slightly higher but do you see the point? The attractional model of church will only potentially reach 15-20% of our population. That is a big enough portion to ensure that if you do these things really well you will grow, however, it means that if these are your only or even primary means of evangelism you are essentially neglecting a huge percentage of the non-Christians out there. We want to

reach the seekers, we do not have a problem with these forms of evangelism, and we believe that the corporate gathering of God's people is a great opportunity for those who are spiritually open to come and be exposed to the beauty of the Gospel. However, we long to drill down deep and see those people who would never enter a church hear the Gospel and be brought to repentance. We long for those who are culturally distant, strongly opposed, or even of an alternative faith to be exposed to the Gospel and come to know and love Jesus. We believe that this is why it is so important to have our MCs and our intimate gatherings on mission spreading the Gospel. As we have already argued, these smaller groups are able to infiltrate and proclaim the Gospel where it would otherwise never be heard. We call this infiltration of distant or hostile areas tribal encounters, and we realize that just as a missionary in a Muslim country might labor for years befriending a man, hoping that one day the man might come to faith in Jesus, so these tribal encounters will often be long and difficult. They will require us entering, often times cross-culturally, into others' worlds and consistently living and speaking the Gospel to them over long periods of time. We cannot do this alone, but need the continual support and encouragement of the whole body. I have attached a graph that demonstrates how each expression of the church is vital to reaching certain people. The task of reaching the neglected people of our own culture who will never be reached by an attractional model of church is a difficult one whose fruits will often be long in coming, but it is a call that we believe the church must embrace.

IV. Spirit Empowered

It is impossible to speak the Gospel to others without arrogance or to hear it without defensiveness. It is impossible to stay committed to community when people are so difficult to work with. It is impossible to be the aroma of Christ to God wherever we go. It is impossible to take our mission so seriously that it radically changes the way we live. So difficult are these things that if we try them we will find ourselves despairing even of life. However, we must try them. We must try them and cast ourselves upon the power of the Holy Spirit to give us the strength. We must depend on him and so crush our arrogance and destroy our defensiveness. We must depend on him and find that in our own weakness his strength is revealed. To be Spirit-empowered requires that we are first Spirit-dependent. As long as we have any strength of

our own we will try and use it, and so before we will ever become Spirit empowered we must despair of our own strength and put our hope in God.

1. **Spirit empowered corporate gatherings:**

- A. Prayer: Prayer, more than anything else, demonstrates what it looks like to live lives dependent upon the Spirit of God and not on our own ingenuity or ability.
 - i. We will pray before our gatherings.
 - ii. We will pray during our gatherings.
 - iii. We will pray about our gatherings: We will endeavor to saturate our sermons and our worship services with prayer before we ever gather together.
 - iv. We will be honest about our needs and pray for them before the people. We will ask the people to pray for us.
- B. We will exalt Christ: Believing that the Spirit exists to exalt the person and work of Jesus Christ we will commit to always being about pointing people to Jesus.
 - v. In singing:
 - vi. In preaching:
 - vii. In our weakness: We will exalt Christ by not hiding our weaknesses or manipulating them into pious confessions that make us look good. Instead we will be honest about our weaknesses and call the people to put their hope in Jesus because he is our only chance.
 - viii. In our success: We will celebrate victories with gratitude to God. Having put our hope in Jesus we will remember that every success comes from God through Jesus and will not hesitate to praise him for his goodness to us.

2. **Spirit empowered missional communities:**

- A. Prayer: We will lace our gatherings together with prayer. We will not limit our prayers to petitions, but will include gratitude to God for who he is and what he has done. We love gratitude because it reminds us of our dependence upon God in the past and God's faithfulness to supply what was needed. We will also spend time confessing our sins and throwing ourselves at the mercy of God to forgive us.

- B. We will exalt Christ: We will begin each meeting by speaking about how beautiful Jesus is and this will move our hearts to gratitude and set the tone for the rest of the meeting.
- C. We will embrace a mission too big for us.
- D. We will acknowledge our weaknesses before each other.

3. Spirit empowered intimate gatherings:

- A. We will endeavor to pray often with each other. When needs arise or when victory is celebrated we will endeavor to turn our eyes toward God in prayer.
- B. We will exalt Christ: We will speak with each other about the beauty of Jesus.
- C. We will embrace a mission too big for us.
- D. We will acknowledge our weaknesses before each other.

V. For the Glory of God

Everything that we are trying to do is driven by a passion for the Glory of God. **We glorify God by being a Christ treasuring community formed by the Gospel, dependent on the power of the Holy Spirit, and sent on mission to the world.** Inasmuch as God gives us the grace to actually live out our vision we believe that God will be glorified. We believe that each aspect of our vision is so linked with the glory of God that it seems impossible to separate fulfilling our vision from glorifying God. When we treasure Christ, God is glorified; when we depend upon his Spirit, God is glorified; when we spread the aroma of Christ wherever we go, God is glorified. Because we believe that the glory of God ought to be the foundation of all we do, the list under each expression could include everything that takes place in them. However, for this document I will simply seek to pick a few ways that we will seek to set our hearts and minds on God so that in all things he might be glorified.

1. Corporate Gatherings for the glory of God.

- A. Call to worship: In our call to worship we will seek to proclaim some of the excellencies of our God and move people's thoughts toward him.
- B. Singing: We will sing songs that proclaim the greatness of our God. We will seek to worship him in reverence and awe, aware of his majesty and moved by his grace.

- C. Prayers of thanksgiving: Since God is most glorified in us when we are most satisfied in him, one of the greatest ways we can glorify him is by demonstrating our satisfaction through thanksgiving. For this reason, we will be careful to offer prayers of thanksgiving both for who God is and for how he has revealed who he is through what he has done for us.
- D. Testimonies: We will have opportunities for people to praise God for who he is and what he has done in their lives.
- E. Giving: We will seek to show that we treasure the glory of God more than our wealth by sacrificially giving each week.
- F. Preaching: Our preaching will emphasize the great chasm between God and people by seeking to lift God up and by honestly seeking to reveal our own depravity so that the infinite depth of God's grace, seen in the reconciliation that he offers through his Son, might always move us to praise his glorious grace.
- G. Benediction: In our benedictions we will remind our people of our constant dependence upon God's blessings if we are ever to glorify him with our lives.

2. Missional communities for the glory of God.

- A. Speaking of the beauty of Jesus: We will begin our MCs speaking about the beauty of Jesus, knowing that he is the exact image of God himself and that to exalt him is to glorify God.
- B. Gratitude: We will seek to begin our missional communities with a time of thanksgiving to remind us that all good things are from God and ultimately for his glory. During this time we will be careful to thank God for his faithfulness in answering our prayers from previous meetings.
- C. Application of sermon: We will seek to glorify God by working together to apply his Word to our lives so that we might not only be hearers of his Word only but doers also. Through applying his Word to our ordinary lives we will seek to show how everything we do, even eating and drinking, can be done for the glory of God (I Cor. 10:31).
- D. Mission: We will seek to glorify God by spreading his excellencies among the people that he has called us to serve both near and far. We will demonstrate the value we place

on God's glory through sacrificially disregarding our own comforts in an attempt to spread his glory where it has yet to take root (II Cor. 4:7-18).

- E. Prayer: We will demonstrate our dependence upon God by bringing our burdens to him together. We will speak of our needs to each other and bring them to God, anticipating our next gathering and the joy we will have in praising God for his faithfulness to us.
- F. Gospeling one another: We will seek to glorify God by taking all complaints, needs, sufferings, and sins to the cross where we find that God's grace is sufficient. We believe that God is most glorified in us when we are most satisfied in him and so we will try to constantly remind each other of the satisfaction and joy that can only be found in gazing upon the beauty of Jesus.

3. Intimate gatherings for the glory of God.

- A. Giving thanks for everyday gifts of God: We believe that it is through gratitude that the ordinary things in life are transformed into holy things which cause our love for God to grow (I Tim. 4:4). Because of this, one of the best ways to take ordinary life and fill it with Gospel intentionality is to be people full of gratitude. Because there is so much to be thankful for, we will try and help each other notice the good gifts of God and together stop and give thanks for them.
- B. Recognizing evidences of grace: We will try and encourage one another with evidences of grace in their lives. Because they are evidences of grace, when we recognize them we must be careful to take time and thank God for them. In this way we glorify God for his kindness to us and others.
- C. Mission: We will seek to glorify God by spreading his excellencies among the people that he has called us to evangelize. We will boldly seek to reach those God puts into our lives valuing the glory of God more than the praise which comes from people (John 12:43).
- D. Gospeling one another: We will seek to glorify God by taking all complaints, needs, sufferings, and sins to the cross where we find that God's grace is sufficient. We believe that God is most glorified in us when we are most satisfied in him and so we will try and constantly remind each other of the satisfaction and joy that can only be found in gazing upon the beauty of Jesus.

- E. Suffering well: We will seek to suffer well by reminding each other that our present sufferings are light and momentary in comparison to the eternal weight of glory which they are preparing us for (II Cor. 4:17).

Getting people involved in all three expressions of the church.

We realize that most of the people that we work with will not be naturally inclined to all three expressions of the church. For many in America, church is something they go to on Sundays and then check off the list before moving on to go about their normal week. For others who are more involved, they go to church on Sunday and then take their children to youth group during the week and maybe even attend a Bible study or small group themselves. However, few in America have understood a vision of church that encompasses all of life. Most people see themselves as individuals, with church as one of the many responsibilities in life that they are juggling along with work, family, leisure, etc. For some church might be the number one priority, but it is still just one of the many responsibilities that they as an individual believe they need to do. This is not how we believe church is to be understood. **We want people to experience church as a network of relationships rather than a meeting you attend or a place you enter.**⁹ A simple reading of almost any epistle will show that Paul did not think of church as a meeting he attended nor as a responsibility that he, as an individual, had to juggle, but rather he saw his own life as intricately bound up in the life of others in the church. Take the church of Thessalonica for example. Paul says, “But we were gentle among you, like a nursing mother taking care of her own children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us” (I Thes. 2:7-8). Paul so understands his life to be intertwined with the fate of the Thessalonians that he says “For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? **Is it not you? For you are our glory and joy**” (I Thes. 2:19-20). Later Paul says, “For now we live, if you are standing fast in the Lord. For what thanksgiving can we return to God for you, for all the joy that we feel for your sake before our God, as we pray most earnestly night and day that we may see you face to face and supply what is lacking in your faith” (I Thes. 3:8-10). What seems obvious is that Paul does not see the church primarily as a meeting that he hopes to be able to get back to, but rather as a network of relationships that form

⁹ A core value from the Crowded House. Tim Chester and Steve Timmis.

an absolutely essential role to his life. He understands himself as a person in relationship. Even his own joy before God is not merely individualistic, but is intertwined with the people of God. So we believe that church is not supposed to be merely a meeting we attend, but it should be the network of relationships that play a defining role in who we are and gives Christlike shape to our lives. So the question is: **How do we instill a holistic understanding of church into a people conditioned to see it as one aspect of their busy lives?** We believe that the best way to do this is to help people understand and value the three different expressions of the church that we have previously discussed. We believe that if people were involved in these three expressions of the church it would go a long way to helping them understand church the way Paul seems to have understood church in I Thessalonians. So that brings us back to our original question, “How do we get people involved in all three expressions of the church?”

Different paths for different people: We realize that each person will be different and there is no one method that can somehow make this happen. However, we want to be intentional and we want to do all we can to shepherd people by getting them involved in these three expressions of the church. We believe that though each person will be totally different there are some basic paths that we can use to help get people involved in all three expressions.

1. **From the corporate gathering through MCs into intimate relationships:** Many people will first come to Kaleo through the Sunday morning gathering. It is our desire that these people move from simply coming to church on Sunday to experiencing all the joys and struggles of living ordinary life with Gospel intentionality. We believe that the MCs play a huge role in helping people learn how to Gospel each other and putting people into contact with others who they could become better friends with. So, from the pulpit we will talk about the importance of community and encourage people to get involved in MCs. We will have MC leaders involved in the service through Scripture readings etc. We will regularly hear testimonies about how God is using an MC in the lives of people both in the church and in the community. We will encourage people in our MCs to greet guests and invite them to join their MC. Once people have joined our MC we believe that through seeing what Gospel intentionality looks like and being exposed to people in their community God will grow them in their ability to Gospel each other at home and in other intimate gatherings. We will encourage the people in our MCs

to try and get together informally and have times in our MCs where people are encouraged and asked about how they are doing at Gospeling each other in ordinary life. We believe that through the informal gatherings of the MCs and through their time doing acts of service for the community together, people will begin to develop intimate relationships where they are able to do more and more life together with Gospel intentionality. We believe that these MCs will even help families begin to live their lives together with a greater sense of Gospel intentionality. For some, their primary intimate relationships might be their family and through the MCs they will be encouraged to make their time with their families more intentionally Gospel focused.

- 2. From corporate Gathering through intimate relationships to MCs:** Some people will come to church on Sunday, but for any number of reasons will not want to join a MC regardless of how much we talk about it. Their reluctance to join a MC might be based on any number of legitimate or illegitimate reasons. These people will be assigned to a MC. This MC will seek to reach out to these people and allow them to get a taste of community through serving them. They will let them know that they have been adopted by the MC and ask them if there is any way that they could love them through service. (Babysitting their kids so that they can have a date night, doing yard work, etc.). They will also find out if they have any prayer request that the community can be praying for them about. The community will consistently try and invite them to their informal gatherings and celebrations as well. Lastly, people from the community may try and befriend them and begin to do ordinary life things with them while speaking the Gospel into their lives. If the reason that they are not joining a community is due to some type of idolatry (comfort, autonomy, even family in some cases) then they will try and speak the Gospel into their lives and show them the beauty and need of community to help us be transformed into Jesus' beautiful image. If there are other struggles (small kids, work schedule, etc.) they will be able to learn these and hopefully come up with creative ways to work through them. Even if they were never able to come to the formal MC they would certainly be able to be a part of them by joining them in their celebrations, service projects, prayer, financial support of one another, etc. More than likely, I believe that we would find people would be loved into or out of the community. The key in all this is patience. There is no sense that we are trying to be coercive, if they never make it to an

MC meeting that is OK, however, we also cannot sit by and allow them to miss out on everything that God desires them to experience through community. In certain circumstances it may very well be impossible for someone to make it to the formal MC gatherings, however, we want everyone to be a part of a community. We don't think that community is an option and we don't think that merely coming to church on Sunday fulfills what the Bible speaks about when it talks about community. Therefore we will try and make it possible for everyone to be a part of a community whether that means they come to the community or the community goes to them. Obviously some people have no desire to ever be a part of a community and they will not stand for people coming to them even if they are only trying to serve and love them. These people will most likely not fit in at Kaleo and will probably leave. *Note:* It is vital that in all this we are extremely patient with people. In the Gospel God has shown us his perfect patience as an example that we might learn to be patient with others (I Tim. 1:15-17). We must make sure that we are truly loving other people and not simply trying to manipulate them or be coercive. There will always be a fine balance that must be walked here and it is vital that we keep the Gospel at the center of it. However, we will not be afraid to expose peoples' idols of individualism and autonomy so that their fortunes can be restored and their hope can be placed in God alone. We know this will be hard, for these are idols that all of us cling to very tightly.

3. **From Intimate gatherings through MCs into the corporate gathering:** This will be the way that many harder to reach people will be reached. Remember each intimate gathering has a mission and often the people they will be reaching out to will come to Christ in this way. Often they will go from the intimate relationship to joining a larger group from the MC in activities and celebrations. From there they may join the group and eventually we long to see them come to truly understand the beauty of the Gospel and to join us corporately as we hear and celebrate the Gospel together on Sunday morning.
4. **From MCs through intimate relationships into the corporate gathering:** Each MC has a mission field that they are attempting to reach. As they succeed in reaching these people they will become involved in the MC. Through their involvement in the MC they will meet people who will take an interest in them and develop a relationship with them.

These people will invite them to come to the larger corporate gathering together to celebrate with them the beauty of the Gospel.

Key: Living and speaking the Gospel with patience as we call one another to a greater participation in Christian community: The commitment to community that we are calling each other to is radically countercultural. Even for those who love community it is countercultural because this community is built around considering other people more important than ourselves. We must be careful about how we call people to this kind of commitment to community. We cannot be coercive. Even if we know that this kind of community is what is best for people we must be patient and let the Gospel be what motivates us and others and not any particular form or vision that we might have. We must be particularly careful of shaming others or using guilt to draw people into community. We join community for our joy because God uses it to reveal our idols and remind us of the satisfaction that can only be found by letting go of our idols and clinging to Jesus as our only hope. We must avoid using fear or shame and remember that it is the Gospel that forms us into a community. So with great patience we must speak and live the Gospel before others, calling them to be a part of a Christ treasuring community sent on mission to the world through the power of the Holy Spirit for the glory of God. However, we cannot be content to allow people to believe that they are living out the Gospel when they are refusing to give themselves to Christian community. As Paul told Timothy we must gently confront one another with the beauty of the Gospel and its call to be a people for God's own possession. Again, this task is too great for us and so we must constantly depend upon the Holy Spirit and be open to the council of God's people and always ready to repent when we have grown impatient and hurt others through our zeal.

** I need to get the one another covenant and attach it as an appendix to this section. I also need to sprinkle in a few of the one-another's which can only be done in intimate communities to demonstrate their importance.