

Thursday, October 1, 2009—12:00 noon

**Saint Luke Lutheran Church
9100 Colesville Road at Dale Drive
Silver Spring, MD 20910**

**The Rev. Tom Knoll
Pastor, First Trinity Lutheran Church, Washington, DC**

“Can We Make Our Churches More Friendly to Visitors”

Rev. Tom Knoll is a graduate of Concordia College, Milwaukee, and Concordia Senior College, Ft. Wayne IN. He received a BA in Psychology/Sociology and Theology in 1977. In 1981 he received a Masters in Divinity from Christ Seminary-Seminex, in St. Louis, MO, with a special emphasis on Urban Ministry. In 1982 he received a Masters in Social Work with a special emphasis on Community Development from St. Louis University.

Reverend Knoll is a licensed and board certified social worker and was the Executive Director of Community Life Services, a parish based social service ministry, from 1982-2002. Currently he is on the Pastoral staff of First Trinity Lutheran Church in Washington D.C. He has also served parishes in North St. Louis, and Bogota, New Jersey.

Currently Reverend Knoll is a Board Member of Capital Area Asset Building Corp.; Trinity Landholding Corporation; New Course Restaurant & Catering; and the Urban Alliance. He is a clergy member of the Washington Metropolitan Synod of the Evangelical Lutheran Church in America (ELCA), and a member of the Downtown Cluster of Churches in Washington, D.C. Rev. Knoll has served on the Mayor’s Task Force on Homelessness and is a frequent speaker on poverty and homelessness issues.

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We invite all Lutherans and their friends to join us for this luncheon meeting of **Lutheran Lay Fellowship**, scheduled for the first Thursday of each month from 12:00 noon till 2:00 p.m. at St. Luke Lutheran Church, 9100 Colesville Road at Dale Drive in Silver Spring, one mile south of the Capitol Beltway at Exit 30. Ample off-street parking is available. Interested persons can make reservations for a delicious lunch by contacting **Vicki Porter** at **VICKI.PORTER@Longandfooster.com** or **301-229-9884** no later than 5:00 p.m. on **Tuesday, September 29**. The cost of the luncheon is \$9.00, payable at the door.

FUTURE SPEAKERS FOR LLF LUNCHEONS

November 5: The Rev. Ralph Wiechmann, Associate Pastor, Our Savior’s Way, Ashburn, VA: *“47 Years of Doing the Same Thing, or Was It the Same Thing?”*

December 3: The Rev. Connie Miller, Saint Luke Lutheran Church, Silver Spring

**LUTHERAN LAY FELLOWSHIP
LUNCHEON MEETING
September 3, 2009**

Speaker Notes

“The Church in the 21st Century: Emerging Trends,” Dr. Arthur Scherer, President Emeritus, LCMS Southeastern District:

“Old District Presidents don’t really retire. They just wear different hats and have fun in the church.” Dr. Scherer currently works with LCEF-Ministry Services: Stewardship Education-“Consecrated Stewards”; Concordia College on what it means to be a Lutheran college in the 21st Century; LCMS President’s Office as Ablaze ambassador and special assignments; Augsburg Lutheran Home as Chair, Development Advisory Committee and Co-chair, Capital Campaign; Southeastern District, LCMS; Consultant on governance and structure as well as theology and practice of mission in the 21st Century.

Isn’t it strange that you can read a passage for 50 years and then see some new meaning?

John 17:20 **“My prayer is not for them alone. I pray also for those who will believe in me through their message,** 21 *that all of them may be one,* Father, just as you are in me and I am in you. May they also be in us so **that the world may believe that you have sent me.** 22 I have given them the glory that you gave me, *that they may be one as we are one:* 23 I in them and you in me. *May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.*

20th Century interpretation is *ecumenical*; 21st Century is **missional**. 20th Century Mission strategy in Christendom was an exercise in flag planting; we looked for an unclaimed territory and planted our flag; flag planting took place in and out of Christendom wherever a “Lutheran presence was needed or pure doctrine needed”; comity agreements governed boundary encroachments. 21st Century Diana Butler Bass “Christianity for the Rest of Us: How the Neighborhood Church is Transforming the Faith.” Dave Daubert “Living Lutheran: Renewing Your Congregation”: Church now at the fringe of society rather than the center, so citizenship training is no longer entrusted to the church; culture is neutral/negative about church; Christian equals discipleship/different. Daubert’s diagram describes the church as an institution in the kingdom of this world, not as a missionary movement in the Kingdom of God.

Society changed and the church has failed to adapt to a missionary movement in the Kingdom of God rather than an institution in the kingdom of this world. Christendom has been marginalized (not the Kingdom of God), so there is a need to shift in church culture to address the new world, not simply bemoaning that the world culture has left us behind. (Actualization vs. Accommodation). Christendom Culture assumes a society in which “church” is an integral institution and in which churches define themselves on the basis of the Word and in relation to other churches. (denominationalism, ecumenism). Missional Confessional Culture assumes a pagan society in which “church” is local community of witness, service and hope, and which defines itself on the basis of the Word and in relation to God’s mission to the world. Ecclesiology was key focus of 20th century (church, ecumenism/denomination, nationalism, authority, membership, ministry, mission-geography, missions-noun, evangelism and stewardship support. Missiology is the key focus of the 21st century (world, Kingdom of God, Authenticity, Discipleship, Mission, Mission-theology, Missional-adjective, evangelism and stewardship essence). We need to move from Ecclesiology to Missiology or from Internal Focus to External Focus.

We need to recognize the Lutheran church is moving from Western domination to Southern and Eastern domination. Like a wave at the ball park where it comes back to you. Namibia is 90% Christian and 50% Lutheran. Art Scherer’s pastor is from Liberia and congregation is 98% white. None of their relatives graduated from Concordia. YMBALI (You might be a Lutheran If): They either don’t know or can’t relate to Garrison Keillor; they drink tea or Fanta Orange.; they serve wonderful food, but seldom a tuna casserole.; they know how to sing.-East Africans sing ALL the stanzas-West Africans sing the SAME stanza again and again.; they are not German or Norwegian

Jesus the Light of the World: Open the door and come out with me to bring light into the darkness, hope into hopelessness, and passion and purpose into your life. Jesus calls us to come out into the world to an incarnational ministry not just an attractional ministry. From Church growth to Kingdom growth: church is not the destination but the connector (like an airport), life is the destination. Jesus did not say I have come that you might have church and have it more abundantly. Its theological basis, for Lutherans, at least, is not the command of the Great Commission, but God's gracious action of justification in Jesus Christ. That action of God is the story of the Missio Dei, which means the mission or "sending" of God in which God is both the subject and the object of the sending. Missio Dei was popularized by Hartenstein and Vicedom in the 1950's and 1960's. It tapped into the trinitarian emphasis of Barth and others in the 1930's and moved the thinking beyond the ecclesiocentrism and individualism of the time. The emphasis was put on God's mission rather than ours - we participate with the Triune God in what he is doing.

The Missional Church is not simply a sending church. It is a sent church. Its focus is the world and preparing people to be the church in the world. Its ecclesiology is shaped by its missiology rather than its missiology supporting its ecclesiology. It is in practice, therefore, incarnational rather than attractional. In harmony with Luther's concept of Christian vocation and with good stewardship principles, it takes a holistic approach to the world and God's place in it rather than a dualistic approach of sacred and secular. Its proponents advocate an "apostolic" rather than a "hierarchical" leadership style in which the gifts of all are used. Lutherans would probably state that as a renewal of the priesthood of the baptized, while maintaining the importance of the office of the public ministry, and see the two linked in a missional understanding of the divine call.

Some key thoughts from "Missional Renaissance: Changing the Scorecard for the Church" by Reggie McNeal: Shifting from a "member culture" to a "missionary culture"; moving from attractional to incarnational; refocusing and reallocating resources (prayer, people, calendar/time, finances, facilities, and technology) for missional impact. This is really about stewardship, although he doesn't use the word.

- Shift 1: From an Internal to an External Focus: "People don't go to church; they are the church. They don't bring people to church; they bring the church to people." p. 45: From Destination to Connector; From Evangelism Strategy to Blessing Strategy; From Attractional to Incarnational; >From Member Culture to Missionary Culture (Channels); From Proclamation to Demonstration; From Institutional to Organic; From Reaching/Assimilating to Connecting/Deploying; From Worship Services to Service as Worship; From Congregations to Missional Communities; Simple Church; Up - In - Out; >From Focus Out There Comes New In Here
- Shift 2: From Program Development to People Development; Some Key Thoughts: "Are people better off for being part of this church, or are they just more poorer and more tired?"; Seeing the world as the shaping ground for spiritual formation, not the inside of the church.; Moving from mass standardization of programs to mass customization of discipleship.; "The missional church assumes that service to others is the first step, not some latter expression of spirituality."
- Shift 3: From Church-Based to Kingdom-Based Leadership; the Leader must deal with: Paradigm issues (How the leader sees the world); Micro-skill development (Competencies the leader needs); Resource management (What the leader has to work with); Personal Growth (The leader as a person.)

We can be a bridge or a roadblock in an emerging church of the 21st century.

Respectfully submitted,
Rodney Smith

LLF EXECUTIVE COMMITTEE SCHEDULE

The Executive Committee of Lutheran Lay Fellowship announces the following schedule of meetings for its 2009 – 2010 year: October 1; December 3; March 4; May 6; and July 1. All meetings are schedule at Saint Luke.