

See? **WOW!** News and Encouragement for CID **Circuit Witness & Outreach**

Workers

Nbr. 10 – August 28, 2019

We're Back!

"Giving up is often a good thing to do in Evangelism." Huh? That's what my favorite seminary professor, Robert Preus, once told us.

He was referring to Jesus talking with the woman at the well. When Christ told her to call her husband (John 4:16), He seemed to be taking another tack with her, giving up on His first line of conversation in favor of another. Now, was this truly a different approach, or did it just seem so? That's beside my present point. My point now is that Jesus did not give up permanently.

See? **WOW!** Our Lord kept to His seeking and saving the lost – you and me included. By His love, our love is kindled. In His consistency, we find constancy. With His victory, He encourages us to keep going.

Summer hiatus is over. We're back.

Keep coming back in Evangelism!

Connect to Disciple (CTD) News

Due to Wes Reimnitz's health concerns, he has been excused from any further CTD duties. Bill Denham has agreed to take over as CID trainer.

A CTD workshop is scheduled for Our Savior, Springfield on Sept. 27-28. Immanuel, Rock Island has postponed its workshop indefinitely, and Christ, Clinton is trying to re-schedule.

We have *no* other workshops set up right now. You might find the info in the next column to be of some help as you describe CTD in your circuit.

Paul's Missionary Journeys will be my topic at the district LLL retreat, Sept. 7 at Camp CILCA. Register by Sept. 1 with delorisblessman@yahoo.com

Myths about Connect to Disciple (CTD)

MYTH: *CTD is unrelated to re:Vitality.*

Actually, CTD is the first in a series of *re:Vitality* (revitalization) workshops. It just happens to be the only workshop in the series presently available. The next two, coming out soon, will be on strategic planning and inactive members.

MYTH: *A congregation's CTD workshop is informed by the re:Vitality Self-Assessment (SA).*

The SA does not exist to enable the CTD facilitators to make advance plans and calibrate their CTD workshop to a particular congregation. Really, the SA has a different purpose: to let the congregation know where its most crying needs lie, and possibly to provide guidance as to which *re:Vitality* workshops it should try to schedule.

MYTH: *CTD addresses all the matters on which the SA touches.* No, CTD is an *outreach* workshop. As noted, other workshops take up other subjects, like strategic planning.

MYTH: *CTD is a "one shot" deal.* Well, yes, the workshop itself occurs over just 2 days, Fri. & Sat. But it will leave the congregation with a lot of "homework" to do in following up. Partly for this



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reason, the workshop works best for a group of 12 to 18 members of the congregation (or dual parish). No one wants to leave a relative handful of people holding the bag for all the implementation. If a church cannot scrape together 12 participants, or if now just doesn't seem to be the best time for them to mount an appropriate follow-through, it probably needs something other than CTD. You and I can talk about what that might be.

Save the Date: Next C-WOW training session will be Sat., Nov. 23, 10 a.m. to 2:00 p.m., at CID office.

Worth considering:

Congregational Assimilation as Incorporation

Spiritual *in-corporation* means to be brought *into* the *body*, the body of Christ. Becoming a Christian is a pure gift from God. Simultaneously with conversion, people are also incorporated into the church. This too is a gift from the same Lord who brings about the same faith in them through the same baptism (Eph. 4:5). "For in one Spirit we were all baptized into one body" (1 Cor. 12:13), brought out of the darkness (Eph. 5:8) and the world (Col 2:20). Through baptism we were buried with Christ, and so we have faced the great leveler: death. We were also raised through faith created by God, who raised Christ from the dead (Col. 2:12). So Christians put off what is earthly and put on the qualities of Christ, as we all have our identity in Him (Col. 3:5, 12; see Eph. 4:22, 24).

Baptized into one body, we are not connected with one another only casually, but

instead quite intimately. "Now you are the body of Christ and individually members of it" (1 Cor. 12:27). One member of this body cannot deem the others unnecessary (1 Cor. 12:21-25). "If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Cor. 12:26). We are called to peace in one body, for Christ our Savior and our Peace is the Head of the body (Col. 3:15; Eph. 2:14; 5:23). We are "members one of another" (Eph. 4:25), yes, but this follows as we are fellow members of *Christ's* body (Rom. 12:4-5).

Our fellowship as believers is with Christ, and it is through the Word which creates faith that we invite others into fellowship with ourselves (1 Jn. 1:3). Our real fellowship with one another in the church is not direct, but always through Christ. For fellowship, *koinonia*, means having part in a common thing. As we have part in Christ, we have fellowship with other members of His body.

Picture a bunch of helium-filled balloons in a classroom, each with a string tied to it. How could you cause these balloons to float close to one another in the air? You could tie every balloon to a different student desk, then push all the desks together. But if you tie all the balloons to the same desk, they will cluster together even closer. As Christian community matures, Christ and His work should stand out ever more clearly as what is truly vital between us. We relate to one another through Him, even "rendering service . . . as to the Lord and not to man" (Eph. 6:7). What unifies us is not our respective ethnicities, past histories, cultural backgrounds or interests, economic



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statuses, or any other such thing. “Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all” (Col. 3:11). We are bound together by the grace of the One who died for us and rose.

“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ” (1 Cor. 12:12). Being members of Christ’s body does not imply that there are no differences between us. “As it is, there are many parts, yet one body” (1 Cor. 12:20). But we can look upon our differences, and our different gifts, as avenues for service within Christ’s body. (See 1 Cor. 12:4-11.)

In the final analysis, Christians are not incorporated together – nor do we continue to be so incorporated – even by delightful experiences of Christian brotherhood that may arise from time to time. As our life is hid with Christ in God (Col. 3:3), we are united *by faith* in our fellowship with Him and so with one another.

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