

# 6

**Partners in the Gospel**

**Week Six**

**Daily Devotions  
& Small Group Study**



**Partners Who Understand Their Call**

**October 21 - 25, 2007**



St. Paul's Lutheran Church, S.66 W.14325 Janesville Road, Muskego, WI 53150  
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## Study Overview



The apostle Paul gave thanks for the Philippian Christians' partnership in the gospel (Philippians 1:4,5). As we begin a 40-day focus on ministry, let us also give thanks to God for the partnership in the gospel that we enjoy together. We are partners with God in the grandest work of all – proclaiming his glory and drawing everyone around us closer to Jesus Christ our Savior. May the Holy Spirit work in us through our study of God's Word in the next 40 days. May he prepare us for greater works of service that will give witness to Christ and glorify our Father.

To become more faithful partners with Christ, we will look at six weekly topics:

1. **Partners who see themselves as God sees them.** Because you are God's partner, it is important to understand your relationship with him.
2. **Partners who understand the time.** As God's partner, you will want to understand the urgency of God's work.
3. **Partners who see others as God sees them.** To treat others the way your Partner wants, look at them through his eyes.
4. **Partners who understand their personal ministry.** The Old Testament priesthood is a model to help you understand your partnership in the gospel.
5. **Partners who understand their SHAPE.** The SHAPE acronym will help you see that you are a unique partner in God's work.
6. **Partners who understand their call.** Every Christian is God's partner in the gospel. It is a special privilege when Christ calls you through the church to serve in the public ministry.

We will use God's Word in four ways during these next forty days.

- Weekly messages in worship that focus our attention on the topic for the week
- Daily scripture readings and devotions distributed in weekly devotional booklets
- Weekly small group Bible studies
- Weekly memory passages that grasp the key thought for the week.

You will benefit the most if you make use of all these growth opportunities. Please note that if you are unable to attend worship on a weekend, you may watch the message on our website [www.stpaulmuskego.org](http://www.stpaulmuskego.org). You may also download the weekly devotions/small group study there as well. If you do not have internet access, you may stop by the church/school office for a weekly devotions/small group study booklet and a copy of the sermon. You may also call and we will mail a booklet to you.

May God bless our study together of our partnership in the gospel.



## WEEK 6 – PUBLIC MINISTRY

### Partners Who Understand Their Call

#### Daily Devotions & Week 6 Small Group Study

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**Week Six Memory Passage:** “Guard yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood” (Acts 20:28).



## Week 6 – Partners Who Understand Their Call

### Devotion for Day 36 – Sun., Oct. 21<sup>st</sup> Called by Christ through the Church



#### The Word: Acts 1:15-17, 21-26

In those days Peter stood up among the believers (a group numbering about a hundred and twenty) and said, “Brothers, the Scripture had to be fulfilled concerning Judas, who served as a guide for those who arrested Jesus—he was one of our number and shared in this ministry.

“Therefore it is necessary to choose one of the men who have been with us from the whole time the Lord Jesus went in and out among us, beginning from John’s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection.”

So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias. Then they prayed, “Lord, you know everyone’s heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.” Then they drew lots, and the lot fell to Matthias; so he was added to the eleven apostles.



#### Meditate

Have you been called to serve?

Often words can be used in both a narrow and a broad sense. For example, when I talk about my home, I may simply be referring to my house, the place I live. Yet, when we talk about our homes, we often mean so much more. We’re talking about everything that our home means to us—family, safety, love, and nurture.

We can also talk about public ministry in a wide and narrow sense. In our circles, when we talk about the public ministry, we have pastors, teachers and staff ministers in mind—those who have been trained to minister with the Word in the church. A majority of the time they serve full-time.

But we can also understand this term in a wider sense. In the wide sense, public ministry is any service that Christians have been asked to do for the church. Sunday School teachers, youth volunteers, board and committee members, musicians—all of these people have been asked by the church to serve in a certain way in our name. In this wide sense of the term, they all serve in the public ministry.

When you are asked by the church to serve the church, you are CALLED to serve. That call comes from Jesus himself. The church is merely acting as his representative. Jesus guides that call in the same way he guided the early church to call Matthias. Take a moment to think about the comfort this truth holds for those who serve.



#### Pray

Pray that all those who serve in the church may understand and experience the comfort of knowing that Jesus has called them to serve.



## Week 6 – Partners Who Understand Their Call

Day 37 – Monday, October 22<sup>nd</sup> Understand the Scope of Your Call



### The Word: Acts 6:1-7

In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.”

This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them.

So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.



### Meditate

Growing pains. It’s a good problem to have. The early church was growing rapidly. The food pantry ministry was growing right along with it—faster than the church leaders could handle. It didn’t seem right for the apostles to spend precious time sorting canned goods when the Word of God needed to be preached. What to do?

The answer was simple. Call more workers. The goal was to increase the preaching of the Word. But the call of these new church workers wasn’t specifically to preach. Seven men were called to use their God-given gifts to do work that would free up the apostles to do theirs.

These seven were called by God to serve. Their work was vital to gospel ministry. They were partners in the gospel. Yet, their ministry had a very different scope from that of the apostles.

The ministry of those seven who served in the food pantry allowed the “word of God to spread” so that “the number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.”

One of the goals of our *Partners in the Gospel* study is to help God’s people see that their ministry in the church is vital to gospel ministry even if they are not the ones who are teaching and preaching. We are all partners working together to spread the Word.



### Pray

Pray that all God’s servants in the Church would see and appreciate how important their ministry is in accomplishing our purpose to spread the Word.



## Week 6 – Partners Who Understand Their Call

Devotion for Day 38 – Tues., Oct. 23<sup>rd</sup>      **Serve with Humility**



### **The Word: James 3**

Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly. We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.

When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go. Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell.

All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man, but no man can tame the tongue. It is a restless evil, full of deadly poison.

With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers, this should not be. Can both fresh water and salt water flow from the same spring? My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water.

Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such “wisdom” does not come down from heaven but is earthly, unspiritual, of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice.

But the wisdom that comes from heaven is first of all pure; then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness.



### **Meditate**

It's a bit unsettling to hear James speak of those who serve being judged more strictly. Do I really want that kind of pressure? The truth of the matter is I don't have a choice. If the Lord has called me through his church to be a teacher, then it is not something to boast about. It is an awesome responsibility before God that I have humbly accepted.

The greatest challenge for any Christian is the taming of the tongue. The one called to teach has a special responsibility to do so. Every teacher must humbly confess failure. But Jesus did not fail! Praise God for his servant's heart. Praise God that when I serve, my service is acceptable because God looks at me through Jesus.

### **Pray**



Jesus, thank you for all you've done for me. Give me your servant's heart. Amen.



## Week 6 – Partners Who Understand Their Call

### Devotion for Day 39 – Wed., Oct. 24 Treasure the Full-time Public Ministry



#### The Word: Matthew 9:36-38

When [Jesus] saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

#### 1 Timothy 3:1

Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task.

#### Ephesians 6:19,20

Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.



#### Meditate

People often ask me, “What moved you to become a pastor?” It is a bit of a mystery. No one in my family ever served in the ministry. We were all farmers and had been farmers for generations. If I had to point to one thing, I’d say it was the great love and respect my family had for the public ministry. One could sense it in the way they talked about their pastor. And when my grandparents learned that I wanted to be a pastor, it was clear they considered it an honor for their family.

Many church bodies today struggle because they can’t get enough pastors and teachers. Our own church body has had its ups and downs. One has to wonder if part of the problem is that serving in the public ministry is not as noble a career in our eyes as it once was.

Jesus’ cry that the harvest is plentiful and the workers few still resounds today. We need more young men and women to prepare for public ministry. So what can we do? We can pray that God send more workers into the harvest field. We can encourage our young people to pursue the ministry by showing love and honor for those who serve and help them see what a blessing it is to serve in the full-time ministry.

Over the past few weeks we’ve been talking about the joy of serving the Lord. Full-time ministry allows a person to use all his time and efforts to serve. When it comes to choosing a career, so many want to focus on the salary. Is it worth the hours spent working? Full-time church workers don’t get paid for work performed. Instead they are freed from the need to work outside the church so that they can devote fulltime to the study and sharing of God’s Word. Full-time ministry is not a job. It’s an incredible privilege!



#### Pray

Pray for those currently studying for full-time ministry and for those who will do so in the future.



## Week 6 – Partners Who Understand Their Call

Day 40 – Thursday, October 25<sup>th</sup> Serve with the Strength God Provides



### The Word: Ephesians 3:13-21

For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.



### Meditate

As we bring our 40 days of study to an end, we fall to our knees with Paul and pray.

We pray that God has strengthened every participant in this study, whether in small groups or personally. We pray that through the power of God's Word we have all been drawn closer to Christ. We pray that we have come to a fuller understanding of the great love that Christ has displayed for us through his life, death and resurrection, and through his humble, heartfelt, healing service to us.

We pray that as our roots have been strengthened so our lives will bear more abundant fruit for Jesus, that we have grown and will continue to grow in our commitment to serve...in our church, in our homes, in our places of employment, and in our personal relationships. We pray that we have come to see that serving is what we have been recreated in Christ to do.

What comfort we have! Every one of these prayers will be answered by our heavenly Father. And, what's more, he will answer them in ways that we can't even imagine. God will touch people's lives in ways that will surprise us. He will work miracles and change hearts and grow his kingdom in places we'd never guess.

That's the great joy of serving God, the great joy of our partnership in the gospel. It's all about him—his power, his glory, his love changing the world one soul at a time. We simply do what he puts in our hearts to do and then step back and marvel at what he will do.

May God bless you as you continue your spiritual journey from here! And may God make your serving a blessing to others!



### Pray

Heavenly Father, how can we even begin to thank you for all that you've done for us and for others through this small group Bible study campaign? Strengthen us to show our gratitude by taking what we have learned and living it every day. Lord, use us to glorify you by reflecting the love you've displayed for all people through Jesus Christ. Amen.



## Small Group Session Six

# Partners Who Understand Their Call



### C ONNECT TOGETHER – 10 MINUTES

1. Share with the group significant events from your life during the past week.
2. Our six weeks together is coming to a close. Share one benefit that you have received from your time together discussing your partnership in the gospel.

If this study has been beneficial to you, you can share this benefit with others by dividing your group into two new small groups. Then each new small group recruits friends and family to go through the six-week *Partners in the Gospel* study again. You will gain more from the second time through and your friends will receive some of the same benefits you did. This multiplication of small groups is what caused the early church to grow. Please prayerfully consider this option.

3. If your small group has decided to continue to meet as is, decide how often and where. We suggest a study of 1 Peter or some other New Testament book using *The Whole Bible Project* studies by our Northwestern Publishing House. Delegate someone from your group to get the study from Staff Minister Dan Thiel (414-422-0320, ext. 142 or [dthiel@stpaulmuskego.org](mailto:dthiel@stpaulmuskego.org)).



### G ROW TOGETHER – 50 MINUTES

Read together this week's memory verse: ***“Guard yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood”*** (Acts 20:28).

We close our study of our *Partnership in the Gospel* by reading together a small portion of a paper by Pastor James Huebner which he wrote in 1993 for a pastor's conference. His study of the Biblical issues helps us understand how members of a Christian congregation can be called into a variety of offices and rightly say that they are serving in the public ministry.

## **The Relationship Between the Doctrine of the Priesthood of All Believers and Public Ministry**

*By James R. Huebner*

It must be reemphasized that only in the spirit of love will we be able to preserve the unity of the Spirit in the bond of peace. Where love does not reign, unity is already destroyed inwardly. Where one wants to become a champion at the expense of the other, unity will also be destroyed outwardly ... Where God's Word is concerned, only one principle applies to us poor human beings: "Speak, Lord, for your servant is listening." The highest and most difficult skill in theology is to set aside one's own thoughts and to deny one's own wisdom; to believe and obey every word of God, even in the face of deeply ingrained and beloved prejudices. And especially those who daily increase in knowledge must daily learn this skill anew. (August Pieper, "Concerning the Doctrine of the Church and of Its Ministry, With Special Reference to the Synod and Its Discipline," Oct, 1929. Translation by H.J. Vogel, WLQ, Apr, 1962 found in *The WELS Ministry Compendium*, compiled 1992, p. 32)



**Discussion Question #1: Pastor Huebner began the main body of his paper with this quote from Wisconsin Lutheran Seminary Professor August Pieper. Why are love and humility key characteristics for Christians to pray for as they begin a study of the relationships among Christians?**

### **I. THE PRIESTHOOD OF ALL BELIEVERS**

#### **COMMISSIONED BY THE LORD**

Jesus has given His church, that is, all believers, work to do. The work which Jesus has given His church to do is rightly called "ministry." "Ministry" means service. It is a broad term. It includes everything a believer does out of faith-born love: his good works, his worship, his witness - everything! That is what the apostle described when he wrote, "Offer your bodies as living sacrifices" (Ro 12:1). The all-inclusive nature of the Christian's ministry is described in many other New Testament passages, "If we live, we live to the Lord; and if we die, we die to the Lord" (Ro 14:8); "Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Col. 3:17).

## **A PRIESTHOOD**

The Bible often speaks of Christian ministers as a functioning priesthood (1 Pt 2:9; Re 1:5-6) and refers to the sacrifices which Christians bring to God (Ro 12:1; Eph 5:2; Php 4:18). In the Old Testament, priests had three main jobs. They prayed; they proclaimed the words of God; and they offered sacrifices. The sacrifices of the New Testament priesthood are everything a believer does in thanksgiving to God, including his use of the keys [that is, the ministry of the keys by which we can announce forgiveness to the repentant but refuse forgiveness to the impenitent as long as they do not repent].

## **UNIVERSAL PRIESTHOOD**

The passages in which the Lord commands believers to do work, commissions them with the gospel, encourages a life of ministry, entrusts them with the keys, and calls them to a spiritual priesthood are all inclusive. They are meant for each individual believer and for all believers, for each individual priest and for all priests. Thus, we properly speak of “the priesthood of all believers” or “the universal priesthood.”



**Discussion Question #2: How does it help you in your Christian life of service to remember that when you became a Christian, you were called to be a priest?**

## **II. PUBLIC MINISTRY**

### **DEFINITION**

Alongside the universal priesthood of all believers God has established the public ministry of the word. We look in vain if we seek to find a simple passage from Scripture which instituted the public ministry in the same way, for example, that Christ instituted baptism or the Lord’s Supper. That God has indeed ordained a public ministry as a means of exercising the New Testament ministry may be seen from many things which God has revealed. It may be seen from the need for a call. “And how can they preach unless they be sent?” (Ro 10:15). At times such calls were direct (Is 6:8; Jr 1:4ff.; Ex 3:10; Mt 10:1; Ac 22:21). Ordinarily God calls through the church (Ac 6:1ff.; Tt 1:5). God’s plan for public ministry may be seen from the qualifications which Scripture has set down for such ministry (1 Tm 3:1-12), the fact that those who serve in it are special gifts of God to His church (Eph 4:11-13) and that public ministers are appointed by the Lord (1 Cor 12:28). That the public ministry is divinely instituted may be seen from the fact that God has provided that those who serve full-time in the church receive their livelihood from the church (1 Cor 9:14).

All Christians, including those called into public ministry, are equal before God. “But you are not to be called ‘Rabbi’... ‘father’... ‘teacher’... the greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted” (Mt 23:8-12). All Christians are equal, but not all are equally qualified to perform publicly the functions of the ministry. Not all are qualified to teach, to divide law and gospel, to provide leadership in the church, to judge teaching and practice within the church, etc.

This public ministry is not to supplant the universal priesthood, ruling over and even robbing believers of their God-given ministry. Nor is it to be swallowed up by the universal priesthood as something extraneous and not especially necessary. It is God's institution, His gift to the church... The difference lies in the word PUBLIC. Those in the public ministry carry out on the behalf of fellow believers various responsibilities of the gospel ministry as entrusted to them by those fellow believers. As representatives of those believers and in their behalf they perform publicly the responsibilities of the universal priesthood so that all in God's church maybe "done in a fitting and orderly way" (1 Cor 14:40).

Martin Luther, the Reformer, wrote of the connection between the universal priesthood and the public ministry in this one ministry of the church. He said,

For although we are all priests, this does not mean that all of us can preach, teach and rule. Certain ones of the multitude must be selected and separated for such an office. And he who has such an office is not a priest because of his office, but a servant of all the others, who are priests. When he is no longer able to preach and serve, or if he no longer wants to do so, he once more becomes a part of the common multitude ... and he becomes a Christian like any other ... This is the way to distinguish between the office of preaching ... and the general priesthood of all baptized Christians. The preaching office is no more than a public service which happens to be conferred upon someone by the entire congregation, all the members of which are priests (LW 13:332).

Public ministry is not a term found in the Bible. By public ministry we do not mean ministry which is conducted in view of the public as opposed to that which is conducted in private. We mean ministry which is conducted on behalf of, in the name of, and in the place of other members of the universal priesthood of all believers.

The public ministry differs from the ministry of all believers only in that it is public. It is carried out on behalf of, in the name of and in the place of other believers. Luther writes:

You should put the Christian into two places. First, if he is in a place where there are not Christians, he needs no other call than to be a Christian, called and anointed by God from within. Here it is his duty to preach and to teach the gospel to erring heathen or non-Christians, because of the duty of brotherly love, even though no man calls him to do so ... Second, if he is at a place where there are Christians who have the same power and right as he, he should not draw attention to himself. Instead he should let himself be called and chosen to preach and to teach in the place of and by command of others. (LW 39:310)

The Confessions likewise emphasize the need for a call by a body of believers: "Nobody should preach publicly in the church or administer the sacraments unless he is regularly called." (AC XIV)

In short, public ministry is essentially the same as the universal priesthood of believers except that public ministry is ministry or service carried out in the name of and on behalf of other Christians.



**Discussion Question #3: In what way are Christians all equal?**



**Discussion Question #4: How does the second Luther quote above help you understand the difference between the priesthood of all believers and the public or representative ministry?**

## **THE CALL**

Here belongs a study of what we understand by “the call” into public ministry. The authority to call someone into public ministry is derived from the authority to preach the gospel. Since Jesus gave the keys to all believers, only believers may designate, select, elect, choose, appoint, or “call” those who will serve in their name and on their behalf. It should go without saying (but better not go without saying) that believers should call only those who are properly trained for the ministry they are to carry out on behalf of others. Also, if an individual is convinced that he has the gifts to carry out a certain task or function in the name of and on the behalf of other believers, and if that individual has the time and desire to do so, that does not at all mean that the individual may claim the “right” on his own to do so. Accordingly, Art. XIV of the Augsburg Confession states, “It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call.” Scripture indicates the necessity of a call in the well-known words from Ro 10, “How can they preach unless they are sent?”

God called the prophets and apostles directly (or immediately). In the New Testament God often called people into service indirectly (mediately) through other believers. Thus public ministers have a double accountability: to God who called them (1 Cor 4:1-4; He 13:17) and to the believers through whom God called them (Ac 14:26-28; 18:22).

The calling procedure is not mandated in Scripture. Mediate or indirect calls were issued in a variety of ways: drawing lots (Ac 1:26), congregational participation (Ac 6:1-6); appointment (Ac 14:23; Ti 1:5). In churches today “a call” could be formal, such as the calling of a pastor, teacher, staff member, synodical administrator, or an election process for a congregational officer, or it might be informal, such as when a Sunday School superintendent asks an individual to serve as a Sunday teacher. The only things a calling body would want to keep in mind are that the calling procedure is carried out in good order (1 Cor 14:33,40) and in love (1 Cor 14:1).



**Discussion Question #5: Why is not enough that a person simply feel an “inner call to the public ministry” to be a teacher in the church? (Remember the distinction between the priesthood of all believers and the public or representative ministry.)**



**Discussion Question #6: Pastor Huebner wrote that “public ministers have a double accountability: to God who called them and to the believers through whom God called them.” To think that through, consider a called position common in a Christian congregation today, that of a Sunday School teacher. In what way is a Sunday School teacher accountable to God? In what way is a Sunday School teacher accountable to the church through the Sunday School Superintendent?**



**Discussion Question #7: The call to serve as Sunday School teacher, an officer in the congregation, or on a short-term work group is a call to serve in the public ministry. How do the following passages help you in your decision whether to accept that call to serve?**

Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual act of worship (Romans 12:1).

Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms (1 Peter 4:10).

If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever (1 Timothy 5:8).

From everyone who has been given much, much more will be demanded; and from the one who has been entrusted with much, much more will be asked (Luke 12:48).

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen (Ephesians 3:20-21).



## **S**ERVE TOGETHER – 5 MINUTES

1. If your group has already chosen a ministry project, the coordinator can share what he/she has learned. Discuss any necessary logistics for your group effort. If you need ideas for a ministry project, see the *Partners in the Gospel* booklet 4.
2. Review division of duties for any future meetings:

Date	Host Home	Snack Provider	Facilitator	Coordinators Ministry / Mission



## SHARE TOGETHER – 10 MINUTES

Our primary *Partners in the Gospel* mission project at St. Paul's is the ***Family Saturday*** on November 10<sup>th</sup>, 9:00 – 12:30, at Gethsemane Lutheran, 29<sup>th</sup> and Harrison, on the southside of Milwaukee. Gethsemane is a small congregation that is using its resources to reach out with the Gospel to the Hispanic population in its neighborhood. To help them in their outreach, St. Paul *Partners in the Gospel* are providing much of the planning, manpower and finances to sponsor ***Family Saturday***. We have already recruited six bilingual speakers for the adult sessions dealing with health, parenting, and finances. We are planning for a Bible lesson with art and music lessons for the children.

If your group has not already chosen a mission project, please consider volunteering for any of the following:

- a. Set up Friday, November 9<sup>th</sup> (Coordinator Dan Beck 262-679-2256)
- b. Take down about 1:00 p.m. on Saturday, Nov. 10<sup>th</sup> (Coordinator Dan Beck 262-679-2256)
- c. Food preparation (Coordinator Crystal Bourdo 262-679-1485)
- d. Food service (Coordinator Crystal Bourdo 262-679-1485)
- e. Child care (Coordinator Ellen Danekas 414-422-0653)
- f. Children's lessons (a small group has already volunteered)
- g. Publicity – Five or more individuals to go out with members from Gethsemane to put out doorhangers in the neighborhood on Saturday, November 3<sup>rd</sup> at 1:00 p.m. (Coordinator Lee Vaccarella 262-378-4022)

Please contact Dan Beck at 262-679-2256 or Pastor Panitzke at 414-422-0320 ext. 122 for more information about the program as a whole and to inform us that your group has volunteered for one of these mission projects.

Gather a special offering for ***Family Saturday***. Your group may wish to adopt in whole or in part one of the following opportunities to show Christian love both to our brothers and sisters in Christ at Gethsemane and to the community around their church:

- Radio advertisements (\$500 for twenty spots on a popular Spanish speaking station)
- Printing of flyers for distribution in the community (\$250)
- Cost of the food that is not donated (\$300)
- Scholarships for participants in the “how to start a business” presentation. The instructor of that session teaches an in-depth, multi-week course that costs \$1000. If participants complete the course and submit a workable business plan, the cost is reduced to \$250. The leadership at Gethsemane would like to provide one or more scholarships (\$100 to \$250) to the best business plan(s) presented by participants in our *Family Saturday*.
- Postage (\$200) to mail to former English Language students
- Youth session materials (\$150)
- Gifts to offset costs associated with our *Partners in the Gospel* program.

Through November 12<sup>th</sup>, we will have a “Partners in the Gospel” lock box in the narthex and in the church office for small group leaders and others to drop off donations.



# W ORSHIP TOGETHER – 10 MINUTES

Ask for prayer requests and make note of them below. Be sure to take note of and give thanks for answers to prayers as well.

Group member's name	Prayer Request

Encourage each member to say a short prayer of thanks for blessings received during the *Partners in the Gospel* program. Then close by reading together the following prayer:

Lord God, you have called us, your saints, to the privileged position as priests. We offer our entire lives to you through Jesus Christ. Use us to praise your love to those around us by our words and actions. When you call us to serve through our congregation, help us recognize this divine calling and prayerfully and honestly consider how best to respond to this call.

We bring to you in prayer our fellow small group members, our full-time called workers, and our entire congregation as we join with the Apostle Paul:

For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. (Ephesians 3:13-21)