



**2020 Theological Conference**  
**February 1, 2020 | Our Savior, Lansing, Mich.**

# **LEGACY: Reclaiming A Lost Generation**

**Ephesians 4:1-3**

**#Theological20**

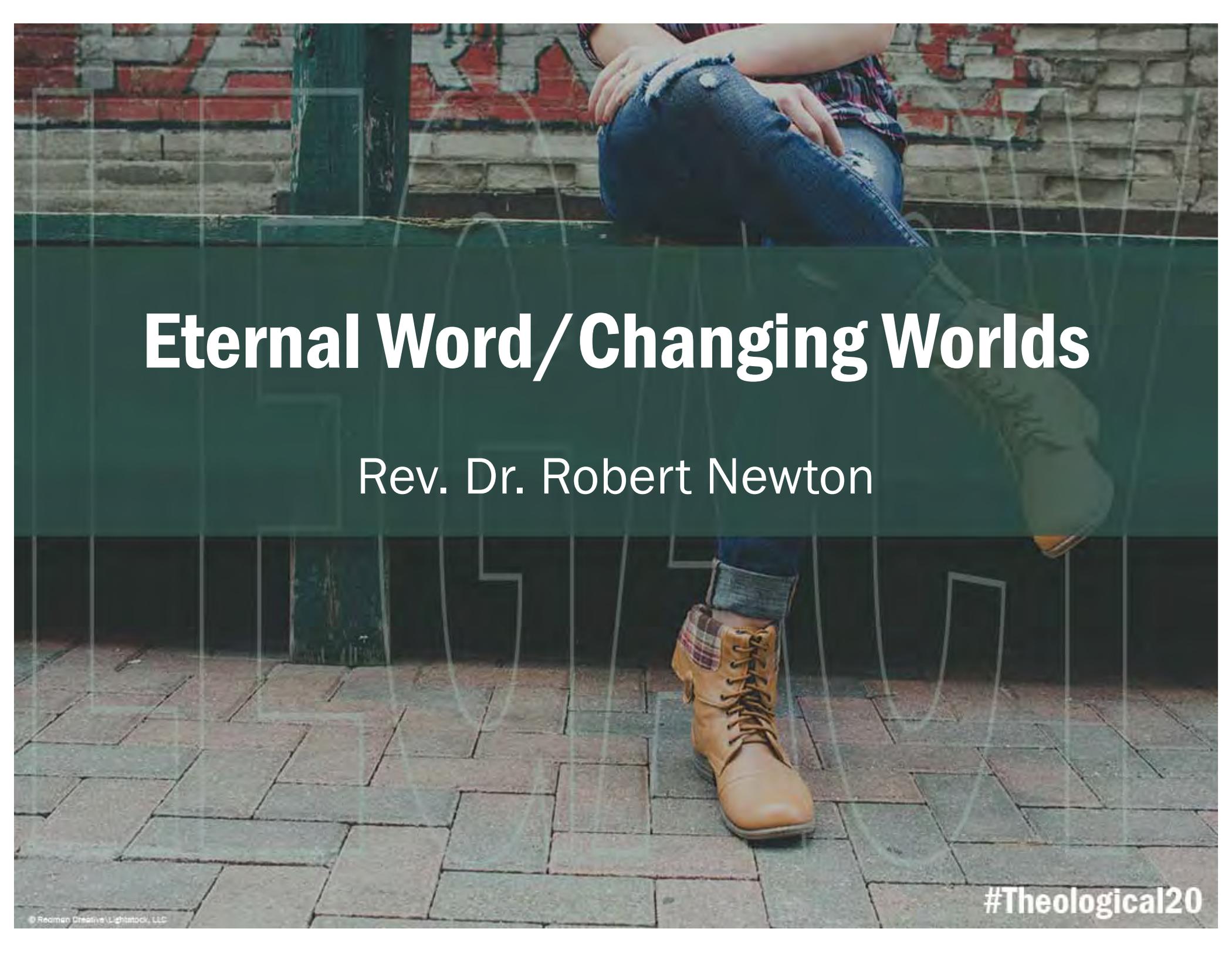


# Opening Message

Rev. Dr. David P. E. Maier

*Michigan District LCMS President*

#Theological20

A photograph of a person sitting on a ledge, wearing a plaid shirt, blue jeans, and tan boots. The background is a brick wall with some red paint. The image is overlaid with a dark green semi-transparent banner containing text.

# Eternal Word/Changing Worlds

Rev. Dr. Robert Newton

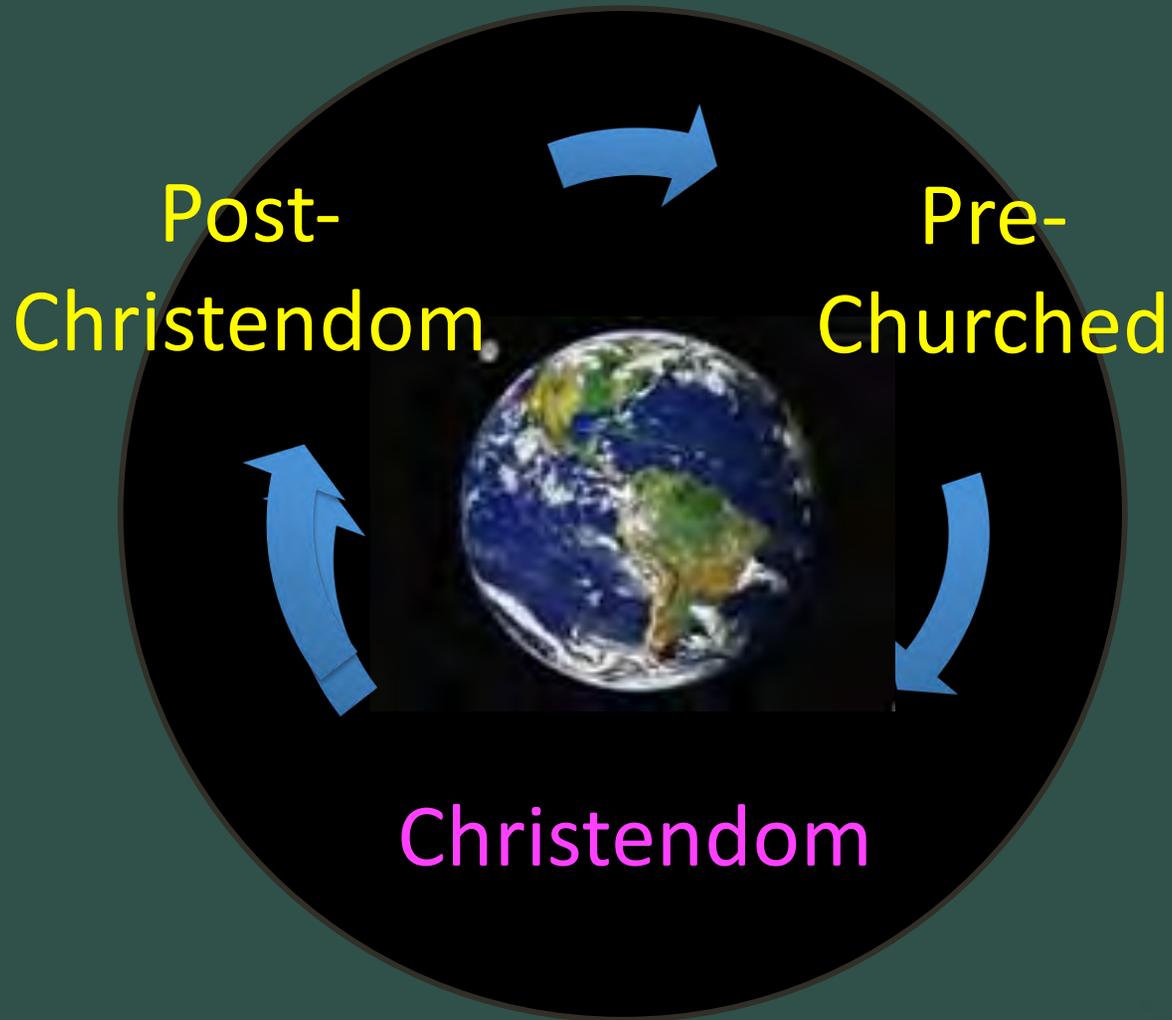
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# Eternal Lord

Jesus Christ is the same  
yesterday and today  
and forever.

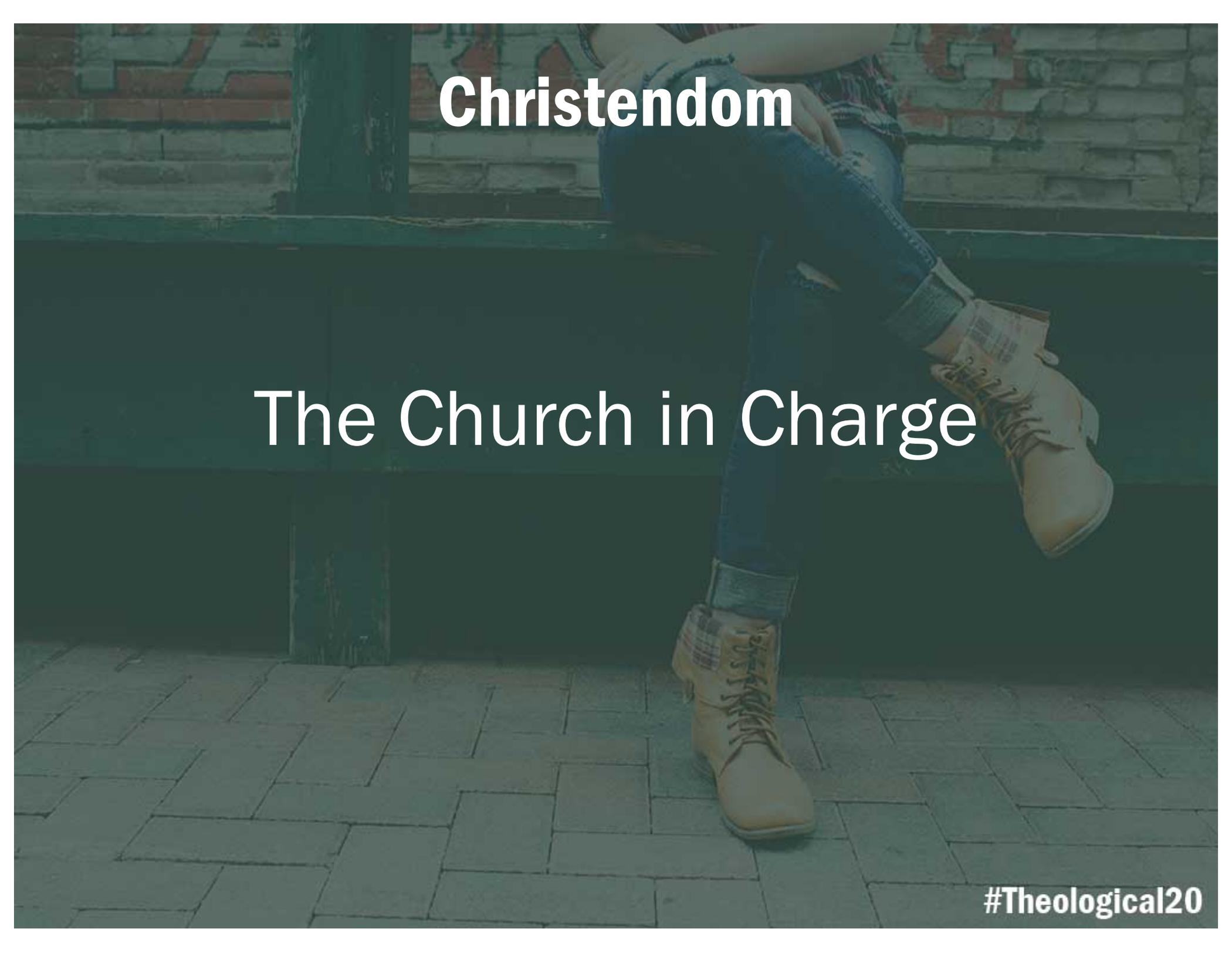
(Hebrews 13)

# Changing Worlds



# Christendom



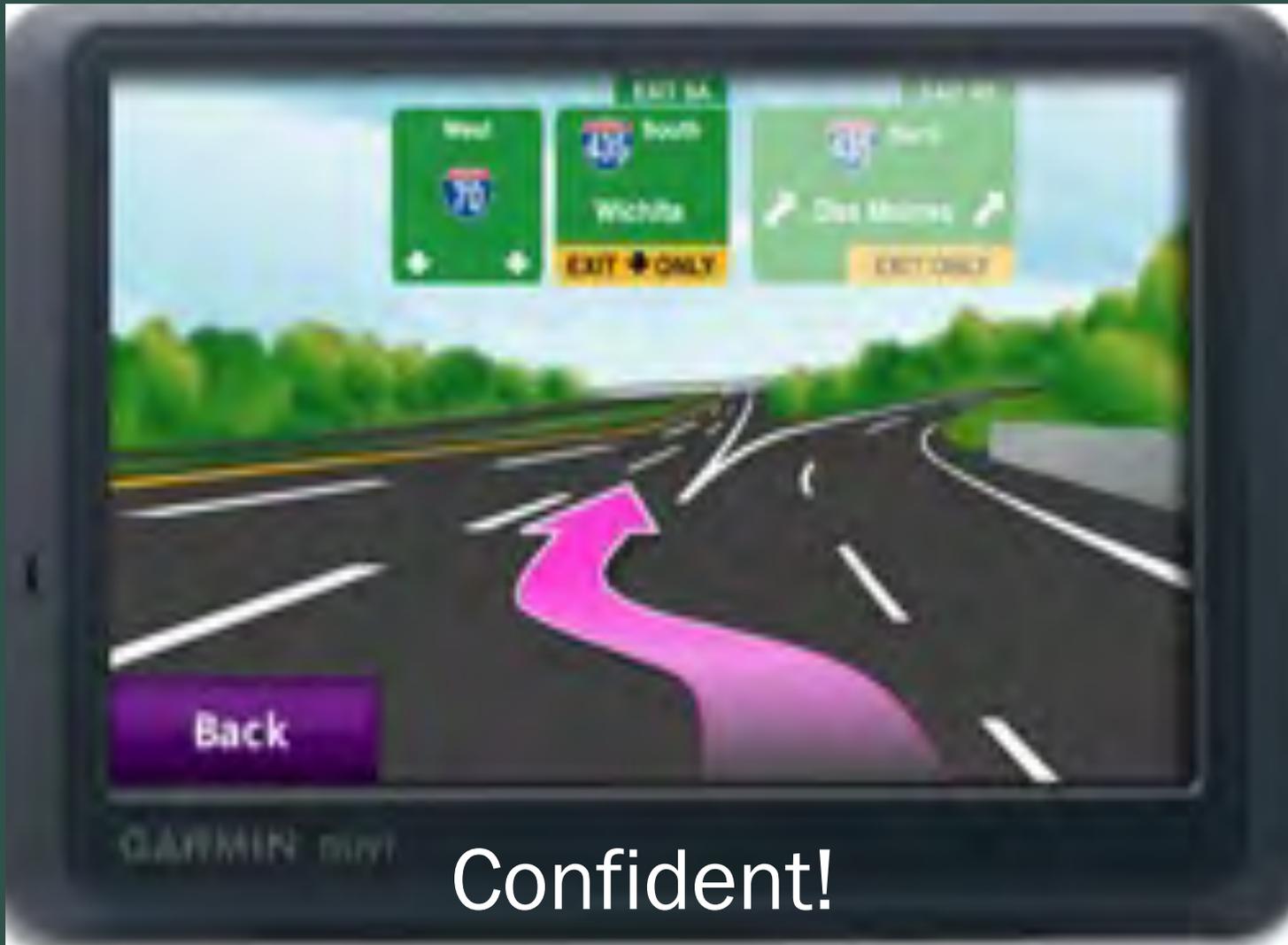
A person is sitting on a dark wooden ledge against a brick wall. They are wearing blue denim jeans and tan lace-up boots. The image has a dark teal overlay. The text 'Christendom' is written in white, bold, sans-serif font at the top. The text 'The Church in Charge' is written in white, sans-serif font in the middle. The hashtag '#Theological20' is in the bottom right corner.

**Christendom**

The Church in Charge

#Theological20

# Church in Charge



Confident!

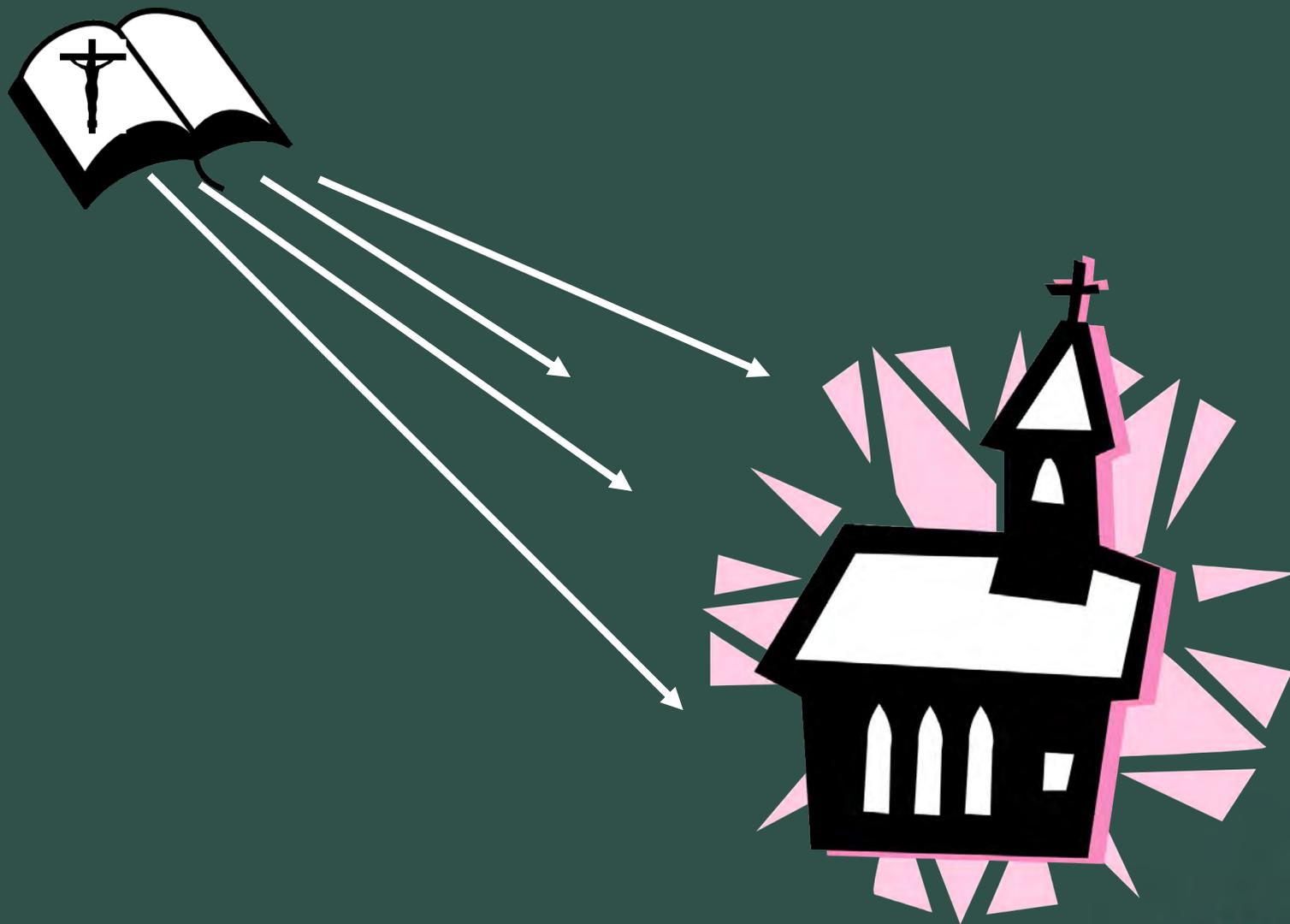
# The Church World We Knew

- Church enjoyed great credibility in the community
- Central to the shared story of the culture
- Knew (shaped) language and culture (values)
- Socially and culturally in charge

# The Church Posture We Assumed

- 500 years of Confessional Focus
  - Defenders of the true faith in the midst of religious error
  - Sense of permanence
  - Sense of theological and cultural objectivity

# Church in Charge

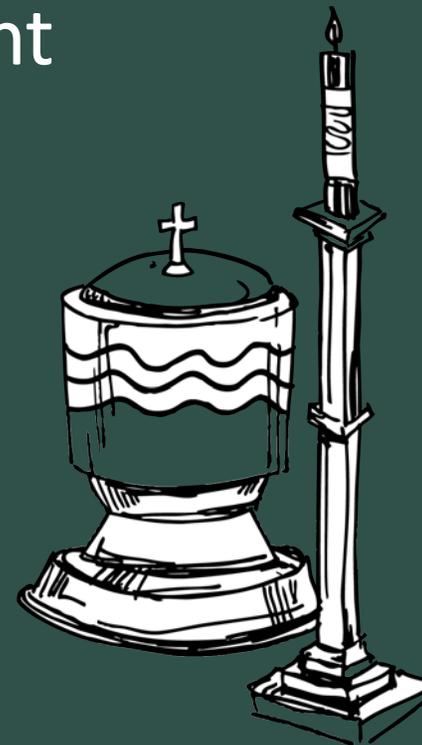


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# Church in Charge



Word &  
Sacrament



# Church in Charge



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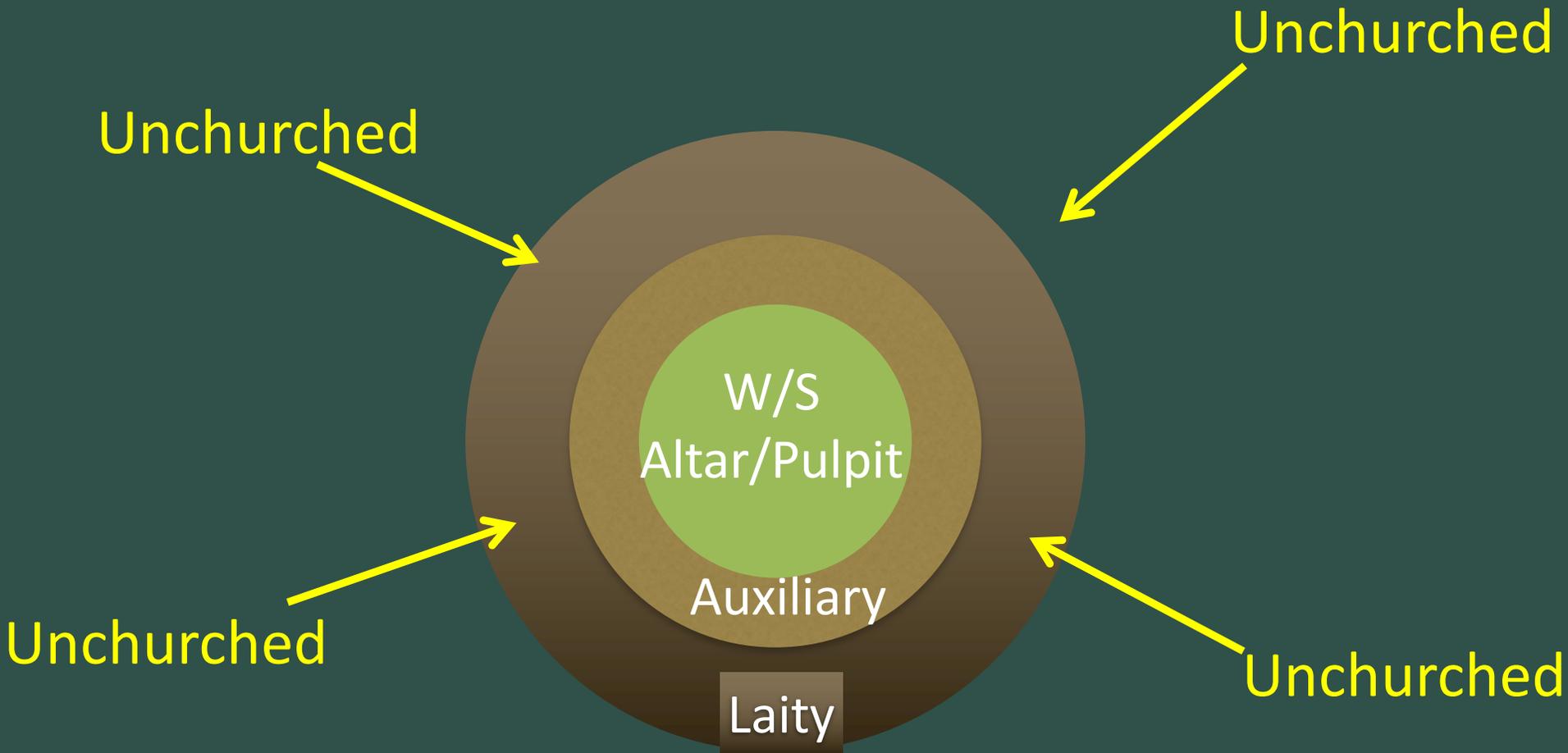
# Church in Charge

- A church-centered worldview is natural to Christendom.
- We disciple our young people to take their place in a more or less Christian based society, and
- We prepare “church workers” to take up specific vocations within the church, be it pastor, teacher, DCE, etc.

# Pastor-Centric

- We center on the Pastoral Office and organize ministry around it.
- The Pastoral Office becomes the hermeneutical lens through which we interpret Scripture.
- We read the “Great Commission” passages from the vantage point of the Pastoral Office
- We read “Gospel ministry” from the perspective of ministry in and to the church.

# Pastor-Centric



A person is sitting on a ledge, wearing blue jeans and tan boots. The background is a brick wall. The image is dimmed with a dark teal overlay. The text is white and centered.

# Church in Charge

How Christian do you  
have to be in order to  
meet Jesus?

# Oops



# Church not in Charge



INVITATION TO THEOLOGICAL STUDIES SERIES

INVITATION TO



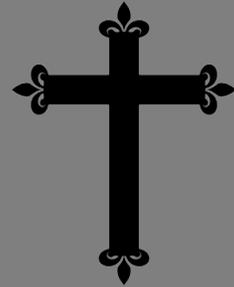
# WORLD MISSIONS

*A Trinitarian Missiology  
for the Twenty-first Century*

TIMOTHY C. TENNENT

#Theological20

# The Collapse of Christendom



*Christendom*

*313-2013*

# The Collapse of Christendom

A qualified “collapse”

The Roman Catholic Church remains a cultural essential among many Hispanic people groups.

Post-Christendom most impacts peoples and cultures of Northern European descent such as the LCMS.

# New Missionary Age

- The United States has become a global mission field
  - Third largest mission field in the world.
  - “Daughter churches” are sending missionaries to USA.

# Observations

1. While our ministry contexts have radically shifted toward a missionary (pre-churched) world our methods of proclaiming the Gospel have remained thoroughly entrenched in the world of Christendom.

# Observations

2. The collapse of Christendom has knocked us off balance, thus increasing the need and desire for ecclesiastical order and control (the need to be in charge).

# Challenges

Grieving  
the Past

Fearing the  
Future

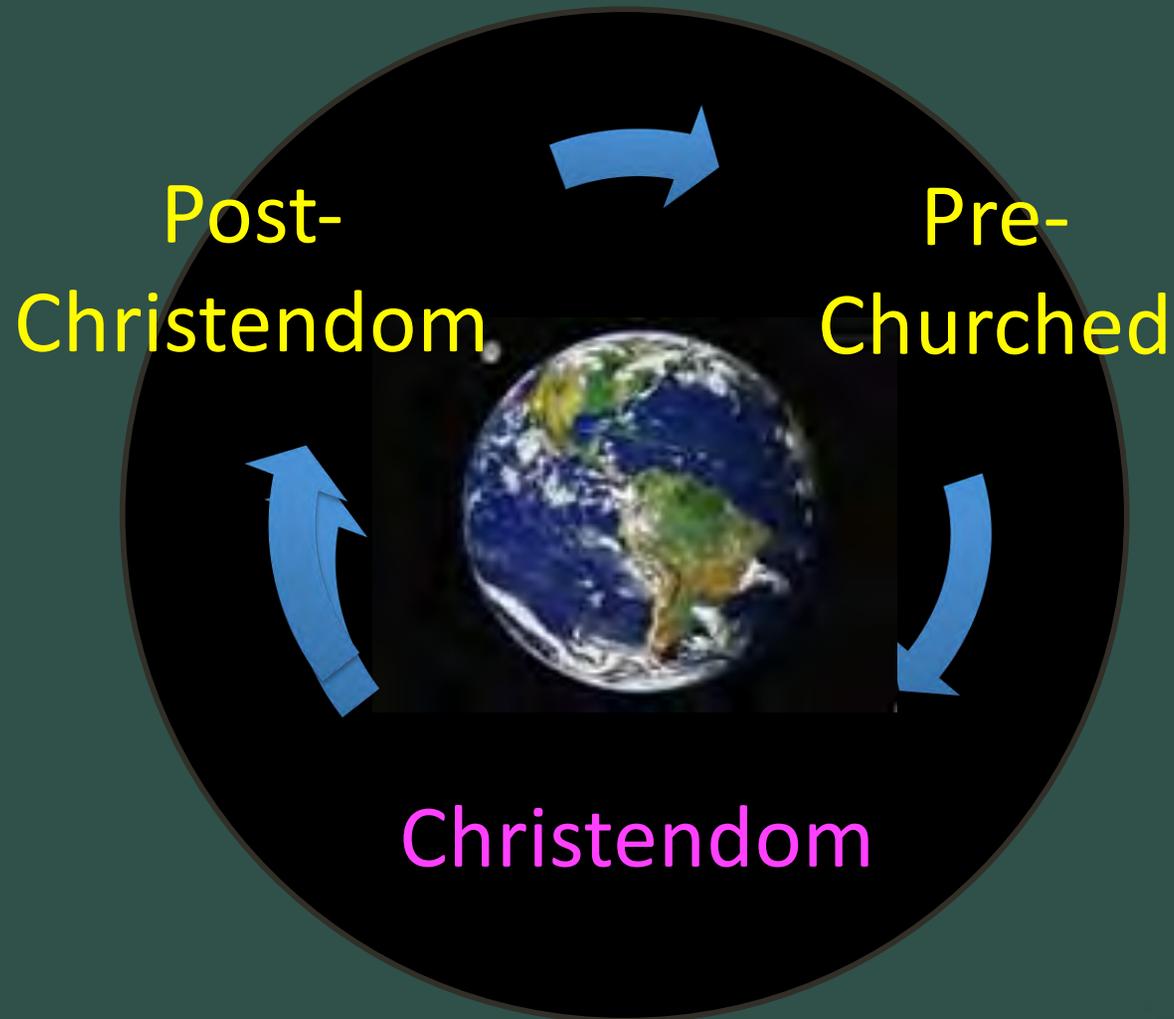
Uncertain about  
what to do today

# When the Bridge is Out



Recalculating!

# Three Ministry Maps



# Using the Right Map

Each mission/ministry context has its set of

Cultural  
“Insiders”

Cultural  
“Outsiders”

# Using the Right Map

“Cultural insiders”  
ARE IN CHARGE

“Cultural Outsiders”  
AREN'T

# Cultural Insiders/Outsiders



Cultural Outsiders  
**Bridge** Boundaries

# Cultural Insiders/Outsiders

It is essential to know which world we are in order to serve effectively.

Are we cultural insiders?

Are we cultural outsiders?

# Key Questions

*Who?*

*Where?*

*When?*

What's the

*starting place?*

Always answered by Cultural Insiders

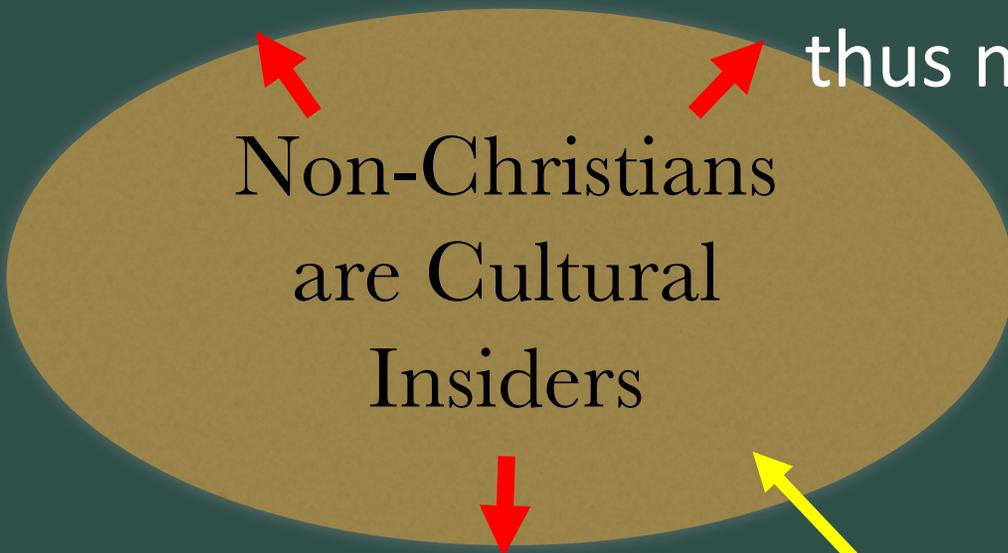
A person is sitting on a dark wooden ledge against a brick wall. They are wearing blue denim jeans with rips and tan lace-up boots. The image has a dark teal overlay. The text "Which World?" is centered in white. The hashtag "#Theological20" is in the bottom right corner.

# Which World?

#Theological20

# Pre-Churched (Missionary) Context

The Church has no identity,  
thus no credibility



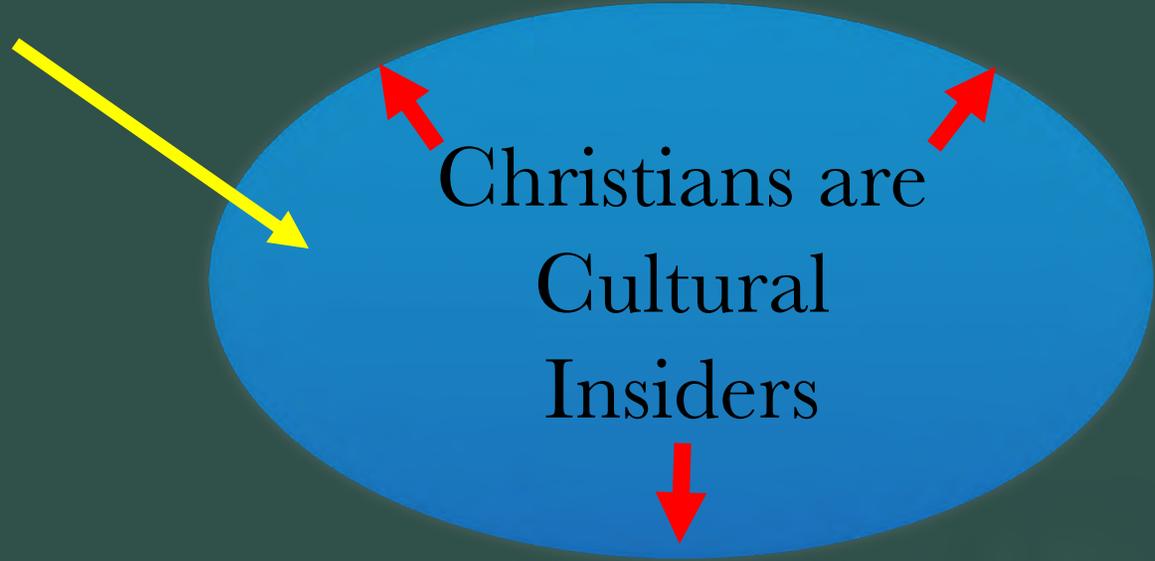
Non-Christians  
are Cultural  
Insiders

Christians are Cultural  
Outsiders

# Christendom Context

The Church is essential to the community

Non-Christians are  
Cultural Outsiders



Christians are  
Cultural  
Insiders

# Post-Christendom Context

The community around the church is increasingly unchurched, more and more reflecting the “pre-churched” context of ministry.

At the same time, the church continues to operate with the assumptions of a “Christendom” society or context.

# Post-Churched Context

Non-Christians  
are Cultural  
Insiders

Christians are  
Cultural  
Insiders

# Post-Christendom Responses

- In the face Christendom's collapse we are tempted to react in man-centered rather than God-centered behaviors:
  - Compromise
    - Prosperity Gospel
    - Shallow Discipleship

# Confessing Lutheran Response

- Hold fast our Confession of Christ
  - Keep the Christian faith pure
  - Confess Jesus to the world

# Confessing Lutheran Response

- Hold fast our Confession of Christ
  - Keep the Christian faith pure
  - Confess Jesus to the world
- Temptation: Circle the Wagons

# Circle the Wagons?

- Adopt a siege mentality (outsiders are enemies)
- Fortify the boundaries (strict uniformity)
- Limit ministry to where the church is in charge
- Consolidate theological authority in fewer people: Ordained pastors, bishops, popes

# Lutheran Confessions

- Evangelical witness to the world
- Teaching instruments for our members
- Test of orthodoxy for our members and especially our teachers

# The Ageless Danger

“To the angel of the church in Ephesus write:  
“I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. But I have this against you, that you have abandoned the love you had at first.

# God's First Love is missional

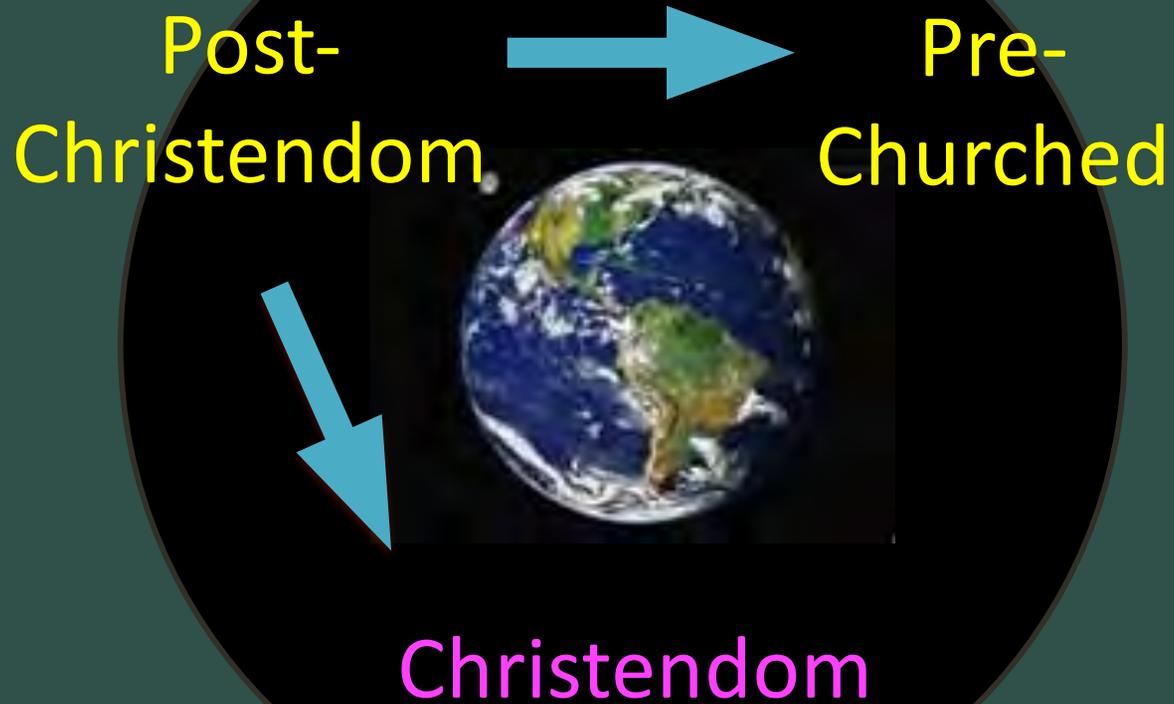
- God's first love is our first love
  - His love precedes all others
  - His love exceeds all others
- His first love embraces all of His world
- Our first love must do likewise

# Lutheran Doctrine is missional

## Justification by Grace Through Faith Alone

- God alone
  - God for all
    - Faith comes by hearing, and hearing through the word of Christ.

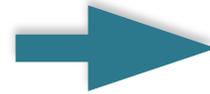
# Which World?



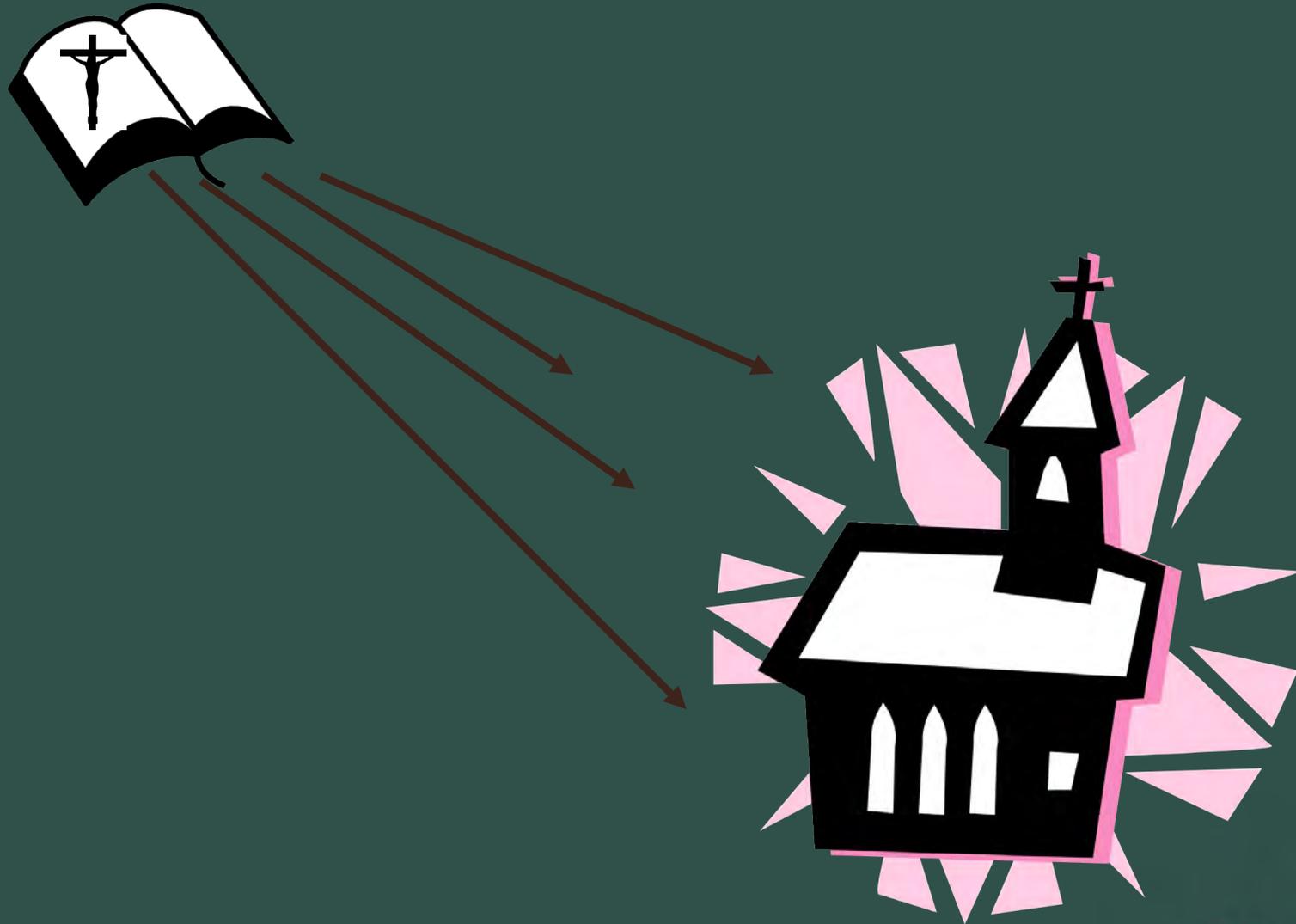


Christendom

Mission Field

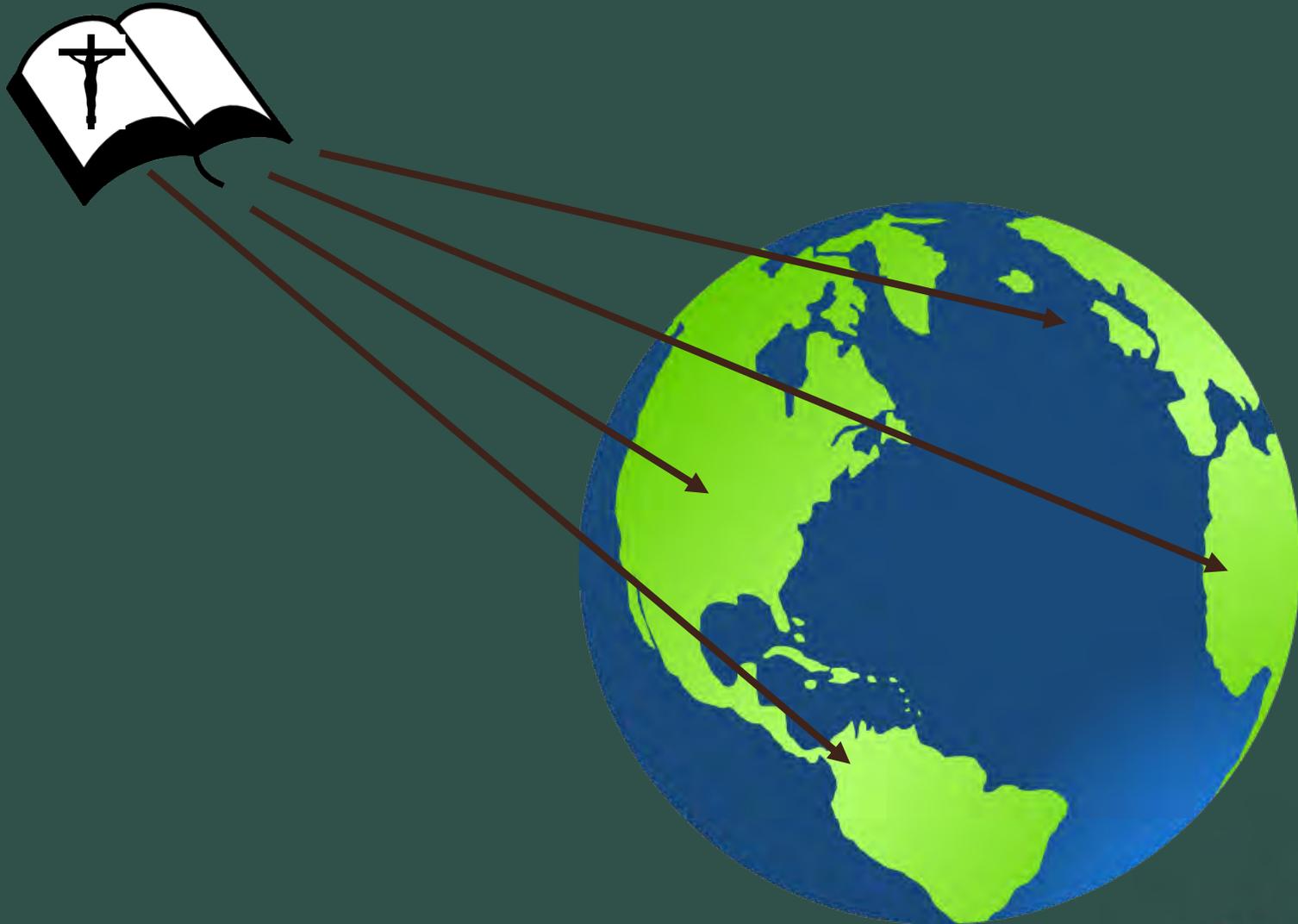


# Christendom



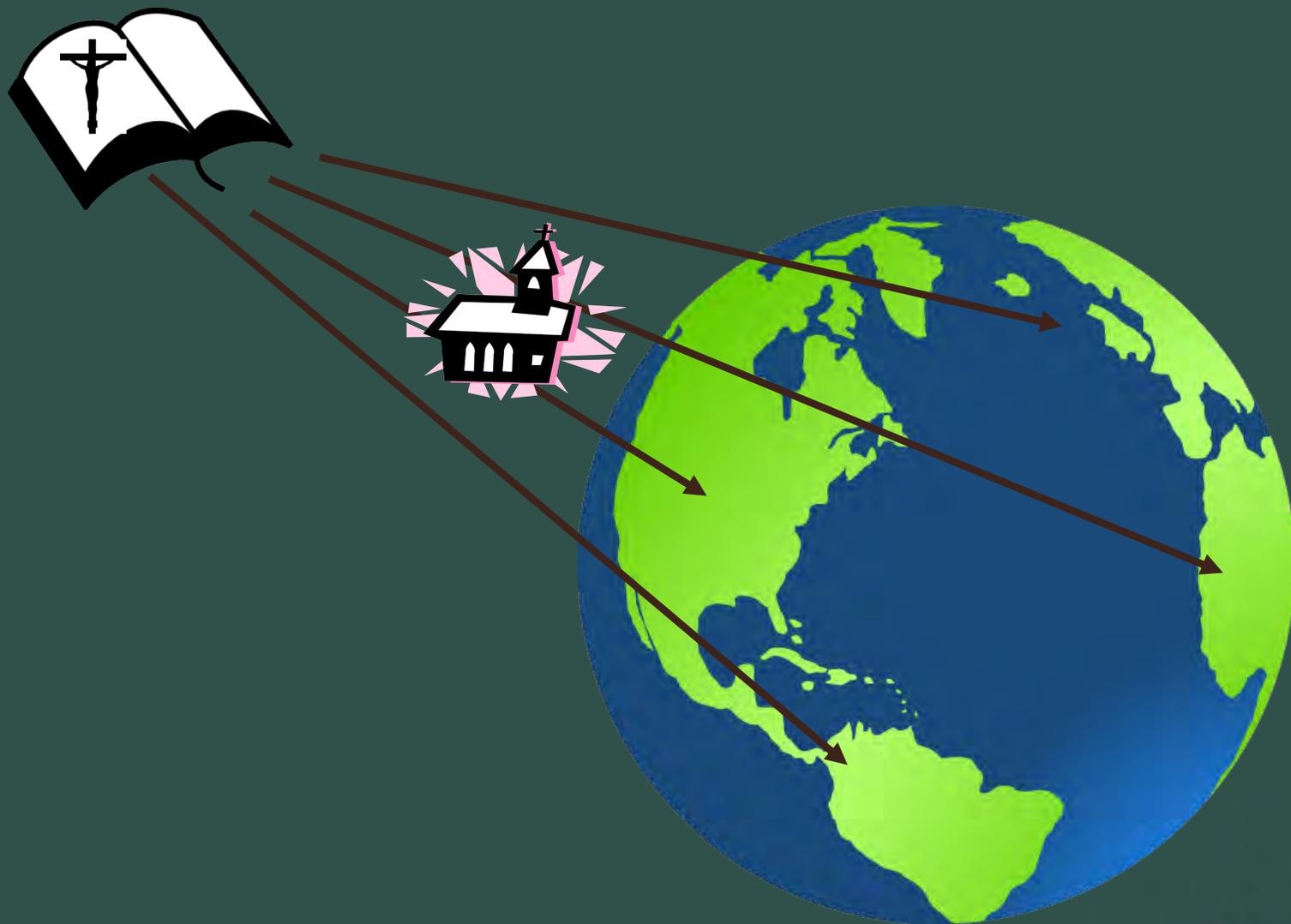
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# Mission Field



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# Mission Field

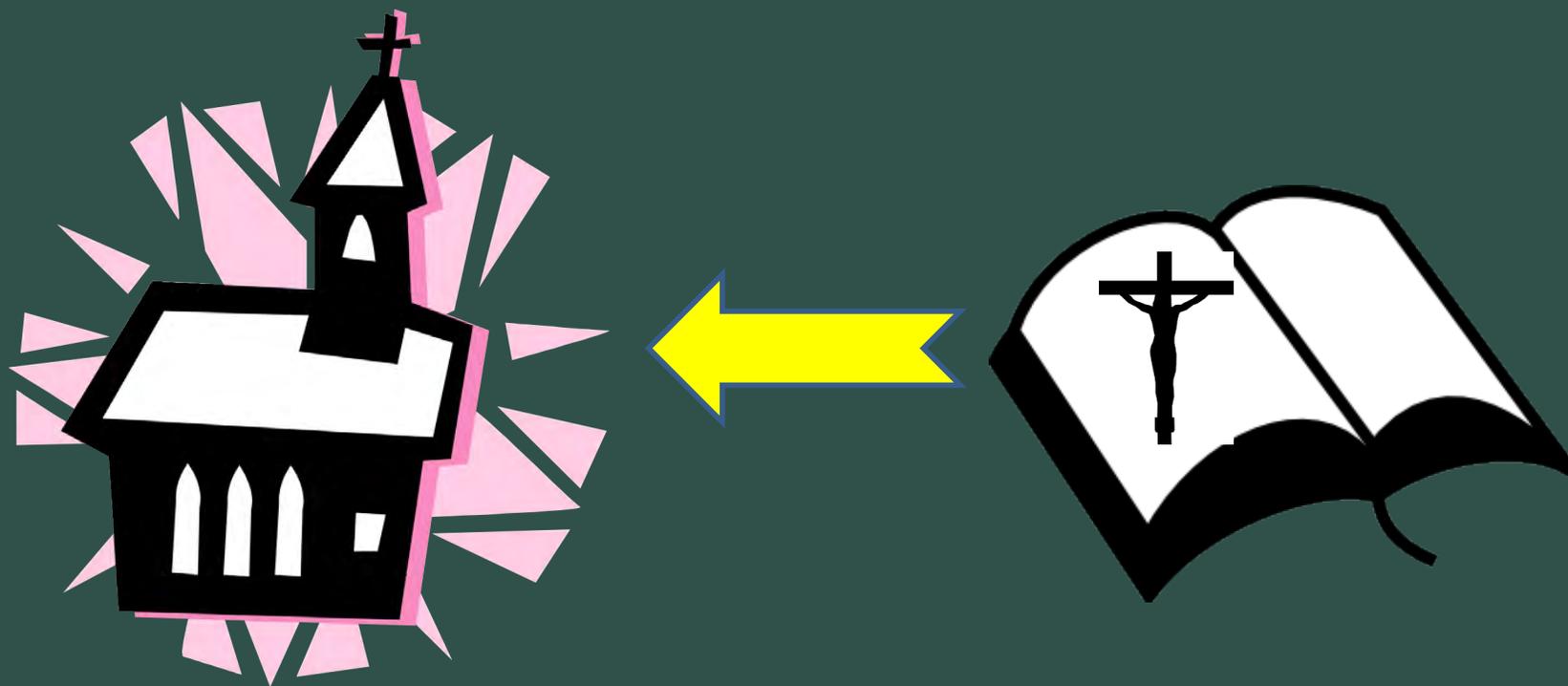


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# Christendom



# Mission Field



# Christendom

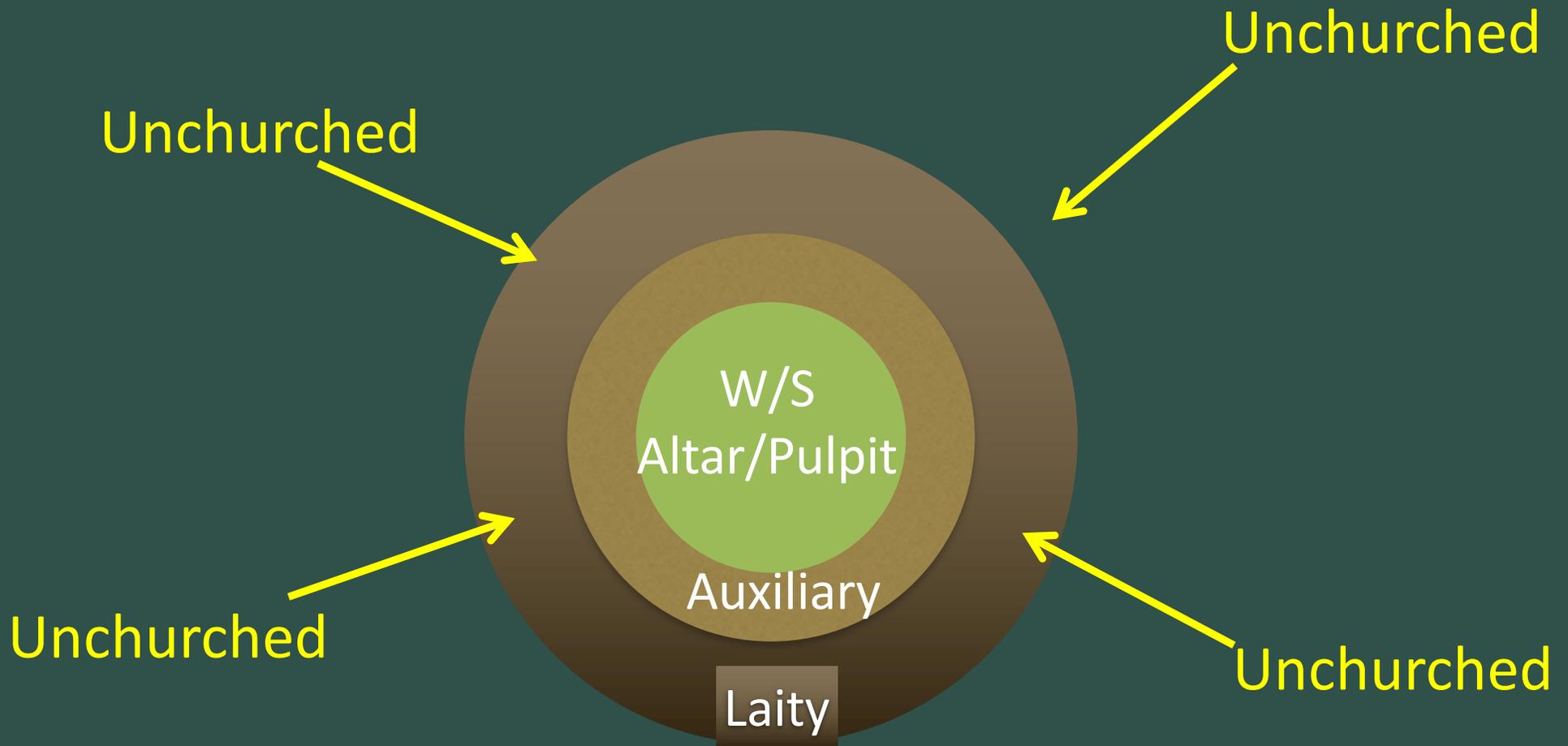


# Mission Field

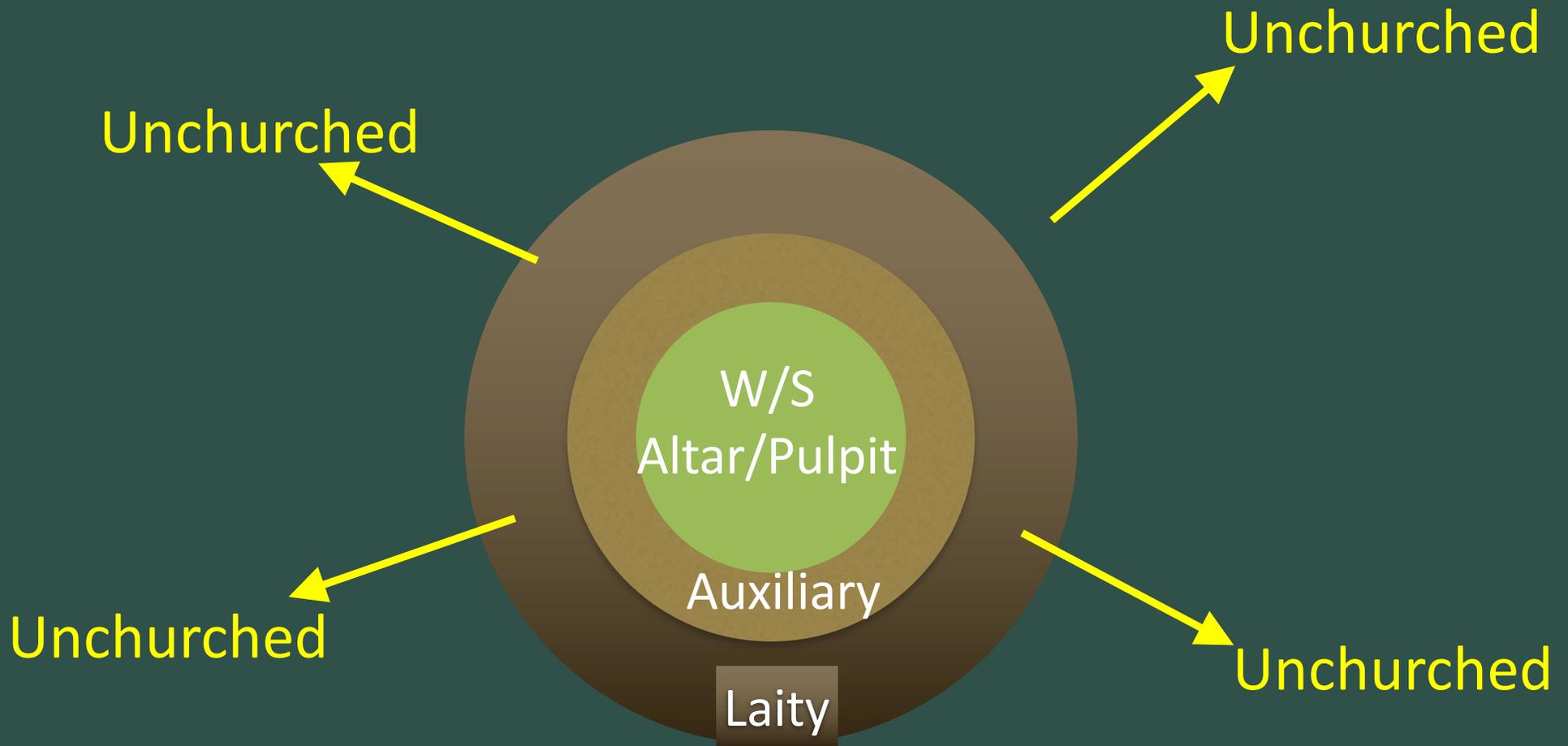


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# Christendom



# Mission Field



# Christendom

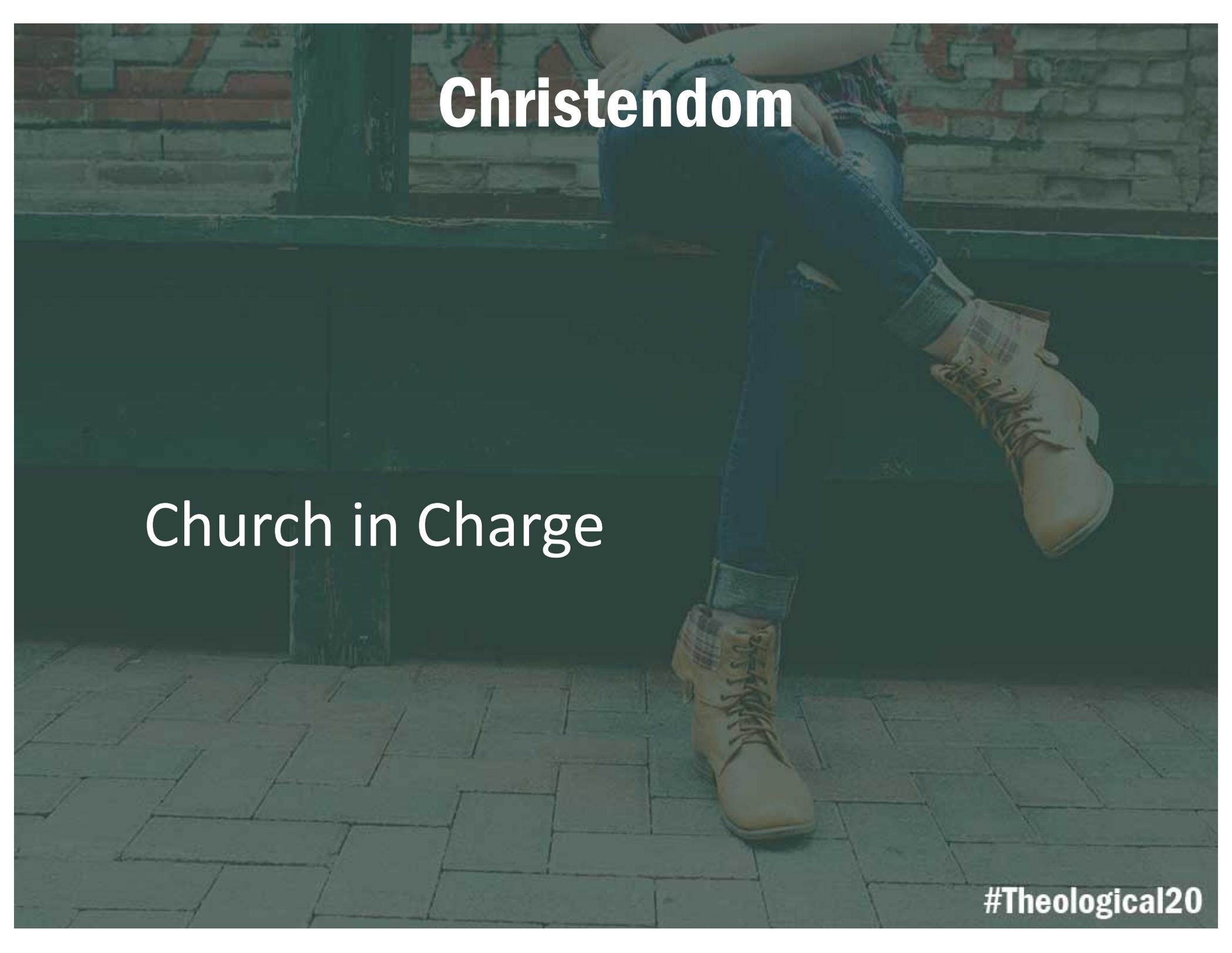
Proclaiming the Gospel in contexts where the church is in charge

- Divine Service
- Pastor Centered

# Mission Field

Proclaiming the Gospel in contexts in which the church is not in charge.

- Live, work, play
- Primarily a Lay Movement
- Young Christians are key

A person is sitting on a dark wooden ledge against a brick wall. They are wearing blue denim jeans with rips and tan lace-up boots. The image has a dark teal overlay. The text 'Christendom' is at the top, 'Church in Charge' is in the middle, and '#Theological20' is at the bottom right.

**Christendom**

**Church in Charge**

**#Theological20**

A person is sitting on a dark ledge against a brick wall. They are wearing blue denim jeans and tan lace-up boots. The image has a dark teal overlay. The text 'Mission Field' is at the top, 'Christ Church in Charge' is in the middle with a horizontal line through 'Church', and '#Theological20' is at the bottom right.

# Mission Field

Christ

~~Church~~ in Charge

#Theological20



# Christ in Charge

Christ on the Cross

# Christ in Charge

*Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit.  
(John 12:24)*

# Christ in Charge

Non-Christians  
are Cultural  
Insiders

Christians Circle  
The Wagons

# Christ in Charge

Non-Christians  
are Cultural  
Insiders

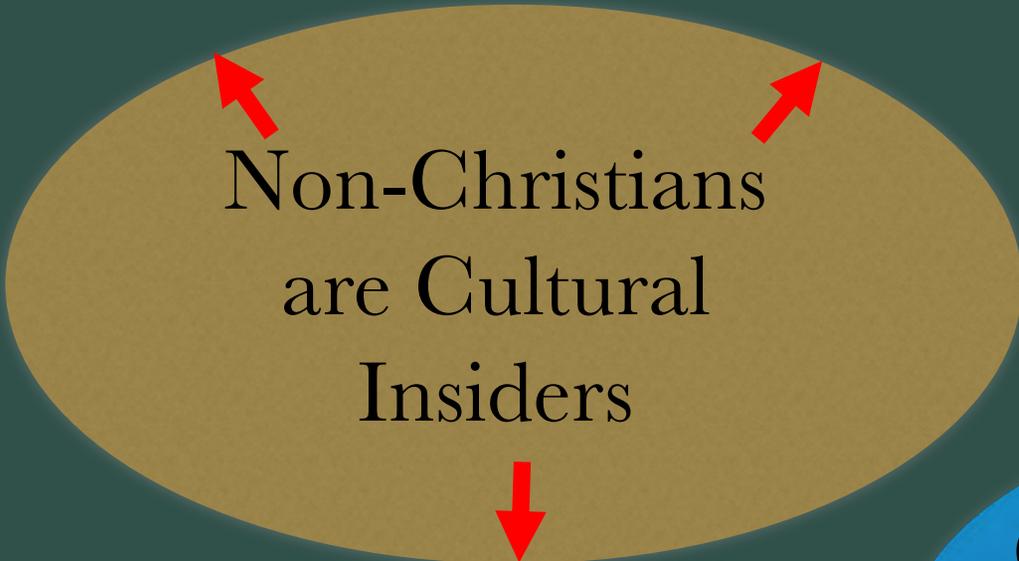
Can we choose to serve  
as *elect* outsiders once  
again?

# Christ in Charge

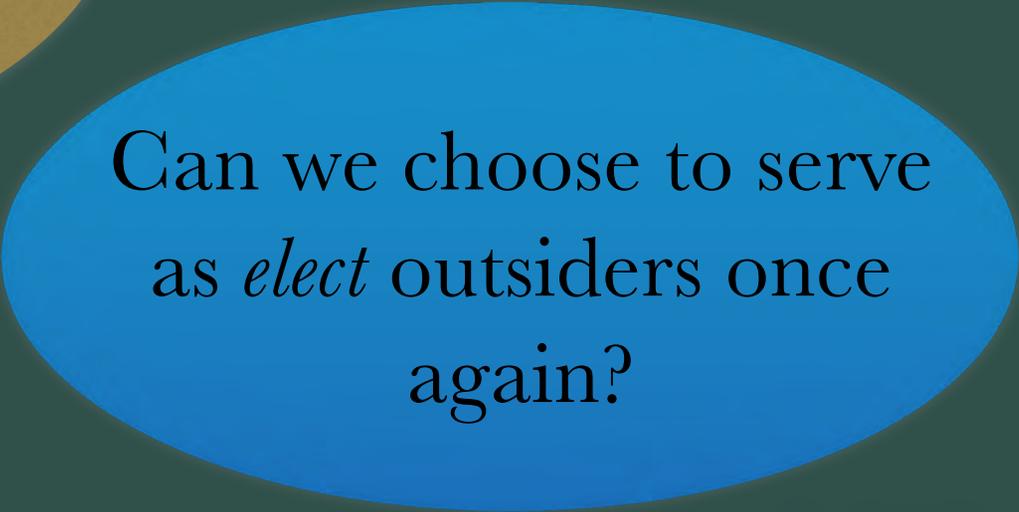
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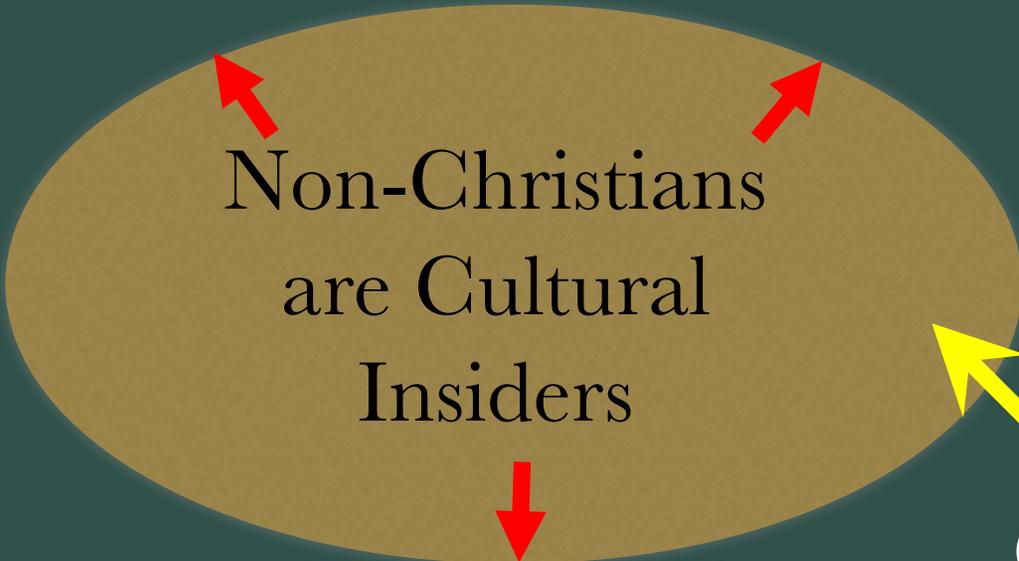


Non-Christians  
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Can we choose to serve  
as *elect* outsiders once  
again?

# Christ in Charge



Non-Christians  
are Cultural  
Insiders

Can we choose to serve  
as *elect* outsiders once  
again?

# Christ in Charge

- How do we serve God's world when we are not in charge?
- The church has wrestled with that question from its inception.
- The Lord has always succeeded in raising up a missionary people for His world.

# Church in Charge

- Lord will you at this time restore the Kingdom to Israel?

# Christ in Charge

- Lord will you at this time restore the Kingdom to Israel?
- You will be my witnesses in Jerusalem, Judea, Samaria, ends of the earth.

# Christ in Charge

- Lord will you at this time restore the Kingdom to Israel?
- You will be my witnesses in Jerusalem, Judea, Samaria, ends of the earth.
- She who is at Babylon, who is likewise chosen, sends you greetings

# Christ in Charge

*Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion . . . according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood.*

(1 Peter 1)

# Christ in Charge

- The Lord has brought us to a time and place where the institutional church is not in charge of where she serves.
- That is the best definition for what we call a mission field.
- Mission fields are the dominion of the Royal Priests, God's called missionary people.

# Christ in Charge

- *But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” (Acts 1)*
- *For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” (Acts 2)*

# Christ in Charge

- Anticipate the Lord raising up His Royal Priests —men and women—and empowering them by His Spirit for this time and place.
- Anticipate the Lord raising up missionaries indigenous to this Post-Christendom world in which we live: Young people.

# Discussion

- What is the primary operating assumption of your congregation regarding the community around your church?
  - Pre-churched (Mission Field)
  - Churched (Christendom)
  - Post-Churched (Mission Field)

# Discussion

What ministry contexts are assumed by your congregation in its future planning?

- Pre-churched (Mission Field)
- Churched (Christendom)
- Post-Churched (Mission Field)

A photograph showing a person's hands resting on a brick wall. The person is wearing a blue patterned top. The background is a brick wall with some red and grey bricks. The image is partially obscured by a dark green overlay.

# Discussion

- Imagine that we are members of a New Testament church, that is, a small congregation located in a non-Christian community possibly hostile to the Gospel?
- How would we live and serve among our non-Christian neighbors?



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# **LEGACY: Reclaiming A Lost Generation**

**Ephesians 4:1-3**

**#Theological20**

A person is sitting on a ledge, wearing a plaid shirt, blue jeans with a tear at the knee, and tan lace-up boots. The background is a brick wall with some red paint. The person's legs are crossed at the ankles.

# Practical Lesson and Q & A

Rev. Randy Duncan

*Concordia University Ann Arbor*

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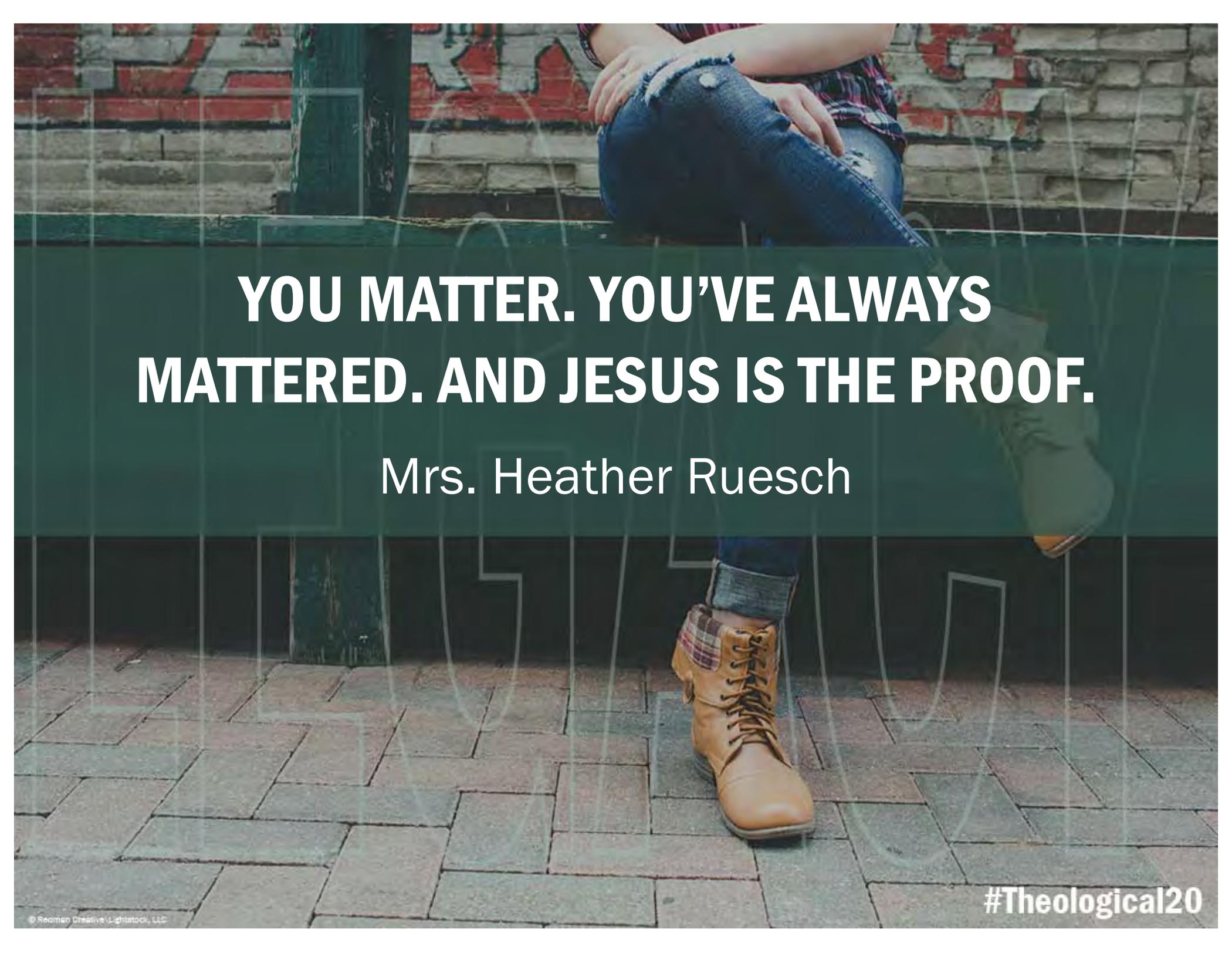


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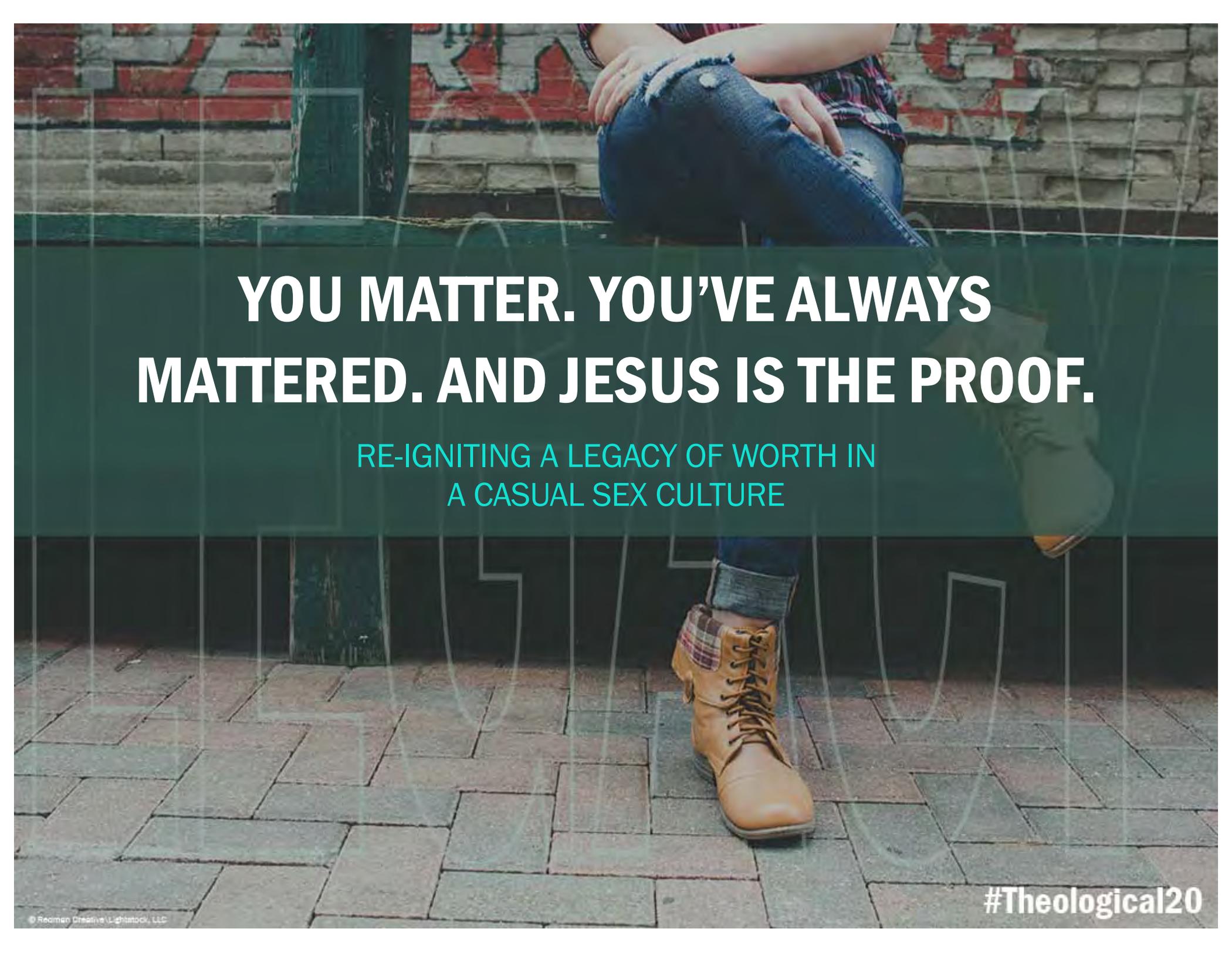
**#Theological20**

A person is sitting on a ledge, wearing a plaid shirt, blue jeans with a tear at the knee, and tan lace-up boots. The background is a brick wall with some red paint. The person's hands are resting on their lap. The overall scene is outdoors.

**YOU MATTER. YOU'VE ALWAYS  
MATTERED. AND JESUS IS THE PROOF.**

Mrs. Heather Ruesch

#Theological20



**YOU MATTER. YOU'VE ALWAYS  
MATTERED. AND JESUS IS THE PROOF.**

RE-IGNITING A LEGACY OF WORTH IN  
A CASUAL SEX CULTURE

**#Theological20**



#Theological20



Bella



Paul

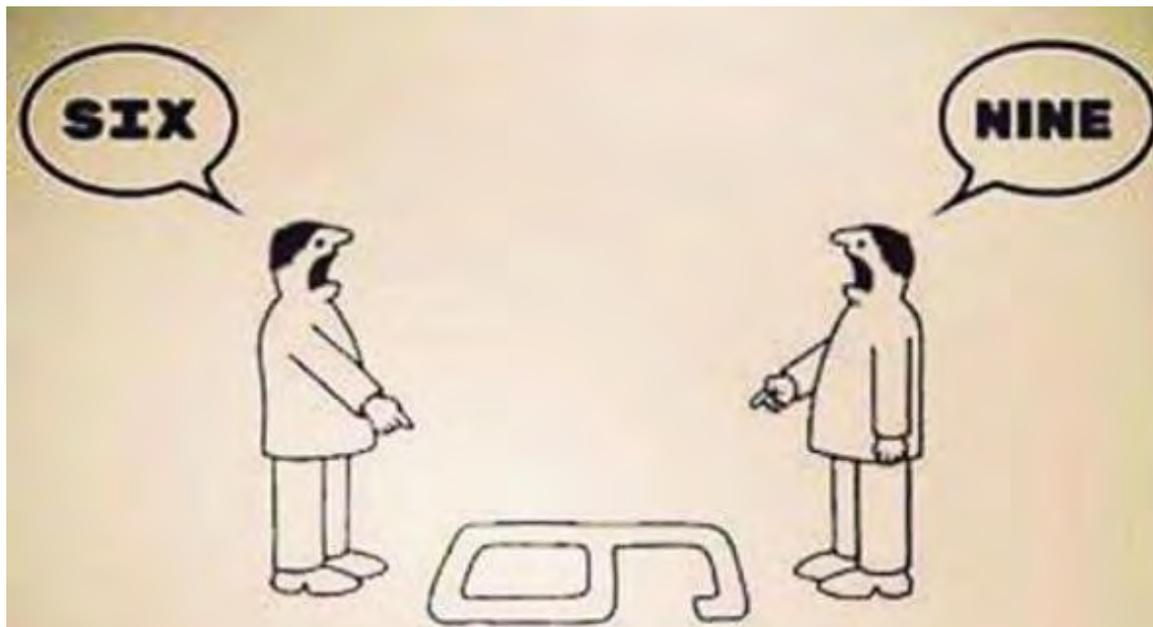


Sofia

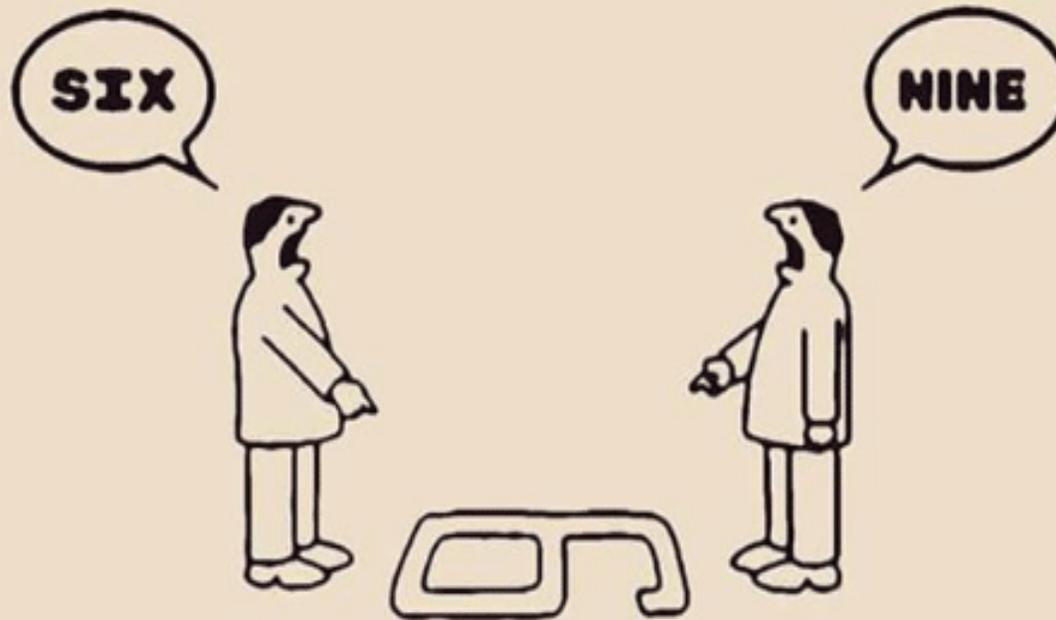
A photograph of a person sitting on a brick wall with graffiti. The person is wearing a patterned top and blue jeans. The background is a brick wall with some graffiti. The image is partially obscured by a dark teal overlay.

# TONGUE & TESTIMONY

**#Theological20**



Just because you are right,  
does not mean, I am wrong.  
You just haven't seen life  
from my side.



~~Just because you are right,  
does not mean, I am wrong.~~

But one of those people is wrong, someone painted a six or a nine, they need to back up and orient themselves, see if there are any other numbers to align with. Maybe there's a driveway or a building to face, or they can ask someone who actually knows.

**OUR VIEWS/CHOICES ABOUT  
SEX & RELATIONSHIPS HAVE  
THE POWER TO AFFECT OUR  
ENTIRE WELL-BEING...**

**MORE THAN WE THINK.**

“This argument for chastity both before marriage and in marriage has as its foundation the conviction that sex, though obviously physical, is also a deeply personal matter. For better or worse, it touches and affects me in my very self. It has as much, if not more, to do with my mind than with my body. It affects what I think, how I feel and what grips my imagination. It has, in fact, more to do with my soul, my sense of self, me as a whole person rather than me as a man/woman. Thus, if sex is not properly personalized, it can depersonalize those who engage in it.”

**Rev. Dr. John Kleinig, The Beauty of Chastity**

# YOU ARE NOT JUST A PHYSICAL BODY

YOU ARE INTRICATELY MADE AND INTRICATELY ATTACKED.

## PHYSICAL BODY

(PRETTY FACE, BIG MUSCLES, UNDERWEIGHT,  
OVERWEIGHT, ATHLETIC, DISABLED, OLD, YOUNG,  
GUY, GIRL.)

## MENTAL

(WHAT YOU THINK)

## SPIRITUAL

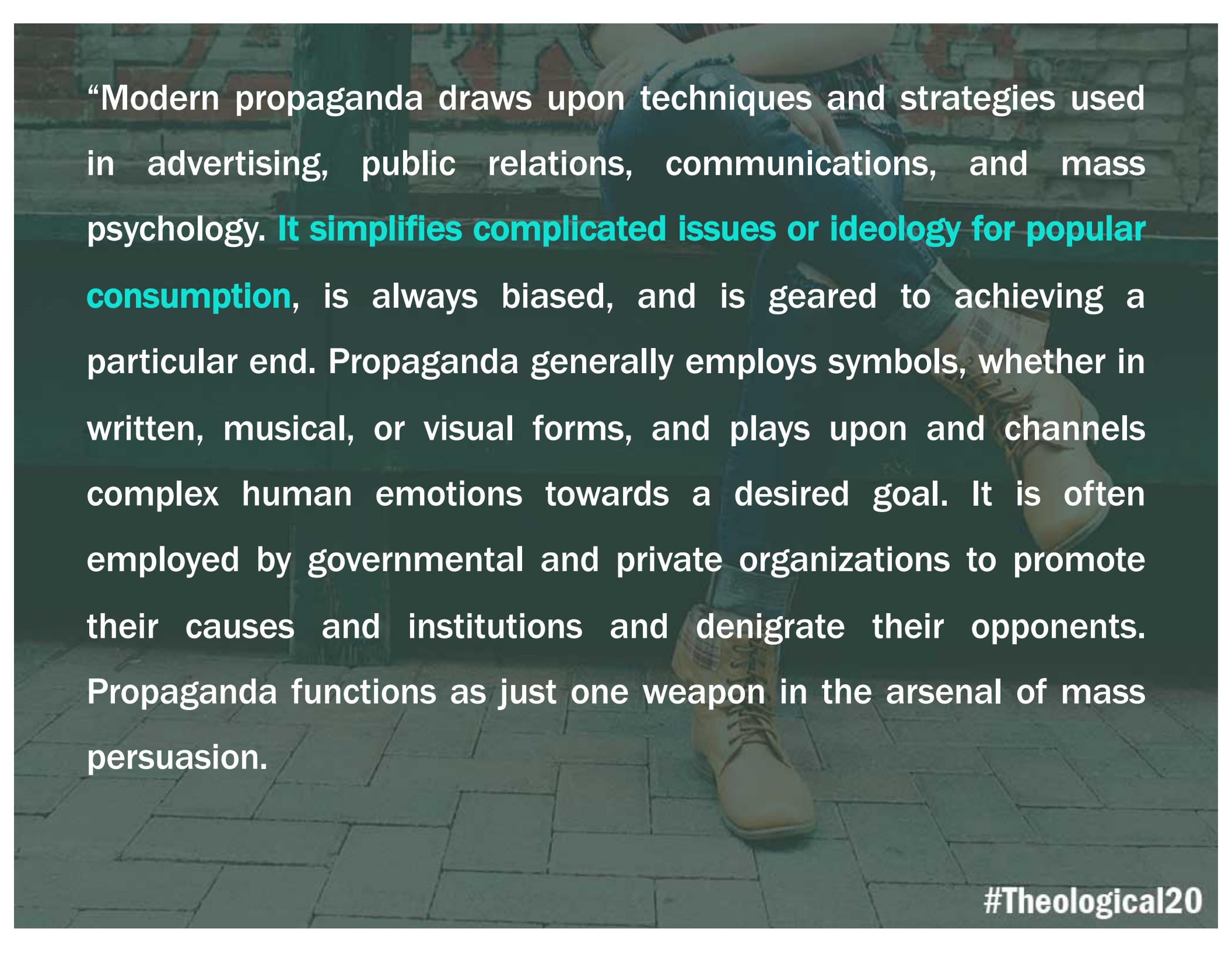
MY VALUE IN  
CHRIST

## EMOTIONAL

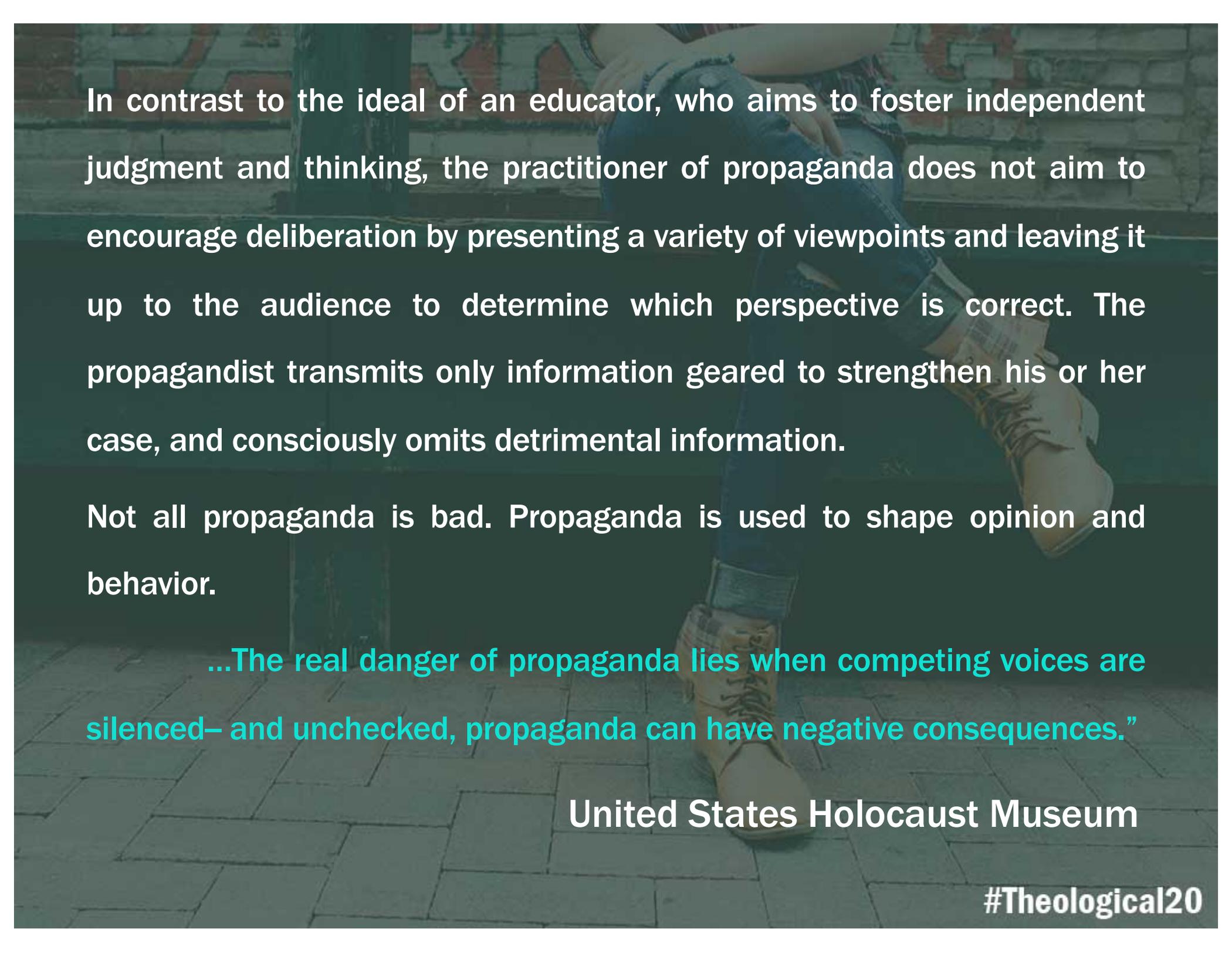
(WHAT YOU FEEL)

## SOCIAL

(HOW YOU RELATE TO YOURSELF AND OTHERS)



“Modern propaganda draws upon techniques and strategies used in advertising, public relations, communications, and mass psychology. **It simplifies complicated issues or ideology for popular consumption**, is always biased, and is geared to achieving a particular end. Propaganda generally employs symbols, whether in written, musical, or visual forms, and plays upon and channels complex human emotions towards a desired goal. It is often employed by governmental and private organizations to promote their causes and institutions and denigrate their opponents. Propaganda functions as just one weapon in the arsenal of mass persuasion.



In contrast to the ideal of an educator, who aims to foster independent judgment and thinking, the practitioner of propaganda does not aim to encourage deliberation by presenting a variety of viewpoints and leaving it up to the audience to determine which perspective is correct. The propagandist transmits only information geared to strengthen his or her case, and consciously omits detrimental information.

Not all propaganda is bad. Propaganda is used to shape opinion and behavior.

...The real danger of propaganda lies when competing voices are silenced— and unchecked, propaganda can have negative consequences.”

United States Holocaust Museum

#Theological20

***“It’s just sex.”***

***“It’s just a choice.”***

***“It’s just a piece of paper.”***

**These are the lies threatening  
the Church today.**





Unmarried women account for **86%** of all **abortions**.

**40-50%** of all marriages in the United States will end in divorce. **Infidelity** being the **#1** reason given.

We are in the midst of a sexually transmitted infection & disease **epidemic** in the United States. **1 in 2** sexually active people will contract an STI by the age of 25.

Sources: American Psychological Association and the Center for Disease Control (CDC)

**#Theological20**



Because Satan wants to twist and distort Christ's relationship with me, he will attack **my sexuality.**

Because Satan wants to mock Christ's relationship with me, he will attack **my identity.**

Because Satan wants to destroy Christ's relationship with me, he will attack **my value.**

Because I am a child of the **REAL. PRESENT. GOD,**  
I know that my identity is found in Christ alone.  
What He did for me shows me the value of my life and the  
power of my sexuality.

# The Solution

**You are God's most priceless possession.**



**#Theological20**

# TOGETHER, WE CAN CHANGE THE CULTURE

---

RECEIVE CHRIST... OVER AND OVER.

STAY CONNECTED AND EDUCATED.

EVALUATE OFTEN: WHAT'S THE **BLUE DOT**  
THAT'S MOTIVATING YOUR DECISIONS?



# JOIN THE **YOU MATTER** MOVEMENT!

- ✦ SEXUALITY MENTALITY BOOK & VIDEO FAITH-COURSE  
(Concordia Publishing House)
- ✦ 5 WEEK TEEN BIBLE STUDY (LCMS Youth Ministry)
- ✦ PSALM 139 DEVOTION
- ✦ “TOP TEN REASONS” PASTOR & PARENT GUIDE



EACH OF THESE RESOURCES WAS WRITTEN TO EQUIP YOU WITH THE EQ (EMOTIONAL/RELATIONAL INTELLIGENCE) YOU NEED TO SPEAK, TEACH, AND APPLY GOD'S VALUE OF EVERY HUMAN LIFE TO THE REAL-LIFE SITUATIONS WE'RE UP AGAINST IN THIS WORLD.

# The You Matter National Tour

with Heather Ruesch (@heatherruesch)

**FREE ON SPOTIFY**

You Matter Song of the Day!

Facebook: You Matter Tour 2019

Instagram: youmattertour2019

Twitter: @you\_matter\_tour

Snapchat: youmattertour

**#dailydoseofworth**  
**#everyhumanlifehasvalue**  
**#youmattersongoftheday**





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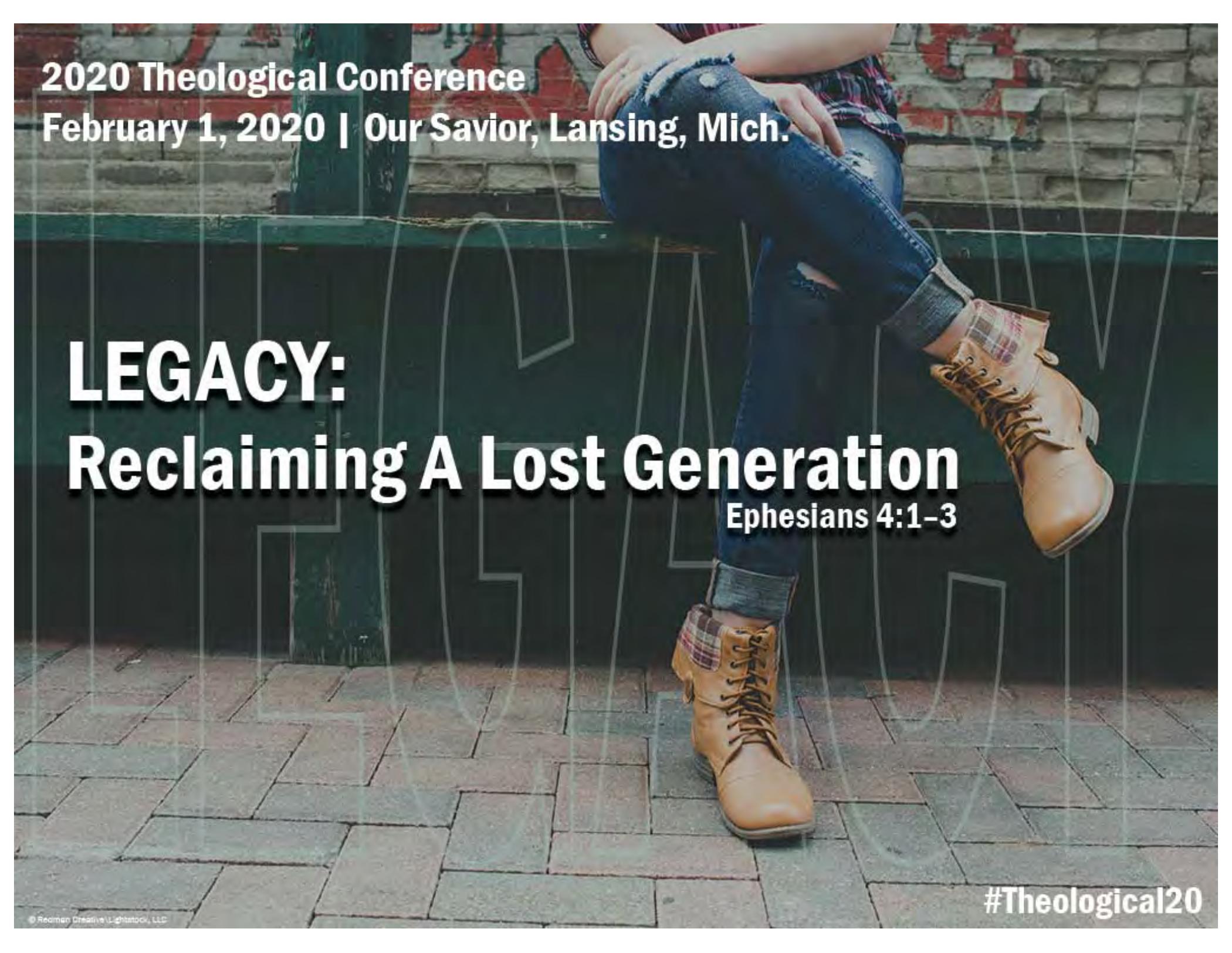


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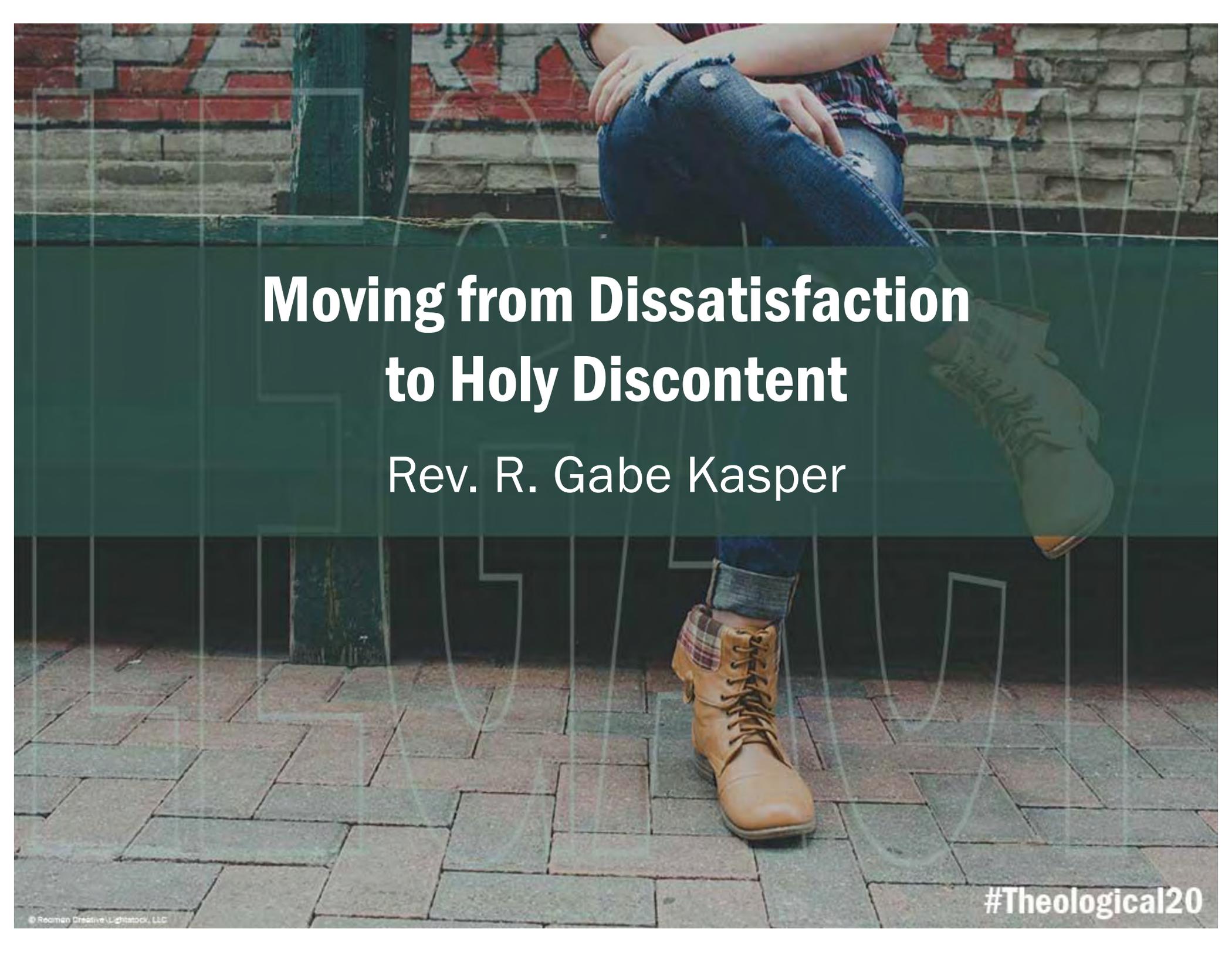


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# Moving from Dissatisfaction to Holy Discontent

Rev. R. Gabe Kasper

#Theological20

*3 Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. -Titus 2:3*



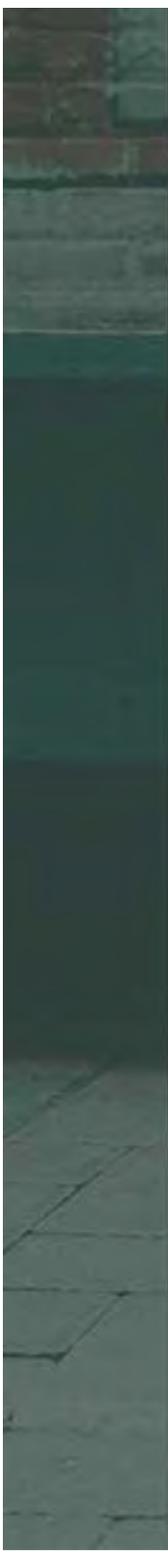
*4 Then they can urge the younger women to love their husbands and children, 5 to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. -Titus 2:4-5*

*9 Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, 10 and not to steal from them, but to show that they can be fully trusted, -Titus 2:9-10*

A photograph of a person sitting on a brick wall. The person is wearing a patterned top and blue denim jeans. Their hands are resting on their lap. The wall behind them is made of red and grey bricks and has some graffiti on it. The image is dimly lit and has a dark, moody atmosphere.

*Moving from Dissatisfied to Holy Discontent*

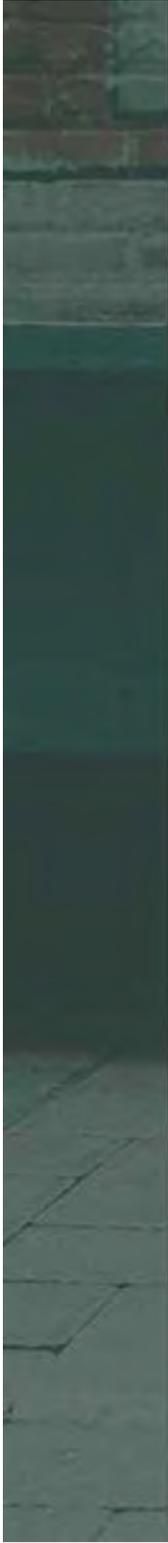
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*89% of Americans believe in God*

*25% are religiously unaffiliated*

*50% of 18-29 year olds are religiously unaffiliated*



*Between now and 2050 on track to lose 42  
millions young people*



LCMS  
1970 – Baptized: 66,704 babies

1983 – Confirmed: 59,607

90% Retention rate



## LCMS

2000 – Baptized: 38,957 babies

2013 – Confirmed: 18,454

47% Retention rate

Now: 1 in 5 Retention rate

A photograph of a person sitting on a brick wall. The person is wearing a patterned top and blue denim jeans. The wall has some graffiti on it. The image is partially obscured by a dark green overlay.

In seeking to reach pre-Christian cultures the church rightly wanted to avoid being colonizers. In reaching post-Christian culture we need to avoid being colonized.

A photograph of a person sitting on a brick wall with graffiti. The person is wearing a patterned top and blue jeans. The wall is made of red and grey bricks. The image is partially obscured by a dark green overlay.

## Acts 2:

- Biblical Characters
- Scripture
- Repent and Believe
- Thousands Convert

A photograph of a person sitting on a brick wall with graffiti. The person is wearing a patterned top and blue jeans. The wall is made of red and grey bricks, and there is some graffiti on it. The image is partially obscured by a dark green overlay.

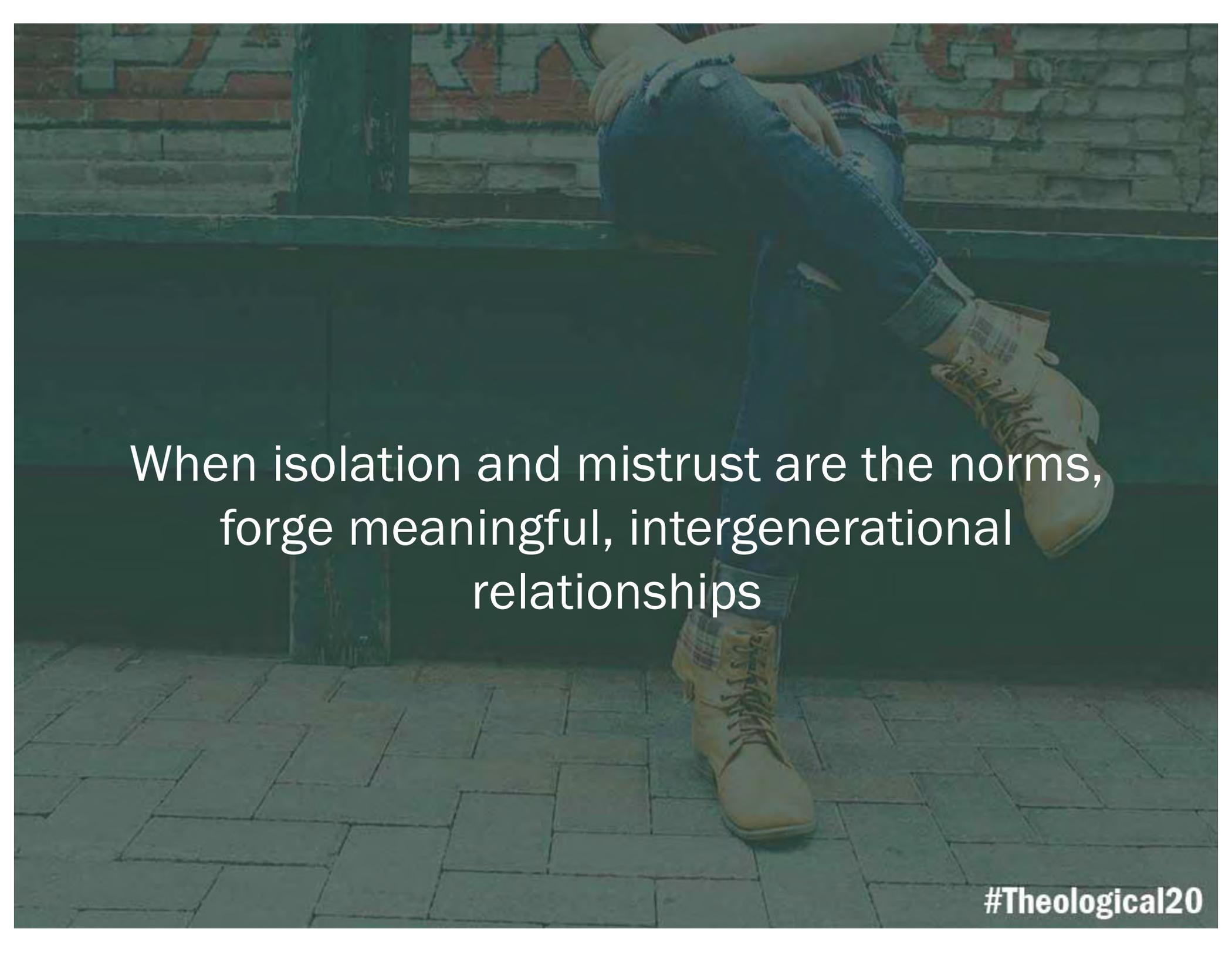
## Acts 17:

- Cultural Artifacts
- Their poets and prophets
- God of the Universe
- Jesus' Resurrection
- most people scoff. 3 Convert

A person is sitting on a dark wooden ledge against a brick wall. They are wearing blue denim jeans with rips and tan lace-up boots. The person's hands are resting on their lap. The ground is paved with light-colored bricks.

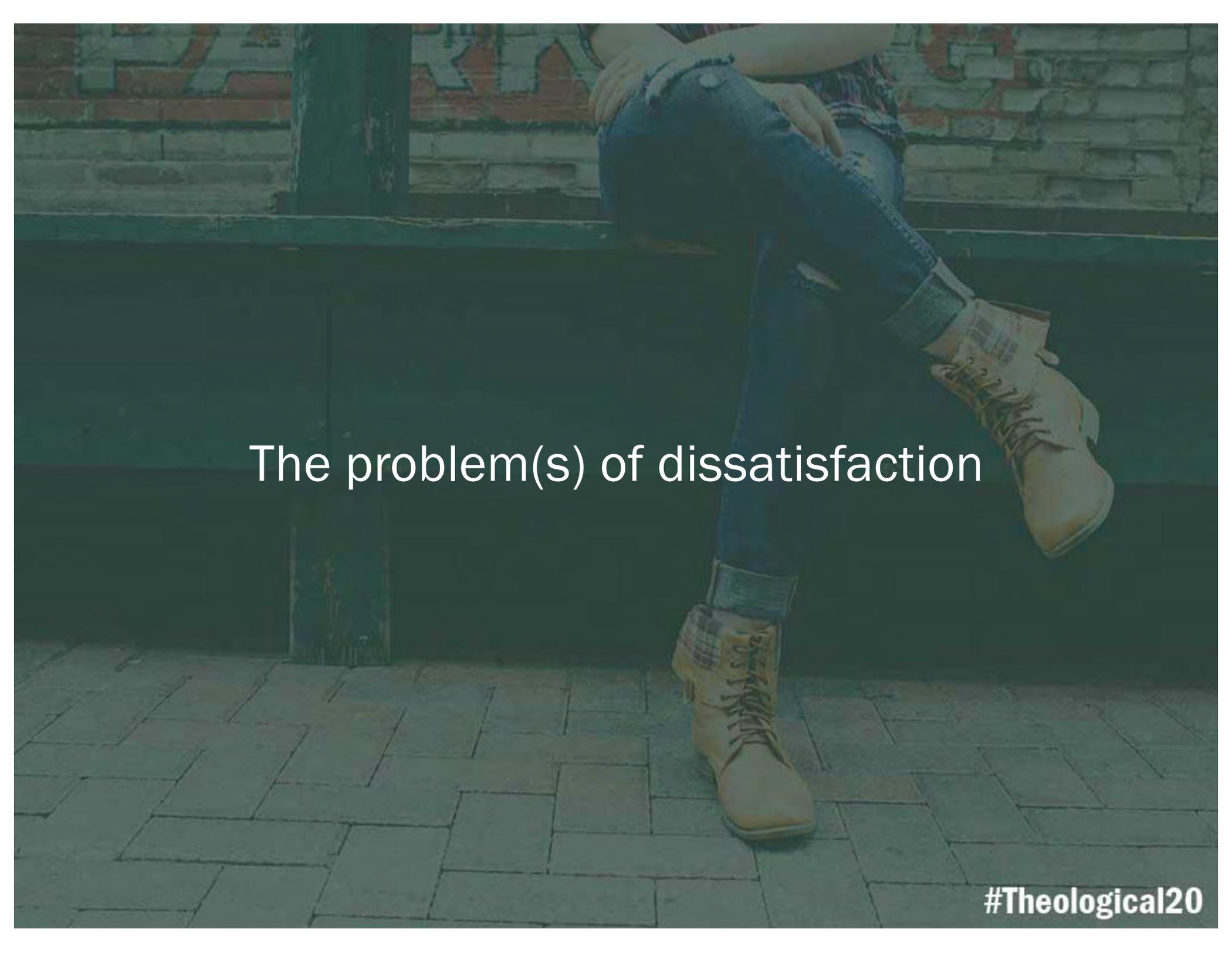
If you're good enough. You're old enough.

**#Theological20**

A person is sitting on a dark wooden ledge against a brick wall. They are wearing blue denim jeans with rips and tan lace-up boots. The scene is dimly lit, and the overall image has a dark, teal-tinted overlay. The text is centered in white.

When isolation and mistrust are the norms,  
forge meaningful, intergenerational  
relationships

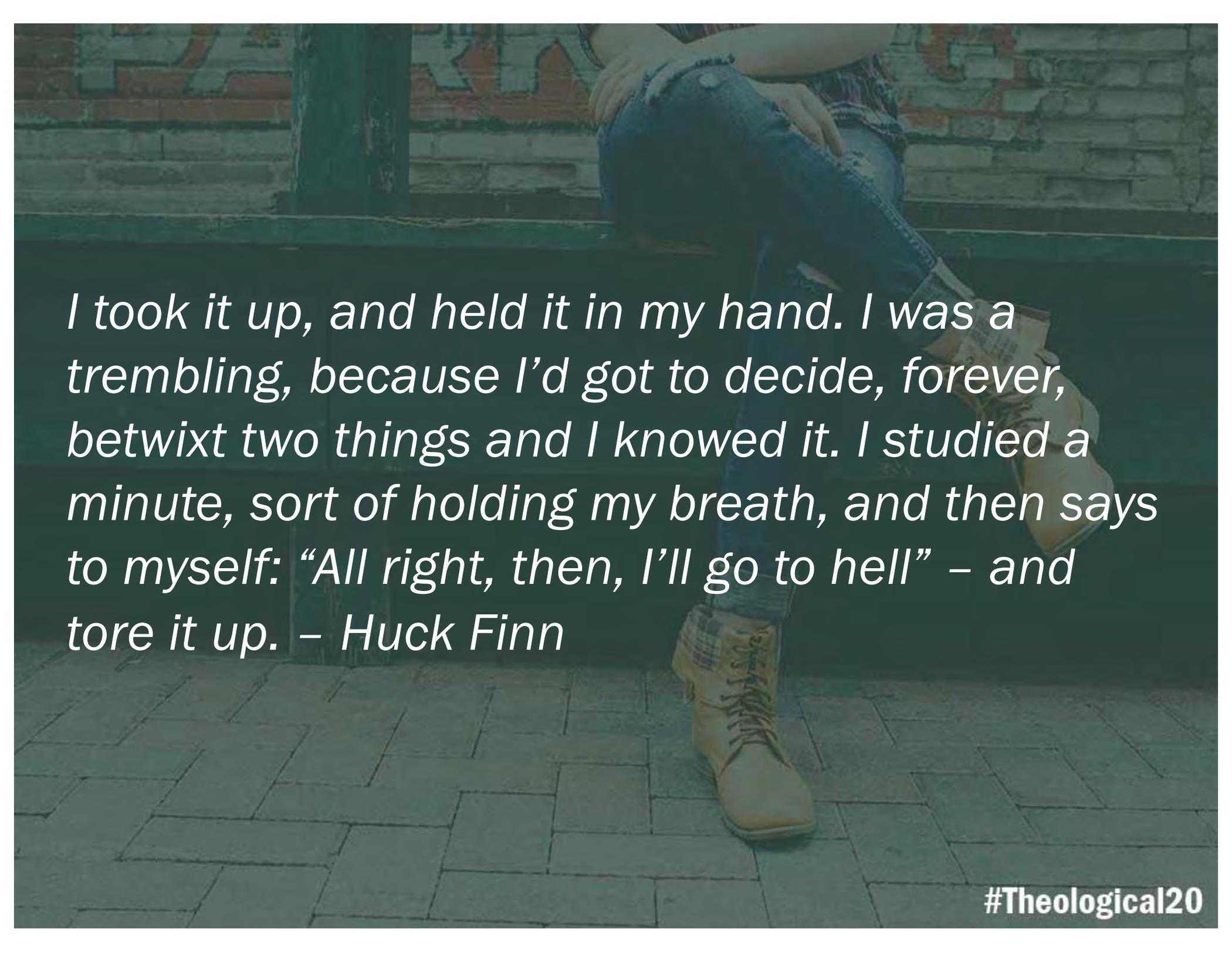
**#Theological20**

A person is sitting on a dark wooden ledge against a brick wall. They are wearing blue denim jeans with significant distressing, including rips and frayed hems, and tan lace-up boots. The person's hands are resting on their lap. The background shows a brick wall with some graffiti. The ground is paved with light-colored bricks.

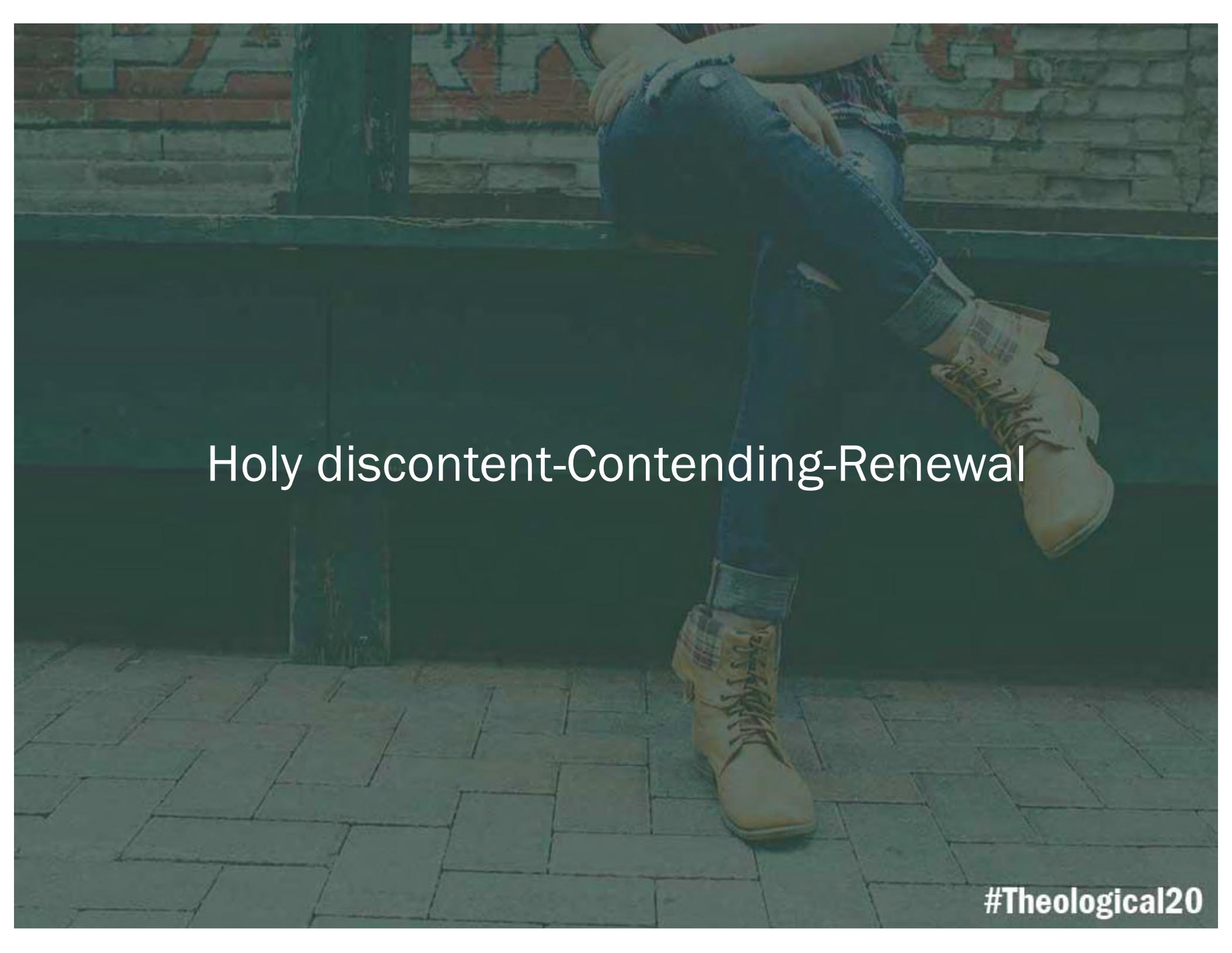
The problem(s) of dissatisfaction

#Theological20

*“Did Jesus rise from the dead?” the question is now, “So what if he did?” Instead of asking, “Does God exist?” the question is now, “What kind of God would call for the killing of an entire people group?” Instead of testimonies about lives changed through Christ, their question would be why lives currently lived by Christians aren’t more changed, but are instead marked by judgmentalism, hypocrisy, and intolerance. – Dr. James Emery White*

A person is sitting on a dark ledge or wall. They are wearing blue denim jeans and tan lace-up boots. The background is a brick wall with some graffiti. The overall lighting is dim, giving it a moody, cinematic feel.

*I took it up, and held it in my hand. I was a trembling, because I'd got to decide, forever, betwixt two things and I knowed it. I studied a minute, sort of holding my breath, and then says to myself: "All right, then, I'll go to hell" – and tore it up. – Huck Finn*

A person is sitting on a dark wooden ledge against a brick wall. They are wearing blue denim jeans with rips and light-colored, lace-up boots. The person's hands are resting on their lap. The scene is dimly lit, with a dark teal overlay.

Holy discontent-Contending-Renewal

#Theological20

*I love to tell the story;  
For those who know it best  
Seem hungering and thirsting  
To hear it like the rest.  
And when, in scenes of glory,  
I sing the new, new song,  
Twill be the old, old story,  
That I have loved so long.*



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**February 1, 2020 | Our Savior, Lansing, Mich.**

# **LEGACY: Reclaiming A Lost Generation**

**Ephesians 4:1-3**

**#Theological20**

A person is sitting on a ledge, wearing a plaid shirt, blue jeans with a tear at the knee, and tan lace-up boots. The background is a brick wall with some red paint. The person's legs are crossed at the ankles.

# Practical Lesson and Q & A

Rev. Randy Duncan

*Concordia University Ann Arbor*

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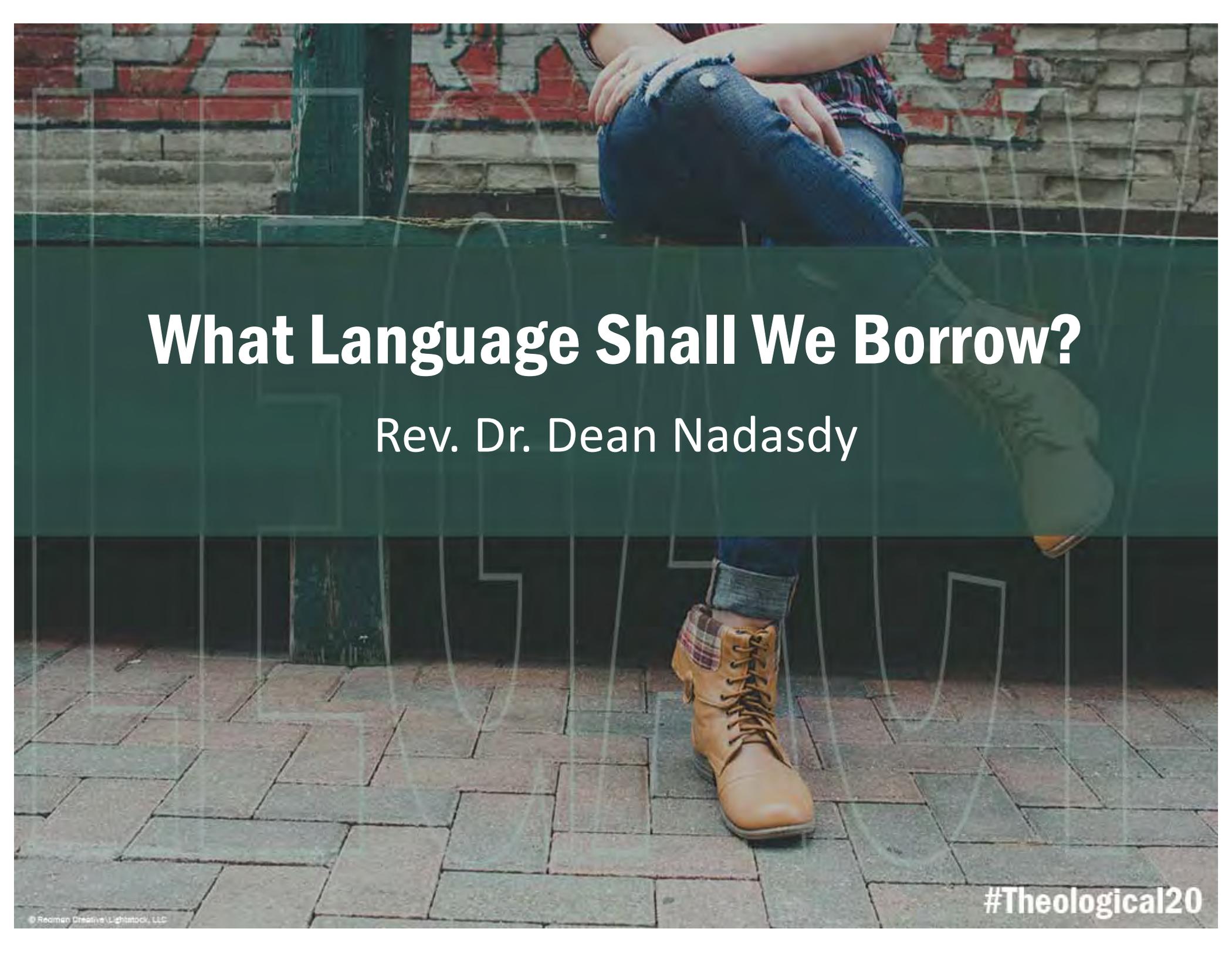


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# What Language Shall We Borrow?

Rev. Dr. Dean Nadasdy

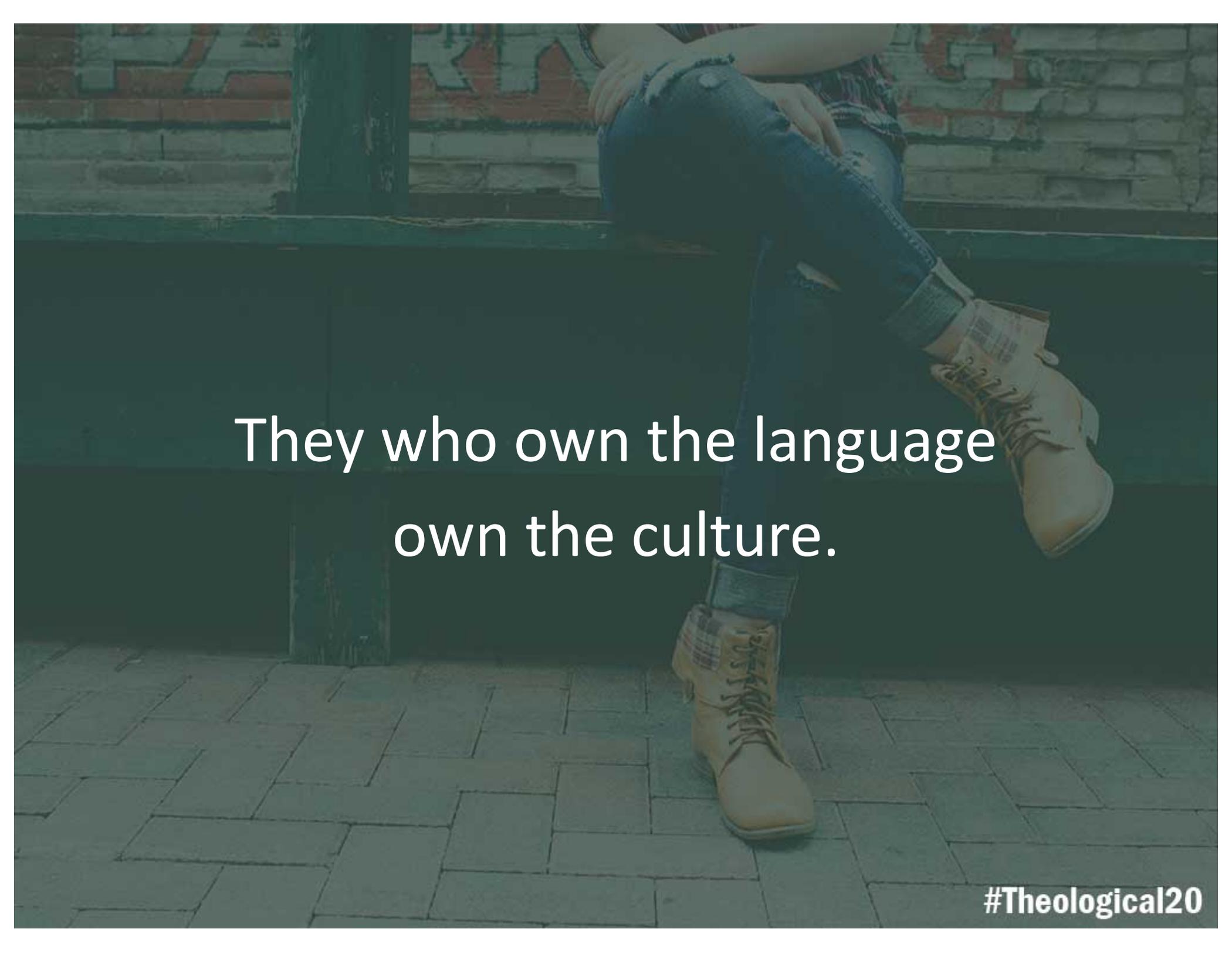
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# Language & the Church's Witness

The **linguistic relativity hypothesis**, proposes that the particular language one speaks influences the way one thinks about reality.

“The limit of my language is the limit of my world.”



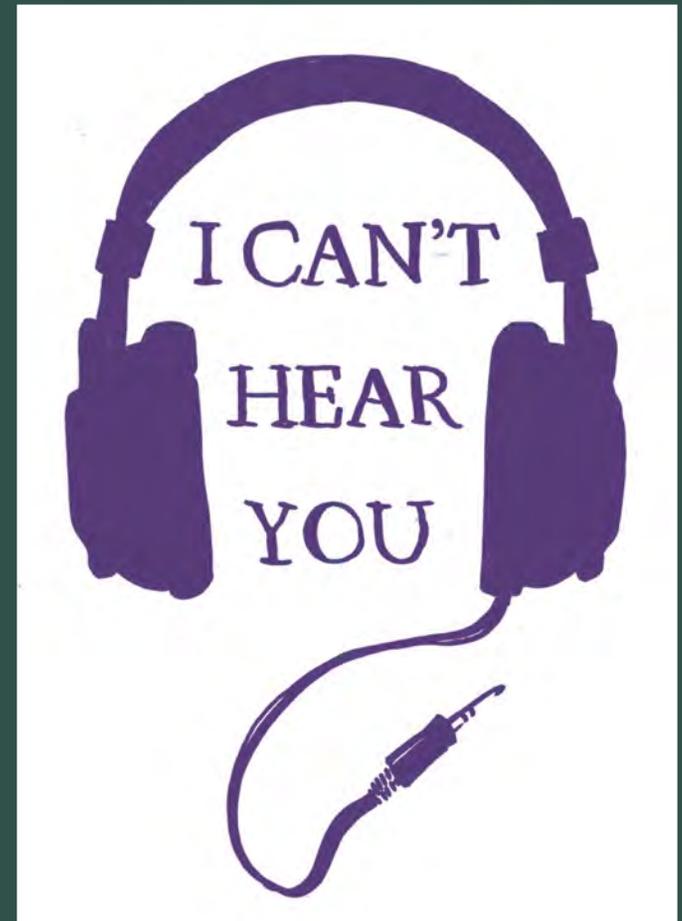
A person is sitting on a dark wooden ledge against a brick wall. They are wearing blue denim jeans with rips and tan lace-up boots. The image has a dark teal overlay. The text "They who own the language own the culture." is centered in white. The hashtag "#Theological20" is in the bottom right corner.

They who own the language  
own the culture.

#Theological20

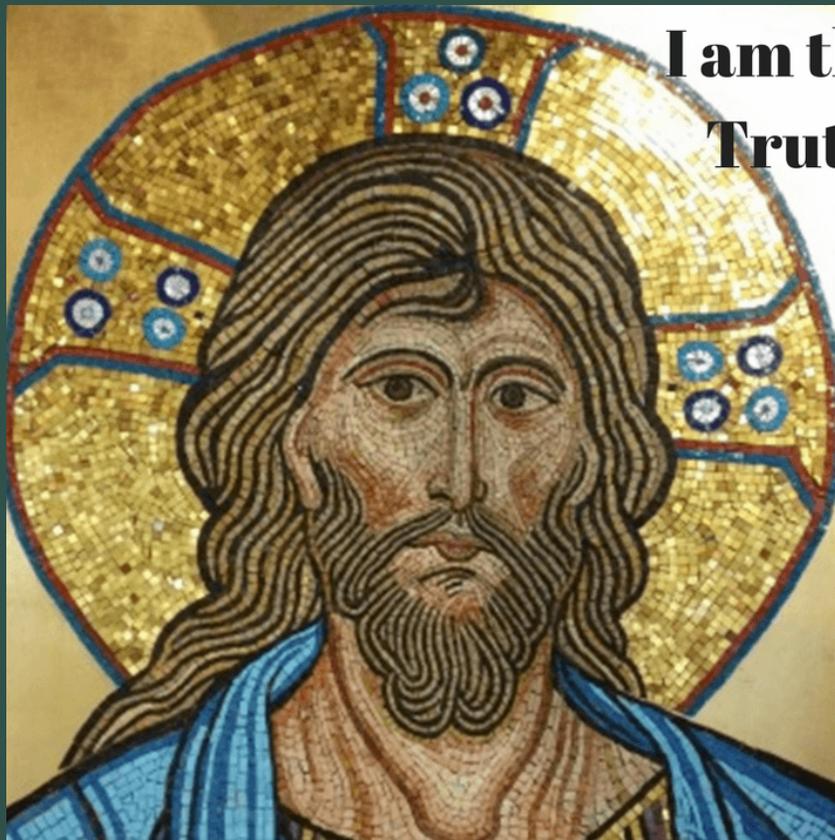
# The Challenges of Being Heard

- Forgotten Biblical Story
- Forgotten Songs
- Forgotten Language of Law & Gospel
- Neo-Gnosticism
- Deconstructed View of Clergy



# Finding Language for Our Witness

- The Person of Christ as Truth

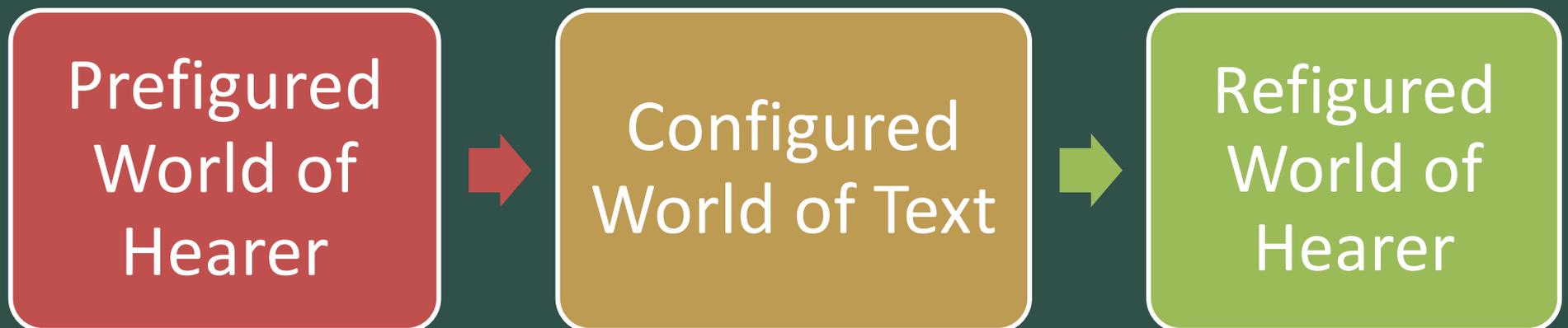


**I am the Way the  
Truth and the  
Life**

**John 16:4**

# “Word” as Event

- **Dabar** (Hebrew, דְבַר) and **logos** (Greek, λόγος) carry the idea of an event which is both heard and seen as in Revelation 1:12: “I turned to see the voice that was speaking to me.”
- What a Biblical text does (Paul Riceour & Thomas Long)



# Word as Event in Our Witness

- The Sermon as Event
- Conversations as Events

A word is dead  
When it is said,  
Some say.

I say it just  
Begins to live  
That day.



- Emily Dickinson (No. 1212)

# Language That is Personal

## Classical Rhetoric

- Logos = language of logic
- Pathos = language of the heart
- Ethos = language of the speaker's integrity



# The “Slant” Language of Witness

Tell all the truth but tell it slant —  
Success in Circuit lies  
Too bright for our infirm Delight  
The Truth's superb surprise  
As Lightning to the Children eased  
With explanation kind  
The Truth must dazzle gradually  
Or every man be blind —

- Emily Dickinson(1263)

# Conversational Language

- Luke's Travel Narrative (Luke 9:51-19:27)
- (Greek, ὁμιλέω, homiléō; Luke 24:14, 15; Acts 20:11; 24:26)



Rembrandt, *Christ with Two Disciples on the Road to Emmaus*, 1655

# Conversational Language

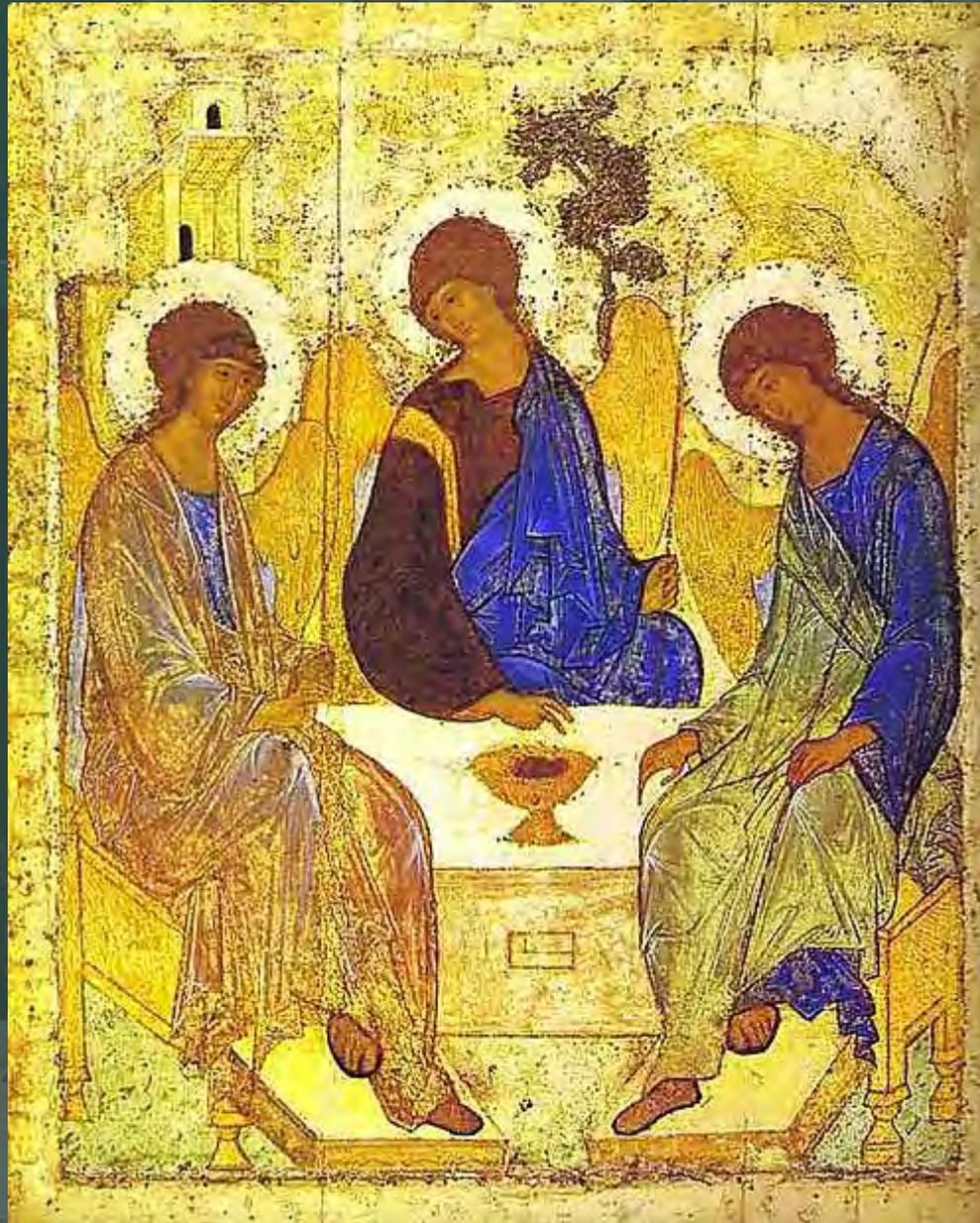
“When the words of Jesus become the stuff of arguments, verbal tools for manipulation, attempts at control, the life drains out of them and there they are, a raked-up pile of dead leaves on the ground. Just then, the Master drops a parable into the conversation. We stumble over it, no longer able to cruise along in the familiar word ruts. The parable forces attention, participation, involvement.”

-Eugene Peterson, *Tell It Slant*, 2008

# Conversational Language

- Visual
- Story/Metaphor
- Heart
- Relationship





Andrei Rublev. The Old Testament Trinity. c. 1410  
Tempera on wood. The Tretyakov Gallery, Moscow, Russia

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*The Prodigal Son Among Swine* - Max Beckmann, c. 1918

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Pablo Picasso, *Weeping Woman*, 1937

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Rembrandt, *The Return of the Prodigal Son*, 1662

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Edward Hopper, *Pennsylvania Coal Town*, 1947

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*Hope*, George Frederic Watts, 1885

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Biggers, John. *Shotgun, Third Ward # 1*, 1966

# Community Speak

- The church as a speech community
- The local community as a speech community
- Professional speech communities



# Breaking Open Metaphors

- Breaking Open Biblical & Cultural Metaphors
- Breaking Open New Metaphors



Bound



Burdened



Broken

# Language of Embodiment / Incarnation

- Don't just tell them; show them.
- How is this done?



“The Widow’s Mite,” *The Macklin Bible*, 1794, William Artaud; Jean Marie Delattre, 1745-1840

# Implications for Our Witness

1. Recognize the limitations and the power of language.
2. Present Christ as the embodiment of truth.
3. Bring your personal ethos to your witness.



WITNESS

The word "WITNESS" is written in a bold, blue, sans-serif font. The letter 'I' is replaced by a stylized flame icon with yellow and blue colors. The letters have a slight 3D effect with shadows.

# Implications for Our Witness

4. Tell the Biblical story and sing our songs, as if for the first time.
5. Tell it slant, using conversational language, storied and visual.
6. Break open metaphors which speak from and to your communities of speech.
7. Don't just tell them; show them.



WITNESS



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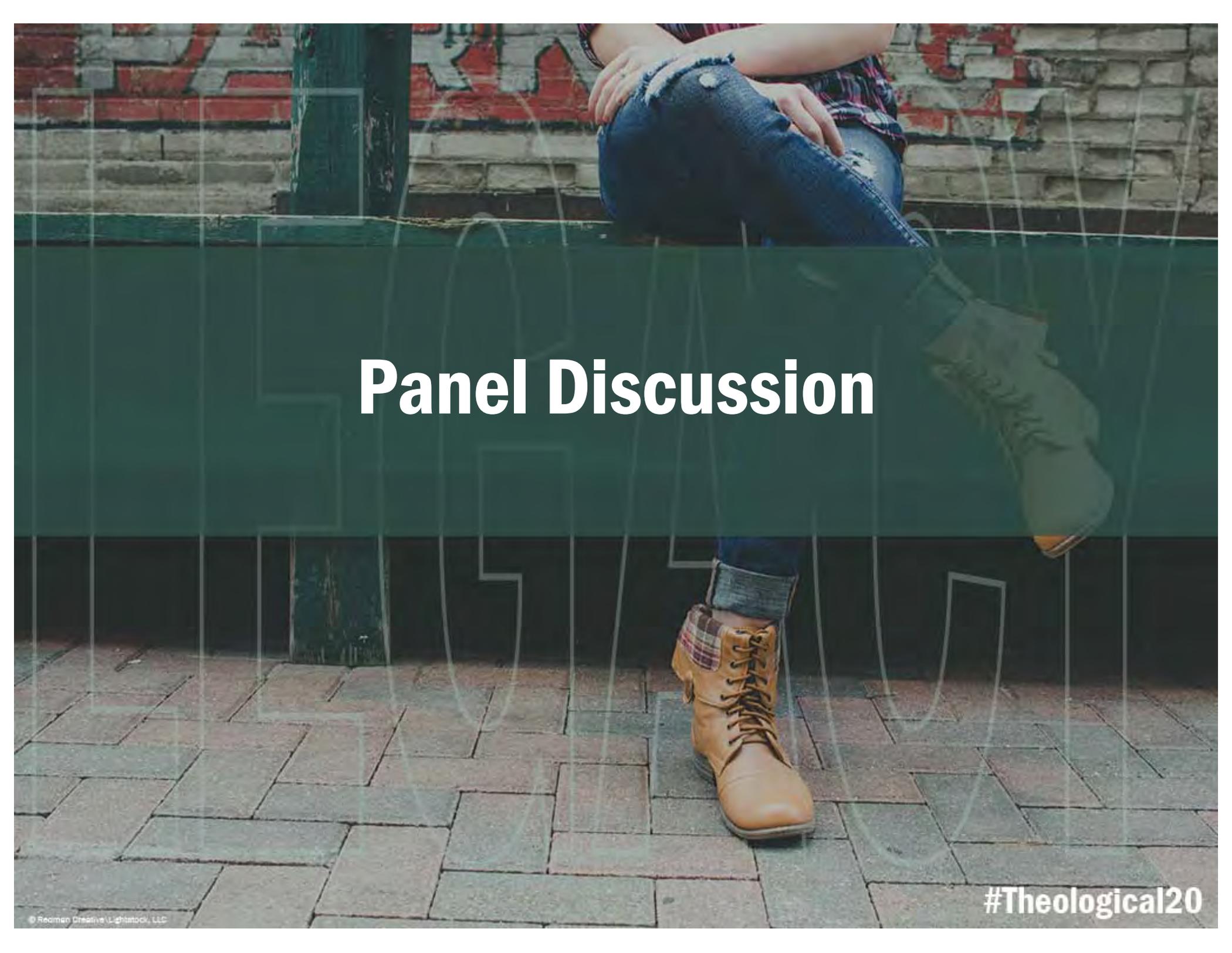


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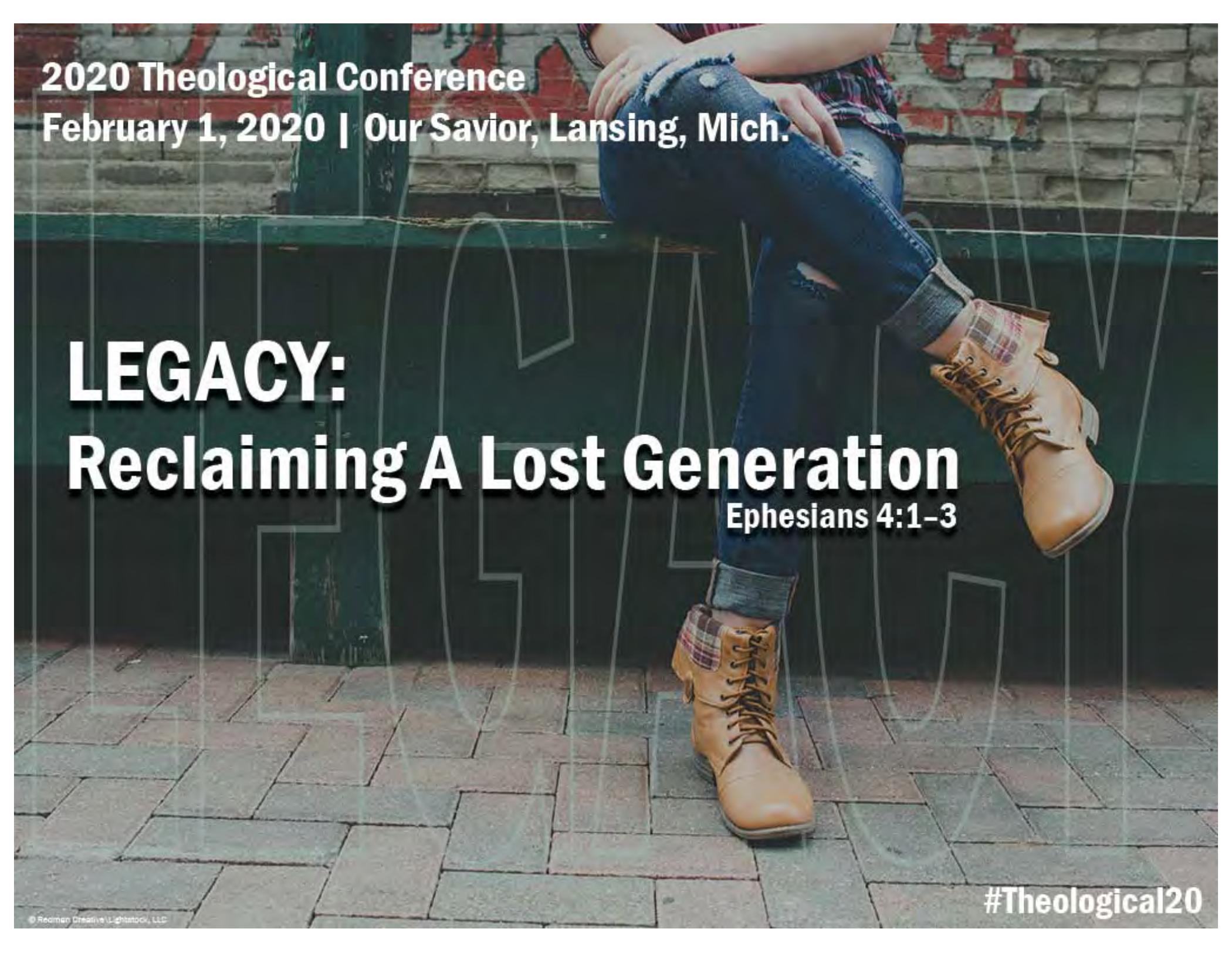
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# Panel Discussion

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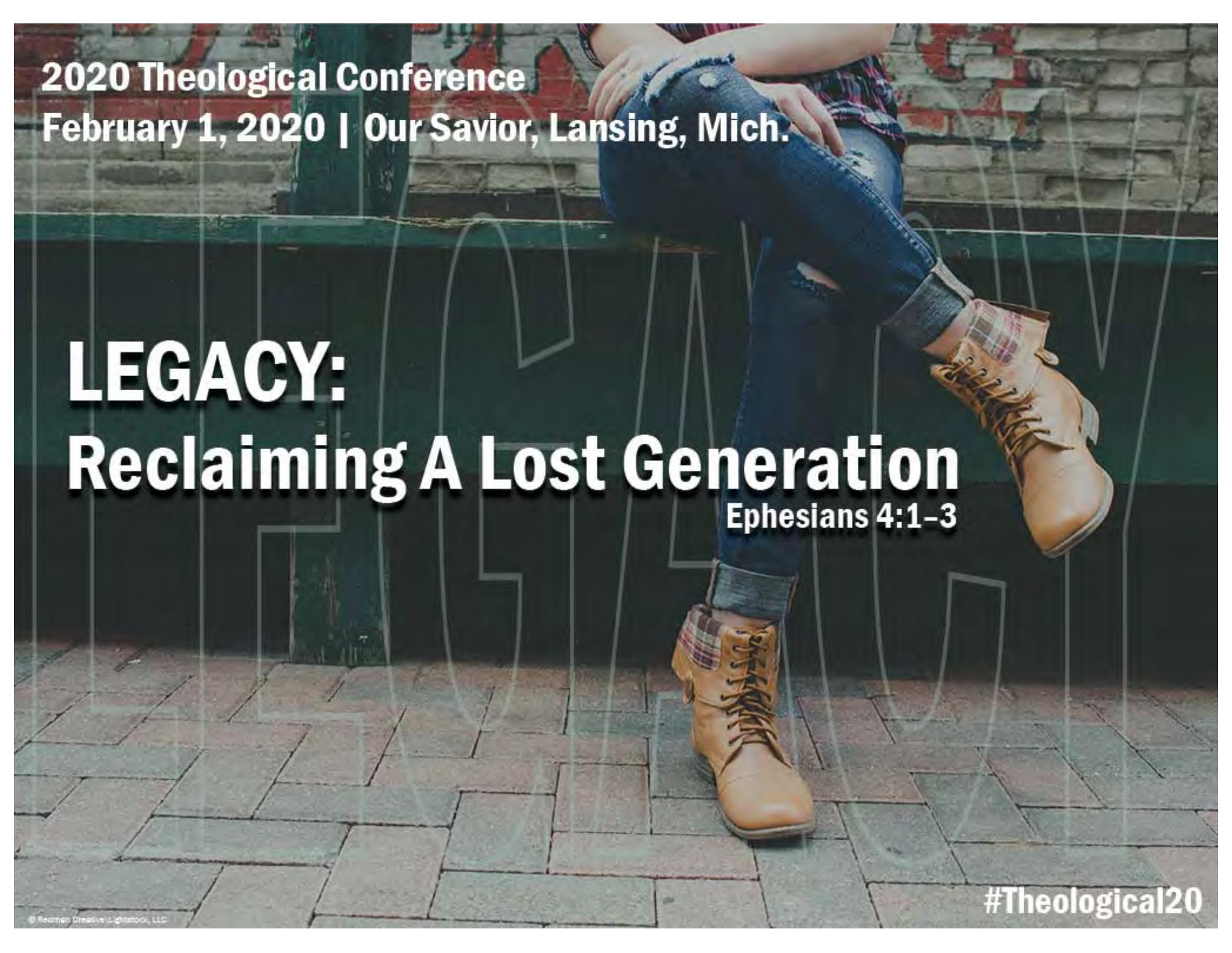
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# Final Comments

Rev. Dr. David P. E. Maier

*Michigan District LCMS President*

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