

Neighborhood Groups

Church of the Cross

Our (Missional) Vision

As a community of missional followers of Jesus, we believe that God has called us together to be a part of his redemptive work in the city of Boston. To that end, we have always sought ways in which to facilitate this missional community. During the summer of 2009, Church of the Cross began to host two different events: Story & Song and Church in the City. Story & Song was purposed in sharing our lives with one another and glorifying God through both our joys and pain. Church in the City was a series of meetings in which we explored what it means to be the Church in the city of Boston. These events enabled true community and began to orient us toward mission.

Our hope is to continue to facilitate authentic community and mission, so that we might be a godly family in Christ that meaningfully engages the world around us. In order to do this, we recognize the need to be holistic in our life together. In prioritizing one aspect of the church over other aspects, too many churches become unhealthy caricatures of Christ's body. Recognizing that danger, we want to be vigilant in fighting for health at every level in the church. To pursue mission apart from vibrant discipleship and worship is not our aim. We want to uphold every key aspect of the church - worship, discipleship, community, and mission - with equal fervor.

At the same time, we believe that the church has generally missed the mark regarding mission. We may have done well in taking care of our own and in teaching the Bible, but - on the whole - we have been missing a critical engagement with the increasingly non-Christian world around us. Instead of going to the world as servants - like Jesus did - we have authentically done our "church thing" and expected the world to take notice. While this has worked in fits and spurts, it has left a lot to be desired.

One of the problems is that while our context is becoming increasingly post-Christian our model of church is remaining static. What this means is that the models and habits of the church that most of us are familiar with (and default to) have significant defects that we have come to see as normal. While these models were moderately effective in a "Christian" culture and may remain somewhat effective in the Bible belt, they are grossly ineffective in more secular regions like New England. One response has been to cater to the needs of non-Christians, what we know as a programmatic, seeker-sensitive model, but this response has come to be criticized as ineffective in shaping missional followers of Jesus even by its most ardent supporters (i.e. Willow Creek). As the non-Christian world becomes more prominent, the church's weakness in mission becomes more pronounced and more critical.

Some of that weakness comes from a faulty understanding of mission. Mission is neither an event nor a program nor a transaction of information. Mission occurs through a life, both individual and collective, that is shaped by the cross, by love, under the lordship of Jesus. Too many in our city ignore the church, seeing it as irrelevant or impotent or both. We hope to live our lives among the people of our city (1 Pet 2.12) in such a way that people are led to reexamine their perspectives about the church and about our Lord.

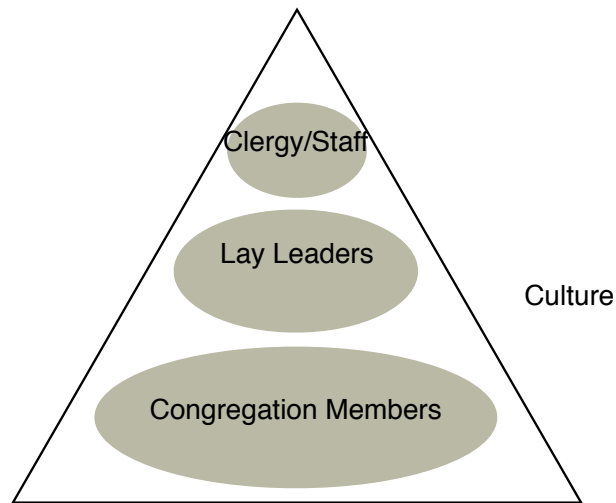
In Boston, where Christians are a small minority and where the church has been marred by scandal, it is imperative that the church take up the missionary call, and it is imperative that we do so in a new kind of way. While we have no intention of neglecting discipleship or worship - these are the foundations of true mission! - we are keenly aware of the need to take bold risks in mission. This will require creativity, innovation, and the development of a missional consciousness, meaning that each of us is continually and prayerfully aware of our God-given call to bear witness to Jesus in word and deed, 24 hours a day, 7 days a week.

A Paradigm Shift - Neighborhood Groups vs. Small Groups

As a first creative step, we are proposing new structures that we trust will enhance our missional effectiveness in Boston to the glory of God. From the outset, we need to be reminded that Church of the Cross has not been

called to Neighborhood Groups or Missional Models of church. Rather, we have been called to glorify God through community and mission. Therefore, we must remember that these are only systems and structures and that we have the freedom to tweak and adjust them. Our hope is that this structure will best serve our desire to be missional, but in the end our calling is not systems and structures, but mission and community.

We have struggled in how to set-up a structure that will encourage mission to be lived out organically and incarnationally. As noted above, our desire is that mission becomes a natural extension of our lives and not something that is done during certain hours of the day (i.e. Sunday afternoon or during specific parish-wide outreaches). However, we recognized that our inherited structure did not match our missional intentions.



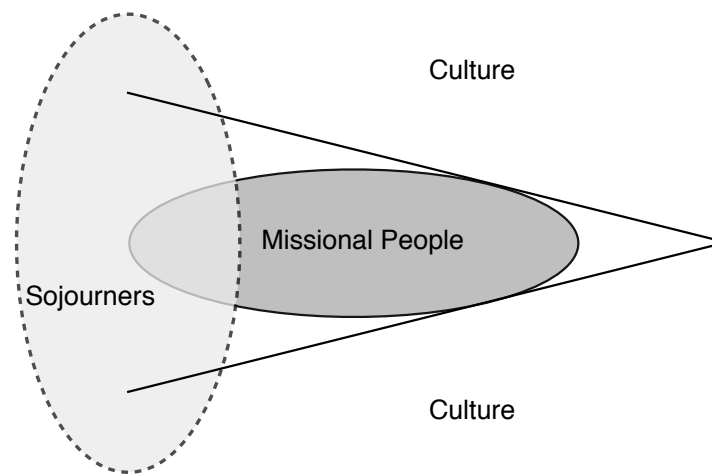
Attractional Model

Figure 1: The Traditional-Attractional Church Model¹

Figure 1 represents the general structure of American churches over the past several decades. In the pyramid, the pastors are on top, staff and lay leaders in the middle and the congregation members on the bottom. In this model, the leadership (rightly!) exists to serve and empower the members of the congregation to be missional. While there is much that is right in this model, experience has shown that this model is prone to creating unhealthy dynamics in the church: clericalism, disempowerment of the laity, a culture centered around meeting needs, and minimal missional engagement with the world. The clergy/staff are often expected to personally create and bring life to the structures of the church which may begin to be viewed as existing to meet the needs of the members.

Traditionally, there are two major contexts in the parish: the Sunday service and the small group. The Sunday service is where conversion, discipleship and fellowship happen. Each week, individual Christians are encouraged to invite their friends to the Sunday service where they will hear the gospel preached. This attractional model of the Sunday service may be effective in cultures that remain relatively Christianized, but in today's post-Christian cultures - which more closely resemble the pre-Christian context of the early church - this model is seriously inadequate. Additionally, small groups can become the place where everything else occurs: Bible study, service, occupational fellowship, interest groups, fellowship times, and, in the worst cases, group-therapy sessions. When the small groups becomes everything, they become nothing. Often when a small group is the both the primary place for external mission and internal discipleship, neither happens.

¹ Adapted from Hunsberger, G.R., and Van Gelder, C. The Church Between Gospel and Culture: The Emerging Mission in North America



Missional Model

Figure 2: The Missional Church Model²

Figure 2 represents a model which encourages organic, incarnational mission. The oval on the far left represents Sojourners, or people who are interested in our community and are asking spiritual questions. They are free to come and go from our community, but they are present and asking questions. The Missional People are the congregation members who are interacting and living their lives with Sojourners and out in the culture as a witness to Christ. In this case, the leaders and pastoral team are at the forefront of the missional oval. In addition to shepherding, teaching, and caring for the members of the church, they are called to lead by example and bring the congregation members with them as they live out missional lives.

In this model, the place of mission is not the Sunday service, but rather it is the lives of the people who make up the community, their lives individually and their lives collectively. Instead of attempting to attract those far from God to the Sunday service, Neighborhood Groups will be established in which Christians can live out their lives and invite those who are far from God to come and see.

Neighborhood Groups - New Attraction vs. Incarnation

A Neighborhood Group is made up of both CotC members and Sojourners and is a place to live out our calling to relational servanthood. It is not our intention to replace Sunday services with Neighborhood Groups as the new place to invite those far from God. That would be only perpetuating the attractational model of church in a new venue. We do, however, hope that gatherings of Neighborhood Groups are places where non-Christians are welcomed and able to see and experience Christian community. But our goal is not simply to bring others to Neighborhood Group gatherings - and call this mission - but rather to facilitate a lifestyle where CotC members are on mission together each and every day. This will happen in two main ways: **Living Out** and **Inviting Along**.

Living Out: In the Missional Model, each CotC member is encouraged to live out their faith in the midst of a watching world. We do this best through four ways.

Leaving: We are called to get outside of what is comfortable and engage the world around us. We can do this by letting people live in our homes, sharing meals with people, doing what we love with others, going out of our way to build relationships, and looking for chances to talk. Our biggest enemy in this sense is selfishness.

Listening: We are called to be there to hear people's stories and pain. Incarnational ministry is not about cramming a message down people's throats, but by being available to listen, understand and identify. Arrogance is thus the enemy, as we assume (often unconsciously) that simply because we love Jesus, we can fix other people's problems.

Living Among: We are called to get out of our ghettos (Christian, Marriage, Family, etc.) and into the world, to the places where people are. We engage and we take our community out into public space. In this way we are called to a "whimsical holiness", which is a way of being in the world and being comfortable with the sinfulness of those who are far from God because we understand they do not have the knowledge of Christ and his

² Adapted from Hunsberger, G.R., and Van Gelder, C. The Church Between Gospel and Culture: The Emerging Mission in North America

teachings. We learn to laugh and handle the things that would otherwise make us uncomfortable. Fear is often the enemy of living among.

Loving Without Strings: We are called to meet the needs of those far from God without strings attached. We are called not simply to share the Gospel, but to advocate for them in all areas of their lives. If we are truly loving without strings, then it will be a holistic love. When we love without strings, we have to continually fight our expectations for reciprocity.

Inviting Along: In addition to living out our lives, we are called to invite those far from God into our lives. We can best do this when we invite people to come alongside us in our togetherness, oneness and otherness.

Togetherness: We are called to be inviting people into our lives by sharing our friends, relationships, food and sharing our lives. It is important that we are doing so spontaneously. This can occur as we eat out, purchase coffee or see our neighbors on the street. When we do this we fight our tendencies toward individualism.

Oneness: We are called to be inviting people into our study of the Bible, prayer times, Eucharist gatherings and our common mission. This includes inviting people into our corporate storytelling (testimony), people connecting, vision casting and celebration. We must remember that Christians and non-Christians struggle with similar things and that we can use the Scriptures and the Christian tradition to address those struggles.

Otherness: We are called to be inviting people through spontaneous blessing, sacrificial giving, and raising up of leaders. If we are truly living out our whole lives in Neighborhood Groups, we ought to feel a freedom to share our money and time there as well.

In the end, our focus is on relational servanthood. We are to serve not only each other, but those far from God in all that we do. Our hope is to get to know others, getting into relationships with them in such a way that we can sympathize with their struggles, fears, and challenges - and offer ourselves as servants and advocates on their behalf. Neighborhood Groups are not the only place to do that, but they facilitate a place in which to do learn to do that.

Neighborhood Groups - Missional Spirituality and Discipling Missionally

Neighborhood Groups are purposed in providing structures in which to be more missional. However, this does not mean that spirituality and discipleship are no longer important at CotC. In fact, one grows closer in intimacy with Christ through mission. As his disciples go out to make disciples, Jesus promises to be with them always (Mt 28). We find Jesus on the missional road. In Genesis 12, God tells Abraham that he has been called for the purpose of blessing others. John continues this in 1 John 4 where he calls those in the church to exhibit Christ's love because God so loved us. In fact, John writes that if anyone hates his brother, he is a liar for how can one love God whom they haven't seen if they cannot love another human being who they do see. Missional spirituality is the understanding that through our mission, through being others-centered in love, we grow closer to Christ.

Traditionally, churches have done quite well at equipping their parishioners to engage God through prayer, Bible study and corporate worship. When one thinks of discipleship, one thinks of drawing closer to Christ through these things. However, the church has failed in the area of teaching people how to be missional - discipling missionally. Given that being on mission is one of the primary ways in which we meet Jesus, an incredibly important aspect of discipleship is typically neglected in the church. Neighborhood Groups are thus purposed in providing a place where people can learn to be missional and then can replicate that in their own lives organically. As a result, we believe that we will find Jesus in new ways and therefore grow in love for, adoration of, and dependence on him together. This is what discipleship is all about.

A Word about the Bible

Within all this talk about creativity and innovation in mission, we need to reaffirm the centrality of the Scriptures within this vision and structure. In the 16th century, the Anglican Reformers revised the liturgy of the medieval church with an eye to putting the Scriptures back into the hands of the people (and in a language they could understand!). They did this for two primary reasons: 1) to exalt and glorify God as the holy, powerful, and loving

God that he is, and 2) to enable people to become more like Jesus in their actual lives. Jesus reflects the first of these principles in John 5.39-40 where he says that the Scriptures bear witness to him and that those who come to him have life. The second of these principles is best illustrated in 2 Timothy 3.16-17 where the Scriptures are said to be essential in the work of transforming our lives so that we might be equipped for every good work. God's glory - as the fountain of life - and our transformation remain the central purposes of the biblical witness. These purposes cannot be replaced by community living, musical worship, or silent prayer - apart from the Bible. On the contrary, the setting forth of the biblical witness - for daily reading, meditation, and hearing - remains essential and foundational to everything else, especially the missional life. Our mission will grow cold and powerless apart from the Bible being studied, proclaimed, prayed-through, etc. This will enable us to have life and be transformed which is an absolute necessity for fruitful mission. While we may be innovative in how the Scriptures are central, they will remain central and foundational in all that we do together at Church of the Cross and in Neighborhood Groups and Greenfields.

Neighborhood Groups and Greenfields

We also understand that we grow closer to Jesus through deep relationships with one another. Therefore, each parishioner is also encouraged to be a part of a Greenfield. A greenfield is an urban studies term used to denote a space that was once industrial and has now been converted to a garden, park, sports field or open community space. Greenfields will consist of 3 or 4 people who meet on a regular basis (weekly is strongly suggested) to share their lives with one another. This is a where discipleship and spiritual formation, in a more traditional sense and in a highly relational context, happens. Each Greenfield will have **Transparent Trust, Word in Community** and **Life-Changing Accountability**.

Transparent Trust: An ability and willingness to share on a deep and authentic level with one another.

Word in Community: Engaging with out hearts and the Bible together.

Life-Changing Accountability: A commitment to encourage and support one another towards transformation, not simply education.

Greenfields will be gender based and will be affinity driven, thus one can form a Greenfield with anyone in the parish. It is important that these Greenfields are seen as places of covenant and multiplication. It is our hope that each Greenfield can consistently meet for 9-12 months and then formally end their Greenfield relationship by starting 3-4 new Greenfields with different people. These Greenfields are free to meet when it is convenient, but should not compete with other times of gathering (i.e. Neighborhood Groups).

Leading Neighborhood Groups

Group Leaders: Neighborhood Groups will be led by 2-3 individuals who have been identified by the church leadership as being mature in faith, endeavoring to live lives worthy of their calling in Christ and exemplifying the call to missional community. Neighborhood Group leaders will act as lay shepherds with four primary responsibilities:

- To pray regularly for their Neighborhood Group
- To model a missional life for the sake of their Neighborhood Group
- To shepherd the Neighborhood Group and the members within
- To identify and raise up new Neighborhood Group leaders from within the group

Prayer: Prayer is the most vital responsibility of the group leader. Many leaders fear that they are not sufficiently theologically, biblically competent or missional experienced to lead a group and yet they undervalue and neglect the role of prayer. Group leaders ought pray for their groups regularly both that CotC parishioners would be more missional and for those Sojourners who have visited or attached themselves to the group.

Model: Modeling is an essential part of Christian discipleship. We learn how to live by watching the way that others live. Jesus called his disciples to come and be with him (Mk 3.14), for in being with him they would learn

the new way of life to which they were called. Group leaders are to seek to live missionally and to creatively engage with Sojourners. In this way, their lives will encourage a missional consciousness among the members of their group and serve as the spark for the creativity and innovation of the entire group.

Shepherd: In addition, group leaders should maintain an awareness of both the development of the overall group and the individual members. This is especially important for those who are far from God. The leader needs to be able to identify the missional activities of the group. Is the group being innovative and creative in its mission? Leaders should be able to identify current obstacles, areas of growth, and the relative maturity of both the group and its members. Leaders should also encourage group members to join with a couple others in a Greenfield.

Raising Up New Leaders: Lastly, Neighborhood Group leaders are encouraged to help identify the gifts of group members and find ways to use those gifts. For example, someone other than the group facilitator could perhaps handle elements such as music, hospitality or Bible study. This gives people a chance to develop their gifts, and it gives current leaders a chance to identify new leaders. Once a leader has identified a potential new leader, he or she may invite them to become an apprentice leader. The leader will then be responsible for encouraging the apprentice leader(s) to develop their gifts such that, when the group is ready, it can commission the new leader(s) to begin a new group.

Apprentice Leaders: Each Neighborhood Group should have the goal of engaging with the world through meaningful relationships. Expansion and growth of the group is a very likely result of this engagement. Therefore, through prayerful discernment, group leaders will work with pastors and their groups to identify people who can become apprentice leaders. Apprentice leaders share leadership responsibilities while developing their skills as leaders with support from group leaders, pastors, and trainings. The group should begin praying regularly for the apprentice leaders in preparation for the time when they will begin a new group. Once a group has reached 12-15 members in size, the apprentice leader(s), along with 1-3 others from the group, prepare to form a new core group. Then, the existing group should officially commission the new core group, sending them out to continue the process.

Sustainable Leadership: Leadership training will primarily happen three times a year, usually in August, January and June. This initial training will be a time for veteran leaders and potential new leaders to learn from one another and to be refreshed about the values and purpose of Neighborhood Groups. Throughout each semester or summer period, the Neighborhood Collective leaders will meet together every 5-6 weeks for a time of reflection and soul-care. This provides an important place for leaders to gain new perspective, be encouraged and hear innovative ways others are leading in our parish.

Neighborhood Group Crisis: Unfortunately it is all too common for groups of people to become divisive, hurtful and ultimately places that drive individuals away from God. Our hope in creating this training guide is to avoid those situations, but we realize there are situations that arise that can lead to a group crisis. If there is a potential “wrecker” in your group, please pray about gently confronting them with love and care. However, if the action continues, it is better to tell one of pastors at CotC early so that the pastors may be praying for the situation.

Being A Neighborhood Group

At this point one might ask how to be a Neighborhood Group. There are two equally important aspects to the life of Neighborhood Groups. Over time, as more and more Sojourners become a part of the group, the lines between these two spheres may blur.

1. A Gathering Place: We still desire Neighborhood Groups to be authentic gathering places of Christians. That means that our focus will be on Jesus through prayer, Bible study, sharing our stories, and sharing food. At the same time, this engagement with Jesus will happen from a missional perspective in two senses. First, as we encounter Jesus through the Scriptures and prayer we will consistently be redirected to mission, to other-centered

love over and against self-centered ambition, protection, or exaltation. Second, these encounters with Jesus will happen alongside non-Christians. That means that we will engage with the Bible in a way that enables those far from God to interact with the text and see how it applies to our shared struggles as human beings in a sinful world. Non-Christians are welcome to sit in on and participate in this kind of Jesus-centered community.

Biblical Engagement: In order to facilitate an approach to the Scriptures that will be accessible to Sojourners and Christians alike, we suggest a simpler, more rudimentary engagement with the text. This engagement will not assume one's presence at the previous Sunday's worship service, prior experience with Jesus, or more advanced Bible study skills. (Remember that this kind of more "advanced" engagement with the biblical text is to happen in our Greenfields.) In the same vein, it will not require advanced preparation for non-leaders. This does not, however, mean that engagement with the text will be superficial. We are trusting that it will be, in some ways, more profound and life giving as we engage the Scripture in a new way alongside those who are far from God. There will be significant freedom and flexibility for group leaders to shape the approach to the Scriptures within their groups.

We recommend reading a passage of Scripture and then having discussion focused around some questions that everyone, regardless of experience with the Bible or Jesus, can answer. Here are some sample questions:

- What did you like about what we just read?
- What did you not like about what we just read?
- Was there anything you didn't understand?
- What did you learn about God?
- What did you learn about you?
- How does what we read connect with the bigger picture of God's saving purposes for the world in Jesus, from creation to new creation?
- Regardless of where your faith is right now, if you were apply something that we learned about God to your life right now, what would that look like?

Prayer: Prayer can be done in a number of ways. Some Neighborhood Groups may want to tap into the time-tested forms of the Book of Common Prayer. Other may choose to have extended periods of extemporaneous prayer on occasion. Other may decide to break up into smaller groups for focused times of intercession for one another. We do recommend using a Psalm at some point in the evening, whether as the opening to the gathering or as a beginning of the prayer time. The Psalms are particularly poignant in dealing with struggle, suffering, temptation, faith, praise, etc. - just the kinds of things that Sojourners and Christians deal with on a daily basis. More resources can be provided if requested.

Do not abandon prayer because Sojourners are present, but do modify prayer because Sojourners are present. This is another way of saying be wise and discerning in what you pray about and for in the presence of Sojourners but do not change how - the fervency, sincerity, and authenticity - you pray together.

Sharing our stories: Testimony can be an incredibly powerful tool to both encourage Christians and to challenge non-Christians. By sharing our stories, we do not mean simply telling of our missional engagement with others. If non-Christians are present this could obviously be quite awkward. We mean telling honest, human stories about our lives and our relationships with Jesus. As we do this, non-Christians will be able to relate to our stories and they may also be profoundly impacted by our honesty and our witness to the power and presence of Jesus in our lives. Stories are verbal acts of hospitality.

Sharing food: There is something very powerful about sharing food together. We hope that this can be a significant part of every Neighborhood Group while we acknowledge the practical constraints that some may face.

2. Missional Action: Alongside gatherings, Neighborhood Groups will engage in direct missional action together. Sometimes the best way to serve both the Christians and non-Christians in your Neighborhood Group will be to throw a party or meet in a bar or coffee shop. These missional actions ought not to be done simply for the sake of giving off the air of being missional, rather they ought to teach Christians in the Group how to be

missional and to meet those far from God where they are. We want to encourage the identification of "third places" in our lives, places outside the home or workplace where people go to be with others (for better or worse, Starbucks has the goal of becoming the "third place" in everybody's lives), and to move into those "third places" with a missional together.

The spontaneous blessing of others is an additional aspect of missional action. Others may include people within the Neighborhood Group or, perhaps more importantly, people outside the Neighborhood Group with whom we are in meaningful relationships. Again, creativity and innovation led by the Spirit is essential.

Sharing Life: As Neighborhood Groups have gatherings and engage in missional action they will begin to share life together. Instead of containing our communal interaction to one "gathering" outside of Sunday each week, Neighborhood Groups should encourage the biblical ideal of a common life. This common life is not one more claim on our time but rather that out of which and through which we experience everything else.

Blurring the Boundaries: Our hope is that over time, the lines between the gatherings and missional actions will be blurred. Conceptually there will always be a distinction, but as non-Christians become a more regular part of Neighborhood Groups opportunities for mission will increasingly happen within the gatherings. At the same time, as gatherings happen "third places" they will become more like missional action.

Concluding Thoughts

No Mission without Margins: We often talk about busyness as the great enemy of community. It is also the great enemy of mission. Without margins in our lives - gaps of time where we allow for interruptions - we will have a very hard time being missional, however much a missional consciousness we may have. These margins may exist at work, on our commute, while studying, or in the evenings in our neighborhoods. Neighborhood Groups are not meant to take up one more slot in our already over-programmed lives. Instead, they are meant to be places where we learn how and are encouraged to develop margins in our lives for the sake of mission.

Failure to be Expected: As we begin our Neighborhood Groups, there will be failures as well as successes. There may be times when one throws a party and no non-Christians show up. Additionally, you may be hosting a Bible study and someone might erupt in anger due to a particular Bible passage. However, if we are not failing then we may not be walking by faith and letting the Spirit lead us to be innovative and creative in our mission.

What is Success? "Success" will be measured not in the number of conversions, but in the number of people who are introduced to Jesus. Conversion is the work of God and our role is to live organic and incarnate lives out in culture and invite people in to be introduced to the loving way of Jesus.

The Presence and Power of God: We fully expect that as we move out in faithful mission, God will make himself know to us and to our entire community in new and powerful ways. There is a spiritual principle in this that is captured well by the words of A.W. Tozer:

In every denomination, missionary society, local church or individual Christian this law operates. God works as long as His people live daringly: He ceases when they no longer need His aid. As soon as we seek protection outside of God, we find it to our own undoing. Let us build a safety-wall of endowments, by-laws, prestige, multiplied agencies for the delegation of our duties, and creeping paralysis sets in at once, a paralysis which can only end in death.

The power of God comes only where it is called out by the plow. It is released into the Church only when she is doing something that demands it. By the word "doing" I do not mean mere activity. The Church has plenty of "hustle" as it is, but in all her activities she is very careful to leave her fallow ground mostly untouched. She is careful to confine her bustling within the fear-marked boundaries of complete safety. That is why she is fruitless; she is safe, but fallow.

Look around today and see where the miracles of power are taking place. Never in the seminary where each thought is prepared for the student, to be received painlessly and at second hand; never in the religious institution where tradition and

habit have long ago made faith unnecessary; never in the old church where memorial tablets plastered over the furniture bear silent testimony to a glory that once was. Invariably where daring faith is struggling to advance against hopeless odds, there is God sending "help from the sanctuary."

In the missionary society with which I have for many years been associated, I have noticed that the power of God has always hovered over our frontiers. Miracles have accompanied our advances and have ceased when and where we allowed ourselves to become satisfied and ceased to advance. The creed of power cannot save a movement from barrenness. There must be also the work of power.

But I am more concerned with the effect of this truth upon the local church and the individual. Look at the church where plentiful fruit was once the regular and expected thing, but now there is little or no fruit, and the power of God seems to be in abeyance. What is the trouble? God has not changed, nor has His purpose for that church changed in the slightest measure. No, the church itself has changed.

A little self-examination will reveal that it and its members have become fallow. It has lived through its early travails and has now come to accept an easier way of life. It is content to carry on its painless program with enough money to pay its bills and a membership large enough to assure its future. Its members now look to it for security rather than for guidance in the battle between good and evil. It has become a school instead of a barracks. Its members are students, not soldiers. They study experiences of others instead of seeking new experiences of their own.

The only way to power for such a church is to come out of hiding and once more take the danger-encircled path of obedience. Its security is its deadliest foe. The church that fears the plow writes its own epitaph: the church that uses the plow walks in the way of revival.³

We long to see the church revitalized in Boston, and we trust that walking out in faith and taking risks for the sake of Jesus in mission will be a central way through which God may renew his church.

³ Tozer, A.W. in Wiersbe, Warren, ed. *The Best of...A.W. Tozer* (Eastbourne: Kingsway, 1978), excerpt from *Paths to Power* entitled "Miracles Follow the Plow", pp. 242-43.