

FOLLOW JESUS

Proclaiming (Sharing the Good News): Proclaiming God's Realm, Renouncing Evil, Prophesying, Evangelizing

Manaen

Caesarea

Agabus

“Follow me!”
—Jesus

The color of the clothing on each named person identifies their primary form of discipleship.

-  Proclaiming
-  Connecting to God
-  Building Community
-  Giving

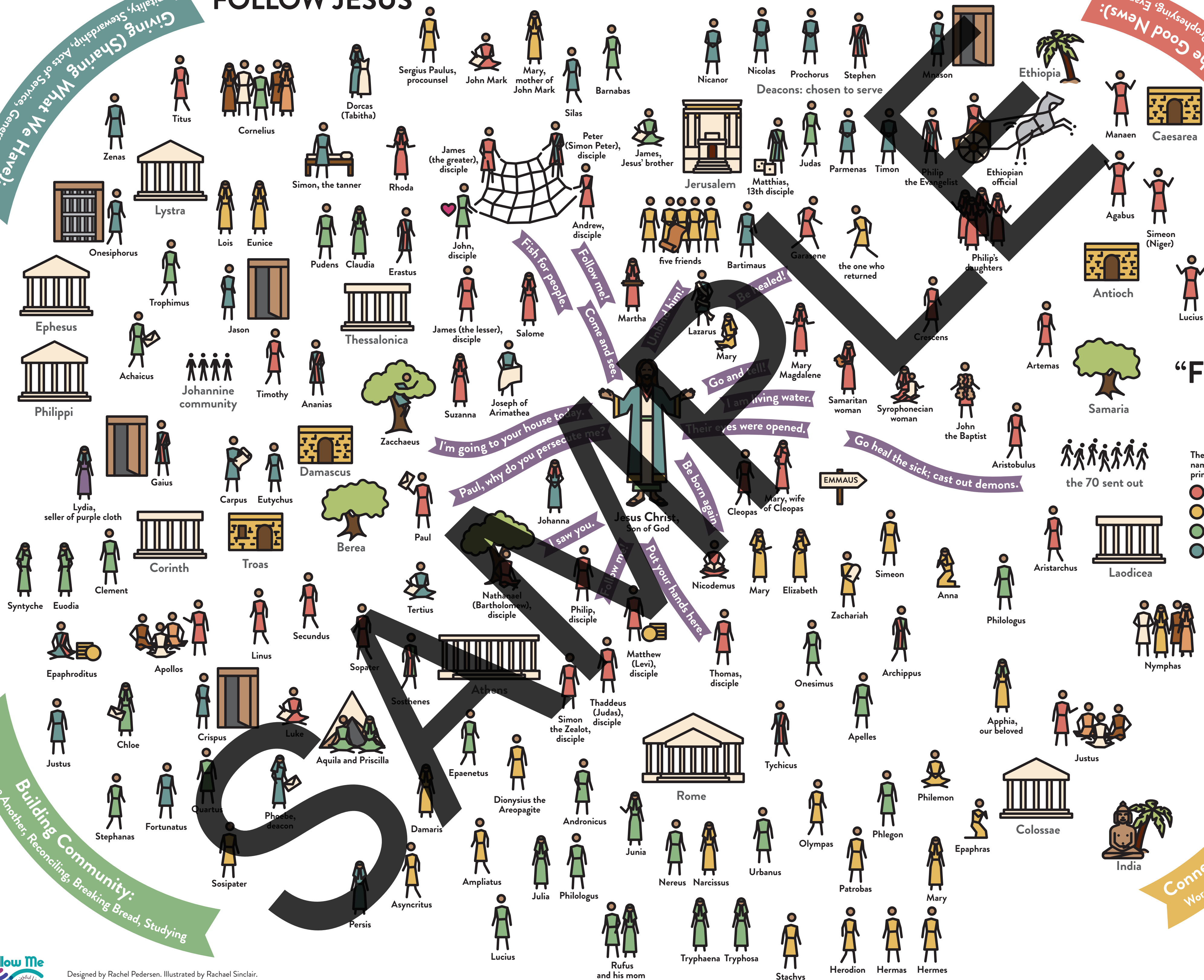


Connecting to God:
Worshipping, Praying, Singing

Giving (Sharing What We Have):
Hospitality, Stewardship, Acts of Service, Generosity, Healing

Titus

Zenas



The sojourner who resides with you shall be to you as the citizen among you; you shall love the sojourner as yourself, for you were sojourners in the land of Egypt: I am the Lord your God.
—Leviticus 19:34, au. trans.

הכנסת אורחים
(hakhnasat orchim)

ξενία
(Xenia)

Hospitium

"... since the spirit brought you here to me, do not try to please me nor spell me with lying words. It is not for that I will entertain and befriend you, but for fear of Zeus, the god of guests, and for my own pity."
—Odyssey, 14.386-389

Many point to the story of Abraham offering hospitality to the angels in Genesis 18 as a model of hospitality.

Jewish Rules

It would be unusual to invite a Gentile into your home.

Host provides:

- Achila (feeding)
- Shtiya (drinking)
- Linah (lodging)

Guest, in turn:

- offers specific blessings
- follows family rules
- eats only the food offered

The guest was protected as a member of your family.

In Greek (Roman) tradition, all guests were under the protection of Zeus (Jupiter). In myths, the gods often visited homes in disguise.

Greek and Roman Rules

Host provides:

- food
- a bath
- shelter
- protection

Hosts should not question one's identity or purpose until after needs have been met.

Guest, in turn:

- offers not to be a burden or threat
- shares news or stories
- reciprocates with a place to stay

Greece: Guest token was sometimes given to a host as a sign of the relationship between the two families.

Rome: Legally binding contract stated the relationship between guest and host. It was a significant social relationship.

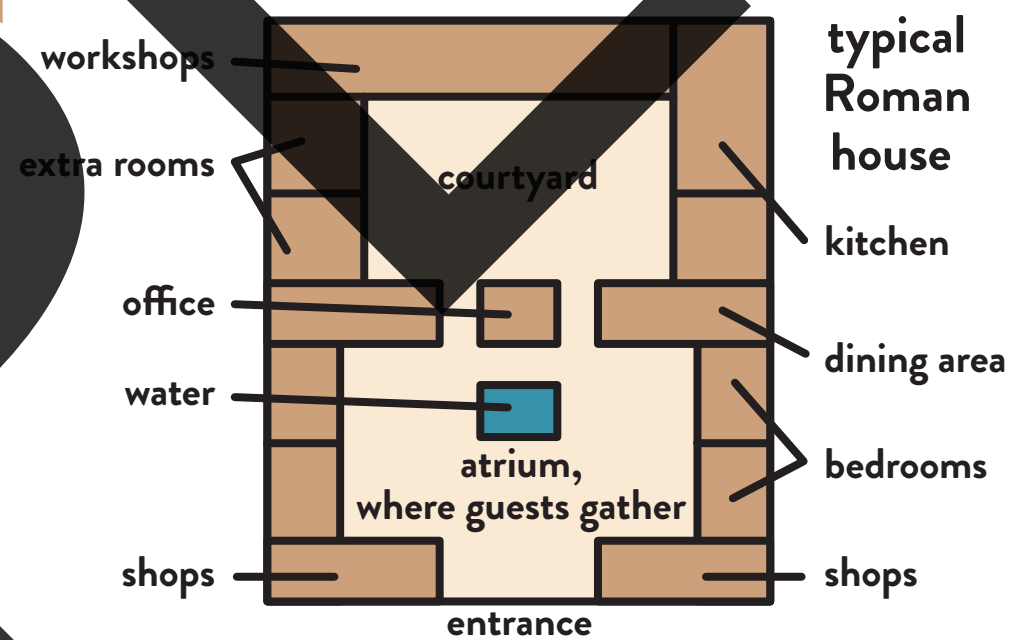


Water was offered to the guest to drink and to wash hands or feet.

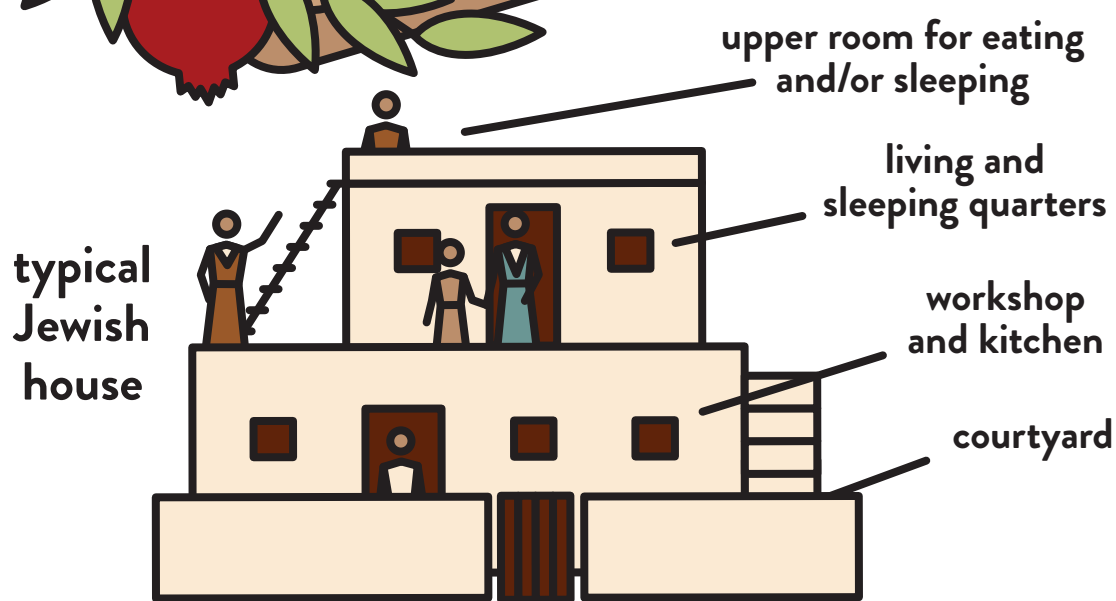
WELCOME ALL 1st-Century Hospitality

Households were multigenerational and often multifamily.

Only the most wealthy would have separate quarters for guests. When visiting, you would be part of the family.



In cities, many lived in apartments with other families crowded together.



Animals were kept in the courtyard and house.

Women would leave their home once married and join their husband's household.

Servants and enslaved people: considered part of the household but held few, if any, rights.



Upon entering a house:

Peace

Shalom (SHUH-lowm)

Peace be with you.

Shalom atechem (SHUH-lowm ah-LAY-kum)

Host: God bless the one who arrives.

Guest: God bless the one who is seated.

Men and women would not touch in public.

Greetings

Rejoice!

Chairete! (KHEYE-re-tay)

Rejoice!

Chaire! (KHEYE-ray)

Romans greeted one another with a kiss (or kisses!).

Hi or Goodbye

Ave (AH-way)

Welcome or Farewell

Salve (SAL-way)

Greeks preferred a handshake.

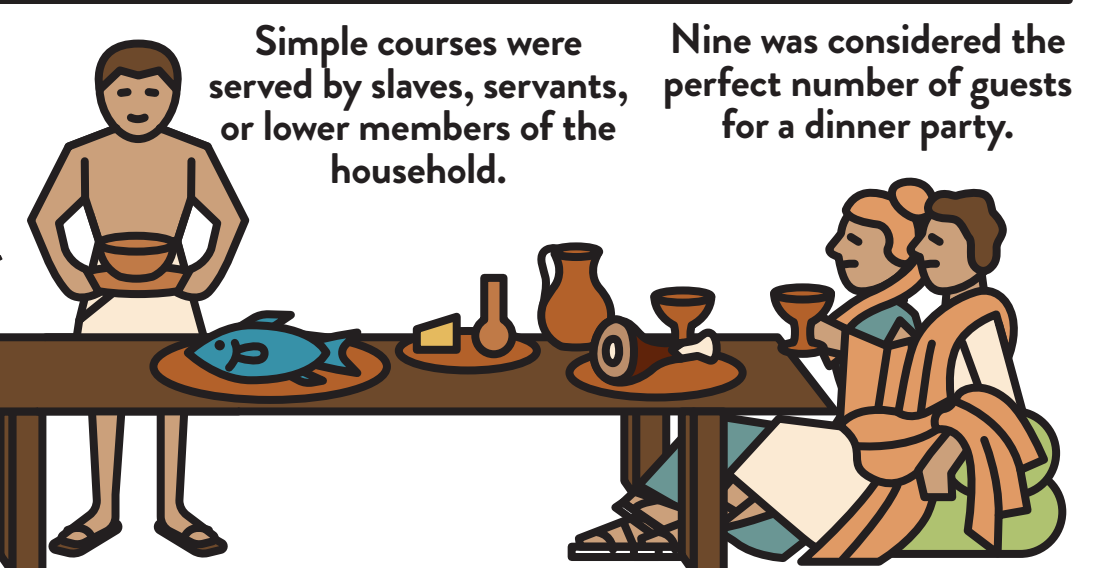
Servants or members of the household would place all the food out before a meal.



Bread (ἄρτος) was made from wheat, barley, or other grains and was prepared daily. In cities, dough would be prepared at home and baked in communal ovens. The word for "bread" was interchangeable with the word for "food."

Bring your knife! Fingers were your primary utensil, but guests would bring their own knife to the table.

No chairs! People reclined when eating. Your place around a table reflected your social ranking and your relationship to the host.



Jewish Menu

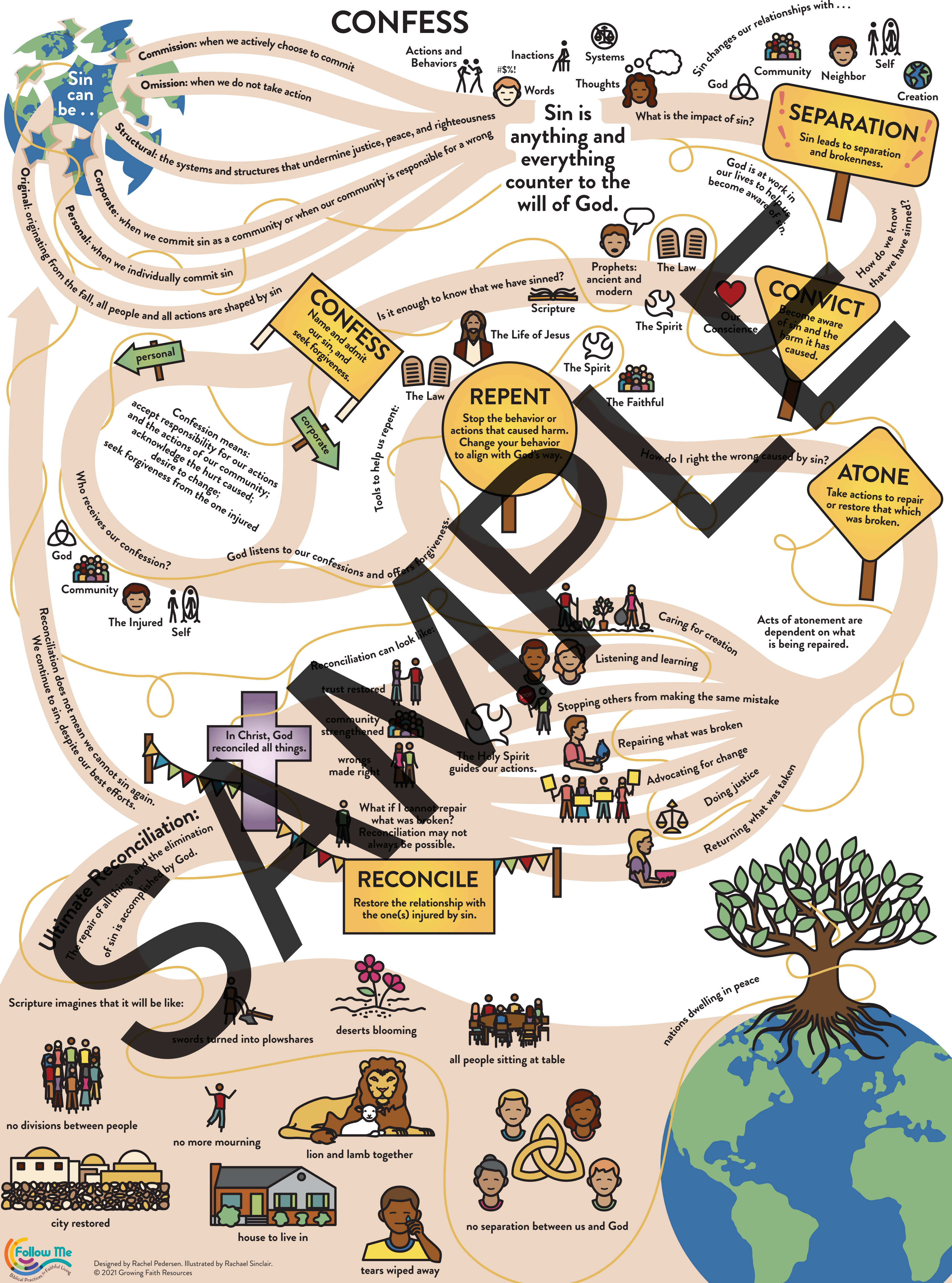
- lentils, beans, cucumbers and onions, herbs, goat cheese, lamb,
- fish, grapes, figs, pomegranates, dates, almonds, pigeon

Roman Menu

- puls (a porridge with vegetables), lentils and peas, herbs, cheeses, garum (a fish sauce), fish or mussels,
- pork or lamb, dried or fresh fruit
- Specialty Dishes: stuffed door mice, flamingo tongue

Men and women dined together in Rome; children would also be included in special feasts.

CONFESS



HOPE תקווה (tikvah)

Hope is **PRACTICED** in our daily actions.

CHRIST



Hope is **SEEN** in the stories of the faithful.

CHRIST

Hope is **HEARD** in the promise of Scripture.

Even when I walk through the darkest valley, I fear no danger because you are with me . . . —Psalm 23:4 (CEB)
Do not fear, for I have redeemed you; I have called you by name; you are mine. —Isaiah 43:1
I know the plans I have in mind for you . . . to give you a future filled with hope. —Jeremiah 29:11 (CEB)
. . . nothing can separate us from God's love in Christ Jesus . . . —Romans 8:38 (CEB)

Remember I am with you always. —Matthew 28:20

S • H • A • R • E
R • E • J • O • I • C • E
S I N G

... Christ will himself restore, support, strengthen, and establish you. —1 Peter 5:10

• PRAY • TEND •
• TEACH •

Philippians 1:6

• PREACH •

Romans 8:28

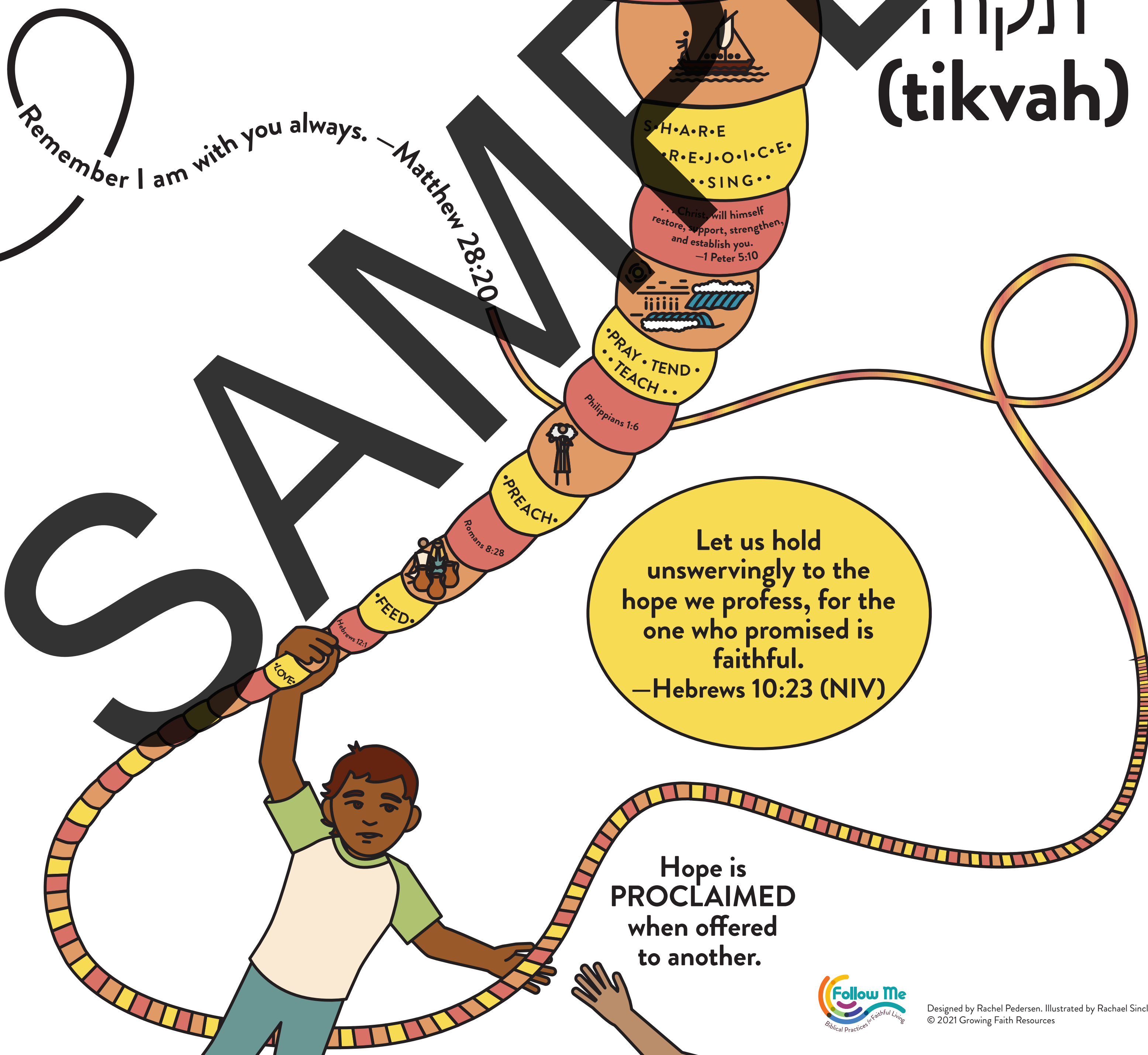
• FEED •

Peter 12:1

• LOVE •

Let us hold unswervingly to the hope we profess, for the one who promised is faithful. —Hebrews 10:23 (NIV)

Hope is **PROCLAIMED** when offered to another.



BAPTIZE

Triune Name

"I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Jesus commanded that we baptize in the triune name of God.

Baptized

God

The Community

Water

Promises and Proclamations

We do!

Yes!

Amen!

We will!

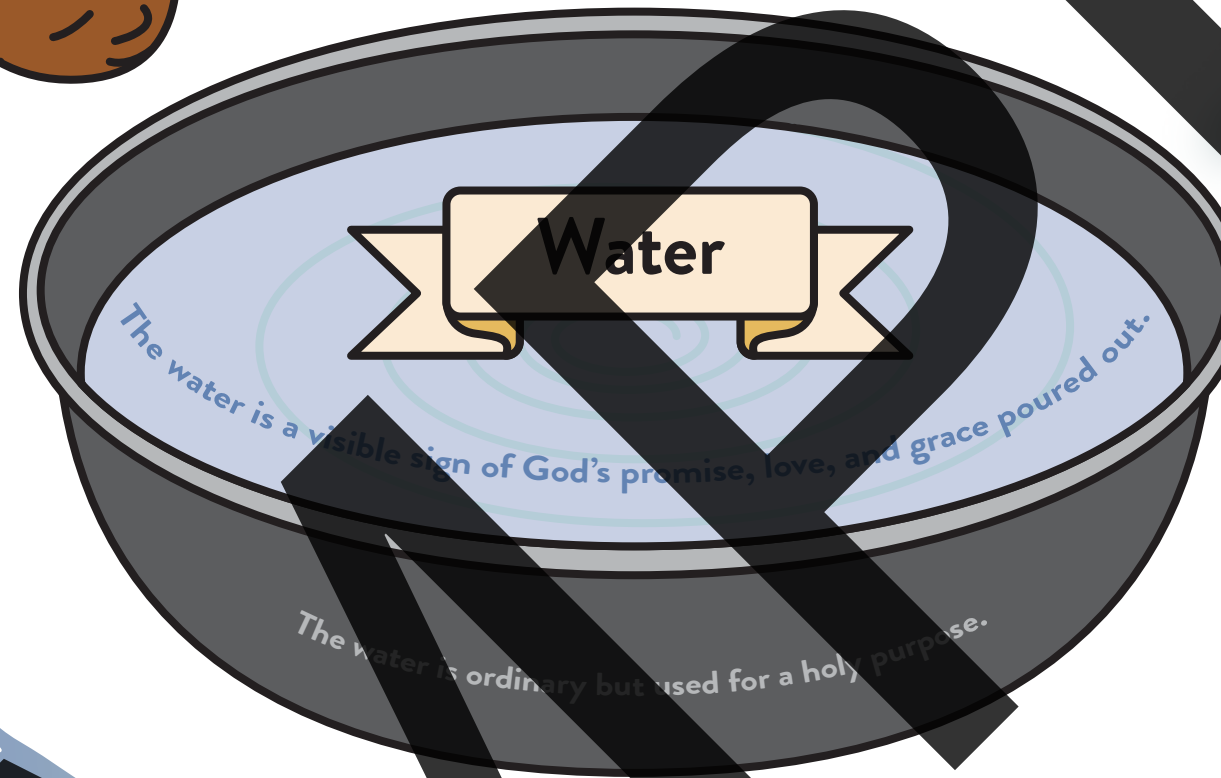
The congregation makes promises to welcome the baptized and help them grow in faith.

Freedom in Form

While there are some common and consistent elements of baptism, every denomination and congregation has distinct practices and beliefs relating to baptism. These differences reflect deeply held values and express the unique theology and traditions of each community. Questions about how much water is needed, at what age one is baptized, who can baptize, how much preparation is needed before baptism, or what the limitations of baptism may be, have shaped our churches. Regardless of our differences, baptism is a common action that defines Christian life and includes water, words, and community.



Child of God and the Covenant, Member of the Household, Sibling of Christ, Beloved



COVENANT: Baptism is a covenant made by God with the people of God, a promise of new life and belonging through Jesus Christ.

BEGINNING: Just as baptism marked Jesus at the beginning of his ministry, baptism represents a starting point in our faith journey.

CONTINUATION: God's love stretches from eternity to eternity. Baptism is a moment in that ongoing story. God has been present in the life of the baptized before baptism and will be present for all time to come.

BELONGING: Baptism marks our formal entry into the household of God, making us members of the body of Christ. In baptism, we remember that we belong to God and to the community of God's people.

TRANSFORMING: Baptism changes us. It is an eternal mark of our relationship with God. Baptism cleanses us from sin and prepares us for ministry in the world. ONGOING: While baptism occurs in a specific moment at a specific time, the reality of baptism continues to shape our lives. Even at our death, baptism is at work when we remember the promise of resurrection.

God is present at baptism.

From Jesus' command to baptize, to the Creator's covenant

being consecrated, to the active presence of the Spirit,

we see God at work in baptism.

At baptism, we proclaim our present faith and promise to act into the future. Both the baptized and the members of the community proclaim that they believe in Jesus Christ as Lord and Savior and express that faith together. Promises are also made by all participants: the baptized, the baptized's family, the community, and God.

Live in Community

LET LOVE BE GENUINE...

AVOID

DO



DO NOT BE OVERCOME BY EVIL—
OVERCOME EVIL WITH GOOD.

Romans 12:9-21

A collage of icons representing various fields of study: three question marks in blue, red, and yellow; a black and white maze; a string of beads with a key; a framed portrait of a man with a beard; a stack of four books in green, blue, pink, and yellow; and a treble clef with three musical notes. The word 'PRACTICE' is partially visible at the top right.



1 Do you desire a closer relationship with God?

A graphic featuring a blue spiral that winds inward. The text "Practices help you draw closer to God." is written along the upper curve of the spiral. The text "A spiritual practice is a tool to help you be in the company of Jesus." is written along the lower curve. A thick black diagonal line crosses the spiral. A green arrow points towards the bottom left corner.

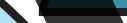
age?

moves or
life?

something?


Inward work reconnects with the self;
the work is solitary and often self-directed.

**Outward work
reconnects you
to community
and the world.**



Practices that add light so you can see more clearly

I need to do this on my own.



Devotional reading
Centering prayer
Memorization
Walking prayer

Communal silence
Discernment
Communal fasting

- Devotional reading
- Centering prayer
- Memorization
- Walking prayer

yes!

nope!

nope!



Create art

Hike

Not sure? Keep trying.
Try a different focus—practice in
community or in solitude.
Sometimes it takes time for a
practice to feel comfortable.

PRACTICE JOY

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.
2 Corinthians 4:16–18

Rejoice in the Lord always; again I will say, Rejoice.
Philippians 4:4

This is the day that the LORD has made; let us rejoice and be glad in it.
Psalm 118:24

I pray that the God of our Lord Jesus Christ, the Father of glory, will give you a spirit of wisdom and revelation that makes God known to you. I pray that the eyes of your heart will have enough light to see what is the hope of God's call, what is the richness of God's glorious inheritance among believers . . .
Ephesians 1:17–18 (CEB)

For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands.
Isaiah 55:12

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away . . . And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." And the one who was seated on the throne said, "See, I am making all things new."
Revelation 21:1, 3–5

Let the heavens be glad, and let the earth rejoice; let the sea roar, and all that fills it; let the field exult, and everything in it. Then shall all the trees of the forest sing for joy before the Lord . . .
Psalm 96:11–13a

So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you.
John 16:22

Acknowledgment of Present Suffering and Sorrow

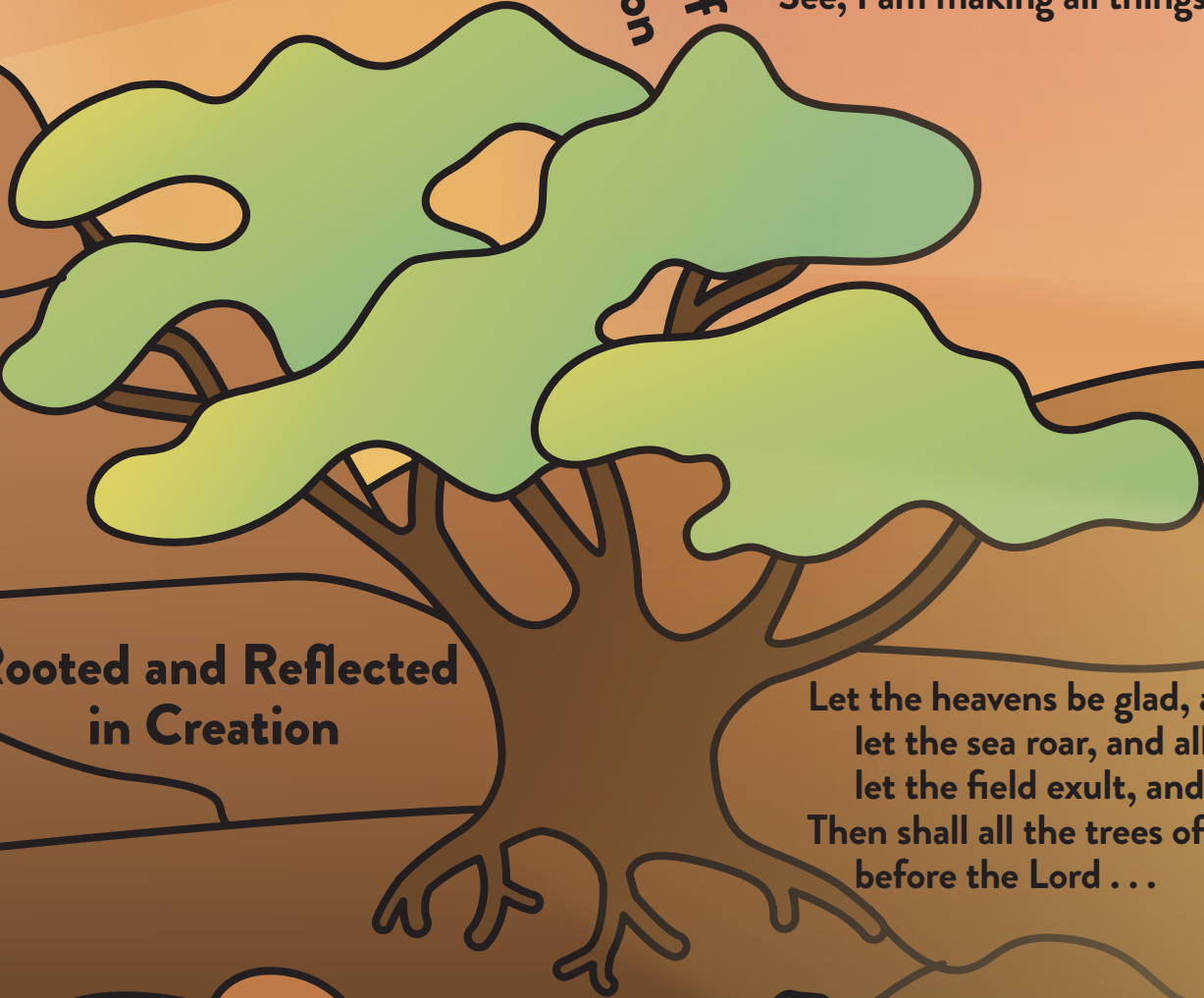


Embracing the Joy of Others

Rejoice with those who rejoice, weep with those who weep.
Romans 12:15



Rooted and Reflected in Creation



Being Connected

Acceptance



Rejoicing

An Act of Faith in a World That Doesn't Comprehend the Possibility

Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.
1 Peter 1:8–9



Exuberance

Exhilaration

Jubilation

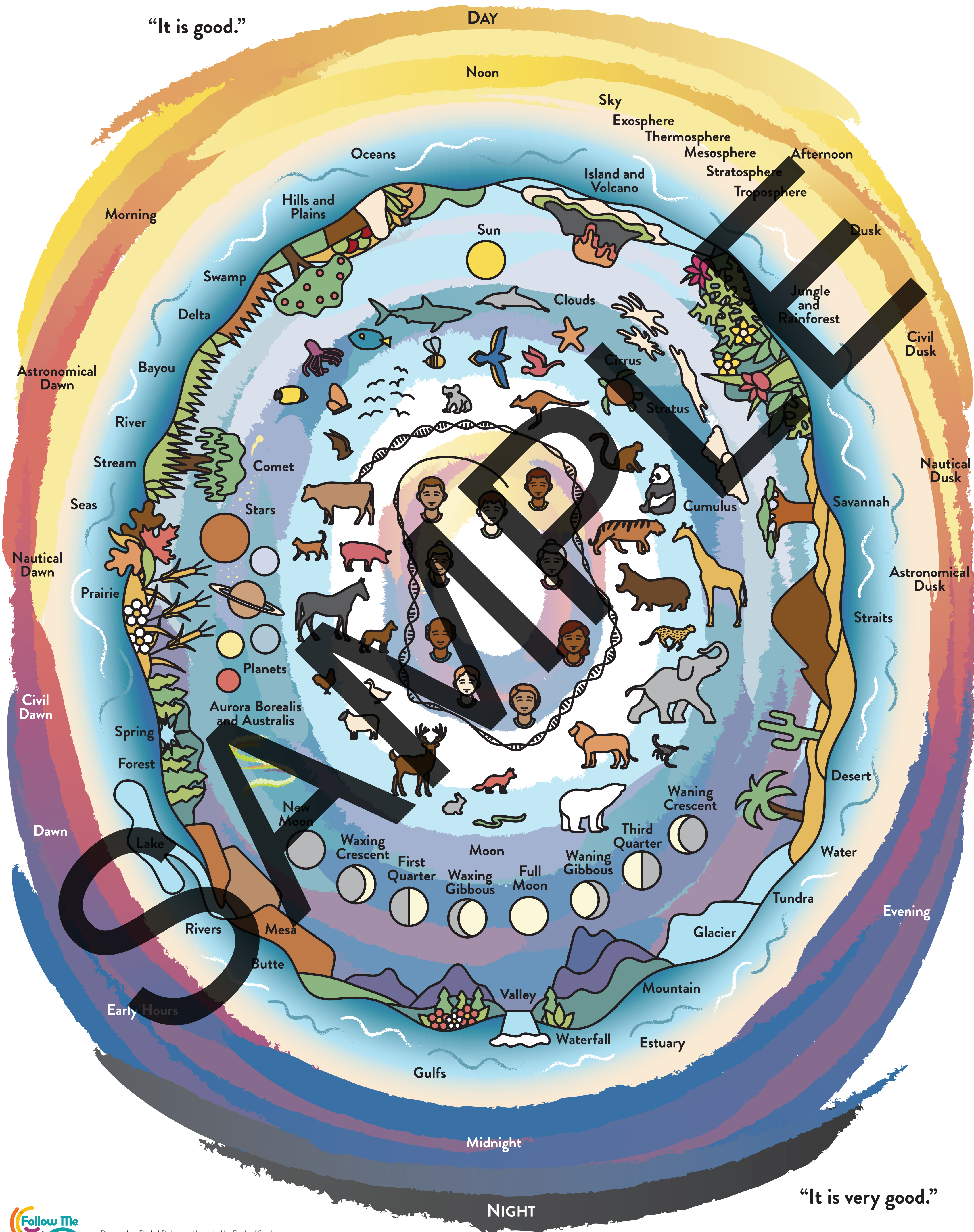
Growing out of God's Promises

Triumph

Anticipation of a New Creation

HONOR GOD'S DIVERSITY

"It is good."



"It is very good."