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Chapter One

INTENTIONAL DISCIPLESHIP AS A CHURCH OF YOUR TYPE

When you have tallied all your tests and figured out what type of church you are, then the goal is to create an explicit way for you to live your discipleship together. Once you've defined the predominant discipleship type in your church, it is more clearly apparent for people who come to visit your church. Guests, visitors, and seekers are much more interested in a faith community that is open about how they live out their discipleship.

Most churches have collectively forgotten how to be disciples. Perhaps when Christianity was a dominant force throughout the culture, some churches didn't teach about discipleship, because it was being reinforced as an identity or affiliation in our everyday lives. So we neglected intentional faith formation, and people forgot how to share it. We cannot take for granted that the people who sit in the pews know how to be a disciple.

Think of it this way. Imagine the most beautiful lake you will ever see on the other side of a forest. To view it would literally take your breath away. However, the forest is a wall of trees. The brush is so dense that no light is breaking through. Thorn bushes cover the ground under the trees. How motivated are you going to be to see that lake? You are probably going to just say, "No thanks. I bet there is a picture of it on the web

somewhere. I will just look at that.” But what if, instead of a tangle of brush, there was a clearly cut, straight path that leads to the lake? Now you would probably be more motivated to go.

When people come into our church for the first time, too often we are pointing to a tangled forest. Actually, too often we are just pushing them in the forest, with no explanation about why we just did that. We need to cut the path that leads to God’s saving grace. We need people to see the destination, and to see how to get there. We need it for the visitor. And we need it for us.

How do we figure out how to live our discipleship together? The first step is to figure out who we are, which is done by taking the assessment together. Your Gospel types suggest a particular discipleship system. Once we know the primary pattern for *who* we are as a church, the *how* becomes so much clearer. The *Participant Guide* spells out a basic frame for individuals, and that frame will be the basis of the system built for a whole church, so be sure you have access to that description. As a church looks at building a system, however, we will also look at how to communicate it through images, as well as other elements a church wants to introduce to synthesize your discipleship.

Catching Fire: Markan Intentional Discipleship

- **Discipleship System:** Spiritual Gifts Empowerment
- **Additional Elements:** Discernment team, prayer team, spiritual gifts counselors, simplified governing structure
- **Communicative Image:** Fire, fireworks

In the *Participant Guide*, we learned that an individual’s discipleship plan would revolve around discerning her gifts and then utilizing those gifts in the areas of spiritual growth, worship, service, and witness. The same will hold true for a church-wide Markan discipleship system. In a

truly egalitarian way, one that takes into account how each individual contributes to the whole, a Markan church should start by testing the individuals. Since this does rely on individuals freely sharing their results with those in the church who are organizing the system, you need to be transparent about the purpose of such sharing. It may also mean that church leadership should share their results with the congregation as this system begins to unfold. This is especially true because Markans tend to be suspicious of systems, and particularly suspicious of anything that smacks of the programmatic approach of organized religion. Help the people see that in fact it is giving voice to the reality that understanding each individual helps the church better understand who they are as a whole.

The key to a Markan discipleship system is to have everyone take a spiritual gifts test. This corporate assessment of spiritual gifts is a distinct follow-up after the Gospel Discipleship survey identified your church's dominant pattern as Markan. A well-known and effective spiritual gifts survey can be found at <https://www.ministrymatters.com/all/entry/4640/spiritual-gifts-discovering-and-using>. The first time the church undergoes this process, you will use the results to put your Markan infrastructure in place (while acknowledging that Markans aren't fans of infrastructure, but this one is Spirit centered so it should be acceptable). So a Markan church applies the first round of spiritual gifts tests to empower people to use their gifts. The learning from this inventory of gifts may lead to a complete reorganization of the church ministry teams, so be bold and do it anyway. At one new church start, we did a church-wide spiritual gifts test when we were headed into our fourth year of existence. After scoring the tests we were shocked see all twenty-five gifts represented in our seventy-member church, but nearly everyone was serving in the wrong capacity. Instead of being intentional from the beginning by matching people with their strengths and our needs, we had stuck people in slots as they joined. However, we chose not to reorganize our efforts to match the gifts, and we closed in less than two years.

When you assess everyone's gifts, you are looking for a few particular types of gifts. One set includes those who have gifts of discernment, creativity, wisdom, and prophecy or visioning. These folks need to serve on whatever entity you have that does the strategic thinking for the church, and then empowers people to live into their vision. Markans are not huge fans of mission and vision statements. Missional slogans are too confining; Markans yearn to adjust to the Spirit as conditions change. However, without some strategic thinking for the church, Markans can be susceptible to missing the will of the Spirit. A Markan faith community needs balance. First, the mission of the church can be a solid stake in the ground: make disciples who follow Jesus. The strategic decisions for how that happens in a particular place, time, and with particular people is what Markans aim to change. The rate of change in our world now means that most churches should review their strategic thinking for making disciples every two to four years. Markans, however, may want to look at an annual vision. How do they determine the vision? The strategic thinkers look at two primary things: the gifts of the people in the church, and the needs and desires of the community in which they sit. Where those two things intersect, that is the vision. Then, with that vision in place, the leadership gives permission to disciples who come forward with energy to use their gifts for the benefit of the community in ways that make sense.

Those who have counseling and teaching gifts should be asked to serve as the shepherds of the church's discipleship process. These people will meet with any new people ready to integrate into the life of the church. They administer the Gospel Discipleship test followed by the spiritual gifts test. Simply send an email out to new folks with a link to the tests, and then follow up with a request to share results with the counselor. These counselors should meet with anyone who is tested to review their results and help them map out a plan for growing in their discipleship based on their gifts. They should also share the results with the strategic thinking team and the prayer team to include new people in their work. This team should also hold the whole church accountable to regularly

retake the spiritual gifts test. We know that the Spirit will lift up different gifts among us as the seasons change. Testing again every few years allows us to stay attentive to God's will.

Everyone in a Markan church learns to pray for the work of the church. However, Markan churches also need to look for those with a gift for prayer and healing in their midst. Those who are so gifted should be tapped as a prayer team. This team should be in regular communication with both the counselors and with the strategic thinking team. They should intentionally pray for all the efforts of the church, and all the disciples in the church, as well as for the community around them. And those with healing capacities should be praying for and envisioning the bold, boundary-breaking possibilities of aligning with the Spirit.

Ideally, these three teams are all that would be required for Markan governance. The strategic thinking team would handle division of the budget, since that would be how the vision or plan is implemented. Once people are empowered into their roles, they should be relatively self-regulating and self-perpetuating as new people are identified with similar gifts. However, denominations have particular requirements for governance, so it is important to meet those requirements (which Markans tend to resist). If your denomination requires a cluster of committees, then at least be intentional about who serves on them; make sure their gifts match up with the purpose of the committee. However, if your denomination allows for simplification of structure, Markan churches should definitely do that! Markans do not like to be hampered by complicated church governance. Clear the way for the agility of the Spirit. It is a necessity for Markans.

Images are important for communicating an understanding of your discipleship pathway. Each path described here has some widely applicable images, though of course you can imagine other images that resonate with your church and context. For Markans, fire would be the dominant image for Holy Spirit-driven discipleship. Even more than a flame, though, exploding fireworks might be the best image for the discipleship of a Markan church, because it starts from a central explosion and radiates out.

Fireworks can represent an individual's journey, with the newly discovered gifts at the center, and then the ways of expressing the realms of discipleship radiating out. This same image can be used for the whole church, with the year's vision at the center and the ways of living into discipleship in support of that vision exploding out. Markan churches who live into their gifts and then give those gifts to their community can't help but catch fire with God's energy and movement.

Steps for Implementing a Markan Discipleship Pathway

1. Have the whole church take a spiritual gifts test. You can use one you know about already, or find one here: <https://www.ministrymatters.com/all/entry/4640/spiritual-gifts-discovering-and-using>.
2. When using the results, determine who should serve on your discernment team, prayer team, and as spiritual gifts counselors. Train each of the teams for their work.
3. The discernment team studies results of the whole church and mission field; determines potential intersections; and casts the strategic direction for the church each year.
4. The strategic direction is shared with the congregation, individuals are given their spiritual gifts results (if they haven't obtained them already) and counseled or encouraged to identify ways they can plug into the strategies.
5. Individuals are given instructions for creating their own individual pathway to grow in their discipleship. Individuals are also encouraged to bring forward new ideas for serving the vision.
6. Other aspects of church life are aligned with Markan discipleship (e.g., work on simplifying governing structure, worship can be assessed, and programs assessed for alignment with the strategies expressed by the vision).
7. Process for integrating new people is spelled out (take gifts test, meet with spiritual gifts counselor) and a plan is laid out for individual discipleship through counseling sessions.

8. Regular review of church ministries and of the strategic vision (annually) and regular testing of individuals to ascertain whether people are serving in ways that make sense for their gifts.

On the Right Path: Matthean Discipleship

- **Discipleship System:** Charting Your Path
- **Additional Elements:** Simplified governing structure, strategic thinking (vision) team, mission team
- **Communicative Image:** Charts, paths, anything that marks a journey from beginning to end

Mattheans find that implementing a discipleship system is very appealing! They will also find a plethora of available resources to put one in place, because Mattheans develop clear systems that are easy to share (and write about).

By building off the work from the participant guide, a Matthean church thinks holistically about discipleship. Instead of defining what discipleship looks like from an individual perspective and for a particular moment in a disciple's life, Matthean churches need to look at their whole community over lifelong journeys. So Matthean faith communities map discipleship on a path that establishes milestones for intentional faith development, passionate worship, risk-taking service, and witnessing. These milestones establish a clear path for inquiring, beginning, intermediate, and mature disciples. To chart these milestones for your context, lay out a table with the realms of discipleship down the left-hand side, and the stages of discipleship across the top.

Once the table has been created, it's time to assess what goes in each of those boxes. Trusted leaders should do that work, because in Matthean churches the trusted leaders can set the direction for the congregation. Mattheans are both good leaders and good followers, but they

will only follow those leaders taking beneficial actions for the growth of the community.

For trusted leaders to make beneficial decisions, it is imperative that Matthean churches use strategic thinking to articulate a clear mission and vision. As with Markan churches, the mission need not change, because for Matthean churches the mission can come directly out of the Great Commission: go and make disciples. The vision, however, requires strategic analysis to fit the context in which the church lives and breathes.

When a Matthean church adopts its vision and embraces the strategic thinking behind it, the vision will then significantly shape the discipleship system that the church pulls together. A Matthean church will follow trusted leaders who cast a clear vision and actually take action. As leaders teach the church about their vision, they can focus on the work Jesus needs them to do, which will keep them from working themselves to death by doing things that aren't actually making disciples or fulfilling the mission God has for them.

As the table for the discipleship pathway is filled in, some gaps will be discovered. It will become evident when too many programs are clogging up a particular stage of discipleship. You will also discover that some things the church is doing, perhaps some things dearly loved for a long time, no longer fit into your discipleship strategies. It is time to retire those things. Give them a dignified farewell, but help the congregation understand why they are being discontinued. If those decisions can be framed by a vision the congregation is behind, then the death is less painful. Since new ministries need to launch, it is helpful to put a permission-giving decision path in place that allows action to be taken without too many steps of approval along the way. So simplifying the leadership structures is one way to streamline the decision path. Mattheans prefer a simple and clear structure because unnecessary bureaucracy delays needed action.

Mattheans appreciate clear directions. Like a path cut through a dense forest, Matthean discipleship works out best if it has a clear starting point

and ending point (recognizing that discipleship doesn't end in this lifetime). It also works well to have markers along the path to track your progress. As you develop an image that will help convey this system to your congregation, images that mark a journey work particularly well: a path, a road, a map. Use the image to give them a concrete representation of the journey of discipleship, and then use the discipleship table to serve as the to-do list for these disciples. The two in tandem should provide the clarity Mattheans so greatly appreciate.

Steps for Implementing a Matthean Discipleship Pathway

1. Define the mission and vision for your church. Either do this with trusted leaders who are part of existing leadership teams, or form a new vision team.
2. Share the strategic thinking with the congregation. Encourage buy in through regular and persistent communication.
3. Create your table for discipleship milestones. List the stages of discipleship across the top. Along the side list the realms of discipleship.
4. Fill in the boxes on your table (e.g., what would you suggest a beginning disciple do for spiritual growth? An intermediate disciple? A mature disciple?). Make note of any gaps where your church does not offer space for growth, and also note where you have too many offerings. Finally, list all those programs that don't fit anywhere on the discipleship chart.
5. Take the information to whatever boards or teams oversee church programs. Share what you have learned. Teams should then set about to encourage new ministries, and also make plans to retire ones that have outlived their usefulness. This chart will also help you bring elements together to express your Matthean type more fully (e.g., worship and witness).
6. Design a visual element for conveying your discipleship system.

7. Share your discipleship system with the congregation. Regular recourse to it should be shared as part of church gatherings, such as worship. Key leaders should model how they are using it for the congregation as well.
8. Share the discipleship system with newcomers early so that they can begin to integrate their lives and their discipleship in the community. You may want to develop a new disciples class to educate about your mission, vision, and pathways for individual growth.

Hit the Target: Lukan Discipleship

- **Discipleship System:** Relational circles
- **Additional Elements:** Small groups (with built-in disruption or multiplication plans), Fresh Expressions, faith sharing
- **Communicative Image:** Concentric circles/target, web

Lukans love to love. It is the core of who they are. They need a discipleship system that allows them to love more people and love them better. A Lukan journey in discipleship, then, centers around defining and growing in relationships with others.

You may come to the conclusion that you have a Lukan faith community, either from personal observation or because the leadership was tested and they clearly lean Lukan. However, before you proceed with implementing an intentional discipleship pathway based on growing interpersonal relationships, make every effort to test the entire church. Of all the churches, Lukan churches are the ones most likely to resist anything that does not include them in the process. You also can't merely send out an email asking for people to take the assessment. To help people feel included, you need to talk to people individually and ask them to do it.

Explain how important they are to this discipleship process. The personal touch will help the Lukan church know itself better, so we can love each other better.

Once you have established that you are actually a Lukan church and shared what that means with the congregation, by using the model established in the Gospel Discipleship *Participant Guide*, the first thing that a Lukan church needs to do is define its circles of relationships. Then seek to grow those relationships in spiritual practices, participatory worship, risk-taking mission, and shared witness to God's grace in each of those relational circles. Whereas individuals may look at specific relationships (family, church, neighbors), churches may look at the means and social locations for relationships to grow by identifying close, casual, and potential new relationships. For instance, the three circles of relationships for a church might be small groups, the church as a whole, and the wider community. This sort of "geographical" pairing also lines up with the last words of Jesus in Acts (Jerusalem, Judea/Samaria, ends of the earth—the ends of the earth in this case may be the town limits).

Once at least three circles of relationships are established, then it is time to look at what growth in discipleship looks like in each of those circles, while keeping in mind the realms of discipleship. So small groups may center their work around spiritual growth (such as Bible study, prayer, giving, and so on), but they can also integrate worship and service as well. Of course, every small group should be working to grow in numbers, which is indeed the result of witness.

An important principle for establishing a discipleship system in a Lukan community is "intentional disruption." Lukan churches can come to be so protective of the relationships they already have that they sacrifice the potential for new relationships. So Lukans will start small groups with the intention of welcoming new folks in, but then become so insular that no one can break in. Consequently, no place appears for new people to gather in a new circle. As part of their discipleship system, Lukans need to be instructed, encouraged, and cajoled to break their routines. The leaders

can set the ground rules for how to do this. Some churches will say when a small group reaches twelve people it needs to break into two. Watch out for Lukans who subconsciously stop inviting people at eleven. Another technique is to empower Mattheans who have been instructed at some point to form a new group, or Markans who will know when it is time based on the Spirit, to start something new regularly. You might put a time limit on groups, meeting together for a year around a particular emphasis, and then the next year shuffling around. Lukans will resist these disruptions. So help Lukans understand that disruption is not to be mean but to make space for new people to love. Leave some groups in place, teach Lukans to lean into their gift of hospitality, but also create new groups with intentional consistency.

Because of their desire to love deeply, which consequently results in Lukans focusing on the people they know, Lukan faith communities struggle with sharing witness with others through evangelism. See the *Participant Guide* for more observation about this challenge. Be sure to include a form of “relational evangelism” in a Lukan discipleship faith community. Examples include “invite a friend to _____” or starting a dinner church. See the literature and websites for the Fresh Expressions movement for additional ideas.¹ Also, equip Lukans on how to talk organically about their faith. The fear of disrupting relationships by talking about Jesus is significant for Lukans, even if it is largely unfounded.

Jesus’s last words in Acts give us the image for a Lukan discipleship system, circles. Circles appeal to Lukans because they are inclusive, and because they can also represent union or embrace. If you want to think in terms of the movement from Jerusalem to Judea and Samaria to the ends of the earth, a set of concentric circles like a target readily represents such movement. Place the three circles of relationships in one of each of

1. See Audrey Warren and Kenneth H. Carter Jr., *Fresh Expressions: A New Kind of Methodist Church for People Not in Church* (Nashville: Abingdon Press, 2017) and Michael Beck with Jorge Acevedo, *A Field Guide to Methodist Fresh Expressions* (Nashville: Abingdon Press, 2020).

the circles. Then, you could either make a different set of circles for each spiritual realm, or place the spiritual realms in lines across or surrounding the three circles. This visual helps people conceive of the work of growth that takes place across all aspects of their lives with others.

Steps for Implementing a Lukan Discipleship Pathway:

1. Test the entire church using the Gospel Discipleship assessment. This is to include everyone in the process and increase likelihood of adoption of the system.
2. Be in conversation about the purpose of growth as a disciple of Jesus. Be sure the congregation understands the purpose of intentional discipleship as you share the results of the Gospel Discipleship assessment, preferably with as many people as possible. Remember, Lukan churches need to feel like as many people as possible were included, particularly in whole church efforts.
3. Define your relational circles. Identify at least three (either locations for relationships or people with whom you have or should have a relationship).
4. Discuss and define means of growing in spiritual growth, worship, service, and witness in each of the relational spheres.
5. Communicate your system with the whole congregation.
6. Implement a small group “disruption” process, but make sure people understand the need for such disruption and then make it organic to your context.
7. Provide regular training in hospitality and witness to work your way through typical Lukan discomfort.
8. Create new relational spaces outside of the church with regularity and intentionality. And encourage each person to love one new person every year.

Taking Root: Johannine Discipleship

- **Discipleship System:** Mentor-apprentice pairings
- **Additional Elements:** Congregational nominations, congregational care team, church administrative staff/volunteers, leadership accountability
- **Communicative Image:** Tree, ladder, compass, directional images

A Johannine intentional discipleship system will take patience to unfold. The wait is like planting a seed and allowing that seed to take root and grow. As the roots spread out, though, a bigger plant emerges on the surface, and the whole system becomes incredibly stable, presuming the roots don't get diseased. While slow going at first, in the end it will be incredibly durable, creating a solid foundation of faith on which people may grow.

After a church has taken the Gospel Discipleship assessment and determined it is a Johannine church, it is wise to take stock of its leadership. The leadership will be the trunk from which the whole system flows. Determine whether those who are currently serving in leadership are actually the people the disciples will follow. One way to determine if the leaders can be followed is by surveying the congregation. The survey is short and can simply ask four questions around the realms of discipleship:

1. Who would you go to in our congregation to learn more about spiritual growth and/or scripture?
2. Who would you go to in our congregation to learn more about worship?
3. Who would you go to in our congregation to learn more about service?

4. Who would you go to in our congregation to learn more about witness?

Then tally your results. Those nominated by the congregation are likely your trusted leaders. As you are cultivating a system in which mature disciples mentor growing disciples, you want to start by equipping these people for such work.

Johannine disciples look to the pastor to lead this work in the vast majority of cases. So most Johannine faith communities start out with the pastor working with the church-nominated mentors. Ideally this work would focus in on all four realms of discipleship, acknowledging that everyone will need to grow in at least one of them, and everyone is probably a seasoned pro in at least one of them as well. The pastor will work with this core group of no more than twelve people, regardless of church size. If the church wants to train more leaders in the first phase, an associate pastor can work with a group.

The work of training the trainers will likely take a year. Once that group has been deeply trained in the realms of discipleship, and in mentoring skills as well, that group deploys to mentor their own groups. Those groups can be as small as one-on-one (meetings should occur in public places for healthy boundaries) to groups as large as twelve.

While that initial year of launching a Johannine discipleship system is small, the second year could be exponential, going from twelve people trained by one leader to 144 new folks in mentoring relationships. It is up to your discretion whether the pastor continues to meet with the initial twelve, or if the pastor releases them and works with a new group. If the pastor takes on a new group of twelve, as many as 157 will be in mentoring relationships during the second year.

There are other logistical tactics to put in place as this Johannine system gets off the ground. First, since the pastor is dedicating extra attention to teaching and mentoring, it is a good idea if the pastor has additional support in place to offload some other responsibilities. This would likely include the creation of a congregational care team to help

with visits of the homebound and nursing home parishioners, as well as routine pastoral care issues. It also helps to have some administrative support in place, in particular someone who will track involvement in mentoring groups.

The Johannine discipleship system circles back in on itself. Thus the mentor pastor should also have a mentor. The church board or pastor relationship committee should make certain the pastor has a coach or mentor, and the church should hold the pastor accountable for regularly meeting with that person. The pastor also needs good counsel within the congregation, which includes listening to a dissenting voice. The teacher needs a “prophet” who is not afraid to confront when the lead pastor is starting to stray (Markans can often fill this role well; see the section in chapter 2 on a “Markan in a Johannine church”). Because the fall of the central leader is such a significant faith crisis for Johannine churches, such churches need to be intentional about establishing systems of accountability. Don’t be afraid to hold the pastor accountable. Failure to do so can allow even the strongest leader to stray, and then the whole system caves in on itself. Rotten roots will kill the tree. And in truth it is usually the stuff buried beneath the surface that creates the rot.

Speaking of trees, when you are helping the congregation learn about and adopt this new system, a tree that grows from a seed can be a compelling metaphor. Other metaphors that work are ladders—climb up toward Jesus as you grow in your discipleship—and compasses, pointing you in the direction you need to journey. The ladder is overtly hierarchical, but that will fit the ethos of some churches, and it does not need to mean that some people are better disciples than others. However, sometimes Johannine faith communities struggle over playing favorites, particularly in who gets to be mentored by the pastor. If you have done congregational nominations, however, you have built the system on congregational favorites as opposed to supposed pastoral ones. Just make sure you communicate that reality as you communicate your new system to the congregation.

Steps for Implementing a Johannine Discipleship Pathway

1. Share the results of the Gospel Discipleship survey with the congregation, and help them understand the value of mentoring relationships in discipleship.
2. Have the congregation nominate people they look to for guidance on spiritual growth, scripture, worship, service, and witness.
3. Pastor meets with up to twelve of the people nominated by the congregation for approximately a year.
4. Put structural vents in place to share the pastoral and administrative load: congregational care team and administrative volunteers or staff.
5. Each of those who were mentored by the pastor takes on their own group to mentor after a year of intense training.
6. Decide if the pastor continues mentoring the same initial group as the core leadership for this system, or if the pastor takes on a new set of apprentices each year. Use earlier nominations to decide on a new group or poll the congregation again.
7. Help people understand that they can set up their own mentoring relationships with people they would like to learn from, building a mentor/apprentice culture, and be sure to explain it to newcomers and integrate them as well.
8. Make sure there is a decision path and people in place to hold the pastor accountable.

WHAT'S YOUR DISCIPLESHIP TYPE?

Through *Gospel Discipleship*, you—and potentially your whole church—will learn whether you practice faith like a Markan (Holy Spirit-centered), Matthean (action-driven), Lukan (relationship-focused), or Johannine (apprentice-nurtured) disciple. Once you understand your discipleship type, you can map a path to grow intentionally in your life with Jesus. You will also work better alongside other Christians as you discover why and how they practice a shared Christian life together.

“Michelle Morris brings knowledge of scripture, experience in working with congregations in varied cultural contexts, and passion for the church’s mission in the world to offer a practical instrument for understanding the dynamics of congregational identity. Drawing from the agendas and characteristics of the four evangelists, *Gospel Discipleship* invites congregations to analyze and identify their gospel ‘type.’ This helps any congregation express their self-identity and their call to strategic action that grows out of that identity. A participant guide and videos make this resource accessible as well as profound.”

—**Alyce M. McKenzie**, Le Van Professor of Preaching and Worship, director, Perkins Center for Preaching Excellence, Perkins School of Theology, Southern Methodist University, Dallas, TX

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—**Jacob Armstrong**, senior pastor, Providence Church, Mt. Juliet, TN

Visit www.ministrymatters.com/gospeldiscipleship to take the Gospel Discipleship Assessment. In addition to this *Gospel Discipleship Congregation Guide*, other resources include the *Gospel Discipleship Participant Guide* and *Gospel Discipleship* streaming videos (available only at Cokesbury.com).

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