

On the one hand . . .	On the other hand . . .
We promote ministry in daily life a lot—in liturgy, hymns, prayers, and sermons.	We use general, categorical terms (feed the poor, work for peace) and not specific, concrete stories or examples.
We hold the priesthood of all believers to be a core principle of the church.	We often empower and affirm the extra things our people do in and through the church. (We call these <i>sacrifices</i> .)
We know that we are a sent people—we say “Go in peace, serve the Lord” at the end of every service.	We judge our vitality based on how many people are drawn in to the congregation’s life and activities.
We consistently proclaim the message that we are supposed to live like Jesus in the world.	We struggle to describe a Christian life as being anything more than being nice, living ethically, or volunteering for worthy causes.
We commission Sunday school teachers, stewardship visitors, council members, and mission trip participants.	We are not as intentional about blessing and supporting our roles as parents, workers, students, and citizens.
We know that people are loving, caring, and serving in their daily roles and relationships.	We persist in defining “active members” as those who attend regularly and support the congregation’s work.

Check the validity of the (above) contrasting descriptions with your conversation partner(s).

- Which of these comparisons ring true, and which are different from your experience?
- Which assumptions and practices are helpful and appropriate for the gathered church?
- What assumptions detract from the scattered church and need to be changed or replaced in order to bring the gathering and the scattering into alignment?
- Where would job descriptions need to change to ensure that our practices support both the gathered church and the scattered church?