

Unfolding Journey:

A Report on the District Conversations

Introduction

From the outset, this process was designed to engage as many people as possible by offering opportunities for wide-spread input and communal discernment with a three-fold purpose:

- We believe the mind of Christ is most faithfully discerned in community.
- We wanted to nurture a greater sense of ownership in the resulting vision.
- The fabric of our relationships has been torn by conflict and we felt it important to work intentionally at building and renewing relationships.

Therefore, we intentionally designed a model for gathering input within the context of conversation. Conversation is a key building block of relationships and communal discernment. Genuine conversation isn't about persuading others to our point of view. It is about sharing our perspective and respectfully listening to the perspective of others. It is about developing empathy for another human being who has had different life experiences. Genuine conversation can help us move beyond conflict, placing it in perspective as we discover shared pain and shared passions, shared hurts and shared hopes. In addition, as a people historically committed to seeking the mind of Christ *together*, conversation

opens the door to revelation as we wrestle together with questions around scripture, theology, and discipleship.

Question 9, which asked participants what they appreciated about the conversations and what surprised and/or challenged them about the conversations, gave us an opportunity to evaluate the district conversations based on these goals. While there were some who expressed disappointment in the conversations, responses from the majority of participants supported fulfillment of these goals. Participants expressed appreciation for (and sometimes a sense of challenge and surprise around) the opportunity to share, the willingness of all to share openly and honestly, the sincerity of what others shared, the various perspectives shared, the patience of the group in listening to one another, the gift of identifying shared experiences of joy and struggle which have the power to bridge divides, the opportunity to get to know people they may have previously "pigeon-holed" in more depth, and the spiritual nature of the conversation grounded in worship and prayer. Participants expressed some surprise about the differing viewpoints shared, but also expressed surprise about the level of agreement their table discovered, about the way in which their sense of judgment diminished

as they made connections with their table mates, and their renewed desire to remain connected to the wider denomination. Voiced challenges clustered around three areas: process, personal spiritual growth, and communal life. While no process is perfect and could always be improved upon, we are heartened by the conscientious engagement of so many in these district conversations.

Demographics

Over the course of 71 district conversations, we received response forms from 2,577 individuals and 563 table groups. In addition, we facilitated conversations at National Youth Conference and National Young Adult Conference. (One of the questions used with these groups overlapped with a question from Annual Conference 2018, one question overlapped with the district conversations, and one question was distinct.) To give us a sense of who was participating, we gathered a number of pieces of demographic information regarding age, gender, race/ethnicity, and district (see appendix A), although we have discovered there is no parallel demographic information currently available in relation to denominational membership against which to compare our numbers.

In relation to the district conversations, two voices were notably under-represented: youth and young adults, and those from ethnic minorities. As already noted, we were able to mitigate against the absence of the first by taking the conversation to the youth and young adults attending NYC and NYAC. It was not as easy to mitigate against the absence of those from ethnic minorities. Regarding both, we learned a valuable lesson along the way: although not intentional, the process was inherently biased toward the participation of our adult white membership, suggesting that we have a long way to go to fulfill the desire expressed in the 2007 Annual Conference statement to become a multi-ethnic church and to more fully recognize and embrace the wisdom of our youth and young adults.

Still, the total number of participants gives us a solid sample in regards to the margin of error.

Data Analysis

The responses from each participant were entered into a database. While we hired out some of this work, each team member also took responsibility to enter 50-100 forms, so we each had a sense of how thought processes unfolded over the course of a conversation. Once data entry was complete, we analyzed the data related to each question. For each question (with the exception of questions 5 and 7 which dealt with scriptural references), a team of two read through a sampling of responses, developed a list of keywords that captured those responses, and then analyzed the full data set related to

that question using those keywords. An explanation of the process used to accurately identify scripture references in relation to questions 5 and 7 can be found with the data summary for question 5. However, although processed differently the data from those questions also resulted in the identification of key themes. What is presented here is a reflection of the themes that emerged in our keyword and scriptural analysis of the data. For some questions, we have also provided a visual reflection of the data in the form of a word cloud, created by analyzing the frequency with which each keyword appears: the larger the

word, the more often a word was used. In relation to questions 5 and 7, we have provided a list of all scripture passages referenced for each question in a list ordered by the number of citations (see Appendix B),

While each team member brings unique and valuable gifts to the process, we recognized that none of us is experienced in large group process. Therefore, we engaged the services of Auxano Consulting to test our analysis of the data by providing an independent analysis. Scott McConnell from Auxano met with us face-to-face during our meeting in April to pre-



Top 1000 Words from Verbatim Responses to District Conversation Questions



Top 40 Words from Verbatim Responses to District Conversation Questions

sent his analysis and to ask questions sparked by his analysis. While his analysis paralleled our own, the questions he raised helped focus and hone our ongoing analysis, identify themes to be explored in more depth, and shape the questions to be asked at Annual Conference this summer. A representative from Auxano will be with us at Annual Conference to listen and consult as the process unfolds. Then representatives from Auxano will meet with the joint Compelling Vision Working Group and Compelling Vision Process Team to assist in articulating the ultimate vision. In their initial report to us, Auxano

also developed a series of word clouds representing the themes that emerged from the responses to all of the questions. These word clouds were developed from the actual verbatim responses of participants rather than a list of keywords. Before digging into our analysis of each individual question, these word clouds offer a valuable glimpse into the themes that emerged from the complete data set.

Question 1

What specifically are you grateful for as we have responded to God’s call to do Christ’s work as the

Church of the Brethren (locally, and beyond)?

From the very beginning, we articulated the desire that this be a spiritual process. As a Christ-centered community of faith, it is essential that we set aside our certainty and arrogance and humbly open ourselves to the movement of God’s Spirit as we discern what God is calling us to be and do in these times. Therefore, in designing the district conversations, we heeded the example of the Psalmist who ardently prayed: *Create in me a clean heart, O God, and put a new and right spirit within me* (Psalm 51:10).

Often when mired in trial or conflict, we overlook God’s blessings, so we felt it important to start the conversations with prayerful reflection and sharing about that for which we are grateful.

Two themes emerged equally in the responses: **service** and **community**. Almost 25% of participants specifically named each of these aspects of our life together; however, other responses reinforced and expanded our understanding of these commitments:

- The commitment to service was supported by references to local outreach (14%), Brethren Disaster Ministries and Disaster Child Care (10%), and international missions (7%).
- Appreciation for the strong sense of community experienced by many in their local congregations was further supported by references to fellowship, nurture, ordinances (Love Feast, Baptism, and Anointing), the priesthood of all believers, love, dialog and communal dis-

cernment, hospitality and inclusion, unity in diversity, accountability, and denominational gatherings (like NYC, Annual Conference, NOAC, and district conferences).

Other aspects of our life together for which people expressed gratitude included: a commitment to be **biblically-based** and/or **Christ-centered**; **leadership** (local, district, and denominational); our **peace witness**; a commitment to our **children and youth** (at the local, district and denominational level; through camping ministries and curriculum development, inclusion and involvement); **freedom** (expressed in terms of both freedom of worship and freedom of

belief). People also expressed gratitude for our unique **heritage and identity**, citing our rich history; defining practices like our ordinances, service, peace witness, priesthood of all believers, and non-conformity; and **“Brethren” ministries** defined as that which we can do together that no congregation could do separately like Brethren Volunteer Service, Brethren Disaster Ministries, Disaster Child Care, and denominational gatherings. In addition, there was widespread gratitude expressed for **God’s goodness**, articulated in terms of salvation, incarnation, grace, unconditional love, faithfulness, and guidance.

Question 2a

Where do you personally need to repent to “prepare the way” for a compelling vision for our denomination?

Similarly, in the midst of conflict, we often overlook our own sinfulness, laying blame at the feet of the “other”. So, we followed up with a pair of questions that called us to prayerful repentance, both individually and as a body.

Judgmental attitudes and behaviors (15%) along with being undisciplined in relation to spiritual practices (12%) were the areas of needed repentance most frequently named by participants to “prepare the way” for a compelling vision for our denomination.



Top 20 Keyword Responses for Question 1



Top 20 Keyword Responses for Question 2a

Participants who confessed to being **judgmental** often also mentioned feelings of anger, impatience, self-righteousness, and unforgiveness. In addition, many who identified as judgmental also indicated a desire to be less critical and negative, and more understanding and open towards others who differ from them in thought, background, and appearance.

Those participants who acknowledged lack or neglect in the practice of spiritual disciplines such as prayer, reading & meditating on scripture, and daily devotions often spoke explicitly or implicitly in terms of being **undisciplined** (hence our use of that key-

word). As a remedy, many also mentioned a desire to recommit and refocus through prayer, scripture, and devotions, along with the desire to prioritize spending time with God, releasing distractions and busyness, and being more involved in the life and work of the church (local and/or national).

Participants who responded to the question also acknowledged the following as areas in which personal repentance is needed to ‘prepare the way’:

- Being **inattentive** (7%) to the Holy Spirit’s leading and to each other; not listening to one another; not aware of one another.

- Being **unloving** (7%) towards each other, especially to those perceived as different in thought or behavior; uncaring; unfeeling or unconcerned about others; rude, offensive.
- Being **self-righteous** (6%) by displaying more concern for being right than being Christ-like; intolerance; arrogance.
- Being **self-centered** (6%) by focusing on self-interests and desires; by having an individualistic mindset over a community mindset; complacency.

Question 2b

Where do we as the church need to repent to 'prepare the way' for a compelling vision for our denomination?

In some cases, there was a strong correlation between the areas people confessed a personal need for repentance and the areas in which they identified a need for the church to repent. The individual's lack or neglect of spiritual disciplines led more than 12% (307) of the participants to state a need for the church to turn back to the Word of God, often voiced in terms of a lack of respect for the **authority of the scriptures**, another 10% (263) to voice a concern that we have turned our focus away from Christ or become **unChrist-centered**, and still others named the need to spend more time praying.

Those who expressed an individual need to repent of unloving attitudes also often named the need for the church to repent of **unloving** attitudes, particularly in relation to a lack of welcoming or caring about the community. Those who expressed an individual need to repent of judgmental attitudes, also expressed concern that the church needs to repent of being **judgmental** and **close-minded**, and of **exclusion** in relation to women in ministry, non-whites, and those with different beliefs.

Another frequent concern among participants was our tendency as a church to **hide** our light (7%). In relation to this, participants spoke of the church's lack of evangelism, hesitancy to share the gospel, and our excessive humility when it comes to claiming the good deeds we do in the name of Christ.

Other themes emerging from the call to and conversation about

communal repentance related to:

- Being **worldly** – allowing the political issues of the world to influence the church and **conforming** to society.
- **Division** – in terms of fostering an “us” vs. “them” atmosphere in reference to both “church vs. world” and theological differences within the church.
- **Divisiveness** – which we associated with specific named behaviors, such as quarreling, brokenness, or animosity which lead to division within the church.
- Concerns related to prioritizing human interests over God's direction and purpose, expressed in terms of **self-will, disobedience, self-righteousness, and self-interest.**
- A failure in relation to speaking about, sharing, and modeling in relation to our **peace witness.**



Top 20 Keywords for Question 2b

Question 3

What are the characteristics of a church that is making a difference in people's lives, and in the world?

As we seek to discern a vision, we felt it important to spend some time reflecting on the kind of church we should strive to be. While we welcomed and recorded individual responses to this question, in an effort to nurture a deeper connection among participants in the district conversations, we specifically asked each table group to wrestle with this question together and provide a table response. This summary reflects those table responses.

Service and **outreach** were named as the top two characteristics of a church that is making a difference in people's lives and in the world. Beginning with the initial Compelling Vision conversations at Annual Conference last year, and underscored by the district conversations that unfolded throughout the past year, it has become clear that, for Brethren, service is an important expression of our commitment to be the hands and feet of Christ in the world today. 32% of the table groups at district conversations identified service as a key characteristic of a church that is making a difference. Almost 25% of tables also named the related concept of outreach. While outreach can be understood and find expression in a number of different ways (including, but not limited to, service, extending a helping hand, taking part in community events, and evangelism) it was clear that a church that is making a difference is not inwardly focused, but is



Top 20 Keyword Responses for Q3 from District Conversations



Top 20 Keyword Responses for Q3 from Young Adults at District Conversations and NYAC



Top 20 Keyword Responses for Q3 from Youth at District Conversations and NYAC

getting out of the church building and into the community. Eugene Peterson puts it this way in *The Message*: “The Word became flesh and blood, and moved into the neighborhood” (John 1:14). As the body of Christ, participants articulated a clear sense that we are called to do the same. Undergirding our commitment to service and outreach is a commitment to embodying **love**: although expressed in various ways (love, care, support, compassion), 31% of table groups agreed that love was a characteristic of a church that is making a difference. While the motivation for service and outreach, love is also the foundation of our relationships with one another within the community of faith; participants also named related concepts such as acceptance, welcome, belonging, hospitality, inclusion, and forgiveness with some frequency. Finally, undergirding the call to love, to service, and to outreach, is an understanding that a church that is making a difference in the world is unapologetically **faith-based**. Participants spoke of this in different ways (Biblical, Christ-centered, Christlike, God-centered, Spirit-led, a commitment to the Gospel, love of God, love of Christ, and discipleship), but the combined percentage was strong with 62% of table groups naming this in one way or another.

We also posed this question to participants in the conversations that took place at National Young Adult Conference and National Youth Conference. We felt it might provide valuable insight to break out the data we collected from youth and young adult participants at either a district conversation or

NYC or NYAC to see if their responses varied from the general data set.

Among our youth and young adults, **service, outreach, and love** were also identified as prominent characteristics of a church that is making a difference, appearing as the top three responses among young adults and three of the top four responses among youth. However, among our youth and young adults, there was a much stronger voice naming **acceptance and inclusion**--in relation to different ideas, leadership styles, age, gender, race, ability, and/or sexual orientation—as a key characteristic of a church that is making a difference. In fact, among youth, acceptance was the second highest named characteristic. In addition to naming the concepts of acceptance and inclusion explicitly, youth and young adults also spoke frequently about the related concepts of **open-mindedness and diversity**—two concepts that were not identified as keywords in analyzing the data from the full group of participants in the district congregations. In addition to these two additional concepts, in analyzing the data

from the youth and young adults, we needed to add other keywords to help categorize their thoughts: **active, joyful, diversity, listens, hopefulness, and beauty**. Combined, our youth and young adults communicated a strong message that a church that is making a difference in people’s lives and in the world is authentic in its walk of discipleship, embodying Christlike love and acceptance—through selfless service, responsive outreach, and genuine community—and doing so in a way that is fresh, innovative, and contagiously joyful.

Question 4

Christ calls us to love our neighbor. Given this call, what are the most significant needs in your community that your congregation is addressing or would like to address?

Anticipating the strong response that a church that is making a difference in people’s lives and in the world must be outwardly focused, as we seek to be attentive to God’s call in these times, we felt it important to inquire about the specific needs congregations were facing in their own communities.



Top 20 Keyword Responses for Q4

The most frequent needs mentioned were physical in nature. 38% of the responses reflected a concern for **physical needs**—hunger, benevolence, homelessness, poverty, education, and healthcare being the most common. Hunger was most prevalent, with about 16% of respondents mentioning something related to food scarcity or security.

Concern for **spiritual needs** was the second highest concern (18%), with many expressing a greater need for evangelism, ministering to the non-religious, missions, prayer, and discipleship.

Another significant area of concern was caring for and responding to the needs of the **children and youth** in our communities, with around 8% percent of responses in this category. Many also expressed a need to minister to those in certain **stages of life**, such as families and the aging. Another 8% of responses addressed **mental health and emotional concerns**, with almost 70% of those indicating the need for meaningful relationships and community. The remainder of the responses expressed the need to minister to those affected by **life choices or circumstances** such as substance abuse, peace/justice issues, those in crisis, and refugees/immigrants.

There is evidence congregations aspire to relate to their communities. This is significant, given growing evidence that for the church to have relevance, it must be missional, reaching people in their locale, amid their needs, to initiate connection, rather than expecting them to come to the church.

Question 5

As you strive to love your neighbor and be a faithful witness, what scriptures energize you and/or your congregation?

Before digging into the data generated in response to this question, a word of explanation is in order regarding how we recorded scripture passages cited in response to both this question and question 7. First, some participants offered citations by book, chapter, and verse. Others referenced passages by title (“The Greatest Commandment”), quote (“Love the Lord your God with all your heart, and with all your soul, and with all your mind...Love your neighbor as yourself.”), or theme (Love God, Love Neighbors). In the case of passages referenced without a citation, we were faithful in our attempt to identify the specific citation, making use of concordances and search tools as well as a variety of Bible translations. That said, in a handful of cases we were unable to identify the intended passage. Second, we wanted to get the most accurate picture possible of the themes and content of the scripture passages participants identified as important. Therefore, when passages with basically the same content were referenced from different sources, we tried to record all of them under one source. For instance, Jesus’ response to the question about the “greatest” or “first” commandment, is recorded in both Matthew and Mark; we used Matthew 22:34-40 for all of those references. However, the parable of the Good Samaritan, which is grounded in a similar inquiry, is cited separately because the additional content of the para-

ble is significant. Finally, with exception of a few isolated verses, we chose to cite texts by the full pericope or section of scripture rather than isolated verses, unless content of an individual verse cited offered a kernel of wisdom in the middle of a lengthy narrative (2 Chronicles 7:14), conveyed a message unrelated to the surrounding verses (Prov 27:17), or was a common touchstone (Philippians 4:13).

After asking participants to identify the needs in their community they are or would like to be addressing, we asked participants to reflect on the scripture passages that undergird their personal and congregational outreach. Participants responded with 404 distinct scripture references. The top five were:

- Matt 22:34-40 – Greatest Commandments (613)
- Matt 25:31-46 – Parable of the Sheep and Goats (474)
- Matt 28:16-20 – Great Commission (356)
- John 3:16-17 – God so loves the world (305)
- Luke 10:25-37 – Good Samaritan (206)

Given the way the question was worded, perhaps it is not surprising that the most frequent response was Matt 22:34-40, the text in which Jesus responds to a question about the greatest commandment by charging his followers to love God and love neighbor. However, **Christ’s call to love** was echoed in other commonly named passages as well: John 13:31-35, John 15:12-17, 1 Cor 13, 1 John 4:7-21, the Good Samaritan, and the Golden Rule. Such love, given expression in the Good Samaritan and the Gold-

en Rule, is often named as the motivation behind our **commitment to service**, grounded in the foundational text, so often cited by Brethren: Matthew 25:31-46. However, the call to servanthood was also supported by frequent references to the story of Jesus washing the feet of his disciples (John 13:1-17), and James 2:14-26 (“faith without works is dead”). The **commitment to make and be disciples** was evident not only in the frequency with which the Great Commission was cited, but also in references to the Sermon on the Mount (cited as a whole and by various parts 582 times), Micah 6:6-8 (do justice, love kindness, walk humbly), and Matthew 18:15-35 (on the practice of forgiveness). Finally, passages pointing to **God’s love and faithfulness**, without which there would

be no Gospel to share with the world, were also commonly cited. In addition to John 3:16-17, other frequently cited passages included Phil 4:13, John 14:1-7, and Romans 8:28-39. Clearly, the scripture passages which energize us as a body, point to love and service as key expressions of our commitment to the walk of discipleship in response to God’s goodness.

Question 6

What values and priorities of the Church of the Brethren influence your congregation’s ministry on Christ’s behalf?

All Christians are part of the body of Christ, called to bear witness to the living Gospel in the world; however, the witness of each Christian tradition points to distinct values and priorities. We

are no different. Guided by our founders, we have born witness to some particular expressions of the Gospel in our life together. We felt it important to explore those values and priorities in relation to how they have given shape to our ministry on Christ’s behalf. While we welcomed and entered each individual response to this question, in our analysis of the data, we focused on the responses recorded by the table as we sought to identify common themes and priorities.

When looking for keywords and themes in the responses to this question, two items provided frameworks for repeated and connected themes; the practice of **Love Feast** and the Brethren tagline, “**Continuing the work of Jesus: Peacefully, Simply, Together.**”



Love Feast was the third most frequently named value. However, other recurring themes such as the centrality of Jesus, following Christ's example, worshiping Jesus as Savior and Lord, a high view of scripture, discipleship, love for one another, Footwashing, communion, ordinances, community, humility, reconciliation, and equality of all, find their core expression in the practice of Love Feast and were mentioned repeatedly in the top half of responses.

Service, was overwhelmingly the highest response, named specifically by 230 table groups, followed by peacemaking, named by 104 participants. However, in addition to naming service more broadly, participants also named specific service organizations or projects as well as related themes such as giving to others, love for others, and mutual care, increasing the overall number of references to service. This value we place on service is also grounded in the story and practice of the Love Feast.

While there is clear overlap between the themes and values embodied in Love Feast and the wording of the denominational tagline, the tagline itself was a notable touchstone for many people. Some directly quoted the tagline. Others identified the specific values of **peacemaking, justice, simplicity, and community**, resulting from our commitment to following Jesus and continuing his work today. Direct mentions of the Brethren tagline, combined with references to its parts, totaled 325 responses.

In addition to these frameworks that help us understand our priorities, several common themes

stand out uniting us across the theological spectrum. We are a people who clearly understand ourselves in relation to Christ. We are **Christ-centered** and seek to **follow Christ's example** as we worship **Christ as Savior and Lord**. There also continues to resonate within us an appreciation for the communal nature of being in ministry as expressed through the **priesthood of all believers**, the importance of the **church community**, and **communal discernment**. Finally, as a body that grew out of Bible study, we continue to value and hold fast to the **knowledge, teaching, and authority of the Bible** generally, with a special emphasis on the **New Testament and Gospels as our primary guide**.

Question 7

The Church of the Brethren affirms: the New Testament is our "rule of faith and practice." What scriptures can unite us as a church, drawing us closer together, both locally, and as a denomination?

In recent years, there have been tears in the fabric of our life together. Even as we affirm the entirety of the New Testament as our "rule of faith and practice", we recognize that there are those passages of scripture that resonate with us more deeply, shaping our communal walk of discipleship internally and externally. Just as we inquired about the scripture passages that energize us for outreach, we felt it was also important to reflect together on the passages of scripture that draw us closer together. In analyzing the responses, we used the same process used to analyze the responses to question

5 (see summary for question 5).

There were 489 distinct references, 400 of which were named by no more than 10 people. The top five responses were:

- Matt 22:34-40 – Greatest Commandments (379)
- John 3:16-17 – For God so Loved the World (263)
- 1 Corinthians 12:12-31 – The Body of Christ (259 – a combination of 150 references to 1 Corinthians 12:12-31 specifically and 109 references to 1 Corinthians 12 in its entirety; in addition there were 84 additional references to Romans 12 and 66 references to Ephesians 4:11-16, which also draw on this metaphor)
- Matt 28:16-20 – Great Commission (248)
- Matt 5-7 – Sermon on the Mount (246 – in addition, there were another 390 references to specific portions of the Sermon on the Mount)

While none of these numbers represent a large percentage of participants, the themes underscored in these passages are also supported by a number of other texts.

- **Christology** - John 3:16-17 points to the centrality of Christ in our life together. An understanding of Christ in the context of God's faithfulness is further explored in passages like: John 15:1-11, John 14:1-7, Romans 8:28-39, Luke 22:17-20, 1 Corinthians 11:23-26, John 1:1-14, Matt 6:9-13, John 17:1-19, John 14:15-24, Luke 4:16-21, 1 Peter 2:1-10, Ephesians 2:1-10.
- **Discipleship** – Our understand-

ing of Christ is inextricably tied to the walk of discipleship, underscored by Jesus call to go and make disciples recorded in Matt 28:16-20 (and echoed in Mark 16:15) and in the Sermon on the Mount which gives shape to the life of discipleship, individually and in relationship. The walk of discipleship is further explored in frequently cited passages like: Matthew 5:3-12, Galatians 5:22-26, Ephesians 6:10-17, Philippians 4:8-9, Ephesians 4:17-32, Romans 12:1-2, Matthew 6:24-34, James 1:19-27, and Matthew 7:24-27.

- **Community/Unity** – This walk of Christian discipleship is not a solitary journey, but one which must be shared with others, for it is only in community that we experience and draw close to embodying Christ’s presence as described in 1 Cor 12:12-31. In addition to the other passages that draw specifically on the metaphor of the body of Christ (Romans 12 and Ephesians 4:11-16), a number of other passages describing the nature of Christian community were cited by conversation participants: Matthew 18:15-35 (where two or three are gathered/forgiveness), Colossians 3:12-17, Ephesians 4:1-7, Philippians 2:1-11, John 13:1-17, Acts 2:42-47, Galatians 3:23-29, John 17:20-24, 1 Corinthians 1:10, Psalm 133:1, Matthew 7:1-5, Hebrews 10:24-25, 1 Peter 3:8-9, Acts 10, and Ephesians 2:11-22.
- **Outreach** – Christian community does not exist solely to be self-sustaining, but to trans-

form the world, hence the call to “go” in the Great Commission. Within the Church of the Brethren, this drive most often finds express throughs service. Supporting this commitment, participants cited passages like Luke 10:25-37, Matthew 25:31-46, Micah 6:6-8, James 2:14-26, and Matthew 5:13-16.

- **Love:** For the Glory of God and Our Neighbor’s Good – The motto which hung above Christopher Sauer’s printing press echoes Christ’s naming of the two Greatest Commandments in Matt 22:34-40. This call to love and the relationship between loving God and loving one another, which undergirds our life together as the body of Christ, is further explored in a number of passages named by participants: 1 Corinthians 13, John 13:31-35, John 15:12-17, 1 John 4:7-21 (resulting in 579 references combined), as well as Matthew 7:12, and Matthew 5:43-48.
- **Scriptural Inspiration and Authority** – One final theme emerging from the conversation about the passages that can unite us was the role of scripture in the walk of discipleship. We are, after all, a faith community that claims no creed but the New Testament and embodies a strong commitment to studying the Bible in community as we seek the mind of Christ together. 2 Timothy 3:16-17 was the most frequently identified passage related to this theme, with 171 references; however, a few other related passages were also cited infrequently.

While these passages do not directly address some of the more contentious issues around which we have experienced conflict in recent years, they do point to some significant points of connection related to our communal walk of faith and the strong desire on the part of many to remain in community.

Question 8

What changes within Church of the Brethren could strengthen Christ’s work among us even as we disagree on how to be faithful to scripture?

This question directly addressed our disunity and possible pathways forward. The question itself begins with the premise that our unity is significantly impacted by our view of scripture, and that it is possible to strengthen Christ’s work among us even if we disagree around Biblical interpretation and authority. Some participants mentioned that they disagreed with the underlying assumptions of the question. Many mentioned, during the course of the district conversations, that this was a very difficult question for them to answer. This sentiment is somewhat reflected in the data by 22% leaving this question blank. Of all who participated in the district conversations, 24% referenced a **stronger stand on Biblical authority** as important to strengthening Christ’s work among us, and 22% referenced **respecting differences and accepting all in love** as key to reaching that goal. The remaining 32% focused on a variety of other areas for change such as **being more Christ-like, having a greater emphasis on prayer and Biblical study, finding a**

common focus and values, gathering together more often to **build relationships and do ministry together**, and finding better ways to **communicate** to nurture deeper listening and build understanding. Some **changes in church structure** were mentioned throughout all the sub-groups. These included changes to how business is done at annual conference, providing for the possibility of theologically based districts, and working on a peaceful separation.

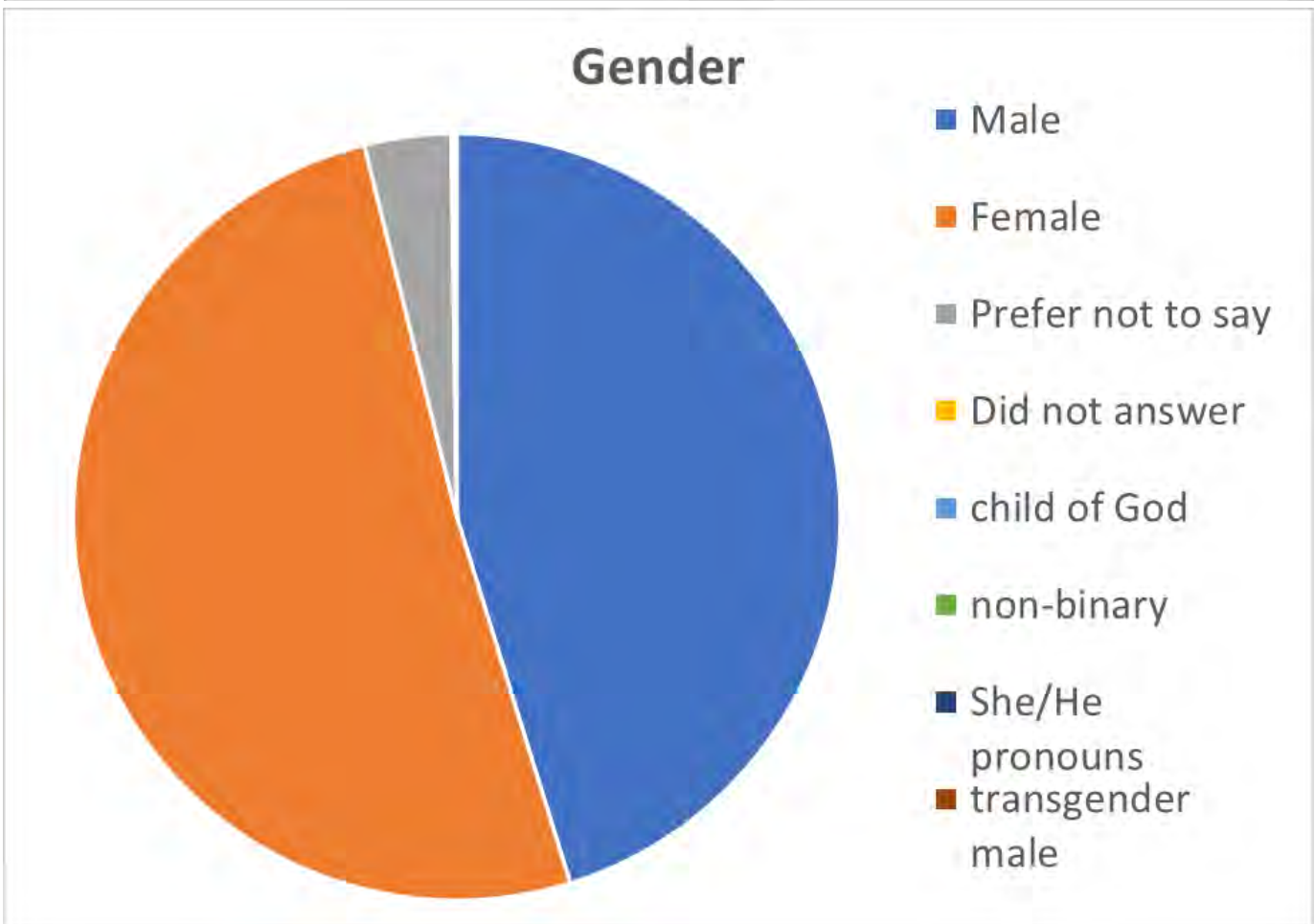
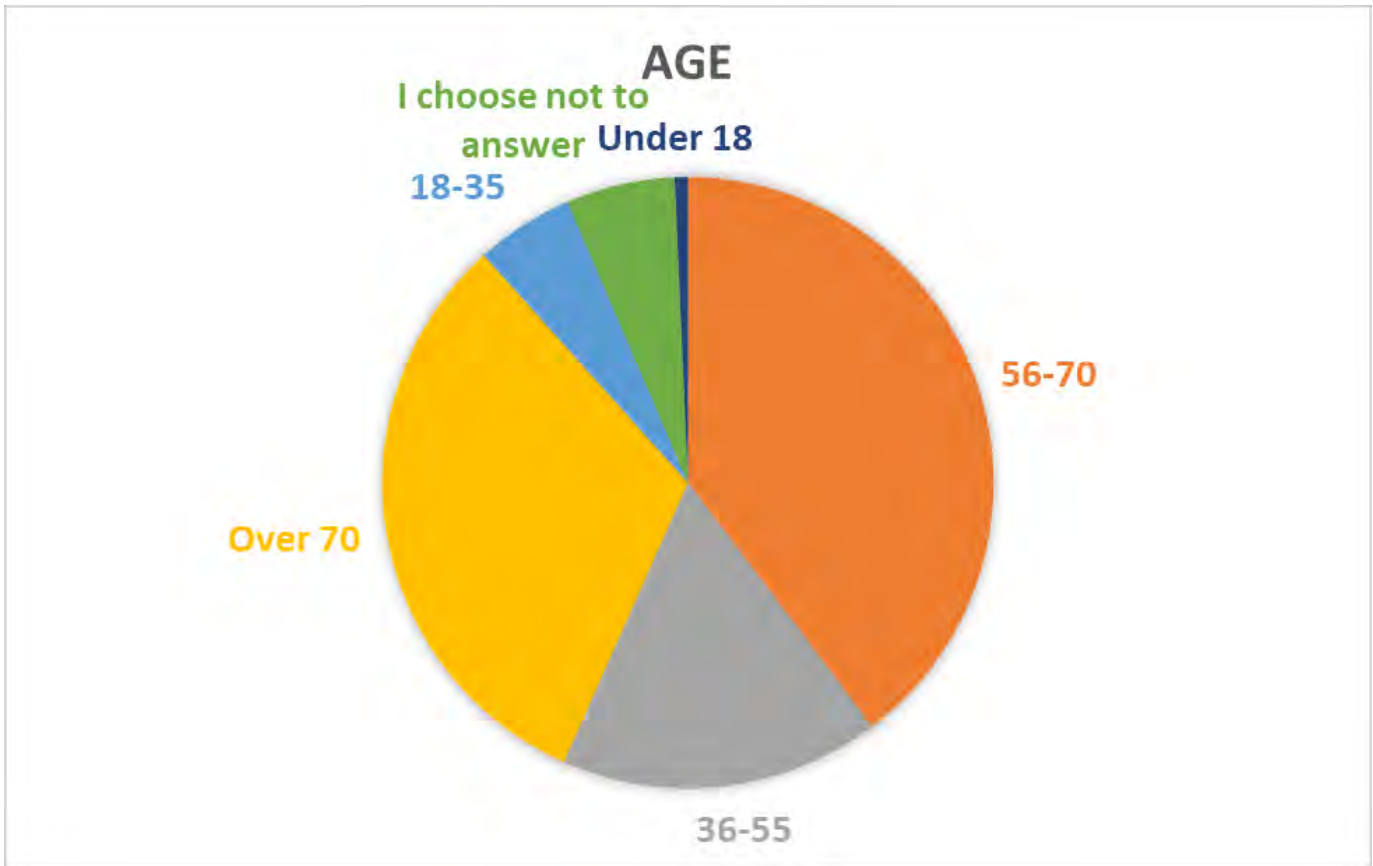
Conclusion

So where do we go from here? At the end of the conversation, we asked participants what they had hoped to talk about that we didn't. Slightly less than half of the respondents left this question blank. For those who did respond, topics centered around five major themes: contentious social issues, Biblical inspiration and authority, renewal and growth, strengthening community, and a forward-looking vision. While we anticipate that the conversations to take place at Annual Conference will touch on most of these themes, it will not directly address any of the contentious social issues that have embroiled us in a state of constant conflict. The Compelling Vision Process was not intended or designed to "test", directly or indirectly, the desire of the body to maintain, change, or establish any particular official position/statement of the Annual Conference. Rather the intent was to change the focus and tone of our internal discourse as we turned our attention toward God's Spirit moving among us, seeking to identify that which unites us and dis-

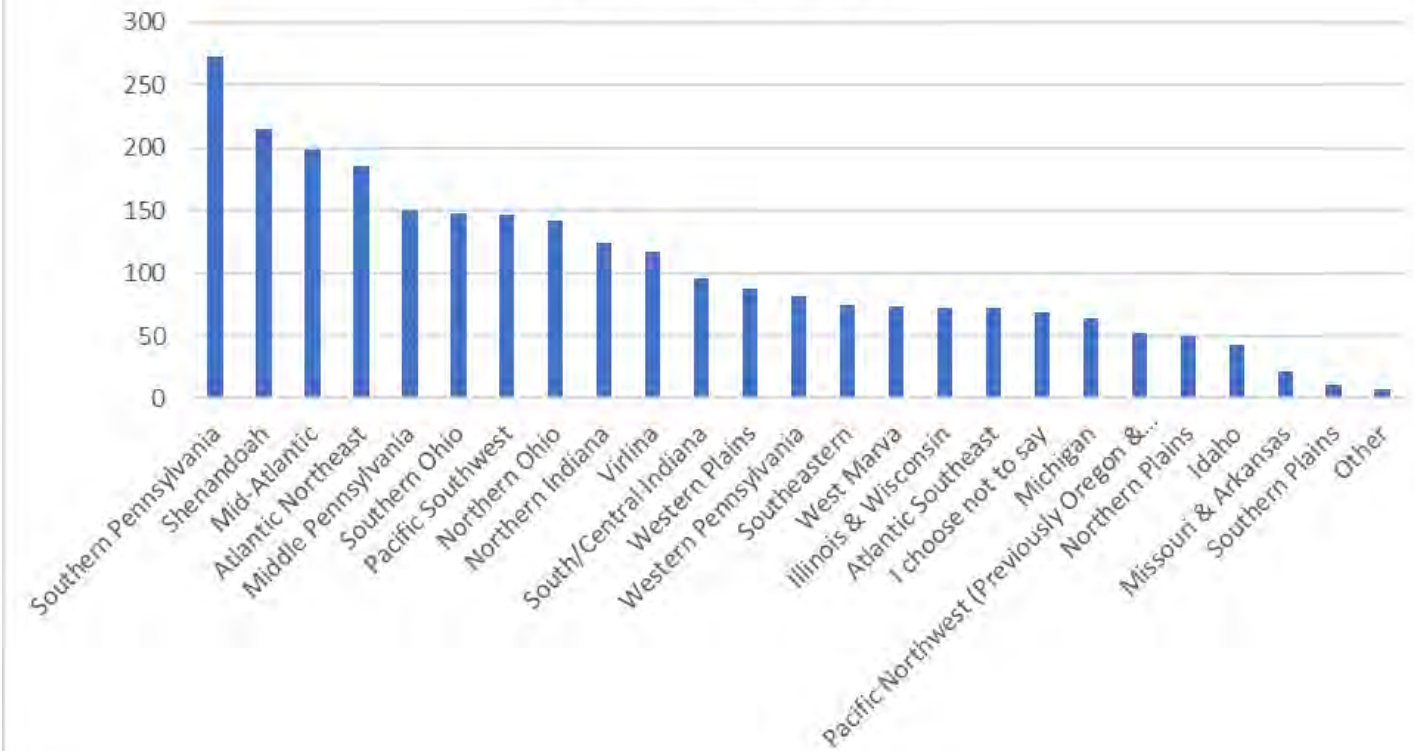
cern that which God is calling us to be and do as the body of Christ in these times. Therefore, in preparation for Annual Conference, we feel it is important to address this concern and set realistic expectations for the conversations to take place at Annual Conference.

The conversations at Annual Conference, will not be a repeat of the conversations that took place in the districts, but will be shaped by what we learned from those conversations and conversations with other key constituency groups. In addition to the district conversations and those conversations we led at NYC and NYAC, we also led conversations with the Outdoor Ministries Association, the Council of District Executives, and the boards and staff of all four Church of the Brethren Agencies: Mission and Ministry, Bethany Theological Seminary, Brethren Benefit Trust, and On Earth Peace. These conversations varied from the district conversations as we engaged these church leaders around some of the same questions asked in the district conversations, but also sought to tap into their unique experiences to delve more deeply into some issues and to explore the ways in which these agencies can help us become the kind of church that is making a difference in people's lives and in the world. Although not reported here, the data we received from those conversations, placed alongside the data from the district conversations has shaped the conversations to take place at Annual Conference where, in the context of worship and Bible study, we will continue to discern God's will in ever increasing depth and detail.

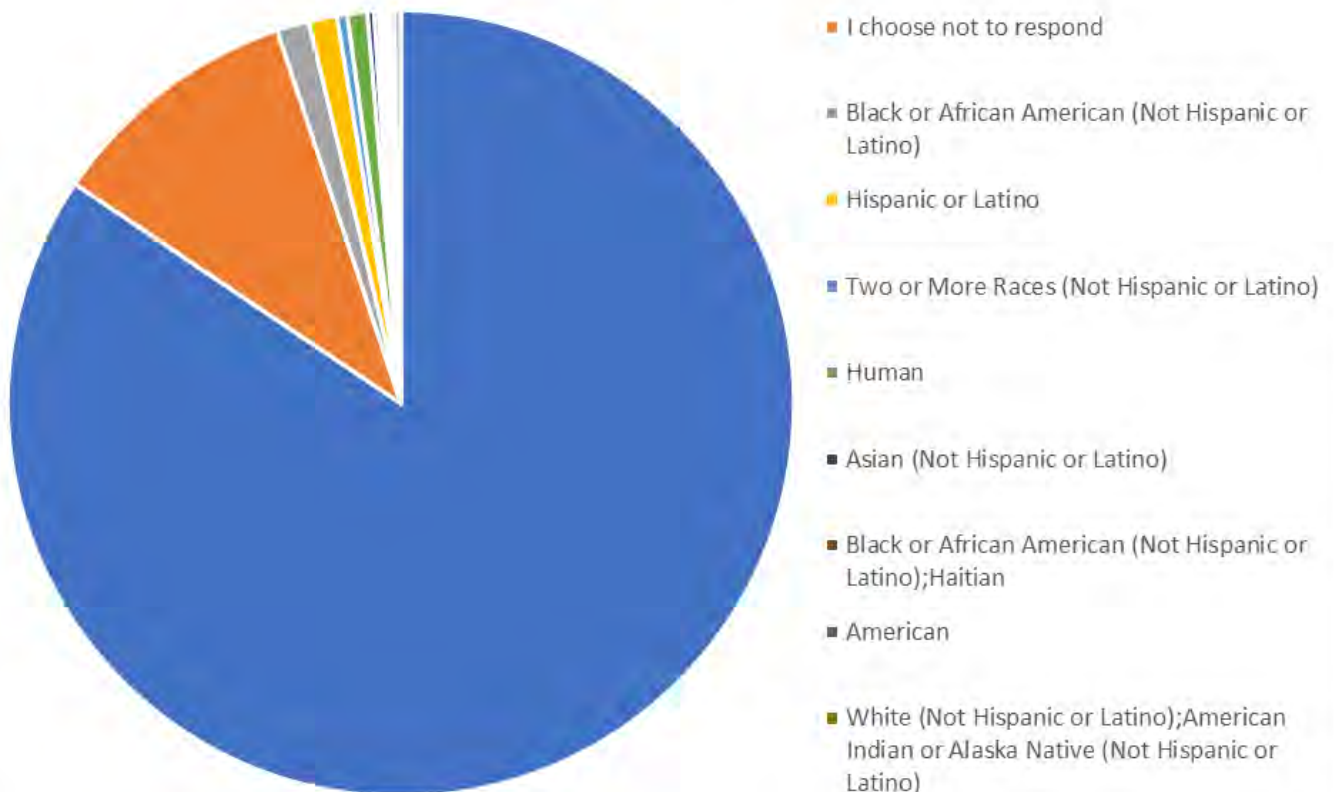
Appendix A - Demographics



Home District



Race



“Other” includes one mention each of: Slavic, Pennsylvania Dutch, Indian (India), Mixed, White Mexican, ½ Asian ½ Spanish, Sicilian.

Appendix B – Lists of Biblical Texts Referenced in Response to Questions 5 and 7

Question 5

Matt 22:34-40	613	Exod 20:1-17	19	Gal 3:23-29	9	Rom 14:14-23	5	John	3
Matt 25:31-46	474	Eph 2:1-10	18	Luke 4:14-21	9	Romans 12	5	Luke 8:43-48	3
Matt 28:16-20	356	John 8:1-11	17	Matt 19:16-22	9	Eph 3:14-21	5	Mark 4:35-41	3
John 3:16-17	305	John 10:1-18	17	Deut 6:1-9	9	Isa 43	5	Matt 15:21-28	3
Luke 10:25-37	206	1 Cor 12	16	Gal 6:9-10	9	John 8:12-20	5	Matt 20	3
Matt 5-7	203	1 Thess 5:12-22	16	Luke 15:1-10	9	Mark 10:23-31	5	Neh 8:9-12	3
Micah 6:6-8	159	Matt 19:13-15	16	Psalms 100	9	Rom 1:16-17	5	Phil 2:1-18	3
Matt 7:12	127	John 21:15-29	15	Luke 14:7-24	8	Acts 10	5	Psalms 1	3
John 13:31-35	115	Luke 15:11-32	15	Matt 4:18-22	8	John 6:32-35	5	Psalms 27	3
1 Cor 13	104	Mark 16:14-18	15	Eph 4	8	Matt 14:22-33	5	Rev 21:1-6	3
Phil 4:13	101	Matt 9:35-38	15	Heb 11:1-12:2	8	Matt 7:24-27	5	1 Cor 16:13-14	3
1 John 4:7-21	98	Rom 13:8-10	15	Matt 13:1-23	7	Matt 7:7-11	5	1 Pet 2:1-10	3
Matt 5:3-12	97	Rom 5:1-11	14	Rom 3:21-26	7	Rev 7:9-10	5	2 Cor 9:6-8	3
John 15:12-17	62	Eph 4:11-16	14	John 3:1-15	7	Matt 10:40-42	5	Bible	3
Matt 18:15-35	57	John 1:1-14	14	NT	7	Acts 4:32-37	4	Eccl 3:1-8	3
Rom 8:28-39	53	Prov 3:27-30	14	Eph 4:1-6	7	John 15	4	Eph 5:1-2	3
John 13:1-17	49	Gen 12:1-3	14	Josh 24:15	7	Luke 18:16	4	Ephesians	3
John 14:1-7	42	John 15:1-11	13	Isa 53	7	2 Chr 7:14	4	Jer 33:3	3
Psalms 23	40	Rom 12:9-21	13	Matt 6:19-21	7	2 Tim 1:6-7	4	John 11:35	3
James 2:14-26	39	Acts 1:1-9	13	Isa 41:10	7	Acts	4	John 16:16-24	3
Matt 5:43-48	37	Lev 19:18	13	Matt 16:24-26	7	Acts 2:1-21	4	Matt 16:13-20	3
Jer 29:1-14	36	Isa 6:1-8	12	Phil 1:3-11	7	Eph 6:10-17	4	Phil 4	3
2 Tim 3:16-17	35	Gospels	11	Isa 26:1-6	6	Gen 5-6	4	Prov 18:10	3
Prov 3:1-8	34	Eph 4:17-32	11	John 17	6	John 17:20-21	4	Prov 27:17	3
2 Cor 5:16-21	29	Isa 58	11	Rev 2-3	6	Josh 1:7-9	4	Psalms 121	3
Matt 5:13-16	28	James 5:13-20	11	Matthew	6	Lam 3:22-26	4	Psalms 146:1-10	3
Gal 5:22-27	28	John 14:15-27	11	Phil 2:12-18	6	Psalms	4	Psalms 150	3
Rom 12	26	1 Pet 4:7-11	11	1 Pet 3:15-16	6	Acts 4:11-12	4	2 Cor 5:11-15	3
Col 3:12-17	26	James 1:27	11	Gal 6:1-6	6	Gal 3:13-15	4	John 14:8-14	3
John 4	26	Psalms 46	11	Matt 14:13-20	6	Gal 5:13-15	4	Luke 22:17-20	3
Phil 2:1-11	25	Amos 5:18-24	11	1 Cor 6:9-20	6	Phil 1:12-21	4	Matt 25:14-30	3
Luke 6:27-36	25	Matt 11:28-30	11	1 John 2:15-17	5	Prov 22:1-16	4	Rom 10:5-13	3
Phil 4:4-9	25	James 2:1-13	11	1 Pet 1:13-16	5	Phil 4:11-16	4	1 Cor 10:23-24	2
Rom 12:1-2	24	Psalms 139:1-18	11	2 Tim 2:15	5	1 Cor 15:58	3	1 Cor 7:21-24	2
Matt 7:1-5	22	1 John 3:11-18	11	Gal 5	5	1 Cor 3:5-9	3	2 Chr 26:15	2
Matt 6:9-13	21	Mark 10:41-45	10	Heb 12:1-3	5	2 Cor 4:1-6	3	2 Cor 8:14	2
Isa 40:27-31	21	Gal 2:15-21	10	James 2	5	2 Cor 4:7-12	3	Acts 26:12-18	2
James 1:19-27	20	Gen 1:1-2:2	10	John 14	5	2 Kings 6:14-17	3	Col 3:23	2
Heb 13:1-6	20	Phil 3:12-21	10	Luke 19:1-10	5	Acts 2	3	Eph 2	2
James	19	Psalms 118:24	10	Mark 2:1-12	5	Eph 5:15-20	3	Eph 5:7	2
Matt 6:25-34	19	Acts 2:42-47	9	Matt 5:38-42	5	Gal 5:16-27	3	Esth 4:14	2

Gal 4:17-32	2	Rom 10:17	2	Acts 6	1	Luke 11:37-44	1	Psalms 37:3-4	1
Galatians	2	Rom 6:22-23	2	Acts 8	1	Luke 12:15	1	Psalms 40	1
Isaiah	2	Rom 8:9-21	2	Col 2:1-5	1	Luke 12:22-34	1	Psalms 57:1-3	1
James 5	2	Ruth	2	Deut 8:5-6	1	Luke 12:41-48	1	Psalms 86:15	1
John 1:1-18	2	1 Cor	1	Eph 2:14	1	Luke 14:25-33	1	Psalms 9:1	1
John 1:35-43	2	1 Cor 1	1	Eph 3:32	1	Luke 16:19-31	1	Rev	1
John 13	2	1 Cor 1:18-25	1	Eph 5:21-6:4	1	Luke 18:17	1	Rev 2:18-29	1
John 15:11-32	2	1 Cor 10:13	1	Eph 5:25	1	Luke 19:41-44	1	Rev 20:15	1
John 20:19-23	2	1 Cor 11:23-26	1	Exod 14	1	Luke 2:27	1	Rom 1:26-27	1
John 3:25-30	2	1 Cor 14	1	Exod 4:31	1	Luke 24:13-35	1	Rom 14:7-12	1
Jude 1:17-23	2	1 Cor 3:10-15	1	Gen 39:21a	1	Luke 24:40-45	1	Rom 2:4	1
Luke	2	1 Cor 5:1-13	1	Gen 8:1	1	Luke 28:16-20	1	Rom 2:9-21	1
Luke 24:1-12	2	1 John 3:1-2	1	Heb 12:14-15	1	Luke 6	1	Rom 5	1
Mark 9:35	2	1 John 5:1-5	1	Heb 12:16	1	Luke 7:36-50	1	Rom 8:18-25	1
Matt 10:21-22	2	1 John 5:10	1	Heb 12:29	1	Luke 8:3	1	Rom 8:5	1
Matt 12:25	2	1 John 5:13	1	Heb 4	1	Luke 9	1	Rom 9:15-18	1
Matt 12:31	2	1 Kings 17:7-16	1	Heb 4:12	1	Mark 10	1	Rom 11:33-36	1
Matt 7:15-20	2	1 Kings 6:15-18	1	Isa 44:24	1	Mark 10:13-16	1	Rom 15:1-11	1
Nah 2:15	2	1 Pet 1:3-9	1	Isa 55	1	Mark 12	1	Timothy	1
Psalms 51	2	1 Pet 2:1-17	1	Isa 43:1-7	1	Mark 13:31-32	1		
Rom 3:9-11	2	1 Sam 17	1	James 1	1	Mark 17	1		
Romans 5:1-11	2	1 Sam 3	1	James 1:12-18	1	Mark 9:38-41	1		
1 Cor 12:4-31	2	1 Thess 1:1-5	1	James 1:2-8	1	Matt	1		
1 Cor 15:1-11	2	1 Thess 4:9-12	1	James 3:13-18	1	Matt 10:28	1		
1 Pet 3:8-12	2	1 Thess 5:11	1	James 4	1	Matt 11:1-6	1		
1 Pet 5:6-11	2	1 Tim 4:11-16	1	James 4:13-17	1	Matt 11:15	1		
1 Tim 1:12-17	2	1 Tim 6:11-19	1	James 4:6-10	1	Matt 13:33	1		
2 Thess 3:13	2	2 Cor	1	Jer 17:7-8	1	Matt 16:23	1		
2 Tim 4:1-8	2	2 Cor 1:3-7	1	John 1:17-23	1	Matt 19:26	1		
Eccl 12:9-14	2	2 Cor 12:12-17	1	John 12:44-50	1	Matt 22:15-22	1		
Exod 14:14	2	2 Cor 13	1	John 15:1-17	1	Matt 24:	1		
Gal 5:16-21	2	2 Cor 3:17-18	1	John 15:15-29	1	Matt 25:1-13	1		
Heb 1:1-4	2	2 Cor 4:16-18	1	John 17:12-19	1	Matt 4:4	1		
Heb 13:8-9	2	2 Cor 5	1	John 19:26	1	Matt 6	1		
Isa 55:6-9	2	2 Cor 5:16-21	1	John 2:13-17	1	Matt 6:1-8	1		
Isa 61:1-4	2	2 Cor 5:16	1	John 20	1	Matt 9:27-31	1		
John 5:24	2	2 Cor 5:7	1	John 21	1	Neh 6:1-15	1		
Luke 15	2	2 Cor 6:12	1	John 3:20-21	1	Nehemiah	1		
Luke 6:37-38	2	2 Cor 6:9-11	1	John 6:60-65	1	Phil	1		
Matt 5:21-26	2	2 Corinthians	1	Jonah	1	Phil 1:21-26	1		
Matt 9:9-13	2	2 Sam 9:7-10	1	Judg 6:14	1	Phil 3	1		
Micah 4:1-5	2	2 Thess 2:15	1	Judg 6:36-40	1	Phil 3:1-10	1		
Phil 2	2	2 Tim 1:12	1	Lev 19:34	1	Psalms 118:21-25	1		
Phil 4:19	2	Acts 15	1	Luke 1:24	1	Psalms 18:1-2	1		
Psalms 91	2	Acts 4	1	Luke 10:8-12	1	Psalms 34	1		

Question 7

Matt 22:34-40	379	NT	29	James 4:1-10	11	Mark 10:23-31	6	Jude 1:24-25	4
John 3:16-17	263	Bible	27	John 15	11	Matt 14:13-20	6	Luke 11:27-28	4
Matt 28:16-20	248	Eph 4:17-32	26	Rom 5:1-11	11	Matt 7:7-11	6	Luke 19:1-10	4
Matt 5-7	246	1 Pet 3:8-9	24	1 John 3:11-24	10	Revelations	6	Luke 8:4-15	4
1 Cor 13	221	Matt 6:24-34	24	Acts 2:37-39	10	Rom 1:16	6	Mark 10:41-45	4
2 Tim 3:16-17	171	Psalms 23	24	Luke 15:11-32	10	Rom 12:18	6	Matt 12:46-50	4
John 13:31-35	168	Rom 12:1-2	24	Mark 3:24-25	10	Rom 15:1-6	6	Matt 16:18-19	4
1 Cor 12:12-31	150	James	21	Matt 5:38-42	10	1 Cor 3:10-15	5	Matt 26-28	4
Matt 25:31-46	139	John 17:1-19	21	Romans	10	1 John 1:5-10	5	Matt 4:4	4
Matt 5:3-12	125	Luke 22:17-20	21	1 Pet 4:7-11	9	1 Tim 1:8-11	5	Matt 5	4
John 14:1-7	122	Matt 5:13-16	21	2 Cor 3:12-18	9	2 Cor 13:11-13	5	Matt 5:17-20	4
John 13:1-17	121	Gospels	20	2 Cor 5:16-21	9	2 Cor 6:14-18	5	Phil 3:12-16	4
Col 3:12-17	114	James 1:19-27	20	John 13	9	Acts	5	Phil 4	4
Eph 4:1-7	111	John 1:1-14	18	Prov 3:5-8	9	Acts 15	5	Prov 25:21-22	4
1 Cor 12	109	1 Cor 11:23-26	17	Rom 14:13-23	9	Acts 2:1-21	5	Psalms 19:14	4
1 John 4:7-21	104	Acts 10	17	2 Pet 1:19-21	8	Acts 4:30-31	5	Psalms 46	4
Matt 18:15-35	99	John 14:15-24	17	Heb 13:1-19	8	1 Cor 12:4-6	5	Rev 2:2-7	4
John 15:1-17	86	Luke 4:16-21	17	James 3:1-12	8	John 12:44-51	5	Rev 7:9-17	4
Micah 6:6-8	83	Mark 16:15	17	Matt 7:15-20	8	John 14:8-14	5	Rom 8:1-8	4
Luke 10:25-37	79	Phil 2	17	Phil 1:3-11	8	John 8:12-20	5	1 Cor 15:3-11	3
Gal 5:22-26	77	Phil 4:13	17	Phil 4:4-7	8	Mark 1:9-13	5	1 Cor 15:50-58	3
Eph 4:11-16	66	1 Pet 2:1-10	16	Rev 22:18-19	8	Matt 16:13-20	5	1 Cor 3:1-3	3
John 17:20-24	57	Eph 2:1-10	16	Rom 3:21-26	8	Matt 16:24-26	5	1 Cor 6:12-20	3
Phil 2:1-11	55	Eph 2:11-22	16	1 Thess 5:11	7	Matt 17:1-8	5	1 John 2:15-17	3
James 2:14-26	54	Eph 4	16	2 Tim 2:14-19	7	Matt 18:1-9	5	1 John 2:1-6	3
Gal 3:23-29	50	Matt 7:24-27	16	Eph 3:14-19	7	Matt 28	5	1 Tim 2:1-7	3
Rom 12	48	Luke 6:27-36	15	Epistles	7	Psalms 32:8-9	5	1 Tim 3:1-16	3
Acts 2:42-47	47	Rom 10:5-17	15	Matt 19:13-15	7	Titus 2:11-15	5	1 Tim 3:14-16	3
Matt 7:1-5	45	1 Thess 5:12-22	14	Matt 4:18-22	7	1 Cor 1:18-25	4	1 Tim 5:1-25	3
Rom 8:28-39	44	Exod 20:1-17	14	Matt 7:21-23	7	1 Cor 11:17-34	4	2 Cor 5:11-15	3
James 5:13-20	41	Gen 1:1-2:2	14	Parables	7	1 Cor 2:1-5	4	Acts 4:32-37	3
Matt 7:12	41	Heb 11:1-12:2	14	Psalms 100	7	1 Pet 2:18-25	4	Amos 5:18-24	3
Matt 18:15-20	39	John 8:1-11	14	Rev 2-3	7	2 Pet 1:3-11	4	Col 2:1-5	3
Rom 12:9-21	38	Acts 4:1-12	13	1 Cor 6:9-11	6	2 Pet 2:1-10	4	Col 3:1-4	3
Psalms 133:1	37	Eph 3:20-21	13	Acts 2	6	2 Tim 4:1-5	4	Eph 2	3
Matt 5:43-48	36	1 Cor 12:4-11	12	Eph 5:15-20	6	Col 1:15-20	4	Eph 4:1-16	3
Rom 12:1-8	36	1 Pet 1:13-25	12	Gal 6:1-10	6	Deut 6:1-9	4	Eph 6:18-20	3
John 17	35	Heb 12:1-3	12	Gal 6:2	6	Eph 1:3-14	4	Eph 6:23-24	3
Matt 6:9-13	35	John 10:1-18	12	Gen 12:1-3	6	Heb 2:1-4	4	Ephesians	3
1 Cor 1:10	34	John 4	12	Isa 40:27-31	6	John 13:20	4	Gal 2:15-21	3
Heb 10:24-25	32	Rom 8	12	James 1:12-16	6	John 15:18-25	4	Heb 10:1-10	3
Eph 6:10-17	30	2 Chr 7:14	11	James 2:1-13	6	John 16:12-15	4	Heb 11:1-3	3
Phil 4:8-9	30	Gal 5:13-15	11	John 14	6	John 21:15-29	4	Isa 2:4	3

Isa 53	3	Eph 5:1-2	2	Rom 13:8-10	2	2 Tim 3:1-5	1	James 4	1
James 1:2-4	3	Eph 5:21	2	Rom 15:13	2	3 John 1:2-4	1	James 5	1
John 15-17	3	Gal 1:6-10	2	Rom 15:7	2	Acts 1:8	1	Jer 29:11-14	1
John 20:19-23	3	Gal 5	2	Rom 3:28	2	Acts 11:15	1	John	1
John 3:31-35	3	Gal 5:12	2	Rom 6:20-23	2	Acts 12:24	1	John 11:17-27	1
John 8:31-32	3	Heb 1:1-3	2	Rom 8:18-25	2	Acts 15:1-21	1	John 12:15-29	1
Josh 24:14-15	3	Heb 12:14-17	2	1 Cor 1:1-10	1	Acts 15:36-41	1	John 12:32	1
Mark 12:28-34	3	Heb 4:12-13	2	1 Cor 10	1	Acts 17	1	John 14:27	1
Matt 6:14-15	3	James 4:11-12	2	1 Cor 14	1	Acts 17:16-21	1	John 2:16-17	1
Matt 13:24-50	3	Jer 31:31-34	2	1 Cor 16-17	1	Acts 26:12-18	1	John 21	1
Matt 15	3	John 1:14-18	2	1 Cor 3:18-25	1	Acts 3	1	John 3:18	1
Matt 15:10-20	3	John 1:35-42	2	1 Cor 5	1	Acts 4	1	John 6:41-51	1
Matt 18	3	John 14:1-17	2	1 Cor 5:9-13	1	Acts 4:13-22	1	John 6:66	1
Matt 19:16-22	3	John 3:1-15	2	1 Cor 7:1-7	1	Acts 5:11-12	1	John 7	1
Matt 19:3-9	3	John 3:30	2	1 Cor 8	1	Acts 5:27-32	1	John 7:19-24	1
Matt 23	3	John 6:32-35	2	1 Cor 9:19-23	1	Col 1:24-29	1	John 8	1
Matt 9:9-13	3	Josh 1:9	2	1 Corinthians	1	Col 3:28	1	John 8:31-38	1
Num 6:22-27	3	Jude 1:3-5	2	1 John	1	Deut 10:14	1	Jude 1:1-2	1
Psalm 111:1-10	3	Luke 10:8-12	2	1 John 1	1	Deut 4:1-4	1	Jude 1:5-7	1
Psalms	3	Luke 15:1-7	2	1 John 1:1-10	1	Deuteronomy	1	Judges	1
Rev 22:1-5	3	Luke 4:1-15	2	1 John 2:9-11	1	Eccl 1:17	1	Lev 19:18	1
Rev 3:12-22	3	Matt 10:34-39	2	1 John 3:1-7	1	Eccl 12:13-14	1	Luke 1	1
Rom 9:30-32	3	Matt 10:40-42	2	1 John 4:1-6	1	Eph 1	1	Luke 1:46-55	1
Ruth 1:16-17	3	Matt 16:21-23	2	1 John 5:13	1	Esth 4:14	1	Luke 13:1-5	1
1 Cor 10:23-30	2	Matt 19	2	1 John 5:1-5	1	Gal 1:11-12	1	Luke 14:7-24	1
1 Cor 10:31-33	2	Matt 20	2	1 Pet 2:17	1	Gal 1:3-5	1	Luke 17:20-21	1
1 Cor 12:4-31	2	Matt 23:1-12	2	1 Peter	1	Gal 2	1	Luke 21:1-4	1
1 Cor 15	2	Matt 25	2	1 Thess 4	1	Gal 2:11-14	1	Luke 24:44-49	1
1 Cor 16:13-14	2	Matt 28:1-10	2	1 Thess 4:1-8	1	Gal 3	1	Luke 3:24-25	1
1 Cor 2:6-16	2	Matt 5:21-48	2	1 Tim 2:8-15	1	Gal 3:23-39	1	Luke 3:7-9	1
1 Cor 3:5-9	2	Matt 7:1-14	2	Romans 12:3-8	1	Gal 4	1	Luke 6:37	1
1 John 1:1-4	2	Matthew	2	2 Cor 11:16-29	1	Gal 5:16-21	1	Luke 9:18-20	1
1 Pet 3:1-7	2	Phil 3:7-11	2	2 Cor 13	1	Genesis	1	Mal 2:10	1
1 Pet 5:6-11	2	Prov 22:6	2	2 Cor 3:11	1	Heb 10:1-18	1	Mark 15:15	1
1 Tim 6:11-19	2	Prov 27:17	2	2 Cor 4:7-12	1	Heb 12	1	Mark 4	1
2 Cor	2	Psalm 119:105	2	2 Cor 7:1	1	Heb 12:25-29	1	Mark 6:6b-13	1
2 Cor 4:1-6	2	Psalm 34:14	2	2 Cor 9:6-8	1	Heb 8:1-13	1	Mark 9:38-41	1
2 Tim 1:6-7	2	Psalm 51:10-12	2	2 Pet 2	1	Heb 9:23-28	1	Matt 1:18-25	1
Acts 15:1-35	2	Rev 21:1-6	2	2 Pet 3:11-13	1	Hebrews	1	Matt 10:14	1
Acts 16:25-34	2	Rev 22:12-13	2	2 Pet 1 19-21	1	Isa 5:18-23	1	Matt 11:28-30	1
Acts 20:27	2	Rom 1	2	2 Thess 2:15	1	Isa 58	1	Matt 12	1
Col 2:6-19	2	Rom 1:18-23	2	2 Thess 3:13	1	James 1	1	Matt 15:1-9	1
Col 3:23	2	Rom 1:24-32	2	2 Tim 1:8-14	1	James 1:17-18	1	Matt 20:18-19	1
Corinthians	2	Rom 10:14-21	2	2 Tim 3	1	James 3	1	Matt 20:24-28	1
Eph 3:1-6	2	Rom 11:11-12	2	2 Tim 3:14	1	James 3:13-18	1	Matt 21:12-17	1

Matt 22	1	Ruth	1
Matt 22:15-22	1	Titus	1
Matt 22:34-40	1	Titus 1:5-9	1
Matt 24	1		
Matt 24:9-14	1		
Matt 25:1-13	1		
Matt 25:14-30	1		
Matt 26:47-56	1		
Matt 3	1		
Matt 5:13-20	1		
Paul's Epistles	1		
Phil	1		
Phil 1	1		
Phil 1:27-30	1		
Phil 2:12-18	1		
Phil 4:11	1		
Phillipians	1		
Prophets	1		
Prov 25:15	1		
Prov 28:18	1		
Prov 28:2	1		
Prov 3	1		
Ps 34:14	1		
Psalms 119	1		
Psalms 122	1		
Psalms 92	1		
Rev 1:13	1		
Rev 1-2	1		
Rev 2:10	1		
Rev 5:6-14	1		
Rev 7	1		
Rom 1:16-3:31	1		
Rom 1:9	1		
Rom 12:1-21	1		
Rom 13:1-14	1		
Rom 14:1-4	1		
Rom 14:7-12	1		
Rom 15:33	1		
Rom 2:1-11	1		
Rom 2:4	1		
Rom 3:9-19	1		
Rom 4:16-25	1		
Rom 5:12-21	1		
Rom 8:12-17	1		
Rom 8:9-11	1		

