

The Six Dimensions of Mission

Hexagram Missional

A clear and practical guide to how
Christ forms and sends his disciples

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Personal testimony

The missional hexagram was born out of urgency, not comfort. It was born out of days when I didn't know how to lead the church, and in my vulnerability, I asked God for wisdom. It was born out of silent nights and sleeplessness, out of meetings with exhausted leaders, out of poorly attended services, out of difficult questions and answers that were slow in coming.

And it was also born out of wonderful days, seeing people come to Christ through the invitation of someone in the congregation; watching souls guided with patience and tenderness and then transformed by the word; witnessing reconciliations that only the Spirit can produce; appreciating the local church serving with effort to the point of tears and then noticing the joy of fruitfulness in the mutual coexistence of healed souls.

These pages did not come from imagination, nor are they based on assumptions. They have been written while walking in the company of many people who love God, from whom I continue to learn, and from situations that continue to shape me. The missional hexagram encourages the descent of my existence, along the path to which I am still being sent. If this book can set you on your way, serve as an impetus, clarify and guide the renewal of your ministry, then it will have fulfilled its purpose.

Thank you for using and appreciating this tool, for walking together, and for loving the church of Christ. With humility and hope,

Ricardo Rubio

Phrases for life

"Since you are inexperienced in the ways of the world, all things that are difficult seem impossible to you; trust in time, which usually provides sweet solutions to many bitter difficulties" (Don Quixote).

"Start where you are, use what you have, do what you can" (Arthur Ashe).

*"It's not about doing new things,
but to do things in a new way"
(Santiago Alberione)*

Mission Statement (Missio Dei)

- 1. The mission begins with God. God does not have a church for his mission; he has a mission for his Church.*
- 2. Jesus is the model and content of the mission. He announces, teaches, proclaims, heals, sends, serves, and forms community.*
- 3. The Holy Spirit is the power of the mission. The Church does not operate by human strategy, but by spiritual direction.*
- 4. The mission is integral. It includes word, action, formation, service, communion, and sending.*
- 5. The Church is the instrument of mission. It is a community that is sent, equipped, united, and obedient.*
- 6. The mission is for all people and cultures. The Church carries the gospel to all corners of the earth.*
- 7. The mission is ongoing until Christ returns. We live between Jesus' sending and his glorious return.*

Presentation

The missional hexagram is a pastoral resource for diagnosing the reality of the local church and, based on the results, calling for leadership with vision and courage in order to rediscover the mission of the church. This model links the books of the New Testament with six Greek words: *kerygma*, *didaskalia*, *kerysso*, *charisma*, *diakonia*, and *koinonia*, in order to hear again the original heartbeat of the practical and effective gospel.

Each dimension reminds us of something profound:

1. John is the **kerygma** that brings us back to the first love of joyfully proclaiming Christ. 2. Matthew is the **didaskalia** that teaches us to form obedient and mature disciples. 3. Luke is the **kerysso** that impels us to preach with conviction and hope. 4. Acts is the **charisma** that reminds us that mission is born and breathes in the Spirit. 5. Mark is the **diakonia** that moves us to serve with open hands and a compassionate heart. 6. The Letters and Revelation are the **koinonia** that calls us to live in a body united in the love of Christ.

This proposal, unique in its structure and spirit, is rooted in the Word, born of a pastoral intention, and offers to bless and strengthen the real Church, the one that sings, preaches, serves, weeps, celebrates, and hopes.

The missional hexagram is not simply a figure, it is a path, it is a rhythm, it is a movement that enters and exits, that forms and sends forth, that gathers and scatters, like the breathing of the Church in mission, inviting all the baptized to lead with spiritual discernment:

*John, with his **kerygma**, captivates the Church with the message of Christ. Matthew, with his **didaskalia**, trains us to be disciples, not attendees; followers, not consumers. Luke, with his **kerysso**, inspires us to be preachers with fire, truth, anointing, and hope. Acts, with its **karisma**, activates gifts and talents and unleashes the action of the Spirit. Mark, with his **diakonia**, turns love into visible service to real needs. The Letters and Revelation, with their **koinonia**, build us up in lasting spiritual relationships.*

This vision is for leaders, their teams, and their congregation; it is for all the environments where the church has its ministry. In this way, the missional hexagram becomes:

- 1. a compass for preaching*
- 2. a map for teaching*
- 3. a structure for formation*
- 4. a mirror for diagnosis*
- 5. an engine for planning, and*
- 6. an impetus for transformation*

The idea is that, by implementing this six-dimensional framework, churches can experience spiritual renewal, missional awakening, and holistic growth, not only in numbers but also in maturity, depth, and service.

The Lord's work is sustained and spread through leaders who believe, pray, work, dream, and allow themselves to be guided. This is an opportune time to act and lead the mission with courage and hope.

We hope that with this methodological tool we can understand the reality of ministry, inspiring churches to evaluate themselves honestly, plan with discernment, and grow with spiritual renewal, so that the fruit is not confined but can be shared among churches, generations, cultures, and nations. For mission is not the property of a structure or a denomination; it is the living work of the Spirit of God through a willing people.

This book presents an original proposal for a missional reading of the New Testament in six dimensions. In the missional work of evangelism, we have used a spiritual hexagon applied to mission and discipleship with six biblical categories, linked to the books of the New Testament in a figure of six fundamental areas.

The missional hexagram is a biblical and pastoral framework that organizes the mission of the Church into six interconnected dimensions: ***kerygma, didaskalia, kerysso, charisma, diakonia, and koinonia***, showing that proclaiming Christ, forming disciples, preaching with authority, living in the Spirit, serving others, and building community are complementary expressions of the same mission entrusted by Jesus to his Church.

The experience of the six dimensions arises from a profound intention that springs from the very heart of Jesus: "*As the Father has sent me, so I send you*" (John 20:21). Our church is

formed, guided, and sent according to the intention that Jesus entrusted to his disciples from the beginning.

What you will find here is an invitation to look at discipleship through biblical eyes and to see missionary work as a living, circular, and constant process. Each dimension — **kerygma**, **didaskalia**, **kerysso**, **charisma**, **diakonia**, and **koinonia** — is the illumination of the Word of the Lord for the effectiveness of the Church's evangelizing mission in the world.



The missional hexagram answers the questions: Why does the New Testament have these 27 books and not others? Why has the Church carefully preserved them and consciously used them as a guide to ensure that it is doing what Jesus entrusted it to do throughout its history? The Hexagram is the mirror in which the Church looks at itself in its ministerial journey and confirms whether it is living in obedience to God's sovereign principles and values.

Introduction

The missional hexagram is a tool designed to diagnose the ministerial life of the church from a critical and descriptive point of view. The idea is to detect the in-depth problems that local churches face in their functioning, sustainability, and effective implementation of their work, without attempting to offer moral norms or present a model of what a local church should be like.

The goal is to ask questions, describe situations, explain causes, show consequences, and *present in an orderly and practical way how Christ forms and sends his disciples on their mission*. The missional hexagram indicates how the church itself seeks and finds solutions by changing structures, reordering impulses, and explaining processes in the integral healing of the ministerial body.

The missional hexagram is a system that aids self-knowledge and the discovery of how to improve ministerial growth by classifying ecclesial identity into six types. Since the church is the living body of Christ, the missional hexagram describes how the personality of the local church functions and how divine grace flows. It describes where the life of the church is headed and how its decision and determination to impact the community are progressing.

The key idea is to discover the predominant dimension of the church, without asserting that there are "good or bad churches." What the missional hexagram shows is that each church tends to develop one dimension, but the body of Christ is called to integrate all six components.

In the missional hexagram, no axis is superior; each type has light and shadow. The goal is integration, *and* growth is spiritual and structural in order to fulfill the mission entrusted by Christ: "*As the Father has sent me, so I send you*" (John 20:21). In effect, the missional hexagram reveals the church's personality. The goal is not to correct the church's identity, but to integrate the six dimensions in order to live out and accomplish the total and complete evangelization of Christ.

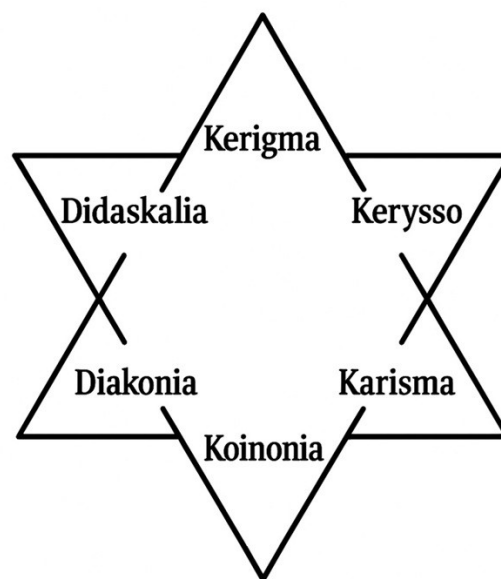
This model allows pastors and leaders to diagnose the missional health of their church, identify strengths and areas for growth, and establish a path of renewal. More than a method, it is an invitation to implement the design of what Jesus teaches, what he proclaims, how he serves, how he forms community, and how he sends his disciples today.

This approach is not presented as a final truth, but as a tool for dialogue and discernment. May each reader take what builds their faith, enlightens their ministry, and reinforces their passion for the mission that Jesus entrusts to them. As far as we know, our model does not copy or derive directly from any previous framework, which allows us to affirm: *This book presents an original proposal for a missional reading of the New Testament in six dimensions: proclamation awakens faith; teaching forms character; proclamation opens doors; gifts of the Holy*

Spirit raise up servants; service touches hearts; and community sustains all who come.

The missional hexagram shows that the mission of evangelism works like an orbital system: it does not stop, it does not break, it does not stop spinning. It is a continuous movement where Christ attracts, sustains, and sends.

Our desire is that each church can see itself within this missional movement, not as something static or repetitive, but as a living community that revolves around the love of Christ and, as it continues to orbit, brings its light to every corner of the world.



May the Missionary Hexagram enlighten and guide you, so that you may be a light in the firmament through your ministerial work, which you carry out with love and effort in the church for the good of humanity.

Course Format

1. 12-week course

Week 1: Connectivity descends from God

Week 2: The New Testament connects the Church

Week 3: Nature of the Missional Hexagram

Week 4: Kerigma, John: the consuming fire of mission

Week 5: Didaskalia, Matthew: structured pedagogy

Week 6: Kerysso, Luke: the burning word

Week 7: Charisma, Acts: Mission Driven

Week 8: Diakonia, Mark: Living Expression of Service

Week 9: Koinonia, Letters and Revelation: living body organized

Week 10: Diagnosis of the six dimensions

Week 11: Implementation for renewal

Week 12: Congregational Planning

Each session includes:

Presentation:

First hour:

- 1. Brief devotional*
- 2. Reference data*
- 3. Fundamental comprehension*

Second hour:

- 4. Our church*
- 5. Applications for life*
- 6. Illustrative examples*

Third hour:

- 7. Questions for further reflection*
- 8. Ideas for preaching and teaching*
- 9. Personal and group evaluation*

Missionary Hexagram for:

- 1. Leadership schools*
- 2. Discipleship courses*
- 3. Ministry workshops*
- 4. Advanced small groups*
- 5. Pastoral training*

2. Guide to training leaders in 90 days

Month 1 - Foundations

- *Connectionality descends from God*
- *The New Testament connects the Church*
- *Nature of the Missional Hexagram*
- *John: the burning fire of mission*

Month 2 - Skills

- *Matthew: structured teaching*
- *Luke: fiery words*
- *Acts: mission driven*
- *Mark: living expression*

Month 3 - Application

- *Letters and Revelation: living body*
- *Diagnosis of the six dimensions*
- *Tools for renewal*
- *Congregational planning*

3. Guide for a full year of mission:

Pastoral plan and suggested calendar. This section discusses how to live out each dimension in cycles of teaching and practice. It is one of the most useful parts for pastors, leaders, and ministry teams because it offers an implementable annual guide that can be adapted to any local church or congregational ministry.

It offers a practical and flexible annual plan for the church to live out the six dimensions of mission in a comprehensive way.

The plan is designed to:

- 1. be applied over a full year*
- 2. combine teaching cycles*
- 3. coordinate ministries*
- 4. strengthen weak areas, and*
- 5. maintain balance in the mission*

3.1. How to integrate the annual plan

1. Clear communication:

- Announce the focus of each block in advance*
- Use visible calendars*
- Repeating the vision constantly*

2. *Aligned leadership:*

- *hold monthly meetings to review progress*
- *Assign responsibility by dimension*
- *Bring together ministries that normally work in isolation*

3. *Continuous evaluation:*

- *brief analysis meeting at the end of each block*
- *Use the tool in Chapter X*
- *Adjust according to the reality of the church*

4. *Celebrations and testimonies:*

- *Share stories of transformation by dimension*
- *Celebrate small achievements every two months*
- *Motivate the church with "visible fruits"*

3.2. Illustrative examples

Example 1: *A small church that used the plan and grew in balance: They didn't have many resources, but they did have intention. By following the blocks, they saw:*

1. *more conversions*
2. *stronger small groups*
3. *greater participation in service*
4. *more prayer*
5. *a greater sense of missional identity*

Example 2: *A large church that organized its ministries by dimensions:*

1. *Each ministry adopted an annual dimension*
2. *Teams were clearer and more aligned*
3. *The mission became culture, not program*

Example 3: *A church that was exhausted and was revitalized:*

1. *The plan gave it structure and purpose*
2. *Preaching, service, and fellowship flourished*

3.3. Annual plan by dimension

Months	Dimension	Goal	Activities	Responsible
<i>January–Febr</i>	<i>Kerygma</i>	_____	_____	_____
<i>March–April</i>	<i>Didaskalia</i>	_____	_____	_____
<i>May–Jun</i>	<i>Kerysso</i>	_____	_____	_____
<i>July–August</i>	<i>Karisma</i>	_____	_____	_____
<i>Sept–Oct</i>	<i>Diakonia</i>	_____	_____	_____
<i>Nov–Dec</i>	<i>Koinonia</i>	_____	_____	_____

3.4. The annual plan (12-month cycle)

Allows the church to experience, not just learn. The year is divided into six two-month blocks, one for each dimension. It includes:

1. *teaching*
2. *practice*
3. *service*
4. *preaching*
5. *reflection meetings*
6. *Congregational activities*

The annual plan allows the church not only to learn about mission, but also to live it, practice it, and maintain it in a sustained manner. Missionary training is not achieved by accumulating information, but through a continuous process of exposure, reflection, concrete actions, and evaluation. A twelve-month cycle is proposed, organized into six two-month blocks, each dedicated to one of the dimensions of the Missional Hexagram: *Kerygma, Didaskalia, Kerysso, Charisma, Diakonia, and Koinonia*.

Block 1 (January–February)

John: the burning fire of Kerygma

Objectives:

1. *to recover a passion for evangelization*
2. *Teach how to share the faith*
3. *Create spaces to invite new people*

Suggested actions:

- 1. Series of sermons on John*
- 2. Workshop: "My testimony in 3 minutes"*
- 3. Prayer campaign for specific people*
- 4. Special open invitation Sunday*
- 5. A community evangelistic activity*

Block 2 (March–April)

Matthew: structured teaching of the Didaskalia

Objectives:

- 1. Strengthen discipleship*
- 2. Train new leaders*
- 3. Teach obedience to Jesus' words*

Suggested actions:

- 1. Study the Sermon on the Mount*
- 2. Launch basic discipleship groups*
- 3. One-on-one mentoring*
- 4. Workshop: "How to study the Bible in a practical way"*
- 5. Series of sermons based on Matthew*

Block 3 (May–June)
Luke: the burning word of Kerysso

Objectives:

- 1. To renew preaching*
- 2. Teach how to listen to the Word*
- 3. Connect preaching with daily life*

Suggested actions:

- 1. Series of sermons on themes from Luke*
- 2. Workshop for preachers and teachers*
- 3. Congregational guide for listening to sermons*
- 4. Week of prayer and Bible reading*
- 5. Testimonies of how the Word transforms*

Block 4 (July–August)
Acts: the mission driven by the Charism

Objectives:

- 1. Discern divine direction*
- 2. Activate spiritual gifts*
- 3. Strengthen prayer life*

Suggested actions:

- 1. Study the book of Acts*
- 2. Prayer and worship nights*

3. *Workshop: “Discovering and activating gifts”*
4. *Congregational discernment retreat*
5. *Sending out local mission teams*

Block 5 (September–October)

Marks: the living expression of Diakonia

Objectives:

1. *Connect the church with the community*
2. *Mobilize acts of service*
3. *Develop compassion*

Suggested actions:

1. *Sermon series on Mark*
2. *“Sundays of mercy”*
3. *Donation campaigns*
4. *Visits to the sick, elderly, and migrants*
5. *Serving nearby schools, parks, or neighborhoods*
6. *Social project with community impact*

Block 6 (November–December)

Letters and Apocalypse: the living body of the Kerigma

Objectives:

- 1. Strengthen community life*
- 2. Create deep relationships*
- 3. Close the year in unity and prayer*

Suggested actions:

- 1. Study and sermons based on 1 John or Ephesians*
- 2. Prayer and care circles*
- 3. Congregational fellowship or communion retreat*
- 4. Community Thanksgiving dinner*
- 5. Project for reconciliation and relational healing*
- 6. Formation of new small groups*

Part One

**Six words that
give rise to this path**



Missionality is the theme of the Missional Hexagram. Missionality is the nature of discipleship formed and sent by the Church for the transformation of the world. In missionality, the Church acts with the same purpose as Jesus, which is to form disciples and send them out to continue his mission of revealing God's sovereignty and reign in the world. The Missional Hexagram is a comprehensive proposal for the formation and sending of disciples.

Missionarity springs from the very heart of God (*Missio Dei*) who works in the world through the Church: "*Making disciples of Jesus Christ for the transformation of the world*" (Discipline ¶120). It is the Church that forms disciples, sends them into the world, and cooperates with God in the personal, social, and spiritual transformation of humanity.

Integral discipleship is ongoing formation, born of the action of grace for the change of heart and the transformation of social structures, the fruit of authentic faith in the organized community. Therefore, mission is the living movement through which Christ integrally forms his disciples (*kerygma*, *didaskalia*) and sends them into the world (*kerysso*, *charisma*, *diakonia*), sustaining them in community (*koinonia*) to fulfill God's mission.

Kerigma opens the dawn with an announcement that awakens hearts. *Didaskalia* charts the path where truth is learned by walking. *Kerysso* raises its voice to remind us that the gospel is not kept secret, but proclaimed. *Karisma* blows like a free wind, bestowing gifts, strength, and direction through the Holy Spirit. *Diakonia* turns faith into hands, into service, and into

concrete tenderness. *Koinonia* reveals the miracle of a community sustained by grace and united in the Spirit.

The six words together form a single impulse, showing that the mission of the Church is not a theory, but a living movement that is born of God, passes through the community of faith and its leadership, and shines forth, illuminating the world.

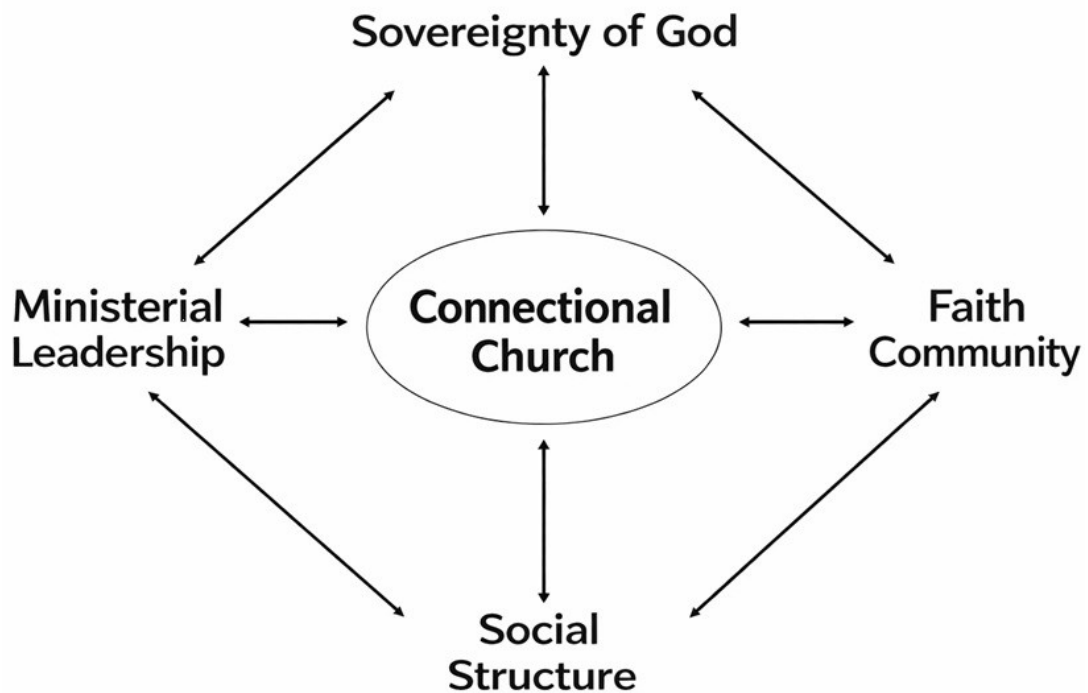


We can see a spiral in the figure. Kerygma and Diakonia, on the left, function outside the church. Didaskalia, Kerysso, Charisma, and Koinonia, on the right, move within the congregation. All in a continuous and evolving movement of inhaling and exhaling, like the breath of a living body.

Chapter I

(Week 1)

Connectionality descends from God



The connectionality of the church is a living network of communities that walk together, care for one another, sustain one another, and send one another on mission. The Connectional Church is a community situated at the center of four

great realities that influence its daily life and mission. The Church descends from God to illuminate the social structure of civilization. With its two wings, ministerial leadership and the community of faith, the Church balances, directs, and stabilizes its *raison d'être* and functionality in constant relationship with the people who form, sustain, and send it forth.

1. Sovereignty of God (above): It is the source and center of the mission in a total and complete plan. In the Connectional Church, we recognize that its life, identity, and purpose are born of the loving and sovereign action of God, from whom it receives direction, renewal, and power from above.

2. Community of Faith (right): This is the sphere where the Church relates, grows, accompanies, and lives out discipleship. The community of faith brings life, stories, gifts, needs, and priorities, and the Church, in turn, cares for, strengthens, and guides its members. It is a vibrant, vital group, not an institution.

3. Social Structure (below): These are the strata where the Church is embedded: neighborhoods, families, culture, economy, and other environments of civilization. The Connectional Church dialogues with the world, serves in reality, and responds with compassion to its challenges. It practices faith in its social environment.

4. Ministerial Leadership (left): This is responsible for accompanying, forming, guiding, and sustaining the church in its mission. Leadership inspires the church and receives feedback from the community of faith. A dynamic relationship is produced, not a unilateral hierarchical one, nor a static one.

The Connectional Church works because its identity is built on its connection to God, its internal community, its social context, and its leadership. The mission flows inward and outward; everything is connected. This model teaches that:

- 1. the Church receives its direction from God*
- 2. it is strengthened in the community of faith*
- 3. it serves and responds to its social environment, and*
- 4. it is organized by its ministerial leadership*

A Connectional Church is a living, relational, and constantly moving organization, where each part nourishes the other. Missional Hexagram unifies the Connectional Church as it proclaims, teaches, serves, proclaims, shares gifts, and builds communion in every area of its life.

The Missional Hexagram shows how God transforms, the community accompanies, society is challenged, and leadership forms a Connectional Church to live out the mission of Christ. God, through the six dimensions, unites the community, society, and leadership to form a Church in mission.

1. Brief devotional

"And the Word became flesh and dwelt among us (and we beheld His glory, glory as of the only begotten of the Father), full of grace and truth" (John 1:14).

God did not send ideas or concepts; he sent a person. And that person revealed who God is through multiple actions: teachings, healings, announcements, preaching, fellowship, and service. The New Testament does not give us a single perspective on Jesus' mission. The 27 books offer us six integrated ways of carrying out the incarnate mission of the Son of God: *kerygma, didaskalia, kerysso, charisma, diakonia, and koinonia.*

Prayer: Lord, may I live your mission as Jesus lived it: complete, incarnate, and full of grace and truth. Amen.

2. Reference data

Personal reflection

1. *Which dimension describes my natural way of living my faith?*
2. *Which dimension do I feel is most distant or least developed?*
3. *How are the six dimensions complementary?*

Group discussion

4. *How is each dimension distinct, yet necessary, within the integral mission of the Church integral mission of the Church?*
5. *What effects does a one-dimensional church have?*
6. *Why can an integrative model help us evaluate, balance, and renew our ministries and renew our ministries?*

Practical application

Map out all current ministries and place them within the six dimensions. Identify strong, weak, and unbalanced dimensions. Choose an area to strengthen.

3. *Fundamental understanding*

The six-dimension model does not seek to impose a new doctrinal structure or invent a different way of reading the Bible. It seeks to help churches see in an orderly and practical way what the New Testament teaches about how Jesus forms and sends his disciples. Twenty-seven books reveal that God *calls, teaches, forms, sends, trains, transforms, and unites his Church*:

John is the *Kerygma*, and its purpose is to proclaim Christ: *"These things are written so that you may believe that Jesus is the Christ... and that by believing you may have life in his name"* (John 20:31). The practical application is to share Christ with others, which is not only the task of evangelists; it is the calling of the whole church. Today there are members who pray for their neighbors, share their testimony, or invite others to hear the gospel.

Matthew is the *Didaskalia*, and its purpose is to teach obedience: *"Go and make disciples... teaching them to observe all things that I have commanded you"* (Matthew 28:20). The practical application is discipleship, which is not just teaching classes but accompanying people. Today there are small groups where new believers learn to live out their faith in daily life.

Luke is the *Kerysso*, and his purpose is to preach with power: *"The Spirit of the Lord is upon me... to proclaim good news"* (Luke 4:18). The practical application is preaching, which is

biblical, clear, and moved by the Spirit, not just eloquent. At present, there are preachers who expound the Word with the faithfulness and power given by the Holy Spirit.

Acts is *charisma*, and its mission is guided by the Spirit: "You will receive power when the Holy Spirit comes upon you" (Acts 1:8). The practical application is mission, which becomes fruitful when spiritual gifts are exercised with love and humility. Today there are teams for prayer, counseling, service, healing, and mercy.

Mark is *Diakonia*, and its mission is to serve others: "For even the Son of Man did not come to be served, but to serve" (Mark 10:45). The practical application is the church, which reflects Jesus when it cares for the poor, the sick, and the vulnerable. Today there are ministries that feed, visit, help, and are the presence of Christ in the city.

Letters and Revelation is *Koinonia*, and its mission is to live in community: "as he is in the light, we have fellowship with one another" (1 John 1:7). The practical application is fellowship, which is central to the mission, not an add-on. Today there are churches that care for interpersonal relationships, practice unity, and live out brotherly love.

4. Six dimensions in our church

Reflection exercises and group work

Diagnostic tool:

KERIGMA – John (Proclaiming Christ)

How visible is the message of Christ in our church?

Do we form believers who share their faith naturally?

Who can we reach this week?

DIDASKALIA – Matthew (Teaching obedience)

Are we discipling or just informing?

Do new believers have a path of formation?

Are we teaching obedience or just knowledge?

KERYSSO – Luke (Preaching with Power)

Do our sermons lead to Christ or are they motivational?

Do we depend on the Spirit in our proclamation?

How can we improve our biblical faithfulness?

CHARISMA – Acts (Proceedings of the Spirit)

Are the gifts of the Spirit being used in the church?

Do we encourage believers to serve according to their calling?

Where do we need more prayer and guidance from the Spirit?

DIAKONÍA – Mark (Serving Others)

Are we seeing the real needs of our community?

Who can we best serve as a church this week?

Do our acts of service reflect the heart of Jesus?

KOINONIA – Letters and Revelation (Living in community)

Does our church live in unity or only in meetings?

How do we strengthen healthy relationships?

Are there isolated people we need to embrace and accompany?

5. Applications for life

Reflection exercises and group work

1. *What dimension strengthens a more balanced faith?*
2. *How do I live my relationships in a natural and respectful way?*
3. *What habit can I adopt to grow in Didaskalia?*
4. *What do I have in my environment to exercise Kerysso?*
5. *What gifts does God want to awaken in Karisma?*
6. *What simple act of Diakonia can I perform?*
7. *With whom can I strengthen bonds of Koinonia?*
8. *How do I balance the mission and unify isolated areas?*

Remember: *Dare to live the mission by practicing and allowing these eight questions to make you uncomfortable, awaken you, and send you forth.*

6. Illustrative examples:

Example 1: *A church strong in proclamation but weak in formation.*

It preached the gospel every week, many responded, but few remained. When they integrated practical teachings (Matthew), the community began to mature.

Example 2: *A church strong in teaching but disconnected from the needs of the community surrounding the church.*

They studied the Bible deeply, but their neighborhood and city did not feel their presence. When they implemented diaconal programs (Mark), it became a relevant church throughout the community.

Example 3: *A close-knit group, but without a mission.*

Their koinonia was strong, but no one shared their faith. By understanding the kerygma (John), they began to grow naturally and organically.

7. Questions for further reflection:

Reflection exercises and group work

1. *Why should mission not be reduced to a single dimension?*
2. *Which dimension feels most natural in my life?*
3. *How can polarization in the church be avoided?*
4. *What would the church gain if we integrated all six dimensions?*
5. *Do we live out our mission as a process or as isolated activities?*

8. Ideas for preaching and teaching

Sermon 1: *“Six Windows into Christ’s Mission”*

We should introduce each of the six dimensions as a ray of light that reveals the heart of God.

Sermon 2: *“Integral Mission: The New Testament is One Body”*

We want to emphasize that there are no contradictions in the New Testament, but rather unity, harmony, and balance in its teachings.

Share in plenary: *Divide the group into six tables, each representing a dimension. Each table responds: How does the church currently live out this dimension?*

9. Evaluation and vision

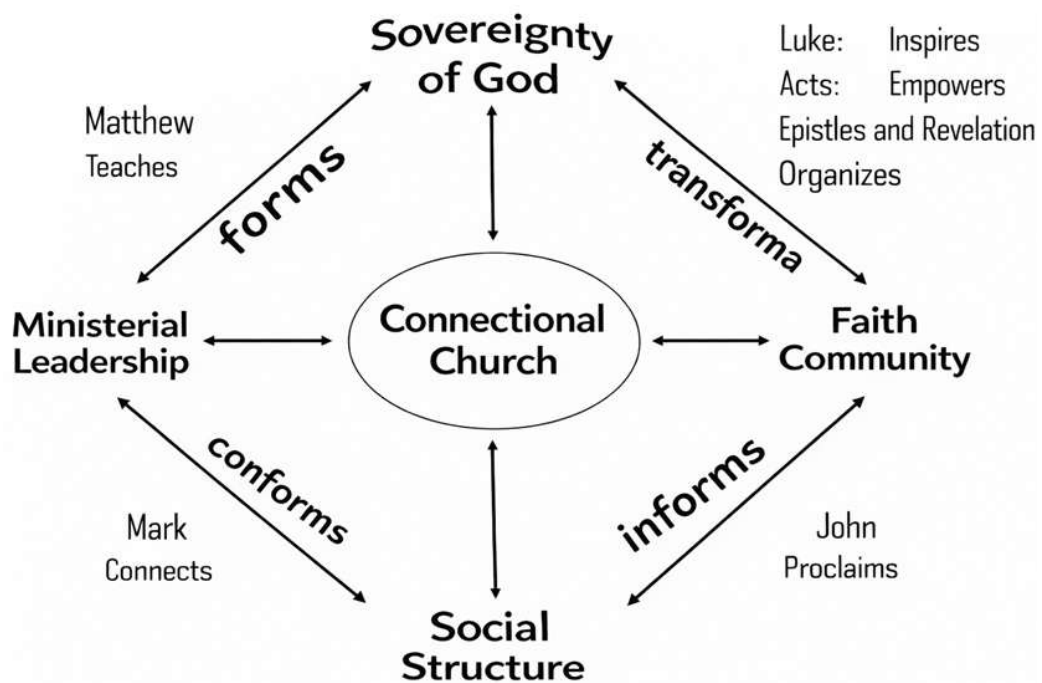
1. *If you were to evaluate your church according to the Missional Hexagram, how would you describe its current balance? (one short sentence):*

2. *Write a short sentence (maximum 12 words) that expresses what our church's mission should look like if the six dimensions were working in harmony:*

3. *Share with the group a specific action you will take this week to live out one of the six dimensions more clearly:*

Chapter II (Week 2)

The New Testament connects the Church



The Church is not a system of control, nor is it a hierarchical and rigid institution, nor is it a fixed organization, but rather a living body that God is forming, guiding, and sending forth. At the center of this process, the Connectional Church

points out that Christian life always begins and grows in connection with God, with the community, with society, and with the leadership that accompanies it:

1. God forms and transforms: God's sovereignty reminds us that everything begins with Him. In Luke, God encourages; in Acts, God impels; and in the Letters and Revelation, God organizes, producing *transformation*. In Matthew, God inspires, moves, and orders. Without His power, we would have activities; with His presence, we achieve biblical *formation*.

2. The community of faith informs and is transformed: Mission is between people with histories, struggles, hopes, and gifts. The community informs society of God's purpose. Society reflects its situation back to the community. John proclaims the gospel, while Luke, Acts, the Letters, and Revelation are dedicated to *transforming* the lives of believers.

3. The social structure is informed and shaped: We see the world in which we live, the needs, the families, the economic realities, the social wounds. The Church exists in its environment, which is why Mark reminds us that service connects the Church with the pain of the world and becomes credible to society when John *informs* it of the power of Christ the Savior.

4. Ministerial leadership is formed and shaped: Leadership accompanies, guides, and builds up according to God's *way* and shapes society according to His divine will. "Go and teach" (Matthew 28:19-20) indicates that discipleship is not optional, but the path where Christ molds and prepares us to guide the change of social structures.

In the Connectional Church, nothing is isolated, but there is a compact and complete movement of mission:

- 1. God transforms the community*
- 2. The community informs society*
- 3. Leadership shapes society, and*
- 4. God forms ministerial leadership*

Integrity shapes the Church in a connectional and continuous movement, where each part sustains and gives life to the others. Mission is the way we live and respond to the plans that God is already making among us. The pastoral reminder is that:

- 1. We do not walk alone*
- 2. Mission is a living process*
- 3. each area of the Church contributes and receives*

When these four axes are in harmony, the Church gives clear witness to the Kingdom of God, for it is animated by the Spirit, united in community, sensitive to the world, and guided by leaders who love and serve generously.

1. Brief devotional

“Then Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you’” (John 20:21).

Jesus does not send from a distance. He sends as the Father sent Him in a personal way and for a specific mission:

- *with love*
- *with truth*
- *with purpose*
- *with the power of the Spirit*
- *with compassion for people*
- *with the conviction that every life matters*
- *sharing His mission through us*

Prayer: Lord Jesus, open my eyes to see the mission you have set before me. Send me with your grace, your compassion, and your Holy Spirit. Amen.

2. Reference data

Personal reflection

1. *What part of the Church's mission do I feel closest to in my spiritual experience?*
2. *In which area of the six dimensions do I feel that my church needs more clarity or balance?*
3. *Do I see myself as an active part of the mission or as a spectator?*

Group conversation

4. *What do we understand by the mission of the Church?*
5. *What are the risks when a church emphasizes only one dimension and does not integrate the other areas?*
6. *Why can an integral model such as the one presented in this book of the missional hexagram?*

Practical application

- *Make a list of current ministries and place them in the six dimensions.*

3. Fundamental understanding

Evangelism is not just talking about Christ. It is walking with people until faith awakens and accompanying them to maturity where Jesus is loved, obeyed, and shared.

Evangelization forms and sends disciples as Jesus does in the continuity of his Church: it proclaims, teaches, heals, accompanies, and sends; the Church fulfills its mandate: "*As the Father has sent me, so I send you*" (John 20:21). To evangelize is to participate in the mission of Jesus.

Evangelization accompanies people on a complete journey as follows: they listen to Christ (*kerygma*), learn to live his teaching (*didaskalia*), receive the Word with power (*kerysso*), are touched by the Spirit (*karisma*), serve with love (*diakonia*), and become part of the family of faith (*koinonia*).

The mission of evangelization is not only to "win souls," but to form complete disciples in two essential movements: *Outside (extra)*: reaching out to those who are distant, serving with visible actions, giving clear witness, opening doors for others to know Christ. *Inside (intra)*: teaching and training, restoring and accompanying, activating the gifts of the Spirit, creating community, and nurturing relationships among disciples.

The driving force behind the mission is the Holy Spirit, who covers the evangelist with his gifts so that he can communicate and cooperate with Him: "*You will receive power... and you will be my witnesses*" (Acts 1:8). But it is also the Holy Spirit himself

who opens hearts, convinces, transforms, empowers, and directs the process in new believers. Evangelism is spiritual before it is methodological.

Your calling is not to do everything, but to provoke movement. It is to create spaces where Christ is heard; to teach with truth and love; to accompany with patience; to awaken gifts; to connect people; and to live the mission every day. The greatest impact of your evangelization is what you model with your life.

The missional hexagram diagnoses the reality of the church and accompanies its transformation through attentive listening, personal conversations, intentional follow-up, and patience in spiritual growth. The main idea of the hexagram is that it forms leaders who serve with concrete actions in vulnerable places.

When the Church lives out the six dimensions, it stops waiting for people to come and becomes a movement that goes out and makes disciples. Leading today means deciding: will we be spectators of reality or disciples who transform it by living out the mission of Jesus in all its fullness?

4. The mission in our church

Reflection exercises and group work

Diagnostic tool:

- 1. Are we proclaiming Christ with clear intentionality?
(Kerygma)*
- 2. Who are we teaching directly and purposefully?
(Didaskalia)*
- 3. Does our preaching generate conviction and transformation?
(Kerygma)*
- 4. What spiritual gifts are active in our church?
(Karisma)*
- 5. How are we serving our community?
(Diakonia)*
- 6. Are people being integrated and accompanied?
(Koinonia)*

*Where these answers reveal weakness, the mission needs renewal.
Where they show strength, the church is living out a mission that
seeks to improve the integrity and flow of evangelism.*

5. Applications for life

Reflection exercises and group work

Some indicators of a church that evangelizes well:

- 1. People know Christ and continue to grow.*
- 2. There are testimonies of transformed lives.*
- 3. There are relationships of discipleship and accompaniment.*
- 4. Gifts are used to build up.*
- 5. The church serves with real impact.*
- 6. The community is welcoming, warm, and united.*
- 7. Mission flows naturally, not forced, because it is the very reason why the Church exists.*

Challenge: *Evangelism is not something we do only on Sundays. It is who we are every day. Mission is not scheduled; it is lived.*

6. Illustrative examples

Example 1: *A congregation with 14 weekly activities discovered that none of them were connected to the Great Commission.*

They functioned in isolation, not as a sent body. After redefining their mission, they reduced activities and multiplied their impact.

Example 2: *A sister began to perceive her workplace as territory sent by God.*

Without preaching aggressively, but with love and witness, three coworkers ended up attending church.

Example 3: *A leadership team discovered that their efforts were focused on sustaining activities, not fulfilling the mission.*

By redefining their missional identity, they began to evaluate each ministry according to a single question: "Does this form and send disciples?" They stopped working in isolation and began to function as a body united by the purpose of Christ.

7. Questions for further reflection

- 1. Do I believe that mission begins with God and not with me?*
- 2. What part of the mission excites me and what does not?*
- 3. What obstacles do I face in living as one who is sent?*
- 4. What actions of my church are aligned with the mission?*
- 5. How would my life change if I became mission-conscious?*

8. Ideas for preaching and teaching

Sermon 1: *"Mission: The Heartbeat of God"*

Text: John 20:2

Focus: Mission flows from God's identity, not from our efforts.

Sermon 2: *"The Church Does Not Have a Mission, the Mission Has a Church"*

Text: Matthew 28:18-20

Focus: We are instruments in God's mission.

Practical exercise: ask each participant to write in 10 words what they believe the mission of the church is. The aim and purpose of this is to reflect and unify criteria.

9. Review of life

Do I see myself as being sent by Jesus in my environment?

When did I realize that Christ was calling me to something more than just attending church?

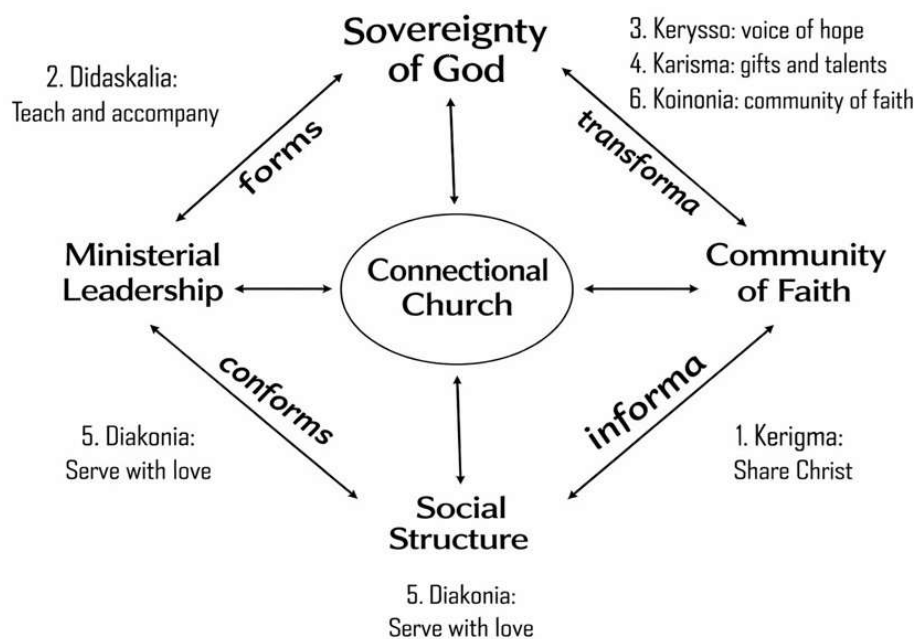
Identify ministries that exist but are not aligned with the six-fold mission.

If we closed our church today, would the city notice?

Write a short sentence that summarizes your church's mission today (maximum 12 words).

Chapter III (Week 3)

Nature of the Missional Hexagram



The Missional Hexagram shows how God challenges society, forms and sends out leadership, and creates the community of faith to live out Christ's mission in a fluid and constant movement. The Six Dimensions of Mission work together within the Connectional Church. Each dimension relates to one of four realities: *God's Sovereignty, Social- Structure, Ministerial*

Leadership, and the Community of Faith, in the congregation of a local church that breathes and moves in constant and consistent congruence.

The New Testament contains only 27 books and no others because, in its spiritual, communal, and practical process, these books were not only selected by the leaders of their time and accepted by historical authority, but because they contain a balanced and vivid representation of the six dimensions of mission given by Jesus Christ to the Church:

1. **Kerigma** is when the Faith Community informs the Social Structure that God loves it with love through Christ and the world is awakened by the light of the gospel.

2. **Didaskalia** enlightens Ministerial Leadership by forming it through teaching and accompaniment. It obeys God and guides the church with continuing education.

5. **Diakonia** connects Ministerial Leadership with the Social Structure in response to Jesus' will: "Give them something to eat" (Mark 6:37), as a sign of his presence (John 6:26).

3. **Kerysso**, 4. **Karisma**, and 6. **Koinonia** express how God's sovereignty transforms through the Community of Faith. God gives us a voice of hope, gifts to serve, and fellowship to sustain us.

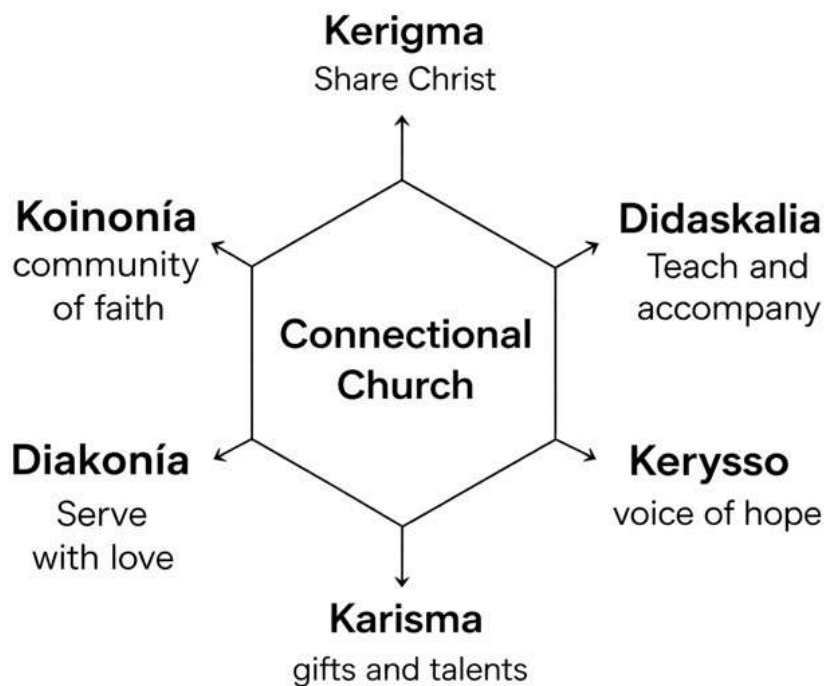
At the center, the Connectional Church receives, discerns, and responds to this movement of the missional hexagram. Thus, the Missional Hexagram is not a simple theoretical model, but a diverse and dynamic life where God transforms, the community accompanies, society is challenged, and leadership is formed and shapes for mission. The Missional

Hexagram helps us to see how each part of the Church's ministry is integrally connected and how all members of the church can be protagonists of the mission:

1. The **Kerygma** is the message of Jesus that each member of the church shares for conversation, prayer, and witness with new believers who approach Jesus Christ with determination and conviction.
2. **Didaskalia** teaches and accompanies small groups in their faith, in Bible classes and in daily life, as they listen, learn, understand, explain, and lead the strengthening of the church.
3. **Kerysso** is the voice of hope in the community of faith. It is also the light at work, at school, and in the neighborhood—in places where the Church is present to transform the world.
4. **Karisma** is the manifestation of the gifts that God gives to members of the church, so that some teach, others serve, others pray, others coordinate, and others accompany, among many other talents.
5. **Diakonia** is service rendered with love where there is need. Every visit, every act of help, every meal offered, every act of justice shows God's love.
6. **Koinonia** is when we live in community and walk together in shared responsibility. It is when relationships are strengthened and the Church becomes a home where faith matures and grows.

The Missional Hexagram is a way of life among leaders so that the Church can implement its dimensions. The mission advances when faith is shared, taught by example, hope is proclaimed, gifts are used to serve, help is given where there is need, and the community is cared for.

Missional Hexagram, Connectional Church



The Missional Hexagram of the Six Dimensions of Mission is not intended to replace existing denominational plans, but rather to offer a formative theological framework that helps churches and leaders understand, evaluate, and live out in a comprehensive way the missional emphases that The United Methodist Church has already discerned for its Hispanic/Latino ministry.

1. Nature and Purpose: The United Methodist Church is a connectional community called by God to participate in the mission of making disciples of Jesus Christ for the transformation of the world. This mission is the foundation of its

identity, organization, and pastoral action, and guides the life and ministry of the church at all levels (§§120-§§121).

The Missional Hexagram is presented as a descriptive and formative framework that articulates this missional calling in a comprehensive, orderly, and assessable way, without replacing the doctrinal or normative authority of *the Book of Discipline*, but rather offering a tool that facilitates its understanding and application in congregational life.

2. The six dimensions of mission: The mission of the church is expressed through essential practices that, in the Missional Hexagram, are organized into six interrelated dimensions: *kerygma, didaskalia, kerysso, charisma, diakonia, and koinonia*.

These dimensions reflect the constitutive functions of Christian ministry and correspond to the United Methodist understanding of the church as a community sent into the world in word and deed (§§122-§§123) and in connectionality:

- a) *Kerygma: proclamation of the gospel and call to faith in Christ*
- b) *Didaskalia: Christian teaching and holistic formation*
- c) *Kerysso: public proclamation of the kingdom and witness*
- d) *Charisma: development of the gifts bestowed by the Spirit*
- e) *Diakonia: service of justice, mercy, and compassion*
- f) *Koinonia: community life and unity (§§124-§§128)*

3. Integration and missional balance: The Missional Hexagram presents these six dimensions as an integrated whole, indicating that the faithfulness and vitality of the church depend on their balanced development. According to the

Discipline, none of these practices can be considered optional or exercised in isolation or exclusively. They are mutually supportive and, contributing in a complementary way to the fulfillment of the mission entrusted to the church (§§129-§130).

This approach promotes a comprehensive understanding of ministry, avoiding functional reductionism and favoring processes of discernment, planning, and missional evaluation in congregational life.

4. *Connectivity and church life*: Connectivity is understood as a form of organization and as a theological and missional expression of church life. The United Methodist Church lives out its connectivity when it shares resources, leadership, responsibilities, and discernment for the common mission at the local, district, conference, and global levels (§§131-§132).

The Missional Hexagram, in this context, is a diagnostic support tool that enables congregations and ministerial bodies to examine their missional practice, strengthen their connective identity, and guide their faithful participation in God's work in the world.

1. *Brief Devotional*

“From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work” (Ephesians 4:16).

Paul describes the Church as a body where each part is united, functions, and grows. This is the same principle of the six dimensions of mission: there is unity in diversity, and the Church grows when:

- 1. each dimension flows*
- 2. each member contributes*
- 3. each gift serves*
- 4. every heart loves, and*
- 5. every voice proclaims*

The cycle is the work of the Spirit, not of human strategies.

Prayer: Lord, make my life and my church a healthy, united, and balanced body in your mission.

2. Reference data

Personal reflection

1. *In what area do I flourish most?*
2. *Which is the weakest in my personal life?*
3. *What dimension needs the most attention in my church?*

Group discussion

4. *What happens when a dimension is neglected?*
5. *How do the six dimensions support each other?*
6. *Can we visualize our "circle of mission"?*

Practical application

Draw the circle of the six dimensions and then identify strengths and weaknesses in my local church.

3. *Fundamental understanding*

Each dimension of mission—*kerygma*, *didaskalia*, *kerysso*, *charisma*, *diakonia*, and *koinonia*—revolves around Christ, who acts at the center of gravity, sustaining the movement. Mission does not advance in straight lines, but in vital cycles where each dimension approaches, drives, and complements the others.

The missionary life of the church is a living, balanced, and constantly expanding system. The six dimensions are connected, consistent, and derivative. They all form a continuous spiritual cycle. The church grows when it lives these six dimensions in interaction and in a vital circle:

1. *Kerigma* (John): *awakens faith*
2. *Didaskalia* (Matthew): *makes disciples*
3. *Kerysso* (Luke): *vives and builds up*
4. *Charisma* (Acts): *sends and directs*
5. *Diakonia* (Mark): *serves the world*
6. *Koinonia* (Letters and Revelation): *sustains and unites*

This cycle never ends and always begins again. A church with strong *koinonia* naturally returns to *the kerygma*. A church that serves (*diakonia*) opens doors for evangelism (*kerygma*). A church enlivened by preaching (*kerysso*) seeks discipleship (*didaskalia*). A church filled with the Spirit (*karisma*) impacts service (*diakonia*):

1. *Mission is not linear, it is organic*
2. *A healthy church flows between the six dimensions*
3. *If one is missing, the others are weakened*
4. *If one is overemphasized, the church becomes unbalanced*
5. *The Holy Spirit is the one who moves the cycle*

In this orbital system, there are six movements, six ways in which mission occurs day after day:

1. *The Kerigma impels us to go out and proclaim Christ*
2. *Didaskalia forms and orders us*
3. *Kerysso calls us to proclaim clearly*
4. *Charisma reminds us that the Spirit empowers us*
5. *Diakonia pushes us to serve with love*
6. *Koinonia unites us as a family*

Each dimension is a planet in motion: none is still, none goes alone, none exists without the others. They all orbit around the same center and propel the church forward. And when a church puts Christ at the center, its mission begins to move in balance.

4. *The life cycle in our church*

*Reflection exercises and group work
Diagnostic tool*

- 1. Has our proclamation of Christ become silent?*
- 2. Does teaching only convey information?*
- 3. Is the proclamation clear and understandable to everyone?*
- 4. Does only a small group carry the entire ministry?*
- 5. Are there concrete acts of service in the community?*
- 6. Does it sustain faith, heal wounds, and accompany people in their processes?*
- 7. Is the movement natural: do people arrive, grow, and then serve?*
- 8. Does the missional cycle continue without stopping?*

Where these answers reveal weakness, the missional cycle needs renewal. Where they show strength, the church is living out a healthy mission and is in continuous motion.

5. Applications for personal life

Reflection exercises and group work

1. *Identify which dimension you are living today and which you need to cultivate.*
2. *Make a personal spiritual diagnosis in the six areas.*
3. *Pray that you will open yourself to the Spirit.*
4. *How can I move from knowledge to practice?*
5. *Make a congregational map in each dimension.*
6. *Which areas are most neglected?*
7. *Design a 6-month plan for each dimension.*
8. *Integrate teams to balance the cycle.*

Golden rule: *A church that flows in all six dimensions thrives. A church that ignores one weakens.*

6. Illustrative examples

Example 1: *The church that knew a lot but achieved little.*

They had great didaskalia, but no kerygma. After returning to proclamation, they began to see conversions.

Example 2: *The evangelistic church that does not retain people.*

Many accepted Christ, but few remained. Without koinonia and didaskalia, growth was not sustainable.

Example 3: *The church filled with the Spirit and disconnected from the world.*

Much charisma, little diakonia. By reconnecting with those in need, the anointing became more incarnational and effective.

Example 4: *The church that served but did not proclaim.*

They did social work, but did not share Christ. By integrating the kerygma, their service became evangelistic.

7. Questions for further reflection

Reflection exercises and group work

1. *Which dimension dominates in my church today?*
2. *Which is most neglected?*
3. *What consequences have we seen from this imbalance?*
4. *What steps can we take to move toward balance?*
5. *How can we visualize the cycle in an accessible way?*

8. Ideas for preaching and teaching

Sermon 1: *"One Spirit, Many Streams"*

Text: Ephesians 4

Focus: The Spirit unifies the mission.

Sermon 2: *"A Church in Motion"*

Text: Acts 2:42-47

Focus: The church that lives the complete cycle.

Sermon 3: *"From proclamation to communion... and start again"*

Text: 2 Timothy 2:2; Acts 1:8; Matthew 28:19-20

Focus: The never-ending missional cycle.

Assessment activity: Rate each dimension from 1 to 10.

Objective: to construct a hexagonal graph and analyze weak points.

9. Personal Mission Circle

1. *My most active dimension this week was: Kerygma, Didaskalia, Kerysso, Charisma, Diakonia, or Koinonia:*

2. *The dimension of greatest weakness or stagnation:*

3. *A recent experience where I saw Christ's mission:*

4. *A situation where I need to renew my mission:*

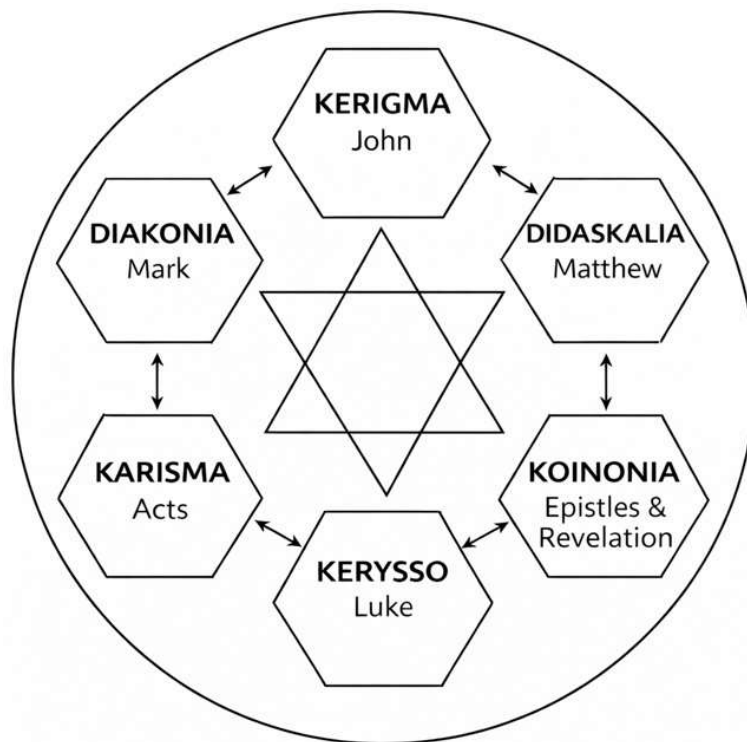
5. *People I impacted or accompanied this week:*

6. *People who helped me grow in my mission:*

7. *My prayer to keep the mission cycle moving:*

Part Two

Six Dimensions of Mission in the Connectional Church



The Missional Hexagram is a circular model that integrates six inseparable dimensions of the mission of the Connectional Church: *Kerigma* (John), *Didaskalia* (Matthew), *Kerysso* (Luke), *Karisma* (Acts), *Diakonia* (Mark), and *Koinonia* (Letters and Revelation). Arranged in balance around the center, they show that Christian mission does not advance in isolated stages, but as a continuous and relational process, guided by the Spirit, where *announcing, teaching, proclaiming, training, serving, and living in communion* are sustained to form and send disciples.

Next, we will study the *six dimensions of mission* that describe the process by which the Church is formed, guided, and sent forth. *Kerigma, Didaskalia, Kerysso, Karisma, Diakonia, and Koinonia* are not rigid stages, but intertwined elements that make up Christian life. Each illuminates an aspect of integral discipleship; together they form a circular and continuous path that is renewed generation after generation.

In the following chapters, we will explore how each dimension reflects an aspect of Jesus' original intention: *to proclaim, teach, preach, serve, love, and be community*. We will also see how this model can renew the life of the Church, guide its mission, and form disciples who truly embody the work that Christ entrusted to his people.

This exercise opens the door to a deeper understanding of Jesus' call, and each of the six dimensions helps to recover the vision, strength, and purpose with which the Lord formed his Church from the beginning.

Chapter IV (Week 4)

John: burning fire of mission of the Kerygma

When someone encounters Jesus, they receive the power to proclaim the Gospel that enlivens faith and transforms lives.



Kerygma: The proclamation that awakens faith

1. Brief devotional

"These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31).

John declares his purpose: that we may believe and have life. That is also the purpose of the Kerigma:

- 1. Not to fill the mind*
- 2. not winning arguments, but*
- 3. lead people to live in Jesus*

Proclaiming the Gospel is an act of love. Evangelizing is presenting Christ, who gives answers to the human heart.

Prayer: Lord, renew my love for proclaiming you. Make me a simple, sincere witness, filled with your light.

2. Reference data

Personal reflection

1. *How was my initial encounter with Jesus?*
2. *What emotions does proclaiming the Gospel awaken in me?*
3. *What fears or barriers do I identify when sharing my faith?*

Group discussion

4. *What distinguishes the kerygma from a simple religious message?*
5. *What stories of "first encounters" can we share?*
6. *How can we cultivate a style of proclamation without forcing it?*

Practical application

Write a personal testimony in 3 minutes: "My life before, how I met Jesus, how I am today."

3. *Fundamental understanding*

The first proclamation of Jesus Christ as Savior is called *Kerigma* (κήρυγμα). It is the personal testimony of the evangelist that influences the listener. It is the personal proclamation of Christ: *God became man. Christ gave his life for our sins. He rose again with power. He reigns as Lord. And he calls everyone to a new birth, to conversion, and to follow him: "it pleased God to save believers through the foolishness of preaching"* (1 Corinthians 1:21). It is the moment when the Word penetrates the heart and provokes faith.

Kerygmatic intention: "These things are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31). The kerygma proclaims the transformer of lives, Jesus, and what he does:

Jesus is the Word, the eternal Word (John 1:1).

He is the Light that enlightens every human being (John 1:9)

He is the Lamb who takes away the sin of the world (John 1:29)

He is the Son sent by the Father (John 3:17)

He is the Life and the living Bread (John 6:35)

He is the Good Shepherd who lays down his life (John 10:11)

He is the Resurrection and the Life (John 11:25)

He is the Way, the Truth, and the Life (John 14:6)

The intention is to form, accompany, and send disciples:

Without Kerigma there is no Didaskalia (teaching)

Without Kerigma there is no Kerysso (preaching)

Without Kerigma there is no Karisma (spiritual power)

Without Kerigma there is no Diakonia (service)

Without Kerigma there is no Koinonia (community)

It is proclamation that makes formation, accompaniment, and sending possible: Andrew proclaims to his brother, "We have found the Messiah" (John 1:41). The Samaritan woman proclaims, "Come and see the man who told me everything" (John 4:29). The healed blind man declares: "I was blind and now I see" (John 9:25). The evangelist confesses: "What we have seen and heard... we proclaim" (1 John 1:1-3).

The kerygma is not a generic message about God, nor is it a list of spiritual benefits. In John, the proclaimers do so from their personal history, not from concepts. The kerygma turns ordinary disciples into witnesses. And a witness does not speak of what he imagines, but of what he lives and experiences.

Kerygma is teaching the church to say, "Come and see."

4. *The kerygma in our church*

Reflection exercises and group work

Diagnostic tool:

1. *When was the last time we heard a new testimony?*
2. *Does worship clearly reveal Jesus to new listeners?*
3. *Do members naturally invite others?*
4. *Does the preaching keep Christ at the center?*
5. *Are new people coming regularly?*
7. *Do we pray with expectation for salvation?*
8. *Does the church experience joy in proclaiming Christ?*

Where the answers reveal weakness, the kerygma needs to be revived. Where they show strength, the church is proclaiming clearly and boldly. Kerygma ignites and guides the mission.

5. Applications for life

Reflection exercises and group work

- 1. Who proclaimed Jesus to me, and for that I thank God?*
- 2. What does Christ mean to me today?*
- 3. In silence: "Jesus, show me again who you are."*
- 4. Do I show Christ authentically, without pressure?*
- 5. How can the gospel be shared naturally?*
- 6. Do we evaluate whether our church proclaims or only teaches?*
- 7. Tools for believers to share their faith.*
- 8. Do I avoid aggressive or condemnatory models of evangelism?*

Remember: *A church without kerygma will eventually stagnate.*

6. Illustrative examples

Example 1: Andrew and Nathanael – “Come and see” (John 1:46).

Andrew does not preach a sermon, he simply shows Jesus. This approach is still relevant today: inviting someone to see the work of Christ.

Example 2: The Samaritan woman – “Come, see a man who told me everything I have ever done. Could this be the Christ?” (John 4:29).

She didn't know theology. She had a story. Her testimony awakened faith in her people.

Example 3: A young man at church who shared his story.

As he recounted his struggle and how Jesus restored him, four young people began attending a discipleship group. Authenticity attracts.

7. Questions for further reflection

Reflection exercises and group work

1. *Describe your encounter with Jesus in one sentence.*
2. *What obstacles do I face in sharing the gospel?*
3. *Do I believe that God can use my story to attract others?*
4. *What is the difference between evangelizing and convincing?*
5. *What actions can I take to proclaim Christ?*

8. Ideas for preaching and teaching

Sermon 1: *“Jesus Reveals the Father”*

Text: John 1

Focus: Jesus as the Word that enlightens.

Sermon 2: *“Come and See: A Simple Model of Evangelism”*

Text: John 1:35-51

Focus: Invite, don't force.

Sermon 3: *“The life that awakens life”*

Text: John 20:31

Focus: Evangelize as a way of transmitting life.

Testimonial activity: *I will read a chapter of the Gospel of John every day for 21 consecutive days, putting my whole heart and affection into the word.*

9. *Three-minute testimony*

Before Christ: _____

How I came to know Christ:

What has changed now: _____

Verse that defines my story: _____

Chapter V (Week 5)

Matthew: Structured Pedagogy of the Didaskalia

*The art of teaching like Jesus: with purpose, grace, and authority.
This is how disciples are trained to transform the world.*



Didaskalia: Teaching that structures life

1. Brief devotional

“Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls” (Matthew 11:29).

Jesus does not say, *“Learn from my words,”* but *“Learn from me.”* Christ is the content of the teaching. In a world that seeks information, Jesus offers transformation and shapes our character through meekness and humility.

Prayer: Master Jesus, teach me to live like You. Make Your Word flesh in my decisions, my words, and my actions. Amen.

2. Reference data

Personal reflection

1. *What teaching of Jesus has shaped me most deeply?*
2. *In what areas am I not yet living what I know?*
3. *What is my spiritual learning style?*

Group discussion

4. *Do we teach the church to "obey" or only to "know"?*
5. *What formative habits are lacking in our congregation?*
6. *How can we evaluate whether a disciple is growing?*

Practical application

Choose one command of Jesus to obey during the week and report back at the group meeting.

3. *Fundamental understanding*

Let us understand that, if the *kerygma* awakens and calls forth faith, *didaskalia* (διδασκαλία) builds the character of the believer. The Church teaches the truth so that those who have believed may grow, mature, and live according to the gospel, in a process of continuous learning.

Didaskalia is the formative dimension of discipleship through ongoing Christian education, so that incipient faith becomes conviction, the will becomes obedience, and the heart discerns the will of God; so that the disciple receives spiritual structure, like a house built on a solid foundation (Matthew 7:24-25).

Didaskalia is spiritual formation. Matthew records *didaskalia* in five formative discourses:

1. *Discipleship (Matthew 5-7), obedience to Christ*
2. *Apostleship (Matthew 10), sending and witness*
3. *Content of the kingdom (Matthew 13), spiritual vision*
4. *Organization (Matthew 18), interpersonal relationships*
5. *Evaluation (Matthew 24-25), hope and reward*

Matthew presents Jesus as Teacher. His emphasis is on learning his Word, obeying his commands, imitating his

character, and living under his lordship: "*teaching them to obey everything I have commanded you*" (Matthew 28:20). Jesus taught a way of life. His *didaskalia* has four essential pillars:

- 1. Identity:** *Who is a disciple; it means being a child, a sheep, a servant, a citizen of the kingdom.*
- 2. Character:** *Beatitudes, meekness, mercy, forgiveness, purity of heart.*
- 3. Spiritual practices:** *Prayer, fasting, generosity, obedience, reconciliation, justice.*
- 4. Mission:** *How to live and proclaim the kingdom in daily life.*

Jesus is the content and the goal (Matthew 11:28-30). He speaks of "*hearing and doing*" (Matthew 7:24). Jesus said, "*Go and make disciples... teaching them*" (Matthew 28:19-20). *Didaskalia* involves clarity, learning, Christian character, correcting with love, guiding, and cultivating a kingdom lifestyle.

Didaskalia is where faith takes shape, where the disciple understands why he believes, what he believes, and how he should live. It prepares for preaching (*kerysso*), marks gifts (*karisma*), nourishes service (*diakonia*), and sustains community (*koinonia*). Without *didaskalia*, the other dimensions become disordered. With *didaskalia*, discipleship becomes integral, stable, and mature.

4. Didaskalia in our church

Reflection exercises and group work

Diagnostic tool:

- 1. Does our church have a clear process of discipleship?*
- 2. Do believers understand Scripture and apply it?*
- 3. Does preaching build character or merely motivate?*
- 4. Are there mentors who walk alongside new believers?*
- 5. Are our groups formative or only relational?*
- 6. Do leaders model teaching with their lives?*
- 7. What is spiritual maturity like in our community?*

Where these answers are weak, didaskalia needs to be strengthened. Where they are strong, the church grows with deep roots. Didaskalia sustains and guides the mission.

5. Applications for life

Reflection exercises and group work

What am I learning today from Jesus, not just from the Bible?

- 2. What teachings of Jesus am I not yet living out?*
- 3. Practice for 7 days (prayer, silence, study, service).*
- 4. Write down a phrase from Jesus that you want to obey this week.*
- 5. Does your church have discipleship processes or just individual classes?*
- 6. Are we teaching for obedience or just for information?*
- 7. How can we strengthen biblical training in believers?*
- 8. How can we include spiritual practices in all teaching?*

Remember: *Mission without formation produces weak believers; training without mission produces passive Christians.*

6. Illustrative examples

Example 1: *The Sermon on the Mount as a manual for life.*

A church decided to study Matthew 5-7 for three months, with weekly applications. The transformation in the way they spoke, reacted, and served was evident.

Example 2: *The disciple who knew a lot... but did not obey.*

A man who knew Scripture well but had a bad temper. He changed when he decided to obey and forgave a family member.

Example 3: *Community training.*

A small group began to memorize one teaching of Jesus per week. By integrating it into their daily lives, their spirituality became deeper and more practical.

7. Questions for further reflection

Reflection exercises and group work

1. *What recent teaching of Jesus has marked my life?*
2. *Am I growing in obedience or only in information?*
3. *What spiritual habits do I need to strengthen?*
4. *How can I teach others in a practical way?*
5. *Are there visible fruits of transformation in my church?*

8. Ideas for preaching and teaching

Sermon 1: *“Teaching obedience: the unfinished business”*

Text: Matthew 28:20

Focus: Obedience is the true fruit of discipleship.

Sermon 2: *“The Authority of the Teacher”*

Text: Matthew 7:28-29

Focus: Jesus teaches with authority because he lives what he teaches.

Sermon 3: *“The Kingdom in Practice”*

Text: Matthew 5-7

Focus: The ethics of the kingdom applied to daily life.

Formative activity: *Each participant chooses a teaching of Jesus and writes a 7-day practice plan.*

9. *Practical obedience*

Teaching of Jesus that I will obey: _____

Concrete action: _____

Start date: _____

Evaluation date: _____

Results: _____

Chapter VI (Week 6)

Luke: The burning word of Kerysso

How to preach to enliven, edify, and send forth.



Kerysso: Preaching that Enlivens and Builds Up

1. *Brief devotional*

"But the word of the Lord grew and multiplied" (Acts 12:24)

The Word of God is not static. It grows, advances, and transforms. When preached in the power of the Holy Spirit, it:

1. *it heals hearts*
2. *It breaks chains*
3. *it clarifies paths*
4. *it awakens vocations*
5. *it opens understanding, and*
6. *gives life where there was death*

Preaching is a river of life that flows unceasingly from the heart of God to his people.

Prayer: Lord, may your Word run freely. May my heart be good soil to receive it, to live it, and to share it.

2. Reference data

Personal reflection

1. *What sermon has marked my life and why?*
2. *What do I expect from a biblical sermon?*
3. *What inspires me about Jesus' ministry in Luke?*

Group discussion

4. *When does a sermon truly enliven the church?*
5. *What is the difference between information and proclamation?*
6. *How can preaching connect with mission?*

Practical application

Evaluate a recent sermon with three questions:

- 1) *What did it teach?*
- 2) *What did it move?*
- 3) *What did it call to do?*

3. *Fundamental understanding*

If the *Kerigma* awakens and calls forth faith and the *didaskalia* forms the disciple, the *Kerýssō* (κηρύσσω) is the proclamation that spreads the message of the gospel, sharing the faith, giving public witness, participating in the advancement of the kingdom, and becoming the authorized messenger of Christ for the multiplication and transformation of the environment.

The disciple moves from receiving information to sharing his experience, from learning to proclaim, from being accompanied to becoming a witness. Jesus, the anointed one of God, proclaims: "*The Spirit of the Lord is upon me... he has sent me to proclaim good news to the poor*" (Luke 4:18). *Kerýssō* is to proclaim aloud, like a herald, a message with delegated authority:

1. *a messenger*
2. *a message*
3. *an authority that sends*
4. *an audience, and*
5. *a purpose*

It is not just talking about Jesus, but proclaiming the gospel with clarity, courage, and spiritual authority, like someone carrying a message from the king. That is why Jesus' voice had

quality: "And they were amazed at his teaching, because his word had authority" (Luke 4:32); the same authority that is now vested in the disciples. *Kerýssō* is when the trained disciple becomes a witness. He is an active messenger:

1. *the disciple proclaims Christ*
2. *the message leaves the inner circle and enters the world*
3. *the kingdom is announced beyond the community*
4. *the Church goes beyond its natural boundaries*
5. *faith spreads and bears fruit*

This is the moment when Jesus' intention: "*and you are witnesses of these things*" (Luke 24:48) becomes real action. The testimony has five central characteristics:

1. It is public: it is not hidden. *It enters open places, streets, squares, houses, regions, and nations.*

2. It is powerful: *not because of the preacher, but because of the Holy Spirit (Acts 1:8).*

3. It is Christ-centered: *it does not proclaim an ideology or moral reform, but Jesus as Lord and Savior.*

4. It is urgent: *"for we cannot help speaking about what we have seen and heard" (Acts 4:20).*

5. It is sent: *it arises from obedience to Christ's call: "As the Father has sent me, so I send you" (John 20:21).*

4. *The kerysso in our church*

Reflection exercises and group work

Diagnostic tool

1. *Is our preaching faithful to the Word and to Christ?*
2. *Do we preach to please God or people?*
3. *Does proclaiming lead to decisions, transformation, and fruit?*
4. *Are there opportunities to preach outside the church?*
5. *Does the church pray for its preachers?*
6. *Does the message confront with love or avoid difficult topics?*
7. *Do our preachers depend on the Holy Spirit?*

Where these answers reveal weakness, the kerysso needs to be renewed. Where they show strength, the church is proclaiming with power. Kerysso directs and protects the mission.

5. Applications for life

Reflection exercises and group work

1. *What is God saying to me through His Word?*
2. *What part of the sermon challenges me?*
3. *Write down a sentence from the last sermon that spoke to you.*
4. *Ask the Holy Spirit to help you receive the Word with humility.*
5. *Are your sermons connected to the life of the community?*
6. *Pray for anointing to preach and not just intellectuality.*
7. *Preach with purpose: to comfort, exhort, invite, send.*
8. *Does your church receive preaching as a call?*

Remember: *Effective preaching not only interprets the Bible, but also helps the church interpret its own life from the Bible.*

6. Illustrative examples

Example 1: *Jesus in the synagogue at Nazareth (Luke 4:18-19).*

His preaching was not a lesson, but a mission statement. That day, the community decided what to do with his words.

Example 2: *Peter before Cornelius (Acts 10).*

A simple sermon: Jesus, his life, his death, and his resurrection sparked the unexpected revival of the New Testament.

Example 3: *A pastor who exchanged a "correct" sermon for a "living" sermon.*

He left technical perfection behind and spoke from his brokenness. The church wept, repented, and was reconciled. That day they discovered that true preaching is not information: it is encounter.

7. Questions for further reflection

Reflection exercises and group work

1. *What kind of preaching nourishes my spiritual life?*
2. *Do I listen to preaching with a willingness to obey?*
3. *What prevents me from receiving the Word with openness?*
4. *How do I know if a sermon has truly stirred my heart?*
5. *What does “preaching the kingdom” mean to me?*

8. Ideas for preaching and teaching

Sermon 1: *"The Spirit of the Lord is upon me"*

Text: Luke 4:18-21

Focus: Preaching as a liberating proclamation.

Sermon 2: *"Preaching to Ignite Hearts"*

Text: Luke 24 (road to Emmaus)

Focus: The Word that sets the heart on fire.

Sermon 3: *"The Voice That Breaks Barriers"*

Text: Acts 10

Focus: Preaching opens up possibilities for the church.

Dynamic activity: Describe the purpose of a recent sermon in a single sentence. Objective: Clarity, focus, and anointing.

9. *What God said to me today*

Text or sermon heard: _____

What I understood:

What God spoke to me:

What I am going to do with this:

Chapter VII

(Week 7)

Facts:
Mission driven by charisma

Gifts, direction, and dynamism to fulfill God's call.



Charisma: Power that empowers the disciple

1. Brief devotional

"But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, in all Judea, in Samaria, and to the ends of the earth" (Acts 1:8).

Jesus promised power not to dominate, but to witness. Power to love, serve, proclaim, heal, resist, and continue. That power is still available today. It is not emotional energy; it is the real presence of the Holy Spirit working in us.

Prayer: Holy Spirit, ignite in me your power to witness, to serve, to love, and to obey. Open my ears to hear your voice and my feet to follow your footsteps. Amen.

2. Reference data

Personal reflection

1. *What spiritual gifts do I see in myself today?*
2. *When have I felt the Spirit's guidance?*
3. *What prevents me from flowing more freely in my gifts?*

Group discussion

4. *What characterizes a Spirit-sensitive church in Acts?*
5. *How did the disciples discern the mission in Antioch?*
6. *How can we open spaces for service based on our gifts?*

Practical application

Make a list of gifts, test those gifts, and share the results they produce.

3. *Fundamental understanding*

If the *kerygma* awakens and calls forth faith, the *didaskalia* forms the believer, and the *kerysso* sends him or her forth to proclaim, then the *charisma* (χάρισμα) is the dimension in which the Holy Spirit trains, strengthens, and equips the disciple for the work of the gospel.

Charisma is God's provision in response to human frailty. It is a "gift" (1 Peter 4:10) as a spiritual gift from God (1 Corinthians 12:1-13), to build up the Church, strengthen believers, advance the gospel, and manifest the life of the kingdom. Acts is the story of the Holy Spirit:

1. *empowerment (Acts 1:8)*
2. *filling with the Spirit (Acts 2:4)*
3. *supernatural wisdom (Acts 6:10)*
4. *miracles and signs (Acts 4:29-31; 5:12)*
5. *boldness to witness (Acts 4:13)*
6. *Drive for service (Acts 6:3)*
7. *comfort in persecution (Acts 9:31)*
8. *Transforms communities (Acts 11:21-24)*
9. *divine guidance (Acts 13:2)*
10. *sends to preach (Acts 13:4)*

The Gospels present Jesus doing the work of the kingdom; Acts shows how Jesus continues his work through the Holy Spirit in the Church. Every advance, open door, growth, and miracle comes from the Spirit's action. Anointing is a life led by the Spirit. Without *charisma*, mission becomes human effort. With *charisma*, mission becomes the movement of the Spirit.

The mission is by the Spirit: "*Do not leave Jerusalem until you receive the promise of the Father*" (Acts 1:4), which is the diversity of gifts (1 Corinthians 12:4), which are classified as follows:

1. Gifts of Speech: *To proclaim and edify with discernment. These are teachings, exhortations, words of wisdom, words of knowledge, and prophecy.*

2. Gifts of Service: *To strengthen and care for the Church. These are mercy, hospitality, administration, help, and generosity.*

3. Gifts of Power: *To manifest the presence of the kingdom. These are faith, healing, miracles, discernment, and interpretation of tongues.*

We are in a time when the Church can fall into the temptation of relying on institutions, methods, structures, programs, human strategies, and technology. *Charisma* gives strength to *kerygma*, sustains *didaskalia*, ignites *kerysso*, drives *diakonia*, and keeps *koinonia* alive. It is the generator of the entire process of *the Six Dimensions of Mission* and ensures that discipleship is not only human but divine.

4. Charisma in our church

Reflection exercises and group work

Diagnostic tool

- 1. Does our church depend on the Spirit or on routine?*
- 2. Do we see active spiritual gifts that build up?*
- 3. Is there evidence of God's power in daily life?*
- 4. Is prayer central or marginal?*
- 5. Does preaching occur with power and fruit?*
- 6. Do we discern the voice of the Spirit in our decisions?*
- 7. Is there spiritual freedom and real transformation?*
- 8. Do we have a balance between order and openness?*

If these questions reveal deficiencies, the church needs renewal. If they reveal vigor, the mission advances with supernatural power.

5. Applications for life

Reflection exercises and group work

1. *Pray like this: "Holy Spirit, guide me today."*
2. *Is there an impulse from the Spirit that I have been ignoring?*
3. *Identify a gift in yourself and put it at the service of another person.*
4. *Recognize moments when you have been guided and comforted by the Spirit.*
5. *Does your church depend more on methods than on the Spirit?*
6. *How are we discerning God's will?*
7. *Encourage times of genuine congregational prayer.*
8. *Promote the use of gifts in order, responsibility, and love.*

Remember: *Gifts are for mission, not for show.*

6. Illustrative examples

Example 1: *Antioch—the sending church.*

Acts 13 shows leaders praying, fasting... and sending. The mission did not arise from human plans, but from the impulse of the Spirit.

Example 2: *Philip and the Ethiopian — (Acts 8:26-39).*

The Spirit guides an encounter that opens an unexpected door for the gospel. This is how charisma works: it directs, connects, and surprises.

Example 3: *A contemporary church that learned to listen.*

A small group began to pray weekly for their community. Within a few months, the Spirit led them to open a community dining hall. Today it is the most influential ministry in their church.

7. Questions for further reflection

Reflection exercises and group work

1. *When was the last time I felt the Spirit's guidance?*
2. *Do I obey, even if I don't fully understand?*
3. *What spiritual gifts do I recognize in myself?*
4. *How can I serve this week using my gift?*
5. *How can I cultivate the Spirit without falling into extremes?*

8. Ideas for preaching and teaching

Sermon 1: *“The Spirit that drives the mission”*

Text: Acts 1:8

Focus: the power that enables us to witness.

Sermon 2: *“A Church That Listens”*

Text: Acts 13

Focus: spiritual discernment in community.

Sermon 3: *“When the Spirit Opens Paths”*

Text: Acts 10 and 16

Focus: the Spirit breaks down barriers and opens up opportunities.

Facilitated activity: Each leader writes down situations where they need guidance. Pray for discernment and share impressions.

9. *Discovery of gifts*

My primary gift: _____

Secondary gifts: _____

Biblical evidence: _____

Where can I use my gift this week: _____

Who can help me develop it: _____

Chapter VIII

(Week 8)

Mark:
***Living expression of service
of Diakonia***

How a church serves and becomes a light for its surroundings.



Diakonia: What made the gospel credible

1. Brief devotional

"And whoever gives you a cup of water in my name, because you belong to Christ, truly I say to you, he will not lose his reward" (Mark 9:41).

In Mark, service is Jesus' daily way of life. Serving means giving a cup of water, but it also means feeding the hungry, touching the sick, sitting with the rejected, and living for others, as in Matthew 25 at the final judgment. In Mark, service is Jesus' priority activity: *"Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous, but sinners"* (Mark 2:15-17).

Prayer: Lord Jesus, give me your eyes to see those in need. Give me your hands to serve with humility. Make my life a bridge to your love by serving others, as you do. Amen.

2. Reference data

Personal Reflection

1. *Who am I currently serving?*
2. *Does my service come from love or obligation?*
3. *What needs do I see in my local community?*

Group discussion

4. *How did Jesus serve in Mark, and what can we learn from that?*
5. *What services does our church provide that transform lives?*
6. *What can we improve or start doing today?*

Practical application

Plan a simple act of service (visit, donation, meal, support) for this week.

3. Fundamental understanding

If the *kerygma* awakens and calls forth faith, the *didaskalia* forms, the *kerysso* proclaims, and the *charisma* empowers, then the *diakonia* demonstrates God's love. It is the place where faith becomes visible, grace works, and the Church lives out Jesus' intention: "For the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45). Jesus is the Servant in action, moved by compassion and dedication:

1. He touches the leper (Mark 1:41).
2. He heals Peter's mother-in-law (Mark 1:31)
3. He frees the oppressed (Mark 1:34)
4. He feeds multitudes (Mark 6:34-44)
5. He restores dignity (Mark 5:34) and
6. stops for the forgotten (Mark 10:46-52)

Jesus acts and is a model of life for his followers: "But it shall not be so among you; but whoever would be great among you must be your servant, διάκονος" (Mark 10:43). *Diakonia* becomes the visible hands of Christ: caring for the wounded, restoring the fallen, attending to the poor, healing hearts, and modeling compassion.

It is light, salt, and living witness, because it turns faith into action, translates the word into love, strengthens *koinonia*,

opens doors for the *kerygma* and the *kerysso*, and shows that *charisms* are used to love. The concrete and visible indicators of a living church that serves are:

1. *Active and sustainable services of a culture of compassion toward the poor, the sick, widows, and marginalized immigrants.*
2. *Projects that respond to community needs.*
3. *Members involved in concrete actions and not just in activities of emotional sympathy.*
4. *Budget allocated to social action and local mission.*
5. *Frequent testimonies of impact on the community.*
6. *Genuine relationships in places and with people in need.*
7. *Diakonia is seen, felt, and transforms society.*

The dimension of practical and merciful service touches the real world with active compassion, hospitality, practical justice, healing, restoration, radical generosity, and transformative presence. To strengthen *diakonia* in our church, it is necessary to map the realities of the community, creating accessible and regular services, collaborating with local leaders and organizations to join forces for impact.

A church that serves grows, heals, and resembles its Lord.

4. Diakonia in our church

Reflection exercises and group work

Diagnostic tool

- 1. Does our church serve consistently or sporadically?*
- 2. Do we identify the real needs of the community?*
- 3. Does the congregation participate in acts of service?*
- 4. Does our service reflect the heart of Jesus?*
- 5. Do we join with others who help those in need?*
- 6. Does service open doors for sharing the gospel?*
- 7. Does the city consider our church to be a blessing?*
- 8. Do we show justice, compassion, and mercy?*

Where these answers reveal weakness, diakonia needs to be renewed. Where they reveal strength, the church reflects Jesus.

5. Applications for life

Reflection exercises and group work

1. *Who am I currently serving?*
2. *Serving is not an isolated act; it is an attitude of the heart.*
3. *Do an act of kindness without anyone else knowing.*
4. *What need do you see that you can address today?*
5. *Is your church compassionate or indifferent?*
6. *Identify real needs in the community.*
7. *Develop a service that is sustainable and authentic.*
8. *Do you consider service to be part of your worship?*
9. *Integrate evangelism with service: "love in action."*

Remember: *Service is the most powerful apologetic.*

6. Illustrative examples

Example 1: *Jesus and the leper (Mark 1:40-45).*

Jesus didn't just heal the leper: he touched him. That touch restored his dignity, not just his health.

Example 2: *A small group that adopted a block.*

They began by cleaning streets, talking to neighbors, and offering prayer. Within a year, two families joined the church. Service opened doors without sermons.

Example 3: *A church that transformed its reputation.*

It was known as "the closed church." After starting a soup kitchen, the community began to thank them publicly. Spiritual credibility returned.

7. Questions for further reflection

Reflection exercises and group work

1. *What prevents me from serving with more intention?*
2. *What need do I see that I could address?*
3. *Does my service come from love or obligation?*
4. *How does my heart change when I serve others?*
5. *What services does my church need to strengthen?*

8. Ideas for preaching and teaching

Sermon 1: *“The Son of Man came to serve”*

Text: Mark 10:45

Focus: serving as a hallmark of Christian identity.

Sermon 2: *“Compassion: What Moves Jesus”*

Text: Mark 1 and 6

Focus: compassion as the driving force of ministry.

Sermon 3: *“The Gospel in Action”*

Text: Mark 2 (the paralytic)

Focus: faith that acts and breaks down barriers.

illuminating activity: *Each person writes down an “act of mercy” they will perform this week. Then they share how God spoke to them through their service.*

9. *Weekly act of mercy*

Person or need: _____

What I will do: _____

When I will do it:

Result: _____

Chapter IX

(Week 9)

Letters and Apocalypse: The Living Body of the Kerygma

The Church as family, body, unity, and hope.



Koinonia: The Community of Discipleship

1. *Brief devotional*

“Bear one another’s burdens, and so fulfill the law of Christ” (Galatians 6:2)

Faith is personal, but it is never private. God designed the Christian life to be lived in community, because:

- 1. alone, we grow weary*
- 2. Alone, we deceive ourselves*
- 3. Alone, we weaken*
- 4. alone, we isolate ourselves, and*
- 5. alone, we stop growing*

The Holy Spirit builds us up through others. The body of Christ needs all its parts. There is no communion without vulnerability, nor unity without sacrificial love.

Prayer: Lord, give me an open heart to love and be loved in your community. Teach me to carry and to let myself be carried. Unite my life with your people. Amen.

2. Reference Data

Personal Reflection

1. *Do I live my faith in community or in isolation?*
2. *When have I experienced true Christian communion?*
3. *What wounds or experiences affect my participation in the church?*

Group Discussion

4. *What does it mean to "bear one another's burdens"?*
5. *How can we cultivate a safe, honest, and mature community?*
6. *What practices strengthen koinonia?*

Practical application

Form prayer and support pairs/trios to meet weekly.

3. *Fundamental understanding*

If mission begins with proclamation (*kerygma*), is structured by teaching (*didaskalia*), is proclaimed with authority (*ker-ysso*), is driven by the Spirit (*karisma*), and is embodied in service (*diakonia*), then *koinonia* is the dimension where the system comes together, where the roots, continuity, and direction of all axes are found.

Koinonia is the embrace of the kingdom through the living communion among disciples who share Christ in the unity of the spiritual family: "they share in the gospel" (Philippians 1:5), "they commune with the Spirit" (2 Corinthians 13:14), "are united in the body" (1 Corinthians 12:12-27), and "have fellowship in Christ" (Philemon 6).

The Letters and Apocalypses show that *koinonia* has the following functions: *fraternal correction* (Galatians 6:1), *mutual care* (James 5:16), *daily exhortation* (Hebrews 3:13), *hospitality* (1 Peter 4:9), *sharing burdens* (Galatians 6:2), *forgiveness and reconciliation* (Colossians 3:13), *living redeemed* (Revelation 1:6), and *being a persevering witness* (Revelation 2-3).

With *koinonia*, the Church lives, grows, loves, serves, and perseveres, and also contains fundamental traits such as *unity*: one faith, one Lord, one baptism (Ephesians 4:5). *Mutuality*: each member supplies the other (1 Corinthians 12:21-26). *Generosity*: sharing goods, time, gifts (Acts 2:45). *Transparency*:

opening the heart and walking in the light (1 John 1:7). *Fidelity*: remaining together in trials (Hebrews 10:24-25) and *Joy*: the community is a source of joy (Philippians 2:1-2).

Jesus prayed for the unity of his Church so *that* it would have credibility among unbelievers: "*that they may all be one, just as you, Father, are in me and I am in you, that they also may be in us, so that the world may believe that you sent me*" (John 17:21).

Koinonia is love, unity (Ephesians 4:4), solidarity, identity, familiarity, mutual edification, and missionary sending. It is strengthened in the church when we create authentic relational spaces, practicing hospitality as a lifestyle, exercising forgiveness, establishing systems of accompaniment, promoting community service, involving each person in a representative role, and celebrating diversity.

Koinonia closes the circle of mission and, at the same time, reopens it, because a healthy community sends disciples, proclaimers, servants, and witnesses filled with the Holy Spirit back into the world.

4. Koinonia in our church

*Reflection exercises and group work
Diagnostic tool*

- 1. Are there deep relationships or superficial connections?*
- 2. Is our church a safe place to open our hearts?*
- 3. Do we celebrate and live out forgiveness?*
- 4. Do newcomers integrate easily?*
- 5. Does the community support each other in prayer?*
- 6. Do we share resources in times of need?*
- 7. Is there fellowship among members?*
- 8. Is the church known for its love?*
- 9. Does the community support and send out those who serve?*

Where these answers are weak, koinonia needs renewal. Where they are strong, the Church reflects the character of the Father.

5. Applications for life

Reflection exercises and group work

1. *Do I live my faith alone or in community?*
2. *Do you belong to a group or circle where you are known?*
3. *Do you converse spiritually with someone you trust?*
4. *Three people with whom you will walk closely this month.*
5. *Is your church a "congregation" or a "community"?*
6. *Do you strengthen small groups, discipleship, and mentoring?*
7. *Fellowship is more than social activities.*
8. *Are people connected or just attending?*
9. *Is the environment safe for confession, healing, and growth?*

Remember: *without Koinonia, there is no discipleship, no growth, and no sustainable mission.*

6. Illustrative examples

Example 1: *The church in Thessalonica.*

United in love and persecution. Their fellowship was so strong that Paul held it up as a model for all churches (1 Thessalonians 1).

Example 2: *A small group that became a family.*

A group started out as just a Bible study. Months later, they were helping their members find jobs, pay debts, and care for children. Koinonia is shared life.

Example 3: *A church that healed through mutual restoration.*

After an internal crisis, small circles of prayer and accompaniment helped the congregation regain emotional healing.

7. Questions for further reflection

Reflection exercises and group work

1. *With whom do I truly share my faith?*
2. *Am I willing to open my life to receive help?*
3. *What does it mean to me to be part of the body of Christ?*
4. *What practices will I incorporate to live in communion?*
5. *Does my church organize activities or form community?*

8. Ideas for preaching and teaching

Sermon 1: *“The Body of Christ in Action”*

Text: 1 Corinthians 12
Focus: unity in diversity.

Sermon 2: *“Loving one another as He loved us”*

Text: John 13:34-35
Focus: love as the mark of disciples.

Sermon 3: *“The community that overcomes”*

Text: Revelation 2-3
Focus: churches that remain faithful together.

Missionary activity: form growth triads (weekly prayer and accompaniment). Objective: practice vulnerability and mutual edification.

9. *Current fellowship*

My burden:

My joy: _____

My prayer request: _____

People accompanying me this week:

1. _____

2. _____

3. _____

Conclusions of the Six Dimensions in the New Testament

After exploring each dimension—*Kerygma, Didaskalia, Kerysso, Charisma, Diakonia, and Koinonia*—it is clear that mission is not a sum of isolated actions, but a living current that springs from the heart of God and unfolds in the Church through the Holy Spirit. Results are achieved when disciples take into account the following parameters:

1. Unified vision of the process: The six dimensions do not compete or replace each other, but rather complement each other:

1. *All proclamation needs teaching*
2. *All teaching needs incarnate preaching*
3. *All preaching requires spirituality and gifts*
4. *every authentic gift leads to service, and*
5. *all service springs from and returns to communion*
6. *The process is organic, circular, and relational*

2. Christ composes integration: Unification is only possible if Christ remains at the center:

1. *In John, Christ is proclaimed (Kerygma)*
2. *In Matthew, Christ teaches (Didaskalia)*
3. *In Luke, Christ proclaims with power (Kerysso)*
4. *In Acts, Christ continues his work (Karisma)*
5. *In Mark, Christ serves with dedication (Diakonia)*
6. *In the Letters and Revelation, Christ is living communion (Koinonia)*

3. The dynamism of the Spirit: The thread that unites the profound integration of the six dimensions is the Spirit itself:

1. *He calls us to trust (John 16:8)*
2. *He trains for empowerment (John 14:26)*
3. *He impels preaching (Luke 4:18)*
4. *He distributes gifts (1 Corinthians 12:4–11)*
5. *He equips for service (Acts 6:3)*
6. *Unites in fellowship (2 Corinthians 13:14)*

4. The Church is community in process: Integration reveals a healthy and complete church that forms and sends:

1. *proclaims*
2. *teaches*

3. *proclaims*
4. *equips*
5. *serves, and*
6. *coexists*

5. *Circularity sustains maturity:* The mission does not advance in a straight line, but in circles of maturation:

1. *we announce*
2. *we teach*
3. *We proclaim*
4. *We build up with gifts*
5. *we serve everyone*
6. *we live in communion and proclaim again*

6. *The expected fruit:* We are a church that embodies Jesus. When the six dimensions are integrated:

1. *proclamation is deeper*
2. *teaching is more embodied*
3. *preaching is more relevant*
4. *the gifts are more mature*
5. *service is more humble*
6. *the communion is more authentic*

The result is a church that looks more like Christ, serves like Christ, and sends out disciples like Christ. The purpose of the call is to be a disciple; knowing the six dimensions is a start; integrating them is the challenge; living them is the mission.

The intention that Jesus entrusted to his Church is that disciples be formed, accompanied, and sent out to continue his work until the world hears, sees, and experiences the kingdom.

Chapter X

(Week 10)

Diagnosis of the Six Dimensions

Signs and symptoms of the church



Quantitative and qualitative methodology

The Six Dimensions of Mission and the Book of Discipline (¶120 - ¶132)

The Missional Hexagram of the Six Dimensions of Mission offers an integrated reading of the Church that dialogues directly with the essential functions described in ¶120 - ¶132 of the Book of Discipline. Each dimension expresses, from a pastoral and formative perspective, aspects already present in the Methodist understanding of the church as a sent community, a discipler, and an agent of transformation.

1. Kerygma - Proclamation of Christ

Correspondence ¶120–¶121

Kerygma is directly linked to the fundamental calling of the Church to proclaim the gospel of Jesus Christ and to bear public witness to the grace of God. The Book of Discipline affirms that the primary mission of the Church is to participate in the *Missio Dei* by proclaiming Christ as Savior and Lord. Kerygma expresses this proclaiming, evangelizing, and foundational function, without which neither discipleship nor the authentic mission of the Church can exist.

2. Didaskalia - Formation and Teaching

Correspondence ¶121 - ¶122

Didaskalia reflects the Methodist responsibility to form disciples through teaching, accompaniment, and the practice of faith. The Book of Discipline emphasizes that the Church not only proclaims the gospel, but also instructs in the Christian faith for a life of obedience, spiritual growth, and ethical commitment. This dimension connects with the Methodist tradition of Christian education, intentional discipleship, and ongoing formation of lay leaders and ordained ministers.

3. Kerysso - Witness and sending into the world

Correspondence ¶122 - ¶123

Kerysso presents the Church as a sent community, called to witness to the kingdom of God in public, social, and cultural life. In ¶122 - ¶123, the Book of Discipline affirms that Christian faith has a public and transformative dimension. Kerysso expresses this outward missionary calling, where the Church becomes a prophetic voice, a messenger of hope, and an agent of transformation in the world.

4. Karisma - Leadership and gifts for mission

Correspondence ¶124 - ¶125

Karisma relates to the Methodist understanding of leadership as a gift of the Holy Spirit given for the edification of the body of Christ and the fulfillment of mission. The Book of Discipline recognizes the diversity of gifts, ministries, and roles

within the Church, affirming both ordained and lay leadership. This dimension emphasizes the discernment, development, and sending forth of persons called to serve with spiritual authority and communal responsibility.

5. Diakonia—Service and Compassion

Correspondence ¶126–¶127

Diakonia is the Methodist commitment to practical service, justice, mercy, and care for others. The Book of Discipline notes that the Church lives out its mission when it responds to human suffering, works for the dignity of all people, and embodies Christ's love in concrete actions. Diakonia connects faith with everyday life and translates the Gospel into visible and transformative service.

6. Koinonia - Community Life and Connection

Correspondence ¶128–¶132

Koinonia aligns with the Methodist understanding of the Church as a connectional community, sustained by relationships of mutual care, accountability, and cooperation among congregations, districts, and conferences. ¶128–¶132 emphasize that mission is lived out in community, not in isolation. This dimension affirms that Christian fellowship is itself a witness to the gospel and a foundation for shared mission.

Missional Synthesis

This mapping demonstrates that the Missional Hexagram does not introduce functions foreign to the Methodist tradition, but rather organizes pedagogically and visually the missional functions already affirmed in the Book of Discipline.

The model facilitates evaluation, formation, and planning without replacing the normative framework. What we are doing is offering the model as a tool for discernment and missional renewal for the United Methodist Church.

1. Brief Devotional

"Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24).

Each dimension of the Missional Hexagram is a window into the spiritual health of the body:

1. *Kerygma reveals whether the gospel ignites hearts*
2. *Didaskalia reveals whether teaching is shaping lives*
3. *Kerysso shows whether proclamation is clear and public*
4. *Charisma shows whether gifts are flowing for edification*
5. *Diakonia indicates whether the church serves as Jesus did*
6. *Koinonia expresses the depth of shared love*

Today, the Lord invites us to look sincerely, without fear, without masks, and without defenses at the reality in our church.

Prayer: Lord Jesus, give us clear eyes to see our reality, sensitive ears to hear your Spirit, and an obedient heart to respond. May the data enlighten us, may the stories move us, but may your voice be the one that guides our diagnosis. Make our church a healthy body, available and renewed for your mission. Amen.

2. *Instrumental operability*

2.1 Nature of the instrument:

The Missional Hexagram is a ministerial diagnostic tool that, through six essential dimensions of Christian mission—*kerygma, didaskalia, kerysso, charisma, diakonia, and koinonia*—allows us to measure trends, strengths, weaknesses, and patterns of emphasis in faith communities.

2.2. Variables to be analyzed:

Each dimension is defined as an independent variable within the framework of the evaluation:

1. *Kerygma: proclamation of the gospel so that they may live in Christ*
2. *Didaskalia: doctrinal and pedagogical formation of believers*
3. *Kerysso: public proclamation with spiritual authority*
4. *Charisma: exercise and development of spiritual gifts*
5. *Diakonia: social action and service to others*
6. *Koinonia: community life and relational bonds*

Each variable will be observed using specific and measurable indicators, which will help us to define specific actions.

2.3. Observable indicators:

This is a representative sample, which can be expanded:

- 1. Kerigma: invitation to new listeners, testimonies, evangelistic language.*
- 2. Didaskalia: educational structure, doctrinal clarity, progressive discipleship.*
- 3. Kerysso: communicative clarity, spiritual anointing, contextual relevance.*
- 4. Charisma: identification of gifts, ministerial participation, functional diversity.*
- 5. Diakonia: concrete help, social impact, community collaboration.*
- 6. Koinonia: relational trust, conflict resolution, sense of belonging.*

2.4. Measurement scale:

Each indicator is rated on a Likert scale from 1 to 5:

- 1 - Very weak*
- 2 - Weak*
- 3 - Functional*
- 4 - Strong*
- 5 - Very strong*

This allows perceptions and practices to be quantified in a statistical and comparable way.

2.5. Application procedure:

1. Representative sample of the congregation:

- *Ministry leaders*
- *active servants*
- *long-standing members*
- *recent members*

2. Evaluations can be conducted:

- *on paper*
- *in digital format / Google Forms*
- *anonymously to avoid bias*

3. Results are tabulated and graphed according to the six variables.

2.6. Interpretation of results:

When a dimension has low ratings: "*Where these responses reveal weakness, that dimension needs to be renewed.*"

When a dimension shows strength: "*Where they show strength, the church is functioning well in that expression of mission.*"

The analysis should consider:

1. *Perception biases*
2. *generational differences*
3. *sociocultural context*
4. *congregational history*

2.7. Expected outcome:

The final result is a missional profile of the church, expressed visually in graphs for better understanding:

1 Hexafactorial graph:

Conceptual model - Hexagram structure. We need the services of *a graphic/editorial designer with experience in conceptual diagrams or institutional infographics.*

Visual and symbolic clarity: with this profile, which is conceptual and theological, we achieve visual balance, typographical clarity, symbolic coherence, and aesthetics for the visualization of the expected results.

2. Missionary radar chart:

Diagnosis and evaluation. We need the services of *a data analyst/applied statistician/quantitative sociologist (can be a professional in institutional evaluation).*

Diagnosis and interpretation: With this profile, which is based on real data (scales, averages, comparisons), we are able to visualize scales, normalize data, and make responsible interpretations and temporal comparisons between churches.

3. Percentage distribution by dimension:

Management of time, resources, and energy. We need the services of *an Administrator, Organizational Consultant, or Data Analyst, with the support of a designer for the publication of the expected results.*

Management and decision-making: with this profile, which is the use of resources, we are able to answer: Where do we really invest our resources? Which dimension is overrepresented? Which of the dimensions is neglected?

2.8. Comprehensive reading of the missional diagnosis:

The Missionary Hexagram diagnosis is based on three complementary graphic resources that allow for a comprehensive, clear, and participatory reading of the life and mission of the church: *the hexafactorial graph, the missionary radar chart, and the percentage distribution by dimension*. These do not function in isolation, but rather as a methodological set that helps to observe, interpret, and renew missionary practice in an orderly and conscious manner.

1. The hexafactorial graph:

This presents the six dimensions of mission—*Kerygma, Didaskalia, Kerysso, Charisma, Diakonia, and Koinonia*—as an integrated system. Each axis of the hexagon represents an essential dimension, and its configuration allows us to visualize the balance or imbalance of the mission in congregational life. This chart offers an initial diagnostic reading, helping to identify strengths, areas of weakness, and missing dimensions that require ministerial and formative attention.

2. The missional radar chart:

This translates the results of the diagnosis into a comparative and dynamic image. By simultaneously showing the six dimensions at different levels of development, it facilitates

community dialogue, team reflection, and comparison between different moments in the mission process. This resource is especially useful for accompanying processes of continuous evaluation, annual follow-up, and strategic discernment.

3. The percentage distribution:

By dimension, it complements the visual reading by expressing the relative weight that each dimension occupies within the evaluated set. Through clear percentages, it allows us to recognize how the church's emphases, efforts, and practices are distributed, revealing possible imbalances between proclamation, teaching, service, communion, and spiritual formation. This information guides decision-making, prioritization of actions, and planning with measurable and responsible criteria.

Together, these three resources form a simple but profound methodology that does not seek to rate or compare local churches, but rather to accompany processes of discernment, growth, and missional renewal, helping the community of faith to move toward a more integral, balanced mission that is faithful to the call of our Lord Jesus Christ.

This allows for the construction of a strategic mission plan based on real data rather than on intuitions or subjective impressions of the state of the ministry.

2.9. Technical conclusion:

The Missionary Hexagram is a qualitative and quantitative assessment tool, valid in multiple ecclesial contexts, whose

purpose is to guide ministerial decision-making, strengthen neglected areas, and consolidate the integral mission entrusted by Christ to his Church.

Ideally, three teams are needed for the Missional Hexagram: The first team focuses on the theological framework, criteria, and ministerial interpretation. The second team analyzes the data with rigor and legitimacy for the local church. The third team designs the publication with clarity and comprehensibility for easy understanding when the data is published. This trio makes the model theologically sound, methodologically serious, and visually reliable.

3. Survey/evaluation

Instructions: Mark with an X or circle the option you consider correct for each statement: 1. Very weak | 2. Weak | 3. Functional | 4. Strong | 5. Very strong

1. Kerygma: Proclamation of the gospel

1. Frequency of proclaiming the gospel to new people

1 2 3 4 5

2. Clarity of the evangelistic message

1 2 3 4 5

3. Intentional invitation to new listeners/visitors

1 2 3 4 5

4. Public and personal testimonies of faith

1 2 3 4 5

2. Didaskalia: Teaching and training

1. Biblical teaching structure

1 2 3 4 5

2. *Doctrinal clarity and biblical fidelity*

1 2 3 4 5

3. *Progressive discipleship (learner – servant – leader)*

1 2 3 4 5

4. *Continuous evaluation of learning in the community*

1 2 3 4 5

3. Kerysso: Preaching

1. *Clarity and structure of preaching*

1 2 3 4 5

2. *Contextual relevance of the message*

1 2 3 4 5

3. *Sensitivity to the Holy Spirit*

1 2 3 4 5

4. *Practical application for daily life*

1 2 3 4 5

4. Charisma: Gifts and Ministries

1. *Identification and recognition of gifts*

1 2 3 4 5

2. *Opportunities to exercise gifts*

1 2 3 4 5

3. *Diversity of ministries in the church*

1 2 3 4 5

4. *Ministerial training and mentoring*

1 2 3 4 5

5. *Diakonia: Service and social action*

1. *Sensitivity to the needs of others*

1 2 3 4 5

2. *Concrete and sustained aid projects*

1 2 3 4 5

3. *Visible social impact on the community*

1 2 3 4 5

4. *Congregation participation in service*

1 2 3 4 5

6. *Koinonia: Community and relationships*

1. *Level of relational trust*

1 2 3 4 5

2. *Conflict resolution*

1 2 3 4 5

3. *Integration of new members*

1 2 3 4 5

4. *Sense of belonging and family in the church*

1 2 3 4 5

Open comments

In what area do you feel the church needs to grow?

.....
.....

What strengths would you highlight about the church?

.....
.....

Information:

Age: ____ Time in the church: ____ years

Do you have an active ministry?

Yes No

3. Quantitative method

3.1. Example of pastoral survey: 48 items, 8 per dimension

Each statement is answered on a Likert scale:

- 1 (Not at all true) ... - 5 (Very true)

The scores are then tabulated by dimension.

The dimension with the highest score = dominant trend.

The next two = sub-trends.

Final result:

Example:

Dimension	Score
Kerygma	22
Didaskalia	18
Kerysso	24
Charisma	17
Diakonia	10
Koinonia	14

*

Interpretation:

- 1. Keryssal-type church (strong preaching)*
- 2. With secondary kerygmatic profile*
- 3. Deficiency in diaconia*

3.2. Trend diagnosis: 48 items - 8 per dimension

Scale:

- 1 = *Never / Does not occur*
- 2 = *Rarely*
- 3 = *Occasionally*
- 4 = *Frequent*
- 5 = *Very characteristic of our church*

A. Kerygma dimension: evangelistic proclamation

1. *We do activities for those who do not know Christ.*
2. *There is an emphasis on personal witness to non-believers.*
3. *We regularly invite new people to church.*
4. *Preaching includes a clear call to salvation.*
5. *We promote direct or mass evangelism campaigns.*
6. *The church celebrates conversions and baptisms.*
7. *There is talk of new birth and eternal life.*
8. *Members are accustomed to sharing their faith.*

B. Didaskalia dimension: training and teaching

9. *The church offers classes, courses, and systematic teaching.*
10. *There is structured discipleship.*
11. *Taking notes and studying the Bible in depth is encouraged.*
12. *Misinterpretations are corrected with love and clarity.*
13. *Christian doctrines are taught in an organized manner.*
14. *There is training for new believers.*
15. *Leadership is concerned with the strength of the community.*
16. *The church develops its own teaching materials.*

C. Kerysso dimension: anointed proclamation

17. *Preaching is passionate, persuasive, and spiritual.*
18. *The congregation respects and values the pulpit highly.*
19. *Messages have direct application to life.*
20. *Preaching often confronts the listener.*
21. *There is time for prophetic proclamation in the preaching.*
22. *Preaching leads to concrete decisions.*
23. *The gift of preaching is recognized and honored.*
24. *People remember the sermons throughout the week.*

D. Charismatic dimension: gifts and spiritual life

25. *The gifts of the Spirit are practiced and recognized.*
26. *There is freedom for spontaneous and spiritual prayer.*
27. *The church prays for healing and miracles.*
28. *Discernment and spiritual direction are encouraged.*
29. *Worship is dynamic and open to spontaneity.*
30. *Intercession is central to the congregational style.*
31. *The search for greater spiritual fulfillment is encouraged.*
32. *Testimonies of divine intervention are celebrated.*

E. Diaconal dimension: service and social action

33. *The church is involved in the social reality of the area.*
34. *The material needs of vulnerable people are met.*
35. *There are ministries of service (soup kitchen, clothing, assistance).*
36. *Collaboration with social or humanitarian organizations.*
37. *The church has an impact on social justice and well-being.*
38. *Service is considered an essential part of the gospel.*
39. *Members participate in specific acts of assistance.*
40. *The church is perceived as "a church that helps."*

F. Koinonia dimension: community and family of faith

- 41. *Members know, call, and seek fellowship with one another.*
- 42. *The church has small groups or relational cells.*
- 43. *People feel they belong to a spiritual family.*
- 44. *Conflicts are addressed and reconciliation is sought.*
- 45. *Informal or fellowship gatherings are organized.*
- 46. *There is pastoral care that is personal and close.*
- 47. *The community is warm and welcoming to newcomers.*
- 48. *The church is a safe place to share burdens and joys.*

3.3. Tabulation model

Each church adds up its scores by dimension (minimum 8, maximum 40).

Example:

Dimension:	Score:
<i>Kerygma</i>	33
<i>Didascalia</i>	25
<i>Kerysso</i>	36
<i>Charisma</i>	22
<i>Diakonia</i>	18
<i>Koinonia</i>	30

3.4. Interpretation system

- 1. The dimension with the highest score = is the dominant trend.*
- 2. The next two dimensions = are the sub-trends.*
- 3. The dimensions with low scores = are the areas for development.*

Three possible resulting profiles:

a) One-dimensional church

One dimension dominates overwhelmingly.

Requires integration of the rest.

b) Two-dimensional church

Two strong dimensions.

E.g.: Kerigma + Kerysso = proclaiming and evangelistic.

c) Integral Church

Fairly balanced scores.

Ideal objective of the Missional Hexagram.

3.5. Reading the Missionary Hexagram:

In this test, it can be said:

"We are a Keryssal church with a Kerigmatic wing."

"We are a Koinonic church with a Diaconal wing."

"We are Didaskalic with a charismatic wing."

3.6. Recommendations according to the trend:

If it is Kerigmatic:

1. You need *Didascalia* (training)
2. and *Koinonia* (accompaniment)

If it is didactic:

1. Needs *Kerigma* (going out) and
2. *Charisma* (living spiritual faith)

If it is Keryssal:

1. It needs *Diakonia* (serving) and
2. *Koinonia* (connect)

If it is Charismatic:

1. You need *Didaskalia* (anchor) and
2. *Kerigma* (express)

If you are Diakonal:

1. You need *Kerysso* (word) and
2. *Kerygma* (explicit Christ)

If it is Koinonia:

1. It needs *Kerigma* (expansion) and
2. *Diakonia* (impact)

4. Qualitative Method

4.1. Reflection exercises and group work

2. *Didaskalía* promotes character formation, welcomes, teaches, corrects, and trains. Evangelizing discipleship is consolidated.

- *What are we teaching in the church?*
- *How is teaching translating into real obedience?*

3. *Kerysso* proclaims the faith, celebrates, listens, and responds to the Word. The message transforms life in a profound and practical way.

- *Does our preaching lead to obedience and mission?*

4. *Karisma* produces the work of the Spirit, discerns, prays, strengthens, and empowers gifts and talents for ministry teams.

- *Do members serve with their gifts or just fill a position?*

5. *Diakonia* serves with compassion and justice in social action. It accompanies vulnerable people and expresses love.

- *What real needs of our community do we address?*

6. *Koinonia* brings disciples together, heals, orders, and sustains. Spiritual strength is regained to return to the mission.

- *Does our community heal, sustain, and accompany?*

1. *Kerigma* proclaims the gospel. It pushes disciples into the streets. It is the voice of the gospel that touches those separated from God.

- *Does our church proclaim Christ in a natural and relational way?*

4.2. Explain this rhythm in a group workshop

Reflection exercises and group work to turn the model into a mission plan, not just theory.

Let's do a practical workshop lasting 15-20 minutes:

Step 1. *Simple graphic (2 minutes).* Draw a circle and mark the six dimensions. Divide the circle into two zones: *intra* and *extra*.

Step 2. *Breathing movement (3 minutes).* Explain what the phrase "The Church only grows and serves well when it breathes well" means.

Step 3. Practical examples (5 minutes). *A church that only teaches but does not evangelize becomes academic and cold. A church that evangelizes but does not train is all enthusiasm without roots. A church that socializes but does not proclaim loses the center of the gospel. A church that preaches without fellowship is empty of relationship.*

Step 4. Mini activities (5-10 minutes). 1. *"Classify current activities."* Each leader identifies whether their ministries are internal or external. 2. *"Quick diagnosis."* Answer: Which movement is weaker in our church: internal or external?

Step 5. Inspiring conclusion (2 minutes). *"Mission is not just another activity: it is the rhythm with which the Church lives, grows, and is sent by the Spirit."*

In a simple list, answer:

- Which of the six dimensions best expresses our activity?
- Are we intra, extra, or a healthy mix?
- Which dimension is weak?
- What action will the team take in the next 4 weeks?

Mission Diagnosis (Hexagram)

Name of the church: _____

Date: _____

Evaluation team: _____

Rate each dimension on a scale of 1 to 10:

Dimension	Brief definition	Rating (1 - 10)
<i>Kerygma:</i>	<i>proclamation of the gospel</i>	_____
<i>Didaskalia:</i>	<i>training and obedience</i>	_____
<i>Kerysso:</i>	<i>living preaching</i>	_____
<i>Karisma:</i>	<i>Spirit-led</i>	_____
<i>Diakonia:</i>	<i>service to others</i>	_____
<i>Koinonia:</i>	<i>deep communion</i>	_____

Initial conclusions: _____

Three priorities for the next 6 months:

1. _____

2. _____

3. _____

Chapter XI (Week 11)

Tools for Renewal

Pathway to Ministerial Transformation



How to Renew the Church Without Creating Resistance

In keeping with the mission of the United Methodist Church, the Mission Hexagram is a resource for **evaluation**, **discernment**, and ongoing **renewal** of mission in the local church. This methodology is based on the Methodist understanding of the church as a community **sent** to faithfully live out its participation in the *Missio Dei* through **witness**, **formation**, **transmission**, **spiritual** leadership, **service**, and life in **communion** within the church and with other local congregations and outreach ministries.

The information from the evaluation for the renewal of the work in the local church, as a path to ministerial transformation, will be visualized again with the three complementary graphic resources: *hexafactorial graph*, *missional radar chart*, and *percentage distribution by dimension*, which allow for a comprehensive reading of the current state of congregational life in the six essential expressions of mission: *Kerigma*, *Didaskalia*, *Kerysso*, *Karisma*, *Diakonia*, and *Koinonia*.

These resources do not seek to establish comparisons between congregations or make value judgments, but rather to promote accountability, community discernment, and responsible decision-making, in keeping with the connectional character of the United Methodist Church.

The *hexafactorial chart* provides a visual reading of the degree of integration and balance of mission in the local church. Each axis of the hexagon represents a dimension linked to the Methodist task of making disciples of Jesus Christ for the transformation of the world.

The *missional radar chart* facilitates a comparative and dynamic analysis of the missional process, allowing us to observe changes over time, contrast perceptions, and accompany processes of continuous improvement.

The *percentage distribution by dimension* complements the analysis by clearly and measurably expressing how emphases, resources, and ministerial practices are distributed within congregational life.

Together, this methodology offers local churches, districts, and leadership bodies of The United Methodist Church a practical tool to examine their missional faithfulness, strengthen their connectional identity, and renew their commitment to the transformation of people and communities, responding in a contextual and responsible way to God's call to evangelize the whole world.

1. *Brief devotional*

“Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you—unless, of course, you fail the test?” (2 Corinthians 13:5).

God invites us to evaluate ourselves not to condemn us, but to grow. Examining the church is an act of humility and obedience. The Holy Spirit enlightens not to shame, but to transform.

Prayer: Lord, show us who we are and whom you are calling us to be renewed by your Spirit. Give us sincere eyes, humble hearts, and willing hands to obey.

2. Reference Data

Personal Reflection

1. *What change can I initiate today?*
2. *What area is God awakening in me?*
3. *What motivates me to dive deeply into the mission?*

Group conversation

4. *How can I implement this without generating resistance?*
5. *What congregational habits can be strengthened?*
6. *What concrete steps can each ministry take?*

Practical application

Develop a 30-day plan to practice one dimension and measure results.

3. Fundamental understanding

We present a practical, applied, and pastoral guide for evaluating and diagnosing the local church. It is a key tool for pastors, leadership teams, and ministries who want to assess their spiritual and missional health.

This tool can be used in meetings, retreats, conferences, or strategic analyses. We offer a simple and profound system for evaluating the life of the church according to the six dimensions of mission:

- 1. Kerigma: Do we proclaim Christ with clarity and passion?*
- 2. Didaskalia: Do we train obedient disciples?*
- 3. Kerysso: Do we preach to stir up, build up, and send out?*
- 4. Charisma: Do we discern and follow the guidance of the Spirit?*
- 5. Diakonia: Do we serve the community with compassion?*
- 6. Koinonia: Do we live in fellowship that sustains the faith?*

The goal is to help the church see:

- 1. where it is strong,*
- 2. where it is weak,*
- 3. where it is unbalanced, and*
- 4. where God is inviting it to grow.*

4. *The life cycle in our church*

Reflection exercises and group work
Diagnostic tool

The central tool is a hexagonal chart where each dimension is assigned a score from 1 to 10.

How it works:

- 1. Each leader individually evaluates each dimension.*
- 2. They then meet to compare and discuss.*
- 3. The individual graphs are then superimposed to see the profile of the reality in the church.*
- 4. Finally, growth priorities are identified for the next 6-12 months.*

KERIGMA - Evangelism (1-10)

- 1. Does the church proclaim Christ clearly and naturally?*
- 2. Are there conversions? Testimonies? Baptisms?*
- 3. Does the congregation understand that everyone can share their faith?*

DIDASKALIA - Formation (1-10)

- 1. Do we have real discipleship processes?*
- 2. Do the teachings produce obedience, not just information?*
- 3. Are new believers growing in maturity?*

KERYSSO - Preaching (1-10)

- 1. Does preaching spiritually enliven and edify?*
- 2. Does preaching apply to real life?*
- 3. Is there depth, clarity, and the presence of the Spirit?*

KARISMA - Spirit-led (1-10)

- 1. Do we pray and discern together?*
- 2. Do the gifts function with order and purpose?*
- 3. Are our decisions Spirit-led or habitual?*

DIAKONIA - Service (1-10)

- 1. Does the church serve the community?*
- 2. Are real needs being met?*
- 3. Is our witness visible outside the walls?*

KOINONIA - Community (1-10)

- 1. Is the church a family or just a gathering?*
- 2. Is there companionship, mentoring, groups, care?*
- 3. Do people have deep and healthy relationships?*

5. Applications for personal life

Reflection exercises and group work

- 1. Use this tool in pastoral retreats, strategic meetings, or annual evaluations.*

- 2. Don't aim for "10 in everything." Seek balance.*

- 3. Don't focus only on weaknesses: celebrate strengths.*

- 4. Make concrete decisions:*
 - areas to strengthen*
 - to adjust*
 - to consolidate*

- 5. Repeat the diagnosis every 6 months to see progress.*

6. Illustrative examples

Example 1: *Church strong in teaching but weak in community.*

Their chart was very high in didaskalia, average in kerygma, but very low in koinonia. They decided to strengthen small groups. In one year, retention and growth improved like never before.

Example 2: *A church with a lot of preaching but little service.*

The graph showed a large spike in kerysso, but almost nothing in diakonia. They started a ministry of compassion, and the church found a new purpose.

Example 3: *Misaligned leadership.*

Each leader evaluated the church differently. This revealed a lack of communication and objectives. The diagnosis led them to unify their vision.

7. Key questions for further reflection

- 1. What did the missional hexagram reveal to us?*
- 2. Which dimension needs urgent attention?*
- 3. What steps should be taken in the next 30 days?*
- 4. Which ministries need to be reassigned?*
- 5. What victories can we celebrate right now?*

8. Ideas for preaching and teaching

Sermon 1: *“A Church That Examines Itself in Order to Grow”*

Text: Revelation 2-3

Focus: Jesus evaluates the churches in order to renew them.

Sermon 2: *“The Body That Builds Itself Up”*

Text: Ephesians 4:16

Focus: organic and healthy growth.

Sermon 3: *“Examine Me, Lord”*

Text: Psalm 139

Focus: fearless spiritual examination.

Hexagram activity:

- Each leader draws their personal hexagram.
- They compare, discuss, and unify goals.

9. Workshops, exercises, and conversations

Guide for small groups, pastoral meetings, and retreats. With exercises, activities, and guides designed for small groups, pastoral teams, ministries, and congregational retreats. Here, this book becomes interactive material, ready to be used directly in the church.

It brings together practical exercises based on the six dimensions of the New Testament that serve to:

1. *small groups*
2. *ministries*
3. *Sunday schools*
4. *leadership retreats*
5. *discipleship*
6. *Pastoral meetings*

The exercises help ensure that the model does not remain theoretical, but rather shapes, connects, challenges, and activates the church. Each exercise includes:

1. *Objective*
2. *Instructions*
3. *Suggested time*
4. *Questions and reflections*
5. *Immediate application*

1. Kerygma: proclamation that awakens faith

Exercise 1: "My story in 3 minutes"

Objective: to learn how to share one's testimony in a simple way.

Instructions:

1. Each person writes their testimony in three parts:
 - Before Christ
 - How they came to know Christ
 - What has changed
2. Practice telling it in 3 minutes with a partner.
3. Share with the group how you felt when you did this.

Questions:

1. What part of my story could touch someone this week?
2. What prevents me from sharing it with others?

Exercise 2: "Come and see"

Objective: Encourage natural invitations to the gospel.

Instructions:

1. Each person thinks of someone they could invite to a worship service, study, or spiritual conversation.
2. Pray for that person for 7 days.

2. Didaskalia: make disciples

Exercise 1: “The teaching that transforms me”

Objective: Identify areas where Jesus wants to shape character.

Instructions:

1. Each person chooses a teaching from the Sermon on the Mount.
2. Write down how you will apply it during the week.
3. Share progress the following week.

Exercise 2: “Learning to Obey”

Objective: to move from knowledge to practice.

Instructions:

1. The group studies a text (e.g., Matthew 5:1-12).
2. Each person identifies a command.
3. They share a specific commitment to obedience.

3. Kerysso: preaching that enlivens

Exercise 1: "What God said to me today"

Objective: *to learn to listen actively to preaching.*

Instructions:

After a sermon, each person writes:

- 1. What I understood*
- 2. What God spoke to me*
- 3. What I am going to do about it*

Exercise 2: "Hearts on Fire"

Objective: *to reflect on the Word as a community.*

Instructions:

- 1. Read Luke 24:13-32 aloud.*
- 2. Discuss: What makes our hearts burn today?*

4. Charism: Spirit-led mission

Exercise 1: "Spiritual listening"

Objective: to exercise discernment.

Instructions:

1. Five minutes of silence: "Holy Spirit, speak to me."
2. Then write down an impression, idea, or direction.
3. Share it without pressuring or manipulating.

Exercise 2: "Discovering my gifts"

Objective: Identify and activate spiritual gifts.

Instructions:

1. They take a basic gift test.
2. Each person shares what gift they recognize.
3. The group suggests examples where they have seen it in action.

5. Diakonia: service that touches the world

Exercise 1: "Map of needs"

Objective: Identify real needs around us.

Instructions:

1. The group identifies nearby problems:

- poverty
- loneliness
- elderly
- lack of food
- migrants
- neighbors in crisis

2. Then they choose an action:

- visit, donate, accompany, cook, help.

Exercise 2: Weekly act of mercy

Objective: practice regular service.

Instructions:

1. Each person plans a specific act of service.
2. Practice it during the week and then share the results.

6. Koinonia: fellowship that sustains faith

Exercise 1: "Circle of Care"

Objective: Create a safe environment of mutual support.

Instructions:

1. Form groups of 3 people.
2. Share:
 - a burden
 - a joy
 - a prayer request
3. Pray for one another.

Exercise 2: "Intertwined Lives"

Objective: To deepen spiritual relationships.

Instructions:

1. Each person names three people who influence their faith.
2. Write down how to strengthen those relationships.

Activities for ministry teams

Activity 1: *"The Human Hexagram"*

- 1. Set up 6 stations, each representing a dimension.*
- 2. Leaders position themselves where they believe their ministry will be most effective.*
- 3. Then they place themselves where they believe their ministry will work least effectively.*
- 4. Strategic changes are discussed.*

Activity 2: *"Building the Living Cycle"*

- 1. Divide the team into six groups (one per dimension).*
- 2. Each group explains how their dimension connects to the next.*
- 3. A complete circle is formed.*
- 4. Conclusion: the mission is teamwork.*

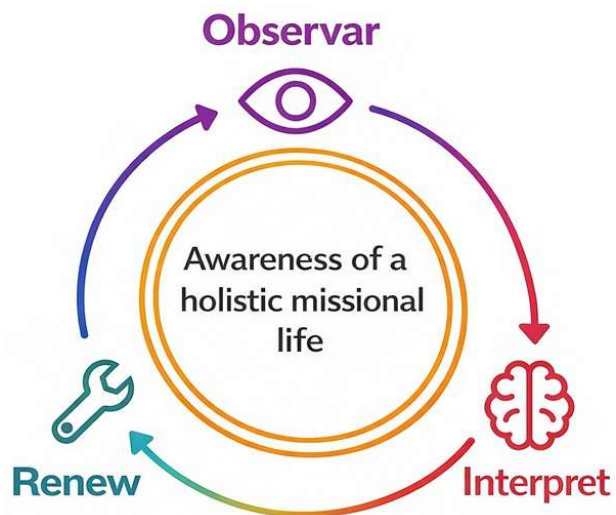
Activity 3: *"The 90-day challenge"*

Each ministry responds:

- 1. What will we do in 90 days to strengthen our dimension?*
- 2. Concrete, measurable, simple steps.*

Part Three

Conscious beginning of a integral missionary life



OIR: Observe, Interpret, and Renew

Structural method for missionary discernment

OIR is the methodological engine, and the Hexagram is the biblical map of the 27 books of the New Testament. Together they form a system of congregational discernment.

A. Guides the formation of disciples and their sending:

- 1. **Observe:** honestly examine the reality of the congregation, its practices, structures, and fruits, recognizing both strengths and areas for growth.*
- 2. **Interpret:** discern that reality in light of Scripture, theology, and the missional purpose of the Church.*
- 3. **Renew:** respond with concrete actions to personal, congregational, and community transformation.*

B. Consciously recognize reality:

- 1. **Observe:** What practices, attitudes, and outcomes are currently evident in each dimension of congregational life?*
- 2. **Interpret:** How does this reality relate to the Church's missional purpose and its call to make disciples?*

3. Renew: What concrete and responsible actions should be implemented to strengthen the next ministerial period?

C. Emphasize missional conversation:

- 1. What are we observing in our life and ministry?*
- 2. What do we discern in light of the faith and mission of the Church?*
- 3. What concrete steps are we called to take?*

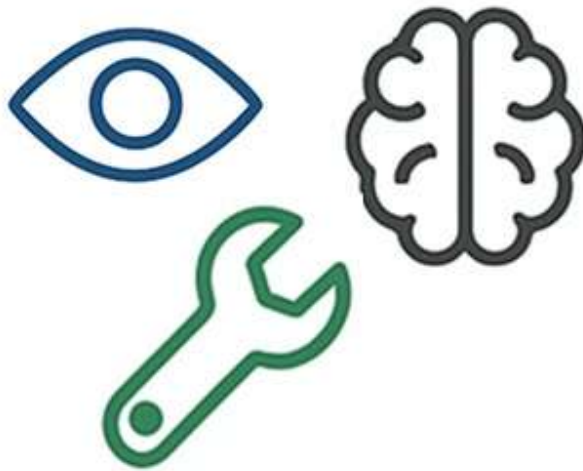
D. Determine the strategy for the mission:

- 1. Observe: gather relevant qualitative and quantitative information.*
- 2. Interpret: pastoral and theological analysis of patterns, needs, and opportunities.*
- 3. Renew: definition of strategic, measurable, and contextualized actions.*

Chapter XII

(Week 12)

Congregational Planning



OIR Application: Observe, Interpret, and Renew

1. Comprehensive reading of the Hexagram in the local church

Objective: *To conduct a comprehensive and honest reading of the missional life of the local church, identifying the current status of each of the six dimensions of the Missional Hexagram.*

Methodology (practical and simple)

Visual presentation of the Hexagram: *The complete Missional Hexagram is shown, with the six dimensions clearly identified.*

Summary by dimension: *For each dimension, the pastoral or formation team presents a brief summary of the OIR process carried out:*

- *Main observations*
- *Key interpretations*
- *Actions already initiated or suggested*

Community assessment: *The congregation or leadership team assesses each dimension using a simple scale (e.g., 1 to 5):*

Dimension	Assessment
Kerygma	<input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5
Didaskalia	<input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5
Kerysso	<input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5
Karisma	<input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5
Diakonia	<input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5
Koinonia	<input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5

Reading the whole: *Observe the hexagram as a whole:*

- *Which dimensions appear strongest?*
- *Which ones show greater fragility?*
- *Are there any obvious imbalances?*

Key point: This is not about "grading" the church, but about listening to what the Spirit is showing us.

2. Prioritizing areas of renewal in the local church

Objective: *To define where to focus renovation efforts for the next ministerial period, recognizing that not everything can be worked on at the same time.*

Prioritization criteria (very important)

Each dimension is discerned in light of three questions:

1. Missional impact: *Which dimension, if strengthened, would have the greatest impact on the mission of the church?*

2. Missional urgency: *Where is there currently the greatest need or wear and tear?*

3. Missional capacity: *In what area does the church have the human and spiritual resources to act now?*

Practical prioritization exercise:

1. *Select a maximum of three dimensions as priority areas.*

2. *Classify them as follows:*

- *Priority 1 (urgent)*
- *Priority 2 (important)*
- *Priority 3 (in development)*

Example:

Priority	Dimension	Main reason
1	<i>Didaskalia</i>	<i>Lack of training process</i>
2	<i>Koinonia</i>	<i>Weakness in community life</i>
3	<i>Diakonia</i>	<i>Opportunity for local impact</i>

Key point: Renewal is most effective when it focuses on a few well-discerned steps.

3. Local church commitments

Objective: *To translate discernment into clear, measurable commitments that are assumed by the community.*

Structure of congregational commitment

For each prioritized dimension, the following is defined:

- | | |
|------------------------|--|
| 1. Concrete commitment | <i>What are we going to do?</i> |
| 2. Responsible parties | <i>Who will accompany and lead?</i> |
| 3. Deadline | <i>When will it be evaluated?</i> |
| 4. Monitoring criteria | <i>How will we know that we are making progress?</i> |

Practical format for commitments:

Dimension	Commitment	Responsible parties	Deadline	Follow-up
<i>Didaskalia</i>	<i>Implement a basic discipleship plan</i>	<i>Team Pastoral</i>	<i>6 months</i>	<i>OIR evaluation</i>
<i>Koinonia</i>	<i>Create small care groups</i>	<i>lay leaders</i>	<i>3 months</i>	<i>Assistance and participation</i>
<i>Diakonia</i>	<i>Start a ministry community</i>	<i>Mission Committee</i>	<i>6 months</i>	<i>Local impact</i>

4. Spiritual closing and congregational sending

This process concludes with a community spiritual event, which may include:

- *prayer of consecration*
- *Bible reading*
- *public affirmation of commitments*
- *missional sending of the congregation*

Suggested closing statement: *"Having observed honestly, interpreted wisely, and discerned God's call, we commit ourselves to renewing our life and mission as a local church."*

5. Assessment of the local church by the process

This final integration:

- *connects diagnosis, formation, and action*
- *strengthens lay and pastoral co-responsibility*
- *facilitates annual planning*
- *aligns with the mission and structure of the church*

This is a strong and practical conclusion. We have hit the nail on the head where many models fail... and here we move forward.

Congregational Workshop

Integration and Planning with the Missional Hexagram and the OIR Model in the local church.

Suggested duration: 2-3 hours

Participants: Pastoral team, leaders, and ministers

Format: In-person (adaptable to hybrid)

Workshop objective: To accompany the local church in a practical process of comprehensive reading of the Missional Hexagram, prioritizing areas of renewal and defining concrete commitments, using the OIR Model (Observe - Interpret - Renew) as a system of congregational discernment.

Moment 1:

Comprehensive reading of the Hexagram in the local church

Purpose: *To observe honestly and communally the current state of the six dimensions of mission in the local church.*

Step 1 • Presentation of the Missional Hexagram: The facilitator presents the complete Missional Hexagram and briefly reviews each dimension.

The six dimensions of mission:

1. *Kerigma: proclamation of the gospel*
2. *Didaskalia: teaching and accompaniment*
3. *Kerysso: witness and proclamation*
4. *Charisma: gifts and leadership*
5. *Diakonia: Christian service*
6. *Koinonia: community life*

Step 2 • OIR summary by dimension: Based on the previous formation process, a brief summary is shared for each dimension:

- *What we have observed*
- *What we have interpreted*
- *What we perceive as God's call*

(This step can be done in plenary or in groups.)

Step 3 · Community assessment: Assess each dimension according to the current reality of the local church. (1 = very weak / 5 = very strong)

Dimension	1	2	3	4	5
Kerygma	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Didaskalia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kerysso	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Karisma	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diakonia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Koinonia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Step 4 · Reading the whole text: Group reflection:

1. *Which dimensions appear to be strongest?*

2. *Which dimensions show the greatest fragility?*

3. *What imbalances do we observe in the Hexagram?*

Key point: We are not evaluating people, but discerning processes.

Moment 2

Prioritizing areas of renewal in the local church

Purpose: *To discern in which areas to concentrate efforts during the next ministerial period.*

Step 5 • Prioritization criteria: Discern each dimension by considering these questions:

1. Missional impact: *Which dimension would have the greatest impact if strengthened?*

2. Missional urgency: *Where is the greatest need currently?*

3. Missional capacity: *In what area do we have people and resources to act now?*

Step 6 · Selecting priorities: Select a maximum of three dimensions for the next period.

<i>Priority</i>	<i>Dimension</i>	<i>Main reason</i>
1 (<i>urgent</i>)	_____	_____
2 (<i>important</i>)	_____	_____
3 (<i>under development</i>)	_____	_____

Key Point: Renewal begins with a few well-considered steps.

Moment 3

Local Church Commitments

Purpose: *To translate discernment into clear, accountable, and measurable commitments.*

Step 7 · Defining commitments: For each prioritized dimension, complete the following form:

Dimension: _____

Specific commitment (what we will do):

Responsible parties (who will accompany):

Deadline (when we will evaluate):

Monitoring indicator (how we will know we are making progress):

(Repeat this form for each prioritized dimension.)

Step 8 · Summary of congregational commitments

<i>Dimension</i>	<i>Commitment</i>	<i>Responsible parties</i>	<i>Deadline</i>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Moment 4

Spiritual closing and congregational sending

Purpose: *To consecrate the commitments made and affirm the mission call of the church.*

Suggested Bible reading: Romans 12:1-2 Community prayer:
(space for spontaneous prayer)

Congregational declaration (may be read aloud)

Having honestly observed our reality, wisely interpreted God's call, and discerned together the path to follow, we commit ourselves to renewing our life and mission as a local church, for the glory of God, the edification of our lives in Christ Jesus our Lord, and the transformation of our environment.

Closing of the workshop:

Date:

Local

church:

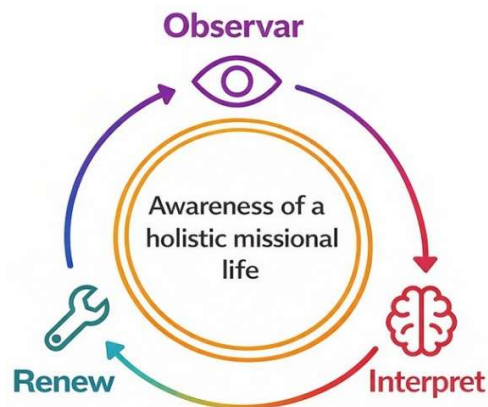
Signatures (optional):

Pastor: _____

Lay leader: _____

Consecration and continuity

Formation and sending



*Today is not the end of something;
today is the beginning of everything*

For twelve weeks we have traveled a path of faith, formation, calling, gifts, service, and community. This has not only been a learning process, but also an experience of transformation. The Missional Hexagram was not designed solely to organize concepts, but to order Christian life in all its dimensions.

Today we celebrate not only what we have learned, but also what God has begun to form in us. This closing is not an end point, but a conscious act of **surrender, sending, and consecration**. For the Church was not created to remain in a classroom, but to be sent out into the world.

1. Living Memory of the Journey

"The six footprints I now carry in my heart"

Before consecrating ourselves, we remember the journey we have traveled. Not as an academic review, but as a spiritual recognition of God's work in our lives:

1. Kerigma (John): *When did my faith awaken or renew itself?*
2. Didaskalia (Matthew): *What truth shaped my way of life?*
3. Kerysso (Luke): *When did I feel the call to proclaim?*
4. Charisma (Acts): *What gift did I recognize or confirm in myself?*
5. Diakonia (Mark): *Who did I learn to serve with concrete love?*
6. Koinonia (Letters and Revelation): *Who walked with me?*

Each dimension leaves a mark. Together, they form the living testimony of an integral faith.

2. Act of Missionary Consecration

This is a sacred moment. It is not an empty ritual, but a conscious surrender of one's entire life to the call of Christ.

2.1 Personal Consecration

Each participant prays silently or writes in their notebook:

Lord, today I consecrate to you:

- My faith (Kerigma)*
- My mind (Didaskalia)*
- My voice (Kerysso)*
- My gifts (Karisma)*
- My hands (Diakonia)*
- My relationships (Koinonia)*

2.2 Community Consecration

Everyone stands and declares together:

Today we consecrate ourselves not to finish a course, but to continue a life of integral mission. We consecrate ourselves not to a single dimension, but to the whole gospel. Not to a passing experience, but to an eternal calling. We are a Church sent by Christ.

2.3 Consecration to Mission

We no longer pray only to remain in the local church, but to go out into the world as living disciples. Lord, today we do not go out as students, we go out as those who are sent. We are not listeners, but witnesses. We are not isolated individuals; we are a body on mission. Amen.

3. Missionary Vows of the Hexagram

Each participant makes these six commitments before God:

1. **Kerigma:** *I will keep my faith in Christ alive every day.*
2. **Didaskalia:** *I will be teachable all my life*
3. **Kerysso:** *I will speak when I must proclaim the kingdom*
4. **Charisma:** *I will use my gifts to build up and serve*
5. **Diakonia:** *I will serve without seeking recognition*
6. **Koinonia:** *I will walk in unity; I will live in community*

4. Final Prayer of Sending

Lord, today we receive your call. We consecrate our faith to believe, our minds to learn, our voices to proclaim, our gifts to build up, our hands to serve, and our hearts to live in communion. Send us to our homes, our cities, and our generation as living witnesses of your grace. Amen.

5. Symbolic Act of Sending

The leader performs the following visible signs:

1. *Lighting a candle: "The faith I now carry"*
2. *Laying on of hands: "You do not walk alone"*
3. *Hand out a card with the six dimensions: "This is your compass."*
4. *Send out in rows: "One by one, as disciples sent out."*

6. *Closing Words from the End of the Book*

The Missional Hexagram was not created to remain on the pages of the book, but to be lived out each day. Each dimension is a heartbeat of the Church. When one dimension is extinguished, the body weakens. When all dimensions are activated, Christ's mission breathes strongly again, and the church opens itself to live in fullness.

This model does not seek to produce perfect churches, but conscious, humble churches that are still in process, yet deeply committed to the call of Jesus.

*"We do not finish a course;
we begin a life in mission."*

Conclusions

What we have seen, learned, and continue to seek

As we conclude these pages, we do not feel that we are closing a concept, but rather that we have lived an experience and are sharing a testimony. This path of the missional hexagram is not one of desk work, nor of an intellectual intention to create something attractive or novel. It was born from the pastoral heart, from observing real churches, listening to incredible stories, witnessing the pain of wounded faith communities, and celebrating with churches that have found new strength.

We have seen Christ proclaimed with passion, but with a need for deeper teaching; congregations with solid doctrine, but with little sensitivity in service; communities that are very fraternal, but timid in proclamation. And we have also seen churches that are strong in preaching but weary in their fellowship. What we have discovered is that all of these realities are part of the living body of Christ and all need to be integrated through orderly and practical guidance on how Christ forms and sends his disciples on mission.

This book does not attempt to tell anyone who is a "good church" or a "bad church." We all pastor in times of light and in times of shadow. We see seasons of fiery *kerygma* and seasons of laborious *didaskalia*; times of incarnational *diakonia* and times of healing *koinonia*. At every stage, the Lord has continued to walk with us. Our desire is that every community can look at itself without fear, with honesty, humility, and hope. May every leader say, "*Here we are, Lord... show us how to continue growing.*"

The Missional Hexagram is not a measuring stick, but a lamp to illuminate. It is not a judgment, but discernment. It is not a standard, but accompaniment. If there is one thing I would like to remain in the reader's heart, it is the following thought: "*We don't need to be perfect to be sent; we need to be authentic. Christ will do the work in us.*"

Just as Jesus took his disciples, so different, so human, so limited, and *formed* them in mission, He is also forming his church today. And as we apply this model in our communities, let us be in a spirit of prayer, with pastoral patience, with deep love, and with the conviction that "*He who began a good work in you will carry it on to completion until the day of Christ Jesus*" (Philippians 1:6). God is with us.

In this proposal for diagnosis and analysis, for discernment and missional planning, we confess: *We believe in the Lord's church. We believe in its capacity for renewal. We believe in its call to heal. We believe in its mission to reconcile, and we believe in its future in the hands of Christ.*

And as we move forward, we continue to send and continue to be sent, because *just as the Father sent the Son, the Son continues to send us* (John 20:21). Missionary sending is our joy, our vocation, and a test of our availability, for missionary work surprises us by taking us down unexpected paths to unexpected places.

Thank you for journeying through these pages and doing your own reading, your own examination, and discernment. Thank you for continuing to love the Lord's church, even in its fragility, because if we love it, we understand that Christ loved it first.



General glossary of the book

Pastoral accompaniment: *Close, intentional, and continuous spiritual care of believers in their process of faith, healing, restoration, and sending.*

Spiritual activation: *The process by which spiritual gifts are awakened, affirmed, and put to work for the edification of the Church and the mission.*

Proclamation of the kingdom: *Public proclamation of God's sovereignty over human life, conversion, hope, and obedience.*

Pastoral application: *The way in which each dimension translates into concrete practices for congregations, leaders, and ministries.*

Apostolate: *Dimension of mission linked to the sending, guidance, and impetus of the Holy Spirit to fulfill God's mission within and outside the community.*

Spiritual authority: *God-given ability to serve, teach, or lead under the guidance of the Spirit, not by human position but by character, obedience, and witness.*

Charismatic training: *Spiritual equipping to exercise gifts of the Spirit for the benefit of the body of Christ and the mission.*

Continuous missional cycle: *Ongoing dynamic of mission where the Church proclaims, forms, sends, serves, organizes, and begins the process again without interruption.*

Communion: *Shared life among believers based on love, mutual service, spiritual accompaniment, and unity in Christ. It is not just co-existence, it is spiritual coherence.*

Conversion: Response to the proclamation of the gospel through faith, repentance, and surrender to Christ as Lord and Savior.

Diakonia: Practical, compassionate, and merciful service. It is the visible expression of Christ's love for the most vulnerable.

Missional diagnosis: Evaluation of the health and balance of each dimension within the community, revealing strengths, imbalances, and opportunities for growth.

Dimension (in the Missional Hexagram): Each of the six essential axes of biblical mission: Kerygma, Didaskalia, Kerysso, Charisma, Diakonia, and Koinonia.

Spiritual discernment: The Spirit-given ability to understand God's will in decisions, timing, conflicts, and ministerial directions.

Disciple: A person who follows Jesus, learns from Him, is transformed by His teaching, and actively participates in His mission.

Discipleship: The process of spiritual formation that teaches obedience to Jesus' teachings and growth in character, mission, and maturity.

Complete disciple: A believer who fully embodies the six dimensions: proclaims, learns, preaches, serves, shares gifts, and lives in communion.

Edification: The process by which the Church strengthens the faith, character, and spiritual maturity of its members.

Missional balance: A healthy state in which no dimension dominates, replaces, or nullifies the others.

Extra-church sphere: External space for mission to the world: witness, proclamation, service, justice, and extension of the gospel.

Intra-church sphere: Internal space for community edification: teaching, preaching, formation, and shared spiritual life.

Holy Spirit: Person of the Trinity who directs, drives, and empowers mission. He enlightens, sanctifies, bestows gifts, gives power, and guides.

Missional spirituality: Spiritual life that is not reduced to private practices, but rather impels the community toward formation, sending, and service of evangelization.

Gospel: Good news about Jesus: his life, death, resurrection, and reign, and the invitation to participate in his kingdom.

Evangelization: Proclamation of the Gospel to attract new people to the faith. It includes personal witness, proclamation, and clear presentation of the person of Jesus Christ.

Whole Gospel: An integral process of mission that addresses proclamation, teaching, formation, gifts, service, and communion as an inseparable unity of Christian life.

Faith: Trust in Christ that produces obedience, hope, and transformation. It is not just belief, but personal adherence to Jesus.

Spiritual formation: A teaching process that shapes the character of the disciple through spiritual disciplines and obedience.

Great Commission: Jesus' mandate to make disciples of all nations, baptizing, teaching, and forming obedient communities (Matthew 28:18-20).

Missionary Hexagram: Visual representation in the form of a hexagon or equidistant circle that brings together the six dimensions of mission: *Kerigma*, *Didaskalia*, *Kerysso*, *Karisma*, *Diakonía*, and *Koinonía*. It functions as a theological-pastoral map that shows the mission of the Church as an integral, balanced, and continuous process, with movement inward and outward (*intra–extra*).

Missionary Identity: Awareness that the Church exists to participate in God's mission.

Jesus' intentionality: The Lord's explicit purpose: to form mature disciples and send them out to continue his mission in the world.

Charisma (Acts): Dimension of power, gifts, sending, and missionary expansion through the work of the Spirit.

Kerygma (John): Dimension of the first proclamation of the gospel that awakens faith. Revelation of Christ to the human heart.

Kerysso (Luke): Dimension of the living proclamation of the kingdom through public preaching.

Koinonia (Letters-Revelation): Dimension of deep community life, mutual care, and spiritual unity.

Liturgy: Community practices of worship and proclamation related to Kerysso.

Spiritual maturity: Integral development of Christian character reflected in obedience, service, communion, and mission.

Ministry: Concrete service exercised within one of the six dimensions: teaching, preaching, shepherding, serving, leading, sending.

Mission: The Church's task of sending, encouraging, and accompanying disciples to the field beyond its internal borders.

Formative mission: Dimension that seeks to shape the character of the disciple through teaching, practice, and spiritual maturation.

Missio Dei: God's mission. This means that God is the author, origin, and owner of the mission; the Church only participates in it.

Double movement of mission: Inward and outward dynamics: the Church strengthens itself internally in order to serve externally.

OIR (Observe-Interpret-Renew): Diagnostic method of the Missional Hexagram.

Discipleship pedagogy: Comprehensive teaching method focused on training believers to obey, apply, and transmit the faith.

Total Plan for Complete Evangelization (PLANTEC): Pastoral framework that systematizes the six dimensions as a continuous process of mission, formation, and sending.

Power of the Spirit: Divine empowerment to witness, serve, love, and minister effectively, according to Acts 1:8.

Kerigmatic practice: Intentional action of proclaiming Christ in a clear, precise, and concise manner, like a news report.

Preaching: Public proclamation of the gospel. It includes exhortation, teaching, revival, and spiritual direction.

Transformative preaching: Proclaiming the gospel with spiritual authority, generating conviction, conversion, and renewal.

Kingdom of God: God's active government and presence in the world through Christ, transforming lives, communities, and realities.

Restoration: Work of the Spirit through the community to heal wounds, correct lives, and restore spiritual purpose.

Sanctification: The ongoing process of personal transformation in the Church into the likeness of Christ.

Service: Concrete action that makes the gospel visible through works of mercy, justice, and compassion.

Testimony: Personal declaration of what Jesus has done in the intimate and public life of each believer.

Transformation: Spiritual, emotional, and behavioral changes produced by Christ in the life of the disciple.

Missionary unity: Communion of life among believers and visible sign of the gospel, love, fellowship, and mutual care.

Essential Greek terms:

κήρυγμα (kérygma): *Announcement. Essential proclamation of Jesus, Lord and Savior, addressed to those who do not yet know the gospel.*

διδασκαλία (didaskalía): *Teaching. Christian instruction that shapes the disciple's thinking, behavior, and obedience.*

κηρύσσω (kērýssō): *To preach. To proclaim publicly with spiritual authority; to announce with conviction.*

χάρισμα (chárisma): *Gift of grace. Empowerment given by the Spirit for service within the body of Christ.*

διακονία (diakonía): *Service. Concrete acts of love, justice, and compassion that make the gospel visible.*

κοινωνία (koinōnía): *Communion. Shared life, spiritual fellowship, unity, and mutual participation in Christ.*

μαρτυρία (martyría): *Witness. Giving visible and verbal evidence of faith; may involve cost and sacrifice.*

μετάνοια (metánoia): *Conversion and repentance. Profound change of mind and direction of life toward God.*

ἐκκλησία (ekklēsia): *Assembly, church. Community of those called by Christ to a life of faith and mission.*

ἀποστέλλω (apostéllō): *To send with purpose. Deliberate action of sending someone on a specific mission.*

πλήρης (plērēs): *Full and complete. Describes spiritual and operational fullness, for example: "full of the Spirit."*

πληρόω (plērōō): *To fill and complete. The action of fulfilling, completing, or bringing something to its fullness.*

δύναμις (dýnamis): *Power. Spiritual capacity granted by God to work beyond human capabilities.*

πρεσβεύω (presbéuō): *To be an ambassador. To officially represent the authority of Christ in a missionary context.*

εὐαγγέλιον (euangélion): *Gospel. The good news of salvation in Jesus Christ.*

μαθητής (mathētés): *Disciple. Follower and apprentice of Jesus who imitates his life and practices his teaching.*

οἰκοδομή (oikodomē): *Building up. The process of spiritually building up the community and strengthening its faith.*

λειτουργία (leitourgía): *Sacred service/liturgy. Service offered to God, originally public and communal.*

σωτηρία (sōtēria): *Salvation. Liberation and restoration that come from God through Jesus Christ.*

βασιλεία (basileía): *Kingdom (of God). The realm of God's sovereignty and action in human history.*

Words that illuminate the theme:

1. Kerigma: To proclaim (John)

κήρυγμα (kérygma) – announcement, proclamation
μαρτυρία (martyría) – testimony that gives evidence
εὐαγγέλιον (euangélion) – good news
μετάνοια (metánoia) – repentance, conversion
φῶς (phōs) – light
ζωή (zōé) – life
πιστεύω (pistéuō) – to believe, to trust
Missional meaning: encounter with Christ
that impacts and opens the door to faith.

2. Didaskalia: Teaching (Matthew)

διδασκαλία (didaskalía) – teaching
μαθητής (mathētés) – disciple, apprentice
νόμος (nómos) – God’s will and way
σοφία (sophía) – spiritual wisdom
λόγος (lógos) – word, intelligent reason
ἀκοή (akoé) – listening in order to obey
ὑπακοή (hypakoé) – active obedience
Missional meaning: formation of the mind and
behavior; learning in order to obey.

3. Kerýsso: Preaching with power (Luke)

κηρύσσω (kērýssō) – to preach with authority

δύναμις (dýnamis) – spiritual power

ἔλεος (éleos) – mercy

ἄφεσις (áphesis) – release, forgiveness

σωτηρία (sōtēria) – salvation

πνεῦμα (pneûma) – the empowering Spirit

πλήρης (plérēs) – filled with the Spirit

Missional meaning: preaching that transforms, heals, and liberates.

4. Karisma: Gifts and empowerment (Acts)

χάρισμα (chárisma) – gift of grace

χαρις (cháris) – grace

πληρόω (plērōō) – to fill / complete

κλήσις (klésis) – calling

μαρτύς (martýs) – witness

πρεσβεύω (presbéuō) – to be an ambassador

οικοδομή (oikodomē) – building.

Missional meaning: every believer equipped with gifts for the work.

5. Diakonia: Incarnational service (Mark)

διακονία (diakonía) – service

διάκονος (diákonos) – servant, minister

σπλαγχνά (splánchna) – deep compassion
πλησίον (plēsíon) – neighbor
ἔργον (érgon) – work, concrete action
πειράζω (peirázō) – to test faithfulness in action
υπηρέτης (ypēretēs) – assistant / helper
*Missional meaning: the gospel becomes visible
in concrete works of love and justice.*

6. Koinonia: Community and unity (Letters and Revelation)

κοινωνία (koinōnía) – communion
ἀγάπη (agápē) – sacrificial love
σῶμα (sōma) – the body (of Christ)
μερίς (merís) – participation, portion
οἶκος (oîkos) – house, family
συμφωνέω (symphōnéō) – to be in agreement
ένότης (henótēs) – unity
*Missional meaning: community that lives in
Christ and embodies him in their daily lives.*

Terms with biblical references

ἀγάπη (agápē)

Sacrificial love, characteristic of Christian community life.

Reference: John 13:34; 1 John 4:8; 1 Corinthians 13.

ἄφεσις (áphesis)

Liberation, forgiveness, cancellation of guilt.

Reference: Luke 4:18; Acts 2:38; Ephesians 1:7.

ἀκοή (akoé)

Listening with a willingness to obey.

Reference: Romans 10:17.

ἀποστέλλω (apostéllō)

To send with purpose and assigned mission.

Reference: John 20:21; Matthew 10:16.

βασιλεία (basileía)

Kingdom of God; God's active rule in the world.

Reference: Matthew 6:33; Mark 1:15.

χάρισμα (chárisma)

Gift of grace for service.

Reference: Romans 12:6; 1 Corinthians 12:4.

χάρις (*cháris*)

Grace; God's undeserved favor.

Reference: Ephesians 2:8; Titus 2:11.

κοινωνία (*koinōnía*)

Fellowship; fraternal participation in Christian life.

Reference: Acts 2:42; 1 John 1:7.

κλήσις (*klé̄sis*)

Specific calling from God.

Reference: Ephesians 4:1.

κήρυγμα (*kérygma*)

Fundamental proclamation of the gospel.

Reference: 1 Corinthians 1:21; Romans 16:25.

κηρύσσω (*kērȳssō*)

To preach with spiritual authority.

Reference: Matthew 10:7; Luke 4:19.

διδασκαλία (*didaskalía*)

Christian teaching that shapes and molds.

Reference: 2 Timothy 3:16; Titus 2:1.

διακονία (*diakonía*)

Practical service that makes the gospel visible.

Reference: Acts 6:1–4; Romans 12:7.

διάκονος (diákonos)

Servant; minister; helper.

Reference: Mark 10:43; Romans 15:8.

δύναμις (dýnamis)

Spiritual power and ability given by God.

Reference: Acts 1:8; 2 Corinthians 12:9.

ἐκκλησία (ekklēsia)

Assembly of believers; community of faith.

Reference: Matthew 16:18; Acts 5:11.

ἔλεος (éleos)

Active mercy.

Reference: Luke 1:50; Matthew 9:13.

εὐαγγέλιον (euangélion)

Good news of salvation.

Reference: Mark 1:1; Romans 1:16.

ἔργον (érgon)

Work; concrete action.

Reference: Ephesians 2:10; James 2:17.

ἐνότης (henótēs)

Spiritual unity.

Reference: Ephesians 4:3.

ὑπακοή (*hypakoé*)

Active obedience of the believer.

Reference: Romans 1:5.

υπηρέτης (*ypēretēs*)

Assistant minister; helper.

Reference: 1 Corinthians 4:1; Luke 1:2.

λειτουργία (*leitourgía*)

Sacred service or community liturgy.

Reference: Philippians 2:17; Hebrews 8:2.

λόγος (*lógos*)

Word, message, profound reason.

Reference: John 1:1; Hebrews 4:12.

μαρτυρία (*martyría*)

Public testimony of faith.

Reference: Revelation 12:11; Acts 1:8.

μαρτύς (*martýs*)

Faithful witness, even to the point of suffering.

Reference: Acts 22:20; Revelation 2:13.

μαθητής (*mathētés*)

Disciple; apprentice follower of Jesus.

Reference: Matthew 28:19; Luke 14:27.

μερίς (*merís*)

Participation, shared portion.

Reference: Colossians 1:12.

μετάνοια (*metanoia*)

Repentance; profound change of life.

Reference: Matthew 4:17; Acts 3:19.

νόμος (*nómos*)

God's law; moral and spiritual guidance.

Reference: Romans 7:12.

οἶκος (*oîkos*)

House; family of faith; spiritual home.

Reference: Galatians 6:10; 1 Timothy 3:15.

οἰκοδομή (*oikodomē*)

Building and strengthening the community.

Reference: Ephesians 4:12; 1 Thessalonians 5:11.

πλησίον (*plēsíon*)

Neighbor; the "other" whom one serves.

Reference: Luke 10:27.

πλήρης (*plérēs*)

Full; saturated with the Spirit.

Reference: Luke 4:1; Acts 6:5.

πληρόω (plērōō)

To fill; to complete; to fulfill.

Reference: Matthew 5:17; Ephesians 3:19.

πνεῦμα (pneûma)

Spirit; breath of life; Holy Spirit.

Reference: John 3:8; Acts 2:4.

πιστεύω (pistéuō)

To believe; to actively trust.

Reference: John 20:31; Romans 10:9.

πειράζω (peirázō)

To test; to exercise faithfulness.

Reference: Matthew 4:1; James 1:12.

πρεσβεύω (presbéuō)

To be an ambassador and authorized representative.

Reference: 2 Corinthians 5:20.

σοφία (sophía)

Spiritual wisdom applied to life.

Reference: James 3:17; 1 Corinthians 1:24.

σπλάγχνα (splánchna)

Deep, visceral compassion.

Reference: Colossians 3:12; Philippians 1:8.

σῶμα (sōma)

Body—especially the body of Christ.

Reference: Romans 12:5; 1 Corinthians 12:27.

σωτηρία (sōtēria)

Salvation; restoration to life in God.

Reference: Luke 19:9–10; Ephesians 2:5.

συμφωνέω (symphōnéō)

To be in agreement; spiritual harmony.

Reference: Matthew 18:19.

ζωή (zōé)

Full and spiritual life in Christ.

Reference: John 10:10; John 1:4.

φῶς (phōs)

Light that reveals, illuminates, and guides.

Reference: John 8:12; Matthew 5:14.

Questions and answers

1. Kerigma: proclamation

William J. Abraham, "The Logic of Evangelism"

1. How do you define evangelism? *The gospel is proclaimed to confront human beings with Christ.*

2. What should evangelism be like? *Evangelism is clear, direct, and centered on the identity of Jesus.*

3. What cultural obstacles prevent proclamation? *Culture is no excuse; the message always works when it is authentic.*

4. How could proclamation be more explicit and Christ-centered? *Proclamation should invite people to make the decision to follow Christ. The gospel is not a social invitation; it is the confrontational proclamation that Jesus is Lord. Evangelism is presenting the fact of the living Christ in such a way that the listener must decide. We proclaim the Person of Jesus Christ and we do so expecting a response: conversion, commitment, and faith (William J. Abraham, "The Logic of Evangelism").*

Justo L. González, "Acts: Biblical Commentary."

1. What missionary patterns are prevalent in the Church today? *Mission arises from the Spirit, not from human strategies.*

2. How does the Holy Spirit influence proclamation? *The early Church grew through witness and life.*

3. How does the Church expand in adverse contexts? *Opposition fuels mission.*

4. What does it mean to be witnesses today? *It means showing with our lives what we proclaim with words. When believers speak, act, and live in obedience to the Spirit, mission flows naturally. Being witnesses is not limited to preaching; it embodies the message. Today's Church needs to recover that radical dependence on the Spirit (Justo L. González, "Acts: Biblical Commentary").*

Emilio Castro, "The Mission of the Church in Today's World"

1. How is mission understood in the current context? *The Church exists for the world, not for itself.*

2. What does it mean to be Church today? *Going out involves risk.*

3. How have we reduced mission? *Mission is not proselytism, it is incarnation.*

4. Where is the world waiting for us today to be Church? *The world expects visible actions, not religious speeches. Mission is the essence of the Church. When we go out to meet the world, the suffering, we embody the love of Christ. Mission is a transforming presence. The world wants to see the gospel made flesh (Emilio Castro, "The Mission of the Church in Today's World").*

2. *Didaskalia: teaching and discipleship*

Kevin M. Watson, "The Class Meeting"

1. How do class meetings transform spiritual life? *Faith grows through conversation and accompaniment.*

2. Is there a difference between attending church and being in discipleship? *Discipleship is not information, it is transformation.*

3. How can we reintroduce this Methodist model today? *The method works because it is relational.*

4. What cultural changes would this require in our congregation? *The church needs to return to Wesleyan small groups. Authentic discipleship happens in small circles where believers look each other in the eye and ask, "How is your soul doing?" Faith grows when there is accountability, companionship, and relationship. The Wesleyan method of class meetings is powerful because it shapes spiritual life through conversation, not just teaching.*

Justo L. González, "Tomorrow You Will Be Kings"

1. What does it mean to grow in maturity as disciples? *Discipleship shapes character to reign with Christ.*

2. What does a believer who lives under Christ's reign look like? *The goal is not to know about Christ, but to live for Him.*

3. What specific practices form a disciple? *Teaching must have a face, a history, and a community.*

4. How do we accompany new converts? *New believers must be accompanied, not just instructed. Christian education consists of forming a way of being and living in the world under the Lordship of Christ. Disciples will be kings in moral and spiritual life. Formation must be adapted to the reality of believers, accompany processes, and model with examples. Knowledge is obedience and life (Justo L. González, "Tomorrow They Will Be Kings").*

Elizabeth Conde-Frazier, "Listen to the Children"

1. What do children teach us? *Children teach authentic faith.*

2. What does it mean to disciple the family, not just individuals? *The family is the primary missionary cell.*

3. How do we create spaces for teaching in community? *We must listen, not just teach.*

4. What Methodist practices can nurture the family? *Teaching must spring from human realities. Children remind us that faith is learned through experience, with senses, emotions, and relationships. Christian learning occurs in the context of everyday life at home. Discipleship of a child is discipleship of the family, and discipleship of the family is discipleship of the congregation (Elizabeth Conde-Frazier, "Listen to the Children").*

3. Kerysso: Preaching

William H. Willimon, "Pastor"

1. What makes preaching biblical and prophetic? *Preaching should make sin uncomfortable.*

2. Do we preach to comfort or to transform? *We do not preach to please, but to obey God.*

3. What are we avoiding preaching out of fear or comfort? *Preaching transforms, it does not entertain.*

4. How could preaching renew the church? *Authentic preaching does not seek applause or cultural approval. The preacher must let the Word strike at sin and then offer healing through grace. Pleasant preaching may fill pews, but it will not transform lives. Where faithful preaching is heard, the weight of truth that confronts and liberates is felt. To preach is to serve the truth, not the listener (William H. Willimon, "Pastor").*

Hauerwas & Willimon, Resident Aliens

1. Are we a church that adapts to culture or challenges it? *The Church must be an alternative to the world, not a copy.*

2. What practices of the kingdom make us strangers? *Culture does not define our ethics.*

3. What cultural messages should we resist as a church? *Christian identity produces friction.*

4. How can we be an alternative community without isolating ourselves? *We follow Christ, not social consensus. The Church should not blend in with culture. Christian identity means living as foreigners in a world that does not share our values. While culture celebrates independence, the Church practices interdependence; while culture idolizes success, the Church celebrates service; while culture follows ideologies, the Church follows Christ. This contrast must be seen and felt (Hauerwas & Willimon, Resident Aliens).*

Thomas Oden, "John Wesley's Scriptural Christianity"

1. How did Wesley preach in order to form and not just inform? *His preaching sprang from Scripture.*

2. What does it mean to preach grace and truth simultaneously? *Grace is the driving force behind the message.*

3. How do we recover transformative preaching? *Preaching shapes life, not just the mind.*

4. What characterizes authentic Methodist preaching? *Preaching is done to sanctify the people. Preaching according to Wesley is letting the Word transform God's people. Preaching is rooted in Scripture, centered on grace, and oriented toward holiness. The goal is spiritual formation. Preaching should produce a holy people who reflect the character of Christ in the world (Thomas Oden, John Wesley's Scriptural Christianity).*

4. Charisma: gifts and ministries

Robert Schnase, "Five Practices of Fruitful Congregations"

1. What gifts do we see at work in our congregation? *Every church has gifts, but not every church uses them.*

2. In what area are we not taking advantage of talents? *The church should activate the participation of all.*

3. How can we create a culture of participation? *Through witness.*

4. How do we support those who start new ministries? *Fruitful congregations serve beyond their walls. When a congregation unleashes and celebrates the gifts of its members, it begins to expand in service and mission. Excellence in ministerial practice communicates dignity and respect for others and for the gospel. Serving with quality, love, and creativity is a form of evangelism (Robert Schnase, "Five Practices of Fruitful Congregations").*

Randy Maddox, "Responsible Grace"

1. Do we truly believe that grace empowers us to serve? *Grace enables us to serve.*

2. Where do we need grace to grow in service? *The Spirit gives gifts according to the mission.*

3. How can we distinguish between human talent and spiritual gifts? *Grace empowers, it does not accommodate.*

4. How can we cultivate spaces where gifts flourish? *God calls and empowers. Grace is not permissive; it is transformative. God not only forgives: God also empowers. Grace moves us toward responsibility and service. Gifts are not given to us for personal benefit, but to build the community of faith and serve the world (Randy Maddox, *Responsible Grace*).*

Howard Snyder, "The Problem of Wineskins"

1. What current structures hinder the movement of gifts? *Old systems kill spiritual life.*

2. What new ministries is the Spirit raising up? *Gifts require flexible structures.*

3. Where should we be flexible? *In allowing the Spirit to work.*

4. What do we need to "let die" so that something new can be born? *Form must follow mission. Old structures can prevent the life of the Spirit from flowing. The church needs to change its "wineskins," programs, ministries, and traditions to allow the Spirit to create something new. Mission must always define form, not form determine mission (Howard Snyder, "The Problem of Wineskins").*

5. *Diakonia: service*

José Míguez Bonino, "Poverty, Gospel, and Liberation"

1. Who does our Church serve specifically? *The gospel must address social injustice.*

2. In what realities today does the gospel need to become visible? *There is no evangelization without social commitment.*

3. What is the relationship between service and mission? *Faith is works.*

4. What injustices do we overlook? *God has a preferential option for the poor. If Christ was with the poor and oppressed, the Church must be too. Service to others is the essence of the Gospel. The Church must be a voice and a presence in the midst of suffering (José Míguez Bonino, "Poverty, Gospel, and Liberation").*

Eliseo Pérez-Álvarez — "Apostles of the Fleishy Gospel"

1. How do we embody the gospel in human situations? *The mission is physical, real, historical.*

2. What does it mean to suffer with, rather than help from above? *You don't serve from above, you serve from below.*

3. How can we break vertical relationships in service? *Christ is in human suffering.*

4. Where is the suffering Christ today? *The body of the other is the place of encounter with God. We do not serve from a position of power, but from vulnerability and compassion. The gospel is literally embodied when we touch the pain of the other. Human dignity is not restored from a distance; it is shared and accompanied (Eliseo Pérez-Álvarez, "Apostles of the Fleshy Gospel").*

John Wesley, Sermons on Works of Mercy

1. How did Wesley integrate faith and service? *Works of mercy are indispensable.*

2. Where are we a Church of words and not deeds? *Grace is demonstrated in actions.*

3. What works of mercy can we reactivate or initiate? *Faith without works is incomplete.*

4. How can we make the gospel visible in the city? *The Church must visit the sick, prisoners, the poor, and the needy. Christian holiness is demonstrated in concrete actions: visiting the sick, feeding the hungry, comforting the distressed. Preaching without serving is an incomplete gospel (John Wesley, Sermons on Works of Mercy).*

6. *Koinonia: community*

Howard Snyder, "Community of the King"

1. Are we a church or just a religious group? *Community is evidence of the kingdom.*

2. What makes us a community of the kingdom? *Unity is mission.*

3. What internal barriers divide us? *The church is an authentic family.*

4. How do we practice Christian fellowship? *Fellowship overcomes individualism. The Christian community is the living evidence of the kingdom. Individualism is incompatible with the kingdom; brotherly fellowship reflects it (Howard Snyder, "Community of the King").*

Justo L. González, "Taking Methodists Seriously"

1. How is Methodist faith lived authentically? *Faith is lived in community.*

2. What Methodist identity values do we need to recover? *Methodist identity is relational.*

3. What does it mean to belong, not just attend? *It is transformation.*

4. How can we grow together in social holiness? *The method is community-based. Methodist identity is deeply communal. No one grows alone; faith is formed in the company of others. Belonging to a community transforms us: being part of a community of holiness bears fruit. The church is not a Sunday event, but a shared way of life* (Justo L. González, "Taking Methodists Seriously").

Edgardo Colón-Emeric, "Daring to Reconcile"

1. What divisions does our church need to heal? *Mission includes healing relationships.*

2. How do we practice reconciliation in our local context? *Reconciliation is a testimony to the gospel.*

3. How can we build bridges with other communities? *Unity is not uniformity.*

4. What spiritual obstacles prevent unity today? *The Spirit makes us a bridge, not a wall. Reconciliation is mission. The Church is called to heal wounds, build bridges, and tear down walls. Unity does not require uniformity, but humility. Where the Church reconciles, the gospel becomes visible. We live in a time that needs fewer doctrinal arguments and more restorative embraces* (Edgardo Colón-Emeric, "Daring to Reconcile").

Bibliography

Further reading

Kerygma: Proclamation of the Gospel

1. William J. Abraham, *The Logic of Evangelism. Theological foundation of Christian proclamation as confrontation with Christ.*
2. Justo L. González, *Acts: Biblical Commentary. The spread of the Gospel in the early Church as a model for today.*
3. Emilio Castro, *The Mission of the Church in Today's World. The Church sent into the world as the incarnate presence of the Gospel.*
4. Daniel Ramírez, *Migrating Faith. Proclaiming the Gospel in Migrant and Intercultural Contexts.*

Didaskalia: Teaching and Training of the Disciple.

1. Kevin M. Watson, *The Class Meeting. Methodist discipleship based on small communities of accountability.*
2. Justo L. González, *Tomorrow They Will Be Kings. Christian Formation as Preparation for Living Under the Reign of Christ.*

3. Elizabeth Conde-Frazier, *Listen to the Children. Christian community pedagogy and family spiritual formation.*

4. Albert Outler, *The Wesleyan Theological Heritage. Sources of Methodist doctrinal formation: Scripture, tradition, reason, experience.*

Kerysso; Preaching with Spiritual Authority

1. William Willimon, Pastor. *Focus on preaching with prophetic truth and spiritual courage.*

2. Hauerwas & Willimon, Resident Aliens. *The Church as an alternative voice in a secularized society.*

3. Thomas Oden, *John Wesley's Scriptural Christianity. Preaching as an instrument of holiness and transformation.*

4. John Wesley, *Sermons (selected). Preaching centered on grace, holiness, and practical Christian living.*

Karisma: Gifts and Ministries

1. Robert Schnase, *Five Practices of Fruitful Congregations. How to activate participation and gifts in the community.*

2. Randy Maddox, *Responsible Grace. Grace that empowers to serve and minister according to gifts.*

3. Howard A. Snyder, *The Problem of Wineskins. Flexible structures for gifts to flow in mission.*

4. Loida Martell-Otero, Zaida Maldonado Pérez & Elizabeth Conde-Frazier, *Latina Evangélicas. The body and experience as a place of ministry and gifts.*

Diakonia: Service that embodies the gospel

1. José Míguez Bonino, *Poverty, Gospel, and Liberation. Christian faith as a commitment to justice and neighbor.*

2. Eliseo Pérez-Álvarez, *Apostles of the Fleshy Gospel. Mission embodied in concrete bodies and human realities.*

3. John Wesley, *Works of Mercy (sermons and letters). Theology of service as an expression of social holiness.*

4. Thomas Frank, *Polity, Practice, and the Mission of the UMC. Church structures as tools for serving the world.*

Koinonia: Christian Community and Communion

- 1. Howard Snyder**, Community of the King. *The church as a visible community of the Kingdom of God.*
- 2. Justo L. González**, Taking Methodists Seriously. *Methodist spirituality as shared life in community.*
- 3. Edgardo Colón-Emeric**, Daring to Reconcile. *The ministry of reconciliation as a form of Christian communion.*
- 4. Rueben P. Job**, Guide to Prayer for Ministers and Other Servants. *Devotional life as a communal practice.*

Hispanic authors from the UMC

(Directly linked to the evangelizing mission)

1. Justo L. González (Cuba / UMC)

Historian of Latin Methodism in the US.

Connection to our book:

- *Community: Koinonia*
- *Discipleship: Didaskalia*
- *Mission in a Latin American context: Kerigma and Diaconia*
- *Church as family: oîkos and sōma*
- *Biblical balance between proclamation and formation*

Recommended works:

- *Tomorrow They Will Be Kings*
- *Taking Methodists Seriously*
- *History and faith*
- *Acts: Biblical Commentary*

2. Daniel Ramírez (Mexico / UMC)

Historian of Latin Methodism in the US

Connection to our book:

- *Missional expansion in Hispanic contexts: Kerigma*
- *Church identity building: Koinonia*
- *Mission in cultural minorities*

Recommended works:

- *Migrating Faith: Pentecostalism in the United States, Mexico, and Puerto Rico (Pentecostal-Methodist in focus; very relevant to Karisma & Kerigma)*

3. Edgardo Colón-Emeric (Puerto Rico / UMC)

Dean of Duke Divinity School, Hispanic United Methodist.

Connection to our book:

- *Reconciliation: Koinonia*
- *Intercultural mission: Kerigma*
- *Christian unity: henótēs*
- *Pastoral formation*

Recommended reading:

- *Daring to Reconcile: How Christians Can Relate Beyond Differences*
- *The God Who Is With Us*

4. Eliseo Pérez-Álvarez (Mexico / UMC)

Pastoral theology and mission in the Hispanic context.

Connection to our book:

- *Socially incarnated church: Diaconia*
- *Practical theology: Didaskalia*
- *Contextual discipleship*

Recommended works:

- *Apostles of the Fleshy Gospel: Pentecostalism as a Latin American Theology*
- *Introduction to Theology in the Latin Context*

5. Nydia T. Pagan (Puerto Rico / UMC)

Hispanic Methodist theologian; pastoral theology.

Connection to our book:

- *Spiritual Formation: Didaskalia*
- *Community life: Koinonia*
- *Missional spirituality: Karisma*

Recommended works:

- *Various essays on Hispanic Wesleyan theology*
(may be included as supplementary bibliography)

6. Loida I. Martell–Otero (Cuba / UMC)

Methodist academic dean, theology in the Hispanic context.

Connection to our book:

- *Incarnational pastoral theology: Diaconia*
- *Spiritual authority: Kerysso*
- *Community and vulnerable bodies: Koinonia*

Recommended works:

- *Latina Evangelicals: A Theological Survey*
(with Zaida Maldonado Pérez and Elizabeth Conde-Frazier)

7. Elizabeth Conde–Frazier (Puerto Rico / UMC)

Christian education and leadership training.

Connection to our book:

- *Discipleship training: Didaskalia*
- *Educational community: Koinonia*
- *Lay leaders: Karisma*

Recommended works:

- *Listen to the Children: Conversations with Immigrant Families*
- *Latina Evangélicas*

Anglos of UMC

(their relationship to our mission proposal)

1. Albert C. Outler

Father of the "Wesleyan Quadrilateral."

Connection to our book:

- *Teaching: Didaskalia*
- *Theological discernment: Kerysso*
- *Biblical foundation–tradition–reason–experience*

Relevant work:

- *The Wesleyan Theological Heritage*

2. Thomas C. Oden

Classical Wesleyan theologian.

Connection to our book:

- *Apostolic Church: Koinonia*
- *Holiness → Diaconia*
- *Spiritual mission: Charisma*

Relevant works:

- *John Wesley's Scriptural Christianity*
- *Systematic Theology (3 vols.)*

3. William H. Willimon

United Methodist bishop, pastoral theology, and preaching.

Connection to our book:

- *Sharp Preaching: Kerysso*
- *Pastoral Character: Didaskalia*
- *Sent Church: Kerigma*

Relevant works:

- *Pastor*
- *Calling and Character*
- *Resident Aliens* (co-author: Stanley Hauerwas)

4. Lovett H. Weems Jr.

Pastoral leadership and strategic direction.

Connection to our book:

- *Congregational Balance: Missional Diagnosis*
- *Leadership Formation: Karisma*
- *Practical approach: Didaskalia/Koinonia*

Relevant work:

- *Leadership in the Wesleyan Spirit*

5. Robert Schnase

United Methodist bishop, fruitful church culture.

Connection to our book:

- *Practical dimension: Diaconia*
- *Disciples in action: Karisma*
- *Visible community: Koinonia*
- *Five Practices aligns with your six dimensions*

Work:

- *Five Practices of Fruitful Congregations*

6. Rueben P. Job

United Methodist bishop, Methodist spirituality.

Connection to our book:

- *The Inner Life of the Disciple: Didaskalia*
- *Holiness and Spirituality: Karisma*

- *Community devotional life: Koinonia*

Relevant work:

- *Guide to Prayer for Ministers and Other Servants*

7. Randy Maddox

Specialist in Wesleyan theology.

Connection to our book:

- *Christian Transformation: Didaskalia*
- *Grace and Formation: Kerigma/Karisma*
- *Holiness: Diaconia*

Relevant works:

- *Responsible Grace*
- *Wesley and the Christian Life*

8. Thomas Frank

Expert in Methodist organization and mission.

Connection to our book:

- *Institutional mission: Koinonia*
- *Organizational culture of the church: Didaskalia / Karisma*

Relevant work:

- *Polity, Practice, and the Mission of The United Methodist Church*

Hispanic authors from the UMC

1. **Justo L. González**, *“Taking Methodists Seriously.”* An accessible and profound reflection on Methodist identity and mission.
2. **Justo L. González**, *“Tomorrow They Will Be Kings.”* Essential reading on Christian life as formation and discipleship.
3. **Edgardo Colón-Emeric**, *“Daring to Reconcile.”* An exploration of Christian mission as a ministry of reconciliation.
4. **Elizabeth Conde-Frazier**, *“Listen to the Children.”* Discipleship in Latino communities and families on mission.
5. **Loida Martell-Otero, Zaida Maldonado Pérez & Elizabeth Conde-Frazier**, *“Latina Evangelicals.”* Theology in the Latin female body, with implications for community and mission.
6. **Eliseo Pérez-Álvarez**, *“Apostles of the Fleishy Gospel.”* Incarnational approach to faith and mission in a Latin context.
7. **Daniel Ramírez**, *“Migrating Faith.”* How faith moves, adapts, and evangelizes in migrant communities.

Anglo authors from UMC

1. **Albert Outler**, *“The Wesleyan Theological Heritage.”* Methodist doctrinal foundation: Scripture, tradition, reason, experience.
2. **Thomas C. Oden**, *John Wesley’s Scriptural Christianity.* Methodism as a biblical and pastoral project.
3. **Thomas C. Oden**, *Systematic Theology.* Solid theology in the Wesleyan tradition.
4. **William H. Willimon**, *Pastor.* Christ-centered preaching and pastoral leadership.
5. **William H. Willimon & Stanley Hauerwas**, *Resident Aliens.* The Church as an alternative community living in mission.
6. **Lovett H. Weems Jr.**, *Leadership in the Wesleyan Spirit.* Methodist missionary leadership training.
7. **Robert Schnase**, *Five Practices of Fruitful Congregations.* Five congregational habits that transform mission.
8. **Rueben P. Job**, *Guide to Prayer for Ministers and Other Servants.* Spiritual formation for leadership and service.

9. Randy Maddox, *Responsible Grace. Grace as a force that empowers for mission and holy living.*

10. Thomas Frank, *Polity, Practice and the Mission of The United Methodist Church. Practical understanding of the organization and mission of the UMC.*

Methodist authors connected to the topic

1. John Wesley. Connection to our book:

- *His vision of "social holiness" aligns with Diaconia.*
- *His model of discipleship in groups and classes aligns with Koinonia and Didaskalia.*
- *His evangelistic practice is linked to Kerygma and Kerysso.*

Useful works to cite:

- *Sermons*
- *Notes on the New Testament*
- *A Perfect Christian Character*

2. Howard A. Snyder. *Central theme: mission, Kingdom, and community.*

Connection to our book:

- *Biblically grounds models of missional church.*
- *Speaks of the church as a community of mission.*
- *It is the basis for your chapter on Koinonia and Charisma.*

Key works:

- *Community of the King*
- *The Radical Wesley*
- *The Problem of Wineskins*

3. Justo L. González, Methodist historian.

Connection to our book:

- *Latin American vision of the church and mission.*
- *Culturally contextual pastoral theology.*
- *Ideal for establishing a contextualized "intention of Jesus."*

Relevant works:

- *Tomorrow They Will Be Kings*
- *Taking Methodists Seriously*
- *History of Christianity*

4. José Míguez Bonino, Argentine Methodist, theology of the Kingdom and mission. Connection to our book:

- *Deep relationship between gospel and justice, Diaconia.*
- *Mission embodied in the real world.*
- *Basis for the sections on service and compassion.*

Relevant works:

- *Toward a Christian Political Ethics*
- *Poverty, Gospel, and Liberation*

5. Elaine Heath. Methodist, spiritual renewal, mission, and community. Connection to our book:

- *Presents "outward-looking" missional models.*
- *Idea of small communities (Didaskalia–Koinonia).*

- *Incarnational spirituality.*

Relevant works:

- *The Mystic Way of Evangelism*
- *Missional: Making Disciples in a Post-Christian World*

6. William J. Abraham. *Irish Methodist, theology of evangelism.*

Connection to our book:

- *Explains the profound meaning of Kerigma.*
- *He establishes proclamation as a central task.*
- *Theologically aligned with your Kerigma Dimension.*

Relevant works:

- *The Logic of Evangelism*

7. Kevin M. Watson. *Specialist in Methodist training and discipleship.* Connection to our book:

- *Recovering small group discipleship: Koinonia.*
- *Training method: Didaskalia.*
- *Practical communion of the body.*

Relevant work:

- *The Class Meeting: Reclaiming a Forgotten (and Essential) Small Group Experience*

8. Bishop William H. Willimon. *Pastoral approach and preaching.*

Connection to your book:

- *Formative preaching: Kerysso and Didaskalia.*

- *Pastoral life and mission sending.*
- *Church as a sent community.*

Relevant works:

- *Pastor*
- *Calling & Character*
- *Resident Aliens* (with Stanley Hauerwas)

9. Emilio Castro, Uruguayan Methodist – global mission.

Connection to your book:

- *Deepens the idea of "church for the world."*
- *Incarnational missional theology: extra-church.*
- *Supports your concept of double movement.*

Relevant work:

- *The mission of the Church in today's world.*

Extensive bibliography on the subject

I. Academic and theological bibliography (Missio Dei, NT, ecclesiology)

Mission, theology, and Missio Dei

- Bosch, David J. *Transforming Mission*. Orbis Books.
- Wright, Christopher J.H. *The Mission of God*. IVP.
- Guder, Darrell. *Missional Church*. Eerdmans.
- Goheen, Michael. *A Light to the Nations*. Baker Academic.
- Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Eerdmans.
- Hirsch, Alan. *The Forgotten Ways*. Brazos Press.
- Bevans, Stephen & Roger Schroeder. *Constants in Context*. Orbis Books.

New Testament Theology and Exegesis

- Marshall, I. Howard. *New Testament Theology*. IVP.
- Dunn, James D.G. *The Theology of Paul the Apostle*. Eerdmans.
- Fee, Gordon. *Paul, the Spirit, and the People of God*. Zondervan.
- Wright, N.T. *Paul and the Faithfulness of God*. Fortress Press.
- Köstenberger, Andreas & Scott. *The Cradle, the Cross, and the Crown*. B&H Academic.
- Bauckham, Richard. *Jesus and the Eyewitnesses*. Eerdmans.

Holy Spirit and Community

- Gordon Fee. *God's Empowering Presence*. Hendrickson.
- Jürgen Moltmann. *The Spirit of Life*. Fortress Press.
- Simon Chan. *Pentecostal Ecclesiology*. Deo Publishing.

II. Pastoral, Spiritual, and Practical Bibliography

Discipleship

- Dallas Willard. *The Divine Conspiracy*. HarperOne.
- Dietrich Bonhoeffer. *The Cost of Discipleship*. SCM Press.
- Jim Putman. *Real-Life Discipleship*. NavPress.
- Robert Coleman. *The Master Plan of Evangelism*. Revell.

Preaching

- John Stott. *Between Two Worlds*. Eerdmans.
- Timothy Keller. *Preaching*. Viking.
- Bryan Chapell. *Christ-Centered Preaching*. Baker Academic.

Spiritual Formation

- Richard Foster. *Celebration of Discipline*. HarperOne.
- Eugene Peterson. *A Long Obedience in the Same Direction*. IVP.
- Henry Blackaby. *Experiencing God*. Lifeway.

Fellowship, Leadership, and Service

- Dietrich Bonhoeffer. *Life Together*. HarperOne.
- Larry Crabb. *Connecting*. Word Publishing.
- Patrick Lencioni. *The Advantage*. Jossey-Bass.
- Andy Stanley. *Deep & Wide*. Zondervan.

III. Thematic Biblical Bibliography (for each dimension of the book)

1. Kerigma (John): The proclamation

- Carson, D.A. *The Gospel According to John*. Eerdmans.
- Köstenberger, Andreas. *John*. Baker Exegetical Commentary.
- Brown, Raymond E. *The Gospel of John (2 vols)*. Anchor Yale Bible.

2. Didaskalia (Matthew): Teaching

- France, R.T. *The Gospel of Matthew*. NICNT.
- Luz, Ulrich. *Matthew (3 vols)*. Hermeneia.
- Michael Wilkins. *Matthew*. NIVAC.

3. Kerysso (Luke): Living Preaching

- Joel Green. *The Gospel of Luke*. NICNT.
- Darrell Bock. *Luke (2 vols)*. BECNT.
- N.T. Wright. *Luke for Everyone*. SPCK.

4. Karisma (Acts): Spirit and Mission

- Craig Keener. *Acts (4 vols)*. Baker Academic.
- Ben Witherington. *The Acts of the Apostles*. Eerdmans.
- John Stott. *The Message of Acts*. BST.

5. Diakonia (Mark): Service

- Robert Stein. *Mark*. BECNT.
- Joel Marcus. *Mark (2 vols)*. Anchor Yale Bible.
- Timothy Gombis. *Mark: The Servant King*. Zondervan Exegetical.

6. Koinonia (Letters & Revelation): Community

- Gordon Fee. *Pauline Christology*. Hendrickson.
- F.F. Bruce. *Paul: Apostle of the Heart Set Free*. Eerdmans.
- Richard Bauckham. *The Theology of the Book of Revelation*. Cambridge University Press.

IV. Extended bibliography in Spanish

- Justo L. González. *History of Christianity*.
- Samuel Escobar. *Faith at the Edge of the Millennium*.
- René Padilla. *Integral Mission*.
- José María Cabodevilla. *Christianity Today*.
- Alfonso Ropero. *Dictionary of Christian Thinkers*.
- Pablo Deiros. *History of Christianity in Latin America*.

Authors close to the ideas in this book

Authors who have worked on ideas similar to those proposed in this book, although not identical.

1. Authors who present mission as an integral or multidimensional process. They agree on the intuition that mission has multiple dimensions, although there are not six and they do not form a hexagram:

David Bosch - *Transforming Mission*: Proposes that Christian mission is multifaceted, dynamic, and multifragmented, with forces in tension. It is close to your idea, but without canonical order or six fixed categories.

Christopher J.H. Wright - *The Mission of God*: Develops mission as a global biblical reading, missional hermeneutics, but does not propose a six-part structure either.

Michael Frost and Alan Hirsch - *The Shaping of Things to Come*: They present the missional church through the DNA framework, with several components (apostle, prophet, pastor, evangelist, teacher), remaining at five dimensions, not six.

Ralph Winter - *Global Perspectives on Mission*: Classifies mission into strategies and types of expansion.

2. Authors who distinguish between "inside" and "outside" mission. This is close to our idea of intra/extra movement:

Lesslie Newbigin - Shows the church as a community sent into the world in two directions: internal formation + external witness.

Darrell Guder - *Missional Church*: He speaks of the church as a sent body, with internal movement (formation) and external movement (evangelism and service).

3. Graphic or geometric frameworks in pastoral theology

Dallas Willard - Speaks of spiritual formation using the model of the "triangle of transformation."

Richard Rohr - He speaks of circular dynamics of spiritual growth.

Stephen Covey, although not a theologian, uses hexagonal and circular diagrams for team management and leadership, which have been adopted by some pastors.