



WHERE ARE PEOPLE AT WITH JESUS?

Before you watch the video, invite your group to share from memory some of their favorite scenes from the Gospels. Then have the group free associate verbs that describe the actions of Jesus. Have one member record the verbs on a whiteboard or chart paper. Throughout this session, center your energies on doing!

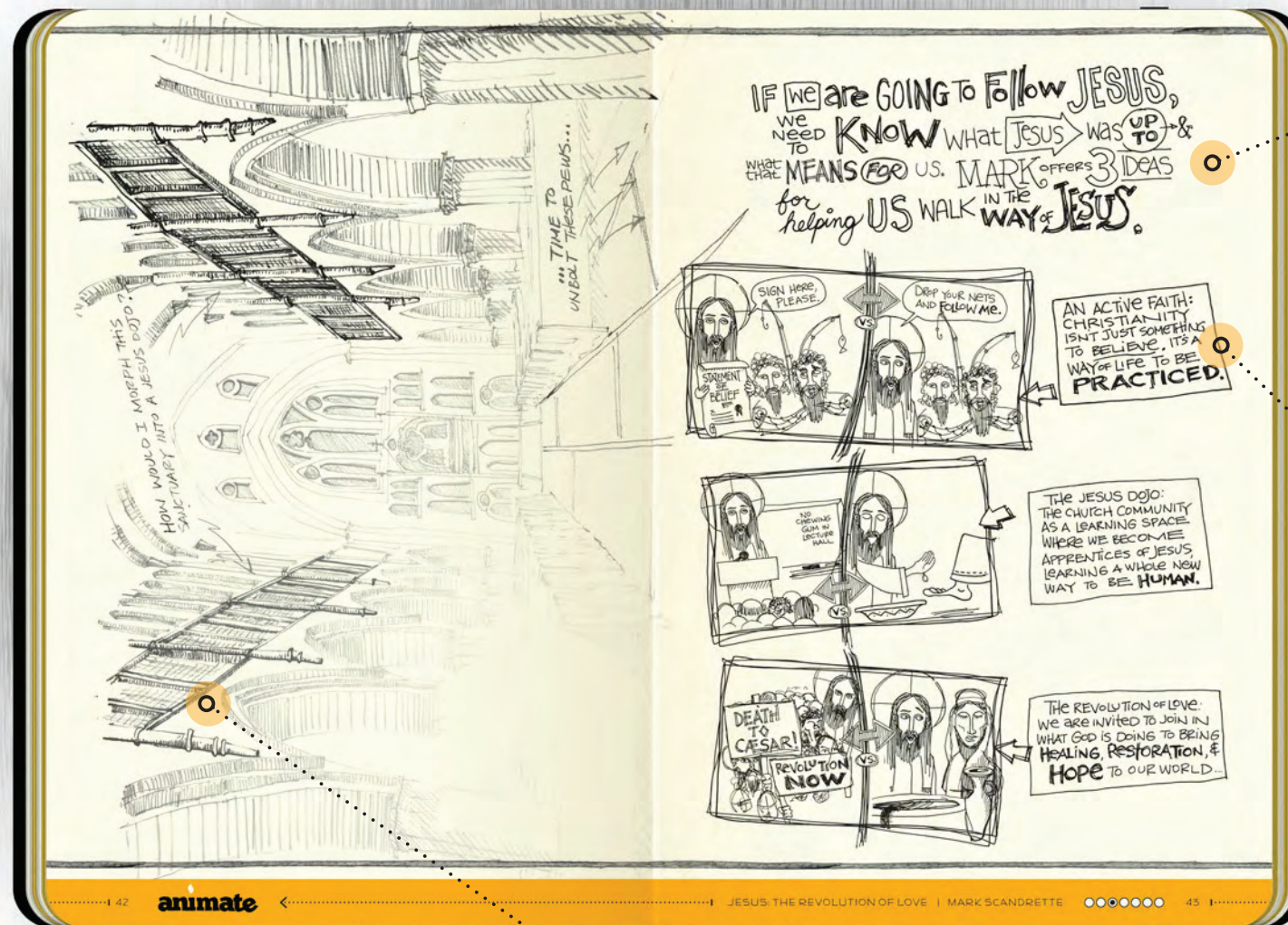
Watch the video together.

Have someone write the verbs and scenes Mark features on the same white board or chart paper you used before the video. Compare your group's ideas and views with Mark's. He and his church try to read the Bible to find not only what Jesus people believe, but especially what Jesus people practice. Mark and his community did some unexpected and unusual things, like selling half their possessions and sharing private failings with one another.

- What unusual or unexpected things did Jesus do?
- What unusual things does Jesus inspire you to do?

Mark encourages us to think outside the church. His image of the Jesus Dojo puts Christianity into a fully active environment. You don't just sit and learn in a dojo; you do.

- When you are in worship, what do you feel drawn to? Spending more time in worship in a sanctuary? Going out into the world? Just going home? Why is that?
- Do you ever feel like churches are boxes that confine Jesus? Why or why not?
- How can you morph a church building into a place that "does," not just a place that "is"?
- How does Mark's concept of the Jesus Dojo interact with this idea?



THE FIRST "CHURCH" BUILDINGS WERE BUILT AFTER CONSTANTINE MADE CHRISTIANITY THE OFFICIAL RELIGION OF ROME IN 311 C.E. BEFORE THAT, BEING CHRISTIAN COULD BE DANGEROUS. A CHURCH BUILDING WOULD HAVE BEEN LIKE A BIG TARGET, SO CHRISTIANS MET IN PRIVATE HOMES.

NOTICE HOW CATHEDRAL IS BEGINNING

to morph into dojo on this page? In 1896 the architect Louis Sullivan said, "form follows function." Check out the directions for renovation in the Journal. How would your group further the transformation? Invite them to sketch or note their thoughts.

Have your group look over these three contrasting versions of Jesus ministry—the authentic one on the right versus our modern permutations to the left. What happened between then and now? Do the original accounts offer anything to help us reclaim the way of Jesus? Divide up the group to read Luke 5:1-11, John 13:1-17, and John 4. Invite the group to replace or modify the "ideas" to the left with a modern practice that's more consistent with walking in Jesus' way.

Dietrich Bonhoeffer required his seminary students to meditate on each day's Bible passage long enough to discern what God wanted them to do. Give this a try in your group. Have everyone chose one of the scenes from the Gospels depicted in the first two spreads of this session. Have them find and silently read their passage. Keep the focus on what we could DO, not what we think or believe. Simply, what does this part of the Jesus story prompt me to DO? Try to gracefully push your group past the hypothetical into actual and accountable practices. Allow time for people to share.

L. Michael White, *Building God's House in the Roman World*, (Baltimore: Md.: Johns Hopkins University Press, 1990).

Dietrich Bonhoeffer resisted Adolf Hitler's Nazism. He wrote, preached, and taught Christian resistance to the evil of his time. His underground seminary trained leaders of this resistance. He was executed by the Nazis a few days before the end of World War II.

For more, check out these resources.

Mark Scandrette, *Practicing the Way of Jesus*, (Nottingham, U.K.: Inter-Varsity Press, 2011).
Dallas Willard, *The Divine Conspiracy*, (New York: HarperOne, 1998).
Eric Mataxas, *Bonhoeffer: Pastor, Martyr, Prophet, Spy*, (Nashville, Tenn.: Thomas Nelson, 2011).