

Transforming Ministry: Growing the Church

Disciple Making Communities - Moving From Maintenance to Mission
August 25-26, 2009 - Anglican Diocese of Fredericton

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A SOUL INVENTORY

The Inward Journey and Being a Leader

- 1. To what extent am I secure in my sense of self? Does the competence or the strength of others threaten me? Do I project a shadow that inhibits the growth of those around me?**
- 2. How clearly can I define myself? Can I clearly state where I stand on controversial issues without being judgmental. Can I speak with authority?**
- 3. Do I see life as a battleground? Must others lose in order for me to win? In the present conflict do I see the chance for a “win/win” or must others lose in order for me to win? Can I practice solidarity?**
- 4. How clear am I about my possibilities and limitations? Does it feel like the outcome of the struggle is all up to me? Do I, in the words of that great prayer, “have the courage to change what can be changed, the serenity to accept what cannot be changed, and the wisdom to know the one from the other?”**
- 5. How grounded am I in the midst of ambiguity and conflict? Am I a conflict avoider? When the pressure is on do I convey that “inner peace that surpasses understanding”, thereby encouraging others to be less fearful and more able to cope?**
- 6. Have I come to terms with my fear of death? How do I feel about taking risks that might result in personal rejection or even shorten the length of my journey on earth?**
- 7. How liberated am I from the constraints of “careerism” and “consumerism”? Am I clear about the difference between the Gospel of Grace and the gospel of “success” or of “personal self-fulfillment”?**

Edward A. White 2009

Losing One's Sense of Call

“Without a sense of call, the minister becomes the administrator of a branch office of the institution ... or a public relations director for a religious corporation ... or a psychologist with a neutral morality assisting persons in their personal and social adjustment ... or an ethicist who aims to restructure society in harmony with an idealization of the kingdom of God ... or a philosopher of religion who dispassionately examines ideas about God and the world ... or a church employee who seeks to make a contribution to the world while having a “successful” career ... or an ecclesiastical politician who seeks to direct the denominational powers but is often distracted by the operations of the bureaucratic machine.”

From PASTORAL SPIRITUALITY by Ben Campbell Johnson P 17

Indicators of pastoral stagnation:

- 1. We become busier and busier with little time for the awareness of God.**
- 2. We tire easily; find ourselves ministering more and enjoying it less.**
- 3. We lose our sense of purpose and direction.**
- 4. We are driven by obligation instead of gratitude.**
- 5. Ministry feels ambiguous; our inner sense of clarity and conviction about our work erodes.**
- 6. We experience periodic depression.**
- 7. Preaching becomes a burdensome chore.**
- 8. Celebrating the sacraments is mechanical; there is no sense of the Presence.**
- 9. We begin to doubt our ability, our effectiveness.**
- 10. God seems distant.**
- 11. Prayer life dries up.**
- 12. We become reluctant to talk about our personal faith and our relationship to God.**
- 13. We begin to long for retirement.**
- 14. We feel inauthentic as we are expected to interpret to others that which is no longer real for us.**
- 15. We wish we could see effective alternative ways to make a living.**

Overcoming Rational Functionalism

I have been frustrated over the years that a vast majority of the congregations in mainstream denominations have adopted a functional style of church that cuts off their spiritual cores. What I mean is that too many churches focus only on function, on doing the activities of church and not on the fact that at their heart churches are meant to be spiritual communities in which people form a relationship with and experience God. In these churches there is little expectation that members will experience and encounter God, or connect what they do to God's purpose, presence and power. The problem in many of these churches isn't so much what they do but the spirit in which they do it. They worship, but not necessarily with an eye toward leading people to an encounter with God. They meet to do God's work, but not necessarily in ways that include prayerfully seeking God's will and way in their work. They offer prayers, but not with the expectation that prayers will do much more than offer comfort and consolation. (p. 7)

Rational Functionalism is the tendency of denominations, their congregations, and their leaders to subscribe to a view of faith and church rooted in a restrictive logic-bound theology that ignores the possibility of spiritual experiences and miraculous events, while overemphasizing a functional practice disconnected from an emphasis on leading people to a transforming experience of God. (p. 15)

In a blessed church, rational functionalism has been chased away. People don't discuss theology so much as they discuss life, and in the process they experience the theological teachings of the church coming alive. In a blessed church the pastor doesn't do everything. Instead, the love of the members and the leaders for one another does everything. I've experienced that activity at Calvin Church. I don't have to be the main love-giver when people go through trauma. The members of the church do it without being trained or educated to do so." (p. 17)

From Becoming a Blessed Church by N. Graham Standish Alban Institute Publishers Herndon VA 2005

“Doctrines divide by nature. Discipleship brings us together...

“Strangely, we have come to a moment in human history when the message in the Sermon on the Mount could indeed save us, but it can no longer be heard among the din of dueling doctrines. Consider this: there is not a single word in that sermon about what to believe, only words about what to do. It is a behavioral manifesto, not a propositional one. Yet three centuries later when the Nicene Creed became the official oath of Christendom, there was not a single word in it about what to do, only words about what to believe...”

“Today, worshippers of Christ agree to believe things about him in order to receive benefits promised by the institution, not by Jesus.”

“This difference, between following and worshipping is not insignificant. Worshipping is an inherently passive activity, since it involves the adoration of that to which the worshipper cannot aspire. It takes the form of praise which can be both sentimental and self-satisfying, without any call to changed behavior or self-sacrifice. In fact, Christianity as a belief system requires nothing but acquiescence. Christianity as a way of life, as a path to follow, requires a second birth, the conquest of ego, and new eyes with which to see the world. It is no wonder that we have preferred to be saved.”

“Being a disciple today often means little more than believing stuff in order to get stuff...”

From Saving Jesus from the Church: How to Stop Worshipping Christ and Start Following Jesus by Robin R. Meyers Harper – Collins publishers New York NW 2009 (pp 14, 15, 20)

Angie

The first time I visited, Angie was in her bathrobe, lying on a couch, downed by depression over her childhood when her father would come in to her room at night and violate her, depression over wasted years of getting high on drugs to numb the pain and doing anything, including prostitution in order to get by, depression over her HIV status. Angie sent her son, Tiriq, to our summer program a few years ago, just to get him out of the house so she could lie uninterrupted on her couch.

On the summer program application form, Angie had noted her interest in baptism for Tiriq, which was the reason for my visit. We prepared for the baptism and read of the God who, out of the great love with which He has loved us even when we were dead ... made us alive together with Christ and raised us up with Him. Ephesians 2:4 ff. Bit by bit Angie rose up, coming to worship, to Bible study, to volunteer at our shelter where the homeless people can eat good food and sleep in warm beds each Wednesday night. She enrolled, along with other adults from around our Synod, in a two year Christian leadership class called Diakonia. Angie, a highly intelligent woman, absorbed it all with growing excitement.

Everyone in the class had to give a presentation on Lutheran theology, telling us why they were Lutheran. One night, the students assigned to present were absent, and the pastor teaching the class asked if anyone would be willing to step in. No one was, because they didn't have their written papers at hand since it wasn't their turn. Evidently they needed their notes to remind them of why they were Lutheran. Except for Angie. Her paper wasn't prepared but she was. "It is living, no rather dying, suffering and facing damnation, not thinking, reading and speculating that makes a theologian," Said Luther. Angie had that covered.

Angie got a glass of water and set it in front of her. Then she slowly opened up a Mary Kay jewelry case and took out a pink pouch which was filled with multicolored pills. She took out about ten pills and swallowed them, one by one, in silence. The class was riveted by this unusual theological presentation. When the last pill was swallowed, Angie stood up. "That's my HIV medication", she said. "I'm Lutheran because the church welcomed me as I am, an HIV positive recovering addict, and a child of God filled with grace. Taking care of my health is part of my stewardship. Now by the grace of God, I want to live! I want to live for my son. I want to live because Jesus Christ lives in me and through me. It's not just my body any more. I'm part of His body, a temple of the Holy Spirit." Then this budding Lutheran theologian sat down. But she doesn't sit down much.

Angie rose up to become a pillar and the President of our church. Often at night, she went out and ministered to the street people she called her night flock, offering words of hope, praying, sharing scripture. She accompanied some of them to church, knowing they'd be afraid to enter on their own. She was their door into the sanctuary. And now, Angie has stepped through the doors of Lutheran Theological Seminary in Philadelphia where she is studying to be a pastor.

From Breathing Space by Heidi Neumark Beacon Press 2003

Baptism is the Primary Ordination for Christians!

“You may already know that the word ‘pastor’ appears only one time in the entire NRSV New Testament. Once! In Ephesians 4: 11-12, pastors are listed in a large group of other leaders in the church. Clergy are specifically called to ‘equip the saints for the work of ministry’.....

“In truth, the presence of ‘paid staff’ has in turn created the curious phrase, ‘church volunteer,’ an obvious oxymoron. The word ‘volunteer’ occurs even fewer times in the New Testament than the word ‘pastor’. A grand total of zero!

A volunteer has some control over his or her involvement. In contrast a member of Christ’s church relinquishes control. “Like living stones let yourselves be built into a spiritual house, to be a holy priesthood” 1 Peter 2:5.

You are chosen. You are priests. You are holy, ordained as ministers through the primary ordination mentioned in the New Testament – baptism.”

From Preaching For Adult Conversion and Commitment: Invitation To A Life Transformed by Frank G. Honeycutt Abingdon Press 2003 pp 124 - 127

Which Jesus Do We Follow?

- 1. Cute Baby Jesus?**
- 2. Prize Fighter Jesus?**
- 3. Private personal Jesus?**
- 4. Prosperity Jesus?**
- 5. Second Coming Killer Jesus?**
- 6. Fire Escape Jesus?**
- 7. Institutionalized Jesus?**
- 8. Warrior Jesus?**
- 9. Other Jesus?**

Transformation

- **Dying to hopelessness and rising to fresh new life.**
- **Dying to worrying about or obsessing over numbers, and rising to passion for authenticity**
- **Dying to self absorption, consumer thinking, and the desire to have one's needs met, and rising to passion to reach others with Christ and to attend to the poor, powerless and disenfranchised with the compassion of Christ which has no boundaries limits**
- **Dying to worship wars and rising to new openness for worship that embraces all.**
- **Dying to saying "we can't" and rising to saying "why not?"**
- **Dying to fear of conflict and rising to welcome conflict as healthy and needful to keep clarifying that the main thing must be the main thing**
- **Dying to fiscal fears and an ethic of scarcity and rising to lavish generosity and an ethic of abundance**
- **Dying to clergy driven ministry and rising to ministry owned by all**
- **Dying to programs and rising to witness**
- **Dying to negative energy and bashing the church, bishops and judicatory executives and the seminaries, and rising to an awareness of being advance scouts for an emerging new church**
- **Dying to the sense that the church is neurotic, and rising to a new day of optimism and vitality**
- **Dying to deals, causes and spiritual self-help and rising to a childlike passionate love for Jesus Christ and his church.**

From [A New and Right Spirit](#) by Rick Barger Alban Institute 2005 pp 145 - 146

How do leaders challenge people to borderland living if their own lives are programmed for Christian subculture?

People of borderland churches live on the edge. They take chances. They are passionate about reaching out into their community , and they are willing to venture out of their comfort zones...

By becoming borderland churches, they are willing to become genuine communities where people can come as they are and start growing into something else. They realize that the relational aspect of ministry is crucial to effective community engagement.

Whether you like it or not, the only control you have in change is your ability to deal with yourself.

Effective leaders wishing transformational change in their congregations must first be transformed.

The consumer focused approach to ministry successfully attracted crowds, but it has failed for the most part to transform lives or construct the significant personal relationships that provide encouragement, spiritual growth, accountability and avenues for Christian ministry. More and more people spend their time just shopping around, looking for diversion while avoiding commitment.

From Borderland Churches by Gary V. Nelson Chalice Press St. Louis MO 2008 (pp 8 – 22)

“Healthy and effective borderland leaders find their rootedness in “God’s story” as it relates to their unfolding story of church and community engagement... p 73

“If leaders are called to transform congregations into spiritually dynamic borderland movements, it will be necessary for them to discern and nurture their own souls. Professional expertise is not enough...” p 73

“The result is a leadership style more rooted in character development than learned technical skills. Inner development of character focused on themes such as integrity, honesty, humility, courage, commitment, sincerity, passion, confidence, wisdom, determination, compassion, and sensitivity are crucial.” P74

“It begins and ends here – living with Jesus in such a way that all aspects of my life are touched by what he calls me to be and do. Passionate followers of Jesus Christ are not born. They are forged in the hard disciplines of prayer, study and reflective action.” P82

“Borderland leaders understand that the primary task of a gathered church is to fling itself missionally into the world...” p83

“The art of leadership is to develop the sensibilities and skills necessary to recognize and enable vision to emerge from within the congregation.” P 101 “Congregations need to act more as movements than institutions.” P 107

From Borderland Churches by Gary V. Nelson Chalice Press St Louis MO 2008

Emotional Intelligence – Leadership Competencies

1. Self Awareness

Emotional Self Awareness: Leaders high in emotional self awareness are attuned to their inner signals, recognizing how their feelings affect them and their job performance. They are attuned to their guiding values and can often intuit the best course of action, seeing the big picture in a complex situation. Emotionally self aware leaders can be candid and authentic, able to speak openly about their emotions or with conviction about their guiding vision.

Accurate Self Assessment: Leaders with high self awareness typically know their limitations and strengths, and exhibit a sense of humor about themselves. They exhibit a gracefulness in learning where they need to improve, and welcome constructive criticism and feedback. Accurate self-assessment lets a leader know when to ask for help and where to focus in cultivating new leadership strengths.

Self Confidence: Knowing their abilities with accuracy allows leaders to play to their strengths. Self confident leaders can welcome a difficult assignment. Such leaders often have a sense of presence, a self-assurance that lets them stand out in a group.

2. Self Management

Self Control: Leaders with emotional self control find ways to manage their disturbing emotions and impulses, and even to channel them in useful ways. A hallmark of self control is the leader who stays calm and clear headed under high stress or during a crisis – or who remains unflappable even when confronted by a trying situation.

Transparency: Leaders who are transparent live their values. Transparency: an authentic openness to others about one's feelings, beliefs and actions – allows integrity. Such leaders openly admit mistakes or faults, and confront unethical behavior in others rather than turn a blind eye.

Adaptability: Leaders who are adaptable can juggle multiple demands without losing their focus or energy, and are comfortable with the inevitable ambiguities of organizational life. Such leaders can be flexible in adapting to new challenges, nimble in adjusting to fluid change, and limber in their thinking in the face of new data or realities.

Achievement: Leaders with strength in achievement have high personal standards that drive them to constantly seek performance improvements – both for themselves and those they lead. They are pragmatic, setting measurable but challenging goals, and are able to calculate risk so that their goals are worthy but attainable. A hallmark of achievement is in continually learning – and teaching – ways to do better,

Initiative: Leaders who have a sense of efficacy – that they have what it takes to control their own destiny – excel in initiative. They seize opportunities – or create them – rather than simply waiting. Such a leader does not hesitate to cut through red tape, or even bend the rules, when necessary to create better possibilities for the future.

Optimism: A leader who is optimistic can roll with the punches, seeing an opportunity rather than a threat in a setback. Such leaders see others positively, expecting the best of them. And their “glass half full” outlook leads them to expect that changes in the future will be for the better.

3. Social Awareness

Empathy: Leaders with empathy are able to attune to a wide range of emotional signals, letting them sense the felt, but unspoken emotions in a person or group. Such leaders listen attentively and can grasp the other person’s perspective. Empathy makes a leader able to get along well with people of diverse backgrounds or from other cultures.

Organizational Awareness: A leader with a keen social awareness can be politically astute, able to detect crucial social networks and read key power relationships. Such leaders can understand the political forces at work in an organization, as well as the guiding values and unspoken rules that operate among people there.

Service: Leaders high in service competence foster an emotional climate so that people directly in touch with the customer or client will keep the relationship on the right track. Such leaders monitor customer or client satisfaction carefully to ensure they are getting what they need. They also make themselves available as needed.

4. Relationship Management

Inspiration: Leaders who inspire both create resonance and move people with a compelling vision or shared mission. Such leaders embody what they ask of others, and are able to articulate a shared mission in a way that inspires others to follow. They offer a sense of common purpose beyond the day to day tasks, making work exciting.

Influence: Indicators of a leader's powers of influence range from finding just the right appeal for a given listener to knowing how to build buy-in from key people and a network of support for an initiative. Leaders adept in influence are persuasive and engaging when they address a group.

Developing Others: Leaders who are adept at cultivating people's abilities show a genuine interest in those they are helping along, understanding their goals, strengths, and weaknesses. Such leaders can give timely and constructive feedback and are natural mentors and coaches.

Change catalyst: Leaders who can catalyze the change are able to recognize the need for change, challenge the status quo, and champion the new order. They can be strong advocates for the change even in the face of opposition, making the argument for it compellingly. They also find practical ways to overcome barriers to change.

Conflict Management: Leaders who manage conflicts best are able to draw out all parties, understand the differing perspectives, and then find a common ideal that everyone can endorse. They surface the conflict, acknowledge the feelings and views of all sides, and then redirect the energy toward a shared ideal.

Teamwork and Collaboration: Leaders who are able team players generate an atmosphere of friendly collegiality and are themselves models of respect, helpfulness, and cooperation. They draw others into active, enthusiastic commitment to the collective effort, and build spirit and identity. They spend time forging and cementing close relationships beyond mere work obligations.

From Primal Leadership: Realizing The Power Of Emotional Intelligence by Daniel Goleman, Richard Boyatzis, and Annie McKee Harvard Business School Press Boston Massachusetts 2002 Appendix B. pp 253 - 256

Healthy and Effective Leadership

To find the capacity to take a stand in an intense emotional system

To contain one's reactivity to the reactivity of others, which includes the ability to avoid being polarized

To maintain a non anxious presence in the face of anxious others

To know where the self ends and the other begins

To be able to cease automatically being one of the system's emotional dominoes

To be clear about one's own personal values and goals

To be responsible for one's own emotional being and destiny rather than blaming others or the context

From Borderland Churches by Gary V. Nelson Chalice Press St. Louis MO 2008 p 72

Questions For The Journey

A. Embracing The Journey

1. Where does my life as a spiritual pilgrim get hard? How am I tempted to get off track or lost focus?
2. What would my life and relationship with God look like if I truly embraced the spiritual journey lying before me?
3. What have I learned from past experience that might help me handle the ups and downs?
4. What do I need to do as soon as possible to get back on track?
5. What support do I need from others to walk by faith and stay faithful?

B. Facing Reality

6. Am I asking the Holy Spirit to help me see reality better? If so what do I see?
7. How is my body working for me? How well am I caring for my body?
8. How well have I thought through my faith and its implications for my life?
9. How well can I talk about my feelings to others?
10. What could I do to listen more carefully to others and to pay better attention to what is real for them?
11. What is happening or not happening in my interactions with others that is worth noticing?
12. In terms of my connection to god, what do I feel good about? What is missing?

C. Seeking Inner Change

13. How do I sense that God may be changing me in ways that fit my calling and purpose in life?
14. What thoughts, attitudes or behaviors is the Spirit calling me to confess and turn away from so that I may be cleansed and forgiven?
15. What needs to change in my life now?
16. What spiritual practice or new daily habits might help set me free to know, love and serve God more fully?

D. Knowing God

- 17. If you had to explain God to someone who had never read the Bible what would you say?**
- 18. What is your working hypothesis about God and how God relates to you? Where is it working for you and where is it not?**
- 19. What kind of experiences do you pray for to deepen your intimacy with God?**
- 20. What help or support do you need from others as you seek to know God better?**

E. Following Jesus

- 21. How would you best describe your relationship with Jesus?**
 - A. I know about Jesus?**
 - B. I know Jesus through personal experience?**
 - C. I am devoted to Jesus in my heart and mind?**
 - D. I love Jesus and want to know and follow him better?**
- 22. What ways to know Jesus better are you drawn to? What are the desires of your heart and the questions of your mind?**

F. Spirit Led Living

- 23. When are you most aware of the Holy Spirit's influence?**
- 24. When has God felt closest, most powerful or helpful in your life? Were you permanently changed or was the experience transitory? What encounters with God have had the most long lasting effect on you?**
- 25. How does the Spirit speak and minister to you through others?**
- 26. How does the Spirit work through you to minister to others?**
- 27. How do you currently sense the Spirit speaking or leading you in your life?**

G. Crossing Bridges

- 28. What are the most significant bridges I see in front of me right now? How do I feel about the transformative opportunities I see?**
- 29. What is my vision for my relationships with God, family, colleagues, friends?**
- 30. What means are available to me to pursue my vision?**
- 31. Whose help do I need to take concrete action and stay committed to the path of transformation? What will I ask from them?**

Adapted from One Step At A Time: A Pilgrim's Guide To Spirit Led Living by Timothy C Geoffrion Alban Institute Herndon VA 2008

What Do We Expect Of Our Members?

- 1. To support the congregation financially**
- 2. To tithe**
- 3. To give a percentage of their income**
- 4. To attend services regularly on Sunday morning**
- 5. To intentionally pursue their emotional, spiritual, and intellectual growth through Bible study, prayer and other spiritual disciplines.**
- 6. To conform to our congregational culture**
- 7. To discover, develop and exercise their spiritual gifts and talents in the life of the congregation.**
- 8. To exercise their gifts and talents to seek justice and social well being in the workplace, home and community**
- 9. To discover in what they are doing all week long a “calling” or “vocation” as opposed to just a job to keep bread on the table.**
- 10. To invite their friends and family members to church**
- 11. To talk about the work of God in their lives and share their faith with others.**
- 12. To accept the norms of the congregation as to how we deal with our differences. (i.e. deal with conflict)**
- 13. To serve on a committee**
- 14. To participate in a small group for nurture and pastoral care**
- 15. To show up at Christmas and Easter**

The Nature of Mature Faith

What are the characteristics of a person with maturing Christian faith? Based on interviews with theological scholars and denominational executives, open ended surveys of several hundred adults from six participating denominations and reviews of the literature in psychology and religion, we posited that a person of mature faith integrates eight core dimensions of faith. They are:

- 1. Trusts in God's saving grace and believes firmly in the humanity and divinity of Jesus**
- 2. Experiences a personal sense of well being, security and peace.**
- 3. Integrates faith and life, seeing work, family, social relationships, and political choices as part of one's religious life.**
- 4. Seeks spiritual growth through study, reflection, prayer, and discussion with others.**
- 5. Seeks to be part of a community of believers in which people give witness to their faith and support and nourish one another.**
- 6. Holds life affirming values, including commitments to racial and general equality, affirmation of cultural and religious diversity, and a personal sense of responsibility for the welfare of others.**
- 7. Advocates social and global change to bring about greater social justice.**
- 8. Serves humanity consistently and passionately, through acts of love and justice.**

From Effective Christian Education: A National Study of Six Protestant Denominations The Search Institute 122 West Franklin Avenue Minneapolis Minnesota 55404 March 1990

Spiritual Formation: Possible Desired Outcomes

Discipleship: The journey from separate self-centered lives to a God centered life together where we are able to think with the mind of Christ, love with the heart of Christ and serve as the hands of Christ.

1. Education will be “Christian Formation” of the whole self and not just the edification of the mind. “Sunday School” will be complemented by other experiences such as mission trips, retreats and other experience based learning opportunities.

2. Children who grow up in this congregation will become youth and young adults who understand and are committed to the life of discipleship.

3. Parents will be well grounded in scripture and will play a central part in the Christian formation of their children. Committed teachers will be stewards of fruitful faith formation for children and youth.

4. Congregants will practice their faith through prayer, Bible study, family rituals and other spiritual disciplines.

5. Families will have discovered how to trade chaotic lifestyles for connected relationships. They will have time for each other and for God. We will discover that our lives are richer when we are not overly programmed and when we reduce the number of distractions that cause “attention deficit disorder”. Members will give priority to the things that matter most in life.

6. All will discover that the Christian life is a shared journey and not just membership in an organization called a congregation. They will experience that as we worship, learn and work together, God transforms us, and that we grow, emotionally, intellectually, and spiritually as followers of Jesus.

7. People will find a quality of community in the congregation that empowers them to resist the temptations of materialism, consumerism, workaholism, and other addictions that destroy lives and relationships.

8. Our relationship with God will shape and form our life together in the home, the community and the workplace. The church will be a support system for the family.

9. Adults will learn what it means to be “called to full time Christian service through one’s Baptism”, and will connect their faith with life in the workplace, home and community.

10. Our life together will embody the “fruits of the Spirit”...love, joy, peace, patience, kindness, gentleness, self control...etc.

11. Instead of being a community cared for by Ministers we will be a ministering community. Clergy will equip the congregation to become a community of pastoral care.

12. We will become a congregation comprised of small groups that meet regularly for Bible study, prayer and mutual support.

13. Members from the different generations will understand and value one another.

14. The congregation will embrace a wide variety of “families” that exist...nuclear, extended, blended, single parent etc. Single adults and single parents will feel at home in this congregation.

15. Members will understand that tithing is not a fund raising device but an act of discipleship that expresses our love for and gratitude to God.

16. Members will become stewards of themselves, discovering their God given spiritual gifts and developing those gifts to exercise in ministry. The congregation will involve members in ministry on the basis of their gifts and passions.

17. We will practice the stewardship of God’s creation in caring for the environment and our natural resources.

The Congregation as a Discipling Community

The missional congregation understands baptism as a call to vocational service of God and others; an ordination into ministry in daily life. The missional congregation is serious about cultivating committed disciples for Jesus instead of just adding more members to the institutional church.

Congregations that focus on discipleship are:

- **Not as concerned about numbers; and more concerned with how well people are living their faith and sharing the Gospel**
- **Not as concerned about how well we care for members; and more concerned about how we serve needs in the world around us**
- **Not as concerned about maintaining institution; (structure) and more concerned about empowering people for ministry**
- **Not as concerned about preserving facilities; (ownership)and more concerned about offering them as a gift to our community**

We will strive to be passionate followers of Jesus Christ who...

- **Pray – daily**
- **Worship – weekly**
- **Read the bible – daily**
- **Serve – at and beyond Amazing Grace Church**
- **Relate – with others to encourage spiritual growth**
- **Give – generously with a goal of 10% and beyond**

From A Field Guide For The Missional Congregation by Rick Rouse and Craig Van Gelder Augsburg-Fortress Press Minneapolis MN 2008 Pages 60, 61, 63

From Tourists to Pilgrims

The people of Calvin Church do not focus on the idea of “personal salvation” in the way their evangelical neighbors do. Instead for them, God’s salvation is a process of healing whereby they are transformed – and, in turn, they open themselves to transforming the world.” (p.106)

For mainline pilgrims, salvation entails several levels of healing: emotions and psyche, physical wellness, human reconciliation and cosmic restoration.” (p.108)

Becoming a pilgrim means becoming a local year round person, who adopts a new place and new identity by learning a new language, rhythms, and practices. Unlike being a tourist, we embark on a pilgrimage, not to escape life but to embrace it more deeply, to be transformed wholly as a person with new ways of being in community and new hopes for the world. (p 216)

Becoming a pilgrim is not just a journey of self-discovery and personal meaning. Rather, pilgrims find that transformation is communal and corporate. Changing the self empowers pilgrims to change the world. (p. 217)

In different ways and different places, the people I met refracted the traits of nomadic existence: radical individualism, aimlessness, consumption, fragmentation and forgetfulness. In recent decades, these characteristics have reshaped our world, making customary forms of religious faith and practice increasingly less tenable. (p. 223)

Unlike Roman Catholics, who speak of vocation as a special call to the religious life of a priest, the Presbyterians at Calvin speak of vocation as meaning God’s call to all of us to discover our place in the world, to do that which God desires us to do, and to do our work with purpose, passion and pleasure.” (p. 227)

They exchange their nomad identities (wanderers without a home), for pilgrim identities, (people on a journey who believe they have a home). (p. 229)

In an age of forgetfulness, I met communities of memory – not of stilted traditions, but living ones that connect people to the past. People were not seeking tradition because they desired answers, authority, social order or doctrinal purity. They simply wanted to remember. By remembering, spiritual nomads locate themselves in a story, find new-old traditions, discover a heritage that makes sense of their experience, and recreate family. Remembering meant just that – pulling together the fragments of fractured existence and putting them back together again.” (p. 237)

The organic natures of spirituality: Calvin’s approach stands in stark contrast to typical Presbyterian ways to doing business. The denomination is noted for its devotion to rules, order, planning and program. However, by basing their church’s whole sense of identity on faith practices, Calvin’s people eschew externally derived order in favor of improvisational and internal harmonies of the Holy Spirit’s jazz. (p. 248)

Excerpts taken from Christianity For The Rest Of Us by Diana Butler Bass Harper Publishers San Francisco 2006

In Dying We Are Born The Challenge and Hope for Congregations

By Peter Bush The Alban Institute Herndon VA 2008

“To begin again means dying to what has been. The old dream, no matter how worn out and broken it appears, is still a dream that led to effective ministry at one time. Moving to the other side requires burying that dream, so that a new dream can be born. This movement is a death. Any death, including a death that ends a congregational dream, is painful.” P26

“Redevelopment is what the journey is called when the congregation has fundamentally congealed ... The congregation’s God given energy flows almost totally towards its own survival. When the faith community walls itself off from its community rather than living to serve it, death is inevitable. The only question is whether there will be life for that congregation on the other side of death ... Redevelopment is the Resurrection journey. Like a bone marrow transplant or stem cell replacement, much of what seems intrinsic to the church will have to die.” From Redeveloping The Congregation by Sellon, Smith and Grossman Alban Institute 2002

“Stephen Compton, a new church development consultant, recognizes the inability of human leaders to bring new life to dead congregations. He argues that congregational leaders should not even try to turn “congealed” inward looking congregations around. The best thing to do is to let those congregations die. For Compton, the future hope of the church lies in the planting of new congregations. P 29

“God’s action alone raises the dead. Any model of congregational renewal that fails to recognize this truth is vanity, a chasing after the wind.” P 35

“The life of the church belongs not to the leaders of the congregation, and not even to the congregation itself. Life is a gift from God, and the congregation’s life belongs to God alone. “ p 45

“Professionals function within a set of guidelines or accepted norms, which are usually the result of study and analysis. These ground rules offer safe places within which the professional can operate. The congregational prophet announcing that death precedes life and that only in accepting death will the congregation find new life is not playing it safe. Such a call is an invitation to a high risk venture. The amateur trusts in God’s love for the congregation, believing in the miraculous, unquantifiable power of God to raise the congregation to new life on the other side of death.” P 67

“As congregations awaiting resurrection engage in the practices of prayer and worship, three spiritual traits will also be developed: holy detachment, humble confidence and the fear of the Lord” p 87

“The fear of the Lord is the beginning of wisdom (Proverbs 9:10); awe is required when dealing with God. A God who can raise the dead to life, who can take tired and discouraged people who have quit and transform them into a vibrant, excited, living community of faith, is a God in whose presence we stand in awe.” P95

“The congregation that has died and been raised to life knows that there is something worse than dying, and that is not living.” P124

Practices of the Disciple Forming Community

- 1. Worshipping God together**
- 2. Telling the Christian story to one another**
- 3. Interpreting together the scripture and the history of the church's experience**
- 4. Praying**
- 5. Confessing our sin to one another**
- 6. Tolerating one another's failures and encouraging one another**
- 7. Carrying out specific acts of faithful service and witness**
- 8. Giving generously**
- 9. Suffering with and for one another and all our neighbors**
- 10. Providing hospitality and care**
- 11. Listening and talking attentively to one another**
- 12. Struggling together to become conscious of and understand the world in which we live.**
- 13. Criticizing and resisting powers and patterns that destroy people and corrode community**
- 14. Working together to maintain and create structures and institutions that sustain life.**

From Traveling Together: A Guide for Disciple Forming Congregations by Jeffrey D. Jones The Alban Institute Herndon VA 2006 p.73

Dear Friends,

I want to recommend a book that should be read by all mainline church pastors who are trying to lead the renewal or transformation of their congregations. The title is **CHRISTIANITY FOR THE REST OF US: How The Neighborhood Church Is Transforming The Faith** by Diana Butler Bass Harper San Francisco 2006.

On the following page are ten practices that Diana finds leading to transformation and renewal in mainline Protestant congregations. The book is filled with inspiring accounts, all drawn from mainline congregations. (Primarily Episcopal, Presbyterian, Lutheran, Methodist and United Church of Christ)

These congregations are finding new life not by trying to imitate the conservative mega churches but by re appropriating their own traditions in new ways. They are engaging in spiritual practices such as discernment, healing, contemplation and testimony that have largely disappeared from many modern Protestant congregations.

I believe we can witness a resurgence in mainline congregational life if we can unapologetically reclaim the focus on knowing God and following Jesus, not just knowing about God and paying lip service to Jesus.

As the so called Christian right has become overly identified with the American empire at the expense of the kingdom of God there is a greater need than ever for the renewal of historic Christianity so that as the empire begins to unravel, people might once again find hope in the Gospel.

Cheers and God bless,

Ed White

Ten Practices That Are Bringing New Life To Mainline Protestant Congregations

From **CHRISTIANITY FOR THE REST OF US**
by Diana Butler Bass

- 1. HOSPITALITY**
- 2. DISCERNMENT**
- 3. HEALING**
- 4. CONTEMPLATION**
- 5. TESTIMONY**
- 6. DIVERSITY**
- 7. JUSTICE**
- 8. WORSHIP**
- 9. REFLECTION**
- 10. BEAUTY**

New Life Here and Now.....

“In the emerging church, faith will not be a transaction (benefits for beliefs) but a beloved community in which the rewards of “I – Thou” relationships are intrinsic. Love will be its own reward and the church will stand by its most sacred duty – to slay the self in service to Something More. Easter will be reclaimed as a spiritual not a metaphysical moment, and latter day disciples will have an opportunity to be resurrected in this world rather than the next.

“Most of the harm done in this world is the result of people who are compensating for deep insecurities, who are trying to prove something to someone, but who always come up short. That’s why the premise of the gospel deserves to be called good news. It is a call not to accept a formula for salvation but to act on an unearned inheritance that we are created by God, children of God, beloved by God and accepted by God.

“It means that every morning we can wake up worthy and walk. This is the grace that brings radical freedom and the end of striving. Faith is something we do, against the odds and in defiance of a world gone mad. We do not become a good person by believing in God; we become a good person by loving God, especially the god we meet in every living thing. For the prophet Micah, his successor Jesus, and all the rest of us who are praying for a new day in the church, the most important question we can ask is not about what we believe. It is about how we relate.

“He has told you O mortal what is good; and what does the Lord require of you but to do justice, love mercy and walk humbly with your God. (Micah 6:8)

From Saving Jesus From The Church: How to Stop Worshipping Christ and Start Following Jesus by Robin R. Meyers Harper-Collins publishers New York NY 2009 (pp 219 – 221)

Owned by the Mission

Who then, is the owner of a congregation? Who plays the role of stockholders in a business? Not the members. Not the board. Not the clergy or the bishop or the staff. All these are fiduciaries whose duty is to serve the owner. Symbolically, we might say God or Jesus is the owner, and that might be a correct interpretation. But the concept of God is too big to guide decision making helpfully. The “owner” that the board must serve is this congregation’s mission, the small piece of God’s will that belongs to it. Or, to put it differently, the congregation’s job is to find the mission it belongs to, the real owner for whose benefit the leaders hold and deploy resources. Any effort to improve the governance of a congregation begins by recognizing that its primary measure of success is not the balance in the bank, the shortness of board meetings, or the happiness of congregants. A congregation’s “bottom line” is the degree to which its mission is achieved. The mission, like stockholders in a business, has the moral right both to control the congregation’s actions and to benefit from them. Because the match between a congregation’s mission and a corporation’s stockholders is so close, it seems to me helpful to say that the owner of a congregation is its mission.

An interesting corollary of this line of thought is that when members of the congregation vote, they, too, are fiduciaries for the mission. When a member’s interests conflict with the mission of the congregation, the member’s duty is to vote for the mission. Like the board, each member has a duty to make sure the congregation serves its mission – to vote as a fiduciary for the owner – even if that goes against the member’s private preferences or wishes.

And what is the mission? The great management consultant Peter Drucker wrote that the core product of all social-sector organizations is “a changed human being.” A congregation’s mission is its unique answer to the question, “Whose lives to we intend to change and in what way?” A congregation that limits its vision to pleasing its members falls short of its true purpose. Growth, expanding budgets, building programs and such trappings of success matter only if they reflect positive transformation in the lives of the people touched by the congregation’s work.

From Governance and Ministry by Dan Hotchkiss Alban Institute 2009 pp 85 - 86

Vision and Relationships

Vision = the current understanding of God's spiritual strategic direction for a local congregation that is cast by the leadership and owned by the membership.

Relationships = The relational processes by which persons are brought to faith in God through Jesus Christ; become connected to a local New Testament church; are assimilated into the fellowship, life and care ministry of the church; have opportunities for spiritual growth and leadership development; and utilize their gifts and skills through kingdom involvement.

Programs = The functional attempts to provide ministries, services, activities and training for people connected to the congregation by membership, attendance, fellowship, or through relationship processes.

Management = the administration of the resources of the congregation, the decision making structure of the congregation, the formal and informal culture of the congregation, and the openness of the congregation to change and grow.

My intuition and experience tells me that upwards of 80% of the thousands of congregations I have encountered place more emphasis on Programs and Management than they do on Vision and Relationships. The 20% who focus more on Vision and Relationships probably account for the vast majority of the Kingdom growth throughout North America

From Pursuing The Full Kingdom Potential of Your Congregation by George W. Bullard Jr. Lake Hickory Resources St Louis MO 2005 pp76 – 77.

Leadership As Partnership Between Pastor and Council

John Greenleaf, who wrote the seminal book, Servant Leadership, contends that all healthy institutions have two strong columns of leadership that exist in creative tension, holding each other accountable, and doing together what neither could accomplish separately. The two columns are the executive leadership column and the trusteeship column.

Greenleaf went on to say that if either of these columns of leadership is weak the institution will suffer. If you have a strong pastor and a weak board or a strong board and a weak pastor the congregation will be in trouble. What is needed is a strong board and a strong pastor who learn to work together.

In a Presbyterian congregation the executive leadership consists of the pastor and staff team. The trustee leadership consists of the Session. The two are meant to be partners in leading the congregation.

I confess a prejudice in favor of small boards. There is an illusion that large boards are more democratic. In fact large boards are usually clumsy, inefficient and subject to manipulation. Every pastor I have known who was a control freak, (i.e. wanted to run everything) has always wanted a large board, sometimes of 24 or 36 people. It is easier to control and manipulate a large board than a small one. Fifteen is probably the outside limit for Board size. Jesus probably had it right when he chose twelve, although he discovered the hard way that he had picked one too many. I know strong large congregations that have boards of seven or nine.

Participatory democracy comes, not from the size of the board but from the manner in which the board functions.

A large board may never share much information with the congregation.

A small board may share constantly and seek input from the congregation on important matters.

A large board may never delegate authority and responsibility to others but instead keep control of everything by micromanaging everyone else.

A small board may delegate authority and responsibility for broad areas of the congregation's life and not micromanage at all.

If the Board is meant to be a partner in leadership with the Clergy and staff team it must be a cohesive group in which there is high trust, high energy and high creativity. The larger the Board, the less likely that it will fulfill this role.

Most congregations are over managed and under led. Council members usually chair the committees which is a management function. The board becomes engulfed in managing and micromanaging and never gets around to leading. These are appropriate leadership functions:

1. **Designing appropriate organizational structure and staffing pattern**
2. **Leadership boards lead the congregation to achieve clarity about:**
 - A. **Who Are We? - Identity**
 - B. **What Business Are We In? – Purpose**
 - C. **What Are Our Core Values?**
 - D. **Where Are We Going – Vision**
 - E. **What Are Our Goals?**
3. **To monitor results:**
 - A. **Accomplishment of goals**
 - B. **Quality of Relationships**
 - C. **Monitor health of the congregational culture – trust level**
Assess the quality of ministry

There is no mention of managing. Effective boards delegate management responsibility and authority to others (staff and committees) so that the board can concentrate on leading. Leading involves staying focused on the big picture and central questions of congregational identity, mission, vision and health. Another way of saying it is that the board focuses on “ends” or “outcomes” and leaves the “means” decisions to others.

I know one church board that meets one night each year with the leadership of each of the five “divisions” of the church organization (education, congregational life, mission, worship and administration). They review the past year’s work of the division and determine the extent that the goals set a year ago have been achieved.

They then agree on the goals and the budget for the coming year and delegate authority and responsibility for carrying out the agreed upon program to the division. They will meet again a year from now.

Thus this board spends five evenings a year meeting with the division leaders and the rest of their time focusing on the big picture and leading the congregation. This way of operating works if there is a climate of TRUST.

A cohesive healthy and highly motivated board can make the leadership partnership a reality. Many boards are simply not developed enough to be an effective partner in leadership. That is why congregations become overly clergy dependent and clergy centered. Then when things go wrong it is “all the fault of the clergy”.

CHANGE

A congregation is not a machine; it is a living system. As such, it has a strong inclination to persist in doing what has become familiar. In a plant or animal, biologists call this inclination “homeostasis” from the Greek for “staying the same”. In organizational systems, the unwritten law is, “When we don’t know what to do, we do what we know.” The imposition of good ideas from the outside is not enough to cause a congregation and its leaders to modify ingrained daily habits. Systems can be extremely clever about undermining anyone or anything that tries to change them from outside. On the other hand, a system can change itself quite readily in response to inner forces. It may change in response to the shared unhappiness of its leaders. It may change to achieve the same old results in a new situation. Or it may change because it gets an exciting glimpse of new results – results that fit so powerfully in its sense of mission as to disturb old comforts and make the status quo untenable. Bylaw amendments may be necessary for systemic change but they are definitely not enough. The secret to intentional change is to engage the system’s own deepest motivations – including its resistance to change. A system changes willingly when it sees change as a necessary way to continue being what it truly is.

From Governance and Ministry: Rethinking Board Leadership by Dan Hotchkiss The Alban Institute Herndon VA 2009 pp 159 - 160

Borderland Churches...

Borderland churches are unsettling. Their commitment to discipleship, vibrant worship and community life is costly, taking ministry and mission to a level beyond simple loyalty to committees and church life. They measure effectiveness with different standards that are not typical to church structures.

Borderland churches live on the edge. They take chances. They are passionate about reaching out into their community, and they are willing to venture out of their comfort zones. Their leaders have opened themselves up to the possibilities of God doing new things both in their church and in themselves. They are unfinished products on an adventure of discovery toward what it means to be the church in the twenty first century.

By becoming borderland churches, they are willing to become genuine communities where people can come as they are and start growing into something else. They realize that the relational aspect of ministry is crucial to effective community engagement.

How do leaders challenge people to borderland living is their own lives are programmed for Christian subculture? It will be impossible to lead others to places of effective missionary engagement if we, as leaders, are uncomfortable in the borderlands. Borderland living for the church requires catalyst leaders who are more than pastoral caregivers or great visionaries. They live what they teach.

Christian leaders must become borderland friendly. Maybe they need to do what Jesus did. He hung out with borderland people even though he was always criticized for doing so.

From *Borderland Churches: A Congregation's Introduction to Missional Living* by Gary V Nelson Chalice Press St Louis 2008 pp 8-9

“Thy Will Be Done on Earth.....”

“He was remembered as talking about the kingdom here and now – a way of being in right relationship to God and one another that could be both present and future tense. It was both now, and in his wisdom, and yet to come, when that wisdom would rule the whole earth. In his parables he sought to reverse human expectations of rewards and punishments, and he audaciously proclaimed that the first would be last, and the last first. Insiders would be outsiders, and the rewards of faith would be intrinsic, not extrinsic

“In the end, what right do human beings have to expect eternal bliss for being good – or on the cheap, for just believing the right things? And what single idea is more shameful or horrific than to project our human longing for vengeance upon God by claiming that in god’s infinite mercy God has made and maintains a place of eternal torment. It is no wonder that so many good people avoid the word “Christian” like the plague. It has become synonymous with hypocrisy, mean spiritedness and conspicuous consumption.

“Yet some churches do not just celebrate Easter; they live it. There are Jesus followers who live as Easter people every day and provide more proof of the resurrection than any literalized metaphor of an empty tomb.

“By following, not by believing, they remain open to the possibility of resurrection in this life, not just in the next.”

From Saving Jesus from the Church: How to Stop Worshipping Christ and Start Following Jesus by Robin R. Meyers Harper-Collins New York NY 2009 (pp 94-95)

Crossing Over.....

True understanding will only come through incarnational living among borderland people.

We need to embrace a different way of knowing, one that moves us from description to an experience.

The only people who like change are usually the ones who are in charge of it.

If we cross over we will be unable to turn back. Crossovers re experienced long before they are understood.

This is not a time to survive or a problem to solve. It is a time for God to make something new.

Renewal will not emerge from new programs, transformed denominational structures, or creative strategies. This 'abar time will require a reframing of attitudes, assumptions, and frameworks long before the finished product emerges.

The Spirit empowered the early church in such a way that its first inclination was not to form committees and constitutions, but instead to fling itself into the world in gospel ministry of word and deed.

Our task is to find out where God is at work and join God's activity... we are simply living out God's commission as to what we should do and be: God's people in the world of neighborhoods and networks.

From Borderland Churches by Gary V. Nelson Chalice Press St Louis MO 2008 (pp 27 – 40)

Who Are We?

- 1. What is the predominant image that our congregation projects?**
- 2. What sort of congregational environment does this image suggest?**
- 3. What is its predominant view of the Gospel?**
- 4. What is the role of the church members through this image?**
- 5. What is the role of the pastor? Of leadership?**
- 6. How is ministry perceived?**
- 7. How is ministry evaluated for effectiveness?**

From *Borderland Churches: A Congregation's Introduction To Missional Living* by Gary V. Nelson Chalice Press St. Louis MO 2008
Page 53

Discipleship is obedience emerging out of our encounter with God...

Traveling with Jesus requires a radical attachment not simply to a belief in Jesus but to a practical living out of the things that Jesus believed in. True spirituality will always contain at its core the presence of Jesus who makes obedience possible.

Without an experienced faith, the ability to explain the good news for others disappears. We are unable to distinguish how it has been good news in our own lives.

Five Questions:

- 1. How would you describe your occupation, its joys and frustrations?**
- 2. What are the greatest challenges you face in your profession? Life circumstances?**
- 3. How does your faith intersect in your life and work?**
- 4. What would the good news be for the people you spend time with at work?**
- 5. How can we as the church help you to be people of faith there?**

I realize that it is not easy to live with anticipation all of the time. However, if faith is to have any meaning and significance, our worlds must be interrupted and our self-referential focus taken captive by a God who calls us to the willingness to be surprised.

**From Borderland Churches: A Congregation's Introduction to Missional Living by Gary V. Nelson Chalice Press St Louis MO 2008
Pp 118, 119, 127**

“Come to” Church

Passive “Field of Dreams” mentality. Create good programs and they will come.

Disconnected from the community around it: Members are users of the community rather than participants in it.

Observational and reactive

SWAT team mentality

Predictable and programmatic

Propositional and positional

“Go to” Borderland Church

Proactive engagement with culture and context: The church will come to the community

Defines itself by who they are outside the church building: Sees the community and networks of relationships as places of discipleship and service.

Interactive and intentional

Interactive and intentional

Experiential and experimental

Participatory and process oriented

from Borderland Churches by Gary V. Nelson Chalice Press St. Louis Missouri 2008 p 144

Unbinding the Gospel

Many of the churches we love are inflexible. Many churches are tied up into knots of self-involvement or old habit. Most of us are fairly knotted up as people. We're anxious, worried, stewing, angry, or afraid. The Gospel is about freedom in Christ. Think of all the strands that tie us up – death, sin, fear, anger, addictions, nasty gossiping, fussy tediousness, age-old resentments, self –involvement! The Gospel, the Good News, is about freedom in Christ. It is about knots being untied, ropes loosened, ties unbound.

Every one of us is too narrow in our understanding. We don't want upsets in our lives, or changes in our habits, or threats to our opinions. Shifting from Shredded Wheat to oatmeal exhausts me on a bad day! Telling God it's okay to change an institution I lean into for my stability (like my church) is really scary. But we need to do it. Many churches are slowing down because they are running on our human steam. I'm afraid we're going to have to rely on the Lord now. (“Oh, no! Surely it isn't as bad as all that?”)

Do you dare risk agreeing with some others in your church to pray together and see what God can do? Do you dare not risk it?

From Unbinding the Gospel: Real Life Evangelism by Martha Grace Reese Chalice Press St Louis MO 2006 pp54-55

**What's at stake in evangelism is transformed lives, yours included:
Here's how some people who are sharing their faith talk about it:**

- **I love to see people's lives change.**
- **I can't tell you what it felt like to see my sister baptized after all those years and all the tough things she had gone through. It was like a new start.**
- **I started inviting people to church and they became Christians. Now nine of my friends who weren't attending a church before are in my church. I love these people. I can't tell you what it means to me to have had a part in helping them move into faith.**
- **I believe strongly in the church and the power of God to heal people's lives through this community.**
- **I've been praying for prisoners. We have a prison ministry in our church. Four of these people now have a relationship with Jesus. It has changed my life too.**
- **I love the feeling of working with the Spirit that I get when I pray for someone. Sometimes later there is an opportunity to share with them about God. These openings feel miraculous. And if that person comes to faith in Christ from that conversation it's the most amazing feeling. It's really just being open to God. You pray and wait and then the Spirit does the work.**
- **So what motivates you?**

From Unbinding the Gospel: Real Life Evangelism by Martha Grace Reese Chalice Press St. Louis MO 2006 Page 21

How Did The Early Christians Do It?

AD 100 - as few as 25,000 Christians

AD 310 - Up to 20,000,000 Christians

They were an illegal religion throughout the period. At best they were tolerated. At worst they were very severely persecuted.

They didn't have any church buildings as we know them. While archeologists have discovered chapels dating from this period, they were definitely exceptions to the rule, and they tended to be very small converted houses.

They didn't even have the Scriptures as we know them. They were putting the canon together during this period.

They didn't have an institution or the professional form of leadership normally associated with it. At times of relative calm, prototypical elements of institution did appear, but by what we consider institutional, these were at best preinstitutional.

They didn't have seeker sensitive services, youth groups, worship bands, seminaries, commentaries etc.

They actually made it hard to join the church. By the late second century, aspiring converts had to undergo a significant initiation period to prove they were worthy.

Persecution drove the early Christian movement to discover their truest nature as an apostolic people. Persecution forced them away from any possible reliance on any form of centralized religious institution and caused them to live closer to, and more consistently with, their primal message, namely the Gospel..... It was by being true to the gospel that they unleashed the power of Apostolic Genius.

From The Forgotten Ways by Alan Hirsch Brazos Press 2006 pp 18 - 21

The Structure of Apostolic Genius

- **Jesus is Lord:** At the center and circumference of every significant Jesus movement there exists the simple confession “Jesus Is Lord”.
- **Disciple Making:** This involves the lifelong task of becoming like Jesus by embodying his message.
- **Missional – Incarnational Impulse –** the dynamic outward thrust and the related deepening impulse , which together seed and embed the gospel into different cultures and people groups.
- **Apostolic Environment:** apostolic influence and the fertile environment this creates in initiating and maintaining the phenomenal movements of God.
- **Organic Systems:** Jesus movements grow precisely because they do not have centralized institutions to block growth through control. They have the feel of a movement, have structure as a network, and spread like viruses.
- **Communitas not Community:** The most vigorous forms of community are those that come together in the context of a shared ordeal or those that define themselves as a group with a mission that lies beyond themselves – thus initiating a risky journey.

Disciple Making

**Missional
Incarnational
Impulse**

Jesus Is Lord

**Communitas Not
Community**

**Apostolic
Environment**

**Organic
Systems**

From The Forgotten Ways by Alan Hirsch Brazos Press 2006 pp 24-25

How well are we reaching out to:

- 1. Children and youth of our Congregation?**
- 2. Friends of our Children and Youth?**
- 3. People Attached to our Church Who Have Never Joined**
- 4. Committed Christian from Similar Church Backgrounds**
- 5. Committed Christians from Different Church Backgrounds**
- 6. People Raised in the Church Who Drifted Away**
- 7. People Raised in the Church Who Were Hurt**
- 8. Unchurched People Like Current Church Members**
- 9. Unchurched People Different from Current Church Members**

From Unbinding the Gospel: Real Life Evangelism by Martha Grace Reese Chalice Press St. Louis MO 2006 Page 92

Third Places.....

They are distinctive informal gathering places.

They make the citizen feel at home.

They nourish relationships and a diversity of human contact

They help create a sense of place and community

They invoke a sense of civic pride

They promote companionship

They allow people to relax and unwind after a long day at work

They are socially binding

They encourage sociability instead of isolation

They make life more colorful

They enrich public life and democracy

They must be free or quite inexpensive

Food and drink are important factors

They must be highly accessible to neighborhoods so that people find it easy to make the place a regular part of their routine

A person should expect to find both old and new friends on each trip to the place

They should be places where a person feels welcome and comfortable and where it is easy to enter into conversation.

From Exiles: Living Missionally In A Post Christian Culture by Michael Frost Hendrickson Publishers 2006 pp 56 - 58

Modern to Post Modern – The Emerging Church

Many writers claim that we are moving from the “modern” era and worldview to a “postmodern” era and worldview. What does this mean?

One wag has said that the history of the world has been shaped by five Jews:

- 1. Moses who said “It’s all in the head.”**
- 2. Jesus who said, “It’s all in the heart.”**
- 3. Freud who said, “It’s all in the groin.”**
- 4. Marx who said, “It’s all in the stomach.” ...**
- 5. and then there’s Einstein who said, “It’s all relative.”**

It’s the last statement that upsets the modern mind. If it’s all relative what does that do to God?

The central question for the modern mind was “Is it true?” That’s why fifty years ago when I was in theological seminary we were not being primarily trained to be spiritual leaders. We were being trained to be “resident theologians” who could stand in the pulpit and explain that the Christian faith was a wonderful theological system that all fitted together and was all true.

The post modern mind questions whether there is such a thing as “the truth”. Perhaps there is what is true for me which may be different from what is true for you. This is a very upsetting idea for moderns.

The central question for post moderns is “does it work?” If it doesn’t work what does it matter whether it’s true? You can have an impeccable theology and if you are completely devoid of the “fruits of the Spirit”(love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control), what difference does it make? In what sense can it be true if it doesn’t work?

Many young post moderns have given up on the established churches. They see little resemblance between life in such churches and the life and teaching of Jesus. So they are forming new “emerging” congregations.

- Sometimes these emerging congregations meet and worship in a pub or a coffee shop.**
- They are more a family or community than an institution.**
- Small group life is important in order to grow as disciples.**
- Eucharist (The Lord’s Supper) is the central act of worship**
- Hospitality to strangers and outcasts is a central practice.**
- Moving from changing beliefs to changing lives.**
- Moving from privatized faith to public faith – corporate spirituality**
- “Embodied spirituality” – intimacy with God comes through involvement in society**

- **Becoming good news people before proclaiming a good news message**
- **Moving from serving the church to serving Christ in vocations**
- **Moving from being consumers to being producers**
- **Preserving tradition through change**
- **More concerned about authenticity than “success”.**
- **From powerful group leaders to groups with many leaders**
- **From leadership based on position to leadership based on passion**
- **From centralized control to a relational decentralized approach**
- **Integrating tradition and contemporary culture**
- **Holistic and mystical spirituality – a worshipful way of life**
- **Engaging the culture with spiritual practices.**

They are strongly committed to engaging the outside culture rather than confining themselves to evangelical contemporary Christian subcultures.

They believe that the church must serve the Kingdom of God rather than becoming an end in itself.

I believe we can learn much from these post modern young people. In most of our congregations they are the least represented generation. What will happen to our churches if the voices of the future are not heard?

Ed White 3/16/06

Suggested Reading:

1. The Shaping of Things To Come: Innovation and Mission for the 21st Century Church by Michael Frost and Alan Hirsch Henrickson Publishers Peabody MA 2003

2. Emerging Churches: Creating Christian Community In Post Modern Cultures by Eddie Gibbs and Ryan K Bolger Baker Academic Books Grand Rapids MI 2005

3. Unlearning Church: Just When you Thought You Had leadership All Figured Out by Michael Slaughter with Warren Bird Group Publishing Loveland CO 2002

SOME DIFFERENCES BETWEEN RELIGIOUS INSTITUTIONS AND MOVEMENTS OF GOD

INSTITUTIONS

- Seek members to join
- Have mission statements
- Elect officers
- Encourage endowments
- Measure assets
- Led by qualified people
- Exist for the members
- Seek prestige
- Focus inward
- Maintenance-oriented
- Build with brick and mortar
- Celebrate increases in numbers
- Make budgets and receive pledges

- Rely on donations
- Recruit people to serve on committees

- Depend on charitable giving
- Invite people to come and join

- Depend on human resources to accomplish attainable goals
- Seek the first and best
- Erect monuments to memorialize past accomplishments
- Provide safe environment
- Train leaders to manage

- Receive resumes to fulfill job descriptions

MOVEMENTS

- Seek needs to fulfill
- Have a mission
- Inspire passionate people
- Encourage selfless living
- Measure passion
- Led by called people
- Exist for needy people
- Seek sacrifice
- Focus outward
- Mission-driven
- Build with flesh and blood
- Celebrate lives changed
- Make commitments and give everything
- Rely on self-sacrifice
- Attract passionate people to Change the world
- Depend on Grace of God
- Challenge people to go and Serve
- Depend on God's resources to accomplish impossible visions
- Serve the last and least
- Celebrate transformed lives and move on
- Provide risky opportunities
- Create leaders willing to die for the mission
- Invite passionate people to fulfill a mission

SHALOM

“Shalom creates community. The mission of the church is to establish a community of faith reconciled to God who provides the transformational possibilities of wholeness and soundness wherever the community lives and works.

Shalom brings a concern about the material and physical well being of people. Shalom seekers are as concerned about the social and relational aspects of life as they are about reconciliation with God. They realize the two go hand in hand.

Shalom nurtures trust, confidence and mutual concern between neighbors. It is most evident when people live with a healthy mutual concern for one another.

Shalom takes place in the missional fields of the workplace and neighborhood. We are called to offer our work and our relationships to the glory of God

The church offers a glimpse of God’s upside down kingdom, where the least shall be greatest, where the poor shall be rich, and where those without hope become those whose praises rise to heaven. Here the sinner finds not condemnation but forgiveness and the outsider finds not a cold shoulder but a warm heart. Here, and here alone, those who in the eyes of the world are nothing find the light and affirmation of god shining upon them.

The greatest secret of the Christian faith is the community of faithfully gathered people we call the local church. At its best, when it lives with risky abandon in the borderlands, there is nothing like it on the face of the earth. This risky living moves the church from the margins back into the center of people’s lives.

From Borderland Churches by Gary V Nelson Chalice Press St. Louis MO 2008 pp 146 - 147

Congregational Transformation

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- D. Functional Structures
- E. Inspiring Worship
- F. Healthy Small Groups
- G. Need Oriented Evangelism
- H. Loving Relationships

Part I. General

A. Transforming Congregations

1. **Natural Church Development** by Christian A. Schwarz Church Smart Resources 1 - 800 – 253 – 4276 Schwarz did a research study of 1000 congregations from 32 Countries on six continents. He has identified eight quality characteristics that were found together in all high quality growing congregations.
2. **Color Your World With Natural Church Development** by Christian Schwarz Church Smart Resources 2005 A progress report on NCD after almost a decade. Evidence that healthy congregations will grow naturally. Also how NCD principles inform the individual’s life of discipleship.
3. **Transforming Congregational Culture** by Anthony B. Robinson William B Eerdmans Publishers Grand Rapids MI 2003 An excellent “road map” for traditional Protestant congregations that are trying to be transformed in order to be fruitful in ministry in the twenty first century.
4. **In Dying We Are Born: The Challenge and Hope for Congregations** by Peter Bush The Alban Institute Herndon VA 2008 When Jesus said “Whoever seeks their life will lose it and whoever loses their life for my sake will find it” he was speaking about congregations. Sometimes a congregation must die in order for resurrection and new life to occur at the hands of God.

5. **Gifts of an UncommonLife: The Practice of Contemplatve Activism** by Howard E. Friend Jr. The Alban Institute Herndon VA 2008 An exciting description of the spiritual journey in the context of congregational transformation, based on the experience of an extraordinary pastor, leader and prophet.
6. **A New And Right Spirit: Creating An Authentic Church In A Consumer Culture** by Rick Barger The Alban Institute Herndon VA 2005 Rick is pastor of Abiding Hope Lutheran Church in Littleton Colorado, site of the Columbine High School tragedy. This is one of the largest and fastest growing congregations in the ELCA. Explores how the church can live out of its Gospel story offering Jesus instead of offering deals, providing goods and services or promoting causes.
7. **The Practicing Congregation: Imagining A New Old Church** by Diana Butler Bass The Alban Institute 2004 Describes mainline Protestant congregations that display an unexpected vitality, adaptability and faithfulness. Traditional congregations can experience new life by reappropriating their traditions in new and living ways.
8. **From Nomads To Pilgrims: Stories From Practicing Congregations** by Diana Butler Bass and Joseph Stewart – Sicking (Editors) Alban Institute Herndon VA 2006. Actual stories from the congregations studied in **The Practicing Congregation**
9. **Christianity For The Rest Of Us: How The Neighborhood Church Is Transforming The Faith** by Diana Butler Bass Harper San Francisco 2006. Diana did a study of some 50 mainline congregations that had been in decline but have “turned around”. She identifies and describes ten corporate spiritual practices that are key to transformation.
10. **A People’s History of Christianity: The Other Side of the Story** by Diana Butler Bass Harper-Collins publishers New York NY 2009 How have ordinary Christians practiced their faith and followed Jesus in the successive periods of the last 20 centuries?
11. **Saving Jesus From The Church: How to Stop Worshipping Christ and Start Following Jesus** by Robin R. Meyers Harper Collins Pulishers New York NY 2009
 Jesus as Teacher not Savior
 Christianity as Compassion not Condemnation
 Prosperity as Dangerous not Divine
 Discipleship as Obedience not Control
 Religion as Relationship not Righteousness
12. **Becoming A Blessed Church: Forming A Church of Spiritual Purpose, Presence and Power** by N. Graham Standish Alban Institute 2005 For those who seek the Creator’s purposes, hunger for Jesus’ presence, and know that the Spirit’s power alone can save and heal the world.

- 13. The Disciple Making Church: From Dry Bones To Spiritual Vitality** by Glenn McDonald Faithwalk Publishing Grand Haven Michigan 2004 Describes six discipling relationships and six marks of a disciple pursuing personal transformation in community.
- 14. Borderland Churches: A Congregation's Introduction to Missional Living** by Gary V. Nelson Chalice Press St. Louis MO 2008 Wisdom from Canada on being the body of Christ in a post modern, post Christian society. We can no longer expect the unchurched to come to us. We must go to them..
- 15. A Field Guide For The Missional Congregation** by Rick Rouse and Craig Van Gelder Augsburg-Fortress Publishing 2008 This is a clear and succinct manual for congregations choosing to embark on a journey of transformation.

B. Modern - Post Modern and the Emerging Generation

- 16. The Church On The Other Side: Doing Ministry In The Postmodern Matrix** by Brian D. McLaren Zondervan Publishing House Grand Rapids Michigan 2000 A clearly written statement by a pastor who dissolved and reconstituted his congregation in order to reach unchurched young people in a postmodern era
- 17. A Generous Orthodoxy : Why I Am A missional + evangelical + post/protestant + liberal/conservative + mystical/poetic + biblical + charismatic/contemplative + fundamentalist/Calvinist + Anabaptist/Anglican + Methodist + catholic + green + incarnational + depressed-yet-hopeful + emergent + unfinished CHRISTIAN** by Brian McLaren Zondervan Book 2004. An affirmation of the ich diversty withn the Christian church.
- 18. The Emerging Church: Vintage Christianity For New Generations** by Dan Kimball Zondervan 2003 An exploration of what is being learned in congregations that reach out to the unchurched young adults in a post modern, post Christian society. The appendices offer a rich variety of resources. A book for those who dare to venture into new and uncharted territory.
- 19. They Like Jesus But Not The Church: Insights From Emerging Generations** by Dan Kimball Zondervan Publishers Grand Rapids MI 2007 Jesus is not into right wing politics, being judgmental, oppressing females, being homophobic, disparaging people of other faiths, or interpreting the Bible literally.
- 20. Exiles: Living Missionally In A Post Christian Culture** by Michael Frost Hendrickson Publishers Peabody Mass 2006 A compelling description of the church as an alternative vision living out the claims of the Kingdom of God in contrast to the claims of empire. Like Walter Brueggemann, Frost believes that Christians are living in exile today, much like the ancient Hebrews in Babylon.
- 21. The Forgotten Ways: Reactivating The Missional Church** by Alan Hirsch Brazos Press Grand Rapids MI 2006 How we must have a complete reorientation of the church around mission. A detailed and thoughtful strategy.

22. The Irresistible Revolution: Living As An Ordinary Radical by Shane Claiborne Zondervan Publishers Grand Rapids MI 2006 “What do we do when the foolishness of the cross actually makes more sense than the wisdom of the sword? What if a fragile world is more attracted to God’s vision of interdependence and sacrificial sharing than to the mirage of independence and materialism. What do we do when we are the ones who have gone sane in a crazy world?”

23. The New Christians: Dispatches From The Emergent Frontier by Tony Jones Jossey Bass San Francisco 2008 A key book for understanding Emergent Christianity. An insider’s view of the brief history of the movement.

24. Inside The Organic Church: Learning From 12 Emerging Congregations by Bob Whitesel Abingdon Press Nashville TN 2006 A rich description of twelve emerging congregations and how they function. They focus on improvising instead of institutionalizing.

25. An Emergent Manifesto of Hope – Doug Pagitt and Tony Jones Editors Baker Books Grand Rapids MI 2007 Twenty five emergent church leaders present honest compelling reflections on spiritual formation, social justice, sex, church and community, evangelism, racial reconciliation, post colonialism and the Bible.

26. Reimagining Spiritual Formation: A Week In The Life Of An Experiential Church by Doug Pagitt and the Solomon’s Porch Community Zondervan publishers Grand Rapids MI 2004 Captures the communal journey of an emerging congregation through a week in the life of this faith community.

27. The Shaping Of Things To Come: Innovation and Mission For The 21st Century Church by Michael Frost and Alan Hirsch Hendrickson Publishers Peabody Mass. 2003 Two Australians offer excellent insights and stories concerning the emerging missional Church.

28. Emerging Churches: Creating Christian Community In Postmodern Cultures by Eddie Gibbs and Ryan K Bolger Baker Academic Grand Rapids MI 2005. A study of 50 congregations in the USA and the UK that have been started in the last 20 years by people under 35 for people under 35.

29. The Secret Message Of Jesus: Uncovering The Truth That Could Change Everything By Brian D. McLaren W Publishing Group a division of Thomas Nelson 2006. What does it mean to really live the message of Jesus today?

30. Postmodern Children’s Ministry: Ministry to Children in the 21st Century by Ivy Beckwith Zondervan Grand Rapids MI 2004 “A church program can’t spiritually form a child but a family living in an intergenerational community of faith can.”

31. The Emerging Way: Thoughts, Stories and Wisdom for a Faith of Transformation Michael Schwartzengruber (Ed) Copperhouse Books Kelowna BC Canada 2006 Beliefs do not transform us. Trust and loyalty do. Fourteen essays reflecting the emergent church.

32. Soul Graffiti: Making A Life In The Way of Jesus by Mark Scandrette Jossey-Bass San Francisco 2007 A young post modern leader describes his experience of the journey to discipleship.

33. The Phoenix Affirmations: A New Vision For The Future Of Christianity by Eric Elnes Jossey-Bass 2006 Elaborates 12 affirmations that reflect commitments to environmental stewardship, social justice, artistic expression, and openness to other faiths.

34. Not For Sale: The Return of the Global Slave Trade – and How We Can Fight It by David Batstone Harper San Francisco 2007 Addressing the worldwide crisis involving some 27 million people, especially women and children who have been forced into slavery in the illegal prostitution industry or into other forms of forced labor.

35. Everything Must Change: Jesus, Global Crises and a Revolution of Hope by Brian McLaren Thomas Nelson Publishers Nashville 2007 What would happen if:

- People of faith moved beyond political polarization to the deeper questions nobody is asking.
- The world's leading nations spent less on weapons and more on peacemaking, poverty alleviation, and creation care.
- A renewed understanding of Jesus sparked a profound spiritual awakening
- We believed that God's will really could be done on earth and not just in heaven.

36. Emerging Culture by Jimmy Long Intervarsity Press 2004 An interactive curriculum to help us understand the transition from Modern to Post Modern and its implications for ministry with the post modern generation. Based on the book entitled **Emerging Hope** by the same author. The curriculum includes a Leader's Guide, a Participant's Guide and Powerpoint Presentations.

37. A Christianity Worth Believing: Hope - Filled, Open – Armed Alive and Well Faith For The Left Out, Left Behind and Let Down in Us All by Doug Pagitt Jossey-Bass San Francisco CA 2008 Describes the faith journey of one of the leading emergent church pastors. The Gospel is not about pie in the sky but about God's will being done here on earth.

38. The Church of the Perfect Storm Leonard Sweet Editor, Abingdon Press Nashville TN 2008. A collection of essays concerning the sea changes that confront our congregations and how we might respond.

39. The Great Emergence: How Christianity Is Changing and Why by Phyllis Tickle Baker Books Grand Rapids MI 2008 A clear overview of the emerging church movement and the developing conversation between the various branches of the church in North America

40. Jesus Wants To Save Christians: A Manifesto For The Church In Exile by Rob Bell and Don Golden Zondervan Publishers Grand Rapids MI 2008 A prophetic challenge to the Church in the United States to reclaim our story and our commitment to God's justice.

41. RE JESUS: A Wild Messiah For a Missional Church by Michael Frost and Alan Hirsch Hendrickson Publishers Peabody Mass. 2009 Challenges us to reinstate Jesus as the central focus of our spiritual lives both as individual disciples and as communities of faith. An encounter with Jesus transforms us from the inside out and radically changes our approach to mission.

42. The Tangible Kingdom: Creating Incarnational Community by Hugh Halter and Matt Smay Jossey-Bass Publishers San Francisco CA 2008 A post modern exploration of how to make disciples.

C. Clergy Development and Renewal

43. Under The Unpredictable Plant: An Exploration Of Vocational Holiness by Eugene Peterson William B. Eerdmans Grand Rapids Michigan 1992 Explores the vocational integrity of parish ministry in the face of pressures to distort from culture, congregation and denomination. Advocates more emphasis on being a spiritual director and less a program director.

44. In It For The Long Haul: Building Effective Long Term Pastorates by Glenn E. Ludwig Alban Institute Bethesda MD 2002 A thoughtful description of the steps and processes involved in developing and sustaining a healthy long pastorate.

45. The Spiritual Leader's Guide To Self Care by Rochelle Melander and Harold Eppley Alban Institute 2002 Provides the agenda for a comprehensive journey over 52 weeks including provision for periodic overnight retreats. Major themes include, Creating a Life Vision, Caring For Yourself At Work, Nurturing Your Relationships, Caring For Your Physical and Material Needs, Caring For Your Spiritual and Intellectual Needs, and Sustaining A Life Vision.

D. The Congregation, Culture and Community – Diversity, Multiethnic Congregations and Intergenerational Congregations:

46. The Wolf Shall Dwell With The Lamb by Eric H. F. Law Chalice Press St. Louis 1993 A spirituality for leadership in a multi cultural community. Other titles by Eric law include **The Bush Was Blazing But Not Consumed** 1996, **Inclusion** 2000, and **Sacred Acts, Holy Change** 2002, and **The Word At The Crossings: Living The Good News In A Multicontextual Community** 2004. all from Chalice Press.

47. A Mosaic Of Believers: Diversity and Innovation In A Multiethnic Church by Gerardo Marti Indiana University Press Bloomington IN 2005. A brilliant study of the MOSAIC congregation in the Los Angeles area, Erwin McManus Pastor. Probably the largest multiethnic congregation with about 1900 in attendance on an average weekend. The congregation is 32.8% Caucasian, 30.3% Hispanic. 27.8 Asian, 4.8 Middle Eastern, 1.7 % African American, 1.2 % Armenian, 1 % Native American. Keen insights into how this complex congregation “works” and the kinds of people that it attracts or discourages.

48. People of the Dream: Multiracial Congregations In The United States by Michael O. Emerson and Rodney M Woo Princeton University Press 2006 A comprehensive study of multiracial and multiethnic congregations in the U.S.A. What are the accomplishments? What are the challenges? Lasting multiracial congregations continue to be rare but there are significant stories of congregations that have become bridges of understanding across racial and ethnic barriers.

49. The Church Enslaved: A Spirituality of Racial Reconciliation by Tony Campolo and Michael Battle Fortress Press Minneapolis MN 2005 Challenges Christians to a deeper spirituality enabling them to resume leadership in overcoming and redressing America’s legacy of racial division

50. The Church of All Ages: Generatins Worshipping Together – Howard Vanderwell Editor Alban Institute Herndon VA 2008 How to become an age inclusive congregation that values and includes all generations especially in worship.

Part II. Natural Church Development – Eight Qualities of Healthy Congregations (As identified in the research of Christian Schwarz and the Natural Church Development Survey)

A. Empowering Leadership

51. The Missional Leader: Equipping Your Church To Reach A Changing World by Alan J. Roxburgh and Fred Romanuk Josse-Bass San Francisco 2006 What does congregational leadership look like in a turbulent and unpredictable time when the models of the past no longer work?

52. Primal Leadership: Realizing The Power Of Emotional Intelligence by Daniel Goleman, Richard Boyatzis and Annie McKee Harvard Business School Press Boston 2002. Explores the eighteen personal competencies needed to be an effective leader.

53. Leadership Without Easy Answers Ronald A. Heifetz Harvard University Press 1994 The difference between the leadership of expertise and the leadership that enables others to do the adaptive work to face new realities.

54. The Leader’s Journey: Accepting The Call To Personal and Congregational Transformation. By Herrington, Creech and Taylor Jossey Bass San Francisco 2003 An outstanding study of the pastor as spiritual leader.

55. Redeveloping The Congregation: A How To For Lasting Change by Mary K. Sellon, Daniel P. Smith, and Gail F. Grossman Alban Institute Bethesda MD 2002 Uses the eight reasons why efforts at institutional change fail from the book Leading Change by John Kotter to describe the stages in transforming a declining congregation.

56. The Leadership Labyrinth: Negotiating The Paradoxes of Ministry by Judson Edwards Smyth and Helwys Macon GA 2005 A brilliant exposition of 21 leadership paradoxes that confront the pastor. (Example: “The harder you try to control a group the less control you will have.”)

57. Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What by Peter Steinke Alban Institute Herndon VA 2006 Managing our anxiety and staying connected to those who differ are key to fruitful leadership in congregations.

58. Leading Change in the Congregation: Spiritual and Organizational Tools For Leaders by Gilbert R. Rendle Alban Institute 1998. A practical guide for congregational leaders in a turbulent and unpredictable environment. “Welcome to the wilderness.”

59. When Better Isn’t Enough: Evaluation Tools For The Twenty First Century Church by Jill M. Hudson Alban Institute 2004 An overview of a new paradigm for ministry. 12 characteristics by which we can measure effective ministry in a post modern world.

60. Leadership In Congregations – Richard Bass Editor Alban Institute Herndon VA 2007 An excellent collection of 21 essays on various aspects of leadership in congregations including some that explore the dysfunctional aspects of our church systems that undermine the fruitful ministry of pastors.

61. Making Disciples, Making Leaders: A Manual For Developing Church Officers by Steven P. Eason Geneva Press 2004 Written for the Presbyterian tradition but much is translatable for all congregations. Assumes that church officers will become a community of spiritual leader at the heart of the congregation.

62. Transform Your Church With Ministry Teams by E. Stanley Ott 2004 Eerdmans Publishers The power of ministry teams lies in their unique capacity to generate genuine Christian fellowship, nurture disciples, develop leaders, and mobilize people for ministry..

63. Twelve Dynamic Shifts For Transforming Your Church by E. Stanley Ott Eerdmans Publishers Grand Rapids MI 2002 A practical guide for established congregations that are seeking to affirm the past and discern their future.

64. Extraordinary Leadership: Thinking Systems, Making A Difference by Roberta M. Gilbert MD Leading Systems Press Falls Church VA 2006 An exceedingly lucid description of mature pastoral leadership based on the family systems insights of Murray Bowen

65. A Generous Presence: Spiritual Leadership and the Art of Coaching by Rochelle Melander Alban Institute Herndon VA 2006. Describes how the spiritual journey informs the work of those who coach.

66. Leadership For Vital Congregations by Anthony B. Robinson The Pilgrim Press Cleveland OH 2006 A leadership tool for clergy and lay leaders. Draws on the wisdom of James McGregor Burns, Edwin Friedman, Parker Palmer, Ronald Heifetz and Margaret Wheatley

67. Spirited Leadership: Empowering People To Do What Matters by Thomas G Bandy Chalice Press St Louis MO 2007. Especially helpful in describing the leadership role of the church board.

68. Shaping Spiritual Leaders: Supervision and Formation in Congregations by Abigail Johnson The Alban Institute Herndon VA 2007 A superb description of supervision as a way of life that stimulates the growth and development of paid and unpaid leaders in the local church. Based on the assumption that all Christians are “called to full time Christian service” and therefore must grow and become leaders.

B. Gift Oriented Ministry

69. The Equipping Church: Serving Together To Transform Lives by Sue Mallory The Leadership Network Zondervan Publishers A wonderful detailed story of the transformation of the Brentwood Presbyterian Church in California into a ministering community through a focus on helping each member to discover, develop and exercise their God given gifts in ministry.

70. The Equipping Church Guidebook by Sue Mallory Published by The Leadership Network A companion piece to The Equipping Church, the Guidebook is a working manual for congregational leaders who are seeking to develop gift oriented ministry throughout the congregation. Mobilizing church members for volunteer service and for ministry in daily life. Includes an outstanding list of tools, curricula and software.

71. Life Keys: Discovering Who You Are, Why You’re Here, and What You Do Best by Kise, Stark and Hirsh Bethany House Publishers Minneapolis MN 1996 An excellent manual for helping church members discern their gifts and their ministry. Different chapters help us explore our natural talents, our spiritual gifts, our personality type, our values and our passions.

72. Created and Called: Discovering our Gifts for Abundant Living by Jean Morris Trumbauer. (Three ring binder) A superb resource for helping us clarify ourselves and our call.

C. Passionate Spirituality

73. Listening To God: Spiritual Formation In Congregations by John Ackerman Alban Institute 2001 A manual for spiritual formation in the life of a congregation. Helpful exercises and instruments.

74. **A Praying Congregation: The Art Of Teaching Spiritual Practice** by Jane E. Vennard
Alban Institute Herndon VA 2005 An excellent manual on how to develop a praying congregation.
75. **Breathing Space: A Spiritual Journey In The South Bronx** by Heidi B. Neumark
Beacon Press Boston MA 2003 Spirituality and Justice meet in this beautiful account of ministry at the Lutheran Church of the Transfiguration set in one of the most troubled neighborhoods in America. Beautiful stories of people who have been through hell and found new life together.
76. **SABBATH: Restoring The Sacred Rhythm of Rest** by Wayne Muller Bantam Books
1999 Explores the manner in which we have traded time for money in this society to the point where our relationships to one another and to God are at risk.
77. **A Hidden Wholeness: The Journey Toward An Undivided Life** by Parker J. Palmer
Jossey Bass San Francisco CA 2004. The journey to integrity where your inner self and outer self become congruent. The importance of creating circles of trust.
78. **Paying Attention: Focusing Your Congregation On What Matters** by Gary E. Peluso
Verdend The Alban Institute Herndon VA 2005. “Where in our society do we give anyone or anything our quiet undivided attention for any sustained meaningful period of time?”
79. **The Rapture Exposed: The Message of Hope in the Book of Revelation** by Barbara R. Rossing
Basic Books New York NY 2004 Reveals the unbiblical nature of the “rapture” theory and the “Left Behind” series of novels which makes Jesus the opposite of the Jesus described in the Bible. Then proceeds to expound the real meaning of the book of Revelation.
80. **The Spirit Led Leader: Nine Leadership Practices and Soul Principles** by Timothy C. Geoffrion
The Alban Institute Herndon VA 2005. An exposition of the relevance of the spiritual journey for fruitful leadership.
81. **One Step At A Time: A Pilgrim’s Guide To Spirit Led – Living** by Timothy C. Geoffrion
The Alban Institute Herndon VA 2008 Timothy takes his family on a five hundred mile walking pilgrimage in northern Spain in 2006 to learn lessons about how we can intentionally grow in our relationships to god, self and one another. This book is filled with lucid questions that are relevant to our journey.
82. **Traveling Together: A Guide For Disciple Forming Congregations** by Jeffrey D. Jones
Alban Institute Herndon VA 2006. An excellent description of the specifics of a disciple making congregation.
83. **Living The Resurrection: The Risen Christ In Everyday Life** by Eugene H. Peterson
Navpress 2006. Connects the heart of Christian faith with everyday life.

- 84. The Word That Redescribes the World: The Bible and Discipleship** by Walter Brueggemann Fortress Press Minneapolis 2006 Traces the conflict between the Kingdom of God and the succession of empires that seek to play God throughout the Bible and on into the present. A sobering study for those of us who find ourselves citizens of what may be the most pretentious empire in history.
- 85. God and Empire: Jesus Against Rome: Then And Now** by John Dominic Crossan Harper Collins San Francisco 2007 Exploring the choice between empire and Kingdom of God.
- 86. War Is A Force That Gives Us Meaning** by Chris Hedges Random House NY 2002 Chris was a foreign correspondent for fifteen years in Central America, the Sudan, Bosnia and the Middle East. He experienced a succession of life threatening situations. He gives a compelling description of the addictive power of war and the manner in which it can seduce and then destroy our humanity
- 87. The Limits of Power: The End of American Exceptionalism** by Andrew J. Bacevich Metropolitan Books, Henry Holt and Co. New York 2008. Traces the growing economic, political and military crises that threaten the demise of the American Empire. Bacevich is profoundly influenced by Reinhold Niebuhr who was the outstanding Protestant prophetic theologian of the 20th century. America's addiction to self indulgence is causing us to deny the reality of our situation and as a result hasten our own demise.
- 88. Shaking The Gates Of Hell: Faith Led Resistance To Corporate Globalization** by Sharon Delgado Fortress Press Minneapolis MN 2007 Exploring the likely consequences of corporate globalization and global warming. Provides documentation for Brian McLaren's conviction that our world is currently pursuing a suicidal course.
- 89. The Predator State** by James K. Galbraith Free Press – Simon and Schuster Inc 2008 Describes how the religion of “free market fundamentalism” has betrayed our country and our Christian faith.
- 90. How Not To Speak of God** by Peter Rollins Paraclete Press Brewster MA 2006 Explores the philosophical and theological underpinnings of the emerging church movement. Also **The Fidelity of Betrayal: Towards a Church Beyond Belief** Paraclete Press 2008 It may be necessary to betray your faith in order to keep it.
- 91. Packing Inferno: The Unmaking of a Marine** by Tyler E. Boudreau A 12 year committed veteran of the Marine Corps who served in Iraq. What he did and experienced in Iraq undid him when he came home. Now he is struggling to recover himself and his soul. This book makes clear that the bumper sticker “support our troops” patriotism is a cruel sham. This criminally insane war has mutilated and destroyed countless lives, both Iraqi and American. We pass it off as “collateral damage”.

D. Functional Structures

92. **Holy Conversations: Strategic Planning As A Spiritual Practice For Congregations**

By Gil Rendle and Alice Mann Alban Institute 2003. An excellent guide to the processes through which a congregation can achieve clarity about its identity, mission, vision, core values and goals.

93. **Holy Places: Matching Sacred Space With Mission and Message** by Nancy DeMott, Tim Shapiro, and Brent Bill The Alban Institute Herndon VA 2007 A comprehensive handbook and list of resources for any congregation that is planning to build or renovate

94. **Governance and Ministry: Rethinking Board Leadership** by Dan Hotchkiss The Alban Institute Herndon VA 2009 Wisdom on how to develop fruitful and creative church boards who can partner with the pastor in leadership, empower the laity, and clarify the identity, mission, vision and core values of the congregation.

95. **Pursuing The Full Kingdom Potential of Your Congregation** by George W Bullard Lake Hickory Resources St Louis MO 2005 Provides new insights and engaging steps to assist churches at all stages in their history to be true to their ministry and mission.

96. **When Not To Build** by Ray Bowman and Eddy Hall Baker Books Grand Rapids MI 2002 Unconventional wisdom from an experienced church architect. A must read for any congregation that is thinking of building. Articulates sound principles on which to base decisions.

97. **Memories, Hopes and Conversations: Appreciative Inquiry and Congregational Change** by Mark Lau Branson Alban Institute Herndon VA 2004 Congregations can face change more readily if they can carry the best of their past into the future.

98. **The Power Of Appreciative Inquiry: A Practical Guide To Positive Change** by Diana Whitney and Amanda Trosten-Bloom Berrett-Koehler Publishers San Francisco 2003 Perhaps the best manual to guide those who undertake to use Appreciative Inquiry in congregations.

99. **The Five Dysfunctions Of A Team** by Patrick Lencioni Jossey Bass Publishers San Francisco 2002. A “must read” for heads of staff who are trying to build a high energy high trust staff team in a congregation. Also **Overcoming The Five Dysfunctions Of A Team** by the same author Jossey Bass 2005. The “how to” manual filled with strategies and practical exercises for addressing the five dysfunctions

100. **Can Our Church Live? Redeveloping Congregations In Decline** by Alice Mann Alban Institute 1999 Strategy for redeveloping declining congregations. Essential reading for congregations that are growing older and smaller.

101. **Raising The Roof: The Pastoral to Program Size Transition** by Alice Mann Alban Institute 2001 A manual for managing the most difficult size transition from a pastoral sized congregation (worshipping 50 – 150) on Sunday morning to a program sized congregation (worshipping 150 – 350)

102. Size Transitions In Congregations Beth Ann Gaede Editor Alban Institute 2001
Collected essays reflecting the current wisdom concerning various transitions to become a larger or a smaller congregation.

103. Every Congregation Needs A Little Conflict by George W. Bullard Jr. Chalice Press St. Louis MO 2008 A typology of seven levels of intensity in congregational conflict. The challenge for leaders is to help the congregation manage conflict a levels one and two

104. Transforming Church Boards Into Communities Of Spiritual Leaders Charles Olsen Alban Institute Washington DC 1995. A manual for developing a church board into a spiritual leadership community. Explores community building, the use of scripture to illuminate the life and work of the board, decision making through a discernment process instead of Robert's Rules and a majority vote, and the importance of vision.

105. Power Of Asset Mapping: How Your Congregation Can Act On its Gifts by Luther K. Snow Alban institute Herndon VA 2004 How to plan based on the assets of your congregation instead of just on the basis of the discerned needs of others.

106. The Indispensable Guide To Smaller Churches by David R. Ray Pilgrim Press Cleveland OH 2003. Contains a wealth of information, wisdom and resources to challenge the vision and stimulate the life of smaller congregations. Begins with a whirlwind tour of 21 creative examples of flourishing small congregations.

107. Good To Great: Why Some Companies Make The Leap and Others Don't by Jim Collins Harper-Collins publishers 2001 The keys to institutional transformation in the business world. Also **Good To Great and the Social Sectors** an accompanying monograph that translates for non profit organizations.

108. Pathway To Renewal: Practical Steps for Congregations by Daniel P. Smith and Mary K. Sellon The Alban Institute Herndon VA 2008 Distinguishes three phases on the journey towards renewal:

1. Building the readiness of leaders to lead
2. Developing a vision
3. Aligning the congregation's life with the vision it has discerned.

109. When Moses Meets Aaron: Staffing and Supervision in Large Congregations by Gil Rendle and Susan Beaumont Alban Institute Herndon VA 2007 A "must read" for pastors of large congregations. Wisdom on searching for the right staff, supervising staff, developing an effective and fruitful staff team, having productive staff meetings, dealing with difficult staff etc. etc.

E. Inspiring Worship

110. **Worship Evangelism** by Sally Morgenthaler Zondervan Grand Rapids MI 1999 Makes a convincing case that true worship can be a power means of evangelism and that we need to reclaim authenticity in worship where there is a true encounter between people and the Almighty.

111. **Emerging Worship: Creating Worship Gatherings For New Generations** by Dan Kimball Zondervan Press Grand Rapids MI 2004 The post baby boomer generation wants something very different from their parents. They want authenticity, experience, tradition, liturgy and mystery.

112. **A Royal Waste of Time: The Splendor of Worshipping God and Being The Church For The World** by Marva J. Dawn William Eerdmans Publishing Grand Rapids 1999. A measured and thoughtful discussion of the issues surrounding worship...traditional vs. contemporary . This book is a sequel to her earlier book **Reaching Out Without Dumbing Down.**

113. **Beyond The Worship Wars: Building Vital and Faithful Worship** by Thomas G. Long The Alban institute 2001 Offers a third way beyond the worship wars between “traditional” and “contemporary”.

F. Healthy Small Groups

114. **Companions In Christ: A Small Group Experience In Christian Formation** Nashville Upper Room books 2001 This popular interdenominational resource is a guide to creating small groups around the Christian practices of prayer, scripture reading, ministry, worship, study, and conversation. Includes participants’ books, leaders’ guides, a journal, orientation and training events, and online support at www.companionsinchrist.org

115. **Transforming Discipleship: Making Disciples A Few At A Time** by Greg Ogden Intervarsity Press Downer’s Grove IL 2003 Explores the model of developing mature disciples through mutual coaching in small covenant groups. Of three or four. An excellent model for multiplying leaders who will multiply leaders.

116. **The Disciple Bible Study Series** published by the United Methodist Church is one of the best comprehensive Bible Study programs that approaches the bible from the perspective of growing disciples.

117. **The Search To Belong: Rethinking Intimacy, Community and Small Groups** by Joseph R. Myers Zondervan Grand Rapids MI 2003 Small groups are important but they are not a cure all. Myers describes the four spaces in which people need to belong. They are public space, social space, personal space and intimate space. Small groups can be misused with harmful results.

118. **The Christian Small Group Leader** by Thomas R. Hawkins Discipleship Resources Nashville TN 2004. A superb manual for those who are going to lead small groups.

119. Called Together: How Small Groups Support Call In The World by Doug Wysocky – Johnson Faith at Work Falls Church VA 2008. How small groups can help us discern our call from God.

G. Need Oriented Evangelism

120. Reclaiming Evangelism: A Practical Guide For Mainline Churches by Jan G. Linn Chalice Press St. Louis MO 1998 A challenging approach to evangelism in the Reformed Tradition that avoids the triumphalism of those who assert that “there will only be Christians in heaven.” A positive, caring, non invasive approach that declares our experience of the transforming power of Jesus.

121. The Celtic Way Of Evangelism George G Hunter III Abingdon Nashville 2000. A rich description of the contrast between Celtic Christianity and Roman Catholicism in medieval Ireland (St. Patrick), Scotland (St. Columba), and England At. Aidan.. Suggests the Celtic approach to reach the unchurched in post modern, post Christian America. A communal right brain compassionate piety!

122. Radical Outreach: The Recovery of Apostolic Ministry and Evangelism by George G. Hunter III Abingdon Press Nashville TN 2003 Challenges the cultural isolation of the church from the unchurched people who need the Gospel.

123. Testimony: Talking Ourselves Into Being Christian by Thomas G. Long Jossey Bass San Francisco 2004 How do we reclaim the lost art of authentic testimony and learn to share our experiences of grace?

124. Shaped By God’s Heart: The Passion and Practices Of Missional Churches by Milfred Minatrea Jossey Bass San Francisco 2004 A vision of the missional congregation describing nine essential practices and complete with assessment surveys related to each practice.

125. Jesus In Beijing: How Christianity Is Transforming China and Changing The Global Balance of Power by David Aikman Regnery Publishing Co. Washington DC 2003. The story of how the Christian population of China has grown from less than 4 million in 1949 when the Communists took control to somewhere between 70 and 80 million now. During much of this time the Christian Church was officially not allowed to exist.

126. Preaching For Adult Conversion and Commitment: Invitation To A Life Transformed by Frank G. Honeycutt Abingdon Press Nashville 2003 Sees conversion and commitment as an ongoing process throughout our lives. A winsome and compelling expression of the gospel message. An antidote to much of the “pablum” that is being promoted in the name of Jesus

127. Walk Across The Room by Bill Hybels Zondervan Publishers Casts a vision for relational evangelism that stands up to the demands of a post modern mission context

128. Unbinding The Gospel: Real Life Evangelism by Martha Grace Reese Chalice Press St Louis MO 2006 The result of the Mainline Evangelism Project, a study of seven protestant denominations (American Baptist, Disciples of Christ, Evangelical Lutheran, Presbyterian Church U.S.A., Reformed Church in America, United Church of Christ and United Methodist Church) A message of hope for renewal and evangelism in these traditions Companion books include **Unbinding Your Heart: 40 Days of Prayer and Faith Sharing** and **Unbinding Your Church: Pastor's Guide to Real Life Evangelism.** Coming in September 2009 **Unbinding The Soul**

129. Tribal Church: Ministering To The Missing Generation by Carol Howard Merritt The Alban Institute Herndon VA 2007 Excellent insights into the emerging generation (20 – 35 year olds) and how to connect with them.

130. Fireweed Evangelism: Christian Hospitality in a Multi-Faith World by Elizabeth R. Geitz Church Publishing New York NY 2004 Exchanging our stories about healing that ultimately find their deepest meaning in the presence of the crucified and risen Christ.

H. Loving Relationships

131. Practicing Right Relationship: Skills for Deepening Purpose, Finding Fulfillment, and Increasing Effectiveness in Your Congregation by Mary K. Sellon and Daniel P. Smith Alban Institute Herndon VA 2005

132. Cultivating Christian Community - by Thomas R. Hawkins Discipleship Resources Nashville TN 2004 An excellent manual on how to nourish the gift of Christian community.

133. Mentoring: A Guide For Ministry by Cheryl Lawrie Discipleship Resources Nashville TN 2005 An excellent manual for a mentor, especially those who may be in mentoring relationships with youth.

134. Organic Community: Creating A Place Where People Naturally Connect by Joseph R. Myers Baker Books Grand rapids MI 2007 Helping your church create spaces where community naturally comes into being.

Edward A. White - Summer - 2009