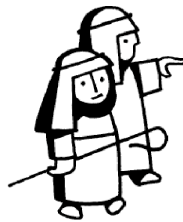




**"The 6 Trends that are making Traditional Churches Obsolete
and the 3 + 1 things you can do about it"**

or...

"What will you do when the trust funds run out?"



Lord,
We ask you for
Laborers for Your Harvest.
(Luke 10:2b)
May your **"Pew People"**
(**& Small Group & House Church People**)
Be a major part of that workforce,
"Spiritual Outposts"
for those they meet each day.
In **Jesus** name we pray.
Amen.

(© Tom Burlington, Rev., D. Min.)

Draft: 9/7/08



Synopsis of this Report:

I. "Name It" -- We start with today's Traditional Church: We are facing a real crisis in the life of the Traditional Church. The problem is that when we are faced with a Paradigm issue, we can't solve our current problem with the same kind of thinking that got us there. (I believe that's a mis-quote from Einstein!)

To help make the Paradigm issue point, I've highlighted parts of Reggie McNeal's book - The Present Future, to bring to light the 6 Trends that he names. We're not making much progress in the Traditional Church because we keep asking the wrong questions and therefore are lead to the wrong methods of accomplishing what we hope to accomplish (or maybe we don't even realize what needs to be accomplished and there in lies the problem.)

Reggie shows how we need to be about Missional Ministry and his 6 replacement questions take us in the direction of finally asking the right questions for the problem we have at hand.

II. "Claim It" -- We move to the Leaders in the church. After highlighting the Paradigm problem, I move to Alan Roxburgh's (& Fred Romanuk's) book: The Missional Leader. They introduce 6 issues that they believe Missional Leaders need to be conscious of if they are going be able to equip their church to reach a changing world. (That's what the title says! And I would agree!)

III. "Tame It" -- "The Spiritual Outposts Process" (3 + 1 things) is my suggestion of how to take action on the suggestions the above author's are alluding to. Since the focus of this report is to help folks begin to realize the problem in terms of Paradigms, more details on those suggestions can be found on my web site (SpiritualOutposts.com). Some are free and some are not. (OK... so I hope to get out of my retail job some day!)

More importantly, I'm hoping some of you will give some of these TOOLS a try and give me some feedback on what worked and what needs to be modified for your situation.

I've also included some comments on what others have said about my ministry. "What others have said about Tom!". (Yes my input has actually helped some people grow in their life of faith. God still does perform miracles!) I believe my purpose and call is related to helping Traditional churches and believers realize their gifts and call.

IV. A Resource List takes up the end of this document, so you can go deeper if you so choose.



OUR PRAYER

Lord, Pour out **Your Spirit** on all flesh:
Sons and Daughters, Young Men and Women, Old men and Women.
That they may prophesy, see visions, and dream dreams. (Acts 2:17-18)
May Your Spirit lift up Your **"Pew People"** to become
Laborers for the Harvest; (Luke 10:2)
Spiritual Outposts at home & work; to family, friends, neighbors and work associates.
May their **Homes** become HOPE (Houses of Prayer Everywhere) for their Neighbors,
"Lighthouses" of Prayer for the needs of others.
Bless them, so that they will learn to **Love You and their Neighbors.**
Guide them, so they can **Baptize & Teach** others, becoming Disciples that Make Disciples
Thereby creating **Church Planting Movements,** from our Traditional Churches!
In **Jesus name we Pray,** Amen.

Introduction:

It is no secret that Traditional Churches in all denominations are in a crisis with about 85% either in decline or plateaued.

Reggie McNeal's book - The Present Future (2003) outlines the 6 Trends along with the old and new questions that need to be asked with each trend. It's obvious that when you ask the wrong questions any answers you are likely to come up with won't deal with the issue at hand.

I've listed a number of quotes from his book that I feel highlight the Paradigm Problems we are experiencing in our churches today. You may find you are aware of or realize the shift that is mentioned in each of the 6 categories. What you may not have is a methodology that prepares you to answer the Tough Questions or one that gives you a specific direction to follow.

I am suggesting a Methodology that I call the **"Spiritual Outposts"** way of Making Disciples.

After each of the 6 sections you will see a section labeled "Focus." These sections are my interpretations regarding the issue at hand and some general ideas of what we can do about it or questions to move us in that direction. Specific suggestions are listed at the end of this document. "Spiritual Outposts" is just one methodology for Making Disciples.

How to use this report:

As you read through the quotes, pick one from each section that seems to highlight either your situation or the way you honestly feel about something you too have or are experiencing. I remember the retreat "sisters" saying: "If you can **Name IT** and **Claim IT**, then you can move on to **Tame IT!** This document is mostly about Naming and Claiming it. The 3 + 1 suggestions at the conclusion is a process or system for **Taming it.**

I. NAMING IT -- THE 6 TRENDS:

1. The Collapse of the Church Culture

Wrong Question: "How do we do church better?"

Tough Question: "How do we Deconvert from Churchianity to Christianity?"

How do we move the focus from "church" to Jesus!

How do we move from Church membership to a relationship with Jesus?

- "The current church culture in North America is on life support. It is living off the work, money, and energy of previous generations from a previous world order. The plug will be pulled either when the money runs out (80% of money given to congregations come from people aged fifty-five and older) or when the remaining three-fourths of a generation who are institutional loyalists die off or both." P. 1
- "A growing number of people are leaving the institutional church for a new reason. They are not leaving because they have lost faith. They are leaving the church to preserve their faith." P. 4
- "The faithful, maybe silently or not so silently, wonder when their ticket is going to be punched, when they are going to experience the changed life they've been promised and expected to experience at church." P. 8
- "Many church leaders confuse the downward statistics on church participation with a loss of spiritual interest in Americans." P. 12 (In fact American is experiencing a Spiritual Awakening, just not in the church!)
- "We need to recapture the mission of the church." P. 12
- "Yahweh rescued the Hebrews so they could partner with him in his redemptive mission in the world." P. 14
- "The North American church is suffering from severe mission amnesia. It has forgotten why it exists." P. 15
 - Here are two great resources that help unpack this quote!!
Tom Bandy's book: Kicking Habits: Welcome Relief for Addicted Churches
Alan Hirsch's book: The Forgotten Ways: + reactivating the Missional church
- "When Jesus came on the scene he entered a world very similar to our own in terms of its spiritual landscape. Institutional religion had collapsed." ... "Jesus tapped into this widespread sentiment of disillusionment with religion but hunger for god with his teaching about the kingdom of God and how people could become a part of it." Pp. 16-17
- "The movement Jesus initiated had power because it had at its very core a personal life-transforming experience." P. 17
- "[People] don't trust religious institutions because they see them as inherently self-serving. So they are off on their own search for God." P. 18

- "The appropriate response to the emerging world is a rebooting of the mission, a radical obedience to an ancient command, a loss of self rather than self-preoccupation, concern about service and sacrifice rather than concern about style." P. 18
- The Church's Mission: "to join God in his redemptive efforts to save the world." P. 19

Focus:

Focus on the things that matter to Jesus. That is, those that don't know that God loves them.

(We need a process where Triads can focus on Jesus. Focus on two other people at a time for short time spans - 7 weeks.)

2. The Shift from Church Growth to Kingdom Growth

Wrong Question: "How do we grow this church?" (How do we get them to come to us?)
Tough Question: "How Do We Transform Our Community? (How do we hit the streets with the Gospel / Good News?)

- "Churches that understand the realities of the present future are shifting the target of ministry efforts from church activity to community transformation." P. 26
 - See: Neil Cole's list for finding good soil: p. 75 of Organic Church
- "The reason Jesus had trouble getting his disciples to see what he saw was simply this: they had grown up in church!" ... The Pharisees' evangelism strategy sounds eerily familiar. Their approach to sharing God was, 'Come and get it!' p. 28
- "Mono-culturalism does not embrace kingdom growth, because it insists that people conform to a cultural standard in order to gain admittance to the religious club." P. 30
- **[Are we today's Pharisees?!]** tb
- "...how many church activities for the already-saved are justified when there are people who have never been touched with Jesus' love?" p.32
- "We Christians in the church have been great about speaking the truth without love." P. 38
- "We need to go where people are already hanging out and be prepared to have conversations with them about the great love of our lives." P. 42

Focus:

Believe it or not, if we start to focus on the needs of those outside the church, the church's needs will get taken care of! (We need a process where those completing the 14 week experience will know their gifts & how God would have them use those gifts in the community.)

3. A New reformation: Releasing God's People

- ❑ "The first Reformation was about freeing the church. The new Reformation is about freeing God's people from the church (the institution). P. 43

Wrong Question: "How Do We Turn Members into Ministers?" (inward focus)

Tough Question: "How Do We Turn Members into Missionaries?" (outward focus)

- ❑ Our missionally counterproductive strategy: "We ask people to leave their place of greatest connection and influence (their homes, their businesses, their schools, their communities and community organizations) to come to the church to do some church work!" p.47
- ❑ "They wonder why God can't use them where he has already embedded them - in their homes, workplaces, schools, and communities.
- ❑ We have failed to call people out to their true potential as God's priests in the world." P. 48.
- ❑ "This is what life in the church bubble can do to you. It shrink-wraps your vision down to the size of your church." P. 49
- ❑ Worship Wars for example: "These are the result of **club members** discussing their worship style preferences as stockholders and stakeholders, not as missionaries." P. 51
- ❑ "This reluctance to connect with people outside the church is just further evidence that the church culture in North America is a cultural phenomenon in America that is more about a particular religious culture than about Jesus or his mission." P. 52
- ❑ "In fact, many people outside of the church are more spiritually passionate and enthusiastic about God than many church members." P. 60
- ❑ **What to do? "create a culture informed by missiology and create venues where people can practice being missionaries."** P. 61
- ❑ "This new Reformation, turning members into missionaries, will precipitate a crisis, both in individuals and in a congregation. Member values clash with missionary values." P. 65
- ❑ "Persecution of church leaders in the North American context does not come from outside the church. It comes from inside the church." P. 66
- ❑ "Who is this for?" Club Members or people who do not yet know Jesus? P. 68

Focus:

Instead of training people to do "church stuff" how do we train them to be ministers of hope to those they live and work with each day? Instead of expecting them to come to the church, how about releasing them to be the church at home or work or wherever. (We need a process where those trained have the tools to be home, work, or other types of "organic churches".)

4. The Return to Spiritual Formation

Wrong Question: How Do We Develop Church Members?

Tough Question: How Do We Develop Followers of Jesus?

- ❑ Church membership and activities ("the collective") don't necessarily lead to a better relationship with Jesus! P. 71
- ❑ Church members have: "shown up, given, supported, studied - and they keep waiting for their ship to come in. The truth is, they feel cheated. They feel as though they've been promised something that they haven't gotten. And many of them are experiencing a growing crisis of belief - not just about the church but also about God." P. 72
- ❑ "I think the solution is an abandonment of the church culture idolatry and a radical reintroduction of spiritual formation." P. 73
- ❑ "When the kingdom fully comes, people will finally realize their full potential as beings created in the image of God. Jesus hinted at this when he spoke about abundant life. To live abundantly is to borrow the future into the present."
- ❑ Interview of church folks in S. Carolina: "they want to grow at church, not just put in time." P. 74
- ❑ "Instead of dumping a packet of church club member stuff on them, why not interview them about what they would like to see happen in their lives in terms of their spiritual development and personal growth?" p. 76

Focus:

We are continually reminded (Elijah list, books, etc.) that what will make a difference in us and ultimately in others (the world) is not our relationship with "a church" but our relationship with Jesus, who then sends us out to be the church in our every day lives. (We need a process that helps one to build their relationship with Jesus so they can become his hand & feet, heart & mind in their daily world.)

5. The Shift from Planning to Preparation

Wrong Question: "How do we Plan for the Future?"

Tough Question: "How do we Prepare for the Future?"

- ❑ "Typical approaches to the future involve prediction and planning."
- ❑ "The better (and biblical) approach to the future involves prayer and preparation, not prediction and planning." P. 93
- ❑ "The Bible sounds a recurring theme: God wants his people to pray and to prepare for his intervention." P. 93
- ❑ "Spiritual preparation has the goal of getting God's people in partnership with him in his redemptive mission in the world." P.95

Discover Vision by:

- ❑ Listening: To those in the faith community - leaders and fringe; to those in the community - what are the needs of our area?;
- ❑ Look: at town or city or area, what's going on around us? ("Who's moving in? Who's moving out? What businesses are starting or folding?") Look: movies, paper, bookstore and latest releases, what's selling, have a non-church person visit and debrief on what they experienced.
- ❑ Talk: with leaders - what is being said when the "light" comes on / energy goes up pp. 99-100

Discover & Practice Kingdom Values by:

- ❑ "Values are demonstrated by behavior." Ask others what you do! P. 102
- ❑ "The clash between club member values and missionary values has claimed a lot of casualties." P.102
- ❑ "Telling people they need to win the world for Christ, for instance, without giving them training, debriefing, and encouragement just engenders guilt among the troops, not more converts. Practicing kingdom values may mean adjusting the church calendar to give people more time to participate in community or workplace ministries." P. 103-104
[Example: Whitneyville Church going to Nursing Home to have Worship!]
- ❑ "Effective congregations keep score and they play to win. "
- ❑ "I am convinced that the reason for much burnout, lack of commitment, and low performance in our churches among staff and members is directly related to the failure to declare the clear results we are after. We don't know when we are winning." P. 106
- ❑ "what gets rewarded gets done." P. 108
- ❑ "The key is to reward the right behaviors so that you get the results you are looking for." P. 109
- ❑ Celebrate ministry successes to create more ministry successes.
- ❑ **"Designing the ministry scorecard is going to become increasingly important as congregations move to embrace the future described in this book."** P.110
(See: "Resources for the Making-Disciples Journey" Free download e. Ministry Scorecard)
- ❑ "Your best shot at making your best contribution is for you to get better at what you are already good at.... Your strengths.. provide a clue to your calling and ministry assignment." P. 111. [See Gallup organization on statistical results that point this out.]
- ❑ "The gifts, talents, passions of the people of a congregatoin hold great clues to the plans and purposes God has for the group." P. 115
- ❑ "Just because we don't know how to do something doesn't mean we shouldn't try to do it." P. 116
- ❑ "Church leaders must go to "school" all the time." P. 117
- ❑ "The future belongs to those who prepare for it, not those who plan for it." P. 119

Focus:

Preparation is a continual process where we allow the Spirit to "Ignite people's passion for God, and get out of their way." -- George Barna

(This is best accomplished when we give people permission to Listen to God, Realize their Gifts, and show them how to share those tools with others. Plus we learn more when we teach than when we're being taught!)

6. The Rise of Apostolic Leadership

Wrong Question: "How do we develop Leaders for Church Work?"

Tough Question: "How do we Develop leaders for the Christian Movement?"

- ❑ "God must have had a lot of confidence in you to put you on the planet at just this time. It was his sovereign decision to insert you onto planet earth during a time of huge transition. It takes incredible faith to lead during hinge points of history." P. 120
- ❑ "Jesus doesn't slam you either for your doubts, your fears, your uncertainties. He wants to encourage you in your current assignment. You are being asked to lead during a time when you are not sure where all this is going." P. 120
- ❑ "we have a critical shortage of the right kind of leadership necessary to help the North American church become more missionally effective." P. 121
- ❑ "If church work is not getting the job done, why do we continue to train leaders to do it better?" p. 121
- ❑ "A leadership model based primarily on education now belongs to a previous world. Evidence for this is the growing number of congregations who view seminary education as an optional requirement for their pastors and church staff." P. 123
- ❑ "The apostolic leader's competency revolves around the ability to work outside the church in the world that is not a part of the church culture." (At the top of their list is the question: "Is anyone being brought into the kingdom?") p. 127
- ❑ "Apostolic leaders study business culture literature as a way to do cultural exegesis." p. 127
- ❑ "A second group of leaders I have in mind [the first being clergy with apostolic gifting] are the lay leaders who themselves are part of the apostolic leadership movement. They are the missionary force in the marketplace. They are the heartbeat of renewal in North America. They are the future for the Missional church. I find these people in every congregation I visit. They know something is wrong. They know god has more in mind for the Christian movement than they are typically experiencing at church." P. 129

- "Leadership development that supports apostolic leadership and a missional renewal in the church pays attention to four arenas of learning:
 - paradigm issues,
 - micro-skill development,
 - resource development, and
 - personal growth.

- Each of these arenas is critical. All must be attended to." P. 130

[Paradigm issues: Outward focus, instead of an Inward focus

"Those who try to save their lives will lose it and those that give up their lives will gain it!"

Micro-skill development: Active Listening to others, Listening to God skills, Invitational skills

Resource development: Gift awareness, Faithful format process, etc.

Personal Growth: 7 weeks of practice, 7 weeks of teaching others = personal growth]

Paradigm issues:

- "The shift from 'doing' church at the clubhouse to 'being' church in the world is a paradigm shift that as apparently eluded many church leaders." P. 131

[Make a List of your Church's activities. Then ask the question of each activity: "Who is this for?" If the answer is: "The people that pay my salary!" then it's probably a clubhouse activity and not a mission activity.]

Micro-skill Development: (Spiritual Outposts in our daily lives1)

- Clergy & Laity (How many of these did we practice in the "Open Worship" experience?
 - How to establish and conduct conversations about Jesus & Gospel with workplace
 - How to develop relationships for the sake of the gospel
 - How to network believers in the marketplace for prayer and support
 - How to identify needs among co-workers
 - How to become prayer people in the office
 - How to become a life coach for people
 - How to develop Bible studies and seeker groups in the workplace & neighborhood
 - How to refer people for various addictions, psychological needs, or emotional disorders.

- "Notice that this skill set development has little to do with accomplishing church culture jobs." P.131-132

Resource Development:

Prayer, people, time, money, facilities, and technology

- For a distinction between the two cultures in how they approach resource development see p. 132 - 134.

Personal Growth:

- If our "missional" leaders were given access to:
 - Personal spiritual disciplines
 - Talent identification and development
 - Family relationships support & training
 - Emotional health, financial health
 - Personal mission clarification
 - Help avoiding behavior that derails ministry
 - Leadership dragons like loneliness, anger, etc.
 - Finishing well
- "Do you think such an environment would be one where people would have to be begged to serve in leadership capacities?" p. 135
- "The goal of a congregation's leadership development process is to create a core of leaders who are capable of strategizing, launching, and conducting a mission for expanding the kingdom of God. Contrast this to holding a leadership role in an organization that primarily makes demands of the leaders' time, money, talents, energy, and prayer for its own survival." P. 136.
- **"Establishing a learning community involves developing a heart-to-heart, life-to-life relationship that will support mutual accountability, the capacity to challenge each other's biases and assumptions, and the freedom to assess results and spiritual growth. Some sort of small group dynamic will be required." P. 137**
- "I would quit anything else to accomplish this. Less would be more." P. 138
- "This means that you turn your board into a small group learning community first. Secondarily, they have responsibility for board decisions." 138
- "The call to apostolic leadership is God's answer to the challenges to the Christian movement in North America." P. 139

Focus:

Once we realize our the need to shift our Paradigm from an inward to an outward focus, then our Visions, Goals, Training, Skill sets, Resources and Personal Growth models must change to meet the new paradigm. Much of this New Training will need to happen in small groups so people not only get to practice the skills but also get to lead /guide others in practicing the skills.

Summary:

- ❑ Entire congregations will regrettably capitulate to the loud cries of a few who stand in the way of the church's participating in this future. It takes enormous courage to give spiritual leadership in the North American church culture, because the church is increasingly hostile to anything that disturbs its comfort and challenges its club member paradigm. What I did say is that the persecution of Christian leaders in North America comes from inside the church, from club members. It will grow more intense in the year ahead." P. 145

**We need a Methodology, where
You will have less persecution from club members because
you'll have a trained team to support you.**

- ❑ **"I believe the central doctrine for missional renewal is the biblical teaching on the priesthood of all believers, the people of God called out and empowered to join him in his redemptive mission in the world."** P. 147
- ❑ "One thing is for sure. God is not struggling with these changes. None of this catches him off guard or ill prepared. His purposes will be accomplished just as sure as you will finish reading this sentence. The future for him is already present. He calls out from that future to his people. He wants us to join him where he is." P. 147
- ❑ Fig Tree story: Already dying, Jesus just fast forwarded it
 - "Once I understood the miracle I understood Jesus' teaching on prayer. He tell us that if we can see things the way they really are (not just the way they appear), we can partner with God through prayer in fast-forwarding the future." P. 148.

McNeal's book The Present Future has **Named** the problem for us. It's a Paradigm issue where we need to be asking totally different questions than we have been addressing. You might say it takes us from a "Pastoral" focus to a "Missional" focus for ministry. The point is to realize that doing what we've always done (being Pastoral) doesn't work anymore. The Pastoral questions we use to ask are today the wrong questions to ask. And answering the wrong questions won't get us the answers we seek.

If you still question the Missional focus for today's ministry, there are at least two other resources that point out the need to make the switch from Pastoral to Missional. They are: Breaking the Missional Code - Your Church Can Become a Missionary in Your Community by Ed Stetzer & David Putman (2006) and Comeback Churches - How 300 Churches Turned around and Yours can too by Ed Stetzer and Mike Dodson (2007).

Breaking the Missional Code is a call to act as a missionary to our local communities. Some of their insights include:

1. We can no longer see Missions and Evangelism as Two Separate Disciplines
(“The heart of the Great Commission is to “make disciples.” P. 227)
(Where the focus of Evangelism isn’t “decisions” but Making Disciples.)
2. We need to go to Un-reached People
(An outward focus instead of our inward focus.)
3. We need to empower Apostolic Leaders
(Those that help us to remember that we are God’s “sent” people.)
4. We need to develop Learning Communities
(Where those trained can train others.)
5. We need to Prepare the Soil
(We may not be called to do the harvesting, but the sowing!)
6. We need to see North America with a different set of lenses
(Research will be an important tool to help us realize the various people groups in our communities that are un-reached.)
7. We need to Approach North America on Our Knees
(“Ask the Lord of the harvest to send out workers into his harvest field” Matthew 9:38) Starting anywhere else but in prayer can only lead to pride and generally just a waste of time!)

Comeback Churches tries to document the characteristics of churches that have made a successful turn around from decline to growth in their communities.

For example here are their guidelines for revitalization: (pp. 210-215)

1. Leadership is the most important factor in making a comeback
(Pastoral and Members)
2. Vibrant faith is a significant factor in revitalization, particularly in three faith factors:
 - a. renewed belief in Jesus Christ and the mission of the church
 - b. servant hood &
 - c. strategic prayer
3. Laypeople becoming actively involved in meaningful ministry is a significant factor in church renewal
4. Churches will want to be more intentional about their evangelistic efforts
5. A “celebrative” and “orderly” mood of worship is a huge factor in revitalization
6. Other suggestions:
 - a. Acknowledge your pattern of plateau and decline
(If folks don’t realize you have a problem, they are not likely to want to change!)
 - b. Gauge your Progress
“However beautiful the strategy, you should occasionally look at the results” - Winston Churchill
 - c. Give Ministry Away
 - d. Grow as a Leader
 - e. Change your focus: Comeback pastors and their leaders focused on two groups: leaders and those that do not realize God’s love for them.

While I won’t be dealing with these two resources directly, I wanted you to notice how their insights and guidelines actually parallel many of the steps I’ll be suggesting later on in this report.

To CLAIM IT we need not only to really believe we have a problem, we also need to go deeper regarding the issues that this new way of thinking may have in store for us. I’ve borrowed Alan Roxburgh’s reflections to take us on that journey. Since leadership is a key “comeback” factor, it’s important to be aware of those issues.

II. CLAIM IT - 6 ISSUES LEADERS NEED TO KNOW

A. In The Missional Leader (Equipping Your Church to Reach a Changing World, 2006) Alan Roxburgh and Fred Romanuk share with us 6 issues to be aware of as we approach Missional Leadership. If we can Believe (Claim It) in the necessity of moving from a Pastoral Role to a Missional role, we'll be better prepared to Tame It, i.e. take action!

1. Missional Leadership is the key - but how do we do it?

- "How do we form Missional congregations without blowing up the churches we're serving, or losing our job?" p. 3
 - A methodology is needed that helps to update the congregational DNA without starting a values war between those with "club values" and those with "Missional values" -- tb

2. Most Models reproduce old paradigms

- "Missional leadership is about creating an environment within which the people of God in a particular location may thrive." P. 6
 - No matter what someone might call it, we're not looking for a "better" way to be Pastoral. We need a methodology that frees people to follow their gifting, call, and mission. Our role is to provide the ingredients so that they can sense their own call. --tb

3. Discontinuous (unanticipated & disruptive) change is the norm

- "Working harder with one's habitual skills and ways of working does not address the challenges being faced." P. 7
- "What do congregational leaders do when the skills that have been effective in drawing people in and building it up no longer get the same results because the growing numbers of emerging generations are no longer interested in being attracted into a church building or joining the church programs?" p. 9
 - We also need a methodology that is more flexible than the change taking place around us. A system that can respond quickly and creatively to the needs that need to be addressed in the community. -- tb

4. Congregations still matter

- "Through the Incarnation, we discover that God's future is at work not where we tend to look but among the people we write off as dead or powerless to make things different." P.9
- "But they need leaders with the skills to cultivate an environment in which the Spirit-given presence of God's future may emerge among the people of God." P. 9 [My emphasis! **The prayer at the beginning of this report has the same focus.**]
 - "Spiritual Outposts" starts within congregations so that they can begin to make a difference in not only their lives, but in the lives of the people they share with. -tb

5. Leaders need new Capacities and Frameworks

- "We are not critiquing these skills and capacities. Our point is that the world has changed. ... This does not make those who have led us in the past wrong; it means we are functioning in a different context." P. 10
- "The game has changed and the rules are different." P. 11
- This is one church's breakdown of the paradigm issue:

Operating Models of Leadership, (<i>The Missional Leader</i> , p. 12, 13)	Pastoral	Missional
Re: Presence of Clergy	Expectation that an ordained pastor must be present at every meeting and event or else it is not validated or important	Ministry staff operate as coaches and mentors within a system that is not dependent on them to validate the importance and function of every group by being present.
Re: "Taking Care of" vs. Training	Ordained ministry staff functions to give attention to and take care of people in the church by being present for people as they are needed	Ordained clergy equip and release the multiple ministries of the people of God throughout the church
Re: Institutional Role	"Recovery" expert (make it like it use to be)	Cultivator of imagination and creativity
Re: Roles in General	Function as the manager, maintainer, or resource agent of a series of centralized ministries focused in and around the building that everyone must support. Always be seen as the champion and primary support agent for everyone's specific ministry.	Create an environment that releases and nourishes the Missional imagination of all people through diverse ministries and Missional teams that affect their various communities, the city, nation, and world with the gospel of Jesus Christ.

- "A congregation must become a place where members learn to function like cross-cultural missionaries rather than be a gathering place where people come to receive religious goods and services." P. 13
 - This isn't easy when we grew up in, were trained in, were hired to, and were ready, and felt called to be Pastoral! This new context (new game) calls for a systematic process that helps us to cross the bridge from one paradigm to another. --tb

6. A Congregation is a Unique Organization

- "is not a business organization, nor is it meant to be run like a mini-corporation through strategic planning and alignment of people and resources around some big plan."
- "Just as early Christian communities chose nonreligious language to express this unique new life (using the overtly political word *ecclesia*), so the church today must understand again its calling as the missional people of God." P. 14

- "A leader must be able to help a congregation:
 - "Understand the extent to which strategic planning and other such models misdirect the church from faithful witness in our culture (top down! --tb)
 - Create an environment wherein God's people can discern for themselves new forms of life and witness (bottom up! --tb)
 - Thrive in the midst of ambiguity and discontinuity" p. 14

- We need a plan of action where people are given the skills and tools needed to be able to discern for themselves these new forms of life and witness -- tb
- We need a plan of action that is self-perpetuating so that the church (ecclesia) can Thrive in the midst of ambiguity and discontinuity. -- tb

B. Leaders need to consider a number of factors when looking for a Method for Transitioning.

1. In Reggie's book the Present Future we see the following considerations.
 - Does the process focus more on a relationship with Jesus than a relationship with a "church?"
 - Does it focus on developing ministry for the community instead of for the "church?"
 - Does it equip members to be missionaries?
 - Does it help to develop followers of Jesus?
 - Is it flexible enough to deal with the continuing changing culture?
 - Does it prepare you for whatever change may occur, now and in the future?
 - Does the Training prepare people to start Church Planting Movements?

2. In The Missional Leader we are given some more insights on what to look for.
 - How do we move from a Pastoral role to a Missional Training Role without causing values wars within the congregation?
 - How can we be sure the model we choose isn't just another form of the Old Model which may take us up a ladder, only to realize when we get to the top, our ladder is leaning up on the wrong building?
 - How do we "re-train" ourselves, not to work harder (do the same things that aren't producing the results we're looking for) but to work smarter (taking specific steps up the ladder that's leaning against the right building)
 - How do we initiate this focus while at the same time finding ways for the needs of the congregation to be met?
 - How do we allow ourselves to take on new roles after growing up in, learning from seminary, and being expected by parishioners to practice the old familiar roles?
 - How do we realize the uniqueness of each congregation and how God would have us serve in the local we have been placed in?

As I look at the Traditional Church landscape, I find it interesting that a System of Making-Disciples will cut through all of the paradigm and role related issues we currently suffer from in the church today. I'm specifically recommending a Disciple Making System I call The Spiritual Outposts Process. This process not only deals with Reggie's 6 trends but also takes into consideration the Leadership Issues mentioned above.

The idea is that each and everyone of us was sent here on earth for a purpose. We are to be God's Spiritual Outposts where we live, work, and play in our daily lives. When the church begins to train it's members to act on that premise, then we will see the growth of the church. Maybe not the institution as we know it, but the growth of the "ecclesia" the church we see in the book of Acts!

Spiritual Outposts Process

Here are some of the Advantages of the Spiritual Outposts Process which is outlined in section III -- Tame It:

- Focus is on building one's relationship with Jesus / Trinity
- Guides participants toward their Gift Related Call & Purpose
- Opens up the possibility of a wide range of Missional Activity
- Starts with Listening to God for direction (Listening Prayer)
- Triads (the group structure used for Spiritual Outposts training) are the most flexible units there is for dealing with a rapidly changing culture
- There is the potential for a Church Planting Movement from each participant that finishes a Triad and starts a new Triad
- Gradually introduces the new DNA in a way that people can respond positively
- Teaches us to work smarter by anointing and sending those with the appropriate gifts to do the work of the church in the "church building" and in the community
- Helps clergy to take on new roles in a step by step process
- Allows the Spirit & the Spirit's agenda to emerge from within the body
- Is a method that gives structure to Allen Hirsch's comment in The Forgotten Ways:

"It's liberating to realize that God never intended his leaders to be people with all the answers and all the vision. Rather, our role is to help God's people discover the answers for themselves through the activity of leaders who awaken their imagination and stimulate a search. Our task is not to control, but under the guidance of the Holy Spirit try to both harness and direct the flow. We move from being managers to being servants..." p. 266

- Is a method that actually puts George Barna's quote into action:
"Ignite people's passion for God and get out of their way!"
(Growing True Disciples, p. 1)

Summary:

So Far:

The Transition we need to make is from a Pastoral Model to a Missional Model. The goal of the first section was to try to convince you we have a paradigm problem (that not only affects our decline, but also is a problem with our thinking which keeps us from finding ways to stop the decline!)

The second section took us to the next step which is what leaders need to be aware of -- if they are to be successful in transitioning from one model to another.

Upcoming:

The third section is a brief outline of a Systematic Process that responds to both the new set of **questions** from the first section and the **leader's issues** from the second section. One of the exciting aspects of this step by step process is that the hostility that Reggie speaks of when one challenges "club member" values, is likely to be circumvented. That is because the process begins to change the basic Club Member DNA of the church and it's members slowly, while building a support team with a new Missional DNA.

I've added some feedback I've received that relate to the steps I'll be outlining. (The feedback is suppose to convince you I know what I'm talking about!)

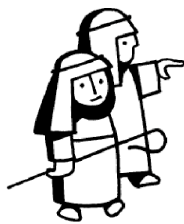
Finally I've included a resource section for those that may want to go deeper.

If you want to **CLAIM** your situation so you can TAME it, you will need to honestly evaluate your own situation in light of Reggie's "better" questions from the first part of this paper as well as reflect upon Alan's issues for leaders. I have provided free:

- Individual and
(1.e. under Ministry Scorecard 1.) &2) -- on Resource List, p. 24)
- Church Assessment
(1.e. under Ministry Scorecard 3.) - on Resource List, p. 24)

tools you can use to help you "Claim" where you are in the process. You can download them at SpiritualOutposts.com.

"A Missional church [not a program or project you do from time to time] is a community of God's people who live into the imagination that they are, by their very nature, God's missionary people living as a demonstration of what God plans to do in and for all of creation in Jesus Christ." P. xv The Missional Leader



Lord,
We ask you for
Laborers for Your Harvest.
(Luke 10:2b)
May your "**Pew People**"
Be a major part of that workforce,
"**Spiritual Outposts**"
for those they meet each day.
In **Jesus** name we pray.
Amen.

Introduction to III. Tame It

I don't spend a lot of time on the issue of personal Prayer in this white paper (personal prayer is dealt with more in the seminar by the same name as this report) but two important issues come to mind. First everyone will need to spend time Listening to God to see if the following course of action is something that God wants you to pursue, at this time, and with the faith community you are currently ministering to and with.

Second is that even if you feel called to proceed you'll need to be sure you have a covering of prayer protection. I look for at least 3 people who are either homebound, nursing home folks, those that have the gift of tongues, relatives, friends, etc. to ask them to keep me, my family and my ministry in prayer.

Let me repeat: If you feel called to proceed with the suggestions in this next section, the first thing you'll want to do is find your prayer team. If you skip this preparation step, you can expect the results that you will experience to be minimal. This ministry not only needs the guidance of the Holy Spirit but the protection of the Spirit as well.

Putting a prayer team in place also helps to keep our own egos in check. You and I may plant and water, but it's God that provides the growth. (1 Cor. 3:6) A prayer team in place is a great way to help us to remember that!

III. TAME IT - Steps to transition a Congregation from Pastoral to Missional

(And how to do it in a way they'll thank you for the transition instead of fighting you all the way!)

To TAME IT I would suggest this three part process:



Here are the 3 + 1 Things you can do about it

The "3 Things" are actually tasks to accomplish within the overall System that you could carry out in your current setting. The "+1" is more of an Attitude of allowing others to use the gifts that God has given them not only Outside the church but also Inside the church.

1. Take the High Ground by Building your church members into a Prayer Team

Create a Prayer that summarizes this new Disciple Making Direction. Something as simple as the Prayer that introduces this section of this report would do.

"Lord,
We ask you for Laborers for Your Harvest.
May your 'Pew People' be a major part of that workforce,
'Spiritual Outposts' for those they meet each day.
In Jesus name we pray. Amen."

Use this prayer during your worship services & meetings. Place it in bulletins, newsletters, and even your stationary. Create Tent cards with the prayer on it for people to take home. Give them 3 or 4 copies each so they can place them at their bedside, on the table where they eat, in their cars, and one to carry with them in their wallets.

Visit, write, call, or e-mail everyone in Nursing Homes and the Home bound and ask them for their Prayer Support. Request that they keep the church, it's members, you and your family, and this focus on Making Disciples in their daily prayers. Create a prayer that includes each of those aspects for those that want to just read a prayer. Others can use this prayer as a guide to create their own prayers as God guides them.

Find out who in your Faith Community has the gift of Speaking in Tongues - especially if it *is not* a part of your personal theology! Explain to them what you are doing, give them a copy of the prayer, and ask them to pray for this ministry in the Spirit on behalf of you and the church. (If no one in your Faith Community will "fess up" to having the gift, check with other churches and ask them if you can request prayer from their folks that speak in tongues.)

Ask all the Sunday School and Youth teachers to pass this prayer on to the children and youth of the church. When you see folks from time to time ask them if they are praying the prayer. Keep copies on hand so if they don't know about it or don't have a copy to pray from you will have one on hand to give them. (Have just the prayer printed on **business cards!**)

This process also has the following advantages:

- Uniting the church around a common cause
- People are beginning to understand that something different is about to take place which helps to build an atmosphere of expectation
- Everyone involved is praying more

Role of Leader & Leadership Team: Prayer Recruiters

2. Begin a process of Spiritual Formation (Spiritual Outposts) in Triads (3 to a group)

Spiritual Outpost Triads are a training model where in a 7 week period participants are introduced to:

- 7 different ways to Listen to God,
- 5 different aspect of their Gifts from God, and
- the "Faithful Format" where they learn how to pass the same experience on to 2 other people for another 7 week period. (We learn more when we teach others!)

After the initial 14 weeks, they are then free to decide (based upon their gifts and ability to listen to God) if they are to start a specific ministry (for the community or the church) or to continue leading Triads to pass on the experience to others.

- Say "Good-by Mosses Model*" (where clergy do ministry, laity supervise the doing!)
- Download "The Sessions Manual" - 2b on Resources, p. 31 (Not Free!)
A 88 page training manual & journal using a Spiritual Outpost Triads methodology
- **After** you have a trained team of 12, and they have trained 24 then... go to #3!

Of all the key points McNeal makes, creating a process that gives people the tools to be Disciples and the **Methodology to pass that on to others** (can be duplicated) is foundational to making a basic DNA Missional paradigm shift in the life of the church. On the Bell Curve (p. 28) notice when people would come on board, your "Early Adaptors" will love the opportunity for Spiritual Formation and they in turn will pick up the "Early Majority" when they find 2 people to pass the experience on.

I won't take time to go into it here, but Triads (groups of three) are one of the most effective ways to help one another grow while allowing the presence of the Holy Spirit to guide and lead all the participants. As Greg Odgen points out in Transforming Discipleship regarding Triads (groups of 3):

There is a shift from hierarchical to relational & "Leadership in these groups can be rotated early on, since the size makes for an informal interchange and the curriculum provides a guide to follow." (p. 149)

Role of Leader: Convenes first Triad and Trains Leadership Team in Triads

❖ **Written Feedback re: Tom's training on Triad skills (Listening to God, Gifts, Mentoring) From a Lenten Series on Listening Prayer, One Day Seminar on Listening Prayer, and over 50 workshops with over 1000 participants, conducted at the Holy Family Retreat Center in W. Hartford, CT from Jan. 2005 - 2007**

- You showed me how to make a prayer more than just words; I also learned that I could pray anywhere and for anyone
- I think the book about Jesus in the rooms of our house is very powerful. [My Heart, Christ's Home]
- The first session was great - I have already applied it
- **I remember the reading of Revelation and imagined heaven. After that I believe Jesus spoke to me personally. You have helped to show the way to think of our neighbors rather than only our concerns also ecumenically**
- Enlightened me more about the power of Prayer
- Suggestions for prayer and how important it is to sit quietly and let God's love come in.
- Gave me a new way to approach prayer time, like the idea of praying for neighbors
- **The main focus of prayer as being part of daily life; thank you for the specific ways to make prayer and relationship with God a more real part of life.**
- The book - My Heart, Christ's Home; Sharing prayer concerns with partners; your personal sharing from your life experiences; This has helped me a great deal with my personal prayer life!
- I would put 10 because I always come with open ears to listen with anytime that is devoted to scripture and how it can affect my life and others. God Bless you Tom in your life and in the Ministry of God's work. [I asked for a ranking from 1 to 10, 1 direction being "I wish I had gone to another workshop!" and the 10 direction being "This was helpful and I'm glad I came!" --tb]
- **To know that you don't have to approach people the 1st time you meet them with a discussion about God. That, instead you can work on it as your relationship develops; The different versions of prayer**
- Just listening about the number of ways in our daily living that Jesus is among us. The world is full of problems but knowing about Christ is a comfort to sustain me each day.
- Praying with and for the neighborhood
- New way of approaching prayer; I will expand my prayer list and the amount of time I spend praying
- **Moses, Jethro, and Jesus Models were very helpful [see: footnote, p. 27 regarding Models - tb]**
- Randomly reading a Psalm and relating to a verse in that Psalm
- I need prayers to bring my family closer to Jesus; I liked the fact that you gave us time to talk with each other. It was helpful feedback.
- Description of 3 different models; Models relationship to Goals; types of prayers; made me think
- **Your program gave me better insight into what prayer might be and options of how to express your (my) feelings. Also how to open up and relax while talking with the creator. Thank you.**
- I learned that God does talk to me, I just have to listen harder
- Let God into my mind and listening to what he has to say rather than always asking for something
- Opened me to think about my prayer forms and more importantly how God speaks to me
- Liked the idea of sitting down with Jesus and sharing a problem with him and "hearing" his response
- The presence of Jesus exercise was very helpful and the general overview of the various forms of prayer
- **Very powerful - new understanding & connection with God, thank you!**
- Meeting was so peaceful. Lots to think about without feeling overwhelmed. Thank you very much!
- **This workshop helped me to truly connect with God**
- I would not do a thing differently; outstanding! You have a gift: use it! Do not keep your light under a bushell!
- Your general countenance and obvious love for God

- Helped me feel I'm worth taking care of myself, I felt validated
- Helpful learning about Blueprint and Life Journey
- This workshop was excellent! You made it safe to share
- I need to focus on the positive experiences of my life
- Glad I came, it helped me to see the thread that runs through my life
- Made me dig and realize I have a blueprint and I didn't even realize it
- This workshop has helped me realize my life of almost 70 years has been filled with much joy and satisfaction.
- this really gave me a spring board to launch from
- Determining some of the recurring patterns threads in my life - actually seeing a connection I may not have noticed before
- All the suggestions were helpful. I had planned to do more meditative prayer and now am really encouraged to do so
- Meditation workshop was wonderful
- The exercise with the "Psalms" was amazing. I'd love to have a longer session
- I found it helpful in that I realize that God does speak to me in ways that I don't realize. You made it (listening) seem easy.
- Liked the tools that were presented to help us to be aware of his availability and to bring him into our presence. He only needs my invitation. Thank you.
- Explanation of how people discern whether answers from God come from self or from God - I'm happy I came to this workshop
- I came with something bothering me. The psalm was helpful and just listening will help me address the problem
- **I thought the entire workshop was so awesome and helpful I really felt I encountered God - thank you so much. This has been exactly what I was needing at this moment. It has been the best moment I've had so far on this retreat. Thank you so so much!**
- Wow I can pray anytime anywhere! I like that I can talk to Jesus as if he is near me.
- Quiet breathing - I love the meditation part of it - I will use it from now on.
- Everything - You were very specific and clear and organized. Good mixture of teaching and personal participation. God Bless
- The class was a internal reward of grace for me! Thanks!!
- Using the psalms was very helpful. I believe that God speaks to me through scriptures and I heard him clearly today. Thank you.
- I'm very happy I attended your lecture. This topic is a really important one that I think many people are interested in. It will certainly make a difference in my prayer life.
- **One participant's e-mail message to Tom after the event:**

Dear Tom,

I was one of the old goats in your Retreat workshop on praying last night. I am characteristically a permanent critic. However, I treasured and treasure what you gave me last night. As I told Brandon (and several other retreatants) this morning, when I got up this morning, went to the chapel for a private morning prayer, and found myself able, using your suggestions, to have a warm and honest talk with Jesus for the first time (well, the second, since you led me through the first one last night) in my 67 years - which includes several decades of trying - I got all teary and felt like a 5 year old kid who just woke up to the best Christmas present ever imaginable.

So thank you! I wish more people could have had my experience (my two partners did not - no fault of yours). I expect to share it with my adult children all four of whom live scattered around the country. I will probably be boring them - but they are tolerant.

Thank you and may God bless you.

Prayerfully, Pat Williams

3. Introduce the idea of "Open" or Participatory Worship to entire congregation

"Open Worship" is a small group like model that follows the worship service outline, but instead of the Pastor leading each part of the service, the Pastor's role is to give people an opportunity to share in each section of the worship service together. This model really accomplishes Paul's vision of Worship "building up the body of Christ" and encouraging one another in the faith. (1 Cor. 14:26) It is also **an orderly** way to include everyone, giving them an opportunity to have something to share for the good of all.

"Hello Jethro Model*" (using small groups, even in Worship to make Disciples)

- Ease into it with announcements, preaching, & articles in newsletter
- **Note:** Introduce as a Trial period to test experience
Use the summer to test it out!
- Then take a survey to see if this model makes a difference in people's lives & Publish the results

(See: Resources /Free Downloads/ 1.b."Open" Worship Format & supportive materials)

Once you have built up a team of 12, then introduce Open/Participatory Worship to the Congregation on a trial format. This experience will give the "Late Majority" (chart on p. 28) a chance to practice the skills needed to be faithful Disciples and give them an introduction to what the Triad experience would be like.

Now you are beginning to realize that your time is best spent Training others to be involved in ministry (Paul & Jesus model!). This process will also give you a better sense of the gifts and skills that God has already provided for this particular church. As your awareness grows of those gifts, you will find that others are gifted and called to take on many of the roles you had assumed. That takes us to the +1 !

[Note: "Open" or "Participatory" worship for me probably came out of a number of sources.

- First is Paul's comment that when we come together **everyone** has something to share for the building up of the body of Christ. 1 Cor. 14:26
- Second is what the early church did together as we see in Acts 2:42. As I reflected on the idea of Worship (Prayer), Fellowship, Discipleship (Apostles' teachings), and Stewardship (Breaking Bread) I noticed the outline of many of our worship services. (I use the same outline for small groups and triads!) So it was a simple step to take Worship from a "one person show" to a small group experience.
- Third was my reading of Frank Viola's early version (2002) of **Pagan Christianity** (or even the recent version he co-wrote with George Barna (2008) by the same name.) This deals with the "Origins of our modern church practices" and we find that many of our practices came from either Greek, Roman, or Pagan culture. That's not to say that we should drop them all or that God can't bless them and baptize these practices for good, but it does raise the question:

"Can we do things better, more appropriate, more faithful?" I believe we can!

- As an example, when Greek Orators (who spoke to groups for a living, were robed, and sat in a special chair) became converted to the faith they started using those skills to speak about scripture to a group of Christians -- for a living, were robed and sat in a special chair. This keep everyone else from sharing what God was saying to them in the scriptures!

Role of Leaders: Prepare Congregation for & Implement "Open" Worship Trial period

❖ **Written Responses from church members who experienced "Open/Participatory" Worship in a church for 3 months (with the Pastor's and Church council's approval) while the Pastor was away on Sabbatical. (July, August, Sept. 2006)**

Congregational Feedback: (written responses to questions)

- **We talked about things that we never talk about at coffee hour. We learned from each other.**
- The small group times helped me express my thoughts to others
- Being able to see each other
- The sense of community
- I got to know church members better. Suggestions to be aware of God's presence in daily life were helpful. There are few places in life where compassion occurs and I appreciated the opportunity to do so in a meaningful way in worship.
- There are more ways of learning than we imagine
- Easier to express myself with small group
- **Except for women keeping silent, this was very much in line with Paul's idea of worship. My experience was that as we listened and encouraged each other we were built up!**
- We all have something to contribute.
- It helped us to think of other people
- **Our Participatory worship experience is the modern day model of Paul's idea of worship**
- We should seek to communicate with each other in words that are clear and understandable to our listeners. Whatever it takes to deliver the message to others should be put into practice.
- **I was amazed how first time visitors took to this way of doing worship; especially when we went to Larson Place. People are eager to tell their story. Age 62 Member**
- I thank you for having us be more in tune with our feeling with God and all the people we meet.
 - Age 68 Member
- I just enjoyed Tom and the change of style which helped us to know one another more
 - Age 60 Member
- **I've been "converted" to the set up this summer! For the reasons in Corinthians above**
 - Age 54 Member
- No comments - Loved every Sunday Age 61 Member
- Thank you Tom. I've really enjoyed these summer services Age 46 Member
- In small group conversations more folks feel free to express their points of view. Many people resist self expression in large group activities. Age 82 Member
- Enjoyed it very much. Thanks Tom Age 75-78 Member
- **(One woman's personal comment to Tom: "I know what you're doing. Your letting us preach to each another!" Age 82 Member)**

Pastor's Feedback 1 year later on the fellowship's experience of "Open" Worship:

❖ Dear Tom:

I know it has been a long time since I have contacted you. However, now I am ready to tell you how your summer experiences at Whitneyville UCC have shaped my congregation.

For the first time in 7 years, the congregation is filing in during the summer. In fact I have more readers than before you came. I have lay persons leading the service including delivering the meditation or reflections.

I attribute their practice in speaking to each other about their faith a direct benefit from your teaching ministry. In fact, two of my members are willing to lead a prayer in front of the congregation.

I have a more talkative bible class group. I am enjoying the change.

Thanks, Thanks so much. Carolyn Young

[Pastor: Whitneyville, UCC; Whitneyville, CT; 8/13/2007]

+1: Give Permission: Anoint and Send

Hello Jesus Model *

- Give them permission to be Ministers in their Homes, places of Work, etc.
- Give them permission not to Come to Church, but to Go and be the Church.
- Give them permission to Worship "organically" in their Homes & places of work
- Invite them to Celebrate together with the rest of the "Home/Organic" Churches Seasonally

Here you'll find a combination of people with gifts to serve the church community as well as those called to be ministers in their homes and places of work. They will especially need your support to realize the importance of "doing" church where they live instead of feeling the responsibility of going to church.

A Couple of Examples of giving people permission to minister:

"One of the most missional things that a church community could do is simply to get out of their buildings and go to where the people are - and be God's redeemed people in that place in a way that invites people into the equation! P. 240 - The Forgotten Ways, A. Hirsch)

Nursing Home:

In one church I served, I asked a willing (and gifted) member of our congregation to "assist" me when it was our church's monthly turn to conduct worship at the local nursing home. One occasion following the service as I was getting ready to leave the nursing home, I asked her what she was going to do next. She said she thought she'd stay awhile and visit with some of the folks at the nursing home. I realized at that moment, that I was the "assistant" and she was the real minister with the gifts, desire, & call for that Nursing Home Ministry. She had a natural way of being a Blessing to those in that Nursing Home.

Youth at McDonalds:

During an Interim period for a church I served, one member was willing to work with the teens of that church. She was one of the folks I trained as a Small Group leader, and she wanted to pass those leadership skills on to the teens of our church. The teens rarely attended the Sunday Worship service so she suggested meeting them at the local McDonalds the same time as Worship. (I believe they actually started 30 minutes after the start of the church worship in case some might want to come to the first half of the worship service.)

After they got their food, she gathered the group for opening prayer in the back of the dining room at McDonalds, then divided them into groups of 3 or 4 where they found booths to share the scripture readings and relational questions for that day. Each group had an assigned youth leader and they generally had about 10 to 14 youth attend each week.

Gathering back together they would share prayer requests and end with the Lord's Prayer. One day a customer came up to the adult leader and said to her. "Did you hear

that?" "Hear what she inquired?" "As your group was praying the Lord's Prayer, there was the sound of a loud rushing wind passing through here!" he said in amazement.

Small Group Leaders:

In one church I trained Small Group Leaders and suggested that they choose what type of group they might want to start. Some of the trained leaders started Bible Study Groups, one couple started a Couples group and one man started a men's Sunday breakfast group. That was about 20 years ago. The men's breakfast prayer and study group is still going!

These are all examples of believers given the tools necessary so they could take part in a specific ministry of their own choosing. Like George Barna says: "**Ignite people's passion for God and get out of their way!**" (Growing True Disciples, p. 1)

Role of Leader & Leadership Team: Acknowledge and Bless those with the gifts and call for ministry during Worship; when appropriate give away your tasks to those with the gifts and call to accomplish those tasks.



Above and Beyond+1:

Go Part time! (Move Focus from \$ to Mission!)

Get their Attention regarding the need to Do Something different.

We need to Toss our nets out on the other side of the boat.

Let people know: "I'm making a commitment, how about you!"

Well, this "extra" step looks a little drastic, but realize the benefits that come with this Leap of Faith. First you can begin to focus on Training since others with the gifts for ministry can begin to use those gifts for "club members" and the needs they will have. Second, you can drop all those meetings and activities that do not meet the "Missional" values. If the event or activity is for club members then let the club members make it happen. Being part time, you'll need to spend that time and energy on the Training of the "Troops." Helping those that want to realize their gifts and purpose, to be about that call to ministry.

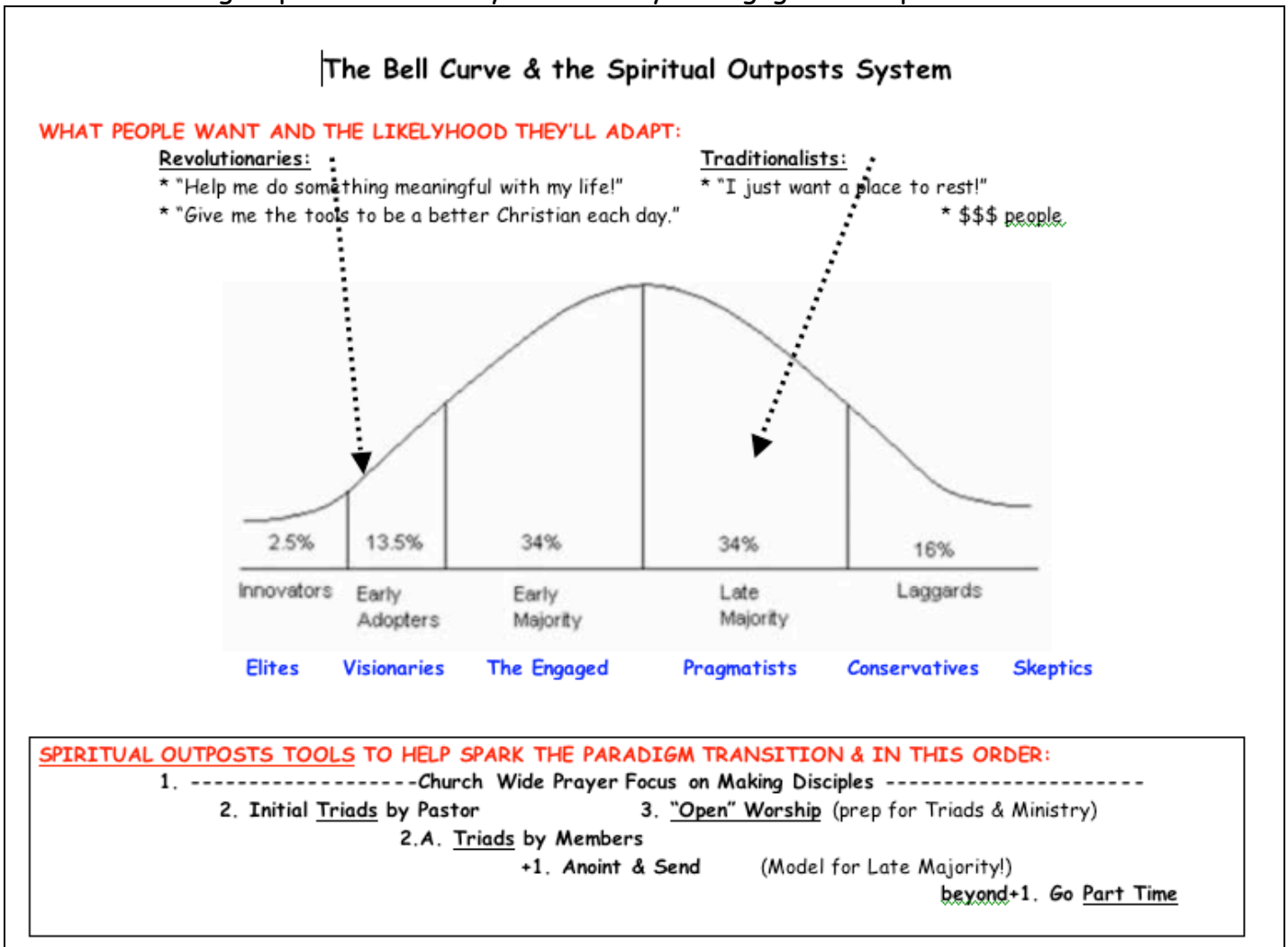
Role of Leader: Find a part time job!

* For an explanation and Chart on the Moses/Jethro/& Jesus Model, see the e-book - Spiritual Outposts: A Methodology for Making Disciples from the Resource Page, 2a, p. 29

If the e-book isn't available yet, look for a free download of the chart and explanation on the SpiritualOutposts.com web site. [1.h. Paradigm Lost Chart - tb]

Tame It Summation:

The following is a Bell Curve Chart that shows which step you might want to employ first and what group in the church you are likely to engage in the process.



(1.) First you start the church wide prayer process as discussed in 1. above. This will include people from each segment of the bell graph.

(2.) Next the Pastor starts a number of Triads. (OK, start with one Triad to practice then after 7 weeks, start a couple more, etc.) This will engage the Innovators and the Early Adopters. You may not have "Revolutionaries in your church, but you will have those that would love to be a part of something new and exciting, especially when the Pastor is leading the charge. When they begin their Triads, they will likely engage the Early Majority. After you have started about 6 Triads in total and some of those participants have started their Triads you'll have a support team of around 24 +.

(3.) If you start in the fall or even the beginning of a new year, by the summer time you'll have plenty of support to introduce the idea of an "Open Worship" trial period in the summer. This will be the Late Majority's opportunity to experience in part, what those in Triads are experiencing. You can increase the potential for success by allowing those that

have experienced the Triads to share their faith experiences from week to week. (It elevates the Triad experience when you highlight it each week.)

(+1) As Triad participants begin to become aware of their Gifts and Call, you can begin to "Anoint and Send." By doing this at worship you highlight the importance of this direction. The model and movement are elevated since those who experience the 7 + 7 week (7 weeks learning, 7 weeks teaching two others) and find their ministry (training more Triads or, starting a Home, Restaurant, or Work worship group, or some form of community or church related service) are publicly affirmed and anointed for their ministry.

As you can see this also moves the Church Building from "**gathering location**" to "**training center**" where trained believers are sent out to share God's love with others. Open Worship also is training the Late Majority and Laggards in the tools of ministry even if they don't decide to become part of a Triad some day for the intensive training!



If you really want to impress the Skeptics (Laggards) , you could consider going "beyond +1" by offering to go part time as explained above.

John White probably sums up this process best (moving from a "take care of me and mine" mindset to a "how can I use the gifts God has given me" mindset) when he says:

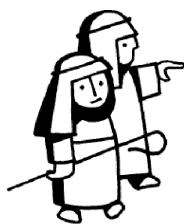
**"Every home a Church
Every Believer a Church-Planter
Every Church Building a Training Center"
-- John White**

Imagine that:

- the **church building** is the "**Local Seminary**" and
- the **Clergy** are the "**Deans**" of the seminary
- the Leader's **new role is more like Paul's**, that is training small groups of believers to minister to one another and to the community where they live!

Sound Interesting?

In the next section are some options
on how you can get more details
if you want to go deeper.



Lord,
We ask you for
Laborers for Your Harvest.
(Luke 10:2b)
May your "Pew People"
Be a major part of that workforce,
"Spiritual Outposts"
for those they meet each day.
In **Jesus** name we pray.
Amen.

Next Steps:

- Visit: www.SpiritualOutposts.com for access to more free Support Documents
- Visit: www.SpiritualOutposts.com to purchase the Triad Training Manual
(Background information, seven sessions, daily journal, training resources & checklists for participants, 87 pages - Download the Table of Contents & First session for free.) (So you know what you're getting, Downloads not refundable.)
- Visit: www.SpiritualOutposts.com for other resources on Spiritual Outposts training
- Visit: www.SpiritualOutposts.com to see what others are saying about this System for Making Disciples called Spiritual Outposts

Resource List from [Spiritual Outposts.com](http://SpiritualOutposts.com) follows on the next page....

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IV. Resources: Those currently available in Bold Text & 11 Font

**The Making Disciples Journey:
Resources for "Spiritual Outposts"**

1. Free Downloads: (PDF)

- a. **Report: 6 Trends Making Traditional Churches Obsolete & the 3+1 things you can do about it**
- b. **"Open" Worship Format & supportive materials**
- c. **The Faithful Format**
- d. **Why Triads (Trinity!. % chart; Ogdon; Cole)**
- e. **Ministry Scorecard (Survey & Disciple Gage)**
 - 1.) **Individual Survey**
 - 2.) **Disciple Gage**
- f. **Church Assessment Tool: Making Disciples Readiness Quotient**
- g. **Clergy's Annual Report: Club Values vs. Missional Values report**
- h. **Paradigm Lost Chart: Showing the Moses/Jethro/Jesus Models**

2. Purchase Downloads: (5% goes to Habitat for Humanity & 5% to Heifer Project International)

- a. e-book:
Spiritual Outposts: A Methodology for Making Disciples that Make Disciples \$19.95

b. Triads:

The Triad Manual: Use for 7 weeks learning & or 7 weeks mentoring others

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Thank you!

Tom Burlington, D. Min.
tburlington@macconnect.com
www.SpiritualOutposts.com
Phone: 860-662-2200