

# NOTES

## INTRODUCTION

1. Quoted anonymously by James P. Wind, "Building Congregations in an Anti-Institutional Age," *Congregations* (Summer 2009): 5.

2. Though there are seven icons, the first icon comprises of two symbols: an ○ for others and a ⊕ for God.

3. The term *emerging leadership* has been more popular in the church than it has been in the field of organizational leadership. However, some organizational change experts have implied the term indirectly; see Edwin E. Olson and Glenda H. Eoyang, *Facilitating Organization Change: Lessons from Complexity Science* (Hoboken, N.J.: Wiley & Sons, Pfeiffer, 2001). More recently management researchers Sherry Penney and Patricia Neilson have used the term in the same way as I have in *Next Generation Leadership: Insights from Emerging Leaders* (New York: Palgrave Macmillan, 2010). Of all the books in the church realm, especially insightful is the research into emerging leadership by prominent sociologist Dean R. Hoge with Marti R. Jewell in *The Next Generation of Pastoral Leaders: What the Church Needs to Know, Emerging Models of Pastoral Leadership* (Chicago: Loyola, 2010).

4. Here again, the church has embraced this term more readily than the organizational leadership field. Still, the definitive work on emerging leadership by a management researcher is Mary Jo Hatch's *Organization Theory: Modern, Symbolic, and Postmodern Perspectives* (Oxford: Oxford University Press, 1997).

5. For more of the positives and negatives of postmodern viewpoints, see Bob Whitesel, *Inside the Organic Church: Learning from 12 Emerging Congregations* (Nashville: Abingdon Press, 2006), xxiii–xxiv; David S. Dockery, ed., *The Challenge of Postmodernism: An Evangelical Engagement* (Wheaton, Ill.: Bridgepoint Books, 1995); and Chuck Smith Jr., *The End of the World . . . as We Know It* (Colorado Springs: WaterBrook, 2001).

6. For examples of the rising importance of millennial leadership in the field of business management, see Jeanne C. Meister and Karie Willyerd, *The 2020 Workplace: How Innovative Companies Attract, Develop, and Keep Tomorrow's Employees Today* (New York: Harper Business, 2010); and Ron Alsop, *The Trophy Kids Grow Up: How the Millennial Generation Is Shaking Up the Workplace* (Hoboken, N.J.: Jossey-Bass, 2008). For examples in the church leadership field, see Thom S. Rainer and Jess Rainer, *The Millennials: Connecting to America's Largest Generation* (Escondido, Calif.: Hovel, 2010); and M. Rex Miller, *The Millennium Matrix: Reclaiming the Past, Reframing the Future of the Church* (Hoboken, N.J.: Jossey-Bass, 2004).

7. *Command and control* is a general way to describe a modern leadership approach that relies heavily on authority and manipulation to control subordinates. See Adam Smith, *The Wealth of Nations* (1776; reprint, Chicago: University of Chicago Press, 1976), books

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1 and 4. The foundational modern element in this approach is that the task, objective, and/or organization come first and not the person. The fallacy of this approach will be explored in chapter 3, **R**.

8. Harrison Monarth, *Executive Presence: The Art of Commanding Respect Like a CEO* (New York: McGraw-Hill, 2009), 55. In his best seller, Monarth recognizes the deficiencies of command and control leadership but attempts to replace it with a modern strategy of fostering control through esteem and reverence rather than through position. Perhaps a small step toward millennial leadership, Monarth's approach is heavily leadercentric.

9. For the sake of brevity this overview of modernism is very short. However, the reader wishing more information on the rise of modernism and its leadership principles should consult Lawrence E. Cahoon, *From Modernism to Postmodernism: An Anthology* (Hoboken, N.J.: Wiley-Blackwell, 2003); and James K. A. Smith, *Who's Afraid of Postmodernism? Taking Derrida, Lyotard, and Foucault to Church*, *The Church and Postmodern Culture* (Grand Rapids: Baker Academic, 2006).

10. For an overview and rationale for the rise of postmodernism, see Whitesel, *Inside the Organic Church*, xxiii–xxiv; and Thomas C. Oden, "The Death of Modernity and Postmodern Evangelical Spirituality," in *The Challenge of Postmodernism: An Evangelical Engagement*, ed. David S. Dockery (Wheaton, Ill.: Bridgepoint Books, 1995).

11. In times of crisis, command and control leadership has been shown to be effective and therefore warranted. For warfare examples, see Neville A. Stanton, Chris Baber, and Don Harris, *Modelling Command and Control*, *Human Factors in Defence* (Farnham, UK: Ashgate, 2008), and for illustrations from firefighters, see Vincent Dunn, *Safety and Survival on the Fireground* (Tulsa, Okla.: Pennwell Books, 2002).

12. For a summary see Richard W. Hallstein, *Memoirs of a Recovering Autocrat: Revealing Insights for Managing the Autocrat in All of Us* (San Francisco: Berrett-Koehler, 1993).

13. Command and control grew out of Frederick Taylor's "scientific management" approach to leadership, where the worker was to be manipulated in order to produce the desired outcome, or in Taylor's words, "the worker must be trimmed to fit the job." Quoted by Daniel Boorstin, *The Americans: The Democratic Experience* (New York: Vintage, 1974), 369.

14. Hallstein, *Memoirs of a Recovering Autocrat*.

15. Though younger segments of Gen X embrace millennial leadership, we will describe this rising phenomenon as *millennial leadership* because the millennial generation best represents emerging leadership attitudes.

16. Figure A.2 uses accepted generational segments (the nineteen-year periods preferred by demographers). For more on generational differences and the labels associated with each, see Bob Whitesel and Kent R. Hunter, *A House Divided: Bridging the Generation Gaps in Your Church* (Nashville: Abingdon Press, 2000), 13–25. For an exhaustive survey of these generations in American history and life, see William Strauss and Neil Howe, *Generations: The History of America's Future, 1584 to 2069* (New York: Quill, 1991).

17. Strauss and Howe, regarded as the landmark writers on generational differences, follow the growing custom of using the millennial designation over the Generation Y label. *Generations*, 335–43.

18. Alastair Davidson, *Antonio Gramsci: Towards an Intellectual Biography* (London: Merlin Press, 1987).

19. James Engel, *Contemporary Christian Communication: Its Theory and Practice* (New York: Thomas Nelson, 1979), 93–95.

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20. See, for example, Neil Cole, *Organic Church: Growing Faith Where Life Happens* (Hoboken, N.J.: Jossey-Bass, 2005); and Whitesel, *Inside the Organic Church*.

21. Howard Snyder, *The Problem of Wineskins* (Downers Grove, Ill.: InterVarsity Press, 1975), 73–75.

22. Charles B. Singletary, “Organic Growth: A Critical Dimension for the Church,” in *Church Growth: State of the Art*, ed. C. Peter Wagner, with Win Arn and Elmer Towns (Wheaton, Ill.: Tyndale, 1988), 114.

23. Alan Roxburgh, “Missional Leadership: Equipping God’s People for Mission,” in *Missional Church: A Vision for the Sending of the Church in North America*, ed. Darrell L. Guder (Grand Rapids: Eerdmans, 1998), 193.

24. Neil Cole, response to the question by Keith Giles, “What is your definition of organic church?” “What Is Organic Church? An Interview with Neil Cole and Frank Viola,” Church Multiplication Associates Resources, September 20, 2010, [www.cmresources.org/article/organic-church\\_n-cole\\_f-viola](http://www.cmresources.org/article/organic-church_n-cole_f-viola).

25. Frank Viola, response to the question by Keith Giles, “What is your definition of organic church?” Ibid. Cole’s and Viola’s perspectives, while laudable for their emphasis on community, tend to emphasize kinship at the expense of the *missio Dei*. We shall see that a more holistic definition by Mary Jo Hatch stresses the missional aspect of organic dependency on its environment. Hatch, *Organization Theory*, 53–54.

26. Frank Viola, “Why Organic Church Is Not Exactly a Movement,” *Christianity Today* (January 13, 2010).

27. Hatch, *Organization Theory*, 53–54.

28. And thus the organization must do so or die.

29. Hatch, *Organization Theory*, 54.

30. For an interesting comparison of modern leaders who have a penchant for unwavering rules (whom he calls “hedgehogs”) and millennial leaders who favor elastic leadership styles (whom he calls “foxes”), see Abraham Zaleznik, *Hedgehogs and Foxes: Character, Leadership, and Command in Organizations* (New York: Palgrave Macmillan, 2008).

31. The following chapters correspond to the four conditions: chapters 1 and 8—organic dependency on its environment; chapters 2 and 5—organic harmony among the parts; chapters 3 and 6—organic adaption to the surroundings; and chapters 4 and 7—organic uniqueness from other organisms.

32. *Missio Dei* was first used in this sense by missiologist Karl Hartenstein to describe God’s mission in contrast to Karl Barth’s emphasis on God’s action (the *actio Dei*). For an overview of these terms, their history, and their implication for the millennial leader, see John Flett’s *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community* (Grand Rapids: Eerdmans, 2010).

33. David J. Bosch, *Transforming Mission: Paradigm Shifts in the Theology of Mission* (Maryknoll, N.Y.: Orbis, 1991), 390.

34. Flett, *Witness of God*, 5.

35. William H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry* (Nashville: Abingdon Press, 2002), 239–40.

36. The active verb, and hence the purpose of Jesus’ Great Commission in Matthew 28:19, is “to make disciples.” For the etymology of this phrase, see Bob Whitesel, “Organizational Behavior: Grasping the Behavior and Personality of a Church,” in Bruce L. Petersen, Edward A. Thomas, and Bob Whitesel, *Foundations of Church Administration*:

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*Professional Tools for Church Leadership* (Kansas City, Kans.: Beacon Hill, 2010), 83–84.

37. For a synopsis of the *imago Dei*, see Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker, 1998), 517–36.

38. Note that chapter 8 will present only one modern leadership attribute for comparison. However, three millennial reactions will be discussed, each of which contrasts with the modern leadership attribute.

39. Wind, “Building Congregations in an Anti-Institutional Age,” 5.

## 1.0

1. Shane Claiborne and John Perkins, *Follow Me to Freedom: Leading as an Ordinary Radical* (Ventura, Calif.: Regal, 2009), 97.

2. Though chapters 2 through 7 will deal with only one symbol each, this first icon will be given two chapters because the ○ symbol requires a ⊕ symbol in response.

3. Here as elsewhere in these illustrations, a pseudonym has been used.

4. The stories that begin each chapter are based on actual client stories and conversations. However, to maintain a degree of anonymity for my clients, the names have been changed, and various stories have been combined and edited to demonstrate a range of problems. However, this quotation is an actual quotation from a client pastor.

5. See Ken Blanchard, *Leading at a Higher Level: Blanchard on Leadership and Creating High Performing Organizations* (Upper Saddle River, N.J.: Financial Times Press, 2009); Malcolm Gladwell, *Outliers: The Story of Success* (New York: Little, Brown, 2008); Marshall Goldsmith and Mark Reiter, *What Got You Here Won't Get You There: How Successful People Become Even More Successful* (New York: Hyperion, 2007). Though these books address the necessity of motivating followers, the basic thrust of each book is to view followership as that which defines the leader's success. I will argue shortly that such goals are a trait of modern leadership.

6. See W. G. Rowe, *Cases in Leadership* (Thousand Oaks, Calif.: Sage Publications, 2007); and John Maxwell's discussion of the pioneer myth in *The 21 Irrefutable Laws of Leadership* (Nashville: Thomas Nelson, 2007). The inference here and in chapter 5 in Maxwell's book is that the numerical size of the leader's followers attests to leadership. Such suppositions are historically refutable (see Riccardo Orizio's *Talk of the Devil: Encounters with Seven Dictators* [New York: Walker & Company, 2004] for a discussion of how the magnitude of followers does not necessarily signify leadership, but can signify control).

7. Barbara Kellerman, “What Every Leader Needs to Know About Followers,” *Harvard Business Review*, December 2007.

8. Maxwell, *21 Irrefutable Laws of Leadership*, 49.

9. Frederick Taylor, *The Principles of Scientific Management* (New York: Harper & Row, 1913).

10. Quoted by Daniel Boorstin in *The Americans: The Democratic Experience* (New York: Vintage, 1974), 363.

11. Elton Mayo first described the negative effects of scientific management in *The Social Problems of an Industrial Civilization* (Abingdon, UK: Routledge, 1949). Building on this, psychologist Frederick Herzberg laid the foundation for human resource management with Bernard Mausner and Barbara Bloch Snyderman in *The Motivation to Work* (New York: John Wiley & Sons, 1959).

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12. Alexander Hill, *Just Business: Christian Ethics for the Marketplace* (Downers Grove, Ill.: InterVarsity Press, 1997), 155–56.

13. In 1939 this style of leadership was labeled “autocratic leadership” by Kurt Lewin and his coauthors Ronald Lippitt and Ralph K. White in “Patterns of Aggressive Behavior in Experimentally Created Social Climates,” *Journal of Social Psychology* 10 (1939): 271–330. Lewin and his colleagues compared this style to the “democratic” and the “laissez-faire” (or “hands-off”) styles. Lewin and his colleagues found that the democratic style was the most productive.

14. See “The Circuit Riders Dismount and Democracy Wanes” and “Affluent Methodists,” in Roger Finke and Rodney Stark, *The Churching of America 1776–1990: Winners and Losers in Our Religious Economy* (New Brunswick, N.J.: Rutgers University Press, 2000), 153–54, 159–63.

15. For more on the “experience trap,” see David L. Dotlich and Peter C. Cairo, *Unnatural Leadership: Going Against Intuition and Experience to Develop Ten New Leadership Instincts* (San Francisco: Jossey-Bass, 2002), 75–78.

16. Leonard Sweet, speech to the Academy for Evangelism in Theological Education (Ashland Theological Seminary, Ashland, Ohio, October 6, 2007).

17. This is not to say these books are not helpful in the right circumstances. However, some of these books imply that fine-tuning a mission or vision statement will directly lead to church growth, a connection I have not witnessed in my research.

18. This passage emphasizes that pruning is necessary in an individual’s life, not necessarily in the corporate church life. In other words, God prunes the leader of sin to make the leader more fruitful. The interpretation that God is cutting away people from a church to make the church more productive is forcing the text. See Leon Morris, *The Gospel According to John* (Grand Rapids: Eerdmans, 1995), 668–70.

19. A modern leader may also cite Old Testament passages about the commanding vision of Abraham, Moses, and a host of other Old Testament heroes to bolster one’s interpretation of John 15:1. But what is often downplayed is that Old Testament leaders led in a time before the guidance of the Holy Spirit was available to all Christians who ask for it. The Old Testament prophet Joel forecast that one day the Holy Spirit would be made available to all believers (Joel 2:28-29). Peter interpreted the day of Pentecost as this fulfillment, saying, “This is what was spoken by the prophet Joel” (Acts 2:16 NIV). Subsequently, from then until today the Holy Spirit’s guidance is given not just to a mega-leader, but to a degree is bestowed on many in the congregation too. This is not to imply that a congregation should be tyrannical. But neither should be the leader; since the day of Pentecost, leadership is a delicate synthesis between a leader’s vision and the vision of other godly leaders, both paid and volunteer.

20. *People blindness* has been defined as a church illness that prevents a congregation from seeing important cultural differences between groups of people who live in close geographical proximity to the church. C. Peter Wagner, “Principles and Procedures of Church Growth: American Church Growth” (lecture, Fuller Theological Seminary, Pasadena, California, January 31–February 11, 1983). However, an inability to see the cultural differences between leadership and followership is another important cultural chasm that affects many of today’s leaders. It could thus be described as a type of people blindness within the church.

21. For more on generational ideas and behaviors, see William Strauss and Neil Howe’s landmark research in *Generations: The History of America’s Future, 1584 to 2069* (New York: Quill, 1991).

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22. That a minister might cling to a ministry one no longer suitably serves might seem far-fetched. However, in my consulting practice I have seen a number of experienced leaders who hang on to their positions long after they know they are unsuitable because of concerns about pensions, promised compensation, and so on. Since traveling with Christ is a journey of faith (Phil. 1:6), it should not be surprising that the journey requires this reliance from start to finish.

23. In *Church Quake!: The Explosive Power of the New Apostolic Reformation* (Ventura, Calif.: Regal Books, 1999), chap. 4, C. Peter Wagner argues that effective leaders should emulate his pastor, who controls 65 percent of a \$5 million church budget. I have known Dr. Wagner for years and consider him a mentor. However, I have also observed that rapid church growth associated with autocratic leadership works best during times of crisis (e.g., start-up processes such as church planting, unexpected catastrophes, and so on).

24. This initial growth that an autocratic leader can bring to a church in crisis, in my opinion, misleadingly led Pete Wagner to conclude that such autocratic style is usually preferred for church growth to occur.

25. For more on how conflict often leads to group exits in autocratically led churches, see Bob Whitesel, *Staying Power: Why People Leave the Church over Change and What You Can Do About It* (Nashville: Abingdon Press, 2002).

26. This can be a hands-off approach (i.e., laissez-faire) or an autocratic style of leadership. See Lewin, Lippitt, and White, “Patterns of Aggressive Behavior in Experimentally Created Social Climates,” 271–330.

27. Under the  in organix, we shall see that blending together a collage of different backgrounds, ideas, and interests is the way the millennial leader creates consensus and innovative routes forward.

28. See Bill George, David Gergen, and Peter Sims, *True North: Discover Your Authentic Leadership* (Hoboken, N.J.: Jossey-Bass, 2007); Kevin Cashman, *Leadership from the Inside Out: Becoming a Leader for Life* (San Francisco: Berrett-Koehler, 2008); and Christopher Bones, *The Cult of the Leader: A Manifesto for More Authentic Business* (Hoboken, N.J.: John Wiley & Sons, 2011).

29. Bruce J. Avolio and William L. Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” *The Leadership Quarterly* 16, no. 3 (June 2005): 315–38.

30. David Apgar, *Relevance: Hitting Your Goals by Knowing What Matters* (New York: Jossey-Bass, 2008).

31. For more examples of authenticity sightings, see Larry Osborne’s story and interview in Bob Whitesel’s *Spiritual Waypoints: Helping Others Navigate the Journey* (Indianapolis: Wesleyan Publishing House, 2010), 201–11.

32. Dan Kimball, lecture in a course for Wesley Seminary at Indiana Wesleyan University, taught with Bob Whitesel (Santa Cruz, California, June 24, 2010).

33. See the chapter “Missteps with Staff Influence” in Bob Whitesel, *Growth by Accident, Death by Planning: How NOT to Kill a Growing Congregation* (Nashville: Abingdon Press, 2004).

34. David L. McKenna, ed., *The Urban Crisis* (Grand Rapids: Zondervan, 1969), 138.

35. John M. Perkins, *Radix* (March–April 1997): 7.

36. Roger Finke and Rodney Stark, *The Churching of America, 1776–1990: Winners and Losers in Our Religious Economy* (New Brunswick, N.J.: Rutgers University Press, 2000),



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and Roger Finke and Kevin Dougherty, “The Effects of Professional Training: The Social and Religious Capital Acquired in Seminaries,” *Journal for Scientific Study of Religion* 41 (2002): 103–20.

37. This often results because seminaries that require pastors to leave their local churches to attend three years of schooling so remove pastors from the people they serve that afterward seminary pastors will implement ideas that are out of touch with the people back home.

38. For more on this and an interview with Roger Finke, see Bob Whitesel, *Growth by Accident, Death by Planning*.

39. Aaron Norwood, pastor of the Bridge, e-mail message to author, November 30, 2010.

40. This requires seminarians to learn *from* congregants. Often called “action research,” this is research that is co-generated by both the leader and the follower, for it involves the active participation of followers. See Davydd J. Greenwood and Morten Levin, *Introduction to Action Research: Social Research for Societal Change* (Thousand Oaks, Calif.: Sage, 1998). Two seminaries that practice this include Denver Seminary (see an analysis and interview in *Growth by Accident, Death by Planning*, 121–31) and Wesley Seminary at Indiana Wesleyan University, [www.wesley.indwes.edu](http://www.wesley.indwes.edu).

41. Michael Fullan, *Leading in a Culture of Change* (New York: Jossey-Bass, 2007), 1.

42. Eddie Gibbs, *I Believe in Church Growth* (Grand Rapids: Eerdmans, 1981), 92.

43. Sifting occurs because “conscientious Christians will have to ‘sift’ through the various behaviors, ideas and products of a culture. This means Christians who are missionaries to other cultures must ascertain what cultural elements are impure and reject them, while also retaining elements that agree with the teachings of Christ.” Bob Whitesel, *Preparing for Change Reaction: How to Introduce Change in Your Church* (Indianapolis: Wesleyan Publishing House, 2008), 60–61.

44. Gibbs, *I Believe in Church Growth*, 120.

45. Joanne Martin, Martha S. Feldman, Mary Jo Hatch, and Sim B. Sitkin, “The Uniqueness Paradox in Organizational Stories,” *Administrative Science Quarterly* (September 1983): 442–43.

46. Aaron Norwood, e-mail message to author, November 30, 2010.

47. Jonah Lehrer, “The Power Trip,” *Wall Street Journal*, August 14, 2010.

48. Barbara Kellerman, *Followership: How Followers Are Creating Change and Changing Leaders* (Boston: Harvard Business School Press, 2008), 97–212. Especially helpful is Kellerman’s identification of five types of followers based on their level of engagement (isolate, bystander, participant, activist, and diehard).

49. Warren Bennis, “Followership,” *USC Business Magazine* (Summer 1994).

50. For examples, see Bob Whitesel, *Inside the Organic Church: Learning from 12 Emerging Congregations* (Nashville: Abingdon Press, 2006).

51. Strategic, tactical, and operational leadership is a meta-theory that explains leadership as a mixture of three traits. Used by the military for designating leadership traits (see Sun Tzu, *The Art of War*, trans. Samuel B. Griffith [Oxford: Oxford University Press, 1971]), it is one of the most helpful ways to efficiently categorize leaders. Though all leaders are a mixture of these three traits, some traits dominate each leader. Here is an overview:

Strategic leadership—leadership by vision  
Tactical leadership—leadership by analysis  
Operational leadership—leadership by relationships

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For more on strategic, tactical, and operational leadership, see Bob Whitesel, *Preparing for Change Reaction*, 29–48.

52. See Adrian Gostick and Chester Elton, *The Orange Revolution: How One Great Team Can Transform an Entire Organization* (New York: Free Press, 2010); Dave Logan, John King, and Halee Fischer-Wright, *Tribal Leadership: Leveraging Natural Groups to Build a Thriving Organization* (New York: HarperBusiness, 2008); and Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page* (Grand Rapids: Zondervan, 2010).

53. Jimmy Long, *The Leadership Jump: Building Partnerships Between Existing and Emerging Christian Leaders* (Downers Grove, Ill.: InterVarsity Press, 2008), 52.

54. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 89–90.

55. In a collage, “objects and pieces of objects are arranged together to form something new.” Mary Jo Hatch, *Organization Theory: Modern, Symbolic, and Postmodern Perspectives* (Oxford: Oxford University Press, 1997), 53.

56. Aaron Norwood, e-mail message to author, November 30, 2010.

57. In a group setting, precautions should be taken to ensure sensitivities and/or vulnerabilities are handled appropriately. If such precautions are instituted, sharing your reflections with others can foster an intimate and helpful sounding board.

## 2. ◀

1. Alexander Carmichael, *Carmina Gadelica* (Edinburgh: Floris Books, 1992), 35.

2. The story that begins this chapter is a continuation of the story begun in chapter 1. For the sake of continuity and storytelling, each chapter will build on the story in the chapter before. In chapter 1 we first encountered Joan as the pastor who led Clarkston Church from a dying church of forty attendees into a growing congregation of more than one hundred. Joan’s successor, Gordon, struggled at Clarkston Church because his leadership style was less millennial and more modern than Joan’s. In this chapter we will explore how Joan almost lost her organic leadership style at her new church: Aldersgate Church.

3. For an overview of the prosperity movement and its influence on modern church leadership, see Simon Coleman, *The Globalization of Charismatic Christianity: Spreading the Gospel of Prosperity* (Cambridge: Cambridge University Press, 2000). And for an interesting examination of prosperity in African American congregations, see Stephanie Y. Mitchem, *Name It and Claim It? Prosperity Preaching in the Black Church* (Cleveland: Pilgrim Press, 2007).

4. See Kenneth Hagin, *Biblical Keys to Financial Prosperity* (Tulsa, Okla.: Faith Library Publications, 2009); Gloria Copeland, *God’s Will Is Prosperity* (Fort Worth: Kenneth Copeland Publications, 1996); and Frederick K. C. Price, *Prosperity* (Lake Mary, Fla.: Creation House, 2007).

5. The Amplified Bible is customarily cited by the prosperity movement because its amplifications emphasize the eminence of the blessing. See Joyce Meyer, *Prepare to Prosper: Moving from the Land of Lack to the Land of Plenty* (New York: FaithWords, 2003), 10. Meyer rightly notes that when God bestows his bounty, it is usually accompanied by a responsibility to help the needy (23). But this book does not address charitable opportunities and tactics to any great degree.



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6. For a comparison of blessings and buffetings in 2 Corinthians, see Alan Redpath's *Blessings Out of Buffetings: Studies in II Corinthians* (Old Tappan, N.J.: Revell, 1985).

7. Examining whether buffetings are sent by God, allowed by God, or autonomous work of the devil is beyond the scope of this book. Readers who want to study this topic further may wish to start with these books: C. S. Lewis, *The Problem of Pain* (New York: HarperOne, 2001); Philip Yancey, *Where Is God When It Hurts?* (Grand Rapids: Zondervan, 2002); and Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (Boston: Dutton Adult, 2008).

8. Joyce G. Baldwin, *1 and 2 Samuel: An Introduction & Commentary* (Downers Grove, Ill.: InterVarsity Press, 1998), 231. Baldwin describes David's actions with the term *droit de seigneur*, a feudal right that allowed a lord to justify doing whatever he pleased.

9. Thomas à Kempis, *The Imitation of Christ* (Chicago: Moody Publishing, 1980), 114–15.

10. Richard N. Ostling, Barbara Dolan, and Michael P. Harris, "Religion: Raising Eyebrows and the Dead," *Time* (July 13, 1987).

11. Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad Publishing, 1989), 51–53.

12. For more on case studies about how leaders distance themselves from congregational worship and prayer as a church grows, see Bob Whitesel, *Growth by Accident, Death by Planning: How NOT to Kill a Growing Congregation* (Nashville: Abingdon Press, 2004).

13. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 89, 91.

14. Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York: Image, 1979), 82.

15. Bonhoeffer, *The Cost of Discipleship*, 202.

16. Karen Ward, *About*, 2005, [www.apostleschurch.org](http://www.apostleschurch.org).

17. Merrill F. Unger and William White Jr., *Nelson's Expository Dictionary of the Old Testament* (Nashville: Thomas Nelson, 1980), 482.

18. Dan Kimball, *Emerging Worship: Creating Worship Gatherings for New Generations* (Grand Rapids: Zondervan, 2004).

19. Quoted by Eddie Gibbs and Ryan Bolger, *Emerging Churches: Creating Community in Postmodern Cultures* (Grand Rapids: Baker Academic, 2005), 105.

20. St. Thomas's Church, Sheffield, UK, 2010, [www.stthomascrookes.org/daily-prayers](http://www.stthomascrookes.org/daily-prayers).

21. Tickle explains fixed-hour prayer as growing out of historical periods where "in the cities of the Empire, the forum bell rang the beginning of that day at six o'clock each morning (*prime* or 'first' hour); noted the day's progress by striking again at nine o'clock (*terce* or third hour); sounded the lunch break at noon (*sext* or sixth hour); called citizens back to work by striking at three o'clock (*none* or ninth hour); and closed the day's markets by sounding again at six o'clock in the afternoon (*vespers* or evening hour)." Phyllis Tickle, *The Divine Hours: Prayers for Summertime* (New York: Image, 2006), ix.

22. For more on St. Thomas's Anglican Church and its millennial leadership, see Paddy Mallon, *Calling a City Back to God* (Eastbourne: Kingsway Communications, 2003); and Bob Whitesel, *Inside the Organic Church: Learning from 12 Emerging Congregations* (Nashville: Abingdon Press, 2006).

23. Examples of prayer triplets can be found in Whitesel, *Growth by Accident, Death by Planning*, 49.

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24. Gibbs and Bolger, *Emerging Churches*, 105.
25. Richard J. Foster, “Spiritual Formation,” *Heart-to-Heart Pastoral Letter* (January 18, 2004).
26. For a collection of historical Wesleyan writings on sanctification, see the volume edited by Matt LeRoy and Jeremy Summers, *The Way Forward: Discovering the Classic Message of Holiness* (Indianapolis: Wesleyan Publishing House, 2007); and George G. Hunter III, *To Spread the Power: Church Growth in the Wesleyan Spirit* (Nashville: Abingdon Press, 1987).
27. David A. Womack, ed., *Pentecostal Experience: The Writings of Donald Gee: Settling the Question of Doctrine Versus Experience* (Springfield, Mo.: Gospel Publishing House, 1994).
28. Thomas Smith, “Cultivating the Fruit of the Spirit, Part II,” *Catholic News Agency* (January 12, 2009).

3. R<sub>x</sub>

1. Paul A. Wright, *Mother Teresa’s Prescription: Finding Happiness and Peace in Service* (Notre Dame, Ind.: Ave Maria, 2006), 20.
2. Stuart Anderson, *Making Medicines: A Brief History of Pharmacy and Pharmaceuticals* (London: Pharmaceutical Press, 2005), 77–78.
3. Quoted by Ed Stetzer, “The Evolution of Church Growth, Church Health, and the Missional Church: An Overview of the Church Growth Movement from, and Back to, Its Missional Roots” (address, American Society for Church Growth, Fuller Theological Seminary, Pasadena, California, November 9, 2003), [www.edstetzer.com/2008/11/14/Churchgrowth.pdf](http://www.edstetzer.com/2008/11/14/Churchgrowth.pdf).
4. Ed Stetzer, “The Evolution of Church Growth.”
5. The Greek word for church is *ekklesia*, which denotes not an organization but an assemblage of people called out on a regular basis for civic duty. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Literature*, ed. William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1957), 240–41. Therefore, though the term *church* can be used to describe an organization, it is best thought of as a collective group of citizens called out to participate in a community task, such as the *missio Dei*.
6. Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission* (Grand Rapids: Zondervan, 1995), 27.
7. Emil Brunner, *The Misunderstanding of the Church*, trans. Harold Knight (London: Lutterworth Press, 1952), 15–18.
8. *Ibid.*
9. David S. Luecke and Samuel Southard, *Pastoral Administration: Integrating Ministry and Management in the Church* (Waco, Tex.: Word, 1986), 56–57.
10. See, for example, Robert Basevorn’s classic treatise on preaching, where he admonishes the pulpiteer to see an attribute or *conditiones* of preaching as “including an impeccable moral character.” Quoted by Alastair Minnis, *Fallible Authors* (Philadelphia: University of Pennsylvania Press, 2007), 36. On the rise and influence of heroic leadership, see Jimmy Long, *The Leadership Jump: Building Partnerships Between Existing and Emerging Christian Leaders* (Downers Grove, Ill.: InterVarsity Press, 2008), 47–49.

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11. For examples of how group exits in churches can occur because of unhealthy relationships, see Bob Whitesel, *Staying Power: Why People Leave the Church over change and What You Can Do About It* (Nashville: Abingdon Press, 2002).

12. Greg L. Hawkins and Cally Parkinson, *REVEAL: Where Are You?* (South Barrington, Ill.: Willow Creek Association, 2007), 36.

13. Bill Hybels, Leadership Summit, South Barrington, Illinois, August 9, 2007.

14. Tom Albin, interviewed by Tim Stafford, “Finding God in Small Groups: Tom Albin’s Doctoral Research Reveals Why Wesley’s System Worked So Well,” *Christianity Today*, August 2003, 44.

15. *Christianity Today*’s blog, Out of Ur, October 18, 2007, [www.outofur.com/archives/2007/10/willow\\_creek\\_re.html](http://www.outofur.com/archives/2007/10/willow_creek_re.html) (accessed July 11, 2011).

16. *Ibid.*

17. Bob Whitesel, *Inside the Organic Church: Learning from 12 Emerging Congregations* (Nashville: Abingdon Press, 2006), xvii–xix, 26–27.

18. John Marsh, personal interview with author, St. Thomas’s Church, Sheffield, UK, June 9, 2009.

19. Not surprisingly, being a leader of a small group rather than an organizer of the church is often the highest calling in the millennial world. See Bob Hopkins and Mike Breen, *Clusters: Creative Mid-sized Missional Communities* (Sheffield, UK: 3D Publishing, 2007), 32–34. We shall see shortly that millennial leaders flatten the leadership structure by emphasizing small-group leadership. In millennial churches, the leaders who mentor others in small groups are actually more numerous and more lauded due to the critical and foundational nature of their roles.

20. It is interesting that Leith Anderson embraces a more modern leadership opinion that “small groups are not for everyone,” since in his experience even churches that heavily promote small groups rarely see more than 50 percent of their congregation involved. Leith Anderson, *A Church for the 21st Century* (Minneapolis: Bethany House, 1992), 36. However, Larry Osborne, stressing the more millennial stickiness factor of small groups, states that his church has “reached an 80 percent participation rate in our small group program.” Larry Osborne, *Sticky Church* (Grand Rapids: Zondervan, 2008), 94.

21. Osborne, *Sticky Church*, 41–46.

22. *Ibid.*, 34–35.

23. Thom Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids: Zondervan, 2001), 120.

24. Whitesel, *Inside the Organic Church*, 26–27.

25. *Ibid.*, 28–29.

26. Robert Clinton, *The Making of a Leader* (Colorado Springs: NavPress, 1988), 35.

27. *Ibid.*, 94.

28. Randy D. Reese and Keith R. Anderson, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, Ill.: InterVarsity Press, 1999), 35.

29. Helmut Thielicke, *How the World Began: Man in the First Chapters of the Bible*, trans. John W. Doberstein (Philadelphia: Fortress Press, 1961), 112.

30. Osborne, *Sticky Church*, 53–58; Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them*, 120; Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids: Baker Academic, 2005), 109–10.

31. Albin, “Finding God in Small Groups,” 43.

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32. *Ibid.*, 44.
33. Clinton, *The Making of a Leader*, 94.
34. Amy Frykholm, “Reinventing Leadership: Shepherds in Training,” *Christian Century*, February 23, 2010, 26–27.
35. Bob Whitesel, *Growth by Accident, Death by Planning: How NOT to Kill a Growing Congregation* (Nashville: Abingdon Press, 2004), 139–40. Though this definition is more inclusive than many, it helps ensure that no groups are left out. This is necessary because it is within these small, interpersonal gatherings that attendees and the leaders hold one another accountable as well as where spiritual health is fostered.
36. Bob Whitesel and Kent R. Hunter, *A House Divided: Bridging the Generation Gaps in Your Church* (Nashville: Abingdon Press, 2000), 26.
37. Though small groups “may on occasion be comprised of more than 12 individuals, the cell group’s cohesiveness is rarely found in meetings of more than 20 individuals” (Whitesel, *Growth by Accident, Death by Planning*, 140). And research by John N. Vaughn found that as small groups become larger (more than twenty), growth of the groups slows. “Trends Among the World’s Largest Churches,” in *Church Growth State of the Art*, ed. C. Peter Wagner (Wheaton, Ill.: Tyndale, 1986), 132. Thus, the optimum size for a small group may be less than twenty participants.
38. Gibbs and Bolger, *Emerging Churches*, 109, italics mine.
39. George G. Hunter III, “Emerging Trends in Church Growth” (course lecture, Marion, Indiana, Wesley Seminary, 2010).
40. Gordon Cosby, quoted by Frykholm in “Reinventing Leadership,” 26–27.
41. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Literature*, 317–18.
42. For a comparison of conversion and how liturgical, evangelical, and mainline churches describe this differently see Charles Kraft, “Christian Conversion as a Dynamic Process,” *International Christian Broadcasters Bulletin*, Second Quarter (1974); Scot McKnight, *Turning to Jesus: The Sociology of Conversion in the Gospels* (Louisville: Westminster John Knox, 1997), 171–72; and Richard Peace, “Conflicting Understandings of Christian Conversion: A Missiological Challenge,” *International Bulletin of Missionary Research* 28, no. 1 (2004): 8.
43. Clinton, *The Making of a Leader*, 94.
44. Billy Graham, *Peace with God: The Secret of Happiness* (New York: Thomas Nelson, 1953, 2000), 237.
45. John Stott, ed., *Evangelism and Social Responsibility: An Evangelical Commitment* (Lausanne Committee for Evangelism and the World Evangelical Fellowship, 1982), 23.
46. The IN element reminds small groups that interpersonal dialogue, accountability, and sharing are critical. The UP element of small groups maintains a focus on the heavenly convener of the meeting. And the OUT element reminds every small group that its members should be reaching out with evangelism (i.e., sharing the good news) on a regular basis to those outside the church.
47. Accountability and candidness are two by-products of healthy small groups. St. Thomas’s Church in Sheffield, England, uses the Groups-MissionalNets-Cultures approach among nine different cultures (which they call “celebrations”). See Hopkins and Breen, *Clusters*.
48. Whitesel and Hunter, *A House Divided*, 26.
49. Paul Hiebert, *Cultural Anthropology* (Grand Rapids: Baker, 1976), 25.

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50. For examples of various cultures, see (for ethnic cultures) *The World Factbook: CIA Edition*, rev. ed. (Washington, D.C.: Potomac Books, 2006); (for ethnic cultures) David Jaffee's *Levels of Socio-economic Development Theory* (New York: Praeger 1998) and *Organization Theory* (New York: McGraw-Hill, 2001); (for affinity cultures) Bob Whitesel, *Preparing for Change Reaction: How to Introduce Change in Your Church* (Indianapolis: Wesleyan Publishing House, 2007), 56–58; and (for generational cultures) Whitesel and Hunter, *A House Divided*, 56–81.

51. The church as organizational entity is sometimes called the “membership circle” (Lyle E. Schaller, *Growing Plans: Strategies to Increase Your Church's Membership* [Nashville: Abingdon Press, 1983], 26) and includes everyone who officially belongs to a church. But most healthy churches will also have subcongregations (George G. Hunter III, *The Contagious Congregation* [Nashville: Abingdon Press, 1979], 63) with different cultural worship expressions. These various subcongregations (see Whitesel and Hunter, *A House Divided*, 25–27) will in turn compose MissionalNets and within each MissionalNet two to five small groups.

52. Albin, “Finding God in Small Groups,” 43.

53. Gibbs and Bolger, *Emerging Churches*, 110.

54. In a group setting, precautions should be taken to ensure sensitivities and/or vulnerabilities are handled appropriately. If such precautions are instituted, sharing your reflections with others can foster an intimate and helpful sounding board.

## 4.6

1. Spotted by Ronald Wright, *A Short History of Progress* (Cambridge, Mass.: Da Capo, 2005), 7.

2. Soong-Chan Rah, *The New Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove, Ill: InterVarsity, 2009).

3. Marva Dawn, *Reaching Out Without Dumbing Down: A Theology of Worship for This Urgent Time* (Grand Rapids: Eerdmans, 1995). Though this is a beneficial book, the choice to study this book by the leaders of Smith Street Church demonstrated the modern, provincial, and overly programmatic approach they were taking toward connecting with the African American neighborhood.

4. For a look at graffiti's influence on the international art world, see Henry Chalfant and James Prigoff, *Spraycan Art* (London: Thames & Hudson, 1987), 7.

5. Nicholas Ganz, *Graffiti World Updated Edition: Street Art from Five Continents*, 2nd ed. (New York: Abrams Books, 2009), back cover. Although types of graffiti have existed since ancient times (see Scape Martinez, *GRAFF: The Art and Technique of Graffiti* [Atascadero, Calif.: Impact, 2009], 6–8), graffiti in its current state of art is a product of the 1960 East Coast urban street culture.

6. For the classic introduction to the influence of graffiti as an art, see Norman Mailer and Jon Naar's *The Faith of Graffiti*, new ed. (New York: IT Books, 2009).

7. Martinez, *GRAFF*, 6.

8. *Ibid.*

9. Michel Crouhy, Dan Galai, and Robert Mark, *The Essentials of Risk Management* (New York: McGraw-Hill, 2005), 1.

10. Barbara Kellerman, “The Abiding Tyranny of the Male Leadership Model: A Manifesto,” *Harvard Business Review*, April 27, 2010.

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11. Barry A. Kosmin and Ariela Keysar, *The American Religious Identification Survey* (Hartford, Conn.: Trinity College Press, 2008), 11.
12. Maureen E. Fielder, *Breaking Through the Stained Glass Ceiling* (Harrisburg, Pa.: Church Publishing, 2010), xvii.
13. Ibid.
14. David Murrow, *Why Men Hate Going to Church* (Nashville: Thomas Nelson, 2004), 4.
15. Peggy McIntosh, “White Privilege: Unpacking the Invisible Knapsack,” in *White Privilege: Essential Readings on the Other Side of Racism*, ed. Paula S. Rothenberg, 3rd ed. (New York: Worth Publishers, 2002), 97–102; and Robert Jensen, “White Privilege Shapes the U.S.,” in *White Privilege: Essential Readings on the Other Side of Racism*, 103–6.
16. Stephanie M. Wildman with Adrienne D. Davis, “Making Systems of Privilege Visible,” in *White Privilege: Essential Readings on the Other Side of Racism*, 92.
17. Jensen, “White Privilege Shapes the U.S.,” 129.
18. Wildman with Davis, “Making Systems of Privilege Visible,” 112.
19. Kellerman, “Abiding Tyranny of the Male Leadership Model.”
20. Philip A. Klinkner and Rogers M. Smith, *The Unsteady March: The Rise and Decline of Racial Equality in America* (Chicago: University of Chicago Press, 2002), 317.
21. Quoted by Harvard Sitkoff and John Hope Franklin, *The Struggle for Black Equality* (New York: Hill & Wang, 2008), 38.
22. Based on the disciplines of linguistics, theology, sociology, and history, “organic” may be the most fitting metaphor for a healthy church. See Bob Whitesel, *Inside the Organic Church: Learning from 12 Emerging Congregations* (Nashville: Abingdon Press, 2006), xxiv–xxviii.
23. Missiologists have long shown that it is a biblical and relevant strategy to contextualize worship for different cultures. For a helpful book on the rationale for adding worship celebrations, see Charles Arn’s *How to Start a New Service: Your Church CAN Reach New People* (Grand Rapids: Baker Books, 1997).
24. Patrick Lencioni defines a *silos* as “nothing more than the barriers that exist between departments within an organization, causing people who are supposed to be on the same team to work against one another.” *Silos, Politics and Turf Wars: A Leadership Fable About Destroying the Barriers That Turn Colleagues into Competitors* (Hoboken, N.J.: Jossey-Bass, 2006), 175.
25. Although a siloed church with little interaction is not desirable, it may still be preferable to a church split that forces a dissimilar culture to leave the church and plant a church down the street. At least in a siloed church, some cross-cultural communication may take place because of proximity. The worst-case scenario is a split-off silo where cross-cultural pollination will rarely take place. For practical tactics to create a mosaic or networked church with several multicultural congregations under the same local church umbrella, see Bob Whitesel, “The New Network Approach: The Missing Side of Church Planting,” *Church Executive*, October 2010.
26. Mary Jo Hatch, *Organization Theory: Modern, Symbolic, and Postmodern Perspectives* (Oxford: Oxford University Press, 1997), 9.
27. Lois Barrett, “Pattern 3: Taking Risks as a Contrast Community,” in *Treasures in Clay Jars: Patterns in Missional Faithfulness* (Grand Rapids: Eerdmans, 2004), xiii.
28. Ibid.
29. Lewis A. Drummond, *Reaching Generation Next: Effective Evangelism in Today’s Culture* (Grand Rapids: Baker Books, 2002), 179.



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30. Barrett, "Pattern 3: Taking Risks as a Contrast Community," 74–83.
31. *Ibid.*, 78.
32. *Ibid.*, 75.
33. Edward Gilbreath, *Reconciliation Blues: A Black Evangelical's Inside View of White Christianity* (Downers Grove, Ill.: InterVarsity, 2006), 9, 11, 18.
34. Jo Ann Robinson, quoted by Sitkoff and Franklin, *Struggle for Black Equality*, 37.
35. Charles Marsh and John M. Perkins, *Welcoming Justice: God's Movement Toward Beloved Community* (Downers Grove, Ill.: InterVarsity, 2009), 28–31.
36. Ron Sider, *Rich Christians in an Age of Hunger: A Biblical Study* (Downers Grove, Ill.: InterVarsity, 1977), 105, 193.
37. John M. Perkins, *A Quiet Revolution: The Christian Response to Human Need, a Strategy for Today* (Pasadena, Calif.: Urban Family Publications, 1976), 220.
38. Phil Yancey quoting Martin Luther King Jr. in the foreword to *Welcoming Justice*, by Marsh and Perkins 13–14.
39. For more on these types of churches, see "Types of Multiracial Churches" in George Yancey's *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove, Ill.: InterVarsity, 2003), 51–64; and "St. Thomas' Church, Sheffield, England," in Whitesel's *Inside the Organic Church*, 1–12.
40. See Whitesel, "The New Network Approach."
41. *Ibid.*
42. Walter Brueggemann, "Always in the Shadow of the Empire," in *The Church as Counterculture*, ed. Michael L. Budde and Robert W. Brimlow (Albany: State University of New York Press, 2000), 54.
43. Anthony B. Robinson and Robert W. Wall, *Called to Be Church: The Book of Acts for a New Day* (Grand Rapids: Eerdmans, 2006), 223.
44. Lois Barrett, *Treasures in Clay Jars: Patterns in Missional Faithfulness* (Grand Rapids: Eerdmans, 2004), xiii.
45. These questions for risk taking were taken from an interview with Randy Komisar by Frances Hesselbein and Rob Johnson in *On Creativity, Innovation, and Renewal: A Leader to Leader Guide* (San Francisco: Jossey-Bass, 2002), 72–73. For more on Kosimar's insights into realistic risk taking, see his *The Monk and the Riddle: The Art of Creating a Life While Making a Living* (Boston: Harvard Business Press, 2001).
46. Though I belong to the Wesleyan Church now, I grew up in the Church of God (Anderson, Indiana), which regularly practices foot washing.
47. Leon Morris, *The Gospel According to John* (Grand Rapids: Eerdmans, 1995), 544.
48. These are Scriptures in which Jesus' words as prayer for the unchurched are recorded. There are many more examples where Jesus' words are not recorded, but his action of prayer for the unchurched is documented. See John Wimber and Kevin Springer's *Power Evangelism*, rev. ed. (Ventura, Calif.: Regal Publishers, 2009), for a detailed look at Jesus' prayers for those who were not yet following Christ.
49. Bob Whitesel and Kent R. Hunter, *A House Divided: Bridging the Generation Gaps in Your Church* (Nashville: Abingdon Press, 2001), 224–25; and Bob Whitesel, *Growth by Accident, Death by Planning: How NOT to Kill a Growing Congregation* (Nashville: Abingdon Press, 2004), 50.
50. These are guidelines given students at Wesley Seminary at Indiana Wesleyan University so that prayers for people not present respect their privacy and confidentiality. (From the "Email Usage Policy" directive, October 30, 2006, revised April 26, 2010. Approved by the President's Cabinet. Used by permission.)

## Notes to Pages 75–77

Items sent to the Prayer list should be intended to draw from the power of the Indiana Wesleyan University prayer community for various needs. Please use caution when describing the nature of the circumstance requiring prayer out of respect for all individuals involved. See “Medical Information Guidelines.”

## Medical Information Guidelines

i. Information shared about medical diagnoses/prognoses can provide potential challenges in light of the Americans with Disabilities Act (ADA), and the Health Insurance Portability and Accountability (HIPAA) Privacy standards. This applies to medical conditions of students, job applicants and employees, and may even hold true with other outside constituents. When sharing prayer requests, please use generalities only instead of condition-specific information.

*Non-Preferred:* Please pray for [employee name]. S/he was just rushed to Marion General Hospital suffering severe chest pains. The emergency medical technicians believed it was a heart attack, and [Employee name]’s spouse is very concerned since [employee name] previously had bypass surgery and angioplasty.

*Preferred (Initial):* Please pray for [employee name]. S/he was just rushed to Marion General Hospital with health concerns.

*Preferred (Follow-up):* Thank you to those who prayed for [employee name]. The doctors were able to stabilize the condition and [employee name] is resting comfortably at MGH.

51. Jason Brian Santos, *A Community Called Taizé: A Story of Prayer, Worship and Reconciliation* (Downers Grove, Ill.: InterVarsity Books), 53–67. Note that the Taizé community comprises primarily small communities serving the poor in some of the most destitute neighborhoods in the world.

52. Brother Roger Schutz, the founder of the Taizé community, was tragically killed in 2005 by a disturbed woman. The Liturgy of Reconciliation given at his funeral (<http://fullhomelydivinity.org/reconciliation.htm>) is a moving example of reconciliation in liturgical form. The Coventry Litany of Reconciliation is another helpful liturgy on reconciliation ([www.coventrycathedral.org.uk/about-us/our-reconciliation-ministry/coventry-litany-of-reconciliation.php](http://www.coventrycathedral.org.uk/about-us/our-reconciliation-ministry/coventry-litany-of-reconciliation.php)).

53. Since this is a long process that will never be met (in this lifetime), such events must be recurring in addition to being authentic.

54. Perkins, *A Quiet Revolution*, 219–20.

55. Rah, *The New Evangelicalism*, 120.

56. John L. Drury, e-mail message to the author, August 11, 2010.

57. Alejandro Portes and Ruben G. Rumbaut suggest that selective acculturation results in less conflict and a more harmonious blend of cultures. *Immigrant American: A Portrait* (Berkeley and Los Angeles: University of California Press, 1996), chap. 7.

58. Ruben G. Rumbaut, “Acculturation, Discrimination, and Ethnic Identity Among Children of Immigrants,” in *Discovering Successful Pathways in Children’s Development: Mixed Methods in the Study of Childhood and Family Life*, ed. Thomas S. Weisner (Chicago: University of Chicago Press, 2005), 8. See also Eddie Gibbs, *I Believe in Church Growth* (Grand Rapids: Eerdmans, 1981), 92; and Charles Kraft, *Christianity in Culture: A Study of Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, N.Y.: Orbis, 1979), 113.

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59. See Bob Whitesel, “Communicating the Good News Across Cultural Divides,” in *Preparing for Change Reaction: How to Introduce Change in Your Church* (Indianapolis: Wesleyan Publishing House, 2008), 62–68.

60. Brian Schrag and Paul Neeley, eds., *All the World Will Worship: Helps for Developing Indigenous Hymns* (Duncanville, Tex.: EthnoDology Publications, 2007).

61. C. Peter Wagner traces such blending through history as an “assimilationist model” that seeks “Anglo-conformity” in *Our Kind of People: The Ethical Dimensions of Church Growth in America* (Atlanta: John Knox, 1979), 45–49.

62. Such committees might include trustees, financial, staff-parish (HR), and so on.

63. Sociologists, however, refer to this as the “new pluralism” or “structural pluralism.” See Milton Gordon, “Assimilation in America,” *Daedalus* 90, no. 2 (1961): 263–85.

64. George G. Hunter III, *The Contagious Congregation* (Nashville: Abingdon Press, 1979), 63.

65. *Mosaic* is a term that has been applied to multiethnic churches largely due to the popularity of some megachurch models. See Erwin Raphael McManus, *An Unstoppable Force: Daring to Become the Church God Had in Mind* (Colorado Springs: Group Publishing, 2001).

66. The melting pot imagery can be traced to Israel Zangwill’s popular play *The Melting-Pot* (1908) where the protagonist cries, “Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians—into the crucible with you all! God is making the American.” Quoted in Winthrop S. Hudson, ed., *Nationalism and Religion in America: Concepts of American Identity and Mission* (New York: Harper & Row, 1970), 127. C. Peter Wagner, who wrote his dissertation on models of assimilation and pluralism, defined *new pluralism* as “a model in which America is seen as a nation that maintains group diversity, within national unity.” *Our Kind of People*, 50.

67. Nathan Moynihan and Daniel Patrick Glazer, *Beyond the Melting Pot* (Boston: MIT Press, 1984).

68. Andrew M. Greeley, “Catholics Prosper While the Church Grumbles,” *Psychology Today* (June 1976): 44.

69. Indiana University scholar Gerardo Marti has written extensively on Mosaic Church in Southern California (led by Erwin McManus) and believes that its multiethnicity is produced in part by “playing down” ethnic differences and uniting around evangelicalism. For more on Marti’s analysis, see *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church* (Bloomington: Indiana University Press, 2009).

70. Wagner, *Our Kind of People*, 51.

71. Whitesel, *Inside the Organic Church*, 56–57.

## 5. ♻️

1. Barry Commoner, *Orion Nature Quarterly* (1990).

2. Lucas Bretschger and Sjak Smulders, *Sustainable Resource Use and Economic Dynamics* (New York: Springer, 2010), 1.

3. Sharon Astryk, *Depletion and Abundance: Life on the New Home Front* (Gabriola Island, B.C.: New Society Publishers, 2008), 6.

4. See Rebekah Simon-Peter, *Green Church: Reduce, Reuse, Recycle, Rejoice!* (Nashville: Abingdon Press, 2010); and *Seven Simple Steps to Green Your Church* (Nashville:

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Abingdon Press, 2010); Daphna Flegal and Suzann Wade, *Green Church: Caretakers of God's Creation* (Nashville: Abingdon Press, 2010); and even a “green” Bible that will “equip and encourage you to see God’s vision for creation and help you engage in the work of healing and sustaining it” (*Green Bible* [New York: HarperOne, 2008], front flap).

5. Bill McKibben, *Eaarth: Making a Life on a Tough New Planet* (New York: Times Books, 2010), 212.

6. As noted, this discussion should not imply that repurposing is not warranted at times. Repurposing is often necessary if the original material or intent has been so damaged that a return to the original purpose is no longer viable. This is especially evident in repurposing and recycling people.

7. J. Hudson, Archibald Hart, G. McKinney, K. Larson, and S. Smith, “How Sexually Healthy Must a Pastor Be?” *Leadership* 16, no. 3 (1995): 26.

8. *Ibid.*

9. Avoidance of repurposing, in favor of recycling, is not a hard-and-fast rule. Rather, it is an inclination I have observed in churches founded on modern leadership principles.

10. I have written elsewhere explaining that generations are cultures and the modern approach at abandoning the traditional worship celebration does not retain a worship expression for older members. See Bob Whitesel, *Inside the Organic Church: Learning from 12 Emerging Congregations* (Nashville: Abingdon Press, 2006); and *Staying Power: Why People Leave the Church over Change and What You Can Do About It* (Nashville: Abingdon Press, 2002).

11. Effective and unifying blended worship is extremely hard to develop. In fact, in my consulting career I have rarely seen it work, and in each case the church became less evangelistic because a blended format appealed primarily to Christians and not to unchurched people. Visitors from a non-churchgoing background often find blended services too unfocused and jumbled.

12. Recycling leaders is not appropriate for all cases. Certain circumstances in which abuse of people or things occurs may preclude a leader from being recycled to his or her original purpose. Still, the modern leader’s propensity to embarrass/plunder/forbid usually fails to honor God’s redemptive power and purpose (Prov. 10:12; 17:9; 1 Pet. 4:8).

13. Jerry Falwell and Elmer Towns, *Capturing a Town for Christ* (Old Tappan, N.J.: Revell, 1973), 67.

14. George F. Ritzer, *The McDonaldization of Society*, 6th ed. (Thousand Oaks, Calif.: Pine Forge, 2010), 168–74.

15. For more on St. Thomas’s organic network of nine different worship celebrations, see Whitesel, *Inside the Organic Church*, 1–12.

16. Karen Ward, pastor of Church of the Apostles, an ancient-future congregation in the Fremont section of Seattle, emphasizes that “ancient-future speaks to postmodern generations. It draws equally on ancient (hymns, chants, candles, communion) as well as techno-modern sources (alternative rock, art, ambiance, projections, video).” *Karen Ward Campus Residency*, 2008, [www.ssw.edu/news/view/karen-ward-campus-residency](http://www.ssw.edu/news/view/karen-ward-campus-residency) (accessed July 13, 2011).

17. These steps are but broad categories, and due to the seriousness of leadership failure, a more extensive approach to restoration of leaders should be embraced. The Assemblies of God and The United Methodist Church are two denominations that have robust and holistic approaches to leadership failure.

18. Hudson et al., “How Sexually Healthy Must a Pastor Be?” 26.

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19. Earl D. Wilson et al., *Restoring the Fallen: A Team Approach to Caring, Confronting, and Reconciling* (Colorado Springs: InterVarsity, 1997), 133.
20. Lewis B. Smedes, *The Art of Forgiving: When You Need to Forgive and Don't Know How* (Nashville: Moorings, 1996), 27.
21. Gordon MacDonald, *Rebuilding Your Broken World* (Nashville: Thomas Nelson, 2004), 216.
22. Joel Comiskey, *Wesley's Small Group Organization* (Moreno Valley, Calif.: Comiskey Group, 1997), 5.
23. For examples of *lectio divina*, see Tim Guptill, *Listening for God Through 1 & 2 Peter* (Kansas City, Mo.: Beacon Hill, 2006); and Robin Maas and Gabriel O'Donnell, eds., *Spiritual Traditions for the Contemporary Church* (Nashville: Abingdon Press, 1990).
24. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament Based on the Lexicon of William Gesenius* (Oxford: Clarendon, 1974), 1005.
25. The original “purpose” of worship is retained when each generation, ethnicity, or affinity culture experiences a worship encounter in its own artistic and cultural form.

## 6. N

1. Lon Safko and David K. Brake, *The Social Media Bible* (Hoboken, N.J.: Wiley, 2009), 3–4.
2. Tim Wu, *The Master Switch: The Rise and Fall of Information Empires* (New York: Knopf, 2010), 168–70. See also J. C. R. Licklider's visionary paper, “Man-Computer Symbiosis,” in *In Memoriam: J. C. R. Licklider: 1915–1990*, ed. R. W. Taylor (Palo Alto, Calif.: Digital Systems Research Center Reports, 1990).
3. Paul Hiebert, *Cultural Anthropology* (Grand Rapids: Baker, 1976).
4. For an examination of different types of cultures, see David Jaffee (socioeconomic cultures) *Levels of Socio-economic Development Theory* (New York: Praeger, 1998) and *Organization Theory* (New York: McGraw-Hill, 2001); and William Strauss and Neil Howe (generational), *Generations: The History of America's Future, 1584 to 2069* (New York: Quill, 1991).
5. Kathleen A. Begley, *Face-to-Face Communication: Making Human Connections in a Technology-Driven World* (Mississauga, Ont.: Crisp Learning, 2004).
6. Howard Rheingold, “A Slice of Life in My Virtual Community,” in Linda Harasim, ed., *Global Networks: Computers and International Communication* (Cambridge, Mass.: MIT Press, 1995).
7. *Mesh* and *meshing* are recent terms used to describe networks that depend on other networks to function. For more information on meshing, see Linda Gansky, *The Mesh: Why the Future of Business Is Sharing* (New York: Portfolio, 2010).
8. David Morgan, “The Allure of Electronic Media and the Study of Religion,” *Religion and American Culture: Journal of Interpretation* 16, no. 1 (2006): 7.
9. *Ibid.*, 7–8.
10. *Ibid.*, 7.
11. Rheingold, “A Slice of Life in My Virtual Community,” 58; and Howard Rheingold, *The Virtual Community: Homesteading on the Electronic Frontier* (Boston: Addison Wesley, 1993), xx.

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12. Heidi Campbell and Patricia Calderon, "The Question of Christian Community Online: The Case of the 'Artist World Network,'" *Studies in World Christianity* 13, no. 3 (2007): 263.

13. See Neville A. Stanton, Chris Baber, and Don Harris, *Modeling Command and Control*, Human Factors in Defense (Farnham, UK: Ashgate, 2008); and Vincent Dunn, *Safety and Survival on the Fireground* (Tulsa: Pennwell Books, 2002).

14. John Seddon, *Freedom from Command and Control: Rethinking Management for Lean Service* (New York: Productivity Press, 2005).

15. Michael Crosby, *The Paradox of Power: From Control to Compassion* (New York: Crossroad Publishing, 2008).

16. See Stephen R. Conway, "War of American Independence," in James C. Bradford, ed., *A Companion to American Military History*, vol. 1 (Hoboken, N.J.: Wiley-Blackwell, 2009), 23–48.

17. Quoted by Daniel Boorstin, *The Americans: The Democratic Experience* (New York: Vintage, 1974), 368–69.

18. Rusty Rueff (lecture, Wesley Seminary at Indiana Wesleyan University, offsite course held in Santa Cruz, California, 2006).

19. Tim Wu, interview by Brooke Gladstone, National Public Radio, November 12, 2010. Transcript available at [www.onthemedial.org/transcripts/2010/11/12/05](http://www.onthemedial.org/transcripts/2010/11/12/05) (accessed July 13, 2011).

20. There is nothing wrong with such alternatives, but they may garner less usage and reach a smaller population segment because of their narrow focus.

21. Wayne Parry, "Pastor to NJ Church Leaders: Thou Shall Not Facebook," Associated Press, November 17, 2010, <http://latimesblogs.latimes.com/technology/2010/11/pastor-cedric-miller-thou-shall-not-facebook-living-word-christian-fellowship-church-in-neptune-new-jersey.html>.

22. Christopher De Hamel, *A History of Illuminated Manuscripts*, 2nd ed. (London: Phaidon, 1997).

23. Chris Anderson and Michael Wolff, "The Web Is Dead: Long Live the Internet," *Wired*, August 17, 2010, [www.wired.com/magazine/2010/08/ff\\_webrip/all/1](http://www.wired.com/magazine/2010/08/ff_webrip/all/1) (accessed July 13, 2011).

24. Indiana Wesleyan University, "Wesley Seminary Hosts Conference on 'Outreach in an eWorld,'" press release, November 30, 2010. The release can be found at [www.indwes.edu/News/2010/Wesley-Seminary-Hosts-Conference-on-Outreach-in-an-eWorld/](http://www.indwes.edu/News/2010/Wesley-Seminary-Hosts-Conference-on-Outreach-in-an-eWorld/) (accessed July 21, 2011).

25. Russ Gunsalus, personal conversation with author, Marion, Indiana, December 6, 2010.

26. Russ Gunsalus, "New Life in Second Life: Can the Church Grow in Virtual Worlds?" (paper, Great Commission Research Network, Wesley Seminary, Indiana Wesleyan University, Marion, Indiana, November 10, 2010).

27. Morgan, "The Allure of Electronic Media and the Study of Religion," 10.

28. Gunsalus, "New Life in Second Life."

29. Rusty Rueff, lecture, Great Commission Research Network, Wesley Seminary, Indiana Wesleyan University, Marion, Indiana, November 10, 2010.

30. Bob Whitesel, *Inside the Organic Church: Learning from 12 Emerging Congregations* (Nashville: Abingdon Press, 2006), xxxiii.

31. *Ibid.*, 110–15.



## Notes to Pages 108–13

32. *Ibid.*, 22–26.
33. Lon Safko, *The Social Media Bible*, 2nd ed. (Hoboken, N.J.: Wiley, 2010), 5.
34. The United Methodist Church Large Church Initiative Conference (University United Methodist Church, San Antonio, April 12–15, 2010); and The Great Commission Research Network Annual Conference (Wesley Seminary, Indiana Wesleyan University, Marion, Indiana, November 10–11, 2010).
35. Quentin J. Schultze and Robert H. Woods Jr., eds., *Understanding Evangelical Media: The Changing Face of Christian Communication* (Downers Grove, Ill.: InterVarsity, 2008), 23.
36. Mark Silk et al., “News Filter: Navigating the New Media,” *Christian Century*, September 22, 2009, 25.
37. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1956). For a helpful expansion of Niebuhr’s categories regarding Christ and culture, see Paul Hiebert, *Cultural Anthropology* (Grand Rapids: Baker, 1976), 45–82; and Charles Kraft, *Christianity in Culture: A Study of Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, N.Y.: Orbis, 1979), 105–6.
38. Niebuhr, *Christ and Culture*, 190–95.
39. Eddie Gibbs, *I Believe in Church Growth* (Grand Rapids: Eerdmans, 1981), 120.
40. Heidi Campbell and Patricia Calderon, “The Question of Christian Community Online: The Case of the ‘Artist World Network,’” *Studies in World Christianity* 13, no. 3 (2007): 262, italics mine.
41. Morgan, “The Allure of Electronic Media and the Study of Religion,” 13.
42. To identify social networks of friends, relatives, acquaintances, and neighbors, see Bob Whitesel and Kent R. Hunter, *A House Divided: Bridging the Generation Gaps in Your Church* (Nashville: Abingdon Press, 2000), 195–98.
43. Donald A. McGavran, *The Bridges of God* (New York: Friendship, 1955).
44. Donald A. McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1980), 395.
45. Win Arn and Charles Arn, *The Master’s Plan for Making Disciples* (Grand Rapids: Baker, 1998), 48.
46. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Literature*, trans. William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1957), 562–63.
47. Michael Green, *Evangelism in the Early Church*, rev. ed. (Grand Rapids: Eerdmans, 2004), 321.
48. *Oikos* is the Greek word for “household,” and *evangelism* is derived from the Greek word for “good news.” We saw in chapters 1 and 2 that *evangelism* should be thought of as more than just conversion, for a person receives good news about God when someone gives a cup of cold water to a parched person in God’s name. Thus, a more relevant term might be *household good news*.
49. Portions of this paragraph are taken from an interview with the author (Bob Whitesel) and published in *Christian Post*. Michelle Vu, “Democratizing Evangelism in an eWorld,” *Christian Post*, November 15, 2010.
50. The sol café (the name is not capitalized) is a church plant of the Christian and Missionary Alliance in Canada.
51. Stan Toler, personal conversation with author, Church of the Nazarene District Superintendents’ Retreat, St. Augustine, Florida, February 8, 2010.

## Notes to Pages 113–24

52. Silk, “News Filter,” 27.
53. Campbell and Calderon, “The Question of Christian Community Online,” 263.
54. Robert Schuller tells the story of Rosie, whose husband stated, “‘She’s been sitting in your drive-in church every Sunday since the beginning. . . . She can’t walk and she can’t talk. She can only grunt and drop a tear. You see,’ her husband explained with moist eyes, ‘my wife Rosie had a stroke a few years ago. And the drive-in church was just the answer for our needs.’” *Your Church Has a Fantastic Future* (Ventura, Calif.: Regal, 1986), 32–33. Since that time Schuller vowed to maintain a drive-in service because, like online communication today, it offered accessibility.
55. Heidi Campbell, *Exploring Religious Community Online: We Are One in the Network* (New York: Peter Lang, 2005).
56. Campbell and Calderon describing Campbell’s conclusions, “The Question of Christian Community Online,” 262.
57. Colin McAlister, “The Church and Modern Media,” *Modern Believing* 51, no. 2 (April 2010): 41.
58. *Ibid.*, 46.
59. Rodney Clapp makes the argument that this story of Alypius warns against sinning in virtual worlds and thinking it makes no difference in the real world. Clapp summarizes, “Judging by its effects on the psyche, is there any real difference between doing something in virtual reality and doing it in actual reality? Virtual stalking (cyber-voyeurism) may not land us in jail, but it may grievously wound our souls” (Rodney Clapp, “Our Stalker Culture,” *Christian Century*, November 17, 2009, 45).
60. Augustine, *Confessions*, trans. R. S. Pine-Coffin (London: Penguin Classics, 1961), 122.
61. *Ibid.*
62. Rogers, “Navigating the New Media News Filter,” 25.
63. William Powers, *Hamlet’s BlackBerry: A Practical Philosophy for Building a Good Life in the Digital Age* (New York: Harper, 2010), 223–33.
64. Yancey, “‘O, Evangelicos!’ We Need Not Abandon Our Name—Just Live Up to It,” *Christianity Today*, November 2009, 65.
65. Editorial, “Media in Motion: Evangelicalism’s Mission and Message Outlast Evolving Technologies,” *Christianity Today*, October 2006, 38.

## 7. ¶

1. Carlton T. Lewis, *Latin Dictionary* (Oxford: Oxford University Press, 1996), 112.
2. N. T. Wright, “Incarnation and Establishment” (sermon, Durham, UK: Cathedral Church of Christ, December 25, 2008).
3. David J. Bosch, *Transforming Mission: Paradigm Shifts in the Theology of Mission* (Maryknoll, N.Y.: Orbis, 1991), 390.
4. Mary Jo Hatch, *Organization Theory: Modern, Symbolic, and Postmodern Perspectives* (Oxford: Oxford University Press, 1997), 25–54.
5. The term *postmodern* was coined by Federico de Onis in the 1930s but was not widely used to depict a growing dissatisfaction with the modern experiment until the 1960s. Eddie Gibbs, *Church Next* (Downers Grove, Ill.: InterVarsity Press, 2000), 23.

## Notes to Pages 125–30

6. For more on the differences between modernism and postmodernism, see Bob Whitesel, *Inside the Organic Church: Learning from 12 Emerging Congregations* (Nashville: Abingdon Press, 2006), x–xii, xxviii–xxxiii. See also Jean-François Lyotard, *The Postmodern Condition: A Report of Knowledge*, trans. Geoff Bennington and Brian Massumi, *Theory and History of Literature*, vol. 1 (Minneapolis: University of Minnesota Press, 1984).

7. James Emery White, “Evangelism in a Postmodern World,” in David S. Dockery, ed., *The Challenge of Postmodernism: An Evangelical Engagement* (Wheaton, Ill.: Bridgepoint Books, 1995), 359–73.

8. Kathryn L. Ludwigson, “Postmodernism: A Declaration of Bankruptcy,” in David S. Dockery, ed., *The Challenge of Postmodernism: An Evangelical Engagement* (Wheaton, Ill.: Bridgepoint Books, 1995), 281–92.

9. Whitesel, *Inside the Organic Church*, x–xii, xxviii–xxxiii.

10. Joel Bezaire, “When Church Signs Suck,” September 13, 2006, [www.churchmarketingsucks.com/2006/09/when-church-signs-suck](http://www.churchmarketingsucks.com/2006/09/when-church-signs-suck) (accessed July 13, 2011).

11. Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, Ill.: Crossway, 2008), 36.

12. Pat Hannon, Associate Dean of Students, Indiana Wesleyan University, personal correspondence with author, December 17, 2010.

13. Bob Whitesel, *Spiritual Waypoints: Helping Others Navigate Their Journey* (Indianapolis: Wesleyan Publishing House, 2010), 113–14, 119–20.

14. Shane Claiborne, “How Many People Are Part of the Community?” [www.thesimpleway.org/about/faq](http://www.thesimpleway.org/about/faq).

15. The Simple Way Community, “Our Expressions,” [www.thesimpleway.org/about/our-expressions](http://www.thesimpleway.org/about/our-expressions).

16. Ron Sider, personal interview with author, April 12, 2009.

17. Charles Marsh and John M. Perkins, *Welcoming Justice: God’s Movement Toward Beloved Community* (Downers Grove, Ill.: InterVarsity, 2009), 28–31.

18. For an overview of how varying degrees of interaction and learning arrangements can foster learning, see Tessa H. S. Eysink, Ton de Jong, Kirsten Berthold, Bas Kolloffel, Maria Opfermann, and Pieter Wouters, “Learner Performance in Multimedia Learning Arrangements: An Analysis across Instructional Approaches,” *American Educational Research Journal* 46, no. 4 (December 2009): 1107–49.

19. Daron Earlewine, personal conversation with author, December 14, 2010. Earlewine is a pastor on staff with the megachurch East Ninety-first Christian Church and regularly leads a pub theology, [www.east91st.org/event/2010-11-20-pub-theology](http://www.east91st.org/event/2010-11-20-pub-theology).

20. Personal visit with author, Vintage Faith Church, Santa Cruz, California, June 24, 2010.

21. Carl Turner examines examples of how new monastic churches in the Fresh Expressions Movement in England view spiritual preparation as “essential” and physical preparation as “not so essential.” “Liturgical Issues and Fresh Expressions” in *Ancient Faith, Future Mission: Fresh Expressions in the Sacramental Tradition*, ed. Steven Croft, Ian Mobsby, and Stephanie Spellers (Norwich, UK: Canterbury, 2009), 93–95.

22. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament Based on the Lexicon of William Gesenius* (Oxford: Clarendon Press, 1974), 1005.

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23. Doug Pagitt, personal conversation with author, Solomon's Porch Church, Minneapolis, Minnesota, 2005.

24. See figure 9, "A Comparison Between Institutionalism and Improvisation," in Bob Whitesel, *Inside the Organic Church*, 119–20.

25. Jay Height, Executive Director of Shepherd Community Center, personal conversation with author, Marion, Indiana, September 15, 2010.

26. These rules are based on brainstorming principles as originally conceived by A. F. Osborn, *Applied Imagination: Principles and Procedures of Creative Problem-Solving* (New York: Scribner, 1963). The rules also incorporate ideas for a teaching format by Sy Landau, Barbara Landau, and Daryl Landau in *From Conflict to Creativity: How Resolving Workplace Disagreements Can Inspire Innovation and Productivity* (Hoboken, N.J.: Jossey-Bass, 2001), 128–29.

27. Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology* (Philadelphia: Fortress Press, 1993), 64.

28. Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament*, 1005.

## 8. ✕

1. Donald A. McGavran and Winfield C. Arn, *Ten Steps for Church Growth* (New York: Harper & Row, 1977), 3.

2. There are various types of conversion, such as secular conversion (for example, when a drug addict is transformed to a drug-free lifestyle) or religious conversion (for example, when a Sikh converts to Hinduism). Richard Peace gives a good overview of these kinds of conversion and the relevant literature in *Conversion in the New Testament: Paul and the Twelve* (Grand Rapids: Eerdmans, 1999), 7–11. We will limit our discussion to conversion to a Christian worldview as defined by Peace.

3. William James, *The Varieties of Religious Experience* (London: Longmans, 1902), 114.

4. Peace, *Conversion in the New Testament*, 4.

5. Scot McKnight, *Turning to Jesus: The Sociology of Conversion in the Gospels* (Louisville: Westminster John Knox, 2002), 5.

6. The modern inclination to count conversions, while insightful to the wind of the Spirit, may include too many divine and unperceived factors, making its usage as a leadership indicator deficient.

7. This is not to say there is not something, like a supernatural and indescribable *it*, that people seek to encounter in a church. Craig Groeschel, in his book *It: How Churches and Leaders Can Get It and Keep It* (Grand Rapids: Zondervan, 2008), describes it not as a trendiness but as a profound encounter with the supernatural.

8. Luke's emphasis is jarring, for most secular writers at the time reveled in the scale of the followers, and not on new passions for learning, fellowship, communal dinners, and prayer.

9. The four types of church growth described by Luke may be divinely inspired metrics or simply part of a biblical narrative. Yet they suggest relevant and helpful measurement of tools.

10. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Literature*, trans. William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1957), 716–18.

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11. Ibid., 406.
12. The most prevalent historical examples of communal living would be the monastic movements.
13. Everett F. Harrison, *Acts: The Expanding Church* (Chicago: Moody, 1975), 66.
14. Leon Morris, *The Gospel According to John*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1971), 485.
15. Some may wish to measure attendance in all church worship celebrations in lieu of small groups. This may yield a less reliable result, since in a large worship gathering, it is easier to attend without a steadfast striving for goals of the apostles' teaching and so on. In addition, it is harder to attend a small-group setting without this commitment since in a small group, accountability is stronger.
16. For examples of prayer triplets, neighborhood prayer centers, prayer covenants, and prayer chapels, see Bob Whitesel and Kent R. Hunter, *A House Divided: Bridging the Generation Gaps in Your Church* (Nashville: Abingdon Press, 2000), 230–37.
17. If your church has organized regular fellowship groups (for example, sports teams, hobby groups, etc.), and/or your church has regular times where congregants dine together (recurring evening dinners/lunches, a “dinners of eight” program, etc.), these groups can be included in your assessments. The key is for each church to include groups that have as a goal the development of spiritual maturity.
18. Church attendance is valid to track here since the pivotal number is the percentage of church attendees who are involved in Bible study groups and prayer groups.
19. Growth in unity and growth in community favor are based on perceptions. Yet subjective scales have been proved to be valid and reliable. See Rensis A. Likert, “A Technique for the Measurement of Attitudes,” *Archives of Psychology* 22, no. 140 (1932): 55.
20. Further examples include Acts 9:42; 11:24; 13:43, 48-49; 17:12; 19:18-20.
21. Thom S. Rainer, “Church Growth and Evangelism in the Book of Acts,” *Criswell Theological Review* 5 (September 1, 1990): 67.
22. The cross at the center of these four measurements also reminds us that progress is God's doing and that we only participate in his *missio Dei*.
23. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Literature*, 301.

## 9. AFTERWORD

1. Lisa Gansky, *The Mesh: Why the Future of Business Is Sharing* (New York: Portfolio Penguin, 2010), 16–17.
2. Mary Jo Hatch, *Organization Theory: Modern, Symbolic, and Postmodern Perspectives* (Oxford: Oxford University Press, 1997), 53–54.
3. Ibid.
4. Bruno Dyck and Frederick A. Starke, “The Formation of Breakaway Organizations: Observations and a Process Model,” *Administrative Science Quarterly* 44 (1999): 792–822; Frederick A. Starke and Bruno Dyck, “Upheavals in Congregations: The Causes and Outcomes of Splits,” *Review of Religious Research* 38 (1996): 159–74.
5. For more on how to introduce new ideas in a unifying manner and thwart group exit, see Bob Whitesel, *Staying Power: Why People Leave the Church over Change and What You Can Do About It* (Nashville: Abingdon Press, 2002).







