



is the metamorphosis of FORUM FILES, and will replace it as the primary information tool of Leadership Network.

The new name and graphic design are the results of your response to reader surveys and focus groups. The name, NEXT, reflects your expectation for us to be a "headlight" into the 21st century for church leaders. As always, we invite your comments and suggestions on how Leadership Network can be useful to you.

THE STAFF OF LEADERSHIP NETWORK



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ARE WE A PEOPLE AT HALF TIME?

The headline of a recent *Newsweek* essay called our times "The Nervous 90's." "Life by any rational standard is good. The economy is good. We are not at war. But we are not quite at peace, either."

Are we in a period of re-assessing where we have been and more importantly, where we want to go? Are we collectively acknowledging what many are individually discovering... that success and achievement are not substitutes for significance and meaning? Is it possible that the nation in the 90's is having a mid-life crisis? Are we a people at half time?

Defining mid-life

"Defining mid-life is not an easy task. People no longer fit neat packages. Identifying the issues mid-life people need to address provides an effective place to start. These issues begin to emerge around age thirty-five and continue until about age fifty-five."¹

There are two major theories related to mid-life. One is developmental and concerned with chronological ages that identify specific tasks and includes a patterning of events, relationships, achievements, failures

and aspirations in a person's life. The work of Daniel Levinson and the life cycle of an individual are perhaps the best known examples of developmental theory. Change occurs and people become more aware of who they are. There is a renegotiation of the relationship between one's self and the world.

A second approach to mid-life is by understanding life-events. "Life events can be described as identifiable changes in usual patterns of behavior which can create stress."² Usually included are events related to work, family, health, finances and relationships. Both positive and negative changes can produce stress.

Self-assessment is one of the most important tasks of mid-life. A person examines their life in terms of where they

have been and more importantly where are they going? Mid-life is a time of evaluation, of taking inventory of one's accomplishments and of planning for the remainder of one's life. It can be, to use Bob Buford's metaphor in his recent book of the same title, *Half Time...* a time when one moves from success to significance.

*Beginning
January 1, 1996,
every eight seconds,
and continuing
for the next
eighteen years,
someone in the U.S.
will turn 50.*

(CONTINUED ON NEXT PAGE)



Having a mid-life crisis on purpose

Richard Leider and David Shapiro use the metaphor of unpacking and repacking one's bag in their new book, *Repacking Your Bags*, in which they encourage people to have a mid-life crisis on purpose. "To have a purposeful mid-life crisis, we must turn our gaze inward and examine where we are, where we want to go, and how we want to get there. We need to consider all that we are carrying on our journey to determine if it is really what we need for the road ahead. To put it simply, we must unpack and repack our bags."³

"Unpacking simply means taking a long hard look at what we are carrying and why. It is seeing if our possessions, responsibilities and relationships are still helping us move forward or if they are dragging us down. Repacking then, is the ongoing activity of reevaluation and reinvention."⁴

The forces driving half time

There are many forces driving half time in the U.S. Three of the most important ones are the demography of the population, the shift from the industrial worker to the knowledge worker, and the impact of technology. The most obvious is demography as 74.7 million people, or almost one of every three adults in the population, are within the ideal mid-life age zone of 35-55. The majority of those in "the zone" right now are part of the Boomer generation and the remainder are the younger members of the Silent generation. We are at the front end of a tidal wave of normal mid-life transition in which millions of people are evaluating not only their lives to this point but the "second half" or the rest of their life.

A second force is the historical shift from the industrial age to the information age. The result has been a new type of worker, the knowledge worker, who is valued not for what can be manufactured but for the creation, transfer, and application of information and services. The peak "burn out" years for the knowledge worker are 35-45 and unlike their predecessors in the work force whose physical bodies were exhausted from manufacturing and production, it is the mind, emotion, and spirit of the knowledge worker that withers. Despite their apparent success, they are becoming weary, dispirited and

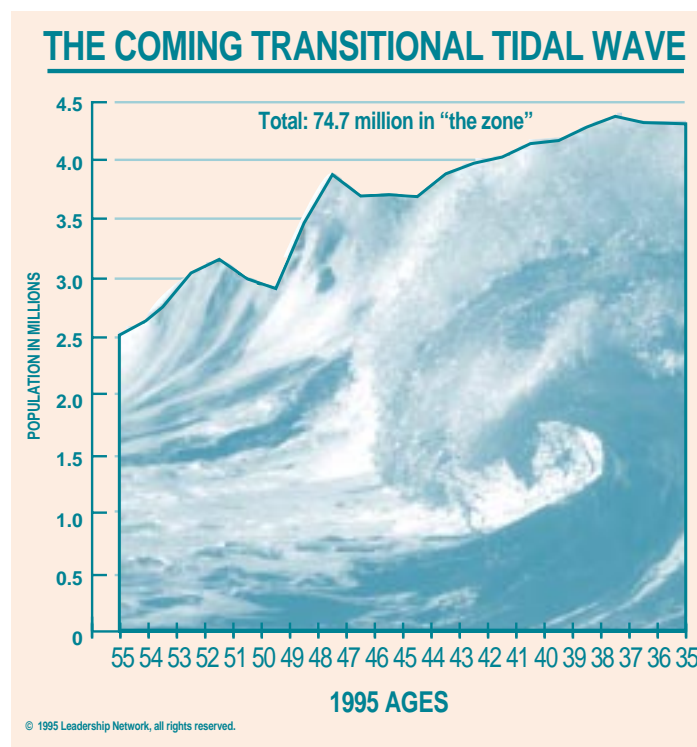
getting what you want. Fulfillment, though, is wanting what you get."⁶

The third driver of half time is technology and the resulting pressures that it produces in terms of discontinuity and change. Despite new tools that are designed to save time, people feel more harried than ever as the pace of change continues to accelerate. "Is it possible that we are in a period of history when change has come so fast that it has dangerously outpaced the human psyche (or soul)?" was the question posed recently to a group of senior level corporate managers. "Perhaps you are on the back of a beautiful horse called technology which is racing headlong toward something that looks like the edge of a cliff. And rather than contemplate the possibility of going over it in your private lives, you take the edge off your anxiety by talking about how wonderfully fast the horse (technology) is."

The need for "soul care"

We live in a day and age where a great many people are spending their time examining the mind and the human capacity to innovate and organize yet we have forgotten our souls. As a society, we are only beginning to understand the price we have paid in our quest for individualism and the accumulation of goods and capital, both personally and corporately. The internal has been sacrificed to the external.

The word used by many to describe their core, that place deep inside where they really live, despite all the external trappings, is "empty." Gordon MacDonald has called this area "the soul below the waterline," and notes "how important it is to consult the soul while we live in a



bored with their lives and their work.

"On the whole, we are a society of notoriously numb people – lonely, bored, dependent people who are happy only when we have killed the time we are trying hard to save. We worry constantly about making a living but rarely about making a life."⁵ To quote one participant in a recent workshop on creating the second half of one's life, "I finally got it – there is a difference between success and fulfillment. I had success, but I wasn't fulfilled. Maybe success is

world that wishes to assert that the soul doesn't exist or is simply not important."⁷

An opportunity for churches

One of the outcomes of evaluating oneself at mid-life is a clarification of values and an identification of the relationships and activities that bring meaning and purpose to our life. This period of transition in our society and the lives of millions of individuals offers a significant opportunity for churches to respond to the need for "soul care." 21st century leaders and 21st century churches are those who recognize and seize the opportunity of this day.

How are you and how is your church responding to the need for "soul care?" Are you in half time? Are the people in your church at half time?

Additional Reading

The Age of Discontinuity by Peter Drucker. Harper & Row.

"The Age of Social Transformation" by Peter Drucker. *The Atlantic Monthly*, Nov. 1994.

Half Time, Changing Your Game Plan from Success to Significance by Bob Buford. Zondervan.

The Life God Blesses, Weathering the Storms of Life that Threaten the Soul by Gordon MacDonald. Thomas Nelson Publishers.

Margin by Richard Swenson, M.D. NavPress.

Mid-Life Issues and the Workplace of the Nineties: A Guide for Human Resource Specialists by Shirley Waskel. Quorum Books.

Repacking Your Bags: Lighten Your Load For the Rest of Your Life by Richard Leider and David Shapiro. Berrett-Koehler Publishers.

The Seasons of a Man's Life by Daniel J. Levinson. Ballantine Books.

Transitions by William Bridges. Addison-Wesley Publishing Co.

1. Shirley Wascom, *Mid-Life Issues and the Workplace of the Nineties*, Quorum Books.
2. Ibid.
3. Richard Leider and David Shapiro, *Repacking Your Bags*, Berrett-Koehler Books.
4. Ibid.
5. Ibid.
6. Ibid.
7. Gordon MacDonald, *The Life God Blesses*, Thomas Nelson Books.

THE GOSPEL FOR GENERATION X

Making room in the church for "busters."

by Dieter Zander

Perhaps no other generation has needed the church so much, yet sought it so little.

The surge in births following World War II gave us the "baby boom" and the huge, well-known generation dubbed baby boomers. From about 1965 through 1980, the number of births went "bust," giving a name to a new generation with a substantially different mindset. Sometimes called Generation X, this group has been much maligned and badly stereotyped in the media.

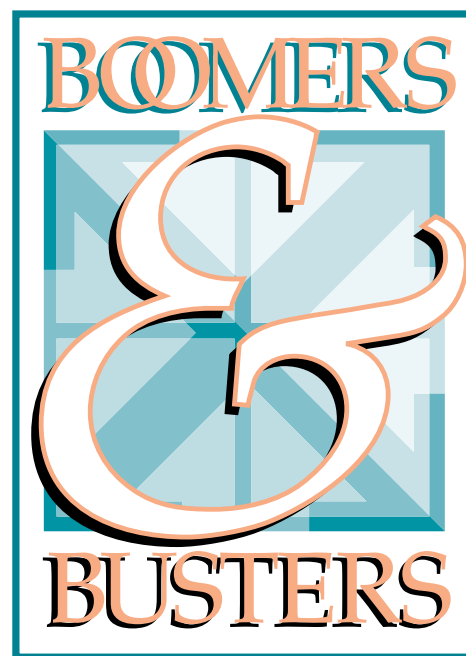
Here is what I've discovered in trying to connect with busters.

Buster characteristics

Technically, everyone born between 1965 and 1980 is a baby buster. Being a buster, however, is more attitude than age. One important demarcation is whether you want to, or believe you can, achieve the traditional American dream. This dream includes a house in the 'burbs, corporate success, and financial rewards. As a whole, baby boomers pursued this dream, and many achieved it.

Most busters, though, believe that the traditional American dream is beyond their grasp. Plus, they have watched boomers destroy their families and relationships while climbing the corporate ladder. To busters, owning expensive cars and homes doesn't matter as much as the feeling of being loved and accepted.

Busters are fashioning a new American dream: to be whole, and to live in harmony with others and their surroundings. They would rather work to live than live to work.



A career is a means to an end—a way to pursue the deeper things in life; it's not the end in itself.

It is all too easy to generalize about busters, but here are several additional parts of their story:

Pain. On the surface, busters can seem positive, even bubbly. But below the surface often lies pain. Close to 50 percent come from divorced and blended families. Many were latchkey kids, who came home from school each day to an empty house and fended for themselves. One effect is that many lacked role models necessary for success in life.

This pain in family life created an alone-ness, which is different from just being lonely. Alone-ness is an experience of the soul: you are surrounded by people but unable to connect with them. The search for intimacy is a driving force in their lives. As a result, many busters are searching for the family they never had.

For busters, family is more frequently defined as those who will love them, not those who produced them. Often, friends are more "family" than are parents or siblings. Thus, community—open, safe, inclusive relationships in which people help each other rather than compete—is the highest value of this generation.

(CONTINUED ON NEXT PAGE)



Postmodern mindset. Busters don't believe in absolute truth. To them, everything is relative, and everything could be true.

Busters can live with two contradictory ideas. They can be pro-choice in regard to abortion, for example, and pro-life in regard to whales and trees. They will also say they want a meaningful and lasting relationship with a lover, but if someone better comes along, they'd rather have him or her.

Fear. Many busters fear the future. Everything out there seems broken. The economy seems beyond repair. The environment is ruined. Sex isn't fun anymore because of AIDS, and marriage is a risky venture likely to fail. Busters know they'll have to pay for the national debt and the social security of the generation that handed it to them, and they feel angry about that. The world holds little hope. Even the label "buster" reinforces this feeling. "Boomer" sounds positive, as if something is about to break out and happen. But "buster" sounds like something broken, something that needs to be thrown away.

Paradoxically, in the midst of this nearly hopeless outlook, busters are trying to create hope on a local scale. They want to put their lives into something that will make a difference.

Grassroots orientation. Busters have never really had a chance to win big.

Busters graduated from college, only to find the tightest job market in two decades, because boomers were holding all the jobs.

Since they feel they can't win on a large scale, some busters look to win on a small scale—in relationships, or local causes, or personal contributions to global needs.

Spiritual hunger. Finally, busters are looking for transcendent meaning, and in this sense, they are a spiritual generation. Again, with their post-modern mindset, they don't believe that science alone—the empirical method—can solve our problems. They believe that something is wrong with the world, and that there must be something beyond what they can see, feel, touch, taste, and smell.

before taking that first step of faith. Churches effective at reaching busters for Christ encourage non-believing busters to participate in small groups or other ministries.

Busters are attracted to Christ by being attracted to what's happening in the lives of Christians. We need to find ways to make non-believing busters feel welcome and participate even before they provide evidence of commitment to Christ.

Large-group meetings can build credibility with busters, but if relationships aren't built outside those settings, busters will not respond.

Nor will busters respond to a book that is handed to them. Many will read a book and say, "That's fine. That's true in that book, but I don't believe it's true for me." Busters process truth better relationally than propositionally.

To reach busters means someone will need to spend time with them, someone who feels comfortable sharing why he or she became a Christian, someone willing to expose the work of Christ in his

or her life.

Of course, to win busters, we must overcome the negative caricature of Christianity that many of them hold. To the unbelieving buster, Christians are whacked-out extremists.

To present a picture of Christ that busters can relate to, we need to rely on the power of story. Busters have never read the Bible, and unlike boomers, they don't care what *Time* magazine or other experts have to say. But they will listen to your story, especially if it honestly describes the difficult as well as the

BOOMERS VS. BUSTERS	
THE TOP-10 LIST OF GENERATIONAL DIFFERENCES.	
■ BOOMERS	■ BUSTERS
"Me" generation	"We" generation
Enlightenment world view	Postmodern worldview
Jay Leno	David Letterman
Live to work	Work to live
Institutions	Relationships
Propositional truth	Relational truth
Excellence	Authenticity
Growth	Community
Lonely	Alone
Success	Wholeness

This makes them as open to Christian revival as is any generation, but it also opens them to cult activity. Many toy with various forms of New Age and Eastern religion, including the pantheistic idea of connecting with God through nature.

Buster evangelism

In years past, becoming a Christian preceded becoming a church attender. That sequence is no longer valid with busters. Incredibly, they may be part of a fellowship for months or years



good aspects of following Christ. They will listen to the story of someone who hasn't necessarily been successful but has been faithful.

Story telling is the most effective way to reach this generation, because busters won't argue with a person's story. In fact, it may be their only absolute: everyone's story is worth listening to and learning from. Here's what needs to be communicated: "God's story intersected with my story; now I can share it with you so that you can consider making it a part of your story."

Buster communication

Jay Leno's show is (or used to be) boomer style—predictable, news-based, a sequence you can set your watch by. David Letterman's show, on the other hand, is a stream of consciousness—radical, unpredictable, messy. It's buster style.

Here are several principles I keep in mind when I'm "communicating" (a term I prefer to "preaching").

Be real. While busters want to be accepted as they are, they're also willing to accept you as you are, provided you're real. That's freeing.

Real means being vulnerable and honest. Busters don't believe that in the course of an hour a problem can be solved with an acronym.

Be rousing. The term *rousing* is a hunting term for flushing an animal out of hiding. To reach busters, fresh methods are needed—videos, music, drama, personal stories. But an axiom every baby-boomer pastor ought to note is that busters do not want just to be entertained. A slick presentation that avoids the tough, honest, and sometimes unanswerable questions will not impress.

Be relevant. Busters are crying out for practical sermons. For busters what is most relevant is the core of the gospel—redemption and reconciliation. To be reclaimed and made beautiful again, and to be

brought back into relationship with God and others, are two truths that penetrate busters' broken hearts. Busters have been trashed, so they feel like trash.

When we explain that God is saying, "You're not trash," they'll listen.

Be relational. With busters, avoiding "us-versus-them" dichotomies is essential. We tried to emphasize "talking with" rather than "talking to" in an environment akin to sitting around tables, as opposed to sitting in rows. I attempted to downplay my lead-person-up-front role and even provided a question-and-answer time.

Busters don't want to talk; they want to respond. This is their great strength.

For many busters, the Christian message itself is divisive. Since community and relationships are their ultimate values, divisiveness is the ultimate evil. They think the Christian message divides people into the haves and the have-nots (which in an ultimate sense, it does).

One of the most powerful pictures for a buster is the global community within the body of Christ.

Buster discipleship

Busters will have a style of ministry different from that of boomers. To release them into ministry requires different strategies.

Emphasize compassion ministries. Busters don't want to talk;

they want to respond. This is their great strength. They will avoid discussing the evils of abortion, for example; they'd rather contribute to the alternatives—crisis-pregnancy counseling or adoption work.

Downplay the institution. Busters react negatively to the notion their church is an institution or organization. They need to feel ownership for the ministry and that they have a voice in where the ministry is going.

Busters tend to have a lot of disposable income (especially since many are living at home). They're willing to part with it, but they need to believe in what they give to and they need to see results from it. They won't just give to the institution. But they will give to particular projects (through the institution), especially if they feel emotionally drawn to those projects.

Adapt what it means to be a leader. The term leader can be frightening to busters. They have a natural suspicion of anyone trying to lead them somewhere. Busters tend to be the "we" generation: working together is important.

Let them fail. Busters tend to be paranoid about failing, but they need to have freedom to fail (and succeed) in ministry. And they will fail you. While busters want relationships, it may take six months or a year for them to trust you. They may test you by stopping coming to church or to activities just to see if you'll follow up on them.

Busters need you to tell stories of your failures; they need to know that God uses imperfect people.

Dieter Zander is teaching pastor at Willow Creek Community Church in South Barrington, Illinois, where he is creating a ministry for busters.

Used with permission from *Leadership Journal*, Spring, 1995.











1995 Church in the 21st Century Conference

June 25–28, 1995

The Pointe Resort at Squaw Peak; Phoenix, Arizona

“NEW VENTURES, PARTNERSHIPS AND ALLIANCES”

TIMES	Sunday June 25	Monday June 26	Tuesday June 27	Wednesday June 28
8:30 a.m.		PLENARY SESSION John Ed Mathison <i>Senior Minister Fraser Memorial Church Montgomery, Alabama</i> 	 PLENARY SESSION Joe Stowell <i>President Moody Bible Institute Chicago, Illinois</i>	PLENARY SESSION Leith Anderson <i>Senior Minister Wooddale Church Eden Prairie, Minnesota</i> 
10:00 a.m.		Break	Break	Break
10:30 a.m.		 PLENARY SESSION Millard Fuller <i>President Habitat for Humanity Americus, Georgia</i>	CLASSES Phill Butler • Reid Carpenter Reggie McNeal • Benny Proffitt Joe Stowell	 PLENARY SESSION Ray Bakke <i>President International Urban Associates Chicago, Illinois</i>
12:00 Noon		Lunch	Lunch	Adjournment
1:30 p.m.		CLASSES Ray Bakke • Bill Crotts Randy Phillips • Lyle Schaller Tom Smith • Tim Dearborn	CLASSES Leith Anderson • Carol Childress Kathy Dudley • Leonard Sweet	
3:00 p.m.	Registration	Free Time or Affinity Groups	Free Time or Affinity Groups	
6:00 p.m.	Reception	Dinner	Dinner	
8:00 p.m.	PLENARY SESSION Bruce Wilkinson <i>President Walk Thru The Bible Atlanta, Georgia</i> 	 PLENARY SESSION Roberta Hestenes <i>President Eastern College St. David's, Pennsylvania</i>	 PLENARY SESSION Leonard Sweet <i>Chancellor United Theological Seminary Dayton, Ohio</i>	

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THE Bookshelf

Repacking Your Bags, Lighten Your Load for the Rest of Your Life

By Richard Leider and David Shapiro
Berrett-Koehler Publishers (1-800-929-2929). \$21.95

If you are in the “zone of transition,” then this book will help you navigate the next stage of your life. If you feel like you have most everything a person could want, but are still lacking fulfillment and significance, then you will find direction in this book. Taking the “whole person” approach, it focuses on four elements critical to a successfully integrated life—work, love, place, and purpose.

Job Shift: How To Prosper in a Workplace Without Jobs

by William Bridges
Addison-Wesley Publishers (1-800-822-6339). \$21.95

Bridges explores the economic, social, and technological forces that are putting jobs on the endangered-species list, and describes the numerous work arrangements that are replacing the familiar job model developed during the Industrial Revolution. He also explains what workers, organizations, and society must do to ensure that we all are “players” in this new “post-job” environment.

Targeting Transitions, Marketing to Consumers During Life Changes

By Paula Mergenhausen
American Demographics (1-800-828-1133). \$39.95

This book provides excellent background for identifying key times of transition in a person’s life. It includes not only demographic insights but information from which you can draw implications for ministry and programming related to helping people through transition. The book’s graphics are also useful in understanding and teaching about transition points.

Winning the Values War in a Changing Culture

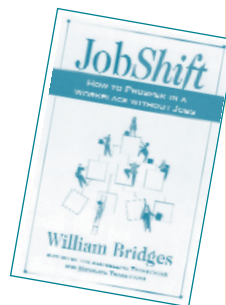
By Leith Anderson
Bethany House Publishers (1-800-328-6109). \$14.99

In a culture changing as rapidly and as dramatically as the American culture, the schism in our common values is staggering. Anderson examines many widely accepted cultural assumptions and challenges the underlying values which shape our cultural bias. Particularly helpful are the questions for thought and discussion at the end of each chapter which make this a good resource for leadership training, Bible study or small group discussion.

Exit Interviews, Revealing Stories of Why People Are Leaving the Church

By William D. Hendricks
Moody Press (1-800-678-6928). \$17.99

The issue is not really church attendance but something more fundamental: the nature of spirituality in a deeply secular age. Hendrick’s interviews with disillusioned Christians reveal truths about why they exit out the back door and offer suggestions to churches and church leaders not only to prevent drop-outs, but also encourage growth.



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Religious Architecture in the Future

What will church architecture look like in the future? Participants at the most recent national Religious Art and Architecture Conference said the key ingredients of future religious buildings would include:

- Places of art and memory
- Flexibility in design and usage that includes several different worship styles within one congregation
- Possible shared ownership with the community
- Versatility to deal with emerging technology and communication styles
- Places of "in-gathering" around focal points
- Thresholds which allow people to move through and celebrate the experience of worship (courtyards, arches, entries)

12 Emerging Issues

Arnold Brown, chairman of Weiner, Edrich, Brown, Inc., a leading issues management firm, recently identified 12 emerging societal trends for a group of denominational leaders including:

1. The New Consumer
2. Revolutionary Impact of Technology
3. Accountability (Stewardship)
4. Growing Emphasis on Religion and Spirituality
5. Decline of Optimism
6. Globalism/Tribalism/ Dichotomy
7. Changing Roles of Financial Institutions
8. Megamorphosis
9. Thrust Toward Democratization
10. Complexity
11. Coming U.S. Economic Well-Being
12. Growing Importance of Biology

Concerning the growing emphasis on religion and spirituality, Brown emphasized it will "not necessarily translate into greater church attendance." It includes a "revolt against modernity, a desire for faith in something, increased focus on morality and ethics in everyday life, and increased activism on the part of religious institutions in our society."

Source: *RPRC Counselor*, Winter, 1995

Louisville Institute Announces Competition Research Grants for Religious Leaders

The Louisville Institute will award up to fifteen Research Grants for Religious Leaders in 1996 to support religious leaders for periods of study and reflection which will assist these leaders in their exercise of religious leadership. Awards will be made for one, two, and three months, with a stipend of \$3,000, \$6,000 and \$9,000 respectively. Applications must be postmarked no later than September 15, 1995; recipients are notified by November 1, 1995. For more information, please contact: Dr. James W. Lewis, Executive Director, Louisville Institute for the Study of Protestantism and American Culture, 1044 Alta Vista Road, Louisville, Kentucky 40205. (502) 895-3411 ext. 487. E-mail: jwlewi01@ulkyvm.louisville.edu.



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FORUM



FAXFORUM is another way of learning more about the issues of interest to you as a reader of NEXUS.

Please help us by completing the brief survey to the right and fax it back to us at (903) 561-9361.

If you prefer to return it by mail, please send it to: Leadership Network P. O. Box 9100 Tyler, Texas 75711

Please tell us something about you:

Name: Church or organization: Address: Telephone: FAX: E-mail: Ministry Position: Senior Pastor Other: Age: 25-34 35-44 45-54 55+ I have attended a Leadership Network: Forum Summit Church in the 21st Century Other:

FAX Poll Questions

(PLEASE TYPE OR PRINT LEGIBLY)

1. The One Significant Issue

As you start your day and begin to consider the critical issues facing your congregation, what is the one most significant issue you feel the need to address?

2. Soul Care Options

In what ways do you provide for your own "soul care?" (please circle all that apply)

- Read books or articles Talk to a counselor Talk to a friend Belong to a support group Spiritual retreat Attend a workshop or seminar Other

3. In what ways does your church provide "soul care" for its members?

4. Finally, how can Leadership Network be useful to you?

PLEASE COMPLETE THE INFORMATION TO THE LEFT SO THAT WE CAN CONTINUE TO KEEP IN TOUCH AND KNOW HOW TO SERVE YOU BETTER. FAX YOUR RESPONSES TO LEADERSHIP NETWORK:



NETFAX is Leadership Network's information service to readers of *NEXT*. NETFAX is designed to:

- provide timely and accurate information, team building, leadership, organizational change, and cultural shifts
- profile best practices in churches, ministries, and organizations
- review current research, books and other resources

The format of NETFAX is a one-page fax sent to you every other Monday. **There is no charge for the service.** Back issues of NETFAX are available for \$1.00 each.

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For more information, contact Carol Childress or Elaine Cox at 1-800-765-5323.

LEADERSHIP NETWORK FORUMS

Attendance at all forums is by invitation only and limited to 25 people per forum and one participant per church. Participants are Senior Ministers and other ministerial staff of large churches (1,000 or more worship attendance) and have at least one year of ministry experience. If you would like to receive an invitation or recommend someone to be invited to a forum, please call or write Nancy Kiser at the Leadership Network office. The cost of a forum is \$175 which includes lodging (double occupancy) and all meals. For your convenience, forum fees may be charged to American Express, MasterCard, or Visa. All forums will be held at the Glen Eyrie Conference Center, Colorado Springs, Colorado.

Transportation from the Colorado Springs Airport to Glen Eyrie is available through the Airporter, Inc. shuttle service. The fare is \$18 per person or \$9 per person (2-11 people). A reservation is necessary and can be made by calling (719)578-5232.

SCHEDULE

Time	Thursday	Friday	Saturday
7:30		Breakfast	Breakfast
8:30		Discussion	Discussion
NOON		Lunch	Lunch
1:00		Free Time	Conclusion and Adjournment
3:00	Forum Begins		
4:00	Set Agenda	Discussion	
6:00	Dinner	Dinner	
7:00	Discussion	Discussion	
9:00	Dessert	Dessert	

Small Groups
June 1-3, 1995

Worship Leaders
August 24-26, 1995

Senior Ministers
October 12-14, 1995

Children's Ministry
November 16-18, 1995

Senior Adults
November 30-December 2, 1995

Announcing the 1996 Forum Schedule

Mission Pastors Forum
January 25-27, 1996

Executive Pastors Forum
February 15-17, 1996

CE Director's Forum
March 14-16, 1996

Women's Ministry Forum
April 25-27, 1996

Senior Ministers Forum
May 14-16, 1996

Small Groups Forum
June 6-8, 1996

Worship Leaders Forum
August 27-29, 1996

Open Forum
September 26-28, 1996

Business Administrators Forum
October 22-24, 1996

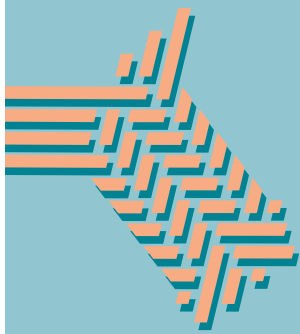
Children's Ministry Forum
November 14-16, 1996

Pastoral Care Forum
December 5-7, 1996

1995

1996





Leadership Network Recommends



CONFERENCES

Executive Excellence

The Magazine of Leadership Development, Managerial Effectiveness, and Organizational Productivity

\$129 annual subscription (12 issues)
1-800-331-7716

An outstanding resource, this publication features the work, in condensed articles, of the most respected leaders in management and organizational development. Ken Blanchard, Stephen Covey, Peter Drucker, Gary Hamel, Margaret Wheatley, Warren Bennis, Peter Senge, and Edgar Schein and others are frequent contributors. Each issue carries a particular theme and the August, 1995, theme will be "Ethics, Character, Honesty, Trust, Truth, Values, and Principles."



"The Inviting and Engaging Church" Video Series

Seraphim Communications
1-800-733-3413
\$49.95 plus \$7.00 shipping

Hosted by Pat Keifert, this series examines four biblical texts that suggest new understandings about the identity of the church in a post Christian era and develops four concepts of church that include a tent in the wilderness, the public temple, a public well of eternal life, and a table on the way. It is available in two versions, one aimed primarily for Lutheran congregations and a second one that is more ecumenical. This is a good series to use with church leaders or a congregational strategic planning group.



"A New World Calls for a New Church: 1995 Summer Seminars for the Missional Church"

The Center for Parish Development, Chicago, IL

The Center will offer six workshops from June to August, all held in Chicago. Of specific interest to local churches will be "Transformational Leadership," "The Purpose-Driven Church," "Building Stewarding Communities," and "Survey-Guided Leadership Team Development." For more information on registration and specific dates, call the Center at (312) 752-1596.

For Pastors... "What Effective Churches Have Discovered" with *George Barna*

Columbus, OH on June 26; San Antonio, TX on August 28; Chicago, IL on June 28; Dallas, TX on August 29; and Colorado Springs, CO on July 10

For Pastors and Leaders... "Maximizing Your Ministry Impact" with *George Barna*

Holland, MI on June 24; Houston, TX on August 26; Austin, TX on November 11

For more information and registration, please call 1-800-55-BARNA (9-5, PST)

Willow Creek Church Leadership Conference November 8 – 11

Advanced Leadership Conference August 9 – 12

For more information and registration on either conference, please call (708) 765-5046



The Starter Kit For Mobilizing Ministry

Is Now Available

Here is a complete manual of practical suggestions, checklists, forms, discussion guides and more – in three sections – one for senior pastors and church leadership, a section for the director of lay ministry and the lay ministry team, and a section of resources, books and assessment tools – all for \$45, and that includes shipping. To order, or for more information, call

Linda Stanley at

1-800-765-5323.



1995 Leadership Training Institute

September 25 – 30
Nashville, Tennessee

An in-depth, week-long training program for Directors of Lay Ministry and key lay ministry team leaders. Includes skill-training in:

- creating a strategic plan that fits your church
- team building and working with other staff lay department heads
- developing administrative and information systems so people are well assimilated and don't "fall through the cracks"
- training and developing interviewers and mentors
- interviewing skills and discerning people's gifts and calling

Tuition for the Institute is \$495 per person and includes all teaching materials, meals, and double-occupancy room for five nights. To register, or for more information, please call Katrina Gault at 1-800-765-5323.

One Day Forums On Lay Mobilization

Designed for church teams to learn what is involved in developing or expanding a lay ministry program and features

- vision-casting insights for increased lay involvement
- various models of successful programs to help leaders customize a program to fit their church
- hands-on implementation steps taught by an experienced Lay Ministry Director

September 8 ■ Chicago, IL
October 23 ■ Washington, D.C.

Registration is \$35 per person and the fifth person from the same church may attend FREE.

The Forums are subsidized by Leadership Network to encourage church leadership team participation

To register, or for more information, call Katrina Gault at 1-800-765-5323.



*In this inaugural issue of
NEXT, we wanted
to introduce you to
the Tyler staff of
Leadership Network.*

Front row (l to r):

*Gerry Deese, Nancy Kiser,
Linda Stanley, Kris Neill
and Katrina Gault.*

Back row: Carol Childress,

Elaine Cox, Melea

Edwards, Fred Smith,

Gayle Carpenter, Brad

Smith, and the

latest addition, Bruce

Freeman, our new

Communications Director.



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