



FROM LEADERSHIP NETWORK

Eleven Genetic Gateways to Spiritual Awakening

by Leonard Sweet

In terms of achievement and complexity, the mapping of the human gene system has been compared to landing a man on the surface of the moon and safely returning him to earth. The initials "DNA" have become shorthand for the genetic blueprint that is found in every living cell.

Using the metaphor of a genetic code, seminician / church historian / pastor / teacher / author Leonard Sweet has written a new book that examines eleven genes of his faith tradition, Wesleyan, in the context of Millennium III and the transition from a modern to postmodern world. The DNA of these faith genes provide a blueprint for spiritual awakening to 21st century Christians and their congregations.

Released in early April, *Eleven Genetic Gateways To Spiritual Awakening* is published by Abingdon Press. We thank both Len Sweet and Abingdon for permission to share excerpts from the book with the readers of *NEXT*.

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by Leonard Sweet

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We are living in a marching-off-the-map world. We are living in a Genesis-like world. We are living in a world of such blazing speed that there are more changes in a decade than used to occur in an entire century. But this much we can say: "here" is less boundary than border. Indeed, in the course of each of our lifetimes we have moved from a world of boundaries to a world of borders. As the little girl from *The Piano* in that creepy MCI commercial chants, the boundary between "here" and "there" is now virtually gone. We are living in a world where any place can become every place.



For Christians, the implications of this shift are as exciting as they are enormous. Boundary ministry/living is different from border ministry/living in transforming ways. In boundaries, life is predictable, controllable, familiar and well delineated. There are firm conceptual bearings, and one becomes skilled at using categories and concepts that iron out all elements of contradiction, discontinuity and irrationality from discussions as well as from life.

In borders, life is ill-defined, unformulaic, diffused and displaced. There is a sense that the limits are endless while the certainties are nonexistent. Borders have a way of changing and twisting. This is especially so of today's borders, which are like drawing a line in the water with your finger. For a decade now, the most ambitious scientific project in the history of humanity, the Human Genome Project, has been scanning and mapping the human genetic code, the grand total of the genetic

information contained in microscopic strands of human DNA.

Genes are the organic, dynamic and formal organizing elements of the cell, and of the entire organism. Every living cell carries the genetic blueprint of the whole organism. The information encoded in these bundled, twisted ribbons of molecules is called DNA.

We are all coded beings. Our bodies are coded; our communities are coded; our churches are coded. We are genetically encoded to think in certain ways and do certain things.

The TIMING Gene

In a postmodern world, timing can be almost as important as content. Jesus' keen sense of timing was one key to his ministry. His sense of timing was superb not because he focused on timing itself, but he focused on the doing of ministry in the time in which God had given him – and the timing took care of itself.

The question facing the church at the end of the 1990's is the same one that faced our ancestors in previous century turnings – Will we claim this moment for Christ? Or will we let it pass?

In the past, leaders were those who could execute a task the fastest. Tomorrow's leaders are those who can learn new things the fastest. We need to be quick enough off our feet, and strong enough on our feet, so that we can plunge through the windows of opportunity that literally pass by, windows that God seldom outlines in neon lights.

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The FAST LEARNING/UNLEARNING Gene

Fast Learning is a key to spiritual awakening. It is time to stop talking about education and start talking about learning. Learning encompasses “anytime, anywhere, anybody, anything.” In fact, learning may be more central to a spiritual awakening than worship. Wesley stressed substantive teaching and preaching over pandering to new members. The early Wesleys were more concerned about how to send people out rather than how to seduce them in. If our churches were sending out educated disciples, they wouldn’t have to worry about bringing in new people to worship. Instead of peopling buildings, our genes tell us to be building people. Instead of making programs, it is in our genes to make disciples.

In one way, the learning gene shifts the church’s focus from “church growth” to “church health.” Herein lies our problem – we have ceased being disciple-making churches.

We must free the church’s educational system from the “lecture-drill-test” methods of the factory model. Religious learning systems must be based on new academic paradigms that shift from passive learning modes to active learning modes, especially ones where students learn habits of the mind and habits of the soul at their own rate and in their own areas of special interest.

In short, the changes in our learning paradigm require new structures and new core tools for the learning gene—active learning, interactive learning, mutual learning, team learning, service learning, game learning, leisure/vacation learning, adventure learning, electronic learning, network learning, group learning, distance learning and cyberlearning systems and programs.

One old/new model of serious theological education the church needs to consider is the “seminary” model. The word “seminary” means literally “seed bed.” If each congregation were to think of itself as a “seminary,” a “seed bed for faith,” and the ordained minister self-consciously became a “Dean,” a whole new approach to the theological educa-

tion of baptized ministers would result. The seminary model proposes the unleashing and releasing of ministry leadership among the baptized, showing them how to live as Christians and how to help others live as disciples of Christ. The model features practical courses for everyday problems as well as more theoretical courses.

The CELL Gene

The human body is composed of little blocks of protoplasm called cells. So is the body of Christ.

What is a cell? A cell connects the spaces between people and the space within people. In a world that separates people from without and fragments them from within, connections are at the core of a healthy spirituality. Less abstractly, a cell is an intentional group of three to twelve people who gather together on a weekly basis for worship, outreach, discipleship, prayer, pastoral care and evangelism. The cells do all of the seven pillars of the church of Acts: studying the Word, worship, prayer, evangelism, edification, care and mission. Never larger than fifteen, they are to meet the needs of the members as well as to disciple believers. Most especially, they are designed to train ministers and prepare leaders for ministry, and to teach the lesson of connectedness.

The celling out of the Christian church is especially crucial in a world that has “demassified” to a “niche-or-be-niched” degree (Chuck Fromm) of market fragmentation. In typical “both/and” postmodern fashion, the more global the world we live in, the more individualized and customized any appeal must be.

The TEAM Gene

Teamwork is part of the postmodern “horizontal revolution” that is moving the fulcrums of power from machine-based to people-based, from pyramid to pancake, from ladder to web. It is a “revolution” the church should be leading, not following, for we of faith are many, we are legion. The deployment of team culture in the core space from which disciples of Jesus live and move and have their being is one of the most necessary recapitulations of the

Christian tradition that must be accomplished in the postmodern era.

A team does not simply replace or replicate what is already being done under the name of “committees.” In fact, team leadership requires very different skills from hierarchical leadership. Team leaders need informal leadership masteries: the ability to bring out others’ gifts, manage conflict, communicate strongly and clearly, build consensus, affirm diverse gifts. Team members also need to embrace multiple leadership roles that can only be grasped by many hands and many minds working together. In the star model of team leadership, there are key roles for an administrator (record keeping), facilitator (processing meeting itself and group identity builder), coach (helping team members develop their skills and capabilities and get training), workload coordinator and external liaison (group communications).

Jesus invested everything he had in a team. The Bible knows nothing of solo ministry, only team ministry. When one reads the Bible from this standpoint of teams, what one sees is amazing. The Bible is the story of collaborations—Moses and Aaron; Caleb and Joshua; Esther and Mordecai; Ezra and Nehemiah; Peter and John; Paul and Timothy; Barnabus and Mark. Even the Gospels themselves are presented to us as a team – Matthew, Mark, Luke and John.

The early church was dominated, not by a single, unified thrust, but by a variety of leadership models and competing missions (such as Peter and James in Jerusalem, Paul in various other centers) that agreed on one thing: the centrality of Jesus the Christ. The leadership in the early church was a network of teams.

The MINISTRY MOBILIZATION Gene

Contrary to what many Christians think, you don’t need a graduate theological education to respond to a “call” to ministry. The rite of “call” is baptism, not ordination. Every member is commissioned and installed by baptism to a “general office” of ministry, educated and equipped by those set apart for

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the “special office” of ministry. Southern Baptist megachurch pastor Rick Warren is more Wesleyan than he cares to admit when he tells his people that the most important thing they may ever do with their lives is join Saddleback Church, choose a ministry, and serve Christ by servicing others.

The fifth gene uses with great difficulty the language of “lay” because this gene works to rid the body of this terminology of clergy and laity. Bodies of Christ living out of their “lay” ministry genes will work to abolish the laity. That is one reason why the language of “volunteerism” is such an abomination when used in the context of the church. Rotary recruits “volunteers.” Kiwanis seeks “volunteers.” The church of Jesus Christ deploys ministers. It is time to banish the language of volunteer from our vocabulary.

What then does an ordained minister do? First, it is the “post-Jethro” ministry of the ordained to give up ministry: to educate and empower the baptized to offer their gifts to one another and the world, to delegate and give away ministry to others who then give away what they have to others, and to connect ministers to ministries, to connect passion to projects. The multiplication of ministries is the central leadership task of the church. In the words of one consultant, ordained leadership “is the development of laypeople who can minister the grace of God in its many forms and as a result, create obedient disciples of Jesus Christ who apply the truths of the Bible to their everyday lives.”

Millennium III is rightfully being called “the millennium of the laity.” In Millennium II we learned to think big and think simple. In Millennium III we must learn to think small and think complex. Like a computer with parallel processors, instead of one CPU to do all the work (the clergy person), the church has multiple CPU’s (liberated laity) not only to do the ministry, but to think it.

The WIRED Gene

A church that does not come to grips with technology is living in the death-grip of the past. God has a history of speaking through new media forms,

beginning with the Christian church itself. Jesus came on the scene during a major technological shift: the transition from an oral to a written culture. It was difficult for some early Christians to come to terms with having the Gospels written down instead of circulated by word of mouth. The technology of writing violated the purity of word-of-mouth transmission. Yet the Christians were some of the first to claim this new technology and use it.

Fifteen hundred years later, a segment of the Christian community called Protestants was also the first to use another technology for the glory of God – the printing press.

Today, we are being asked to do what our ancestors did before us: bring the church into a new technological world. In a sense, of course, every generation has to answer the same question: How do we exploit technology without letting it ensnare or enslave us?

The issue here is more than building a home page on the World Wide Web or buying computers for offices. The issue here is a communications revolution that revolves around the culture of the screen instead of the culture of the book. In an electronic culture, any place can become every place. Technology redefines distance – emotional, social and psychological distance as well as economic distance. Similarly, an electronic culture sounds the death knell to issues of time.

The ALTARS-GATE Gene

Prayer is the most powerful force in the universe. But don’t believe me. The results of scientific research into the medical benefits of prayer are so overpowering that physicians who don’t integrate prayer into their treatments appear almost liable to malpractice suits. As of 1998, there were eleven medical schools in the U.S. that offered specific courses on “prayer and healing” (I am afraid to tally a comparison with divinity schools).

An awakening does not happen by itself; an awakening is awakened – by vigilance, fasting and prayer. Everyone is asking, “If the fields are ripe, what is wrong with the harvest?” What is wrong is the absence of prayer.

ConNEXT.ion

For further Reading:

Eleven Genetic Gateways to Spiritual Awakening by Leonard Sweet
Abingdon Press
800.672.1789 (Cokesbury)
\$13.95 (soft cover)

Additional Resources from Len Sweet
SpiritVentures Ministries (704.849.0256)

Quantum Spirituality: A Postmodern Apologetic \$15.95

FaithQuakes
\$19.95 (hard cover)
\$14.95 (soft cover)

A Cup of Coffee at the Soul Cafe
\$14.99 (hard cover)

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leonardsweet@drew.edu

Fan and CD painting:
Warner Sallman, Christ at Heart's Door, 1942.
Anderson University. Copyright Warner Press.

“Jesus told us
what to do.
He never told
us how.”

Recently, the editors of *NEXT* had an opportunity to dialogue with Len Sweet about the difference between change and transition and what it means for the church to move into a postmodern world.

NEXT: Say more about the difference between change and transition in terms of moving from one historical age to another.

Sweet: Every age has to do with change, and certain ages have to do with transitions. It was a transition from the

apostolic to the ancient or patristic world. It was a

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Church Champions Discuss Trends in Culture

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transition for the church to move away from those who had an immediate memory of Jesus and the experience when He was alive to a new way of being in the world and talking about the gospel.

What is really comforting for me is to know that God sent Jesus to incarnate who God is during one of the most incredibly transitional centuries.

NEXT: Any parallels between the first and twenty-first centuries?

Sweet: The transition we are going through now is much more like the transition that Jesus went through. That's why understanding the apostolic period is important. In order to do ministry in the twenty-first century, you've got to know how ministry was done in the first century.

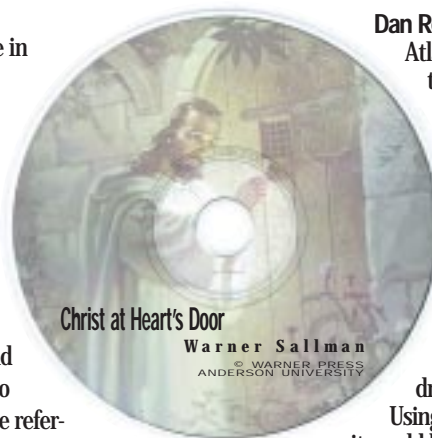
What is freeing is the awareness that Jesus told us what to do. "Go unto the world and make disciples." But He never told us how. That has to change for every age. You don't put new wine in old containers.

NEXT: What about skill sets needed to lead in the twenty-first century?

Sweet: You need almost the opposite set of skills to do ministry in the modern world versus ministry in the postmodern world. A big one, for example, is control...the need to be in control and in charge and on top of things. The phrase "out of control" was negative. Now, out of control is positive. The key to doing ministry in a postmodern world is, "Can you give up the ministry?" "Can you give it away?"

NEXT: So where is the hope in this transition?

Sweet: God will be in this future and the church will get out of its safety zone and into the world. Do you remember the famous picture of Jesus standing in the garden knocking at the door? The modern world portrayed it to be the door to our hearts. That's not it. The reference is from Revelation 3:20 and there Jesus is talking to the church. He comes in to do what? To get us out, to join Him in ministry in the world!



Recently, the Church Champions Editor's Board met in the Dallas office of Leadership Network (LN) to discuss current trends and their applications for churches today. The Editor's Board works with LN's Church Interventionists Network to help plan programs and publications for these participants.

Here is a glimpse of some of the conversation that took place on the issue of Cultural Connectedness.

Bill Easum - Technology is a key issue here. More and more churches are taking advantage of the lower costs and using multimedia within the worship and small group experiences. We are moving away from talking heads to a total team-based experience, and I stress the word experience. Pastors in these contexts don't look at it as preaching in the traditional sense. They instead lead in creating experiences. Some critics may call it entertainment, but if it is not entertaining, it won't educate. Entertainment is replacing education.

Kevin Miller - We are seeing a return to "sacredness." People have to feel something in the worship. It still has to have a sense of mystery and transcendence.

Dan Reeves - The word "tribal" is a key word. There are several tribes or schools of thought that are reaching people and connecting with them in their culture. Many of those tribes are connected but some are unconnected. There is a church in the midst of New York City that is reaching people with great effectiveness because it is perfectly suited to that culture. Likewise, there are several tribes within Southern California that are using different styles, but all are reaching people. The common denominator is the mindset.

Dan Reiland - A church in Atlanta has taken the "integrated service" model right into the worship service. The pastor believes no segment should be longer than eight minutes; the format basically breaks the "preaching" into three parts with interrelated drama and testimonies. Using traditional language, it would be preach, drama, preach, testimony, preach, video and so on. It is all wrapped up in one continuous flowing experience. I see this as the logical direction that churches have been moving.



Dan Reeves - Confining spirituality to a time and place is something that the church struggles with. First, it's not how scripture looks at the issue. Second, it puts a lot of pressure on churches for one hour on Sunday, and third, it's not how people think today. Spirituality in today's culture has nothing to do with going to church.

Sue Mallory - It is important to move from the pastor-centered models to collaborative models that include larger teams. It is the only way to stay connected to the church and its constituency. Also, I think the church is realizing that it cannot work on its own under the assumption that one congregation can do it all. It is very freeing to intentionally work with other congregations to release the Good News in a city. (Sue Mallory is director of Leadership Training Network of Leadership Network.)

Jim Herrington - This will be a dominant theme throughout the next twenty years. Many churches are collaborating at the city level across denominational, church and cultural lines. To be connected to today's culture will require this type of thinking and action.

Mike Hoisington - A piece of this is multiple congregational affiliations for church participants. I see more and more of this. People go to one church for a certain ministry and another for a different ministry. This is very difficult for some church leaders to handle conceptually.

Don Zimmer - While the world is increasingly global, strong localization is also at work. They are tied to a local community and people's worship needs require a church to have three, four or more worship styles to reach a community.

Kevin Miller - One concern I have is that increasingly a lot of people think emotionally. For example, if a movie moves you emotionally, the subject matter is irrelevant. I think this is part of the reason we see dissonance between the public and private lives of leaders. It's not just in one age group or another; people of all ages are saying that what a leader does in private is irrelevant to their public life.

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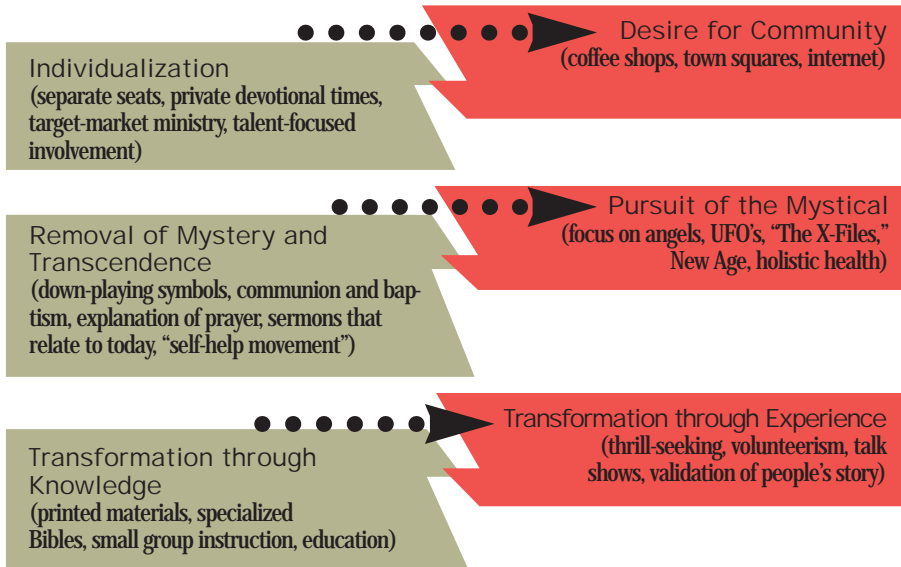
The Young Leader Universe

Ministry on the New Edge

Over the past five decades the American church has sought to do ministry in a way that connects with American culture. Because culture is never static, there is a need for the church to re-evaluate its approaches to ministry. Those who have figured out how to do church most effectively in today's world may have to make changes to do ministry in the world of tomorrow. Some of what has made ministry effective in the past, may be a liability in the future.

Trajectory of the American Church

Trajectory of the Emerging Culture



In light of these differing trajectories, the church will have to answer many difficult questions in the coming years. The National Re-Evaluation forum is designed to help

re•evaluation: considering the church, gospel, and culture in the postmodern transition

A forum for doing ministry

October 12 - 15, 1998
Glorieta, New Mexico

For information:
800.765.5323

www.youngleader.org

Pre-forum Conversations

Pre-forum conversations will be available in the "On-Going" section of youngleader.org.

Community vs Individualism
Tuesday, June 9, 2PM (CST)
Wednesday, June 10, 9PM (CST)

The Mystical and Rational
Wednesday, July 15, 2PM and 9PM (CST)

Life Transformation Through Experience, Not Just Knowledge
Monday, August 3, 3PM (CST)
Tuesday, August 4, 8PM (CST)

Team Leadership After the Age of the Dominant Pastor
Tuesday, September 1, 3PM and 7PM (CST)

Regional Recap

For tapes and transcripts from Regional Forums, visit "The Young Leader mall" on our website.



Waco Regional Conference held in March

"It is basic to have a distinction between change and transition. In the two thousand year history of the Christian church, every leader has had to deal with change. You are among the few who have had to deal with transition."
- Len Sweet



Seattle Regional Conference held in April

"To say that our way of putting the gospel is shaped by our culture and by the culture of those who passed it on to us is not to disparage that sense of the gospel or to say that it is 'incorrect.' We need to recognize how true it is that our 'gospel' is shaped by our culture's way of reading it."
- George Hunsberger

Check out our web site!
Information, resources, people connections, registration for our events,

www.youngleader.org

1998 Large Church Forums



PLEASE NOTE
Forum attendance is by invitation only. Groups within each forum are limited to 25 people and one participant per church. Participants are senior ministers and other ministerial management staff of large churches (1,000+ adults in weekend attendance) who have at least one year of ministry experience in their current position. All forums are held at Glen Eyrie Conference Center, Colorado Springs, Colorado. If you would like to receive an invitation or recommend someone to be invited to a forum, please contact Leadership Network at 800.765.5323 or fax 214.969.9392.

- *Small Groups
June 3-6
 - *Worship Leaders
August 24-27
 - Singles Pastors
September 15-17
 - *Business Administrators
October 19-22
 - Family Ministries
November 10-12
 - *Childrens Ministry
November 16-19
 - *Pastoral Care
December 8-11
- "After 25 years of attending Childrens Ministry conferences across the country, I have now stopped doing this 'circuit' and limit myself to one main event - Leadership Network's Childrens Ministry forum. It's the greatest in-depth opportunity to interface on cutting edge issues that affect childrens ministry in large congregations. This forum is the highlight of my year for strategic planning. I wouldn't miss it."*
- Bonnie Aldrich, Childrens Pastor
Pulpit Rock Church, Colorado Springs, CO

Daily Schedule 3 Day Forums

time	day 1	day 2	day 3
7:30		Breakfast	Breakfast
8:30		Discussion	Discussion
noon		Lunch	Lunch Conclusion & Adjournment
1:00		Free Time	
3:00	Forum Begins		
4:00	Set Agenda	Discussion	
6:00	Dinner	Dinner	
7:00	Discussion	Discussion	
9:00	Dessert	Dessert	

Daily Schedule 4 Day Forums

time	day 1	day 2	day 3	day 4
7:30		Breakfast	Breakfast	Breakfast
8:30		Discussion	Discussion	Discussion
noon		Lunch	Lunch	Lunch Conclusion & Adjournment
1:00		Free Time	Free Time	
3:00				
4:00		Discussion	Discussion	
6:00		Dinner/ Forum Begins	Dinner	Dinner
7:00		Set Agenda/ Discussion	Discussion	Discussion
9:00		Dessert	Dessert	Dessert

Church Interventionists Network Schedule

Peer Learning Forums

June 3-5, 1998 Small Groups Consultants Forum in Colorado Springs. For those who consult with churches in the area of Small Groups Ministry. \$249

August 26-28, 1998 Women's Ministry Consultants Forum in Atlanta, Georgia. For those who consult with churches in the area of Women's Ministry. \$249

November 2-4, 1998 Denominational Workers/General Consultants Forum in Colorado Springs. For those general church consultants who work with multiple churches. \$249

November 2-4, 1998 Teaching Church Leaders Forum in Colorado Springs. For those leaders in Teaching Churches that regularly mentor other churches through formal programs such as conferences, workshops and strategic change relationships. \$249

Forum attendance is by invitation only. These forums are held at Glen Eyrie Conference Center in Colorado Springs unless otherwise specified.

For further information on forums and workshops, and to register, contact Linda Stanley at Leadership Network, 800.765.5323.

Workshops

August 5-7, 1998 Leadership Network Forum Process Training for Leadership Development. Lake Lanier Resort near Atlanta. For those who desire to use Leadership Network's principles for building peer learning forums for leaders. \$495

January 10-12, 1999 The Gathering of Champions: Networking and New Tools for Church Interventionists. Dallas, Texas.

May 17-18, 1999 The Diffusion of Innovations with Dr. Everett Rogers: A Workshop for Church Interventionists. Colorado Springs, Colorado.

The Bullard Journal

Empowering Congregations and Congregational Champions

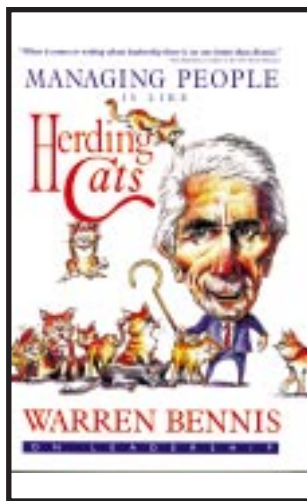
George Bullard, executive editor 803.765.0030, ext. 8100
 or BullardJournal@compuserve.com
 \$18.00/year (12 issues)

Targeted at denominational leaders, church consultants and others who work directly with local congregations, this monthly publication contains useful and insightful information for church leaders.

Managing People Is Like Herding Cats

Warren Bennis
 Executive Excellence Publishing, 1997
 (800.304.9782)
 \$24.95

Warren Bennis knows leadership. A compilation of his articles on leadership previously published in **Executive Excellence**, this is a valuable volume for any leader in both the profit and non-profit worlds. Organized around three core sections, "The Leadership Crisis," "What Makes A Leader?" and "Leading Change," there is wisdom in each of the thirty chapters.



Re-Thinking the Future: Re-Thinking Principles, Competition, Control and Complexity, Leadership, Markets, and the World

Rowan Gibson, editor
 Nicholas Brealey Publishing, 1997
 \$25.00

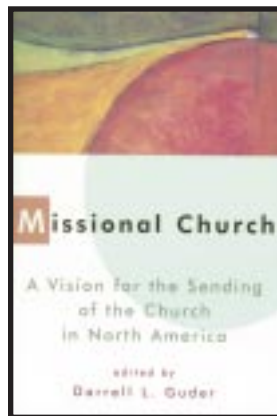
A collection of interviews and original contributions from world-class consultants and thought-leaders (Peter Senge, Gary Hamel, Charles Handy, Kevin Kelly, Philip Kotler and Stephen Covey, among others), this book re-examines business, economics and society in terms of discontinuous change. It is a good "headlight" on key shifts ahead in the 21st century.



Generating Hope, A Strategy for Reaching the Postmodern Generation

Jimmy Long
 InterVarsity Press, 1997 (800.843.4587)
 \$14.99

Distinguished by its attempt to discuss ministry to Gen Xers in the context of the larger issue of postmodernism, this is a very good resource for anyone working with young adults and succeeding generations. Long's adaptation of Niebuhr's classic model found in **Christ and Culture** and the theological reflections on community, shame and hope are of special interest.



Missional Church, A Vision for the Sending of the Church in North America

Darrell L. Guder, editor
 Wm. B. Eerdmans Publishing Company, 1998
 (800.253.7521)
 \$26.00

The second book in **The Gospel and Our Culture** series, this volume is based on the belief that the real issues in the current crisis of the Christian church in North America are not methodological, but spiritual and theological. Chapters on context, leadership and community plus a very good bibliography make this a valuable book for 21st century church leaders.

Leadership Catalyst (888.249.0700)

www.leadershipcatalyst.org
 \$89.95 includes 16 sessions plus workbook;
 individual cassettes, \$10; workbook only, \$19.95



Leadership Catalyst, committed to the intentional process of developing character in leaders, has produced a tape series. Topics include "Declaring Strengths; Submitting to Strengths," "Maturing in Christ," and "Blameless Hearts: Influence & Authority."

Creative Church Conference, C3

Fellowship of Las Colinas, Irving, TX (972.304.8300)
 June 4-6, 1998
 \$140.00 first registrant, \$125.00 additional registrants
 www.fclc.org



This conference is aimed at pastors and church leaders who want to learn how to help a local church become more creative. Breakout sessions will include Spiritual Development, Music and Media, Childrens Ministry, Student Ministry, Singles Ministry and Facilities Management.

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Kevin Martin - I agree. If we are looking for evidence that North America is post-Christian, read the headlines. Character does not seem to matter for our society. One of the implications for this is that the "Father Knows Best" ministry is over. People are telling us that the pastor has less knowledge than they do, even in spiritual matters.

Kevin Miller - For some people, the question is 'Can the church meet my needs and heal my afflictions?' If the answer is not 'yes,' they are out of there. This is not just the task of a sermon or Bible study. It takes a community or a small group to meet needs and heal afflictions. However, the culture is so individualistic it makes it hard to convince those in need that it works this way.

Bill Hoyt - The foundation of this whole issue of cultural connectedness is the understanding that we run on two rails. One rail is engagement. We really struggle with that. We know in our heads that there is a disconnect between what goes on inside our local congregation and what is happening in a community. That's the first struggle. The other issue is transformation, both life transformation and community transformation. People become engaged but then we have to deliver on the transformation side. We have to have both.

Participants in this conversation:

Bill Easum is Senior Consultant for 21st Century Strategies. His latest book is *Growing Spiritual Redwoods*.

Jim Herrington is Executive Director of the Union Baptist Association (SBC).

Mike Hoisington is the President of the Master's Design Group.

Bill Hoyt is Executive Minister for the Southwest Baptist Conference (BGC).

Sue Mallory is Director of the Leadership Training Network.

Kevin Martin is Canon for Congregational Development of the Episcopal Diocese of Texas.

Kevin Miller is Vice President of Editorial Development for *Christianity Today* and Editor of *Leadership*.

Dan Reeves is President of Pacific Consultation and Mediation Services. He is also the current president of American Society of Church Growth.

Dan Reiland is Vice President for Leadership and Church Development for InJoy, Inc. His latest book is *Shoulder to Shoulder*.

Dan Zimmer is Director, Dimensions in Leadership for Wellspring, Inc.

Other Editor's Board members include: Russ Bredholt, George Bullard, Steve Macchia, Jim Mellado and John Schoedel.

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Schuh Joins LN as Large Church Leaders Network Manager



Warren Schuh joined Leadership Network as manager of the Large Church Leaders Network (LCN) on April 20. He brings to this new position over 25 years of experience in pastoral ministry, most recently as Executive Pastor of Mission Hills Church in Littleton, Colorado.

"This new role offers me the opportunity to use the giftedness God has given me in strategic thinking and analysis in a larger context, and to continue to help the local church in the United States become what it is supposed to be. My first priority is to look at what we can do for LN's long-term and advanced participants. Many have enjoyed the forums but are asking, 'What's next?' 'How can I be stretched as an experienced leader by other experienced leaders?' For the next several months, I'll be contacting LN's most frequent customers to seek their help in designing a new series of advanced and enhanced forums and services," explained Schuh, a 1977 graduate of Gordon-Conwell Theological Seminary.

He continues to reside in Littleton with his wife Connie. They have three children, two in high school and one in college.

Since the LCN office is based in Littleton and Leadership Network is in Dallas, Schuh's secret ambition to "drive an 18 wheeler cross country at least once" might be fulfilled!

Schuh replaces Brad Smith in this role. Brad will continue to be involved as the Director of Church Networks which includes the Large Church Network, Leadership Training Network (Sue Mallory and Greg Ligon), The Young Leaders Network (Doug Pagitt) and other church networks currently in the planning stages.

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