

From Modulation to Gestation--Part 1 of 3

Volume 2, Number 11
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Bill Hoyt is the Executive Minister for the Southwest Conference (Baptist General Conference), a regional judicatory with churches in Southern California, Arizona and Nevada. He attended the Leadership Network Gen X Forum version 2.0 recently with several of the young pastors in his district as well as his Gen X son. His reflections:

For centuries the church has handled generational transition by modulation. Through experimentation with variations on the theme of the older generations, the tastes, lifestyles and values of the younger generation would influence - then dominate. Adjusting, adapting, incorporating and blending were viable techniques for transitioning a church from the past to the present.

The transition from the Builder-Silent church to the Boomer church stretched the old methodologies nearly to the breaking point, but they worked. Worship in most churches today can be accurately described as "blended," with elements for the traditional and contemporary.

Attempts to modulate from a Builder-Silent or even Boomer church to a Gen X church will only lead to cacophony. Xers and Millennials, products of our postmodern world, differ from previous generations in more than style, taste and preferences. Mere adjusting, adapting and blending will not work with unchurched Xers. New methods, new strategies and new churches are required to reach the 80+% of Xers who are unchurched. One new strategy being employed is "planting a church within a church," moving from modulation to gestation.

Dieter Zander, pastor of Willow Creek's Gen X congregation addressed the subject at the recent Gen X forum. Zander, who planted a church before coming to Willow Creek declared, "Planting a church within a church is 50% harder than church planting!" He cited five emotional issues that wear on you.

1. The constant sense of not being understood by the established church. We don't understand each other. They try to "boss us in" by deigning us by familiar forms. It's wearing to repeatedly explain "Why do you have to split the church?"
2. Playing second fiddle. You are not the main thing! You feel like a stepchild. Often the relationship feels more like sponsorship than support.
3. Pressure to succeed. In spite of assurances to the contrary its easy to feel as though you must legitimize your existence by growing quickly. You live under the established church's value system and success is defined according to their definition of success. Most parent churches are large, growing churches. They expect fast numerical growth. Others define success as conducting "cool services." Xers are more likely to define success in terms of community. A successful Gen X church is a welcoming place, a safe place, a place where no one stands alone.

Part 2 of 3 will be presented in the next Champions FAX. It will include four reasons to establish "churches within a church."

From Modulation to Gestation--Part 2 of 3

Volume 2, Number 12
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In the last ChampionsFAX, Bill Hoyt, Executive Minister of the Southwest Baptist Conference (BGC) reported on the Leadership Network Gen X Forum, Version 2.0. This is a continuation of that report. Bill is quoting Dieter Zander's five emotional issues when planting a "church within a church." The first three were: 1) being misunderstood by the established church, 2) playing second fiddle, 3) the pressure to succeed in another culture.

Feeling Alone. In some settings the Gen X church pastor does not even meet with the staff of the "Big Church." Even when you meet with the established church staff, you minister separately from them. Until your Gen X leadership is developed, you can feel lonely.

Identity Crisis. To some extent our identity is mandated by the established church. This can leave you wondering "who are we", "what are we," "why are we." If the "Big Church" doesn't have a clear mission/vision, how can we align ours to theirs?

If planting a church within a church is so hard, why do it? What are the advantages? In a discussion group following Zander's session, numerous individuals who are planting churches within existing churches responded. They noted four arguments for establishing separate congregations within an existing body.

Any new church is by nature, unstable. A Gen X church is no exception. We need the stability that an interested, supportive, existing church provides.

We need the mentoring only older generations can provide.

We can help the existing church better see the church universal, since we are so different, so cross-cultural, and so near! We are not like them and our presence can help them better realize most people are different from them.

We need to remain part of the established church in order to preserve the very integrity that we claim to value so much. One participant put it, "We are critical of the me thing.' How can we separate and not be guilty of a me thing?"

Part 3 of Bill's report will address helping the birthing church survive morning sickness.

From Modulation to Gestation--Part 3 of 3

Volume 2, Number 13
June 30, 1997

In the last two issues of *ChampionsFAX*, Bill Hoyt, Executive Minister of the Southwest Baptist Conference (BGC) reported on the Leadership Network Gen X Forum, Version 2.0. This is a continuation of that report.

Helping the Birthing Church Survive Morning Sickness

The last Champions Fax reported on birthing Gen X churches within churches. We noted modulation has been a successful method of transitioning churches from generation to generation. In transitioning churches from the Modern generations (Builders, Silents, Boomers) to the Postmodern (Gen Xers and Millennials) modulation will no longer work. This transition is about more than style, taste and preferences. Mere adjusting, adapting and blending will not work with unchurched Xers. New methods, new strategies and new churches are required to reach the 80+% of Xers who are unchurched. At the recent Gen X forum, Dieter Zander discussed one of the new strategies being employed - "planting a church within a church." The process can be likened to gestation. The hyper-activity required to birth a Gen X church can create "morning sickness" in the parent church. Zander gave advice on helping your parent church survive morning sickness.

First, you must identify and communicate the need for Gen X ministries. Zander believes it best when the pastor, the board, the leaders of the existing church see the need and take the initiative. Sometimes, maybe most times, it is necessary to present the need and make the case. When making the case to boomer pastors and lay leaders remember to answer the questions Boomers ask. "Why?" They want the facts. "What?" What's the plan? And "How much?" What will it cost? Zander warned there is another crucial question to address. "Who's the authority?" Who will be in charge of the Gen X church? Will it have its own board or will it be under the existing church board? And who is leading? Is it the pastor of the "Big Church" or the pastor of the Gen X church?

When making the case with Builders, remember they will ask additional questions. "What will this do to the unity of our church?" Remember that often their definition of "unity" is "uniformity." And once they understand that this ministry venture means change, they will ask, "How fast will this change happen?" Remember they prefer increments and phases.

Second, you must create ownership and trust in the existing church. Ownership is often already built into part of the existing church constituency. Fifty year old members often have twenty year old children. They would like their church to be their children's and grandchildren's church! A natural symbiotic relationship already exists. Helping the fifty year old parents understand these new strategies and the need for them will often quickly establish trust. Understanding fosters ownership and trust. It is crucial for both churches to answer the question "How does the Gen X church fit into the existing church structure?" Both must answer similarly if ownership and trust are to be established. In this regard, Zander emphasized the importance of understanding Gen X ministry is not a life-stage ministry. Life-stage ministry can be defined as junior high, high school, young adult, single, young marrieds, parents of teen-agers, empty nesters, early retirees, etc. - stages through which individuals move. Generation Xers are not merely a life-stage. They are a generation that will move through the traditional life-stages.

There is a second dimension of the question "How do we fit into the existing church structure?" It too demands a common understanding. Is the Gen X church a parallel or an intersecting ministry? A parallel ministry will ultimately establish a separate, though related church. It will consist nearly exclusively of postmodern people. An intersecting ministry will ultimately result in a multi-generational parent church of people from both the modern and postmodern eras. Two strategies that will likely produce a successful intersecting ministry are (a) older leaders intentionally and systematically mentoring Gen X leaders, and (b) engaging Gen Xers in the ministries of the existing church.

The Millionaire Next Door: The Surprising Secrets of America's Wealthy

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July 14, 1997

At the recent Leadership Network Senior Ministers Forum, the topics of stewardship, capital campaigns and discipleship ran together in a comment made by Bob Buford, chairman of Leadership Network. "You know we spend a lot of time developing person's gifts in the area of leadership, teaching and other forms of service but we do little to help the person develop the gift of giving. I think each one of you needs an MD, a Millionaire Developer, to help those individuals develop their gifts."

A place to start in considering this concept is the book, *The Millionaire Next Door: The Surprising Secrets of America's Wealthy* by Thomas Stanley and William Danko. The book has been on the *Business Week* Best Sellers list for all of 1997.

Stanley and Danko have conducted in-depth studies of those with wealth over the past 25 years. They began with those whose net worth was at least 1 million dollars and who are getting wealthier. Their findings will surprise you. The wealthy in the U.S. are not necessarily the people you first picture in your mind. It is not the same as income. There are many high income people with little wealth.

There are approximately 3.5 million households with a net worth of 1 million dollars or more in the U.S. This represents 3.5% of the households. Ninety-five percent of those have a net worth between 1 and 10 million dollars. Who are they? Most are business persons who have lived in the same town all of their adult lives. They are married to their first spouse. They are savers and investors, living well below their means, in neighborhoods with others without wealth. Eighty percent are first generation millionaires. Very little have inherited wealth. An overwhelming majority own their own business while the others are self-employed professionals.

As you can see above, this description could fit a lot of people in your church. The truly wealthy are not necessarily those who display a high consumption lifestyle of new cars, vacation homes and other leisure activities. They are instead those who know how to budget and control expenses while investing significant portions of their assets.

The book describes the habits and disciplines that these persons used to grow their wealth. It also describes what the next 10 years will bring in the transfer of this wealth to the next generation. Many will be generous to churches and educational institutions along with their children.

Who needs to read this book? Pastors who need to develop these people in kingdom stewardship. Denominational workers who help pastors in understanding and cultivating these persons. Anyone who wants to be a good steward of what God has given them in the area of wealth.

The Millionaire Next Door is published by Longstreet Press. ISBN 1-56352-330-2. \$22

The Third Wave Organization

Volume 2, Number 15
July 28, 1997

Alvin and Heidi Toffler began describing organizations with "wave" terminology almost 30 years ago. The third wave is associated with the information age. This means that the primary asset is information. Though some will claim we have now moved beyond this wave and into another, organizations are struggling to keep up.

In a brief book aimed at government, the Tofflers describe the principles for third wave organizations. I think they can apply to Champion organizations as well.

How to tell the difference between second wave organizations and third wave:

Does it resemble a factory? "Factories embody such principles as standardization, centralization, maximization, concentration, and bureaucratization." Is that new program you are testing based on a factory model? Or is it based on unique needs and customization ideas?

Does it massify society? Mass assembly was based on mass production, mass distribution and mass media. "The Second Wave created the masses." The third wave deals with a different kind of worker and customer. Workers act more like entrepreneurs and innovate when necessary. Are you hiring factory workers or knowledge workers? Are you allowing them to be entrepreneurs or are you treating them as interchangeable parts?

Who makes the decisions? In the second wave, model decisions were made at the top with workers carrying out the decisions at the bottom. In the third wave, decisions are made in the field in dialog with the customer. Those closest to the customer have the best information about the customer and respond faster and better to their needs. Where are the decisions made in your organization? Have you centralized or decentralized decision making?

Vertical or Virtual? "Second Wave organizations accumulate more and more functions over time and get fat. Third Wave organizations, instead of adding functions, subtract or subcontract them to stay slim." Sound like your organization? I know of many denominational organizations which have taken an idea from another and made it their own when the better route may have been to subcontract with the original to do that function for them. What are the things you are doing that would best be done by someone else? What could you outsource on a contractual basis to deliver a better product while allowing you and your organization to focus on what you do best?

Does it empower the home? In the second wave, work was outside the home and became the center of the universe. The third wave is returning power to the home through home offices, home schooling, home testing for diseases and even home based therapies for the sick. While one futurist may call this "cocooning", the home is becoming the locus for decision making for work. How will this affect my home life if I move my office there? Will I disrupt my home to take this transfer? Increasingly the answer for denominations and corporations is we'll let you work at home if you can improve your life and increase your productivity.

For a further discussion of these concepts, see *Creating a New Civilization: The Politics of the Third Wave* by Alvin and Heidi Toffler, Tuner Publishing, 1995.

Networks That Change the World

Volume 2, Number 16
August 11, 1997

Warren Bennis has long been a great author in the area of Leadership. His latest book, co-authored with Patricia Ward Biederman is *Organizing Genius: The Secrets of Creative Collaboration*.

Great accomplishments are rarely the work of one person. Instead they are the result of groups where everyone is free to contribute their absolute best. This is what we all desire for our organizations and churches.

The book gives case studies of six great groups including Xerox Parc in the 1970's, the Manhattan Project of the 1940's, the early years of Walt Disney Company and my favorite, a failed college in North Carolina. The groups shared some surprising eccentric commonalities. They rarely did great work in great surroundings. Their creativity was instead enhanced by their spartan, cramped conditions. Most participants were always young, yet seasoned with one or two veteran wisdom figures. This usually contributed to a lack of fear attitude towards trying new things. Failure is expected, so therefore not condemned.

The final chapter of the book is devoted to "take home lessons" from the case studies. The 15 points include: They start with great people - You can't create greatness with mediocrity 2E Group leaders spend the appropriate time to find the right contributors to the group. They are often generalists instead of specialists. Each group has a strong leader - This seems to be a paradox, but to create the space and opportunity for everyone to contribute, every great group needs someone who can organize the genius of others. They are pragmatic dreamers. They know how to create the environments for great projects to be successful. Great groups have a sense of divine mission - The mission is always beyond themselves. It so focuses individuals beyond themselves that they make great sacrifices for the cause. People are recruited to crusades, not jobs. They have a common enemy - Competition creates creativity. Maybe the enemy is "the way we used to do it" or an actual tangible competitor. "Great Groups Ship" - This phrase comes from the software world where meeting deadlines have real implications. Deadlines create the urgency to get the work done. They force creativity, not perfection. They force groups to a goal.

Bennis and Biederman allude to another lesson: Great groups are project-oriented and eventually retreat or reorganize. When great groups accomplish their task, other work seems insignificant. The thrill is gone. In order to recreate these experiences, high tech companies produce an on-going number of interesting projects for workers to latch on. Without this needed periodic reorganization, the team members lose interest and move on.

How can Churches and Church Champions create great groups within their systems? What are the missional driving forces creating great groups within your churches and organizations?

Organizing Genius: The Secrets of Creative Collaboration by Warren Bennis and Patricia Ward Biederman. Published by Addison Wesley. \$24. ISBN 0-201-57051-3.

Golf Lessons for Champions

Volume 2, Number 17
August 25, 1997

Davis Love III is one of professional golf's bright young stars. Last weekend, he won the PGA Championship. Many fans forget that his dad was a premier golf teacher. In a new book recalling his father's wisdom, Davis shares some of the handwritten notes his father would leave stuck to the bathroom mirror for his son to remember.

Here are some of them, with my comments on how Champions can apply the truths:

- **Choose to have fun.** Comment: Fun is a choice.
- **We can make our ministry misery or fun. Fun creates enjoyment.** Comment: Find yourself or your members not enjoying their work or church?
- **Add some fun. Enjoyment invites participation.** Comment: We often complain that people do not involve themselves in our ministries. Maybe they're telling us something about the enjoyment quotient of our work.
- **Participation focuses attention.** Comment: It is difficult to do one thing and think of another. When we add participative instead of spectator elements to worship, training and consulting processes, we capture the minds of participants.
- **Attention expands awareness.** Comment: When we have someone's attention, their mind is open to new thoughts.
- **Awareness promotes insight.** Comment: Insight is what we learn upon reflection. When we examine our golf swing, in light of a tip or new knowledge, we can make corrections. Likewise, when we reflect on our current behaviors in light of new knowledge, we gain insight for change.
- **Knowledge facilitates action.** Comment: I like the word "facilitate" here. Knowledge does not cause action but gives us the confidence to act. Knowing how to do something better and doing it are two different things.
- **Action yields results.** Comment: It is not until we change our behaviors that we will actually yield the fruit of results. Attending a conference, reading a book, or other spectator activity will not change us until we act on what we have learned.

Every Shot I Take: Lessons Learned About Golf, Life and a Father's World by Davis Love III is available from [Simon and Schuster](#). \$20. Great for golfers and non-golfers alike. Excerpts are available online through the Golf Digest website, www.golf.com.

Servant Leaders' Credibility

Volume 2, Number 18
September 8, 1997

Don Zimmer is program director of Wellspring, a Washington, D.C. based training program for Christian leaders. Earlier this year he wrote a *ChampionsFax* on Servant Leadership that was very popular. Here are some follow-up thoughts on credibility.

Leaders must earn the trust and confidence of the people they serve. "The heroic leadership myth has been shattered and cynicism has taken its place. But people still want and need leadership. They just want leaders who hold to an ethic of service and are genuinely respectful of the intelligence and contributions of their constituents. They want leaders who will put principles ahead of politics and other people ahead of self-interests." (James Kouzes and Barry Posner, *Credibility*)

A consistent body of research has shown that the leader who wishes to influence the attitudes of others must establish and maintain his or her credibility. Credibility has traditionally been defined as being trustworthy, competent and inspiring. Other adjectives most frequently used to describe credibility are consistency, fairness, concern, clarity, honesty, sensitivity, sincerity, commitment, enthusiasm, excitement and unambiguous support for the task.

Credibility makes a difference. People can differentiate between the behaviors of individuals who are credible and those who are not. Being credible fosters favorable attitudes, greater pride, stronger spirit, and teamwork; more feelings of ownership and personal responsibility, and better alignment between personal and organizational values. Kouzes and Posner list **six disciplines of credibility**:

- 1) **Discovering**
- 2) **Appreciating**
- 3) **Affirming**
- 4) **Developing**
- 5) **Serving**
- 6) **Sustaining...**

that reliably measure actions that build the foundation of leadership; they distinguish between those individuals who can lead others to new visions of the future and those who cannot. Leaders serve a purpose and the people who have made it possible for them to lead. The credible leader is one who keeps the purposes and principles of organization ahead of all else. To remain credible as a servant, leaders must stay in touch and listen. Leaders ask questions, keep promises, hold themselves accountable, and atone for their mistakes.

Credibility is the model God chose to use as he introduced himself to his people, choosing not to define himself by a name, but by what he did. Exodus 20:2, "I am the Lord your God, who brought you out of Egypt, out of the land of slavery. Look back at what I have done for you, I am faithful, because, therefore." Credibility does not come with position; it must be earned. What one spends a lifetime earning can be severely damaged or perhaps lost in a second.

Don Zimmer and Wellspring can be reached via email at DonaldZ7@aol.com. They have an excellent internet mail list service.

Creating the Future

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September 22, 1997

There are many things vying for our attention in the church today. What's important to know if we want to go forward as a church body? (See II Kings 7: 1-20) It's essential that there be an awakening among as many as possible that a significant period of institutional church life is coming to an end and a new period is beginning. Since we can't really begin something until we've ended something, we have to determine what is ending, and why. It's also important that time be given to learn what God is purposing during this period of major transition and change. It's worth noting that there are six areas of internal and external change that are directly impacting congregational life and forcing us into feelings of disequilibrium and disorientation. Unfortunately, these six areas (generational, cultural, economical, geographical, spiritual and missional) are all converging at about the same time but in varying degrees. When the church has previously experienced transition, it has been for the most part, a matter of degree.

Periodically, it reaches a point where the changes are so great as to be a difference in kind. This may be one of those times. Yet in every major transition, the most important issue confronting church leaders was the responsibility to keep alive those things of great value. Thereby making them available to the next generation. Understanding the difference between core and non-core is foundational in dealing with transition and change. Otherwise, you may keep things you should change and change things you should keep. No organization, especially the church, should assume that a succeeding generation fully understands what's in the core. Core ideology works when it's lived. Its impact is greatly reduced when it's only written or spoken. In helping to renew and revitalize congregations, it's essential that Church Champions take time to collectively identify the soul of the church. Russell D. Bredholt, Jr. is a consultant specializing in critical and strategic thinking.

Part II of a two-part installment has been excerpted from a monograph entitled, "Creating the Future," which is available for \$5.00 by writing: P.O. Box 3700, Winter Springs, FL 32708. Dr. Bredholt's email address is rbredholt@aol.com.

Creating the Future; Part II - The Soul of the Church

Volume 2, Number 20
October 6, 1997

Dr. Russell Bredholt, Jr. completes his thoughts began in the last issue of ChampionsFax. (Creating the Future-Part I - The End of an Era) Any discussion of organizational change first requires some understanding of what should not change. This can be dealt with by examining the concept of a core ideology.

A core for a faith group is made up of three distinct parts:

- Purpose, or sense of calling.
- Beliefs, or a body of tenets held by individuals or groups as a whole.
- Values, the highest ones held by individuals or groups as a whole.

A core represents the essence of an organization and is distinct from its structures, forms and some but not all traditions. These things tend to be impermanent, and therefore, could change (even those held in high regard). Separating essence from form is difficult to do, especially in the church. There may be those whose emotions and beliefs are as tied to the forms as the essence, maybe more so. Thus when it's time to make a change, it's easier (although still hard) if you know how to unbundle essence from forms that serve for a period of time. There are several areas where people often interpret a change as touching or altering the essence:· Change in the mission or "reason to be."· Change in the identity or outside image.· Change in relationships with key groups.· Change in the way church is done.· Change in the culture of the church. Knowing what to keep alive and what to leave behind requires prayerful and reflective thought. Asking the right questions is a better use of our time than seeking to borrow simplistic answers from others. Clergy and laity should be engaged in a strategic conversation that includes but is not limited to the following questions:· How do we see God?· How do we see the gospel?· How do we see the church?· How do we see the world? Strategies are the product of a world view. Thus when the world changes, a critical mass of individuals in the church (the smallest number it takes to effect change) need to share a common view of the new world. Intentional conversations among people about the past, present and future help to develop scenarios which express and communicate the common view. Dr. Russell D. Bredholt, Jr. is a consultant specializing in critical and strategic thinking.

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Creating & Nurturing Learning Relationships between Churches & Church Champions

Volume 2, Number 21
October 20, 1997

In the July 1997 edition of *Net Results* magazine, George Bullard suggested several ways that learning relationships are created and nurtured between churches and church champions. George has given ChampionsFAX an updated version of seven of these ways:

- 1.** Champions must commit to talking directly, individually with churches as valuable vessels of the gospel, rather than blaring at them as groups or clusters. They must build a unique relationship with individual churches on a one-to-one basis. It includes remembering the specifics of relationships with churches so that the next conversation can take up where the last one left off.
- 2.** Champions should treat churches as family members who need love and care, rather than seeing them as patrons, or sources of champion budget increases. Increase both personal, face-to-face, and technology-driven ways to communicate.
- 3.** Champions must secure the technology needed to handle individualized learning relationships. This will mandate sophisticated hardware and software that are still being developed. Historically it was a change in technology that made mass marketing relationships possible. Now a change in technology is making 1:1 learning relationships possible.
- 4.** Champion staff culture must be changed. This involves staff developing the "skillware" or capability to handle with ease the new computer hardware. It also includes developing the "willware" or the desire to work both with the technology and the increased personal relationships.
- 5.** Champions must reorganize to create church services coaches. These champions seek to partner with churches to learn solutions to the challenges faced in church life. Organize church services coaches to function as church-driven teams in which every church and minister, by name, is the responsibility of one-and only one-team in the organization.
- 6.** Providing the products, processes, and services needed requires a commitment to mass customization. Customization occurs when an individually tailored service is provided to a church. Mass customization occurs when the process of customizing services is engineered into a routine, so that services can be mass-produced in production lot sizes of one.
- 7.** Regular, ongoing, personal dialogue between champions and churches is essential. Face-to-face dialogue will always be the best. Since that is not possible every day, will champions use the telephone, letters, newsletters, fax and fax-back services, interactive CD-ROM, e-mail, an interactive web site on the Internet, permanent voice mail for the most serviceable churches, or temporary voice mail for churches with urgency needs?

Reinventing Protestantism

Volume 2, Number 22

November 3, 1997

Donald E. Miller has written a valuable new book for Church Champions. *Reinventing American Protestantism: Christianity in the New Millennium* is the product of Lilly Endowment funded research by Dr. Miller's team from the University of Southern California. The research focused on three new church bodies in the U.S. Calvary Chapels, Vineyard churches and Hope Chapels all began in southern California within the last 30 years. They have spread quickly in the U.S. and into other countries.

Why is this book important for Church Champions?

The book is written as a careful sociological study by the author who is not a part of any of the represented organizations. Miller admits his own biases as a self-identified "liberal Episcopalian". He is sympathetic to the new churches but describes each church with a researchers cold eye.

It will help a Champion understand a new paradigm of church in the U.S. Unlike some of the more prominent seeker driven churches in the media, this study includes significant discussion of the process of conversion, worship, the place of scripture and team ministry. Some of these issues will challenge many champions but will help them understand what is important to those being reached by these congregations. These churches primarily reach boomer age adults and younger adherents.

The book illustrates a new type of denomination. At the present time, only the Association of Vineyard Churches calls itself a denomination. The Hope Chapel movement is connected with the International Four Square denomination. Regardless, the book shows how relational networks are highly valued among these groups. Accountabilities are much more personal than in older denominations. The book also describes the training models used for pastors of new churches.

Champions will read about the church planting thrust of these groups. The growth of its membership is not simply the growth of large congregations in Southern California. The book examines congregations in other parts of the U.S. The growth is a reflection of the rapid multiplication of churches. The book illustrates what these churches consider to be essential and non-essential in planting.

Champions will also appreciate the appendices which contain the results of congregational surveys conducted in these churches. Besides surveying the backgrounds of adherents and the beliefs they now hold, there is a discussion of their political attitudes and other beliefs.

Miller concludes with a chapter entitled "Can the Mainline Church Survive." It is a hopeful chapter for those leaders ready to change.

This book will probably have to be ordered by your bookseller, but is available on line through www.amazon.com. *Reinventing American Protestantism: Christianity in the New Millennium*. The University of California Press, 1997.

INTERVIEW SKILLS FOR CHAMPIONS

Volume 2, Number 23

November 17, 1997

Church Champions, like other consultants, need good interview skills to conduct effective church consultations. Tom Peters in his book, The Pursuit of Wow! Every Person's Guide to Topsy Turvy Times, has a great list. Let's apply them for Champions.

- "Don't over-schedule." It is not the number of people that you talk to in the church or organization. It's talking to the right people and giving enough time to discover what they actually do know.
- "Find a comfy setting." Find a place where you won't be distracted by phones, passers-by and other intrusions. Make it a venue where you can focus on the interview.
- Make them comfortable. Open with some small talk about them before getting down to the issues.
- "Prepare." Before you get to the church, you want to know as much as you can. You don't want pre-conceptions but you want to at least have a rough map of the situation so you can know what some of the presenting issues are. Peters says to go with a list of at least three pages of questions, from the general to the specific. Use these as a guide and take-off point to other questions. Remember, those who you are interviewing are busy too.
- "Please give me an example." "These are the five most important words in an interviewer's arsenal." We need examples as evidence and to help establish solution hypotheses. Ask for current examples of situations, not just what happened three years ago. If a behavior is recurring, it is standard operating procedure somewhere in the church. Remember to look for good and bad examples.
- "Think small." With key individuals, get down to the nitty gritty detail level. Have them describe an activity or process in detail. Have them sketch it out if they are visual.
- "Get to the front line." Details are on the front line. Don't just listen to the children's pastor tell you of problems in children's ministry, talk to the front line volunteers and workers in that department. Measure your interview success by determining how many people on the front line you met with.
- "You're being paid to ask stupid questions." Don't assume you know. When things aren't clear, don't pretend they are. Misdiagnosis is often caused by misunderstanding of the problem to begin with. Each church has its own culture and you are anthropologically trying to understand it. Let the natives tell you about it.
- "Forget generalizations." When someone makes one, ask for specifics. The conclusions that the interviewee draws could be important keys to understanding the solutions.
- "Take me through that event or this past Sunday." This will reveal true practices more than idealized days that we carry around in our heads.
- Follow up quickly. "Don't let your notes age." "You should always ask the interviewee for a time when you can call them back tomorrow." Some of the best questions and some of the interviewee's best thoughts come after they have time to reflect.

For more of Tom's techniques, without my applications for Champions, see The Pursuit of Wow. Vintage Books. 1994.

MUSIC AND WORSHIP LEADERS FOR THE 21ST CENTURY

Volume 2, Number 24

December 1, 1997

Rob Hewell is the Director of Church Music Ministries for the Arkansas Baptist State Convention (SBC). His department assists music ministries in local churches throughout that state. He recently attended the Leadership Network forum for Worship Leaders. Here are his thoughts after talking with these leading edge worship leaders.

What skills and characteristics will music and worship leaders need in order to be effective and efficient in the opening years of the 21st century?

They will be life-long, multi-disciplinary learners, focusing on church health, worship, music philosophies, technologies and leadership, with the ability to draw from many worship traditions and multiple worship arts, implementing each with stylistic integrity.

Individual initiative and indigenous ministry to a local setting will be greater forces than musical consumerism. Unselfish choices will be balanced with spiritual and cultural sensitivities. Cross-generational needs will remain, requiring a healthy approach to diversity within many congregations.

A robust theology of Biblical corporate and personal worship will be reflected in their understanding that worship is more than a weekly event on the church calendar. Clear positions on congregational involvement, multiple worship services - possibly in multiple styles, quality, authenticity, culture and lifestyle in relation to the message and mission of the church will be essential.

A greater emphasis on pastoral ministry than on managing programs will mean music leaders will take a more active role in the worship, prayer, and sacramental life of congregations. Lay ministry development will be a central activity, growing worship leaders for current needs along with training future generations of worship leaders.

Additional characteristics include: courage, intentionality about change, perceptively, humility, creativity, endurance, patience, insight, foresight, vision, strength, inspiration, transparency and risk-taking.

Most importantly, these music and worship leaders will exhibit an unmistakable heart for God. This characteristic, above all others, will determine their impact in their congregation, community and the world.

What else do you see? Contact Rob Hewell directly via email @ rhewell@absc.org.

QUALITIES OF A CHURCH CHAMPION

Volume 2, Number 25

December 15, 1997

One of many questions posed at the Peer Learning Forum, sponsored by Church Champions, November 5-7 in Atlanta, was this: *What does a Champion bring to a congregational intervention?* Holistically speaking, a Champion brings the following:

- **His or herself.** The personal life, including spiritual, intellectual, relational are part of any intervention. Who you are is more important than what you do. Long after the methodologies are changed or forgotten, people in a church remember the spirit with which the intervention was conducted.
- **A unique perspective.** Anyone whose work requires them to move around should be able to offer information, insight and anecdote. People involved in an isolated situation need and want perspective on the challenges they face.
- **The skill of inquiry.** Asking the right questions in the right order is more art than science. Listening carefully to what is being said and at the same time understanding the omissions is sometimes difficult to do. The Japanese have an effective technique of asking the question "why?" up to five times in order to get at the real issues.
- **Resources.** A Champion is work requires sifting through a great deal of material resources. Culling books, articles, audio and video tapes, as well as helpful stories provides local church leadership with an invaluable service. Even if pastors have direct access to resources, the issue is one of enough time to go through, sort and evaluate what is most helpful.
- **Rolodex.** A good Rolodex is worth its weight in gold. Names and telephone numbers of helpful people. Remember, Rolodexes should also have e-mail and fax numbers too.

Church Champions need to understand the limitations of the job. Champions need to first know what they **can't** do for and with a congregation and concentrate time and energy in areas that may bear fruit. Remember, some problems are simply unsolvable.

And finally, always observe "The Rule of Holes". When you find yourself in a hole, stop digging.

These observations are provided by Dr. Russ Bredholt, Jr., who participated in the Peer Learning Forum held at the Simpsonwood Conference Center. Contact Dr. Bredholt via e-mail at rbredholt@aol.com.

50 BEST BUSINESS BOOKS

Volume 2, Number 26

December 29, 1997

By nature we are list makers: A daily to-do list, a grid for future faxes and newsletters, a check list for an upcoming event. These are the lists of our lives.

Stuart Cranier, a British business writer and Gary Hamel, author of *Competing for the Future*, have written the *Ultimate Business Library: 50 Books that Shaped Management Thinking* in which they give their mini-reviews of the books they believe shape management thought today.

Each book receives a mini-commentary by Hamel on why the book is significant and then a mini-review of the relevant points by Cranier.

Favorites for Church Champions on their list:

1. *Leaders: The Strategies for Taking Charge* by Warren Bennis and Burt Nanus. (1985) This is still the best book on leadership we have found. Easily understood and applied.
2. *How to Win Friends and Influence People* by Dale Carnegie. (1937) We don't usually think of this as a management book but the principles can apply to building relationships for Champions and pastors.
3. *Reengineering the Corporation* by James Champy and Michael Hammer. (1993) This one started the reengineering craze and was used by many Champions to begin thinking about reengineering their denominational office or church.
4. *The Age of Unreason* by Charles Handy. (1989) Handy always makes one think. While more European in orientation, his judgments about the future are important to note.
5. *Innovation in Marketing* by Ted Levitt. (1962) Many of you first encountered this text in college. It was a major shift in the marketing field. Still relevant today to note the necessity of segmenting your customers.
6. *Liberation Management* by Tom Peters, (1992) His longest and best is filled with examples that Champions can use for re-thinking how they do their work in the 1990's.
7. *The Fifth Discipline: The Art and Practice of the Learning Organization* by Peter Senge. (1990) Building on previous scholarly works of others, Senge wrote an understandable way of looking at learning organizations.
8. *The Third Wave* by Alvin Toffler. (1980) Because of Toffler's background in telecom consulting, they were able to describe the rise of the information economy. Probably the best book for understanding the new economy.
9. *Up the Organization* by Robert Townsend (1970). Written by a former CEO, this humorous book has a serious side. Find it now at the library.

There were also a few books you have probably never heard of and the reviews made me want to go check them out.

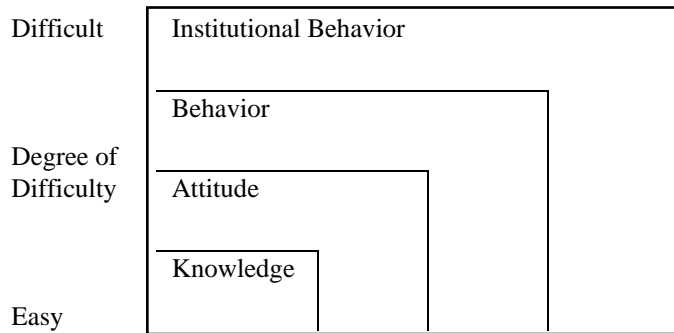
The Ultimate Business Library: 50 Books That Shaped Management Thinking (1997) is published by AMACOM Press. \$24.95. See www.amanet.org for more titles.

LEVELS OF CHANGE - Part 1

Volume 3, Number 1
January 12, 1998

Sam Williams is pastor of Bay Marin Community Church, Professor of Pastoral Leadership at Golden Gate Seminary and a consultant with the San Francisco Peninsula Baptist Association. These faxes originally appeared in the Association's bi-weekly fax for its consultants.

Church leaders are faced with a confusing irony. Unwanted change is taking place all around us and we are powerless to do anything about it. At the same time, we are unable to bring about the change that is needed within our own churches. The reason for that difficulty can be illustrated on the following matrix:



It quickly becomes apparent that bringing about change in a church is the most difficult and time consuming task possible.

- The first level requires a change of **mind**.
- The second level requires a change of **heart**.
- The third level requires a change of **lifestyle**.
- The fourth level requires a change of **culture**.

Part 2 of **Levels of Change** will offer some suggestions for leading an organization through desired change.

LEVELS OF CHANGE - Part 2

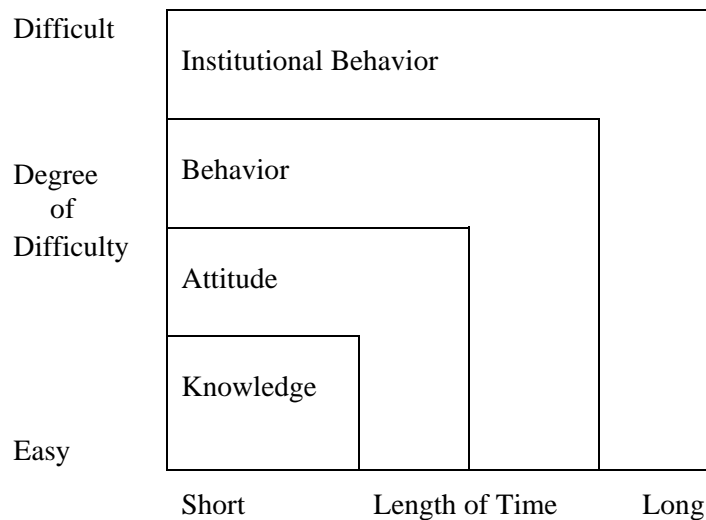
Volume 3, Number 2

January 26, 1998

*Sam Williams, pastor of Bay Marin Community Church, Professor of Pastoral Leadership at Golden Gate Seminary and a consultant with the San Francisco Peninsula Baptist Association completes this two part fax on **Levels of Change**.*

Bringing about change in a church is difficult because it involves four levels of change:

- A change of **mind** (knowledge)
- A change of **heart** (attitude)
- A change of **lifestyle** (behavior)
- A change of **culture** (institutional behavior)



Each level of change requires a different kind of response:

- **Information** brings about a change of mind. Facts that support the reasons for change need to be gathered and shared. They are more persuasive than opinions. Facts alone don't bring about change though. In fact, they can precipitate conflict because everyone will not agree on what needs to be done or be ready to do it.
- **Relationship** brings about a change of attitude. When conflict begins, the natural tendency is to react against it and to counter with more information. The problem at this level, however, is more emotional than intellectual. The leader's role is to intensify relationships, not conflict, with the people who are struggling. This is difficult because the emotional reaction is often directed personally at the leader. Stay close. Express understanding. Help people through the fear, loss and grief that inevitably accompany change.
- **Experiences** bring about a change of lifestyle. Leaders need to give followers the opportunity to have the same kind of experiences they have had, that have helped bring about their own change. Experiences can be the reading of books, visiting other churches who have successfully made changes, and especially having the opportunity to visit with others like themselves who have been involved in a change process. And then, finally, to begin to explore and experiment with small changes that have a high likelihood of success, in order to build good experiences and become comfortable with the desired change.
- **Commitment** brings about a change of culture. Commitment is the cumulative result of good information, intensified relationships, and explorative experiences. The mistake leaders often make is to move too quickly for commitment, and to believe they have it when they have won a vote or approval of a new plan. Culture is "the way things are done around here". Cultures change slowly, with much difficulty, and as the individuals who make up the culture change their minds, attitudes and lifestyles.

WHY DUMB THINGS HAPPEN

Volume 3, Number 3
February 9, 1998

Thomas Stewart is one of the best writers in Fortune Magazine. His monthly column, "The Leading Edge" is a profitable source of great ideas. In one of his columns last year he writes, "Why Dumb Things Happen to Smart Companies". While they list nine warning signs, they have been edited here with comments for Church Champions.

1. "You repeat mistakes." Companies and Champions organizations frequently repeat mistakes. Reason: Failure to learn by doing a post mortem on the failure. Too often, organizations work very hard at not talking about what went wrong in a process, event or consultation. Failure needs to be studied, analyzed and processed just as success is studied, analyzed and processed.
2. "You duplicate work." "People fail to copy success for the same reasons that they succeed in copying mistakes: They're afraid or embarrassed to ask." Too many times church organizations feel they have to always "re-create the wheel" when in reality someone may have already helped develop a best practice for the field. The best practice can then be adapted for the particular situation. One of the reasons Leadership Network holds its forums is for practitioners to share best practices. "Who is already doing this effectively and what can we learn from them?" should be one of the first questions we ask in a new venture.
3. "You have poor customer relations." Communications problems are usually due to the fact that you didn't hear what the customer was really trying to tell you. Because of the nature of Champion's customized services, care must be taken to carefully explain what is being offered.
4. "Good ideas don't transfer between departments, units, or countries." This is mainly occurring in large Champions organizations like denominations. Departments and divisions get silted into their own work without having access to the work of others. One answer is inter-organizational forums. This goes beyond the regular staff-reporting meeting. (see the upcoming Champions announcement on training on this idea) Another answer is to give incentives for sharing the best ideas.

In most Champions organizations, leaders fail to ask their customers for good ideas. There are good chances that some churches have already dealt with the particular problem and have good insights. How do you regularly ask your customers about good things they are seeing? Do you give them incentives to share innovations?

5. "You're dependent on key individuals". Are too many decisions appearing on your desk? The problem could be lack of training, lack of trust, or lack of knowledge at the other levels that should be making those decisions. Release the decision making to the person closest to that customer.
6. "You're slow to launch new products or enter new markets." Is your organization one that thinks everything has to be perfect before the product or process is released? Learn from the computer industry that it is O.K. to have a beta code version released to key innovative customers that actually help you in learning how to make the "official" version 1.0 even better. Then don't be afraid to add and bring out the upgrades. This creates a continuous relationship with a customer as well as a constantly improving product.

"Why Dumb Things Happen to Smart Companies" by Thomas A. Stewart. From Fortune Magazine, June 23, 1997. Find it online at www.pathfinder.com

THE DIFFUSION OF INNOVATION – PART 1

Volume 3, Number 4
February 23, 1998

Few books have had an impact on Leadership Network as *Diffusion of Innovations*. This book, first published in 1962 and now in its fourth edition, is a textbook on communication theory. It is not written for ease of use but for scholarly study. A close reading by a Church Champion will be beneficial for their ministry. It helps the Champion understand how new ideas and practices are applied. The basic thrust of the book is described by the curve.

The diagram, figure 7-2 in the book, describes the idealized categories of adopters for an innovation. The time element moves left to right. These idealized types have the following characteristics:

Innovators are venturesome. "This interest in new ideas leads them out of a local circle of peer networks into more cosmopolite social relationships." These are the leaders who are not just trying ideas found in their own field, they are looking everywhere for what works and what doesn't. They form networks outside the regular system. They eagerly try the daring and bold. Uncertainty about success is no obstacle and they are willing to invest time, energy and funds in a new, untested idea. The innovator may not be valued by the rest of the group because of these factors but they are important to watch since they are gatekeepers of new ideas. Often, they do not bother to perfect the innovation but rather move on to the next one.

Implication question: Who are the churches that you watch for innovative practices? They may or may not be the largest.

Early adopters are the opinion leaders in the system. This is the category change agents focus on to help diffuse and innovate. These are the role models looked up to by the larger system. They are known for their "discreet use of new ideas". They adopt an idea and then give evaluation to their peers through their relationships.

Implication questions: Who are the key influencers in your system that are watched by the other participants in the system? How are you helping them to diffuse their new ideas?

Early Majority leaders adopt the new ideas just before average members do. They have good networks with peers but are not seen as opinion leaders. They use careful cost/benefit analysis before adopting a new idea. It takes them longer to decide on an idea.

Late Majority persons are skeptical and cautious. They have to see everyone else doing it first. They have the attitude of scarce resources that must be carefully managed. All uncertainty must be removed for them to act.

Laggards have no opinion leadership. Their point of reference is the past. "Decisions are often made based on what has been done previously." They are suspicious of change.

Implication questions: Where are you focusing your time and effort? Are you attempting changes with the wrong group?

The Diffusion of Innovation by Everett Rogers. The Free Press, 1995.

THE DIFFUSION OF INNOVATION – PART 2

Volume 3, Number 5

March 9, 1998

Part one of this series of Champions Faxes shared the adopter categories found in the seminal book, *Diffusion of Innovations* by Everett Rogers. This fax shares the characteristics of key adopter categories. Why is this important? By knowing what to look for in a denominational or local congregation system, change agents, such as Church Champions can maximize their energies when transferring best practices.

Rogers describes the characteristics in three categories: socioeconomic, personality and communications behavior.

Socioeconomic Characteristics:

Early adopters are not different from later adopters in age. Age does not appear to be a significant factor in determining whether or not an individual is an early adopter or a later adopter. A few studies indicate that early adopters are younger, while other studies suggest that they are older. Half of the studies show no relationship. The early adopters do have more formal education than later adopters. They have a higher social status based on items such as social class, occupation and income. They tend to have a great deal of upward mobility in a system. The early adopters are also in larger organizations than later adopters. There is some evidence that early adoption of a practice leads to becoming a larger organization. Larger organizations also have the resources to try new ideas.

Personality Variables:

Earlier adopters have greater empathy than later adopters. They have the ability as individuals to put themselves into the roles of other people. They are open to new ideas and deal with abstractions well. They don't necessarily have to see a model as much as see it in their mind. Later adopters want to see it work somewhere else first before committing. Early adopters tend to be more intelligent and have higher aspirations than later adopters.

Communication Variables:

Earlier adopters have more social participation than later adopters. These are the networkers who like to interact with others about ideas and practices. They are connected in the system and outside the regular system. They have more contact with the change agents in the system. They can have more opinion leadership in a system. When norms are favorable to change, opinion leaders are more likely to be innovators.

Do you want to communicate new, innovative practices to your church or organization? These descriptions should help a Church Champion design a tailored strategy for reaching those key individuals in the system who can bring the rest of the system along.

We will be offering a workshop in August for Champions that will help them to work more effectively with individuals in this important category. Call Linda Stanley at 800.765.5323 and ask about the moderator training workshop.

Diffusion of Innovations by Everett Rogers, The Free Press, 1995 is available through www.amazon.com or from your local bookstore. The final fax of this series will focus on the role of the Change Agent and *Diffusion of Innovations*.

THE DIFFUSION OF INNOVATION – PART 3

Volume 3, Number 6
March 23, 1998

This series of Champions Faxes is based on learnings found in *Diffusion of Innovations* by Everett Rogers. Part 1 focused on the adopter categories. Part 2 suggested the characteristics of the important early adopters in a system. This fax is focused on the importance of opinion leaders in a system.

Opinion Leaders:

Opinion leaders influence others' opinions about a particular innovation. If a change agent, such as a church champion, can cause the behavior of an opinion leader to adopt an innovation, the rate of adoption is much faster for the entire system.

To understand the behavior of the system and its opinion leader, Rogers suggests two words: homophily and heterophily. Homophily is the degree in which a pair of individuals who communicate are similar. In other words, do the individuals share the same position, status, educational characteristics, etc.? Heterophily is the opposite.

Surprisingly, homophily can prevent diffusion of certain ideas. New ideas usually enter a system from high status members of a network. Often innovations are bottled up at the top. In order to counteract this type of system, change agents must identify opinion leaders within each target segment to encourage adoption of new ideas by the entire system.

On the other hand, when a system contains heterophilous networks, followers in the system are drawn to opinion leaders who are more innovative, have higher socioeconomic status and more formal education.

In general, opinion leaders have greater contact with change agents and are seen as more innovative than those that follow them. They are not necessarily the innovators in the system though. If the system's norm favor change, they are more innovative and if the norms do not favor change, then they are not as innovative.

Church Champions will recognize this factor in many of their denominations or systems.

Open or Closed to Change?

Fortunately, openness to change in a system can be encouraged through a variety of means. Mass media communication tools such as newsletters, conferences and other media can highlight those individuals, organizations and churches that are making significant changes with great results. A constancy of vision cast from the leaders that illustrate openness to innovations can also help.

Opinion leaders are seen as being one or two steps ahead of followers while innovators are seen as being too far out ahead. To bring the whole system along, change agents must learn from the innovators and spend time encouraging opinion leaders. Prudent opinion leaders reduce uncertainty for other system members by examining closely new ideas before adoption. After they adopt, others follow.

This helps the change agent - Church Champions better manage their time and influence by prioritizing where energy should be expended on a particular innovation.

Millennium Fever – Sometimes We Are Wrong

by Kevin Martin

Volume 3, Number 7

April 6, 1998

As we approach the next millennium, we are hearing a great deal about the Church in the 21st Century. These projections contain some fairly bold statements about what changes churches will face. Leadership Network has taken an active role in challenging leaders to think about the implications of many of these trends. We hear a great deal about GenXers, the virtual church, demographics and the like. While much of this information is helpful, we might want to stop and ask if some of these projections could be wrong. Some have been!

In 1991, at The Church in the 21st Century Conference sponsored by Leadership Network, two of the main speakers agreed that "denominations as we have known them will cease to exist by the year 2000". As a clergy person and consultant for one of the historic mainline churches, (Episcopal) I remember the impact of these words. It is not yet the year 2000, but it now seems clear that these far-sighted speakers were simply wrong. I would like to suggest three reasons for the way they missed the mark and what we can learn from their mistakes.

First, the speakers were reading the future with their own set of filters, not just from cultural trends and projections. Both speakers came from non-mainline, denominational traditions; in fact, from traditions that historically have been at tension with those traditions. One can't help but wonder now how much their predictions were based on "wish" rather than the actual data.

Second, the speakers forgot about one of the basic points of their own talks, namely that the Church in the U.S. is a volunteer society in which people are free to choose. Of course, they thought more people, especially the young, would choose large, seeker-friendly, non-mainline, non-historic congregations. What they forgot is that many mainline pastors might choose to attend more seminars put on by such teachers learning new skills and adapting their tradition to the changes in culture. This has certainly been my experience. The dynamic churches of my Diocese share in common the willingness to learn from others. The speakers forgot that what they were selling could be bought by anyone. In Jurassic Park, we learned that "life would find a way". Perhaps this was just as true for the dinosaurs of American denominations.

Third, the speakers overlooked the presence of people who worked with mainline churches. We were willing to learn and to resource the congregations using new models. In Lyle Schaller's workshop during the '91 Conference, he was asked what he thought of these predictions. His response, "There are over 1,200 denominations in the U.S., while it does look like their role may diminish in the days ahead, I think it's premature to pronounce that denominations will cease to be one of the major players for the 21st Century."

What can Church Champions learn from all this? Many things; among them I would suggest:

- We all project the future through our own cultural glasses.
- Innovation in a free market society is available to those who want it.
- Denominations have survived several cultural shifts already; why not these?
- People like Church Champions will shamelessly steal what "is out there", adapt it and use it.
- While boomers and others are not denominationally loyal, neither are they denominationally hostile.

Next time we pronounce what the 21st Century Church will be like, we might want to use qualifying phrases and lots of prayer.

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

Making the Turn
Volume 3, Number 8 - April 20, 1998

Frances Hesselbein serves as the CEO of the Drucker Foundation. In *Leader to Leader*, the magazine of that organization, she writes a brief summary of eight milestones she uses when consulting with non-profit organizations. Here are six of the eight with applications for Church Champions.

1. "Scan the environment" - Many times organizations make fatal assumptions about their operating environments. Proper planning requires up-to-date perspectives about the current situation. Many times organizations are suited for an environment of the past, but not the present.

2. "Revisit the mission" - Hesselbein advocates doing this at least every three years. The mission may not change but the process of revisiting the mission helps new members of the team catch the mission and older members refocus their work.

3. "Ban the hierarchy" - Today's leaders need organizations that are fluid and flexible. Tasks, roles and boundaries overlap. Learning to live in this reality is much more productive than drawing lines. And don't forget, most of your best constituents already know how to get around the hierarchy anyway.

4. "Challenge the gospel" - She's not talking about biblical orthodoxy, but rather the sacred cows within your organization. Another author calls this "rethinking the orthodoxies" in your business practices. What are the three most common practices in your organization that have been around forever? If they are unproductive, abandon them. Develop new practices to meet today's customer needs.

5. "Employ the power of language" - Leaders must communicate the same message over time. As one denominational executive said, "We changed the message too often. We have to stay focused on a theme for three years to bring everyone along." As in political campaigns, stay on the message.

6. "Assess performance" - Evaluation is the weak link of most churches, denominational groups and church-related organizations. Continuous feedback assists organizations in making mid-course adjustments in plans. Determine the right things that need to be measured in accomplishing your goals. Too many organizations plan for one thing and measure another. One of our editor's board members recently recalled, "For 10 years our district had an emphasis in evangelism but declined in number for the same 10 years. No one noticed the disconnect." Happily, he did and now his region is the fastest growing region within his denomination.

"Journey to Transformation" by Frances Hesselbein is found in the current Winter 1998 issue of *Leader to Leader*. To order a subscription to this excellent quarterly, call 888.378.2537. The Drucker Foundation web site is www.pfdf.org.

Growing Spiritual Redwoods
Book Review by Dan Reiland
Volume 3, Number 9 - May 4, 1998

"Organic" replaces "Machine" is the heartfelt message of this must read book by William Easum and Thomas Bandy. As we head into the 21st Century, a new order of church health is needed. The old traditional ways of growing churches are failing as rapid change demands that we all respond to the turbulent and shifting landscape of spiritual life. New programs will no longer serve as a quick fix, only change that is truly systemic will make a difference.

Read these words of Easum and Bandy from page 206:

If Churches were "machines - and church participants were merely assorted officeholders, committee members, converts, offering envelope holders, and other statistical "cogs and wheels" for the "machine" - then optimum quality of life could be described as "energy efficiency." The quest for quality of life would focus leadership on lubricating wheels, eliminating redundancy, repairing short circuits, and increasing service for broken, worn out, or defective parts of the machine.

However, if churches are "organisms" - and participants are spiritually growing persons with diverse tastes and lifestyles, personal needs and spiritual yearnings - then optimum quality of life can best be described as "good health". The quest for quality will focus leadership on planting seeds, fertilizing soil, nurturing growth, and enhancing the opportunities for every root, twig, and leaf to stretch out into the environment.

The metaphor of the spiritual redwood is used throughout the book to communicate the significance of spiritual vitality over committees, by-laws and programs. The authors do not suggest "spiritual free for all" or complete lack of structure, but that old hierarchical structures be replaced by grass roots leadership that is shared by the people and the pastor(s).

This new structure can often be found in a variety of small groups that bring balance to freedom and covenant. Freedom to think, speak and consult. Freedom to exercise power, make decisions and take action. Freedom to share, care and critique. This new covenant represents the balance of a shared relationship of affirmation and acceptance that includes loving accountability. It includes networks of learning and cooperation. It results in groups of equal voice, shared values and common purpose.

Leadership unites and gives guidance to Freedom (in Christ) and covenant (Relationship) through training, coaching and mentoring the small group leaders. The 21st Century leader will spend much less time in meetings and much more time cultivating spiritual growth.

Growing Spiritual Redwoods is not another "how to" book, but a refreshing new way of thinking about spiritual life and growth for the future.

Growing Spiritual Redwoods is published by Abingdon Press. You may order a copy of the book by calling Abingdon Press at 800.251.3320 or by ordering online from Amazon books at www.amazon.com.

Skill Building

Volume 3, Number 10, May 18, 1998

David Maister is one of the foremost thinkers and writers in the field of management consulting. His earlier book, *Managing the Professional Service Firm* is a must for executive leaders of Church and Union organizations. His latest book is entitled *True Professionalism: The Courage to Care about Your People, Your Clients and Your Career*.

In Chapter 17, Maister addresses the myths about building skills. Here are selected ones with comments for Champions.

"Myth One: Training is expensive." - Try having untrained people. Adding value to your constituents means first adding value to your team and yourself. Maister points out that those consulting firms with the highest expenditures for training also have the best reputations with clients.

"Myth Two: Skill building is for the junior professionals." - Not true. Skill building is for all of your team. Organizations become out of balance when they emphasize training for some and not for others. One good practice is always sending two persons to be trained. They assist each other in learning and it builds the sense of team.

"Myth Three: Skill building should be the responsibility of the Training Director." - A sentence that can change your life: I am responsible for my own learning. The first responsibility should be each individual's. The second should be the immediate manager. A manager who does not equip is failing in his or her role.

"Myth Four: It's not worth training those who will leave." - Sure, it's a transient world and people move around. Investments in training can pay dividends in the retention of good employees and in loyalties to the organization if they do leave. In kingdom work, the kingdom, as a whole, benefits.

"Myth Six: Skill building should focus primarily on technical matters." - Most professionals know their own core competencies and technical aspects of their work. It is usually the interpersonal skills where we see failure. Training should be broad, mind-stretching and occasionally, outside the box. A good ratio is training in half of one's field of expertise and half outside.

True Professionalism by David Maister, Copyright 1997 by The Free Press.

Meeting the Needs of Your Customer

Volume 3, Number 11, June 1, 1998

Church Champions, whether they are denominational workers, independent consultants or teaching churches, have customers. Usually these are church leaders. Few Church Champions meet all the needs of their customers or have all the business from churches that they desire.

David Maister, author of *True Professionalism: The Courage to Care about Your People, Your Clients, and Your Career*, again has good advice. Maister writes for management consultants, but church consultants can apply the same principles.

"First: Ask your clients how to serve them better." Many organizations and individuals neglect this simple step. Your clients know their needs. They may not be what you hope they are, but they are real needs to them. How can you meet those needs in a way that the client appreciates your work and ministry with them? Too often we design our processes to reflect our needs rather than the client's needs.

"Second: Invest heavily in your existing clients by demonstrating an interest in their affairs." Most management consulting firms know that the best business is repeat business. This does not mean creating co-dependency but rather an on going supply of new ideas and information tailored to each client. How have you assisted your existing clients lately? What was the last article, book, information tidbit or idea you sent to your top 10 churches?

"Third: Decide which new clients you would be willing to serve free." Champions in denominational organizations essentially do this anyway, but which ones do you want to work with just to learn from? Identify your dream clients and find ways to work with them.

"Fourth: Design a package to demonstrate - not assert - that you have a special interest in them, that you have something of value to offer them." Brochures, conferences, seminars and fancy letterhead is fine but it doesn't get most Champions in to where the real work is with churches. How can you or your organization really add value to your client? How can your materials, ideas and processes help that specific client, not the masses?

Fifth: According to Maister, is that once a client is interested, prove yourself to them by listening to their needs and not just talking about what you can do. Be helpful from the beginning. Don't wait until you win a contract or an engagement. Prove to the client that you are willing to help without expectation of return.

Ideas to Implementation

Volume 3, Number 12, June 15, 1998

Upside is a technology magazine focused on the communications industry. In a new column written by Robert Buderer in the March 1998 issue, he describes an interview with a long time leader in communications technology, Lee Davenport. Davenport gives basic steps for research labs to develop innovations that make a difference in the marketplace.

Church Champion organizations can serve as these idea developers for local congregations. Here are the steps along with explanations for Champions.

1. "Success is based on schedules and results, not effort or job difficulty." It is one thing to have great ideas. It is yet another to refine the idea to produce a result. In many organizations a great idea may not have a measurable result. There are always other ways of doing things. Does the new way produce a better result?

If you're going to spend the time to bring it into reality, make sure it makes a big difference.

2. Break projects into segments. Give each segment a measurable goal. Some projects look endless at the beginning. Break them into workable, definable segments and work toward those milestones.

3. "Never allow general goals." The goal is not to study or explore, a goal must be to affect behavior and action. Make sure your idea and project moves participants towards action. Most churches have had enough talk and study and too little action-oriented results.

4. Encourage the idea people. Too many times the idea people get discouraged by the realists. Put them in teams with a blend of gifts and strengths to help them bring ideas into action. Many idea people leave Church Champion service and go to a place where they can implement ideas quickly. While this is great for the other places, it is a loss for Champion organizations. Are you frustrating your best idea people unnecessarily?

5. "Find product champions." This goes back to building a team around the idea. Some idea generators make lousy change agents. Pair idea people with team members who have the gift of communication to help sell the idea to a wider audience.

6. Pilot the idea with a small, bootleg budget. Too many ideas are grandiose and far reaching at the beginning with 'shot in the dark' probabilities. Prove the idea through small budget pilots and hit it with larger commitments of time and resources when it proves itself.

7. "Hire young blood." What is the average age on your team? High tech companies stay fresh by always hiring recent college graduates. Age is more than chronology of course. Could you constantly bring young pastors and leaders through your organization through focus groups, listening sessions, internships and other short-term means? Why not work with a college or graduate school class to let them find fresh ways to address your organization's needs? You may find some unexpected, workable and affordable approaches to your work.

Research and innovation are always gambles. Improve your odds by being systematic and disciplined in your approach.

"The Face of Innovation" by Robert Buderer is found in the March 1998 *Upside* magazine. Back issues are available online at www.upside.com.

The FedEx Leadership

Volume 3, Number 13, June 29, 1998

An article in a recent issue of Fast Company Magazine has particular relevance to Church Champions. "Is Management for Me? That is the Question" concerns the practices of Fed Ex in training managers. In order to equip future managers, Fed Ex sends candidates through an eight hour class that describes both the rewards and rigors of being a leader in that company. Twenty percent choose not to continue.

Often, staff pastors and church champions mistakenly assume that 'a move up' is a better role when in reality the right gift mix, passion and skills determine the right role for each individual.

Fed Ex describes the faces of leadership for their company with nine descriptors. Here is an edited version with comments for Church Champions.

1. Charisma - Conveys to others a strong presence of mission. Charisma is not just a personal presence but a strong internal passion for the cause that overflows to others.
2. Individual Consideration - This means you can coach others effectively. Church Champions should always evaluate themselves on how they treat and develop other leaders.
3. Courage - They can stand up for their ideas. Leaders do what is right for the overall health of the organization and the client. A companion 'face' is integrity. "Does not abuse management privileges. Is a consistent role model." Leadership is a servant position for the greater good of the whole, not a place for personal glory.
4. Dependability - This is a must for Church Champions. We must follow through with our commitments.
5. Respect for others - The role of the Church Champion means often working with those with a diversity of opinion. Effective Champions know their own personal boundaries of who they can serve. Not every church will do it "our way". Can you still add value to that situation?

Current issues of Fast Company can be found on news stands. The above excerpts are found in the February/March 1998 issue. Find it online at www.fastcompany.com.

Turning the Organization Around
Volume 3, Number 14, July 13, 1998

Gordon Bethune is the President of Continental Airlines. Since joining Continental in 1994, the airline has dramatically reversed its fortunes. When Bethune assumed leadership of the organization, it was under-performing, financially and physically, and suffered from chronic low morale. Now the organization has record profits and more importantly, some of the highest customer satisfaction rates for airlines. In his new book, *From Worst to First: Behind the Scenes of Continental's Remarkable Comeback - A Flight Plan for Success*, he shares what he believes are the principles for their comeback.

Church Champions often find themselves leading organizations that were like Continental four years ago. They need turnaround leaders. Here is an edited list of the principles that Bethune discusses as well as application comments for Church Champions.

1. "Make sure that when the team wins, everyone wins." Many times organizations set turnaround goals and targets that focus on internal measures and results. Make sure that those targets also include your customers and client churches. How do they benefit from your improved performance? What about on your own staff? Does a super performance by one division create opportunities for the whole team to benefit? Or, are you playing one group off of another, creating win/lose situations?

2. "Tell employees what is going on, fully and honestly." Hard times call for frankness and realistic appraisals. Unrealistic optimism without honest assessment of the current situation and the immediate future is fruitless. Team members can tell when a leader is not being open. Most would rather hear the situation with the facts rather than be given hopeful statements about possible improvement.

Many organizations have downsized in recent years. One of the comments from downsized denominational employees tend to reflect the thought that leadership did not communicate through the years how bad financial situations really were.

Good leaders will give honest assessment of conditions, internally and externally, and give team members road maps to see a realistic future.

3. "Remember that customers want dependability and predictability." That is certainly true of airlines and church service organizations. Dependability and predictability are strong influencers of trust factors. Trust factors are key determinants in a church champion to church relationship. Think back to the past year. Have there been times when your organization had to cancel something? Has the organization made a quick turn that left customers bewildered? These types of activities hurt the trust level given to your organization.

4. "It's a lot harder to keep things going great than to get them going great in the first place." Turnaround situations seem to have their own inertia once the turn is made. Small lifts in performance can create rapidly improving morale. Back-to-back years of growth and improvement lead to a feeling of arrival. Time needs to be taken to celebrate the accomplishments. That same sense can also breed complacency. Incremental improvements then become more difficult and costly. New cycles of innovation and life cycle are harder to jump start because "things are going well now."

The challenge for many denominational judicatories and church champion organizations that have been re-vitalized in the past four years is to keep reinventing themselves for the future and not get stuck in the present.

The book uses some fascinating stories about Continental practices that frequent flyers will find interesting. Though not a strict business book, it is a good read for the summer.

From Worst to First: Behind the Scenes of Continental's Remarkable Comeback - A Flight Plan for Success by Gordon Bethune and Scott Huler. John Wiley and Sons, 1998. Available at bookstores and online at www.amazon.com.

The Qualities of a Church Champion

Volume 3, Number 15, July 27, 1998

Editor's note: Please forgive the personal nature of this fax. It is not often that one Church Champion will have so much influence on others. Dave Travis

Last week I attended the memorial service for Larry Rose, a model Church Champion and friend to Leadership Network. For eight years until his tragic death last week, Larry served as Director of Missions for the Tarrant Baptist Association (SBC) based in Fort Worth, TX. He was instrumental in proposing the idea of the Church Champions Network long before I joined the staff of Leadership Network three years ago. Those who attended his memorial service heard from his friends, family, denominational leaders, and the pastors in his area as well as from his staff. Here are my reflections on the qualities that made Larry Rose a model for other Church Champions.

1. *He was an encourager of pastors.* Several pastors mentioned that Larry was a trusted friend and confidant. He had a way of bringing out the best in pastors and encouraging them to do more than they thought possible by walking alongside them and telling them to "Go For It." One pastor observed that "it is hard to be zealous for another person's agenda, but Larry did that." Many mentioned his long arms that consistently encircled his friends with hugs and his numerous acts of hospitality.
2. *He was an innovator.* Larry's background and experience had taught him that breakthroughs happen because of innovation. He brought new ideas and strategies to each organization he served throughout his forty years of ministry. He cast a vision for innovation and brought innovative leaders from outside his area and tradition to the organizations he led. He developed area wide conferences to promote church innovation and he not only introduced his own innovations, but also championed other innovators. "He stepped out to support me one time when everyone else thought I was crazy," was a theme repeated by many who spoke.
3. *He had a bent towards growth.* Larry was not content with maintaining what was or what had been. Many Church Champions might have felt that an area like Fort Worth had enough Southern Baptist Churches but Larry didn't see it that way. When he arrived, the Association had 179 churches and 100 mission points. Today, it has 211 churches and 394 mission points. Larry constantly cast the vision that growth was possible in new churches, older churches and mission out posts.
4. *He was a team builder, not a solo performer.* He developed a strong staff. Many were already on the staff when he came to the job. He worked with them to develop new strategies for the work and their own personal development. His staff expressed that Larry was a true servant leader and cheerleader for them and their work.
5. *He was willing to learn from others.* Larry helped bring many top-quality training programs from outside his denominational tradition to serve the churches in his area. He also became certified to facilitate workshops from corporate training companies to bring the best learnings from these organizations into the church's life. He helped establish networks of peers to learn from one another. He often told me, "It's a big world out there and we need to learn all we can to help build the Kingdom."
6. *He had a global/local view.* Larry was not just content to grow the home base in Fort Worth. He had a passion for the entire world. The association established interconnections through their San Francisco and China partnerships. He knew that we live in a global world now and that we must not only help these areas but learn, as well, from these different contexts.

I am confident there are many model Church Champions in North America that reflect these qualities and others. I hope those of you in the Church Champions Network will encourage others as Larry did and "Go For It" in the coming days.

Stages of Innovation – Part 1 of 3
Volume 3, Number 16, August 10, 1998

Part 1 of this Church Champions FAX series "Innovation Basics" reflected the insights found in the new book entitled *Innovation: Breakthrough Thinking at 3M, Dupont, GE, Pfizer and Rubbermaid*. The conversation between Rosabeth Moss Kanter, John Kao, and Fred Wiersema in the book's introduction also discusses the stages of innovation.

We often think of innovation as idea generation. This is the easiest phase. Sustaining innovation means two more stages. The first is development. Development means taking an idea and making it real product or marketable service. This requires managerial energy, discipline and focus.

The third stage is actually taking the product or service to the market place or customers and guiding it to implementation. This latter phase requires well executed and coordinated pricing, marketing, distribution, training, public relations, networking, and establishing the proper systems for evaluation and guidance.

Most often organizations, including Church Champion organizations, fail at the latter two stages of innovation development. Good, workable, helpful ideas and practices often fail to gain widespread adoption due to inadequate infrastructure and systems development.

This three-stage process explains the reasons that inventors themselves fail to capture the potential of a new idea. The skills needed for stages two and three are different from stage one. Innovation development means teaming up with others to bring ideas to impact.

Many times the real innovation is in the system and infrastructure development. The book cites the electronic linkages between WalMart and its suppliers as an example. These secondary functions support the innovation and allow faster adoption by key users.

Church Champion organizations need to find the key ideas, practices and products that will create the largest kingdom impact and then build the appropriate systems and processes to spread their adoption. Each new idea, practice or product may mean a separate system. At times, parallel structures must be built while at other times, an integrated, existing structure can be used.

Remember that the idea may be sound but it needs a system.

Innovation: Breakthrough Thinking at 3M, Dupont, GE, Pfizer and Rubbermaid is from Harper Business, copyright 1998.

Stages of Innovation – Part 2 of 3
Volume 3, Number 17, August 24, 1998

A new book from Harper Business entitled *Innovation: Breakthrough Thinking at 3M, Dupont, GE, Pfizer and Rubbermaid* features a lively conversation between leading thinkers in business innovation. The conversation of Rosabeth Moss Kanter, John Kao and Fred Wiersema concerns the nature and nurture of innovation.

First, to maintain pace in a world of accelerated change, Champion organizations must constantly stay innovative. What does this mean? "Innovation is the process of bringing new ideas into productive use." (p.20) Ideas can come from team members, customers, the business world, the non-profit world or practically anywhere. The key is bridging from a good idea to a good product or practice. Don't make the mistake of focusing only on idea generation. That's the easy part.

Evaluation Question: What is the one idea your organization has taken from conception to launch this year?

Secondly, innovation is messy and creates conflict. It is hard to manage. Innovation means constant headaches for the leader who must balance the concerns of core customers who are satisfied with existing offerings and the need of the organization to develop new services and customers. These tensions inevitably lead to conflict. Expect it.

Evaluation Question: What was the last conflict your organization experienced over an innovation?

Third, innovation is usually found at the fringes. It occurs in the outposts removed from the center. Often it is driven by a lack of resources which often accelerates improvisation.

Why does this occur? Because the central office can't interface with what they can't see; "headquarters" gives permission to those far from them to have more autonomy and independence. The challenge for a leader is to keep the margins alive and create nurture systems to bring the innovation to the rest of the organization.

Evaluation Question: Do you know what is going on in the fringes?

"Curiosity is the soul of innovation." Admit it. There are days when you have seen it all. You've been there and done that. Revitalize your mind by asking questions even if you think you know the answer. Bring in someone from the outside to ask questions about a new idea. Gather a focus group of young leaders to respond. Re-discover your natural curiosity about how things work or don't work.

Evaluation Question: When was the last time you spent two hours asking key questions to (a) customers, (b) fringe people within your organization (c) leaders in other organizations?

Coming next time in: Stages of Innovation – Part 3.

In addition to the conversation with the three leaders, there are case studies of the companies mentioned in *Innovation: Breakthrough Thinking at 3M, Dupont, GE, Pfizer and Rubbermaid*. The book is from Harper Business, copyright 1998.

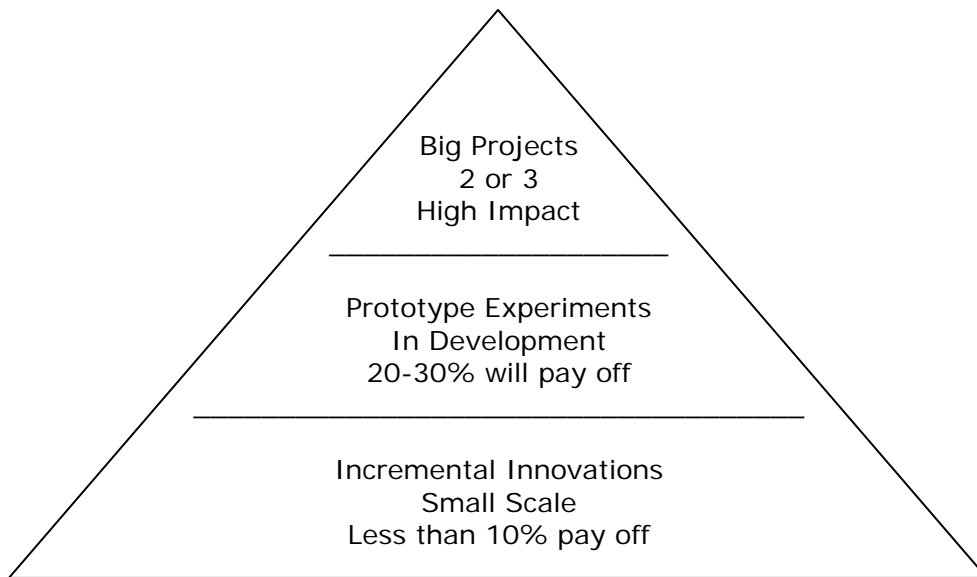
Stages of Innovation – Part 3 of 3
Volume 3, Number 18, September 7, 1998

This final fax from the ideas found in the new book entitled *Innovation: Breakthrough Thinking at 3M, Dupont, GE, Pfizer and Rubbermaid* concerns the concept of a mental map for leaders to use to conceptualize their organization's systematic commitment to innovation.

As we have explained in previous faxes, innovation is more than a good idea. Innovation is the discipline of bringing the best ideas to the marketplace where they can have impact.

Part of the process is having a culture of innovation. The 3M Company has a policy of allowing each employee 15% of their time to work on projects of their own choosing. This has led to many innovative products. As the leaders of that company state: It's not about timecards, but encouraging the curious. At each review period the manager asks: "What have you been working on?" Sometimes a great product emerges, sometimes not.

Rosabeth Moss Kanter proposed the following pyramid:



Using this map a leader can evaluate whether there are enough projects at all levels. The higher the level, the greater the investment.

Evaluation Questions: Do you have projects at all levels? Are you encouraging enough projects at the bottom? How are you allocating your "innovation investments"?

Innovation: Breakthrough Thinking at 3M, Dupont, GE, Pfizer and Rubbermaid is from Harper Business, copyright 1998. Available at bookstores or online through www.Amazon.com.

Change: Incremental or Large-Scale
by Stephen Parks
Volume 3, Number 19, September 21, 1998

Part of the change agent's responsibility is to read the culture of an organization and determine whether to pursue large-scale change or incremental change strategies. The difference is analogous to rebuilding an engine versus merely doing a tune-up.

Incremental change should be the first choice of the change agent. It is almost always easier than large-scale change as illustrated by the following contrasts:

Incremental Change

Behavior change
Improve or add to what exists
Event, activity level
Sense of continuity
Tactical, management
Periphery of the organization, parts

Large-scale Change

Paradigm and behavior change
Subtract from what exists
Vision, values, systemic structures level
Sense of discontinuity
Strategic, leadership
Heart of the organization, whole

In addition, power issues grow in proportion to the amount of change sought. Incremental change tends to preserve existing power structures. Large-scale change often involves dissolving or restructuring power groups.

One critical criterion for large-scale change is a compelling mandate for change. Another critical criterion is a leader, or leaders, with insider status, who will drive the change effort and generate a critical mass supporting change.

Often consultants see serious system-wide needs for change. They also know the value of redesigning an organization and are therefore tempted to frequently recommend large-scale change. This recommendation may easily overwhelm church leaders ready only for incremental change. Therefore, large-scale change should be recommended only when the two critical criteria are available.

A small step accomplished is far better than a large step not attempted or achieved. A small step may also serve as a foundation for taking a big step of large-scale change.

Stephen Parks, Ph.D., is Church Development Consultant for the Northwest Louisiana Baptist Association.

Think Like a Genius

Volume 3, Number 20, October 5, 1998

Michael Michalko has authored several books on creativity. His recent book is *Cracking Creativity: The Secrets of Creative Geniuses*. Michalko summarized the book in a recent **Futurist Magazine**.

Drawing on those who study the lives and patterns of great geniuses in history he identifies eight ways a leader can think like a genius.

- 1. Look at it differently.** Re-state or re-phrase a problem in as many ways as possible. Initial approaches usually draw from past experiences. A new approach may lead to a new solution.
- 2. Make it visible.** Geniuses use their spatial abilities to display information in new ways. So draw it, graph it, diagram the problem on paper or a white board to gain a new perspective.
- 3. Do something.** A study of geniuses found they not only produce great works but lots of mediocre ones. Quantity can sometimes lead to quality. Einstein had a few memorable scientific papers but published over 250.
- 4. Combine things.** Put together differing ideas and images into new thoughts, whether they make sense or not. Ask, what if we combined concept A with concept B? What would that produce? Then ask about the combination of A, B and C.
- 5. Force it.** Unconnected concepts must often be forced. Sometimes novel inventions come from bailing wire and chewing gum solutions. Connecting seemingly unconnectable thoughts, concepts and processes can lead to genius breakthroughs.
- 6. Think opposites.** Sometimes we have arbitrarily held concepts to be in opposition. Often we must have two opposite components to produce positive change.
- 7. Think metaphors.** Can you compare the issue or problem to another existing condition? Is this similar to something in another field, sport, or nature? This can help explain a concept as well as draw new ideas from other fields.
- 8. Prepare for a chance.** The principle of creative accidents means asking: "What did we produce?, not, why did we fail?" We often find unexpected successes when we follow an interesting, failed, first try.

Cracking Creativity: The Secrets of Creative Genius is from Ten Speed Press copyright 1998. The article "*Thinking Like a Genius: Eight Strategies Used by the Supercreative, From Aristotle and Leonardo to Einstein and Edison*" is found in the May 1998 **Futurist Magazine**.

Interventionist - Prophet or Shepherd - Part 1 of 2

by Dr. Harold Westing

Volume 3, Number 21, October 19, 1998

What role will you play?

When an interventionist works with a congregation or a leadership team, it is critical that he or she not only studies carefully what is going to be said to the audience but how it is going to be said. How the interventionist is going to communicate the message will determine the role he or she is going to play. You cannot ask a fish to analyze water; they are too much a part of it. In the same way, you cannot ask a congregation to truly see themselves because they are too much a part of their environment. An interventionist is one who sees and comprehends the situation thoroughly from an objective point of view and can analyze the situation thoroughly to make appropriate recommendations to deal with the congregation.

In his book, Management of Organizational Behavior, Ken Blanchard would call this situational leadership. His recommendation is that you first determine the readiness level of the people before you step into a leadership role. The readiness level is determined by the leader's comprehension of the recipient's ability and willingness to hear the messages and to interact with the issues that need to be dealt with.

Determine readiness.

An interventionist needs to determine if the group is too immobile, hurt, or drained to move. If so, he or she will have to take a significantly different role as an interventionist. Can the congregation hear the hard messages that need to be spoken? Do they have the strength to face the issues and become engaged in the implementation process that will follow the recommendations? Are there key leaders within the congregation that possess the leadership skills necessary to implement the recommendations? Once the readiness level is determined, then a decision be made about which role the interventionist will play.

Since most of us have one dominant style of leadership, we may also have one style of intervening. If that is the case, then perhaps as much as 50% of the time we will be playing the wrong role. The interventionist could literally immobilize the person, congregation or group he or she is trying to help. In fact, the congregation may be wounded rather than encouraged and brought to wholeness.

Dr. Harold Westing is the Director of the Center for Leadership Development in Englewood, Colorado.

Interventionist - Prophet or Shepherd - Part 2 of 2

by Dr. Harold Westing

Volume 3, Number 22, November 2, 1998

Part 1 of "Interventionist – Prophet or Shepherd" addressed how the role of the interventionist in a particular situation is based on the congregation's needs. Once that determination is made, the interventionist can assume the proper role.

In Part 2, Dr. Westing will give examples from scripture of appropriate application of the roles of prophet and shepherd for interventionists.

It may help if you can visualize both ends of the consulting continuum; the role of a shepherd and the role of a prophet.

The role of a shepherd, portrayed in the Bible, is a more subjective role in the intervention process. The study of these texts may help you understand that role: Acts 20:28-31 shows the shepherd as a watchman; Hebrews 13:17 – as a guide; I Corinthians 9:16-23 – as a rescuer; Acts 20:28 and I Peter 5:2-4 – as a provider; Romans 12:15 – as a physician; Isaiah 40:11 – as a lover of the sheep.

On the other hand, the role of a prophet tends to be more objective. This role is one of a truth-teller that objectively sees the issue and speaks to those issues. The role of the prophet in scripture is portrayed in passages such as Exodus 18:12-27 and Daniel 5. The role of the prophet tends to be: one who is filled with the wisdom of God; speaks a judgment from God; helps others know what they know; helps others see what they cannot see; makes interpretations about what he knows; gives guidance; builds a sense of interdependence with God; and seeks clarification.

Once you understand the difference between these roles, you can see how important it is to know the congregation's readiness level before choosing your style.

No matter which role is played, it is always important to have the attitude of a servant (doulos) while carrying on the servant's activity (deaconess). The idea here is not to be the harsh disciplinary father, but the tender, caring prophet. If the interventionist seeks to speak as a prophet and a shepherd simultaneously, the prophetic utterances may be negated. The cutting edge of the words of the rescuing empathetic shepherd may keep them from hearing the prophetic word from God via the prophet. Often a denominational executive who was formerly a pastor may find it almost impossible to speak like a prophet.

The study of the roles that Jesus played as he spoke to different people could be very helpful. At times, you hear him speak in prophetic utterances and at other times, he comes alongside as the counseling shepherd. What the church of Christ needs are interventionists who understand the distinctive differences in those roles and know how to play them so that the Kingdom of God might be greatly enhanced.

Dr. Harold Westing is the Director of the Center for Leadership Development in Englewood, Colorado.

Relocation Issues

by Stephen Parks

Volume 3, Number 23, November 16, 1998

Do you like to move? I don't – it's a lot of work! Moving is sometimes the best thing for a church. Relocation can lead to new vitality and growth. Part of this growth is due to the sociological strangulation of a community or the physical strangulation of aged or tiny buildings.

Some of the major issues a church will face when considering relocation:

1. Clarity of purpose is essential for a successful relocation. Why does the congregation feel the need to relocate? Is the church seeking to recapture the kind of people it had in its congregation in the past, but have now moved away? Will a different location be advantageous to a church that is seeking to change its focus to a special purpose church or to a more regional church? Is a declining church seeking to duplicate the positive effects it has observed in the relocation of another church? Instead of a relocation of the entire congregation, perhaps the church should consider sponsoring a new congregation.

2. Is this type of church needed in this location? Is the new location closer to – or further from – its existing and potential new membership? Will the new location continue to be attractive to potential members in the future? Will the main "customers" of the church be former or new members?

3. The Old Location. What will the church do with the existing facility? If another church cannot or does not want the property, should the congregation give it away or sell it to a non-church organization? What if no one can or will buy it? Who will carry on ministry in the present location after this church relocates?

4. The Costs. What will the relocation cost in terms of people and money? Can the congregation overcome the emotional attachment to the present facility? Does the church have the perseverance to stay with a relocation process that could last as long as ten years? Can the congregation continue viable ministry with the possibility of acquiring a large debt in the process?

5. Leadership. Are the pastor, staff, and key leaders of the congregation convinced this is what God desires? Does the church leadership have the needed change agents to overcome the status quo? Is the pastor committed to stay through the relocation process and beyond?

6. Church Support. Will the church go through the process that produces "buy in" for the overwhelming majority of the members? Is the congregation committed to change, to financially support the relocation, and to drive to the new location?

7. The Transition Time. Should the congregation meet temporarily in two locations during the transition? Should the congregation attempt a one-time move, from the old to the new location? How will the staff function during the transition time? How long should the transition period last?

Stephen Parks, Ph.D., is Church Development Consultant for the Northwest Louisiana Baptist Association.

Champions Forum III

Volume 3, Number 24, November 30, 1998

In early November, the third annual Church Champions Forum was held. Church Planting was a topic receiving prolonged discussion. Here is a synthesis of the discussion.

1. Church Planting is at the top of the list of most denominational priorities in both mainline and evangelical groups. In addition, there are several key parachurch agencies fulfilling coaching and supervision roles for denominations and across multiple denominations in a region.
2. The vision leads to the climate leads to attracting planters. "When we became serious about planting new congregations, planters came to join with us." Most confessed with struggling to find good leaders to initially plant. However, after a start-up phase, when entrepreneurial gifts were affirmed, other inquiries began to arrive.
3. Find a way to credential. Even in systems that require high levels of education and experience, denominational groups are finding "loopholes" to authorize entrepreneurial leaders and teams to plant new congregations. Assessment in interviews and evaluative tools are being used to qualify planters more than degrees and pastoral experience.
4. From planting churches one at a time to "a church planting movement of churches planting churches." Although church planting movements have emerged in newer denominations, they have been slow to gain acceptance within older groups. "We are now seeing the harvest of the vision cast for 20 years," said one participant. New planters and congregations have embedded in their DNA the natural outflow of planting other congregations. For those groups not yet at this point, leaders encouraged: "Keep casting that vision."
5. Coaching and mentor systems may have more impact than money. Financial subsidies ranged from \$0 to \$500,000 per new congregation. Most felt these subsidies had little impact on sustained viability. They felt appropriate assessment, mentoring, coaching and peer groups had more impact.
6. From suburban to ex-urban to urban. Independent consultants are seeing more planters who are going to ex-urban counties, 60 miles from a city center and planting strong new congregations in counties with dozens of existing churches. Denominational groups have been slower to respond. Denominational groups are making great strides in planting and re-starting congregations in urban areas.

Your Greatest Strength Can Be Your Greatest Liability

Volume 3, Number 25, December 14, 1998

In a recent Fortune Magazine article, James Waldroop and Timothy Butler share their findings about leadership failings. Butler and Waldroop direct the Career Development Program at Harvard Business School.

Leadership failure is often the underside of a leader's greatest strength. Here are some of their descriptive terms with comparisons to leaders Church Champions often meet.

1. The Home Run Hitter. This impatient leader always swings for the fences even before they have learned to hit. These leaders know their career goal and want to be there right now. Church Champions often meet church planters and young pastors who want it all now. Successful leaders learn to build from where they are and hit singles and doubles first.
2. The Early Harvester. Right out of graduate school, they feel they have paid their dues and are entitled to high market value. The church, like business, values performance instead of potential.
3. The Meritocrat. This person "puts tremendous energy into getting the right answers – and no energy into acquiring the power to implement them." This is the pastor or leader who is intelligent. They have good conceptual bases of what needs to be done but lack the relational tools for getting things done.
4. The Peacekeeper. These leaders are excellent at gaining collaboration from groups but lousy at confronting issues and individuals in conflict. Many pastors fall into this trap. They tend to be conflict avoiders. No pastor or leader needs to create conflict. It is a natural process in leading groups over time.
5. The Hero - Always gets the job done while hurting everyone else. They quickly develop a reputation for micromanaging and not attracting the best co-workers. In pastoral roles, this can be gratifying to a leader for a time but eventually everything stops because the leader is overwhelmed. This leader always wants to be consulted but doesn't want to consult anyone else.
6. The Rebel – Refuses to adapt and becomes ostracized when taken to an extreme. Creativity and rebellion are two different things. A good leader, in business or pastoral roles, reads the culture and makes positive response in dealing with the situation.
7. Mr. Spock – makes great decisions based on facts but ignores the human dimension. Over time, these hurt the climate of an organization, especially a church. People factors always come into play in people organizations.
8. The Acrophobe – the fear of Leadership responsibility and role. We can all point to a lack of something – education, a skill set, trophy spouse, etc. Good leaders have realistic appraisals of themselves and even though they often find themselves "in over their heads", they trudge on.

Ways to beat these tendencies? First acknowledge them to yourself and key confidants. Ask a mentor or group to remind you when your actions suggest one of these traits. Use your strengths but work around your failings.

"Eight Failings that Bedevil the Best", James Waldroop and Timothy Butler. FORTUNE. November 23, 1998. See www.pathfinder.com or www.careerdiscovery.com.

How to Prepare For a Media Interview

Volume 3, Number 26, December 28, 1998

When there is a disaster or crisis, you can be certain secular media will be reporting on the scene. These tips are designed to help church champions prepare for a media interview, particularly when responding to a negative or emotionally difficult topic.

Before You Do a Media Interview, Review These 10 Quick Tips:

1. Contact a professional that understands media relations.

If your organization has a communicator, seek their council. They will know the best way to deal with reporters in an interview.

2. Talk to the Media.

If a spokesperson from your organization does not give the media an interview, someone else will -- and he or she may give the reporter incorrect or biased information!

3. Prepare for the Interview.

Before going on camera or talking to a reporter, take at least 30 minutes to write down three or four points you want to make during the interview. These will be your agenda points. Remember, the reporter already has his/her agenda! Make all your agenda points before the interview is over. If you don't have time to memorize the agenda points, take a copy of your agenda points into the interview with you as a reference.

4. Never Make Comments "Off the Record."

An interview begins when the reporter drives up and ends when he or she leaves your property. Anything you say to a reporter either "on" or "off the record" is fair game for tomorrow's headlines.

5. Never Say "No Comment."

Take these words out of your vocabulary when talking to the media. "No comment" implies guilt, even if you are not guilty. Always give a comment on some aspect of the reporter's questions.

6. Be Responsive to the Media.

The media is always under a deadline. Return their calls immediately. If you can't give them information or a statement, let them know what time you or a spokesperson will have the information ready for them.

7. Tell the Truth.

Don't exaggerate or make up facts. If you don't know the answer to a question, tell the reporter, "I don't know."

8. Verbalize your compassion for the victims or persons involved in the crisis or disaster during the media interview.

9. Don't Use Jargon or Acronyms in a Media Interview.

10. Assign One Person to be the Spokesperson to the Media.

All phone or in-person inquiries from the media should be routinely channeled through the spokesperson. Having one person communicate with the media prevents incorrect information from being reported.

Shannon W. Martin is Director of Communications for the United Methodist Church Texas Conference (Region) and works with the media on a regular basis. Martin has been a public relations counselor for over 10 years and lives in Houston with her husband David. Contact Shannon at the United Methodist Church Texas Conference Communications Department at 713-521-9383.

What's Ahead for Church Champions Network in 1999

from Dave Travis, Director of Church Champions Network
Volume 4, Number 1, January 8, 1999

This fax begins our fourth year of identifying, connecting, resourcing and communicating to Church Champions: Serving Consultants/Catalysts to congregations. What began as a small network of 50 individuals has grown to over 1500 select leaders in the U.S. and Canada. The purpose of this fax is to alert you, the Church Champions FAX subscribers to some of the highlights of the 1999 program.

The Gathering of Church Champions – this first ever convocation of the new tribe of denominational leaders, independent consultants and teaching church leaders begins Sunday. We expected and planned for 150 participants, we now have over 380 registered. The group has denominational leaders from 33 different denominational traditions as well as many leaders from independent churches and a few academics who serve as consultants. In the coming weeks you will see more reports from specific talks and workshops from this event in Church Champions FAX and the Church Champions Newsletter.

New Changes and Updates in Information Resources – We have some exciting changes in this area. We will be further expanding our services to reach larger groups of Church Champions. Church Champions Update will be a free weekly update by email for subscribers. It will be one thought, one hand grenade for your mind each week to encourage and stimulate you. To subscribe to this free resource, send an email to championsupdate@leadnet.org with the word "subscribe" in the body of the message. Church Champions Newsletter will also continue to be a free resource to those who ask for it.

Church Champions FAX and Church Champions Book Notes will become paid subscription products. Like Leadership Network's Net FAX product, the demand has outstripped our resources to continue to provide them free of charge. Church Champions FAX focusing on Ideas, Innovation and Impact will continue to be delivered to your fax machine or in the future to your email address. The participation fee will be \$29 a year for 26 issues.

Church Champions Book Notes with George Bullard is one of our most popular resources. These 24 book reviews a year are mailed to you and contain reviews of both business and church books of interest to Church Champions. I like the practical implication statements that George draws out for my work. The participation fee for this resource is also \$29 per year for all 24 reviews. This is around the cost of one book and helps me decide which books I really need for my work.

All of you will receive mail notices about these changes as well as when they will start. A subscription form will be included in the mailing. Both participation fees help us to cover some, but not all, of the production and distribution of these materials. The subscription basis will allow those who don't desire all the resources to choose those best for their ministry. To subscribe to the FAX and Book Notes you can call Leadership Network Customer Service Department at 800.765.5323.

New Workshops for Church Champions – The next issue will feature a listing of all the workshops and forums for 1999. Our workshops will be open to all Church Champions. They include:

- Lay Mobilization Consulting Workshop – March 21-25 in Arlington, Texas
- Diffusion of Innovations Workshop with Dr. Everett Rogers – May 17-18 in Colorado Springs, Colorado
- Leadership Network Forum Process Training – July 26-28 in San Bernardino, California.

All Church Champions will receive a brochure about these workshops this month as well as our peer learning forums.

What's Ahead for Church Champions Network in 1999 - Part 2

from Dave Travis, Director of Church Champions Network
Volume 4, Number 2, January 25, 1999

Our last fax explained some of the changes in the Church Champions Information resources coming for 1999. One of the new items was the weekly email update, *Church Champions Update*. As of today, over 125 Church Champions have subscribed by sending an email to championsupdate@leadnet.org with the word "subscribe" in the body of the message. This fax will explain some of the changes in the events for 1999.

Workshops – We are offering three workshops in the coming year targeted for Church Champions' skill training. The first workshop is the **Lay Mobilization Consulting** workshop. This is for Church Champions who help coach congregations in developing lay ministry systems. This was a hot topic at the recent Gathering of Church Champions. Lyle Schaller said that the day of churches taking lay mobilization seriously has arrived. This workshop will help Church Champions understand the concepts, components and tools needed to assist churches in this area. The workshop begins March 21 and ends March 25 in Arlington, Texas.

The second workshop is **The Diffusion of Innovations** with Dr. Everett Rogers on May 17-18. This workshop is based on Dr. Rogers long research in how innovative ideas and practices are diffused through a system. It is for those Church Champions desiring to be change agents within their systems. The event is held in Colorado Springs.

The third workshop is the **Leadership Network Forum Process Training** event held July 26-28 in San Bernadino, California. This workshop trains Church Champions in the key understandings, components and tools to implement a forum process from training advanced leaders. Leadership Network has used this process for many years and finds it to be a primary tool to form peer learning networks to accelerate learning.

All of these workshops are open for all Church Champions and their teams. You may get more information by calling Leadership Network's Customer Service at 800.765.5323.

In addition to the workshops, we are hosting the following **peer forums** in 1999 for Church Champions. Peer forums are structured discussions with peers who share common roles and affinities.

- **Church Planting** Supervisors, Coaches and Funders – May 5-7 in Colorado Springs
- **General Consultants** Forum for Denominational and Independent Consultants – August 23-25 in Atlanta
- **Executive Leaders** Forum for chief visionary or operating officers of denominations or parachurch organizations – September 17-18.
- **Conflict/Change Management** Forum – October 18-20 in Atlanta
- **Women's Ministry** Coaches and Consultants – October 18-20 in Atlanta
- **Family Ministry** Coaches and Consultants – November 8-10 in Colorado Springs

All of the forums are by application and invitation. To receive an application you may call Leadership Network's Customer Service at 800.765.5323.

Look for a complete brochure about all our Church Champions: Serving Consultants/Catalysts for Congregations in your mail soon.

The 21 Irrefutable Laws of Leadership

A Review by Dan Reiland, Church Consultant – Injoy
Volume 4, Number 3, February 8, 1999

Editor's Note: Dan Reiland is a member of our Church Champions Editor's Board. He was a featured workshop presenter at the recent Gathering Of Church Champions.

I'll admit my bias up front; I'm a friend, fan and ministry partner with John Maxwell -- but as objectively as I can be, this is one of the finest leadership books I have ever read. Part of my confidence in the book is that I have watched these laws lived out in John for more than 16 years. They work. The 21 Laws are not an academic approach or theory. They are tried, tested and true. Most of them can be learned.

I meet many pastors who love God, preach well, and care about people, but are frustrated in ministry. The issue is nearly always leadership. This book needs to be in the hands of pastors who want to grow a healthy church.

Allow me to list just three of my favorite laws, (Note: In life, you can't choose which of these laws you "like"; break any of them and you are headed for trouble.)

The Law Of Navigation -- Anyone can steer the ship, but it takes a leader to chart the course. Using a fail-safe compass, Scott led his team of adventurers to the end of the earth -- and to inglorious deaths. They would have lived if only he, their leader, had known the Law of Navigation.

The Law Of Connection -- Leaders touch a heart before they ask for a hand. Elizabeth Dole has mastered it. If husband Bob had done the same, he might have become the forty-third president of the United States. It's called the Law of Connection.

The Law of Explosive Growth -- To add growth, lead followers -- to multiply, lead leaders. How did a pastor in a developing country take his church from 700 people to more than 14,000 in only seven years. He did it using leader's math. That's the secret of the Law of Explosive Growth.

The 21 Irrefutable Laws of Leadership by John C. Maxwell. 1998. Thomas Nelson. This book is available in local bookstores and through INJOY Ministries at: 1-800-333-6506. *Church Champions FAX* will begin as a subscription publication on March 1, 1999. To remain a subscriber call Leadership Network Customer Service at 800.765.5323. Price is \$29 per year. Free subscriptions are available for those who write a *Church Champions FAX*. Ask for a writer's worksheet.

Why Do They Do It?

Volume 4, Number 4, February 22, 1999

Marilyn Nelson is a Church Champion that serves as professor of Christian Ministry at the Baptist Theological Seminary at Richmond. Prior to her teaching position she directed Christian Social Ministries in the Washington D.C. area. (She even attended the recent Gathering of Church Champions) In the current Journal of Volunteer Administration she has published the report from a research study of volunteer commitment in the parish setting. This is a study focused on those who volunteer with congregations. Below are some of her findings. Church Champions and pastors will benefit from these findings by applying them to their situations in ministry

1. They do it because they were asked. Most of the volunteers became engaged in their ministries because they were asked. The volunteers want to be involved in ministry and respond best to personal contact.

2. They do it because it fits with their own sense of mission. "Those who felt the most strongly committed to their volunteer involvement...had a strong sense of self-role congruence." The individual's goals and aspirations matched the organizations. There was a strong mission connection between the volunteer and the organization.

3. They do it because they like a challenge. The volunteers felt that the voluntary commitments led to self-expression. The role valued their creativity. They responded to challenge and meaningful ministry more than menial tasks.

4. They do it because they feel connected to God's work. There was higher commitment among those who defined rewards as moving beyond their own lives and being connected to what God was doing. They felt a sense of the calling of God on their lives.

5. They don't do it for material rewards. Personal material rewards had a negative correlation with their commitment. "Those who volunteered in order to meet influential people, to get practical experience, to learn new skills, to get ahead in a career, or to investigate new career possibilities had low volunteer commitment."

6. They don't do it to meet people. The impetus to volunteer is not to make new friends or to be accepted. Most volunteers in the study already are well socialized.

This study is found in the Winter 1999 edition of The Journal of Volunteer Administration. Their web site is www.avaintl.org. It is well worth the time to seek out and study.

The Barometer Subcultures for Studying Three Street-Level Postmodernist Edges

by Brad Sargent

Volume 4, Number 5, March 8, 1999

Eds. Note: Brad Sargent works with the Continuing Education Department of Golden Gate Seminary near San Francisco. He spends significant time researching and writing on Postmodern issues. Some of these issues have yet to hit most denominations. They are coming however, and wise leaders will be aware.

I'm currently in a quest to understand the emerging layers of the group of people we call "postmodern," and what makes up the key differences among its various subcultures. Most postmodernists don't care about academic postmodernism, even if they've been influenced by those trendy European philosophers. What postmodernists do care about is a particular set of values, a non-traditional way of processing information, and interacting within the multicultural mosaic of a world. This is what I call "street-level postmodernism."

I call its different layers "edges." I've identified three historical "barometer subcultures," each of which captures the pressure toward change that one edge embodies. These barometer subcultures give an espresso version of what eventually appears in a more or less diluted mainstream version about 15 to 20 years later. It is a very practical help for us as church consultants to study these subcultures now for clues about the present and future. Here they are, along with some key lessons.

1. The "New Edge" of Mild Postmodernism

The barometer subculture for "soft" postmodernism is the punk movement. It emerged in England in the mid-1970s at a time when unemployment was 20%. Many young adults had no future to look forward to, other than being on the dole (welfare), living at their parents' home, and splurging on entertainment evenings at music clubs. (Sound like so-called "Generation X"?) Punk fed on nihilism, body piercing, tattooing, dog collars, and clothes made of trashcan liners -- quite a contrast to the parallel romantic world of "glam rock" that grew out of the hippie movement.

To read more about this edge see *The Philosophy of Punk: More Than Noise* by Craig O'Hara. This book shows the 1970s punk value structure that emerged in the early 1990s mainstream of the Buster Generation (born 1961-1981). Specific punkish/New Edge values can be anchored to concrete historical influences in the "post-" world experienced by Busters in their formative years. For instance, Post-civil-rights (1960s): Anti-racism and pro-diversity. Post-feminist (1963): Anti-sexism and pro-feminism. Post-Stonewall (1969; beginning of modern gay rights movement): Anti-homophobia and pro-gay (or at least gay-tolerant). Post-Earth-Day (1970): Anti-speciesism and pro-ecology, pro-eco-spirituality, pro-vegetarianism/veganism. Post-Watergate (1972-1974): Anti-political and pro-anarchism, libertarianism, and sarcasm against a politically sick and unstable world. Post-Yuppie (1980s): Anti-Boomer and pro-DIY (do-it-yourself) entrepreneurship when Boomers and Builders refuse to turn over leadership to Busters.

So what? Just as the punks developed in reaction to hippies, New Edge postmodernist Christians tend to exist in reaction to the modernist church. Community is a high value, and New Edgers seem to have recaptured the strong biblical sense of relationship and fellowship. But I frequently see New Edgers trying to "tweak" traditional church structures. This may end up as a seeker-sensitive church with "alternative" music, or what is basically a takeoff on a church growth model. Thus, ironically, their identity is still tied to modernism, though they may think they've broken away significantly from tradition.

Part II will discuss "Far Edge Postmodernism." Brad would love to dialogue via email at BradSargent@ggbts.edu.

The Barometer Subcultures for Studying Three Street-Level Postmodernist Edges - Part 2

by Brad Sargent

Volume 4, Number 6, March 22, 1999

Eds. Note: The last issue of Church Champions FAX dealt with mild Postmodernist edges. This is part two of the three-part series.

2. The "Far Edge" of Intense Postmodernism

The barometer subculture for "hard-core" postmodernism is the cyberpunk movement. It emerged with William Gibson's science fiction novel, *Neuromancer*, which was released (appropriately) in 1984, and has become increasingly more mainstreamed since the mid-to late-1990s. Gibson is credited with coining the term cyberspace in that new-genre novel. Cyberpunks do not limit themselves to categories created in the past, and their gritty, realistic projections of how the future could plausibly look have remained one of their hallmarks. In fact, literature and film critiques have said that cyberpunk writers constitute the first generation of sci-fi authors to see what they write come into being. (Yet cyberpunk authors frequently comment that they see themselves writing about the present.)

More than anything else, as a barometer of change, cyberpunk capsulizes the shift to what seems to be the essential postmodern style of processing information: **Holistic thinking** (having a comprehensive framework of categories that are interlinked). **Chunking** (processing clusters of information by sticking them into a large, pre-existing framework). **Divergent thinking** (working under the notion that a problem may have multiple "correct" or acceptable solutions). **Multi-tasking** (performing several thinking/activity tasks simultaneously). **Complexification** (recognizing that solutions to problems tend to be multifaceted, with interactive layers of factors). **Paradoxicalism** (accepting that two apparently contradictory things can/do co-exist). **Intuition** (trusting "gut-level feelings" and conclusions, even if there is no traditionally logical explanation to how you arrived at that conclusion). Note: postmodernists don't necessarily have short attention spans; it's probably that they have "Pentium processors" in their brains. I know of no single book that addresses all the thinking issues, but for a great read on cyberpunk and related subcultures, get *Mondo 2000: A User's Guide to the New Edge -- Cyberpunk, Virtual Reality, Wetware, Designer Aphrodisiacs, Artificial Life, Techno-Erotic Paganism, and More* by Rudy Rucker, R. U. Sirius, and Queen Mu (1992, HarperPerennial, ISBN 0-06-096928-8).

So what? Like the cyberpunks, Far Edge Christians consider most past categories shattered (or at least non-binding) and see themselves as creating the future. They tend to be more radical. For instance, their emphasis seems to go toward church replication models and church planting movements rather than the church growth models that New Edgers promote for individual churches. For Far Edgers, church community seems to require a much stronger sense of covenant: "These are the people I choose to live my life in front of. We hold each other accountable, and commit ourselves to stick with each other long-term through thick and thin." Creativity is a high value, and Far Edgers tend to be more willing to experiment with the ways they "do" theologies and/or churches. However, Christian futurist Cassidy Dale suggests that East Coast postmodernists are more likely to be experimental in their theologies and conservative in their church structures, while West Coasters are just the opposite.

Part III will discuss "Over the Edge Postmodernism." Brad would love to dialogue via e-mail at BradSargent@ggbts.edu. Brad has also written several case studies of Postmodern ministries. They are available for sale by calling 415.380.1480. These case studies bring to life the ways congregations are reaching postmodern generations.

The Barometer Subcultures for Studying Three Street-Level Postmodernist Edges - Part 3

by Brad Sargent

Volume 4, Number 7, April 5, 1999

Eds. Note: This is the part three of a three-part series on postmodern edges.

3. The "Over the Edge" of Post-Postmodernism

I'm increasingly being asked what I think the future of postmodernism holds, or whether there will be a post-postmodernism, and if so, what could it plausibly look like. I think that the barometer subculture for the future edge of postmodernism can be found in the so-called "global nomads" or "third culture kids," which have been emerging in the late 1990s. These groups give us specific insight into the multiple-cultural, globally-linked, urban-centered personal formation typical of the youth who may well emerge as a mainstream culture between 2010 and 2020.

Third culture kids were often referred to formerly as "MKs": missionary kids. But the borders have been expanded to include other natural constituents to their fold -- children of diplomats, international business workers, and military personnel. These young people grow up not necessarily identifying with the culture in their country of passport, nor in their current country of residence. Thus, a virtual third culture has been created. TCKs frequently connect with each other through attending international schools or international churches. Because of their early life exposure to racial and cultural diversity, they tend to develop a cultural fluency just like a "second language without an accent". Given their cultural sophistication, third culture kids belong everywhere ... and yet nowhere, which may give a sense of insecurity and rootlessness. Still, they have been called cultural brokers, bridge people, and peace-makers in the midst of a pluralistic world.

Some of the best resources on TCKs I've found so far are web sites. Study the personal stories and articles at: globalnomads.association.com, www.tckworld.com, and www.barnabas.org. You may want to read or watch a film version of the 1933 novel *Lost Horizon* by James Hilton, about the Shangri-la paradise in which children from all over the world grow and learn together. Or try the chapter on Global Teenagers in *The Art of the Long View* by Peter Schwartz (1996, Currency Doubleday, ISBN 0-385-26732-0).

So what? Like the global nomads and TCKs, Over the Edge Christians will have a unique personal formation in multiple cultures that makes them culturally fluent, without necessarily living internationally. All that is needed is intentional exposure from a young age to people of various ages, races, economic classes and cultures. Projecting what this group could look like, it appears that diversity, truth, and justice would probably be among their highest values. If so, Over the Edgers will probably be willing to take substantial relational risks to serve as advocates, culture brokers, and mediators. Imagine the force for world evangelization and development that could arise from this group as they follow Christ! We can also expect them to play significant roles as "world Christians" involved in global business enterprises, international development teams, and other kinds of direct and indirect evangelism work to bless the nations.

Eds. Note: I feel Brad's comments are a real challenge to us. As I said in the first of this series, many of these things are not showing up in the majority of our churches yet. However we see great challenges ahead of us as these things begin to affect us. Wise leaders will be in touch with these ideas. Brad would love to dialogue either by phone or e-mail. He can be reached at 415.380.1480 or at BradSargent@ggbts.edu. Case studies of churches reaching postmodern generations are also available.

Becoming a Healthy Church - Part 1

by Steve Macchia

Volume 4, Number 8, April 19, 1999

Eds. Note: Steve Macchia is president of Vision New England, a network of churches in New England. He is also a member of the Church Champions Editor's Board. What would it take for your church to become a healthy church?

We started searching for an answer to that question several years ago. We had no idea we'd discover such commonality of agreement among pastors and ministry leaders from churches of all shapes and sizes, denominations and ethnic backgrounds.

Our process of exploration brought us in touch with hundreds of churches throughout our region. We surveyed nearly 4,000 individuals. We spent large blocks of time with leaders in over 100 ministry settings. This compilation of research findings, church visits, and strategic focus groups became the catalyst for writing *Becoming A Healthy Church* (Baker Book House, January, 1999).

Initially we thought that a healthy church is one that fulfills the Great Commission, "making disciples of all nations," (Matthew 28: 18-20). Others suggested the Great Commandment, "love the Lord your God with all your heart, soul, mind, and strength, and your neighbor as yourself" (Matthew 22: 37-40). When all was said and done, we concluded it was both the Great Commandment and the Great Commission – in that order! When men and women of God understand and live out their love for God and one another, this more naturally leads to the making of disciples of all nations.

The process of becoming a healthy church requires an understanding of basic principles for meaningful church life and experience. It means that we are first and foremost a people who have a profound appreciation for the central role of God's Word as the primary informant for all of our decision-making. It also means that we are dependent upon God – through a lifestyle of fervent prayer – for His enrichment, empowerment, and edification.

Out of that solid foundation of biblical orientation and prayerful God-dependence, we found that churches which exhibited health and vitality expressed the following ten characteristics in their daily life and service together:

1. God's empowering presence – actively seeking the Holy Spirit's direction and empowerment for its daily life and ministry;
2. God-exalting worship – gathering regularly as the local expression of the Body of Christ to worship God in ways that engage the heart, mind, soul, and strength of the people;
3. Spiritual disciplines – providing training, models, and resources for members of all ages to develop their daily spiritual disciplines;
4. Learning and growing in community – encouraging believers to grow in their walks with God and with one another in the context of a safe, affirming environment;
5. A commitment to loving and caring relationships – intentionally building loving, caring relationships within families, between members and within the community they serve;

*Part II of this series will complete the characteristics of church health as well as describe how these can be used in moving your church towards health. In addition to the book mentioned above, Vision New England has published *Becoming a Healthy Church - Leadership Team Discussion Tool*. Check online at www.vision4ne.org for more information.*

Becoming a Healthy Church - Part 2

by Steve Macchia

Volume 4, Number 9, May 3, 1999

*Eds. Note: Steve Macchia is president of Vision New England, a network of churches in New England. He is also a member of the Church Champions Editor's Board. This is part two of a series based on the new book *Becoming a Healthy Church* (Baker Book House, 1999). Part one listed the first five characteristics.*

6. Servant-leadership development - identifying and developing individuals whom God has called and given the gift of leadership and challenging them to become servant-leaders;
7. An outward focus - placing high priority on communicating the truth of Jesus and demonstrating the love of Jesus to those outside the faith by way of evangelism, social concern, and international missions;
8. Wise administration and accountability - utilizing appropriate facilities, equipment, and systems to provide maximum support for the growth and development of its ministries;
9. Networking with the Body of Christ - reaching out to others in the Body of Christ for collaboration, resource sharing, learning opportunities and united celebrations of worship; and
10. Stewardship and generosity - teaching its members that they are stewards of their God-given resources and challenging them to sacrificial generosity in sharing with others.

These ten characteristics are not the latest trends or the favorite fads of our generation of church leaders. They are not principles that only work in larger churches, or congregations from a particular denomination. No, in fact, they are tried and true principles of ecclesiology that have assisted churches of many generations in becoming healthy and vital - now packaged in a format that's readily accessible to churches of all shapes and sizes. It's time we mastered some of these basics so that we are ready to turn-on-a-dime in the fast-paced, ever-changing world we inhabit.

There is a tremendous need today for your church to become a healthy church. And it's certainly possible to achieve such a goal. There is hope for all churches who pursue these principles and watch them unfold in uniquely beautiful ways in the context of your local congregation. Hold fast to the Word of God, remain dependent upon the Lord in prayer, and nurture the development of each of these principles. Then watch how your church is transformed in the process.

"This will bring health to your body and nourishment to your bones," Proverbs 3:8.

Stephen A. Macchia serves as the President of Vision New England, the largest regional church renewal organization in the country. He is the author of *Becoming a Healthy Church* (Baker Book House, January, 1999). After reading his book, consult the Vision New England web site at www.vision4ne.org for additional resources that will aid you in pursuing health for your church, including the helpful church assessment instrument for pastors and leaders, *Becoming a Healthy Church - Leadership Team Discussion Tool* published by Vision New England.

People First Pays (and Besides, It's Biblical) - Part 1

by Tom Tumblin

Volume 4, Number 10, May 17, 1999

John Wesley called it “plundering the Egyptians.” Commandeer every resource necessary to accomplish God’s mission. For the church, that includes adapting the best from business, sociology, quantum physics - any area that catalyzes making disciples. The danger lies in how to plunder the Egyptians without losing our souls. Drucker nailed it: business principles are not to make the church more business-like. They are to make the church more like Church.

Jeffrey Pfeffer’s new book, *The Human Equation: Building Profits by Putting People First*, counterbalances the business strategies of the ‘90’s to burn and pillage staff to “right-size” for the sake of the bottom line. “Chainsaw AI” is history. The alternatives Pfeffer offers resonate Biblically as well as empirically. The next two *Church Champions Faxes* will outline Pfeffer’s 7 dimensions for creating a successful organization. Each element is required to make profits while putting people first.

1. **Foster employment security.** Rather than the culture of fear ingrained in so many corporations, including the church (have you ever heard of the southern general style of pastoral leadership that shows up in all regions, not just the south?), Two examples include Lincoln Electric, which has not laid off employees since 1948 and Southwest Airlines, which refuses to put their best assets (people) on the street for the competition to snatch up. Cultivating long term employment forces improved hiring practices and, most importantly, produces a higher flow of ideas and effort from those who are committed to excellent job performance.

2. **Practice selective hiring.** Staff chemistry in a large measure determines organizational pace. Speed and flexibility require highly skilled, focused and committed staff. One of the common needs voiced in Leadership Network groups is that of effective staff locators, Christian Headhunters, who understand the demands of large churches and can network exceptional candidates to searching churches. Pfeffer suggests the first ingredient is to find a large applicant pool. “In 1993, for example, Southwest Airlines received about 98,000 job applications, interviewed 16,000 people, and hired 2,700. In 1994, applications increased to more than 125,000 for 4,000 hires.” What are the essential competencies required in the applicant pool? The employees’ fit to the organization’s culture and values predict how long that staff person will stay on the job. Look for character and train for skills. Also, continuously evaluate and upgrade the hiring process itself.

3. **Integrate self-managed teams and decentralization.** The literature on the impact of teams fills many library sections. Unfortunately, many churches are still 20 years behind and opt for the lone ranger model. Katzenbach, in *Teams at the Top*, acknowledges that teams are not always the best solution for senior leadership. At times the solo leader provides the best result. Yet, in the era where lay mobilization has become the latest good news for making disciples, teams are the inescapable paradigm. The very theology of the Trinity reminds us that teaming at its best generates synergy. Trust emerges as the prime ingredient. Empowerment is mere mirage without it.

Part 2 will continue the discussion of this book.

The Human Equation (1998) is available from Harvard Business School Press and can be found on Amazon.com.

People First Pays (and Besides, It's Biblical) - Part 2

by Tom Tumblin

Volume 4, Number 11, May 30, 1999

The last ChampsFax outlined three of the seven dimensions for putting people first in organizations. They were foster employment security, practice selective hiring, and implement self-managed teams and decentralization. Jeffrey Pfeffer's book *The Human Equation: Building Profits by Putting People First* suggests all of the seven elements are required to maximize effectiveness. This ChampsFax will describe the remaining dimensions and offer possible applications to the local church.

4. Pay well for performance. Compare that principle with the common church staff testimony: "We could always make more in business, but this is a church." When the worker is due the wage because of exceptional faithfulness and effectiveness, compensation must be just. Various church salary surveys are available now to help test whether the package is competitive. Pfeffer reminds us that contingent compensation options can help add reward for missional impact. These include gain sharing, profit sharing, stock ownership, pay for skill and individual and team incentives. Some churches provide a year-end bonus for exceeding annual ministry targets. The reward for a successful project might be a \$300 weekend away at the church's expense. It might be access to a rare training event. Since most of us are not called to forfeit a livable income, market pressures point us back to the Biblical principle of generosity. Higher compensation can also protect the congregation from losing their pastor to another church willing to pay more.

5. Provide extravagant training. Flat, flexible, high performance organizations are characterized by lavish training because decision making is pushed to the frontline servant. A recent study of automobile plants revealed that Japanese production workers receive 700 percent more training than their American company counterparts. The extensive training allows the worker to change quickly because of a deeper understanding of the company culture and practices. Motorola requires forty hours of training per employee at an estimated cost of \$170 million annually. What do you invest in your staff?

6. Remove status barriers. "This is accomplished in two principal ways - symbolically, through the use of language and labels, physical space, and dress, and substantively, in the reduction of the organization's degree of wage inequality, particularly across levels." In some churches, the leaders are the ones with the robes on with all of the perks. In others, it would be difficult to pick the leaders out of the crowd by dress or by paycheck. If Galatians 3 is true, tear down the walls.

7. Knowledge is power - share it. Some companies like Whole Foods Markets and AES Corporation share so much information about financial performance, strategy and operational measures that every one of their employees are considered "insiders" by the Securities Exchange Commission for stock trading purposes. Whole Foods places a book in every store that lists by name the previous year's salary and bonus for all its 6500 employees, simply to build trust. Any staff person willing to lay their life down for Christ's mission in the church has earned the right to know.

The Human Equation (1998) is available from Harvard Business School Press and can be found on Amazon.com.

- Tom Tumblin, former executive pastor of Ginghamburg Church, becomes associate professor of leadership and associate director of the D.Min. program at Asbury Seminary in July. You can contact him at TTumblin@juno.com.

What Really Happens at a Church Champions Workshop?

By Linda Stanley

Volume 4, No. 12, June 13, 1999

Perhaps you've seen the brochure or read the latest newsletter that detailed an upcoming Church Champions workshop. Maybe you've even considered the possibility of attending a workshop but wondered if the investment of your time and budget dollars would be worth the trade-off. Practically speaking, would this kind of learning experience add value to your contribution as you serve in your role as a Church Champion?

Recently, the Church Champions Network hosted the Diffusion of Innovations led by Dr. Everett Rogers, author of the book, Diffusion of Innovations. Some observations about the workshop and comments from participants that attended the workshop may help clarify what you could expect to gain from participating in this kind of learning experience.

First on the list to consider was the excellent content of the workshop presented by Dr. Rogers. For those of you not familiar with his book, Dr. Rogers has conducted extensive research and written on the principles involved in how innovations are diffused throughout networks. During the workshop, Dr. Rogers engaged the participants in Q&A, small group discussions, and training exercises designed to lead participants through the practical applications involved in diffusing innovations.

The training exercises were conducted in small groups of 4 or 5 people. Each participant within the small group was asked to share an innovation that they would like to diffuse throughout their network. Although the innovations themselves were diverse, the underlying principles involved in the diffusion process were the same. Participants commented that the diffusion process that they had now learned would be a new tool that they could utilize when introducing new innovations within their networks. Other participants commented that they had a basic understanding of the diffusion process before attending the workshop but would now be much more effective in their application of these principles within their context. Others remarked that this workshop served as an affirmation of the diffusion process that they were currently using within their network.

Of equal importance to consider when attending a workshop experience are the networking opportunities. Participants have the opportunity to meet others that are outside of their usual network connections. Typically, the impromptu discussions among participants will prove to be as valuable to them as the workshop content that originally brought them to the learning experience. Several workshop participants commented that the new relationships they establish at these kinds of learning experiences are a key reason for attending.

One final opportunity to attend a Church Champions workshop will be offered in 1999. The Forum Process Training Workshop will be held July 26-28 in San Bernardino, California. Participants will learn the concepts and principles involved in the forum process that Leadership Network employs in its peer learning forums. Registration is open to all interested participants. For more details about the workshop or to inquire about registration, please call our Customer Service Team at 800.765.5323. Linda Stanley is Associate in the Church Interventionist Networks for Leadership Network in Dallas, Texas. She can be reached at Linda.Stanley@leadnet.org

A Lesson In How To Be Hospitable To Strangers

by Bill Easum

Volume 4, No. 13, June 28, 1999

Ed Note: Bill Easum is a member of the Church Champions Editor's Board.

In June I attended a workshop on "Managing Creativity" sponsored by Leadership Network and the Disney Institute in Orlando. Although I didn't get to see much of Disney during the day and half I attended the workshop, I was introduced to enough of it to have some interesting thoughts. Here are some of them.

After less than two hours at Disney I thought "Wouldn't it be exciting if our churches cared enough about welcoming strangers as does Disney?" Every Disney employee I met, welcomed me as if they really were glad to see me. Of course I knew why they were glad to see me....I was paying their salary. Perhaps it is time to regularly train our staffs and the leaders of the congregations to welcome the stranger.

After a few hours, it was apparent that everyone who works at Disney knows the Disney story... how it got started, what Walt dreamed of creating, and what role they play in creating the Disney drama each day. Every person understood that they were a cast member of a giant play. What would change in your church if every leader understood that they were a cast member in the great drama of divine intervention into this world?

It was also soon apparent that Disney had a code of conduct such as not smoking or chewing gum on the premises, saying Good Morning, Good Evening, Good Afternoon instead of Hello, or upon seeing someone taking a picture of their family asking if they could take it for them so the family member could be in the picture. Simple things, but things that showed the people of Disney were prepared to make anyone's trip to Disney an experience they would not forget. What if our church leaders were prepared to make the Sunday morning an unforgettable experience?

It is also occurred to me that the code of conduct gave Disney the appearance of direction. Church Mission Statements are comparable to the Disney code of conduct. They help guests understand what your church is all about and where it is going, not to mention they give direction to how your church makes decisions. Consider how it would change the stranger's view of your church, if every person they asked "What is this church all about" was able to give them the same response? I experienced the power of direction while visiting Trinity Church in Chicago (Pastor Jeremiah Wright). Every person I asked to describe the mission of church, including a six year old, gave me the same answer: "We are unashamed black and unapologetically Christian." Anyone who visits that church knows has no trouble discovering its mission.

A Lesson In How To Be Hospitable To Strangers, Part 2

by Bill Easum

Volume 4, No. 14, July 12, 1999

Ed Note: Bill Easum is a member of the Church Champions Editor's Board. This is the second in his series about his visit to the Disney Institute.

Disney also confirmed the ancient/future thing that many of us futurists talk about. The old and the future exist side by side at Disney, from pavilions to visit and old bricks running into new forms of pavement. It's not unusual to see Postmodern churches that are experimenting with blending the old and the new. I don't mean that they throw a few praise choruses in with the hymns. It is far more than that. I mean candles, creeds, art, stained glass, Video Clips, projection systems, Surround Sound, Hymns, Pearl Jam, Gregorian Chant, etc. all mixed throughout a service.

The Disney presenters referred to the importance of leaders letting the "inner child" out. In the context of "Managing Creativity" that means that creativity is often a produce of getting in touch with the child within us and exploring the meaning of things around us. What if your leaders constantly asked "why"? "Why isn't this working," or "Why can't we try that?" So much of the creativity at Disney comes from people who have a playful attitude. Could the same be true for our churches?

One more thing about the inner child. The ability to let the "inner child" out is one of the main things that separates most people born after 1945 from most people born before 1945. Consider this response from one of the young pastors on my Listserve: "This (the inner child comment) hits me right where God has led me over the last 6 years since seminary. I struggle with how to do this in the context of leadership - I know when to be serious and when to goof, but because I have been set so free to be the kid I am and God is creating me to be, it seems that for others it is difficult for them to accept me as a leader. I may be projecting my fears of failure on to them, but I don't think so." Are there any "kid leaders" who would be good mentors/encouragers who have seminars, books, videos, whatever?

Over and over, the Disney presenters focused us on the phrase "Yes, and...." instead of "Yes, but...." Their emphasis was on providing an atmosphere in which teams are encouraged to expand on one another's idea, adding a creative touch to the original idea. Idea strings (one good thought often leads to another in the right environment) are one of the primary benefits of teams that say "Yes, and...." instead of "Yes, but...."

"What happens in your church when someone comes up with a new idea? What systems do you have in place to encourage new ideas? Is your church a permission giving or permission withholding environment?"

A Lesson in being Hospitable to Strangers - Part 3

by Bill Easum

Volume 4, Number 15, July 26, 1999

Ed Note: Bill Easum is a member of the Church Champions Editor's Board. This is the third and final installment in his series about his visit to the Disney Institute.

Disney demonstrates that the experience begins in the parking lot. All along the pathway from the parking lot to the entrance speakers played the Disney music, helping guests get into the mood. The parking lot was immaculate. Everything played to a theme. The landscaping was incredible.

I had my belief in paying people to make mistakes, promoting staff horizontally and letting them choose different ministries every year or so, and doing away with job descriptions reinforced and confirmed at the Institute. Many of the people at Disney have had multiple jobs over long term tenures. One of the persons who trained us at Disney had been with them for twenty-five years and had held numerous jobs including starting out driving a tram.

Why not do away with job descriptions and free people up to make mistakes from which they can learn instead of asking them to fulfill a pre-described set of tasks? We are discovering that Gen Xers rarely do the same job over and over for years. Six months to a year is tops for most of those with talent. So if they excel, let them have "roaming" jobs and cross-train them for many ministries and let them flow in and out of them over time.

One of the ideas that was generated in our group discussions was the possibility of using "touch" video walls in the church lobby. All people have to do is touch the part of the screen that they wish to know more about and it instantly displays the information. Of course, we must remember that if you use high tech you must be sure to give high touch.

I walked away from my Disney experience quietly praying - "God what will it take for your people to care as much about sharing Jesus with strangers as Disney cares about making a profit?"

Welcoming New Guests
by Dr. Stephen Parks
Volume 4, Number 16, July 26, 1999

First impressions are important! Research shows that most people will decide whether to visit a church again based on their experience of the first 15 minutes. The most critical part of their experience is their "perception of their reception". Reception in churches occurs at three levels. On one level is the performance of the designated greeters or ushers. Unfortunately, these greeters are often senior adult men who may unconsciously view themselves as the "gatekeepers" of the church, with the responsibility of determining if this person would be acceptable to their church. Needless to say, their strength is not making people feel welcome. Churches should designate as greeters those with good relational skills, gifts of hospitality or encouragement, outgoing personalities, and smiles on their faces. These people should then be trained to be effective greeters.

The second level of reception is by the church as a whole. The most common problem in this area is that churches are too friendly. But, they are friendly only to those they already know and overlook new people. Church consultant, Cliff Jenkins, puts it this way: "Unchurched people are not looking for a friendly church, they are looking for a church with friends." Long tenured members often have all the friends they want or can easily relate to. This is why it takes intentional effort to seek out and welcome newcomers.

The third, and most important, level of welcoming new people occurs in Sunday School classes. Usually, the longer a class has been meeting together the harder it is for a new person to become a part of the group. This underscores the importance of shuffling or starting new classes. New people to a church are looking for avenues to feel loved, make friends, and have a meaningful role. The more ways a church provides these, the more welcome a person feels.

Resources For Training Ushers and Greeters
(Arranged by price)

1. *Ushers and Greeters* - \$40 - John Maxwell; Three cassette tapes and outlines, INJOY - 800-333-6506
2. *Get Ready for Company* - \$50 - Gary McIntosh; Four cassette tapes and workbook, CHURCH GROWTH INSTITUTE 800-553-4769
3. *The Ministry of Church Ushers and Greeters* - \$60 - Terry Lindsay; Video and Kit, FORWARD LEADERSHIP RESOURCES 800-874-6359
4. *The Inviting Church* - \$12
Making Your Church More Inviting: A Step by Step Guide for In-Church Training - \$15
Assimilating New Members: The Workshop - \$50 (2 tapes)
By Roy Oswald
ALBAN INSTITUTE - 800-486-1318
5. *Make Lasting Impressions* - \$125 -
Video and Kit including Power Point Presentation, LIFEWAY CHRISTIAN RESOURCES - 800-458-2772

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**Conflict Challenges! Are They Opportunities for Resolution,
Mediation, Management or Transformation?**

by George Bullard

Volume 4, Number 17, August 23, 1999

Conflict Challenges occur when *Transformation Movements* reach a significant imbalance between *Change Pathways* and *Transition Passages*.

Conflict is when significantly more changes take place than there is time for the people involved to make personal transitions, when large amounts of personal transitions take place without anticipated changes occurring, or when changes and transitions happen faster than systems or people can adjust to them. The resulting *Conflict Challenges* must be dealt with in some manner for any system to remain healthy or return to a healthy state if it has become unhealthy.

In some situations the series of actions that take place are known as *Conflict Resolution*, at other times the actions are known as *Conflict Mediation*, and at still others as *Conflict Management*. What it is called for in any given situation may represent the desire of the person naming the response as to how to engage the *Conflict Challenges*, rather than by the name that best represents what needs to happen in any given situation.

The reality is that *Conflict Resolution*, *Conflict Mediation*, and *Conflict Management* are different approaches that are appropriate at substantially different levels of conflict.

Conflict Resolution is that style which can occur only at low levels of conflict when the situation truly is a win-win situation, all parties want to resolve the situation, and there appear to be serve right and good solutions. Resolution is something that happens on the inside of people as they truly forgive one another. Mediation or management cannot produce resolution, although these styles can lower the level of conflict to where God's graceful resolution can break out in the midst of conflict.

Conflict Mediation is that style of dealing with conflict when it is at medium levels and a win-lose situation has developed. Mediation involves at least collaboration and persuasion, and probably moves on to involve negotiation of proximate conclusions. While mediation is helping in win-lose situations, it is only helpful when the entities involved feel that the good of the organism or organization is still more important than winning.

Conflict Management is that style that is necessary when conflict is at high levels of engagement and in a lose-lose situation. Only negotiation and compelling will work at this level. The entities involved have now decided that the winning is more important than the good of the organism or organization. To truly manage conflict takes a stronger level of skill and intensity than many people can achieve and sustain.

High levels of conflict represent amazingly powerful opportunities for *Transformation Movements* to emerge. Organism or organizations in high level conflict are ripe to be transformed into a new level of existence. They desire that changes and transitions occur until they are no longer like they were previously. However, when only *Conflict Resolution* or *Conflict Mediation* principles are applied in situations where *Conflict Management* was needed, the opportunity for transformation is missed.

George Bullard is Head Coach of New Reformation Solutions.

Transformation Movements! What is the Difference Between Change Pathways, Transition Passages, and Conflict Challenges?

by George Bullard

Volume 4, Number 18, September 6, 1999

Four perspectives make up the discipline being called Transformation Movements. First, is the umbrella category Transformation Movements. This deals with a series of changes and transitions and that alter the basic character and nature of organisms and organizations. It is the process of moving toward the destination or desired end that results from a series of organism/organizational and life changes and transitions.

What makes Transformation Movements different is that whatever the rate or pace of change, over a certain period to make a revolutionary difference is made in performance, quality, and relationships. Transformation Movements are about being open to the things that seem impossible, that if they could happen would radically transform the ability of the congregation or other organization to serve in the midst of God's Kingdom.

Transformation Movements are like the difference between Gideon in the book of Judges with a 32,000-man army, and Gideon later with 300 men preparing to go up against the Midianites. It something that is only God can accomplish in the lives of individuals, congregations, denominations, and parachurch groups.

Second, is *Change Pathways*. This deals with the programmatic highway of organisms and organizations where changes in tasks and management take place. Change deals with how we carry out our mission in clear visible activities. This is the heart and soul of change. It involves a change in the programmatic and management systems in a congregation or other organization. Change Pathways for a congregation would be to make the change from one traditional worship service on Sunday mornings, to two Sunday morning worship services with one being traditional, and the other being contemporary or alternative.

Third, is *Transition Passages*. This deals with the inclusionary journey where transitions take place in the lives of people and their relationships. This speaks to the morale of a congregation or other organization. It involves a transition in people and relationships. Transition Passages for a congregation would be to make the transition from a congregation that is primarily inward in its focus to a congregation that identifies one or more affinity groups that it is gifted to reach and transitions to successfully embrace these groups.

Fourth, is *Conflict Challenges*. This deals with an understanding of richness and diversity of gifts and skills that empower organisms and organizations when present in typical forms and with acceptable levels and styles. Conflict Challenges will entangle organisms and organizations when unhealthy forms and dysfunctional levels and styles are present.

Conflict Challenges deal with failing to understand the richness and diversity of gifts and skills that empower organisms and organizations when present in typical forms and with acceptable levels and styles. Conflict Challenges will entangle organisms and organizations when unhealthy forms and dysfunctional levels and styles are present.

Conflict Challenges occur when Transformation Movements reach a significant imbalance between the Change Pathways and the Transition Passages.

Mentoring

by Don Zimmer

Volume 4, Number 19, September 20, 1999

The Fundamentals of Mentoring

Leadership looks very different today. It is not synonymous with role. It varies with the person, context and task.

What works in one place will not work in another. People in positions of leadership need certain core competencies - relating to people, managing change, handling conflict, listening and communicating, networking, and learning. If these core competencies are not in place, it is very difficult to be an effective leader in a community and an effective mentor to others.

The focus of mentoring must be on relationships, not organizations, buildings, programs or great accomplishments. The final measure in all that we do is in the emerging and developing individual relationships with God, self, others, and our world.

Mentors help others discover God's divine plan for them. They encourage them to seek it, walk with them as they do, listen along the way and hold them accountable for their integrity in the unfolding process. Mentors enable others to learn, develop, and practice what they are good at.

To have an empowering relationship, the mentor must recognize that each person has the inherent creativity, intelligence, and the tacit knowledge they need to succeed but they may need help in accessing it and understanding what it means. For the Christian, the ultimate act of stewardship may be learning who we were formed to be and then seeking to become that person. For most of us, that will involve real change. Mentors help enable that process.

Mentors should be mindful of some fundamentals:

- Help people set goals that make them stretch. Learning occurs when we stretch but it does not occur when we over stress.
- Elicit internal commitment, motivation and self-directed learning toward those goals. Without the heart being the center, not much of lasting value happens.
- Help people create a successful mental map through time and space to the place where they want to be. Visit it often; know it by heart.
- Practice the fundamentals. Observe where breakdowns occur.
- Learning occurs in doing. Create "practice fields".
- Be reflective rather than reactive or protective.
- What does crazy wisdom and intuition tell you to do? What is the most simple and logical thing to do? Use small, well-placed actions to leverage change.
- Nothing happens until you start something different. New frames of reference open new possibilities. Choices lead to new skills and capabilities.
- Provide meaningful feedback on a regular basis; observation is critical as persons move from thinking to action.
- Continue to develop new skills and capacities.

Don Zimmer is a member of our Church Champions Editors Board. Part 2 will continue in the next issue.

Inherent Qualities of a Mentor
by Don Zimmer
Volume 4, Number 20, October 4, 1999

Don Zimmer is a member of the Church Champions Editors Board. This is part 2 of a series on Mentorship.

People select their mentors, not the other way around. People involved in a mentoring relationship must have a shared understanding of what it means to mentor and to be mentored.

Mentors need to be passionate learners rather than "knowers". They need intentional, accelerated learning opportunities. Mentors also need learning partners different from themselves who ask new questions, use different language, frame issues in new ways and experience reality differently.

The willingness to be open and vulnerable is important if a mentor is to be credible. A person being mentored learns as much from the mentor's quality of being as from his or her knowledge and technical skills. The deeper and more important question is not "What do I do and how do I do it?" it is "How should I be?"

Mentors have a clear sense of self, a clear understanding of their personal values and their calling. They must also have a wholeness in their person, good boundaries and necessary transparencies.

Mentors need to listen at least twice as much as what they speak. They need to be available any time. Mentoring is more about enabling others to discern and discover rather than you revealing.

Mentors value stories. Each mentor must have a story. Stories tell larger truths. Our credibility lies in our story. Listen deeply to other's stories and listen from the perspective that people know what they are saying in their story. People being mentored need to know that their mentors understand.

Effective mentors are encouragers. Lighten up, laugh more. Humor unlocks much about our situation and ourselves and opens us up to others in ways that allow relationships to blossom where they might otherwise have limited growth.

Mentors must have a clear sense of a person's goals and objectives. Mentors help people focus on their actions. Effective mentoring enables and empowers people to take successful action that is directly related to producing concrete results. This involves helping people expand their capacity to do things they could not do before without encouragement. One of the most important things you can do is to simply keep people in action when they are not successful, for, it is through continued action that results will eventually emerge.

Mentors should be mindful that the people they are mentoring need to feel free to accept or reject transformational mentoring that might fundamentally change them. Your calling is to serve. Authentic service results in leadership.

Mentors are not called to be all things to all people. **Mentors must adopt the larger view. You must be prepared to go where you are a stranger. Strive to see things whole and encourage others to see with new eyes things that will extend their horizons.**

The Gifts of Mentoring

by Don Zimmer

Volume 4, Number 21, October 18, 1999

Don Zimmer is a member of the Church Champions Editors Board. This is part 3 of a series on Mentorship.

Mentoring is a relationship. It begins with an agreement that you have permission to coach or mentor another person. You must engage in conversation about vision, goals, and ideas. The person being mentored must also agree to be challenged and supported.

The greatest gift a mentor can give is the gift of presence and undivided attention.

Time is our most valuable commodity. Stewardship of our time and others is critical. There must be both time for activity and time for quiet. You must replace the tyranny of the urgent and less important with the greater, more important long-term benefit.

Courage is important. It takes courage to seek to learn who you are and pursue that person. It takes courage to speak in truth, wisdom, love and servanthood. Be careful however, because the boundary between courage and arrogance is narrow and often not immediately apparent. Mentors must be willing to discuss the undiscussable. Effective mentoring is having both the toughness and compassion to meaningfully intervene in another's learning process.

Communication is especially important. It is not just what you say but how you say it and in what context, especially in a diverse world. Dialogue is the highest form of verbal communication. The intent of dialogue is to generate shared understanding or shared mental models that allow you to build relationships and to think and interact in new and richer ways. Quality dialogue is always laced with wisdom, compassion, and humor and leads to insights not attainable by the individual.

Breakthrough thinking is critical where people are seeking change. It occurs when we summon up something that never existed before that alters our thinking and our environment. Such thinking seldom occurs without people engaging in questioning over a significant period of time as well as engaging in rigorous experimental action. Breakthrough thinking depends upon tapping all the knowledge and insights available which generally means that new models, metaphors, analogies must be explored.

Christians who mentor others must be especially deeply rooted in Jesus. This is a root system that has not become "pot bound" within specific denominational practices, theologies, or experiences but that is open to the free flowing of the Holy Spirit. Jesus transforms lives and leads us in unpredictable ways toward the greatness God has dreamed for us. He sees beyond all the external qualities and past records that throw most people off. He finds goodness that people rarely ever look deeply enough to find. Mentors must seek to see with Jesus' eyes when they see the people they are mentoring.

Pastors have a unique challenge as mentors. Henri Nouwen saw the pastor as a guide to the spiritual life. The pastor who serves as mentor must be prepared to place his own search for God at the disposal of others. Pastors that mentor others must ask the same questions of themselves that others may be wrestling with in the deepest recesses of their souls, in the loneliest of times. This not a space where theology provides the answers but where grace encourages the question, love embraces the questioner, and faith interprets the response. **Don can be reached for discussion at DonaldZ7@aol.com.**