



Learning Community

Eighteen

Building for Maturity

20-30
minutes

Personal Check-in:

Facilitator Instructions: God has been at work in your Learning Community for many months now. Take some time together to celebrate the positive changes that have taken place by asking each pastor to respond to the following questions. After the time of sharing, have the group spend some time thanking the Lord for all that He has done.

Sharing Questions:

1. How have you changed personally through learning communities?
2. How have the lay leaders in your church been impacted by the journey your church has been on?
3. What positive changes in your church can you celebrate?
4. Where are the gaps?
5. Pray in pairs for the growth needs in your church.



15-30
minutes

Homework Debrief:

Instructions: Below is a list of the homework assignments from the last meeting. Ask each pastor to update the group on how they responded to each of the items. After everyone has checked in regarding the homework, take some time to talk about lessons that are being learned so far. Capture the discussion on a whiteboard or a flipchart.

1. Come prepared with a list of one-year goals for your congregation. Additionally, write down the group the five most significant insights you have gained from the Learning Communities over the last couple of years.
2. Read the book *Reveal* by Greg L. Hawkins and Cally Parkinson and respond to the Book Review Questions.



30-45
minutes

Book Review Debrief:

Reveal by Greg L. Hawkins and Cally Parkinson

1. What are you surprised by from the research found in this book?
2. What are you challenged by from the findings in the book?
3. What implications does the research have for your church?
4. Which of the findings from the research do you have questions about?
5. What new ideas from the book would you like to incorporate into your future planning?
6. What are your two favorite quotes from the book?



45-60
minutes

Case Study Interaction:

Instructions: If a pastor is lined up for this meeting, give him 10-15 minutes to talk about his church. With the remaining time, ask the group to give feedback on the following questions and to spend time interacting with the pastor about the following:

- 1. Please share the prescriptions you received from the Weekend Consultation.**
- 2. What progress have you made toward implementing the prescriptions?**
- 3. What are the most significant challenges you are facing in implementing the prescriptions?**
- 4. Have you done your time study? What did you learn about your use of time? What are you doing to make changes in your use of time? How are you getting these changes rooted in your life for the long term?**
- 5. What leadership skills are you focused on developing? Share your sense of progress and your challenges.**
- 6. Have you built new bridges into the community? If not, why not? If so, how? What are the results so far? How can you improve your vision casting for reaching the community?**
- 7. What are you doing each week to create a sense of urgency? Are you seeing an increase in Sunday worship attendance?**
- 8. What are your plans for the next three months?**



45
minutes

Learning Activity: Building Maturity

Facilitator Instructions: As you consider the implications of the findings from *Reveal*, use the Next Steps Chart below to brainstorm some possible action steps for your congregation. Refer to the practical sections in Ch. 4 (So What Can You Do Now?) for ideas, as well as thoughts that have emerged in your group sharing time.

Building Maturity Next Step Questions:

- Who should be included in this?
- When can we get started?
- What needs to be sorted out first?
- What could get in the way?
- How will we get started?
- How should we promote this?
- What decisions need to be made?
- When will we review our progress?
- Other Questions?

Place Post-it-Notes™
on the Next Steps chart

30 Day Action Steps	90 Day Action Steps	6 month Action Steps
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>



60-80
minutes

Learning Activity: The Present Future

Facilitator Instructions: Transition the group to the article below. Ask everyone to read slowly and to highlight key ideas. After everyone has read, ask people to respond to the reading in pairs then summarize with the entire group.

Six Present-Futures For The Church

Introduction

When asked recently to make predictions concerning the future, Peter Drucker declared: “. . . it is pointless to try It is possible to identify and prepare for the future that has already happened (Harvard Business Review, Sept-Oct '97, p. 20, emphasis added).” In that particular article he goes on to talk about the implications of demographics. In other words, the numbers of people in generations are not going to change, and the implications of aging are well known.

A future “that has already happened” is an intriguing notion. Yet that is our business as church leaders, if we are kingdom agents. The kingdom of God is a future reality. God is already at work preparing the future. We know this to be true of ultimate realities. It is also a truth operating in temporal history. Looking back we see this clearly throughout church history. The seeds of development in each age, even in the times of radical upheaval, were present before the full impact of their working was made obvious.

This module points out some critical shifts that are already beginning to manifest themselves. The ones identified have enormous implications for church leaders. They will be ignored only to our hurt. However, if recognized and embraced, they can help a church leader chart a more effective and lasting ministry chapter for himself and his congregation. Paying attention to these six present-futures can prevent the leader's efforts from kicking against the pricks of what God is up to at the dawn of the third Christian millennium.

Six major futures are already underway. These tectonic shifts are altering the religious landscape in North America. In considering these, there are wrong questions to ask and there are tough questions. Those who will be most prepared for the future will ask the tough questions.

1. The collapse of the church culture

The collapse of the church culture is a reality already well underway in many parts of North America. Canada is estimated at less than 10%



church attendance. California is already at the same place. Even George Gallup, an inveterate optimist when it comes to the state of the church in America, is now reporting declining church attendance in every generational group except the builders. The Barna Group reports that in a recent eighteen month period, another one million people left the church. Do not confuse this with an aversion to faith or spirituality. Jesus is okay. In fact he may be at an all-time high in popularity. It's just the church that is in trouble.

This reality is being hastened by the confluence of several factors.

(1) Immigration patterns. More Asian and Hispanic influx has brought people into the United States that do not share the religious tradition of Western European heritage. Nominal identification with the church is the norm for many who come with Roman Catholic backgrounds. The Eastern influences are seen in greater adherence to cults as well as the major religions such as Buddhism. Islamic influence continues to spread, particularly among the African-American population who is already resident in the country.

(2) The burnout of the boomer generation on church. A major exodus of boomers from the church is underway. Having returned to the church in the 80s and early 90s, bringing their children for religious instruction, they are now leaving the church in record numbers. This is happening for at least two major reasons.

The first and foremost reason is that the boomers have been able to reshape the landscape of every major American institution--schools, health care, even government--but not the church. In many congregations and denominations the power maintained by the builder generation has not been transferred to the boomers. The builders do not trust the boomers with their church institutions. The boomers have not demonstrated the sufficient loyalty to the traditions of the church or denomination to merit leadership. In many congregations, after some efforts at exerting influence have been rebuffed, the boomers are simply choosing to leave. Sadly, many builders prefer the exodus to the uncomfortableness of change and the messiness of transitioning to other ministry and administrative church structures.

The second evidence of boomer burnout is occurring among those who have been very involved in the church. In fact, over involved. Now they have tired of the demands of the church culture. Their lives have become increasingly complex with so many opportunities for recreation and other community activities that they no longer are willing to center their



discretionary time around church programs and activities. Many of these boomers are wanting to impact the world outside the church walls. They have redefined their spiritual expression to consider missional activity in the world unconnected to the church.

(3) The emergence of Generation X. This is the first generation in American history in which more than 50% of the people of the generation are beginning their spiritual pilgrimage outside the Judeo-Christian tradition. For these, and increasingly for the culture at large we are living in a pre-Christian era. The issue is not how to reclaim these young people for the church and for the faith. They never were there to begin with.

Many GenXer's see no relevance of the church. They are spiritually attenuated; they just do not view the church as a spiritual player. They view it as an institution among institutions that belong to another era and that serves the needs of other generations than their own. This generation is highly interested in spiritual transcendence and in community, two things noticeably lacking in many congregations. Form is not critical to them, but getting in touch with God is. They typically do not like boomer music and materialism. Their relationships are deep, though usually limited to a tight group. Authenticity is greatly valued and a requirement to be taken seriously. These are the things they are looking for, items not frequently valued in the church culture in terms of intentional effort. This generation views with bewilderment the church skirmishes, if they pay any attention at all. This group will not tolerate games or power struggles.

Of course there are loyalists in every generation, and some exist in this one. These are the products of the church culture. If GenXer's are in church they are typically very fervent in their faith and intense in their discipleship.

The wrong question to ask, when confronted with the collapse of the church culture, **is how do we stop the collapse of the church culture?**

When the church and church leaders try to answer this question, a lot of activity and approaches and ministry agendas are prosecuted that yield very little return. We try to prop up the church programs, fight over how to do church, engage in worship wars, and languish in debates with our culture that try and convince them to act like Christians when they have no Christian values.



Fear drives us. We worry about passing down the faith and, if we are not careful, wind up like the Pharisees of the first century who became so sociologically cocooned that they lost the ability to be effective in mission. They practiced a “come and get it” evangelism. Jesus, on the other hand, told his disciples to “go, get ‘em!” They burned bridges to their culture through their hypocrisy, legalism, and hyper-morality. Their approach to their culture alienated people from the God who could change them and bring about the values that the Pharisees desired for people to adopt.

Modern-day church culture has followed the path adopted by the Pharisees. We have made Christianity about being good, not about grace.

The tough question to ask is how do we reconceptualize Christianity that is not tied to the prevailing church culture? The discussion of this question will take us into a rediscovery of the power of God that enabled first-century Christians and Christian leaders to turn the world upside down, without all the cultural props and institutional props that we think we need in order to get church work done.

We will move from churchianity to Christianity. We will move outside the walls of the church real estate and church programming to hit the streets with the gospel of Jesus. We will engage people on their own turf, not ours. We will count differently, becoming more concerned about being significant agents of spiritual transformation rather than being consumed with how big we are or how powerful we are in the political arena.

This is a future that is already happening. Many congregations are spending more money and energy outside the walls and touching people in the marketplace and community. This trend is not a blip on the screen. It is actually the church choosing obedience over irrelevance. The future will belong to the obedient.

All other present-futures really stem from this one. In one way or another they define the implications of the redefinition of the Christian expression in the new century.

2. The shift from church growth to kingdom growth

The issues of this future have to do with the tension between the movements of God vs. institutional agendas. A huge spiritual awakening is taking place right now in North America. However, it is little affecting our congregations. Many congregations are more secular than the culture. In other words, the manifest presence of transcendent spiritual power that is able to transform peoples’ lives is lacking. In its place is



adherence to tradition and form, activities designed to satisfy the religious club members' nostalgic preference for the past. The result is that God is doing more and more of his work outside the institutional church. Otherwise entire people groups will go untouched with the message of the gospel.

The wrong question is how do we do church work better?

The tough question is how do we partner with God in his redemptive efforts in the world?

The first question is for people who have joined the church with the expectations of going on a cruise. They want to see the scenery, be pampered at the point of their religious preferences, and be ministered to. The second question is the question for people who view the church as a mission, called on not to secure its own survival, but to lose itself so God can expand the kingdom. Those asking the second question understand that the kingdom is about people. The ultimate rule of God is over the souls and spirits of people, created in his image for eternity.

Jesus clearly taught that the work of the Spirit would be that of working in the world to bring people into confrontation with the truth of the gospel. Church-age Christians have misassumed that the harvest could be reaped without any sowing. Joining God in his work in the world is an adventure of discovering how the Spirit has been preparing hearts to receive Christ. Sometimes,

even oftentimes, this preparation has involved pain and other futile approaches to secure personal spiritual salvation or quench the soul's natural thirst for God. Getting glimpses into these very personal journeys will require face-to-face and heart-to-heart connections. It requires street presence. It requires patience, and it does not come apart from the motivation of Jesus' compassion.

Church leaders who want to prepare for this future are seeing their ministry in very different terms than in building their own private kingdoms. Their concern reaches far beyond what can be counted on their corner or in their annual statistics. They are confronting the religious to become genuinely spiritual. They are following Jesus out into the fields that are white to harvest.

In answering the first question we help people identify their gifts, talents, and passions for the sake of helping the church to get its work done. We tap into peoples' financial and energy resources for the sake of the church agenda. We complain that so few have to do so much in order to staff the



church's organizational apparatus. Ministry planning begins with church institutional needs.

Kingdom growth ministries ask, as their first question, where does God seem to be at work? Ministry strategy then becomes finding ways to join him in his redemptive efforts. Members' gifts, talents, and passions are not all sponged up with institutional concerns. Rather, attempts are made to limit institutional demands in order to free up money and time and energy for engaging people in the worlds outside the church. Salting and lighting are taken seriously. What is celebrated is transformed lives.

3. The second Reformation

In the first Reformation, the Word of God was returned to his people. In the second, the work of God is being returned to his people. In the first Reformation, the return to biblical truth and teaching characterized the movement. *Sola fides* and *sola gracia*, along with *sola Scriptura* became rallying cries for those who wanted a more biblical faith. The doctrine of the priesthood of all believers, emphasized by Luther in the first, is providing theological impetus and undergirding for the second. The implications of universal priesthood for Christians have yet to be fully explored or experienced. The latent power for church renewal resides in this truth of God's Word about his personal strategy for getting his work done in the world.

The connection of this future to the previous two is significant. **The wrong question is how can we employ more laity as church workers?** Answering this question focuses on defining more church roles that need to be filled, and developing recruiting and training processes to get the jobs done. Ministry is clergy-driven and largely clergy-led. Congregational life is clergy-dominated both in terms of vision and ministry direction.

The tough question is how do we deploy God's priests? This inquiry means that we develop processes designed to aid Christians in identifying their personal mission. A radical reorientation must occur in the minds of clergy in terms of trusting laity in ministry, from visioning to pastoral care. The centuries-old sacred/secular dichotomy must yield to a more integrated faith. In a dichotomous view the faith is largely lived out in church activities, usually done at the site of gathering of the faithful. Missional Christianity, informed by the notion of universal priesthood, means that each believer has a ministry to discover and to develop, carried out where the priests of God spend most of their time--at home, in the workplace, the neighborhood. Some believers have gifts to serve the body. Most will use their gifts outside the congregational activities. Both are affirmed.



Again, this future is already being evidenced. Early manifestations of it were seen in the emphasis of recent years in spiritual gifts. However, most of the application of the practice was in the church. The scope of ministry that people called to is expanding. People want to leave a legacy. Many lay people, especially those with leadership skills, feel underutilized in their congregational setting. They want to experience significance in their Christian walk. A movement of on-mission Christians is taking many shapes: senior adults tutoring latch-key kids, older adults mentoring young couples, believers organizing neighborhood and workplace Bible studies and small groups.

In the clergy-dominated congregation, the ministry scope is limited to the ministry imagination of the ordained and a few empowered persons who capture key positions in the system. The people of the church are expected to make sure the church is successful. In the second Reformation era, the ministry belongs to all God's priests, and the congregation exists to secure the spiritual success of its members.

4. The development of missional partnerships and alliances

In the Christendom era, when the church landscape was carved into denominational turf and, within that denomination, single congregation "fields", each congregation and denominational agency pursued its mission mostly independently of each other. That approach is ancient history.

The wrong question often was how do we beat our church competitors? Competitors were those congregations of other denominations or other independent traditions and even other congregations within the denomination. Each congregation duplicated the ministry of other congregations, competing for members who could attend and give enough to widen the menu of activities. Beating every other church game in town required constant expansion of programs and church experiences.

As the world has changed the competition has shifted. The percentage of church goers has dropped. The range of spiritual choices has increased, especially non-Christian choices. The cultural props that supported the Christendom world order have been knocked out from under the church. Now the church competes with other religions and other options for how people spend their Sundays. A new consciousness has emerged among church leaders. Begun only a few years ago, and mostly in urban settings, the search for a new way of expanding the kingdom is sweeping across America. **The tough question** that more and more church leaders are asking is **how do we strategize, pray, and work with all believers in**



our community to establish the body of Christ in our community?

In light of this new question worn-out denominational imperialism is giving way to transdenominational efforts in ministry to communities. Resources are shared as is the thrill of seeing the power of God show up when unity of the body is evidenced. Old fears about polity and doctrinal purity are yielding to a conviction that much can be gained in cooperation. Pastors prayer meetings, shared staff resources, combined ministry efforts are just some of the ways this new future is already showing up. Convinced of the wisdom of this approach church leaders are drawing the circle as wide as possible to include as partners all who acknowledge that Jesus is Lord. Competitors have become collaborators. Estranged co-laborers have come together in the bond of love. Even racial lines are falling in the face of this advance.

In one small community four pastors began a learning cluster two years ago. This itself was significant because these congregations were the four congregations of that denomination in that town. They had always been competitors, frequently exchanging members and rushing newcomers to the community. After two years the four congregations are now conducting annual marriage enrichment weekends together, and holding other joint spiritual emphases throughout the year. Competition has given way to a powerful alliance.

In one urban setting, faced with the growing numbers of people falling outside the social and economic mainstream, downtown congregations pooled resources to begin providing medical and physical relief to underprivileged. Another urban league of churches sponsored a racial reconciliation meeting based on the Promise Keepers model. These are only representative of the scope and direction of the new future.

After centuries, Jesus' prayer "that they may be one" is being answered again.

5. The emergence of new apostolic leadership

If we want different results in kingdom growth than we are experiencing we will need different leadership. If we want different leadership we will need different strategies for developing it. The challenged is this simple, but this profound. Leadership is the answer to the renewal of the North American church. Leadership is also the problem.

The challenges of the 21st century closely resemble those of the first. Globalism, religious pluralism, the collapse of institutional religion, the rise of personal spirituality, are just some of the most obvious parallels between the two centuries at the dawn of millennia separated by two



thousand years. The leadership that was exhibited by the first-century leaders in that apostolic era surely hold some clues as to how we need to address the similar challenges of the next century.

Past models of church leaders as priest, teacher, chaplain, and CEO are now being supplanted by a new brand of apostolic leadership. Apostolic leaders are visionary, missional, kingdom-driven, creative, entrepreneurial, culturally savvy, team players, and legacy minded. These characteristics sharply differentiate them from traditional, maintenance models of professional clergy.

The wrong question is how do we tweak current training methodologies to produce these leaders? In many instances these leaders are not entering the ministry by being birthed by the current church culture and trained through our traditional credentialing and educational processes. This loop from the church to Bible school or seminary back to the church is no longer automatic. In fact many church leaders are now being called out of a business background straight into ministry, pursuing academic training to augment the leadership skills they bring to the table. This is reminiscent of Jesus' own practice. Jesus himself was a small business owner. He called other small business owners into his first group of movement leaders. One might have predicted that he would have recruited from the rabbinic schools. The problem, of course, was that those under the influence of pharisaic Judaism were too biased against reaching their culture. Today's business leaders understand the culture. They, along with new tribe pastors, are providing training to the new apostolic leaders who have heart to take the gospel to the streets.

The tough question is how do we recapture first-century models of church leadership development? Jesus' own strategy for developing the leaders of the movement he was beginning was to place them into a learning community. A learning community provides an environment where life and ministry experiences can be debriefed in a supportive group. The biases, prejudices, and assumptions of the members of the learning community can be challenged by other members. The learning curve goes up as the members coach each other in leadership practice.

The gospels show Jesus' learning community at work. After the mission of the seventy Jesus pulled the missionaries aside to debrief their experience. He heard about calling fire from heaven, and ministry turfism, to name a few. In this setting he could begin to instruct the future leaders of the Christian movement. He frequently asked his disciples to tell him what they were hearing him teach, or even what others were saying. Sometimes he asked them what they were discussing among themselves



on the road. In each instance he was employing the principles of learning in community that leads to changed behavior. After his Ascension Jesus sent his followers back to the Upper Room. They would need to experience the coming of the Spirit at Pentecost together. Peter's own reports later on the Samaritan and Gentile Pentecosts would call upon that initial experience.

The DLM process is designed to develop leaders for a new apostolic era. Its learning cluster methodology incorporates the principles of learning community. By creating a covenantal group given to exchanging ideas and debriefing ministry experience the DLM process has anticipated the future of leadership development. The peer mentoring of your cluster very closely approximates the learning practice of the first-century Christian leaders. You are the experts. The situations you encounter are hardly the stuff written about and taught about in your formal education. Most seminars do not provide you with what you need to confront next week's challenges. You are ministering in uncharted waters. You are making a way in a new world. You and your colleagues are creating new knowledge together.

6. The return of a focus on spiritual formation

In the past we have relied on exposure (translated, time at church) and information (Sunday School, sermons) to develop disciples. The idea was that if people would become good church members they would be powerful Christians. This has led to church leaders' asking **the wrong question: how do we make better church members?**

Several key misassumptions have resulted in the colossal failure of the twentieth century church to produce missional Christians. We have assumed that a classroom model of Christian education would challenge peoples' behavior and form Christian character in them. Classrooms do not produce disciples. Disciples produce disciples. Information does not change behavior. Relational support and coaching changes behavior. We have assumed that activity signals spirituality. It can mean only that our church members are tired, perhaps too tired to care about whether people are coming to Christ who are not already in the church. We have failed to employ small group dynamics in our congregations, assuming that spiritual development can occur without accountability. It can not.

The tough question is how can we produce believers who have a faith so vibrant that they multiply their lives? The goal is to create an environment in which believers can develop who think and act like Christ in an increasingly alien and hostile culture to the faith.



The challenge is to turn congregations into learning communities. This means creating an intentional process of helping people with life issues and creating systems of delivery and accountability that create appropriate tension and community for personal development. The small group movement has anticipated this future. However, it can not be an add-on or optional part of congregational life. In this future the intentional learning aspect of the Christian life will be the central issue. The concern for how many we are will be replaced with the issue of how Christ is being formed in us. Worship, educational ministries, missions involvement will redefine their purpose around this central objective. The failure to do so will spell the marginalization of the church as a major player in our culture.

Conclusion

These six developments are the future that has already happened. We have questions to ask. We will ask wrong ones or we will ask tough ones. We will either shrink from the future or we will embrace it. If we run and hide by trying to preserve the present or, even worse, recreate the past, we will deny the faith. If we move toward the future, we will encounter the God who is always calling out to us from that vantage point.

Used by permission – Reggie McNeal

Discussion Questions:

1. What ideas in this article challenge you most?
2. Which of the “wrong questions” are you still focused on? What are the practical obstacles to changing each of the wrong questions you listed? What are the potential wins if you make the change successfully?
3. What have you learned from this article that you will implement in your congregation? Create a systematic plan for the implementation process with objectives and dates.
4. Who will hold you accountable to implementing this plan? When and how often will you discuss your progress? How will you network to gain additional insights as to how to overcome obstacles which you will face in the implementation of this change process?



5
minutes

Homework and Wrap-up

Facilitator Instructions: Close out the session by highlighting the homework assignment.

Homework Assignment:

1. Come prepared to share the benefits of having a Church Leaders Learning Community. Also be prepared to discuss what assistance you need to help you make your Church Leaders Learning Community more effective.
2. Read the book *Missional Renaissance* by Reggie McNeal and respond to the Book Review Questions.
3. Before the next Learning Community, develop one of the six *Missional Renaissance* Scorecards:
 - Pastor's Missional Shift 1 Scorecard
 - Pastor's Missional Shift 2 Scorecard
 - Pastor's Missional Shift 3 Scorecard
 - Congregation's Missional Shift 1 Scorecard
 - Congregation's Missional Shift 2 Scorecard
 - Congregation's Missional Shift 3 Scorecard

Make sure that you:

- Connect the congregation's vision to the scorecard
- Attach specific goals to the scorecard
- Develop a metric system for measuring behaviors and outcomes



Book Review Questions

***Missional Renaissance* by Reggie McNeal**

1. Having dwelt with the word “missional” at least since the beginning of this learning community, what new insights have you discovered through reading *Missional Renaissance*?

2. What does Reggie mean when he says, “Substituting church activity as the preferred life expression is as weird as believing that airports are more interesting than the destinations they serve”? (pg 45) What destinations should the church serve, according to McNeal? What destinations is your congregation currently serving?

3. Give some examples of ideas that are working, or what’s not working in your congregation to gain traction toward moving from:

a) Church-Centric to Kingdom-Focus (Missional Shift 1)

- Destination to Connector
- Attractional to incarnational
- Member culture to missionary culture
- Proclamation to demonstration
- Institutional to organic
- Reaching and assimilating to connecting and deploying
- Worship services to service as worship
- Congregations to missional community



b) Program Development to People Development (Missional Shift 2)

- Standardization to Customization
- Scripting to shaping
- Participation to maturation
- Delivering to debriefing
- Didactic to behavioral
- Curriculum-centered to Life-centered
- Growing into service to growing through service
- Compartmentalization to integration
- Age segregation to age integration

c) Church-based to Kingdom based leadership (Missional Shift 3)

- Church job to Kingdom assignment
- Institutional representative to viral agent
- Director to producer
- Reliving the past to rearranging the future
- Train and deploy to deploy and debrief
- Positional to personal

4. Which of these change paradigms do you find most energizing? Why? Which are least energizing and why?

5. What does McNeal mean when he says, “We as clergy leaders were trained for the scripting role. We’ve got a lot to learn for the coaching role. We were trained primarily to talk, not to listen.”? (page 98). What are some practical applications in your congregation for moving from scripting to shaping? How could the idea of “Real Talk” on page 123 be integrated into this process in your congregation?



6. Develop a set of “Real Talk” interview questions for people in your community who are not involved in a church. How could doing this kind of research help highlight opportunities for coaching and service outside your membership?

7. Respond to Reggie’s answers to the following questions:

- How will you maintain doctrinal orthodoxy in these communities? p. 150
- What is the role of clergy? p. 150
- How do I earn a living? p. 152
- What about my call? p. 154

8. If Reggie’s thinking is light years beyond where your congregation is living, describe a preferred future for next year and the year after in practical terms for your congregation.

9. What are the translation steps you will have to take in order to implement the Third Missional Shift – first in your life and then in the life of the congregation?



LC Evaluation:

Date:

Location:

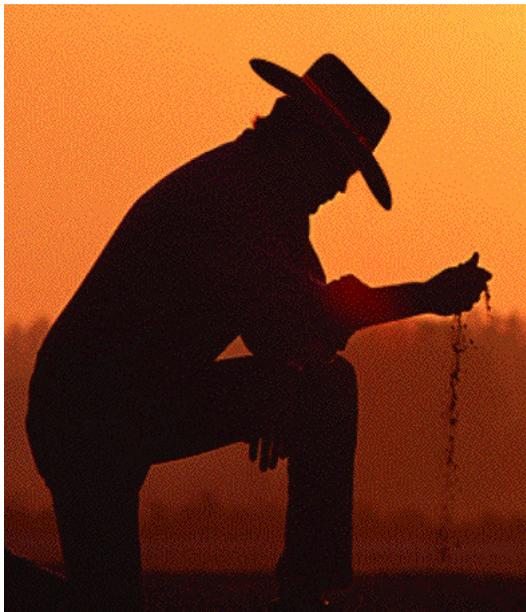
Questions:

1. What did you like most about the homework from the last Learning Community?

2. What did you like least about the homework from the last Learning Community?

3. How could we improve today's Learning Community experience?

4. How can we give you additional support for developing leadership skills in your own life and helping your church turn outward?



Me and the Harvest

1. How committed have I been to praying for people who need Jesus?
2. What have I done in the past month to help someone move closer to Christ?
3. What changes do I need to make in the next month to find time to be more outreach focused?
4. How did I keep the fire burning for outreach in our church this past month?
5. What have I learned about the community needs in this past month that our church could be poised to meet?
6. What's the most important outreach oriented action step I can take in this next month?



Continuing Your LC's:

If you have completed TCN Pastors Learning Communities I and would like to continue meeting, TCN Pastors Learning Communities II is the continuation of this manual. Please contact TCN for further information.

Thank you!