A NARRATIVE APPROACH TO DEVELOPING
WORLD-CHANGING LEADERS IN POSTMODERN CULTURES

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World-Changing Leaders in Postmodern Cultures
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This dissertation proposes a narrative model of Christian leadership development

to develop world-changing leaders within postmodern cultures. To do so, it is divided

into three sections. The first section analyzes the American postmodern cultural context,

and it highlights themes relevant to leadership development. Within this context, it

presents the commonalities and differences between two distinct postmodern generations,

Generation X and Millennials, and their implications for current leadership development

models. In addition, this section surveys leadership development models generally used

by American Protestant evangelical churches or communities in four subcategories:

traditional churches, Liminal churches, Emergent communities, and apostolic

organizations.

The second section explores the theological foundations of postmodern leadership

development. First, it highlights how a dominant misunderstanding of the gospel—one

primarily about securing our place in heaven—is a major obstacle to effective leadership

development today. Recapturing the gospel within the biblical narrative—what Jesus

called "The Kingdom of God" (Mark 1:15)—helps define a communal, formational, and

missional vision of Christian leadership for postmodern generations. Also examining

Jesus' model of leadership development within his cultural context highlights his

communal, formational, and missional aspects of the development of his followers,

challenging American evangelicals to rethink current models that may be derived more from cultural institutions than from Scripture.

The third section explores ministry strategies in postmodern leadership development. It describes a model that helps identify stages of leadership development in the context of the overarching biblical narrative: of developing leaders from skeptic to seeker to follower to leader to world changer. Overall, this paper presents a Christian leadership development model that incorporates the larger biblical narrative and works to restore a sense of drama, imagination, and inspiration for future Christian leaders, while also providing a reproducible and reproducing model that will multiply Kingdom leaders who change the world in a postmodern context.

Content Reader: Eddie Gibbs, DMin

Words: 298

To Jinhee, Mom, and Dad

ACKNOWLEDGEMENTS

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INTRODUCTION

In 2004, the American 4x100-meter relay team strutted into Athens Olympic stadium with heads held high. They had every reason: the American relay team had won the gold medal every time they had stepped onto the Olympic track except for a silver medal in 1996, a couple of disqualifications in 1960 and 1988, and the boycott of the 1980 games. Otherwise, they were always victorious. At these particular games, they had won five of six medals in the one hundred-meter and two hundred-meter sprints.[1] This race was theirs to win.

When the starting shot sounded, U.S. runner Shawn Crawford blazed from the blocks to an early lead and passed the baton to Justin Gatlin, the world champion of the 100-meter sprint. As the world's fastest man approached Coby Miller, the efficient machine of the U.S. relay team broke down. Miller could not hear Gatlin call "stick" over the noise of the crowd and slowed down to avoid disqualification by running out of the exchange box. In addition to the sloppy pass, Gatlin also stepped on Miller's shoe with his track spikes, ripping a hole. By the time Miller handed the baton to Maurice Greene, Great Britain's Mark Lewis-Francis had a huge lead. With tremendous speed, Greene almost caught his opponent, but he ultimately lost the race by a hundredth of a second.

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[1] Associated Press, "Britain Upsets U.S. in Men's 400 Relay," *MSNBC*, August 28, 2004, http://www.msnbc.msn.com/id/5844556/ (accessed January 11, 2008).

The history of Christianity is like a relay race with one generation of Jesus'

followers passing the baton to the next generation for over two thousand years, so that

over two billion people on the planet call themselves Christian today.[2] Throughout

history, God always had found a way to get the baton to the right people, sometimes

working around those who did not know how to pass it on. Thus, in a grander

perspective, the Church will always remain and Jesus will be with his followers "to the

very end of the age" (Matt. 28:19-20, TNIV). Over the centuries, some baton passes were

strong and helpful, while others plunged Christians into centuries of regression and

apathy. American evangelicals today may be in danger of bumbling the pass. Though

Christianity still exists, its vitality may be at stake. Instead of falling behind, how can

American evangelicals run "in such a way as to get the prize" (1 Cor. 9:24)?

Like their countrymen on the relay team, American evangelicals might be tempted

to strut cockily as well. They have seen masses pour into thousands of megachurches and

have found themselves at the seat of governmental power, even having one of their own

as the President of the United States. It should be a high time for the evangelical Church.

Leaders today, however, are scratching their heads, trying to figure out how to hand off

leadership to the next generation. Ron Carucci comments on the overall state of

American leadership development in both secular and religious spheres:

> For years now the world has been hearing about the "crisis of leadership" around
> the globe. Every statistic—from retirement rates and time horizons of baby
> boomers to shifting values among emerging leaders to the post-Enron-scandal
> cynical view of anything "corporate"—seems to reinforce one thing: a pervasive

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[2] David B. Barrett, Peter F. Crossing, and Todd M. Johnson, "Missiometrics 2007: Creating Your Own Analysis of Global Data," *International Bulletin of Missionary Research* 31 (January 2007): 25-32.

belief that we're running short on leaders capable to take the reins of organizations in the future.[3]

Carucci then cites a Drake Beam Morin study where 94 percent of human resource professionals believe that they are "inadequately preparing younger-generation employees to be senior leaders, at a time when sixty million baby boomers are expected to leave the workforce over the next fifteen years."[4] Leadership in corporate America longs—not without some desperation—to pass their leadership off to the next generation, but they are in danger of dropping the baton.

In American evangelical circles, the situation of leadership development may be even more dire. Two tribes in the current evangelical context threaten to divide the movement: Alan Roxburgh, in *The Sky is Falling*, calls them "liminals" and "emergents."[5] Each tribe carries a great amount of diversity within it, and any attempt to categorize them inherently will be oversimplified. The following descriptions are nevertheless still helpful as types. Obviously, no person or movement will fall neatly into these types, but understanding their general differences will help show why the tribes eye each other with great suspicion, leaving them to wonder if they are running the same race.

Though these categories will be described in greater detail in Chapter 2, a quick description is necessary for the moment. The older liminals consist of evangelicals who responded relevantly and pragmatically to the needs of the unchurched, though often with

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[3] Ron Carucci, *Leadership Divided* (San Francisco: Jossey-Bass, 2006), 5.

[4] Ibid.

[5] Alan Roxburgh, *The Sky is Falling* (Eagle, ID: Allelon Publishing, 2006)*,* 22.

a decreasing emphasis on theological thought or integration. They have created seeker-sensitive ministries, which have enjoyed great numeral success. Newer liminals have more theological acumen, but they have also dug deeper into traditional models of theology. They also tend to employ the same models as their older counterparts. Though they benefit from a structural and cultural memory—of skills and habits passed down to them—these younger liminals run the risk of becoming irrelevant to the culture around them by answering questions that the culture is not asking. They ultimately tend to close themselves off to the positive changes that are beginning to influence American evangelical thought and theology.

In contrast, the emergent contemporaries of the newer liminals are evangelicals who reject traditional institutions in exchange for more creative, informal communities. They are willing to deconstruct just about everything—from structures to theologies—and start over with something innovative. They are wide open to the hope of new possibilities, yet they tend to eschew leadership as traditionally known. In so doing, Roxburgh believes they will "die out because the tribe [of emergents] was unable to develop habits that can be handed down."[6] Their reactionary stance to traditional forms of leadership leaves them with few sustainable models to empower future generations.

Both tribes have much vibrancy—and swagger—for the moment, yet both also lack adequate models of leadership development that are both reproducing and relevant to their surrounding culture. Liminals have leadership structures, yet their theology may become increasingly irrelevant to the culture around them. Emergents may be theologically relevant to surrounding cultures, but they do not have reproducing

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[6] Ibid., 24.

structures. Each tribe offers the very strengths that the other tribe needs. In cooperation

and mutual learning, the present day could herald an exciting new era for the American

evangelical Church. In the present state of suspicion, however, both tribes are in danger

of leaving an impotent and irrelevant Church as their legacy. Roxburgh reflects on this

troubling trend:

> Not only do they need each other's gifts, but neither tribe [liminals nor emergents] on its own has the frameworks, skills or capacities necessary to lead in the present reality. They both lack mentors. For each tribe, the challenge of the moment is to understand the nature of the changes we are encountering in our culture and to draw on each other's wisdom in learning how to develop leaders capable of meeting those challenges.[7]

These younger leaders themselves are unable—or unwilling—to take hold of the

leadership baton and run the same race. They do not want to emulate the leadership traits

and practices of their predecessors. Eddie Gibbs in *LeadershipNext* writes: "Younger

adults are walking away from those institutions characterized by a culture of control and

a style of delegation that is considered disempowering—the prevailing leadership style of

those who are over forty."[8] Thus, differences in the vision for their communities as well

as values in their leadership styles wedge a sharp divide between the older and younger

generations, and the health and vibrancy of the American Christian movement are

teetering dangerously close to having a generation of leaders "lost in transition."[9]

In the division and confusion, Christian leadership development is in disarray and

possibly in crisis. New, sustainable models of Christian leadership are needed for

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[7] Ibid., 23.

[8] Eddie Gibbs, *LeadershipNext* (Downers Grove, IL: InterVarsity Press, 2005), 13.

[9] Roxburgh, *Sky,* 17.

postmodern generations, and yet none currently exist in the current literature as of the time of this writing. Thus, both older and younger leaders are in great need of resources, particularly in learning how to identify and develop the next generation of leaders. However good *The 21 Irrefutable Laws of Leadership* may be, these types of books—normally aimed toward an older business-oriented audience—do not necessarily connect with a new generation of rising leaders.[10] Thus many leaders are creating models by trial and error, without the help of other perspectives that may increase effectiveness and sustainability. If the younger generation of leaders comes with a different vision and set of values for Christian leadership, then perhaps they need more relevant and effective resources to assist in leadership emergence and development of postmodern generations.

In response, this dissertation seeks to provide a framework of a postmodern leadership development model. The analogy of building a house on an empty lot is useful here. At the outset, contractors survey the land to discern the types of rock and soil, assess faults and fractures, dig for damaged pipes, and ultimately determine whether the land is fit for the kind of building they want to erect.

Similarly, the first two chapters of this dissertation will survey the land of leadership development models in postmodern cultures. Chapter 1 will highlight the paradigm shifts in culture from modernity to postmodernity, and how the resulting shift in worldviews has affected leadership development. It also will highlight the striking differences between the first two truly postmodern generations—Generation X and the Millennials—and their implications on postmodern leadership development models.

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[10] John Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson, 1999).

Chapter 2 will survey American evangelical leadership development models used by different subgroups—traditional, liminal, emergent, and apostolic—evaluating each model for its relevance and effectiveness with postmoderns today. Two American evangelical organizations will serve as case studies for apostolic leadership development: InterVarsity Christian Fellowship/USA has worked almost exclusively with college students in its sixty-year history, and thus it has front line experience working in postmodern cultures, while Church Resource Ministries has a strong track record of healthy leadership development practices as coaches seeking to revitalize plateauing churches.

After the land is surveyed, then a foundation needs to be laid. Paul picked up on this same analogy in his letter to the Corinthians by writing: "For no one can lay any other foundation that the one already laid, which is Jesus Christ" (1 Cor. 3:11). In the same vein, the next two chapters discover a theological foundation for postmodern leadership development, one that takes into account the core narrative of the faith according to Jesus. Too many leadership development models have been ripped straight from surrounding secular culture. Though it is fine to borrow elements, it should be done with solid theological thought and reflection. Chapter 3, therefore, will highlight a narrative theology of leadership development, rediscovering the gospel as Jesus taught it to recover a fundamental sense of spiritual formation, community, and mission in the gospel and thus in the leadership development models of Christians today. As the gospel goes, so goes the mission. Chapter 4 will highlight Jesus' leadership development practices with his disciples as taken from the Gospels. It is precisely through a renewed

emphasis on Jesus in postmodern cultures that a rediscovery of his leadership paradigms has flourished, and it has helped Christian communities thrive again.

After the foundation is laid, then a building is erected. In this case, the building is a postmodern leadership development framework for Christian communities. Thus, the last two chapters describe a basic model of postmodern leadership development. Chapter 5 will highlight the need of not only developing leaders, but it also will emphasize the need to disciple a leadership culture that can sustain apostolic leaders. In that need, incumbent leaders need to find ways to use the biblical narrative to shape lives and their understanding of the faith, and thus propel Jesus' followers into spiritual formation, community, and the mission. Chapter 6 then will present a new model of leadership development developed by some pockets of InterVarsity Christian Fellowship/USA, a holistic skeptic-to-world-changer model. The last two chapters are not meant to be exhaustive nor complete. Instead, as with any building, the contractors may build a framework, but it is up to future residents to decorate and personalize it. Thus, this dissertation serves merely as a starting place to empower a rising generation of Christians who live in the Kingdom and spread its *shalom* throughout the planet.

PART ONE

CULTURAL AND MINISTRY CONTEXTS FOR
POSTMODERN LEADERSHIP DEVELOPMENT

CHAPTER 1

PARADIGM SHIFT: AN ANALYSIS OF POSTMODERN CULTURAL CONTEXTS

Passing the leadership baton from one generation to the next is difficult enough. William Strauss and Neil Howe in their book, *Generations,* show that each American generation over the past five hundred years has displayed its own characteristics and temperament. In a sense, they are destined to misunderstand each other. Even if each generation is a perfect clone of the previous one, the desires of elders and youths are often against each other: the tension between the elders' need to preserve and the youths' drive to change will always exist. Passing leadership to the next generation is rarely simple or easy.

Paradigm shifts are even tougher to navigate than generational ones. In a generational shift, prior assumptions still hold. People from different generations often still see the world the same way. According to Roxburgh, a generational shift reflects a "continuous" change, where adjustments occur slowly and manageably.[11] A paradigm shift, however, is "discontinuous," where old assumptions are challenged and dismantled, and change comes from every angle. It is ultimately a shift in worldview, and the old ways of seeing and doing things become decreasingly valid in public discourse. These

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[11] Roxburgh, *Sky,* 29.

shifts ultimately highlight the changing basis of authority, and ask the following questions: Who has authority in a culture? Why do they have it? How do they use it?

Western society recently has undergone a paradigm shift from modernity to postmodernity. Here, it is helpful to make the distinction between "postmodernism" and "postmodernity." Postmodernity refers to a period of time when postmodernism's outlook has taken over the culture. Stanley Grenz highlights the distinction in greater detail:

> *Postmodernism* refers to an intellectual mood and an array of cultural expressions that call into question the ideal, principles and values that lay at the heart of the modern mind-set. *Postmodernity*, in turn, refers to an emerging epoch, the era in which we are living, the time when the postmodern outlook increasingly shapes our society. Postmodernity is the era in which postmodern ideas, attitudes, and values reign—when postmodernism molds culture.[12]

This chapter, therefore, will provide a brief history of paradigm shifts throughout time. Then, the characteristics of the modern-postmodern shift will be analyzed in greater detail. To end with generalities between moderns and postmoderns, however, would be a great disservice to the two postmodern generations. Each generation has its own distinct characteristics that will affect leadership development models. Thus, the end of this chapter will conclude by highlighting the shifting characteristics between the first two truly postmodern generations: Generation X and the Millennials.

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[12] Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 12.

From Modernity to Postmodernity

A Brief, Five-thousand-year History**[13]**

Brian McLaren presents a history of paradigm shifts in *A New Kind of Christian*

that is both simple and helpful. It is clearly a Euro-centric version of time, but it is also

the most pertinent to this discussion on American evangelical leadership development. In

each epoch, the shifts in the basis of authority will be highlighted.

	3000 BC	+	AD 500	AD 1500	AD 2000
Prehistory	Ancient World		Medieval World	Modern World	Postmodern World
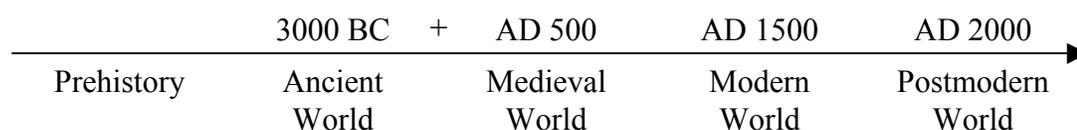
Figure 1. A simplified, five thousand-year history. Diagram by Brian D. McLaren.

In McLaren's framework, the first era is called "prehistory," since history could

not be written down before the advent of writing around 3000 BC.[14] Humans were

hunter-gatherers in this time, gathering vegetation, and hunting animals to stay alive.

Without a consistent food supply, people could not stay in one location, but they had to

roam to where the food was available. Thus, without surplus food production, the

populations of groups stayed small with few resources, and there was little need for

specialization, social stratification, or hereditary leadership. Inherently, authority was

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[13] The structure of this section comes from Brian McLaren, *A New Kind of Christian* (San Francisco: Jossey-Bass, 2001), 11-20.

[14] Brian McLaren, *A New Kind of Christian* (San Francisco: Jossey-Bass, 2001), 15; Jared Diamond, *Guns, Germs and Steel* (New York: W. W. Norton & Company, 1999), 218. In Figure 1, McLaren dated the Ancient World at 2500 BC. Diamond, however, placed the origins of writing before 3000 BC, which lends itself to a more accurate dating of the Ancient World.

"informal and acquired through qualities such as personality, strength, intelligence, and fighting skills."[15]

With the advent of farming, animal husbandry, and writing, history was ushered into a new era called the Ancient World after 3000 BC. In this era, human beings quickly began domesticating animals and plants, and could produce more food. With surplus food, artists, priests, government officials, and a military could be supported. Populations grew, creating the need for greater hierarchies to manage and organize their societies. Thus authority moved more and more toward rulers and chiefs. Great, historic civilizations grew in this time, such as the Sumerian, Egyptian, Babylonian, Assyrian, Persian, Greek, and Roman empires. They often pursued military expansion, but they also created relative peace in their wake that allowed the learned arts to flourish. Philosophy, science, drama, poetry, art, rhetoric, history, mathematics, biology, and many other fields of study were born out of this time. These empires usually supported a diversity of religious viewpoints and practices, and rarely was one religion given authority over another. Instead, authority was given to the governmental powers that be—and thus to the high ruler of any empire—who in turn created greater infrastructure to insure peace and prosperity within their borders.

After the fall of the Roman Empire before AD 500, history entered into another major epoch called the Medieval World. At the hands of invading barbarians, the Roman Empire crumbled, kneeling to a higher power—the Church. It took over the last vestiges and functions of the Roman Empire, and it held strong sway over the hearts and minds of the European public. It was one of the few epochs of history where one religion was

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[15] Diamond, *Guns*, 268-269.

heralded over all, and the religious officials in the Church often played a strong hand in politics. God, through the Church, placed kings who reigned over lords, who in turn ruled over serfs. The societal pecking order, with the blessing of the Church, was increasingly ossified. Thus, with the Church in the highest authority, the spirit of the age can be captured in this St. Anselm quote: "I believe in order than I may understand."[16] All truth was guarded by the Church, which determined right and wrong in the name of God.

Around 1500, scientists like Francis Bacon, Johannes Kepler, Galileo Galilei, and Nicolaus Copernicus began to challenge the Church's lock on knowledge through the sciences. This built the foundation for the Enlightenment and the Modern World, where men of reason would challenge the authorities of faith. René Descartes saw how religious differences bloodied Europe through the Thirty Years War, and thus sought to find common ground between all men. Ultimately, he found it in reason: "I think, therefore, I am."[17] Reason was given authority over faith, science over religion, logic over superstition, and through the writings of Immanuel Kant, the autonomous individual over community.[18] If the world was approached with sheer rationality, then its truths could be discovered and unlocked for utilitarian potential. It was a major paradigm shift, and the Church found itself reeling from challenges to its authority, ranging from the Copernican revolution to the Scopes trials.

However, Enlightenment could not keep its promises. The height of the Modern Age in the twentieth century proved to be the bloodiest in human history. Heroes like

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[16] Anselm, *Proslogium*, ch. 1.

[17] René Descartes, *Discourse on Method and Meditations*, part 4.

[18] Grenz, *Primer,* 80.

Mohandas Gandhi, Martin Luther King Jr., and John F. Kennedy were assassinated. The optimism that marked modernity fell into melancholy. The Modern World and its sciences did not create a new world order or peace, but instead it helped mankind create the most devastating and destructive weapons to ever be used on the planet. A stance of mistrust pervaded culture, and the old authority basis of knowledge, rationality, and science started to give way to the new authority bases of experience and subjectivity. Since absolute truth was used in oppressive ways—such as Western European Imperialism and its systematic oppression of Latin America, Africa, and Asia—all absolute truth was considered suspect. David Wells writes of the Enlightenment: "It had made extravagant promises about life, liberty and happiness, but in the modern world it had become increasingly difficult to see where those promises were being realized."[19]

Thus the Postmodern World was born, which started sometime before 2000. Though Friedrich Nietzsche launched his attack on the Enlightenment project in the late 1800s, postmodernism gained influence in philosophy in the 1960s.[20] Through the writings of Michel Foucault, Jacques Derrida, and Richard Rorty, they rejected the idea of a discoverable, absolute truth, that anyone actually owns this truth, that this truth is objective and value-free, and that the pursuit of knowledge is beneficial for all humankind instead of a particular class.[21] No overarching narrative or truth could

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[19] David Wells, *No Place For Truth* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993), 286.

[20] Grenz, *Primer,* 89-98.

[21] Ibid., 131.

evaluate other truths; only "local" truths or stories exist and the voice of the "other" is

heralded. Grenz highlights the idea of local truth for postmoderns:

> In this sense, then, postmodern truth is relative to the community in which a person participates. And since there are many human communities, there are necessarily many different truths. . . . As a result, postmodern relativistic pluralism seeks to give place to the 'local' nature of truth. Beliefs are held to be true within the context of the communities that espouse them.[22]

The concept of absolute truth disintegrated into relativism, and these notions

deconstructed all previously held assumptions and fundamentals, influencing

architecture, art, literature, theater, media, and culture. Postmodernity is now dominant in

culture today.

Any shift in cultural authority makes it difficult to navigate from one era to

another. Roughly speaking, authority moved from the tribe in prehistoric times to the

chiefs in the Ancient World, to the Church in the Medieval World, to science and reason

in the Modern World, and now to relativity and experience in the Postmodern World.

Thus, if a modern appeals to what is objectively true, a postmodern may refer to her

relativity, responding blithely, "What's true for you isn't true for me." By appealing to

different authorities, they might as well be speaking different languages. Neither will

understand where the other is coming from.

<div align="center">Characteristics of the Modern-Postmodern Transition</div>

To promote understanding between the two, it is helpful to highlight the

differences between a modern and a postmodern mindset in greater detail, though it is not

an easy task. Postmodernism, in itself, defies a strict definition. McLaren describes it as

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[22] Ibid., 14-15.

"postconquest, postmechanistic, postanalytical, postsecular, postobjective, postcritical, postorganizational, postindividualistic, post-Protestant, and postconsumerist."[23] It is predominately reactive and negative against modernity, and it rarely offers its own definitions. It prefers to find its identity from what it is not than what it actually is. For the sake of this discussion, however, Table 1 highlights the general differences between a modern and postmodern worldview, and each pair will be discussed in greater detail.

Table 1. Postmodern vs. modern characteristics

Modern	Postmodern
Individual	Communal
Objective	Subjective
Certain	Relative
Analytical	Holistic
Controlling	Collaborative
Secular	Spiritual
Institutional	Grass Roots

Individual to Communal

Modernity upheld individual thought and reason above anything else. Societal shifts added to the rise of the individual. The Industrial Revolution disintegrated tight-knit rural communities into more depersonalized urban settings. Intergenerational living gave way to the nuclear family and quickly became the norm. The advent of the automobile further fractured communities, as people could choose to live further and further away according to the tastes of the individual. With these societal and other

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[23] McLaren, *New Kind,* 19.

philosophical shifts, "the modern ideal champions the autonomous self, the self-determining subject who exists outside any tradition or community."[24]

The postmodern reaction is post-individualistic, where community has been embraced again. The loneliness and alienation that had pervaded the modern era has given way to a communal mindset. A thirst and desire for relationships abound, though postmoderns are uncertain on how to attain it in a society that is constantly pulling people apart for work and living preferences. Grenz concurs with their need for community: "The postmodern consciousness, in contrast, focuses on the group. Postmoderns live in self-contained social groups, each of which has its own language, beliefs and values."[25]

Objective to Subjective

In modernity, objectivity was considered the key to truth. If a modern person was able to detach himself from the trappings of emotions, irrationality, and superstition, then an objective truth for all humankind could be found that superceded any local interpretation. McLaren writes about modernity's quest: "What was still unknown was ultimately knowable."[26] People were always progressing, always learning, always growing. In the quest for objectivity, the arts, poetry, music, and story lost their primacy in culture-shaping, and were replaced by science, mathematics, and engineering. Logic and reason were given the ultimate authority in modernity, and thus intuition and feeling were cast aside. Religion, therefore, was a relic of the old way of thinking. Nothing was

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[24] Grenz, *Primer,* 4.

[25] Ibid., 15.

[26] McLaren, *New Kind*, 17.

valid unless it could be proven by facts, statistics, or science. McLaren elaborates, "Also assumed was the highest faith in human reason to replace all mysteries with comprehension, superstition with fact, ignorance with information, and subjective religious faith with objective truth."[27]

Postmodernism reacts to this objective superiority by challenging objectivity itself. Objectivity necessarily attacked other versions of the story: either a story was true or false, since there was only one truth to find. Postmodern philosophers, however, claim that any attempt at an objective reality is suspect, because a person always views the world through his biases and filters. There is no objective point of view; every point of view is subjective. If that is clearly realized, then human beings can avoid forcing their version of the truth on another person. Each person's local story is equally valid, and it is impossible to find some objective framework to evaluate these local stories and truths against each other. Postmodernity heralds a return of the softer side, where feelings, intuitions, and experiences are once again heralded. In the postmodern reaction, reason is suspect, and the advance of science does precious little to make the world a better, more peaceful place.

Certain to Relative

At the outset of modernity, Descartes created a culture of doubt to drive toward truths that are absolutely certain. If everything is at first doubted, then what someone might have at the end of his evaluation is only what is certain. Thus the Age of Reason was a critical one, tearing down other viewpoints until only what is certain still held. All

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[27] Ibid.

the while, modernity promoted its own concepts, over and above competing narratives since it was already proven. It was an arrogant stance against competing viewpoints, cock-sure of its own findings. Thus, an air of certainty made it difficult for dissident voices to be heard.

Postmodernity, however, is post-certain. It is a more humble approach to different viewpoints, relinquishing an overarching, objective truth in favor of relative, local truths. Postmoderns do not claim to have the lock on truth, but are more willing to learn and hear other viewpoints and stories. With the rise of the Internet and its subsequent technologies such as blogging and instantaneous reporting, postmoderns have more access to different versions of the story, creating opportunity to critique anyone else claiming to have the objective story. Culturally, movies like *The Matrix* highlight misgivings about current understandings of reality, and online games and virtual worlds help postmoderns divorce even further from a sense of certainty about anything. George Barna weighs in with his research: "By a 3-to-1 margin (64% vs. 22%) adults said truth is always relative to the person and their situation. The perspective was even more lopsided among teenagers, 83% of whom said moral truth depends on the circumstances, and only 6% of whom said moral truth is absolute."[28] Objective truth is exchanged for subjective feelings and viewpoints, and the feeling of certainty has vanished into the cultural winds. Relativity has captured the hearts of this era.

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[28] George Barna, "Americans Are Most Likely to Base Truth on Feelings," The Barna Group, February 12, 2002, http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=106 (accessed September 22, 2007).

Analytical to Holistic

In its search for knowledge, modernity sought to analyze. Everything was broken up into its smallest parts to understand each piece. Influenced by the new workplace of the Industrial Revolution, specialization reigned. Each worker performed his individualized routine and therefore contributed to the whole. Even personal lives were compartmentalized for maximum efficiency.

In postmodernity, however, the analytical age passes into something more holistic. More emphasis is placed on the relationship among parts. The very act of separating into the smallest parts is foreign and violent. A person can do that with machines, but if someone takes out a liver to examine it, he also does great harm to a person. Communities are no longer seen as organizations, but they are seen as organisms. Thus, solutions are seen in a more holistic manner, and specialization gives way to integration and holistic responses.

Controlling to Collaborative

The arrogance and certainty of the modern age led to an age of conquest and control, as Western powers divided the earth and sought to impose its domination through colonization of foreign lands. These powers often used religion to justify their conquests in the name of God.[29] Thus, Western European nations not only took over the Americas,

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[29] Diamond, *Guns,* 69-74. Diamond quotes excerpts from Pizarro's companions describing their conquest over the Inca civilization: "It will be to the glory of God, because they have conquered and brought to our holy Catholic Faith so vast a number of heathens, aided by his Holy guidance. . . . The Friar returned to Pizarro, shouting, 'Come out! Come out, Christians! Come at these enemy dogs who reject the things of God. That tyrant has thrown my book of holy law to the ground! Did you not see what happened? Why remain polite and servile toward this over-proud dog when the plains are full of Indians? March out against him, for I absolve you!'"

but they also dominated African and Asian lands that found themselves too close to the

trade routes to the Indian Ocean. Their robust economies gave Europeans the chance to

expand their borders and to seek control.

This conquest was not limited to peoples and lands. The drive for control was also

focused on sickness, disease, and a host of other problems. The belief was that if they

analyzed enough, human beings could come up with solutions to all problems through

science and technology. McLaren puts it this way:

> Nature was conquered, native peoples were conquered—especially people of color . . . —and a thousand problems (from bad breath to syphilis) were eventually conquered too. Of course, once you've conquered something, you need to keep it conquered, which means controlled. As a result, modern people have dedicated themselves to controlling people, results, risks, economics, experiments, profit margins, variables, nature, even weather.[30]

In the postmodern reaction, this need for control is dropped for collaboration.

Instead of seeking to tear down another viewpoint and debating until what is left is true,

the starting place is learning together to find a better solution to disagreements. This

construct has a greater ability to harmonize different viewpoints, since it has relinquished

the need to find an objective truth. Postmodernity is comfortable allowing competing

viewpoints to co-exist. Instead of "either/or," it is the shift toward "both/and."

Also, older styles of leadership are considered suspect for their aggressive need

for control, and new styles of leadership—even "leaderless groups"—have been heralded

as the new way to lead.[31] Hierarchies and titular authorities are now eyed with suspicion,

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[30] McLaren, *New Kind*, 16.

[31] Eddie Gibbs and Ryan Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005), 196-198; Ori Brafman and Rod A. Beckstrom, *The Starfish and the Spider* (New York: Penguin Books, 2006), 7.

while relational trust is a key basis of authority and influence in Western culture, even in the secular workplace.

Secular to Spiritual

The rise of science led to the degradation of a religious worldview. Superstition and irrationality were thrown out, and mechanistic and scientific views of the origin of the universe and earth's species gave the culture convenient, godless myths to supplant the religious ones. The Church lost much of its authority, while scientists and other philosophers took center stage. Religion was cast aside as a crutch: Karl Marx, in his attempt to build a godless yet equal society, said, "[Religion] is the opium of the people."[32] The Modern World was thoroughly secular. McLaren writes about modernity's victory: "We can hardly conceive of a non-scientific worldview, which tells us how pervasive and invasive modern science has become; in fact, you can't say 'nonscientific' without it sounding like an insult."[33]

Despite this reality, the fall of Communism and the inability of science to provide answers for questions of purpose and meaning have contributed to spirituality's return to the spotlight in the Postmodern World. According to Grenz, postmodernity "marks the end of science."[34] It is not a return to the medieval era with the institutional church at the forefront, but it is a personal and tribal search for first-order answers to deeper questions

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[32] Karl Marx, *Marx's Critique of Hegel's Philosophy of Right*, trans. Annette Jolin and Joseph O'Malley (Cambridge: Cambridge University Press, 1970), http://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm (accessed on January 11, 2008).

[33] McLaren, *New Kind*, 17.

[34] Grenz, *Primer*, 46.

of existence. McLaren calls it "post-secular."[35] A spiritual hunger followed the scientific revolution, and people seek to know and believe, if something is actually out there.

Institutional to Grass Roots

The Industrial Revolution brought about changes to the Western societal context. The deterioration of the community led to a reliance on governmental and institutional structures to provide basic human needs. It marked the rise of the corporation, and workplaces became new structures of productivity, yet it provided little relationship. Government was called upon to answer the needs of society more and more, and business leaders had more influence on domestic affairs. In the process, the human being became more of a cog in a machine than a special, organic being. The human being was being dehumanized.

In the Postmodern World, however, there is a push toward the post-institutional. It is a rejection of large corporations and organizations as a means of meeting basic human needs, since institutions could not deliver through a medium of trust and relationships. Therefore, there is a return to tribes or communities of people, who no longer trust larger institutions to take care of them. In almost every arena, postmoderns seek relational answers over institutional answers, and they have little trust for larger organizations to understand and thus meet needs effectively. They have turned away from the institutional church, and have desired something new from religion as well.

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[35] McLaren, *New Kind*, 19.

Implications of Paradigm Shifts for Ministry Leadership Development Models

During modernity, the American evangelical Church adapted itself to the modern cultural milieu. Even the protestant reformers were a part of the modern challenge. Whereas Galileo and Copernicus challenged the Church's view of the universe with the sciences, so Luther and Calvin also challenged the Church's view of faith with the Bible—armed with their own understanding of it. In the same tradition, evangelicals eager to engage modernity were trained in apologetics to have a rational discussion about the intellectual validity of the faith. Scientific and social theories were given to explain the resurrection of Jesus. Through the language of the university, evangelicals sought to communicate with its irreligious peers, seeking to connect on a cultural level. To engage modernity was right and proper. The Church needed to remain relevant and vibrant to be salt and light to a modern world.

Not only did the Church engage modernity, it also was influenced by it. Christian scholars created new systems of rational thought called foundationalism, where a sure, foundational concept served to support an entire lattice of theology.[36] For evangelicals, the infallibility of the Bible and the historicity of Jesus' death and resurrection became the bedrock of Christian thought and theology, upon which the rest of its theology was built. Also, systematic theology, one that broke down a holistic faith into smaller parts to be analyzed in greater detail, became the main vehicle for Christianity's teachings in seminaries. The Bible was now looked upon as an encyclopedia of knowledge, containing all that there was to know about faith and life. Principles were abstracted from their

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[36] Stanley J. Grenz and John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville, KY: Westminster John Knox Press, 2001), 23-24.

ancient contexts to create timeless truths that would cut through time and location. These were considered ultimate truths, and evangelicals looked for them as they would in any scientific endeavor.

With the rise of postmodernity, the Church finds itself reeling yet again. In terms of cultural engagement, a modern's pre-eminent question about faith was this: Is it true? In other words, is it the overarching truth, the absolute truth that supercedes all other truth? Postmoderns, however, are suspect about absolute truths; the very thought of one is offensive. Instead, postmoderns embrace pragmatism. Is it real? and Is it good? are now the faith questions of the day. Where a modern person might seek the truth on his own, a postmodern rejects the self as the starting point, and instead he seeks truth in a trusted community—one that is seen living out a truth. If a postmodern is to be engaged with the Christian faith, it needs to answer these questions: Is it real for me? Can I trust the people of faith? Will it be good for the world?

When it comes to leadership development, a postmodern will also be asking these correlating questions: How will I benefit or change from this experience? Who is going through this experience with me, and can I trust them? Will we do anything good for people outside of this ministry? A leadership development model that ignores these questions will be increasingly irrelevant and will fail to inspire.

Postmodern Generational Differences: Generation X and Millennials

Postmodernity now has produced two generations: Generation X and the Millennials. Both generations have great similarities, particularly in their rejection of the individual in favor of the community and their rejection of absolute truth in favor of

subjective experience. Their worldviews remain more similar than distinct. Generational

differences, however, are still important, and have large implications for their leadership

development.

Over the past five hundred years of American history, generational characteristics

followed a repeating four-year cycle: an "idealist" generation is followed by a "reactive"

generation that gives birth to a "civic" generation, which is succeeded by an "adaptive"

generation.[37] Within this paradigm, the Boomer generation (born 1943-1960) is an

idealist generation, followed by a reactive Generation X, and a civic Millennial

generation. Marketers, managers, and educators have pressed into learning about the

differences between generations, intuitively understanding that differences existed, and

that it would be to their advantage to learn how to navigate these differences. Many

emerging church leaders and authors, however, have based their characterizations of

postmodern people almost exclusively on Generation X, a generation comprised of those

who were born between 1961-1981.[38] To do so overemphasizes one part, resulting in an

absurd caricature of what postmodernity is shaping out to be. Understanding the

differences between these two postmodern generations can help evangelicals avoid being

irrelevant when attempting to empower a new generation of leaders.

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[37] Strauss and Howe, *Generations*, 74-79.

[38] Ryan Bolger, interview by author, Pasadena, CA, May 5, 2007. Bolger, who conducted a five-year survey which culminated in the book *Emerging Churches*, said that the Emergent Village and leaders in emerging churches do not make distinctions between Generation X and Millennials. They are usually lumped together under the labels "postmodern" or "emerging," but generally highlight the characteristics of Generation X.

Table 2. Four-fold generational cycles

Generational Type	Corresponding Generation	Description
Idealist	Boomer (1943-1960)	Dominant, inner-fixated. Grows up as increasingly indulged youths after a secular crisis; comes of age inspiring a spiritual awakening; fragments into narcissistic rising adults; cultivates principles as moralistic midlifers; and emerges as visionary elders guiding the next secular crisis.
Reactive	Generation X[a] (1961-1981)	Recessive. Grows up as underprotected, criticized youths during a spiritual awakening; matures into risk-taking alienated rising adults; mellows into pragmatic midlife leaders during a secular crisis; and maintains respect (but less influence) as reclusive elders.
Civic	Millennial (1982-2002)[b]	Dominant, outer-fixated. Grows up as increasingly protected youths after a spiritual awakening; comes of age overcoming a secular crisis; unites into a heroic and achieving cadre of young adults; sustains that image while building institutions as powerful midlifers; and emerges as busy elders attacked by the next spiritual awakening.
Adaptive	? (2003-?)[c]	Recessive. Grows up as overprotected and suffocated youths during a secular crisis; matures into risk-averse, conformist rising adults; produces indecisive midlife arbitrator-leaders during a spiritual-awakening; and maintains influence (but less respect) as sensitive elders.

Source: Adapted from William Strauss and Neil Howe, *Generations* (New York: William Morrow, 1991), 74-79, 299, 317, 335.

[a] "Generation X" is used instead of Strauss and Howe's designation "13er" to keep the terminology in this dissertation consistent.

[b] William Strauss and Neil Howe, *Millennials Rising: The Next Great Generation* (New York: Vintage Books, 2000), 41. Strauss and Howe updated the end date for the Millennials.

[c] Strauss and Howe did not include a name or any dates for the generation following the Millennials. The dates are speculative.

Generation X (Born 1961-1981)

These generational characteristics are, again, overgeneralizations, and they will

not describe everyone within each generation. Even the dates are not hard and fast, and

they are often under debate. The generational characteristics describe a type⸺a general

description⸺that will be helpful in comparison with other types, but these distinctions

will not perfectly pertain to every individual within a given generation.

Finding demographic numbers also can be difficult, since date boundaries are

often fluid. Nevertheless, according to NAS Recruitment Communications, the 2005 U.S.

Census states that there are 76.7 million Boomers and 49.1 million Generation Xers,[39]

contributing to the Xers' sense of living in the Boomers' shadow. Also, Xers have reacted

against the excesses and hypocrisy of the previous generation. They want a different

vision of life than their predecessors. Thus, they can be described with these seven

characteristics: criticized, neglected, skeptical, peer-oriented, dissenting, balanced, and

surviving. Table 3 compares the generational characteristics in a summarized form.

First, Generation X is often criticized. Even the name "Generation X,"

popularized by Douglas Coupland, referred to the generation's lack of identity in the

shadow of the Boomers.[40] Often denounced as slackers, not since the "Lost generation"

of the 1920s has a generation been so maligned and criticized.[41] Strauss and Howe

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[39] NAS Recruitment Communications, "Getting to Know Generation X," 2006, http://www. nasrecruitment.com/talenttips/NASinsights/GettingtoKnow GenerationX.pdf (accessed July 7, 2007), 2.

[40] Douglas Coupland, *Generation X: Tales of an Accelerated Culture* (New York: St. Martin's Press, 1991).

[41] Canadian Broadcasting Company, "Slackers," December 6, 1994, http://archives. cbc.ca/IDC-1-69-1209-6685/life_society/generation_x/clip4 (accessed June 7, 2007).

highlight what cultural pundits have declared about this generation:

> Elders find it hard to suppress feelings of disappointment over how they are turning out—dismissing them as "lost," "ruined," even "wasted" generation in an unrelenting (and mostly unanswered) flurry of what Ellen Goodman has termed "youth-bashing." Disparaging them as the "dumb" and "numb generation," Russell Baker says "today's youth suffer from herky-jerky brain."[42]

Already feeling alienated, the constant criticism from the Boomer generation only serves

to discourage Generation X further from engagement with culture. Strauss and Howe also

Table 3. Generation X vs. Millennial characteristics

Generation X	Millennials
Criticized	Special
Neglected	Sheltered
Skeptical	Confident
Peer-oriented	Team-oriented
Dissenting	Conventional
Balanced	Pressured
Surviving	Achieving

Source: Millennial characteristics are from William Strauss and Neil Howe, *Millennials Go to College: Strategies for a New Generation on Campus*, 2nd ed. (Washington, DC: American Association of College Registrars and Admissions Officers, 2007), 69-131.

claim that Generation X has had the highest child suicide rates in American history, and

have the highest overall suicide rates since the "Lost" generation.[43]

Second, Generation X is often neglected. They grew up in "a nightmare of self-

immersed parents, disintegrating homes, schools with conflicting missions, confused

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[42] Strauss and Howe, *Generations*, 319.

[43] Ibid., 326.

leaders, a culture shifting from G to R ratings, new public-health dangers, and a 'Me Decade' economy that tipped toward the organized old and away from the voiceless young."[44] They are an unwanted generation. Xers are the most aborted generation in American history.[45] They grew up as latchkey kids, where they let themselves into their homes while their parents were away, and thus they had to develop a strong sense of self-sufficiency in order to survive.

Third, they are skeptical. Instead of having an inner-confidence, they rely instead on their authenticity and ability to criticize. As a reactionary generation to Boomer excesses, they are keenly sensitive to marketing ploys and anything else that reeks as inauthentic. Being inauthentic is the ultimate transgression for this generation. Strauss and Howe write: "They're proud of their ability to poke through the hype and the detail, to understand older people far better (they sense) than older people understand them."[46]

Fourth, they are peer-oriented. The fractured family units have created a longing for belonging, particularly with their peers. They are distrustful of elders, having seldom experienced the security of their parents, and they instead prefer a tribe of like-minded people to lean on. Parental divorce has struck Xers harder than any other American generation.[47] Family let them down, and thus they created a new peer-based community to look out for one another. For Xers, their communal tribe is the end in itself, a place to finally be known and accepted.

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[44] Ibid., 321.

[45] Ibid., 324.

[46] Ibid., 323.

[47] Ibid., 324.

Fifth, Xers are dissenting. They are generally non-conformist. The music of their generation was grunge: Pearl Jam, one of grunge's leading bands, attempted to break up Ticketmaster's monopoly by selling their own concert tickets directly, rallying against it for charging exorbitant service fees.[48] In this generation's quest for authenticity, they do not want to go with the flow like lemmings in a cultural current. They, as a reactive generation, do not want to emulate their parents, having seen their shortcomings up close. They have a gut reaction against any sense of conforming, and they react adversely when they are labeled or typecast. The strong self-determinism and individualism plays itself out in a dissenting, prophetic voice, if that voice is ever heard.

Sixth, since they have been neglected by the older generation, they have created their own sense of values and prefer a balanced life. As Jimmy Long puts it, they do not "live to work" as the Boomers do, but "work to live."[49] They do not feel the need to achieve in a way that would cut themselves off from relationships and their families, and they seek a more balanced lifestyle. They have seen the abuses of an imbalanced life, and want to make sure that non-work parts of their lives are not neglected.

Lastly, Xers developed a strong survival instinct, which is "wrapped around an ethos of personal determinism."[50] They instinctively understood that families, corporations, and other institutions as a whole could not be trusted to be loyal and provide security as in the past, and they reacted by taking the initiative to protect

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[48] Elizabeth Blair, "Pearl Jam: Still a Touring Force," National Public Radio, June 19, 2003, http://www.npr.org/templates/story/story.php?storyId=1301462 (accessed January 12, 2008).

[49] Long, *Emerging,* 40.

[50] Strauss and Howe, *Generations*, 322.

themselves. There is no one else to trust. They are therefore extremely practical, and often look for ways just to get by.

Millennials (Born 1984-2004)

Millennials, on the other hand, are a civic generation, which gives them a different flavor than the Xers. Demographically, they outsize Generation X with 73.5 million strong.[51] Though they share a postmodern outlook with the older Generation X, they also have some striking differences, especially in how they interact with the world around them. Strauss and Howe highlight seven core traits of Millennials: special, sheltered, confident, team-oriented, conventional, pressured, and achieving.[52]

First, where Xers were criticized, the children of the Millennial generation are the center of their homes, told over and over again that they are special. They have the lowest child-to-parent ratio in American history, and they arrive into families that want them desperately.[53] Thus, their arrival was highly anticipated by the family, and they were encouraged with the belief that they are vital to the nation and their parents' purposes. One unintended result, however, is that this generation is also the most narcissistic generation in American history: when asked for their life goals, 81 percent said to be rich and 51 percent said to be famous. By contrast, in 1967, 85 percent of college freshmen

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[51] NAS, "Generation X," 2.

[52] William Strauss and Neil Howe, *Millennials Go to College: Strategies for a New Generation on Campus*, 2nd ed. (Washington, DC: American Association of College Registrars and Admissions Officers, 2007), 69-131.

[53] Strauss and Howe, *Generations*, 342.

wanted to develop "a meaningful philosophy of life" while only 41 percent said it was important to be well off financially.[54]

Second, while parents neglected Xers, Millennials are sheltered by their parents. In an age of increasing violence in schools—highlighted by the violent tragedies at Columbine, and even more recently, Virginia Tech—the parents of Millennials reacted strongly and sought to create a safe and idyllic existence for their children. Millennials are treated as precious, and their lives have been tailored to protect them from the cruel, risky world. These parents have been dubbed "helicopter parents" who hover over their brood even while they are away at college.[55] Strauss and Howe explain the involved nature of Millennial parents:

> First-wave Millennials are riding a powerful crest of protective concern. . . . As parents, teachers, and prosecutors, fortyish Boomers are setting about to protect children from the social and chemical residue of the euphoric awakening they themselves had launched a quarter century earlier. At dinner tables all around the nation, 40-year-old parents are telling small children to stay away from drugs, alcohol, AIDS, teen pregnancy, profanity, TV ads, unchaperoned gatherings, and socially aggressive dress or manners. . . . Boomer parents are determined to set an unerringly wholesome environment for their Millennial tots."[56]

One potential negative to this approach is that Millennials lack the life skills that Xers, in their neglect, were forced to learn in order to survive.

Third, while Xers are generally skeptical, Millennials are confident. They are upbeat, positive, and ready to take on challenges. The world is one of great opportunity. Instead of the jaded grunge of Generation X, their music of choice growing up was the

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[54] Sharon Jaysen, "Gen Y's Attitudes Differ From Parents'," *USA Today*, January 9, 2007, http://www.usatoday.com/news/nation/2007-01-09-views_x.htm (accessed June 6, 2007).

[55] Felix Carroll, "No Escape from 'Helicopter Parents'," *Seattle Post-Intelligencer*, January 27, 2005, http://seattlepi.nwsource.com/lifestyle/209473_copterparents.html (accessed January 18, 2007).

[56] Strauss and Howe, *Generations*, 337-338.

gummy pop of Britney Spears and the Backstreet Boys. Messages of responsibility and opportunity are exciting to this generation, who want to make a positive difference in the world. They have high levels or trust, and are more likely to seek out a mentor or guide to challenge them to grow.

Fourth, they are team-oriented. Where Xers were often content with a community of peers as an end in itself, Millennials also like to pursue goals with their cohort. Millennials grew up with a huge helping of extra-curricular activities, and thus they are acclimated from an early age to work on teams that accomplish some task or goal. They develop peer bonds, which are assisted by technology, such as email, instant messaging, and texting to keep them connected to each other. Some would argue, however, that since much of their contact happens virtually through technology, they lack adequate skills for meaningful connection with others. Peer pressure, however, can work to promote good behavior in Millennials, and they love to work in groups in a collaborative atmosphere. Unlike the iconoclastic Generation X, conformity is a powerful factor in their motivation.

Fifth, unlike their Xer counterparts and their dissenting voice, Millennials are often conventional. They take pride in their own behavior and the values of their parents, and are far less antiestablishment than their Xer predecessors. Societal rules do not feel suffocating to this generation, and they believe that values and rules generally make society run more smoothly. They have returned to traditions and ritual, and trust in larger institutions and brand names. Excessive individualism is considered social dysfunction.

Sixth, while Xers seek a balanced life, Millennials feel pressured. They often are pushed hard academically and are encouraged to take full advantage of the collective opportunities adults are offering them. In such a pressured climate, however, they are also

averse to taking risks. They are often over-prepared, feeling the need to do anything and everything possible to guarantee the opportunity to excel.

Lastly, Millennials tend to surpass the Xer mentality to survive, and they instead seek to achieve. Their growing numbers have placed them in direct competition with a much greater pool of peers for things such as college admissions and the workplace. Higher standards and their parents' expectations press the need to achieve. They value security, stability, and balance, and they love a challenge. They are on track to becoming the smartest and most educated generation in American history.

Generational Implications for Ministry Leadership Development Models

From this brief portrait of the Millennials, it is clear that they will feel like a different generation than their predecessors, the Xers. For simplicity's sake, if Generation X could be described by the word "mistrusting," it seems that Millennials are their opposite: "trusting." They are much more willing to seek older mentors, join larger institutions, step into larger challenges, seek leadership opportunities, and seek to leave a legacy beyond the classroom than their Xer predecessors. It is an easy temptation to label the characteristics of one generation—Generation X—and let it represent the entire worldview shift of postmodernity. Many of the older leaders of Generation X are beginning to take leadership in many areas, and they may make the easy mistake of thinking their generation is representative of postmodernity as a whole. It is simply not true, and to fail to adapt to an optimistic, civic generation is to miss out on a new generation of upcoming leaders.

Generational differences will also have a huge impact on leadership development models and cultures. Xers would generally like a low-key, smaller church community where people can be authentically themselves, failings and all. They want to be a part of a mission that will have local impact and draw their friends into an authentic community that reflects Jesus. Over everything else, they want to be known. So they generally eschew megachurches for smaller communities. Xers, before adhering to any vision or dream, need to feel like they can trust the leaders, because mistrust is so pervasive in their worldview.

Millennials, on the other hand, want to be a part of the action right away. They come with a great deal of trust for their elders and larger institutions. They do not want the weepy introspection of the Xers, but they instead want to do something to make an impact. They are optimistic with a high regard for their own generation, and feel that they can have a positive impact on the larger culture and the planet. If a leader wants to reach Millennials, then she should appeal to their civic-mindedness, their volunteerism, their willingness to get involved, and their optimism. They do not need their trust stroked; they want challenges and dreams big enough and worthy enough to invest their lives in. They will want to get in the game as soon as possible. If they are babied, they will move onto to other alternatives worthy enough to showcase their gifts and talents to the greatest potential. Though there is a tendency toward narcissism, to fail to create leadership opportunities for rising Millennials to lead will be disastrous for a ministry reaching younger postmoderns.

Millennials, though they share a postmodern worldview with the Xers, will need a different kind of leadership development, one that will challenge them. Shane Claiborne,

an activist popular among younger Christians, forcefully makes the same point: "I am

convinced that if we lose kids . . . it's because we don't dare them, not because we don't

entertain them. It's because we make the gospel too easy, not because we make it too

difficult."[57]

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[57] Shane Claiborne, *The Irresistible Revolution* (Grand Rapids, MI: Zondervan, 2006), 226.

CHAPTER 2

THE NEED FOR ACTIVISTS:
A SURVEY OF CHRISTIAN LEADERSHIP DEVELOPMENT MODELS

American evangelicals have responded to their need for leadership development

in a wonderful diversity of ways, and no single volume would be able to cover them all.

It would take thousands of pages to cover every nuance in response to a particular time,

place and culture, and frankly, an encyclopedic catalogue of different leadership

development strategies would be too overwhelming to be useful.

Instead, this dissertation will categorize these various ministry models into four

broad types of leadership development within American evangelical circles. Again, these

types are large brushstrokes that can run the risk of overgeneralization, but the framework

should be helpful in highlighting characteristics that might lead to self-awareness for any

ministry involved in the empowerment of younger leaders. Though these types may be

reflective of a particular generation as a whole, it should be obvious that there is no one-

to-one correlation between someone's age and their proclivity to a certain type.

In this vein, Table 4 highlights a typography for different kinds of leadership in

American evangelical settings. The four types are organized into a two-by-two grid: its

horizontal axis represents ministry sustainability (whether it is reproducing leaders or

not) while the vertical axis represents a ministry's theology (whether it is better poised to

relate to either a modern or postmodern worldview).

Table 4. Leadership development model by type

	Ministry sustainability	
Theology	Non-reproducing	Reproducing
Modern	Traditional: Professors	Liminal: CEOs
Postmodern	Emergent: Facilitators	Apostolic: Activists

Traditional Leadership Development: Professors

America itself was born and raised in modernity, being founded well after the

Protestant Reformation and being shaped by the values of the Enlightenment. Thus, it has

always been steeped in modernity until the present. In modernity, knowledge itself was of

the highest value, and thus the currency of power. When a culture values head-knowledge

above all else, then leadership is often given to those who pursue and communicate these

objective truths. Thus, the eighteenth century gave rise to the modern research university,

and in the nineteenth and twentieth centuries, these universities focused mainly on

science. Scientists, scholars, and professors began to exert great influence in society,

from Margaret Mead to Albert Einstein.[58] Ironically, though many universities began as

places to train clergy, they pushed the role of religion to the sidelines during this time.

Christian institutions responded in kind. American evangelicals planted its own

seminaries to train church leaders, and its professors often explicitly sought to create

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[58] Harold Gardner, *Leading Minds: An Anatomy of Leadership* (New York: Basic Books, 1995), 6-9. In a list of his eleven most influential leaders of the twentieth century, three are either scientists or related to academia.

church leaders who embodied the "pastor-scholar."[59] The ideal leader for traditional churches went to seminary for graduate-level training to learn how to read the text through its linguistic, grammatical and socio-cultural context, how to distill an overarching principle from the text, how to effectively teach that principle to a congregation, and possibly, how to apply the text into their everyday lives. Thus, the dominant leadership type for traditional churches was modeled on the role of professor.

The seminary professors were the scientists of the religious world. In modernity, scientists broke objects down to their lowest levels—such as atoms—to analyze and study them. Theology followed suit, and professors emphasized systematic theology, where the story of God was broken down into components like parts of a machine for further analysis. Evangelical seminary curricula embraced systematic theology, and the attributes or unchanging principles of God were hammered into more precise doctrinal statements. They were abstracted from their contexts as overarching principles, attempting to define who God is. Faith, therefore, became about adhering to a certain set of truths, and Christians were either in or out on their ability to sign off on a doctrinal statement. As a result, seminaries produced a faith that seemed mainly concerned about protection of solid theological thought, and the leaders of traditional churches became guardians of orthodoxy. Too often, social (leadership) and spiritual (character) development and training were ignored.

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[59] In 1995, I was welcomed as a student to Gordon-Conwell Theological Seminary by its then-president, Robert E. Cooley. He told the incoming students outright that they were to become "pastor-scholars." Many professors also used the term "pastor-scholar" during class times as a model of who the students were to become.

These values affected the kind of church leadership that often exists in traditional churches today. Seminaries produced leaders who were often solid teachers that preserved orthodoxy, but they knew little about recruiting and developing new leaders. In a 2001 study, the Barna Group's research showed that few pastors saw themselves as leaders: "Just 12% of Senior Pastors say they have the spiritual gift of leadership; only 8% say they have the gift of evangelism; in contrast, two-thirds say they have the gift of teaching or preaching."[60] Without an ability to raise younger leaders, these types of traditional leaders lead structures that are increasingly irrelevant to younger generations, where church attendance is declining by each successive generation.[61]

As it pertains to postmodern leadership development, many younger leaders still feel the need to enter into seminary for some sort of credentialing, but they are finding the curriculum more and more outdated and irrelevant. Postmoderns increasingly want to learn experientially, and they decreasingly want a theological curriculum that is divorced from their ministry context. Many emerging leaders are not excited about merely being a teacher or scholar, but they want instead to influence the world around them. Seminaries are beginning to adapt, offering such programs as Fuller Theological Seminary's Master of Global Leadership and Bethel Theological Seminary's Master of Transformational Leadership, which is a good sign.[62] These are interdisciplinary programs that are

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[60] The Barna Group, "The Year's Most Intriguing Findings," December 17, 2001, under "The 7 Most Significant-But-Not-Suprising Insights," http://www.barna.org/FlexPage. aspx?Page=BarnaUpdate&BarnaUpdateID=103 (accessed June 15, 2007).

[61] The Barna Group, "Adults Who Attended Church As Children Show Lifelong Effects," November 5, 2001, under "Young Adults Avoiding Church," http://www.barna.org/ FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=101 (accessed June 15, 2007).

[62] Fuller Theological Seminary, "Master of Arts in Global Leadership," http://www.fuller.edu/cll/dl/MAGL/magl.asp (accessed January 12, 2008); Bethel Theological Seminary,

designed to help leaders on the field get the theological and practical skills they need to

lead the next generation of Christians. Thus, the professor-type of leadership is waning: it

does not reproduce leaders nor does it connect with a younger generation of rising

leadership.

Liminal Leadership Development: CEOs

Categorizing liminal leadership development is much more difficult: older and

younger liminals have clear distinctives. Older liminals refer to leaders who eschewed

theological rigor for more practical realms of ministry, because they want to become

more attractive to irreligious people. Often heavily influenced by business leaders, older

liminal leaders were pragmatists, and they used marketing savvy to attract large crowds.

They conducted marketing surveys, and they offered seeker-sensitive programs with

contemporary music and multimedia presentations. They enjoyed numerical success:

these older liminals created megachurches, where congregants came to churches with

Sunday attendance in the thousands. Churches like Willow Creek Community Church,

Saddleback Church, and Lakewood Church have gained considerable influence and have

created networks to influence pastors all around the world.

Younger liminals, however, still may have the same approach as their elder

counterparts, but they have much more theological acumen. The resurgence of the

Reformed movement in America in younger generations is striking.[63] Collin Hansen of

Christianity Today writes: "While the Emergent 'conversation' gets a lot of press for its

"The Master of Arts in Transformational Leadership," http://seminary.bethel.edu/catalog/stpaul/matl.html (accessed January 12, 2008).

[63] Collin Hansen, "Young, Restless, Reformed." *Christianitytoday.com*, September 22, 2006, http://www.christianitytoday.com/ct/2006/september/42.32.html (accessed June 15, 2007).

appeal to the young, the new Reformed may be a larger and more pervasive phenomenon. It certainly has a larger institutional base."[64] Also, the Passion movement, which *Christianity Today* christened the most influential movement in younger American evangelicalism, consistently invites John Piper to come and speak at their conferences, pressing a Reformed theology.[65] Mark Driscoll and the Mars Hill Church in Seattle, with his complete alignment with Reformed theology, are still quite popular with the young, with Sunday attendance over six thousand.[66] In a post-September 11 world of fear and uncertainty, the younger liminals have become more entrenched into more traditional theology for definitive, clear, and unquestionable answers.

Yet even with their distinctives, the commonalities between the younger and older liminals hold them together. Neither group is threatened by the other one. The older liminals still adhere to theologies espoused by traditional churches, but merely placed more priority on connecting with culture. They have not rejected theology born in modern times. Their younger counterparts have merely reclaimed this same theology as their own, and they practiced it with more theological rigor, but they still also seek to be relevant to present-day cultural currents. Both groups approach truth in a modern, objective manner, and their adherence to traditional theologies hold them together. Also, both groups are not afraid of larger churches, which offer vast resources and programming to meet the needs of the surrounding communities. With large numbers and

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[64] Ibid.

[65] Collin Hansen, "Passion Takes it Higher," *Christianitytoday.com*, March 23, 2007, http://www.christianitytoday.com/ct/2007/april/20.29.html (accessed June 15, 2007).

[66] Janet I. Tu, "Firing of Pastors Roils Mars Hill Church," November 18, 2007, http://seattletimes.nwsource.com/html/localnews/2004020898_webmarshill18m.html (accessed January 12, 2008).

vast programming, the leadership type to keep a ministry like this moving and forward-looking must be visionary, attractive, and pragmatic. Thus, in liminal ministries, the most practiced type of leadership is CEO.

The CEO is generally a grand visionary and a talented communicator. Much of the success of a liminal church happens through the personality of a strong leader. He also recruits a team of specialists that can support the various church functions, but he himself supervises and manages them for results, just like any business organization.[67] They build megachurches with vast resources and creative approaches, while staying true to traditional theology. Pragmatic and visionary, these types of leaders constantly point to the future. They know how to get things done, and they also know how to recruit new leaders to make the organization grow. In their favor, CEOs generally know better how to reproduce a ministry and pass it to the next generation. In the very least, if they cannot develop leaders on their own, they know how to recruit leaders to take over the ministry.

These CEOs, like the CEOs of any Fortune 500 company, usually seek the growth of its own organization as the overriding priority, if not the sole priority. Though they may seek the evangelization of a particular community or region, that success is often evaluated through baptisms and membership totals and not often along other lines such as being a benefit to the surrounding society and culture. It is, to use Michael Frost and Alan Hirsch's term, "attractional:" a "come and see" verses a "go and do" approach.[68]

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[67] Usually, I would choose to be gender inclusive, but has not found a present-day instance of a female megachurch pastor.

[68] Michael Frost and Alan Hirsch, *The Shaping of Things to Come* (Peabody, MA: Hendrickson Publishers, 2003), 18-19.

Postmoderns, however, will want to be involved with something beyond the confines of the church's ministry. With the split between the secular and sacred blurring for them, they want to be involved in being a greater good in the world around them. Many Xers, in particular, will be repelled by a programmatic, institutional approach instead of a communal, incarnational one. Postmoderns, as a whole, want to see more resources spent beyond the church than merely within its own walls.

The larger tension will be in seeking relevance with the surrounding culture. In our world of instability, people are looking for answers, and the Reformed branch of American evangelicalism with its highly sophisticated theological thought seems to be a place of certainty for many. At the same time, the liminals' sense of certainty reeks of a modern arrogance that postmoderns find abhorrent. Unless a greater movement is made to help connect theology with current issues and concerns—especially to address wider systemic issues like social justice and the environment—many liminal churches may find themselves not connecting with newer generations.

Also, though the *New York Times* recently reported that the younger generation—especially college students—are more interested in spirituality than ever before, the purpose and processes of church still should be reconsidered.[69] If the purpose is merely to get people into heaven after they die, then the church will continue to find itself irrelevant to the culture around them. Their faith is, in the words of Oliver Wendell Holmes, "so heavenly minded that they are no earthly good."[70] Along with an other-worldly focus,

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[69] Alan Finder, "Matters of Faith Find a New Prominence on Campus," *New York Times*, May 2, 2007, http://select.nytimes.com/gst/abstract.html?res=F10810FF3B5A0C718CDDAC0894DF404482 (accessed May 3, 2007).

Christian communities also need a this-worldly focus to connect with postmoderns and also to recapture the mission as Jesus taught it. Thus, the purpose of leadership development itself needs to be addressed, for if the continued siren's call for future leadership are for roles merely to serve the church, the younger generation will stop by, but will not stay around, unless given some mission or challenge to accomplish something that extends beyond the confines of the church.

Emergent Leadership Development: Facilitators

In reaction to the liminals, the emergent tribe offers a different kind of church. They are a younger group of evangelicals that want to reimagine as much as they can about Christian faith and community. Their challenge, however, goes way beyond candles and incense. If the change were merely in worship dressings, then it would still be considered a liminal church: something that has changed on the exterior for marketing purposes but still remains the same thing on the inside. Emergents, however, are not only challenging the method of Christianity but also its message.

The emergents are easier to identify, since many of them are linked to an organization called the Emergent Village. According to Dan Kimball, Leadership Network gathered a group of church planters to talk about ministry to Generation X.[71] Quickly, with Mark Driscoll's input and the addition of Brian McLaren to the team, they started talking more about ministry in postmodernity. In 2001, after Driscoll's departure from the team, the group codified into the Emergent Village, which is now headed up by

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[70] Quoteopia!, "Oliver Wendell Holmes Quotes," http://www.quoteopia.com/famous.php?quotesby=oliverwendellholmes (accessed September 23, 2007).

[71] Dan Kimball, "Emergence 2007" (forum hosted by Zondervan Publishing Company at Mars Hill Church, Seattle, WA, June 2, 2007).

Tony Jones. The Emergent Village is a network of friends who host conferences, and it enjoys three partnerships with publishing houses to produce materials in reaching emerging generations.[72] It often chooses not to define itself. Emergents, instead, are often in reaction to something: "postmodern," "postcolonial," "post-evangelical," or "post-liberal." Their definitions come mainly from what they are not, and they hope that something will emerge in its place. In 2003, with the release of Kimball's book *The Emerging Church*, the term "emerging" took hold to describe their movement.[73]

It was an intellectual movement at its base and largely reactionary against the excesses of modern leadership. They react against the abuses of dictatorial conquest-and-control style leadership and desire relational harmony and community. They have seen the damaging way the elder generations have led without concern for connecting with the culture in deeper ways and want to seek new avenues of doing things. Its leaders do not create large organizations, most likely because they do not trust them since most of its leaders are from Generation X. They seem even a bit anti-leadership, in that someone who wants to lead directly is viewed as dysfunctional. One emergent pastor described that they have "leaderless groups."[74] These groups emphasize communal living and genuine friendship, and influence occurs when lives rub up against one another. It is vitally important to them to stay relationally connected and be friends.[75]

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[72] Emegent Village, "About Emerging Village," http://www.emergentvillage.com/about/ (accessed June 16, 2007).

[73] Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids, MI: Zondervan, 2003).

[74] Gibbs and Bolger, *Emerging*, 196-198.

[75] I have attempted to have a book titled *True Story* published by Emersion, the publishing partnership the Emergent Village enjoys with Baker Book House. The book proposal, however, was

This kind of leadership, however, is not the full absence of leadership but contains a less authoritarian or hierarchical leadership. Andrew Jones puts it this way: "I don't like the word *leaderless*, since all things are led, in some way. Every organization or movement is led. But like a flock of birds, that leadership is dynamic rather than static, and it is continually being transferred to the right person at the right place at the right time."[76]

Thus, emergent leadership is better characterized as creating space for other voices to shape the conversation. Karen Ward, Abbess at The Church of the Apostles, Seattle, Washington, says, "People have authority to speak by being a baptized follower of Christ. It's not something conferred on a secondary manner. It's conferred by God. Everyone has a voice."[77] Thus, the main leadership model that often is presented by emergents is one of "facilitator," one who creates space for God and others to speak. Doug Pagitt, pastor at Solomon's Porch in Minneapolis, Minnesota, puts it another way:

> I'm a leader and I started it. When I say something, it's recognized that Doug is saying something. But, he's not saying it as someone from Solomon's Porch. It's always someone [who is] speaking for it. We don't put at risk the Solomon's Porch and brand. There are lots of people who lead in different ways. Solomon's Porch believes different things, instead of one thing. . . . No one speaks for Solomon's Porch.[78]

By allowing many voices into the conversation, the emergent type of leadership offers a new way of thinking about theology and the practices of faith. They are willing

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rejected. In a phone conversation, Tony Jones said in explaining the decision, "We think your book will sell . . . but we don't know you. Come to our conferences and get to know us, because we're a community of friends and want to support our own authors." Tony Jones, interview with author, November 10, 2007.

[76] Gibbs and Bolger, *Emerging*, 198.

[77] Karen Ward, "Emergence 2007" (forum hosted by Zondervan Publishing Company at Mars Hill Church, Seattle, WA, June 3, 2007).

[78] Doug Pagitt, "Emergence 2007" (forum hosted by Zondervan Publishing Company at Mars Hill Church, Seattle, WA, June 3, 2007).

to challenge everything, to scrap it all, and create innovating new ways of holding Sunday services and other meetings. The freedom they give to their theological practices, while still maintaining some sort of authority of Scripture, is vital to navigate the postmodern shifts. They offer a relevant theology that can make a difference in the world. By being so reactionary against the American evangelical Church, however, they often alienate others in the Christian movement.

They also run the risk of not having the structures to support their intellectual endeavors. For example, Pagitt, in not wanting to name other leaders who speak in the name of Solomon's Porch, inadvertently keeps the power. Though trying to make room for other voices, in the absence of greater definition, he will make the final call and thus be unable to truly empower younger leaders. The thought of abdicating authority has good motivations, but ultimately the church cannot grow and leaders will not reproduce without more concrete lines of authority and avenues of empowerment.

Thus, in their angst against definition and organization, they create communities that may not reproduce. To repeat Roxburgh's observation here: "[Emergents may] die out because the tribe was unable to develop habits that can be handed down."[79] Their disdain for aggressive evangelism may turn into an excuse to do no evangelism whatsoever, and thus they fall into a dialogue within themselves instead of actually reaching new people. Without defined leadership structures, emergents do not seem set up to reproduce itself. It is a shame, because emergents have a vast store of innovative thought that can be tempered and translated well into the postmodern climate, and they can help make Christianity relevant to the surrounding culture.

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[79] Roxburgh, *Sky*, 24.

Apostolic Leadership Development: Activists

To connect with postmodern generations in a sustainable way, a fourth category of leadership development needs to be created. Most leaders understand that the traditional model of leadership development is outdated, and they will need to make some changes to actually develop leaders instead of scholars. In the very least, even the liminals know that seminary education needs to be augmented by some leadership opportunities and training to grow. Though liminals have the resources and structures to produce lasting paradigms, their inability to look at their theology in new ways will keep them from truly addressing the broader culture. They are traditionalists in new clothing, which will still attract many who grew up in the church, but still may have a hard time reaching the culture in a relevant way. Emergents, on the other hand, have a renewed sense of vision and purpose as they have reexamined their theology and theological practice. They have found great truths to offer the larger body as well as culture as a whole. They also offer a wonderful corrective that highlights the community and incarnational living yet do not have the structures to reproduce itself. Thus a fourth category is needed, one that incorporates the theological innovation of emergents and the structural strength of liminals.

Interestingly, the types in Table 4 that line up with non-reproducing have an academic lean, leaning heavily on theological reflection to instill values. Unfortunately, they often lack the needed action to build reproducing leadership structures. On the other hand, the types that line up on the "reproducing" column tend to lean toward pragmatic activities, where hands matter more than heads. These types tend toward real ministry

action and invite others to follow along and lead with them. The activist type, however, is not only engaged in the ministry of the church, but it also seeks to bless the world beyond the church. Thus, the activist type is missional.

"Missional" is a word that is gaining much popularity throughout the American evangelical movement, regardless of whether one is traditional, liminal, or emergent.[80] It unfortunately feels like the new buzzword, but it also can be helpful. It is something that could really help revitalize the church, and it can help turn the Church outward toward the culture, cities, and communities around them.

It is interesting, however, that in the discussion of missional ministries in postmodernity, the parachurch has been largely ignored. Most of the discussion has been driven by academics and pastors of younger churches. It seems, however, that as the Christian movement moves toward a more missional mindset, it has been the parachurches that have already operated in this manner for decades. Parachurch movements have provided renewal to the local churches throughout history.[81] Ralph D. Winter, of the U.S. Center for World Missions, believes that churches (which he called "modality") and parachurches (which he called "sodality") need to work together for the health and vibrancy of the church.[82]

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[80] Gibbs, *LeadershipNext*, 134; Gibbs and Bolger, *Emerging,* 51; Frost and Hirsch, *Shaping,* 17-30; Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Jossey-Bass, 2006), 3-181. Almost every book on postmodern ministry mentions the word "missional."

[81] Ralph D. Winter, "The Two Structures of God's Redemptive Mission," In *Perspectives on the World Christian Movement: A Reader,* 3rd ed, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library Publishers, 1999), 220.

[82] Ibid., 229.

Parachurches are inherently missional communities, and without the mission, they would cease to exist. Yet they are rarely tapped for strategies or insights on leadership development. Joon Han, a former church pastor at Lake Avenue Baptist Church in Pasadena, California, believes that parachurch organizations have a large store of untapped potential. He said that these parachurch organizations should be treated as the "research and development arm of the Church."[83]

One such group, InterVarsity Christian Fellowship/USA (IV), has much to offer to the larger discussion. It has worked with college students since the 1940s, and as a ministry planted by British and Canadian staffworkers, its outlook has always taken the university context—and the wider cultural context—with careful attention.[84] Charles Malik, presider over the United Nations from 1958 to 1959, wrote: "More potently than by any other means, change the university and you change the world."[85]

Another group that will be studied is Church Resource Ministries (CRM). In its favor, it focuses on leadership development and the long-term health and vibrancy of communities, and thus it has insightful models to offer. It also has a ministry division called NieuCommunities, which is geared specifically toward postmoderns.[86] Two other CRM branches also have great appeal to postmoderns because of their attempt to engage the world around them: InnerCHANGE, CRM's order to the poor and Missio, a CRM

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[83] Joon Han, interview with author, San Diego, CA, September 6, 2007.

[84] InterVarsity Christian Fellowship/USA, "InterVarsity's History," http://www.intervarsity.org/aboutus/history.php (accessed January 12, 2008).

[85] Charles Malik, *A Christian Critique of the University* (Waterloo, Canada: North Waterloo Academic Press, 1990), 100.

[86] Church Resource Ministries, "NieuCommunities," http://www.crmleaders.org/ministries/nieucommunities (accessed January 12, 2008).

team dedicated to planting urban churches in postmodern contexts. These ministries will help inform the definition of the activist type of leadership development needed in postmodernity.

Apostolic Structures: Two Case Studies

IV's and CRM's values and practices will be described and examined for particular leadership themes. After both case studies, their implications for postmodern leadership development will be highlighted at the end of the chapter. A clarification of terms, however, is needed before diving into these case studies.

The word "parachurch" cannot be found in the Bible. Yet it still comes with a great deal of baggage. It seems to connote that the parachurch is somehow theologically inferior to the local church. President Sam Metcalf of CRM calls this an "incomplete ecclesiology," and CRM makes no apology about calling itself a church.[87] InterVarsity, however, continues to call itself a parachurch as a strategic decision to partner with local church structures. Mako Nagasawa, campus team leader for InterVarsity in the Boston area, has been quoted as saying that the parachurch, however, is the "church possible." He believes that there is no theological difference between the church and the parachurch, but the difference is self-chosen and strategic alone.[88] To alleviate the confusion,

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[87] Sam Metcalf, interview by author, Tustin, CA, May 11, 2007.

[88] Mako Nagasawa, interview with author, Boston, MA, October 2001.

parachurch structures will be called "apostolic structures" from this point on throughout this dissertation.[89]

<div align="center">InterVarsity Christian Fellowship/USA</div>

InterVarsity did not start as an American movement. In 1877, Christian students met together at the University of Cambridge and gathered to form the first InterVarsity: "inter" meant "between," while "varsity" was the British word for college-level students. In response to a plea for help, the British IV sent Howard Guinness with a one-way ticket to Canada in 1928, and he started the Canadian IV movement. By 1938, the Canadian movement was asked for help by students on American college campuses, and by 1941 the first American IV chapter was born at the University of Michigan. The history of the movement points to an international focus from the beginning and IV grew organically in response to pleas for help. IV/USA now serves around 35,000 students and faculty on more than 560 colleges and universities throughout the country.[90]

IV values contextualization and tailoring the ministry to a particular ministry context. In most IV chapters throughout the country, "InterVarsity" does not usually show up in the chapter's name, as opposed to Campus Crusade for Christ or the Navigators. Thus, their fellowship names include the school and sometimes the ministry focus as well, such as Bronco Christian Fellowship (at Santa Clara University, whose mascot is the bronco) or MIT Asian Christian Fellowship. This desire to engage a particular context, however, makes IV a multi-varied movement. For example, IV in Southern California will be markedly different than IV in New England. Also, with a

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[89] There was also a temptation to call this new model "missional," but since that term is being used by all the types of leadership mentioned above, I thought that "apostolic" would be more exclusive, and therefore, more helpful. These two terms, however, can be used interchangeably.

[90] InterVarsity, "History."

somewhat flattened leadership hierarchy, it is difficult, if not impossible, to make effective decisions in a top-down fashion. Therefore, in such an organization, it is impossible to speak of a uniform model or design that is happening in all of the IV chapters. The variety is immense. This dissertation is an attempt, however, at finding possible commonalities with the growing chapters within InterVarsity.

Twelve staff were interviewed, ranging from almost every level in the organization from a campus staff worker to the vice-president of collegiate ministries, and from different regions throughout the country, and also from a wide range of ethnic backgrounds as well. The twelve interviews were a representative sample of possible responses throughout the movement from staffworkers who were well-known for their leadership development gifts and talents. To help organize this discussion, InterVarsity's leadership practices will be divided into three realms: culture, recruitment, and development.

Missional Leadership Culture

In working with postmodern college students, IV understands that the Millennials have a great variety of options before them. They are driven and have been a part of many extracurricular activities before setting foot on a college campus. Thus, if they choose to invest their time, it must be something that they believe to be worth their time. Though relational connections are still needed, they are not enough by themselves to capture the imagination of the Millennial. If the chapter is not doing much to help the campus or the planet—beyond the walls of the fellowship or the church—Millennials will quickly become disillusioned, and they will look for another campus group or community

that will. No ministry to postmoderns can attract leaders based on need: "Need can be a killer. . . . [if we say] we really need more people to do 'X', it feels like they're on a sinking ship."[91]

Thus IV seeks to build missional communities that seek the *shalom* of the campus.[92] For example, the IV chapter at the University of California, San Diego (UCSD) has grown tremendously over the past five years. In the 2005-06 school year, they engaged the campus on social justice issues to receive the Brutten Philanthropic Award, which is given to a student organization that best exemplifies humanitarian concerns. This award gave IV greater opportunities within the campus, so UCSD IV went further in October 2007, and the students partnered with World Vision and La Jolla Presbyterian Church to bring awareness to the African AIDS pandemic. IV brought the manpower and access, World Vision brought the idea, and La Jolla Presbyterian Church brought the funds, so that IV could put an interactive, multi-media tent on the college campus, with the university's approval. Over 5,000 students went through this tent, chronicling the life of one of three children affected by the African AIDS pandemic. At the end of the tent, IV was also allowed to share a gospel message, and many students committed their lives to Jesus for the first time. With this blending of social justice and evangelism, this IV chapter consistently has been one of the national leaders in evangelism during the past six years, with twenty-six students committing their lives to Jesus for the first time.

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[91] Jeff Pearson, interview with author, La Jolla, CA, April 30, 2007.

[92] In Jeremiah 29:7 (NIV), the exilic Jewish community is called to "seek the peace and prosperity of the city . . . because if it prospers, you too will prosper." In the Hebrew, "peace and prosperity" and the other two occurrences of "prosperity" is one word: *shalom* (Jer. 29:7, BHS). It is not just the absence of violence and financial gain, but also the sense of right living and relationships throughout the city.

With this kind of outward focus, the four hundred-student fellowship has over one hundred leaders. These student leaders join because of their relational connections, but they also feel that the mission is worth investing their busy college schedules. Ramiro Marchena says, "It has to be more than experience. They'll get bored with experience. It has to have movement, be tangible and practical. These are the things that get people excited."[93] They want to be a part of something that will bless beyond their own Christian community, in a way that seems like a blessing to all, whether they are Christian or not. As InterVarsity moves to advance the Kingdom of God, then students want to get involved.

Empowered Leadership Recruitment

In traditional church models, college students often do not often have a chance to truly lead. Pearson believes that younger leaders want to change things and insinuates that traditional church ministries do not often let younger leaders make changes to the ministry. He says, "The institutional church has set roles, which doesn't provide room for new leaders."[94]

IV excels in leadership development because they offer opportunities for many different kinds of actual leadership opportunities and responsibilities. Students do not want to be managers but leaders that change the status quo. They need to be provided with real authority and influence. Pearson agrees:

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[93] Ramiro Marchena, interview with author, Solana Beach, CA, April 17, 2007.

[94] Pearson, interview.

"There is always more to do. What eighteen to twenty-two-year-old gets these kinds of opportunities, especially women in the traditional church? They want opportunities for real authority and influence . . . people want to leave a legacy. . . . We give them real responsibility and authority: the presence and the challenge draws people out. They're not little interns, where someone says, 'You can do the copies.'"[95]

Ramiro Marchena thinks the stakes are even higher: "We need to provide places of influence—the younger generation will leave [if we do not] . . . [we need to] include others in the decisions."[96] Ryan Pfeiffer, a veteran campus staff worker, goes further to say that the younger leaders need to influence their elders, "We give them a pretty good leash. We give them places of influence but with communal accountability. . . . I give them authority to shape me."[97]

Leadership structures, therefore, are built with a great deal of flexibility, so that students can make real decisions that affect the direction of the ministry. Chris Wheatley, a staff worker to community college students, says, "It's structures around people, not people around structures. When you build a structure around them, it's validating. We'll still accomplish the mission, but we'll [also] speak loudly [about] our priorities to students."[98] Ryan Pfeiffer elevates the value of student initiative: "When someone's

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[95] Pearson, interview.

[96] Marchena, interview.

[97] Ryan Pfeiffer, interview by author, Encinitas, CA, May 29, 2007.

[98] Chris Wheatley, interview by author, San Diego, CA, April 25, 2007.

doing something innovative and fresh, [we] honor them and give it space."[99] Joshua

Settles, an area director in Tennessee, just tells his students, "You're the experts."[100]

Marcus Lee, area director in North San Diego county, also has a more pragmatic

outlook about giving others an opportunity to lead: "If you don't bring people in, you're

gonna die. . . . Give them an eye to the future. I'm constantly dreaming about

tomorrow."[101] Since it is an apostolic structure, if it does not develop student leaders,

then the ministry will literally die out. Lee said, "The ministry will go beyond me. I take

this for granted. I need to recruit a community that will take my place."[102]

Mentored Leadership Development

Not only do postmoderns need real opportunities to lead, but they also have a

great desire to be mentored. Not only do they want to be a part of a mission, postmoderns

also want to be developed. Pearson says, "Postmoderns are very aware of their own self-

development."[103] Thus, offering developmental positions will make leadership more

attractive.

The Millennials in particular have become accustomed to doting parents who

have invested heavily in the lives of their children. They want the same kind of attention,

even in leadership structures, and they often feel anxious without the input of someone

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[99] Pfeiffer, interview.

[100] Joshua Settles, telephone interview by author, May 29, 2007.
[101] Marcus Lee, interview by author, La Jolla, CA, April 20, 2007.

[102] Ibid.

[103] Pearson, interview.

older. Whereas Xers desired to do things in community, Millennials want community

with wise, hands-on direction. Lee invites people into a relationship with him while on

the mission: "I can help them become what they were meant to be."[104]

This is clearly not mentoring by sitting in a coffee shop, reading a book together,

and talking about life. It is even less about hosting conferences as the main goal. It is an

apprentice model. This kind of mentoring occurs while on the mission. The leader models

and then invites a student into what he or she is doing. Pearson says, "They're forced to

do Christianity."[105] Every staff worker interviewed mentioned the need for hands-on

mentoring for the Millennial generation. Lee says that college students today need

someone "walking with them or beside them."[106] Sarah Holine, area director of South

San Diego county, says, "Take people with you to the places where you're going. It just

isn't real when you sit there and talk about it . . . you have to experience it yourself."[107]

Wendi Joiner, a campus staffworker in San Diego, offers a much more involved stance,

"We do everything together. It's not like we train them and send them out. We do it with

them."[108] Pearson says, "In most churches, [people are] very independent. The senior

pastors don't see themselves as mentors." Ramiro Marchena, a campus staff worker, is

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[104] Lee, interview.
[105] Pearson, interview.

[106] Lee, interview.

[107] Sarah Holine, interview by author, La Jolla, CA, April 17, 2007.

[108] Wendi Joiner, interview by author, Solana Beach, CA, April 17, 2007.

more critical of existing churches, "A pastor might give a message, but won't necessarily do it. We need modeling."[109]

The leadership models, therefore, are not offered from a distance. Wheatley says that the very act of leadership development takes discernment: "It's teaching them self-leadership and initiative. It's not about me to make the decisions for you. It's a move from 'out-in-front' leadership to 'in-the-midst' leadership."[110] He models it with his own transparency: "Moderns established authority through knowledge, an intellectual weapon. Postmodern authority comes from vulnerability."[111] Leaders gain credibility not through their expertise but through their willingness to share their weaknesses with others. Joiner says, "It's not what you know, but who you are. It's not about passing information or being an expert."[112] It concurs with a popular Howard Hendricks quote: "You can impress them from a distance, but you can only impact them up close."[113]

Doug Schaupp, a white regional director for Southern California, created an opportunity to empower black staff in his region. He invited five black staff interns to lead a region-wide conference and created space for them to shape the conference. Schaupp gave them the opportunity to lead the planning meetings and to give the talks at the conference. He was still, however, an active participant throughout the process, evaluating practice runs of the talks and offering changes. His point: give them

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[109] Marchena, interview.

[110] Wheatley, interview.

[111] Ibid.

[112] Joiner, interview.

[113] Howard Hendricks, *Teaching to Change Lives: Seven Proven Ways to Make Your Teaching Come Alive* (Sisters, OR: Multnomah Publishers, Inc., 1987), 94.

opportunities to succeed but then give them a great amount of support along the way to keep them from failing. Schaupp says, "In the process of conference planning, you get to speak into their leadership. Mentoring provides quality control. And the young guns take risks that are a bit beyond them."[114] Using a similar strategy, he has created a yearly opportunity for sophomores to lead a freshmen retreat. Schaupp says, "Expect a lot and give a lot, and you'll get a lot. Don't expect a lot without giving a lot. You gotta match the risk with your own risk."[115] He warns that leaders need to give responsibility away: "Servanthood becomes, inadvertently, a form of undermining empowerment. What's modeled is, 'I'm the only one that can do this. I don't need you.' "[116]

Mentoring not only needs to be close up, but it is also practical. Jim Lundgren, vice-president of collegiate ministries, makes this observation about younger staff: "[Younger staff] want it to be more pragmatic. Older generations wanted to know more the philosophy of ministry behind things. They wanted to know why. [But younger staff] want to be effective, and they want to be helped to be effective. They want to talk about the 'why' after they've played with it."[117]

Third, this kind of mentoring does not merely happen on a one-to-one basis either, but more and more in communities as well. Pearson says, "The rigors of the team flushes out so much crap. . . . young people still bring in a certain amount of mess. . . . ministry

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[114] Doug Schaupp, telephone interview by author, April 18, 2007.
[115] Ibid.

[116] Ibid.

[117] Jim Lundgren, telephone interview by author, May 16, 2007.

still has some quest for wholeness, but its on the mission. It still feels therapeutic."[118]

Joiner concurs, saying, "Students want to be known, not just as a title."[119]

Fourth, this kind of mentoring is highly contextual. For instance, InterVarsity is unique in its emphasis on ethnic identity in leadership development. Orlando Crespo, national director of La Fe which ministers to Latino staff and students, says that ethnic identity is a key piece to leadership development: "It's more of a rite of passage, as a threshold to adulthood. It's ethnic identity for a purpose, to make you a better leader."[120] Settles, also a member of the Black Campus Ministries national leadership team, concurs by saying that incumbent leaders need to take seriously the context of emerging black leaders: "There are not as isolated as a typical white student. The typical black student is bringing in stuff about their communities and families. Personal discipleship has to take into account the rest of their lives—so much more than the white students."[121] Ethnic identity development within leadership development is a way to help students of color feel known, which is important for postmoderns.

Paul Tokunaga, national director of IV's Asian ministries, has created mentoring models that have affected the rest of the IV movement. He saw that Asian Americans were being passed over for greater leadership: "One reason we've been bypassed because there is a majority culture standard leadership style that many of us don't fit."[122] He

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[118] Pearson, interview.

[119] Joiner, interview.
[120] Orlando Crespo, telephone interview by author, May 17, 2007.

[121] Settles, interview.

[122] Paul Tokunaga, e-mail message to author, May 8, 2007.

created the Daniel Project, where emerging leaders were identified and then given a

mentor to spend time with, and to dream about the future: "We tell the Daniel Project

participants that: (1) You are good. (2) You have much to offer this organization. (3)

Don't wait to be asked. (4) When opportunities pop up, nominate yourself (your white

colleagues do it all the time)."[123] In so doing, he has helped the wider movement

understand Asian American styles of leadership development, and the Daniel Project is

now being replicated for the Black and Latino IV staff communities. Tokunaga writes:

"The Daniel Project has worked with senior leaders in giving them new lenses to look at

leadership styles. I think we've convinced many senior leaders that we have what it takes

though it may look different than what they're used to."[124]

Lastly, postmoderns need good feedback. Lee, who works predominantly with

commuter and community college students, does it this way: "Give them short-term steps

as well as long-term steps. I make sure to celebrate these moments [when we have

accomplished them]."[125] Then Lee turns the entire cycle full circle by using these

celebrations as a recruiting device for the next generation of leaders. Wheatley, when

serving in an outreach ministry with students, will prepare them by saying, "Look for

Jesus today."[126] When the ministry is done, he'll later ask, "How did you see Jesus

today?"[127] He continues to press them to learn the skills of identifying Jesus within their

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[123] Ibid.
[124] Ibid.

[125] Lee, interview.

[126] Wheatley, interview.

[127] Ibid.

midst: "[We need to] create spaces for God to speak. God's a far better motivator than we are."[128]

In dealing with its own staffworkers, InterVarsity still struggles with its ability to coach, a growing need within the national movement. Lundgren said, "We need supervision on results, not just pastoral care. Our present paradigm of supervision in IV is weighted toward 'checking in' and pastoral care and not helping people be effective in what they do. We don't innately understand coaching in InterVarsity."[129]

<center>Church Resource Ministries</center>

In 1980, Church Resource Ministries was founded by four couples who were heavily influenced by the Navigators, either as staff or lay people. They had a growing concern for the local church and sought to find ways to restore and rejuvenate it: "CRM's initial staff were motivated by the needs that they observed in the American Church for a quality of growth and discipleship that was taken for granted in organizations such as the Navigators, Campus Crusade for Christ and other mission entities."[130] Thus they launched CRM to help local churches become more effective, and later, starting to plant churches as well. They now have over three hundred staff serving in over twenty countries.

Four main interviews provided the background for CRM: Metcalf is one of the founders and president of CRM, Rob Yackley is founder and leader for

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[128] Ibid.

[129] Lundgren, interview.

[130] Church Resource Ministries, "CRM History," http://www.crmleaders.org/inside_crm/crm-history (accessed September 28, 2007).

NieuCommunities, Hugh Halter is a founder and leader for Missio teams which assist emerging church planters from throughout the country, and Danny Colombara who serves as a missionary in Cambodia with InnerChange, CRM's order to the poor. I also attended their worldwide staff conference held in Santa Barbara in June 2006.

NieuCommunities

NieuCommunities (NC) did not start as a ministry to postmoderns, but in response to a missional impulse. Yackley was a missionary in Budapest for six years and then the International Director for Church Resource ministries for another eight afterward, which gave him a frontline perspective on ministries in overseas contexts. Through his experiences, he was realizing that CRM was losing its effectiveness with younger missionaries. The younger missionaries lacked skill sets and were not connecting well with the culture into which they were sent. Younger missionaries also were looking for something different than what CRM was offering.

Before, when a younger missionary came to CRM, she had an appointment with one of the staff. Since CRM bleeds with the value of leadership development, the staff would ask some questions to assess the candidate, and then, as if from a menu, proceed to create a personalized plan of development. The process was called "focusing."[131] They would piece together training from different networks to help them grow in their competencies and skill sets, and thus be ready for the mission field. This process, however, was not producing the intended results, as they found their younger missionaries without the needed skill sets to engage their host culture.

The younger missionaries themselves were also increasingly dissatisfied with the individualistic approach. The process did not connect with the younger potential candidates. Yackley said, "It sounded increasingly hollow, corporate and

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[131] Rob Yackley, interview by author, Lake Forest, CA, May 11, 2007.

professional."[132] In response, a younger candidate offered a suggestion: "It might be better if you get to know people first before you get them ready."[133] Though Yackley at first resisted the comment, wondering if it was fair for someone to ask for a "deep, emotional connection while exploring their calling."[134] These younger candidates seemed, to him, "entitled."[135] He later realized, however, that the younger candidate was being vulnerable and honest: "He knew the stress fractures of his life before we think too much of him."[136] With his new insights, he attempted to fashion a new kind of training for younger missionaries.

Yackley started to do some research. After being inspired by a friend, who was a Major League Baseball scout, he felt that missionaries needed a farm system, just as in professional sports. These athletes would be able to try out their skills and to grow at lower levels before playing in the "Big Dance."[137] Thus, he sought to create a similar system for missionaries, and he asked missionaries all around the world what characteristics they were looking for in a missionary. He compiled the list, and came up with twenty-five attributes. Those twenty-five were whittled down into six leadership postures: listening, submerging, inviting, contending, imagining, and entrusting.

Yackley also wanted these six leadership postures to be worked out in three realms: communion, community and mission. Communion focused on their relationship

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[132] Ibid.
[133] Ibid.

[134] Ibid.

[135] Ibid.

[136] Ibid.

[137] Ibid.

with God; community, with each other; and mission, with the outside world. They created

a curriculum that would take eight to twelve apprentices into an intentional community

for ten months, where they would study together while also being a part of a local

ministry. The apprentices had to raise their own minimal support to join, and they were

given graduate-level credit for their participation.

In 2002, they launched their pilot program in Oxnard, California with their first

cohort of six apprentices, and have continued to raise up new missionaries for the past

five years. They have grown, and now have sites in Vancouver, Canada; Glasgow,

Scotland; and Pretoria, South Africa. They have chosen sites that are English-speaking, to

help with the adjustment for younger missionaries.

Table 5. NieuCommunities' six leadership postures

	Description
Listening	Learning to listen to God, to our hearts, and to the culture around us.
Submerging	Being the hands and feet of Jesus in the neighborhoods we live in.
Inviting	Becoming fragrant followers of Jesus who gather people around a compelling story.
Contending	Fighting well for the lives and faith of those God has brought into our lives.
Imagining[a]	Seeing and embracing what God has created for us and preparing to engage the next leg of our mission.
Entrusting[b]	Preparing those we have served to go on with God and encouraging them to pass on what they've received.

Source: NieuCommunities, "Communion. Community. Mission," Church
Resource Ministries, http://www.crmleaders.org/ministries/
nieucommunities/inside-nc/what (accessed June 17, 2007)

_a_"Imagining" comes before "entrusting" on the website, but Yackley plans to switch these two around. Most apprentices become anxious by the fifth stage of the program, wanting to address their future earlier.

_b_The website calls this stage "releasing," but Yackley has already changed their curriculum to call this stage "entrusting."

If there is still a tension between the ideal and reality, it would have to do with the three realms of communion, community, and mission. Usually, one takes dominance over the others, making it lopsided. Yackley admits, "We've become a community that developed missional leaders, but not a missional community."[138] Plus, the program is very staff-intensive and takes a lot of resources to maintain. It can be exhausting.

Yackley was surprised by one result: he thought they would have a hard time finding staff and an easy time recruiting, but they have found it the other way around. In an internal document, Charlie Johnson and Metcalf admit:

> One of the challenges with NieuCommunities has been finding and attracting participants. We have worked hard the past four years to design what we all have come to believe is a stellar ministry environment for young, emerging leaders and we've labored hard to communicate the opportunities to those we would want to journey with us as participants.[139]

The document goes on to describe four types of Millennials, in an attempt to better define who they have participating in NC to help hone their recruiting. The lack of financial resources is the main reason given for the lack of attendance. It costs $1,500 to attend.

Another reason may be in play: many Millennials might not find a farm system enticing enough. They want to be pressed into the mission right away. Another branch of CRM called InnerChange, their order to the poor, is one of the divisions in CRM that

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[138] Ibid.

[139] Charlie Johnson and Sam Metcalf, "Finding NieuCommunities Participants" (paper distributed internally at Church Resource Ministries, October 2006).

consistently recruits younger leaders well.[140] One member of InnerCHANGE wrote about the group's effectiveness in recruiting: "Therefore they think they are going to change the world and feel really good about that. In contrast, NieuCommunities gives you the sense that you're going to change your life. It's not as big or glamorous of a goal."[141]

CRM made NieuCommunities a division within their ranks, making it a major ministry within the larger network. Yackley reported that CRM's leadership felt that "this is our strongest and most intentional initiative for next-generation leaders. . . . It was so different."[142] It has helped CRM become more sensitive to the generational and philosophical shifts in developing leaders that will change the world.

InnerCHANGE

In 1983, John Hayes stood in South Central Los Angeles and waved goodbye to a vanload of suburban Christians. He realized "that good-hearted Christians doing 'commuter' ministry were conveying little impact, that *driving down* and *driving into* people's lives were two very different propositions."[143] In 1984, Hayes moved to Orange County, California to do incarnational, urban ministry, to "minister from the inside-out." Then in 1985, Hayes and InnerCHANGE (IC) joined CRM.[144] IC is a Christian order to the poor, and they flow from three main currents: missionary, prophetic, and

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[140] Metcalf, interview.

[141] Danny Colombara, e-mail message to author, May 17, 2007

[142] Yackley, interview.

[143] InnerCHANGE, "What is InnerCHANGE?" Church Resource Ministries, http://www.crmleaders.org/ministries/innerchange/inside-innerchange (accessed September 28, 2007).

[144] Ibid.

contemplative. It now has sixty staff serving in Los Angeles, San Francisco, Minneapolis, Cambodia, Romania, Venezuela, and England.

If the applicant seeks to go overseas, the initial commitment to IC is three years. First, an applicant is sent through a three-day assessment process, which includes interviews, psychological testing, discussion, and prayer. If the assessment is passed, the applicant will go through a New Staff Orientation with CRM and also a separate IC

Table 6. InnerCHANGE's three currents

	Description
Missionary	As missionaries, we proclaim the Kingdom of God among the poor, one neighborhood at a time, through the raising up of leaders for church planting, church renewal, and community transformation.
Prophetic	As prophets, we advocate for a shift in the axis of missions toward incarnational ministry among the poor, a realignment of the Church's agenda such that justice and mercy regain their biblical priority, and a recognition of the supernatural role compassionate ministry among the poor plays in revival and church growth.
Contemplative	Neither the missionary task nor the prophetic message should be allowed to replace the Lord God Himself, and walking humbly with Him. We remind ourselves that we can do nothing apart from intimate relationship with God. Without that intimacy, we are driven to seek identity in task, and become harassed missionaries and cheerless, cynical prophets.

Source: InnerCHANGE, "What is InnerCHANGE?" Church Resource Ministries, http://www.crmleaders.org/ministries/innerchange/inside-innerchange (accessed June 17, 2007)

orientation. At some point during this initial process, an applicant applies to a particular team, and the team must unanimously accept that person, highlighting its extremely communal nature. Then, if accepted, the applicant begins to fundraise his own support. If, on the other hand, the applicant wants to stay in the U.S., then the initial commitment is only for a year. He attends only the IC orientation and must work part-time while doing ministry. After that year, he then can go to New Staff Orientation and go ahead with the assessments.

While with the team, the candidates become "noviates" and are placed in a highly-structured learning cycle, which includes a year of *lectio divina* in the Gospel of Luke, reading books and articles, and research on a specific issue related to the ministry context. Danny Colombara also notes that it includes "lots of ceremonies with candles and incense."[145] After these three years, the noviates can consider making a longer seven-year commitment and consider ministry overseas for a life calling.

Metcalf says that InnerCHANGE has no problems recruiting candidates from the younger generations. Johnson and Metcalf point to a shift in generational values between Generation X and the Millennials:

> We also believe that there is a noticeable shift in values with those in college/recent college graduates and the generation that has preceded them (Gen-X) the past ten years. There is an increased spiritual fervor, zeal, and sense of drive in the rising generation that has been noticeably absent from their older brothers and sisters. The apathy, lack of commitment, and flatness characteristic of Gen X is giving way to an increased sense of spiritual fervor and willingness to sell-out for Christ and his gospel. For this growing minority, a prophetic message can have increasing impact.[146]

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[145] Colombara, e-mail.

[146] Johnson and Metcalf, "Finding," 2.

Later in the same document, they write that Hayes has been particularly effective in connecting with "social justice/mercy" types at a particular Christian college, and has a "growing stream of InnerCHANGE apprentices for the past several years."[147] It seems clear that a distinct call to the marginalized and poor is having a greater effect on younger evangelicals in postmodern times than in the past.

Colombara, however, believes that their leadership development practices lead to a particular type of leadership, one that moves "at the pace of the poor."[148] The culture values discussion and consensus decision making and has raised all of its leaders from within. For Colombara, that is evidence of fruitfulness; but, as a young thirty-something, he wishes he could be part of an organization that moved more quickly.[149] But he freely admits that this may be a difference in personality and temperament, and that the kinds of leaders that InnerCHANGE "develops specific kinds of leaders, who truthfully, can better relate to the poor."[150]

Missio

Halter is a church planter. He had been a part of two church plants previously and is part of a third one in Denver. When he was Portland, he knew that "no one who would come to church, no matter what we did. We took a more missionary stance." From that stance, Halter felt that churches needed to change. They should no longer be

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[147] Ibid.

[148] Colombara, e-mail.

[149] Ibid.

[150] Ibid.

"attractional," where people come to something they are attracted to but that churches should be "missional."

For church planting, he does not believe that the structures should come first. He believes church planters should start with relationships instead, and then build just enough structures which are "absolutely necessary to hold a community together."[151] They are "reproducible but not form-driven."[152] He does not want a structure to take priority, and wants every community to create structures that make sense within their context.

For Halter, there are three processes of "missionality." First, missional people need to "engage culture." They tend to become a "respected, loved member of the community . . . becoming Grand Central Station for a neighborhood. If you're engaging well as a missionary, people will become curious about you."[153] As people become curious, then missional people will form a "community." And as it grows, a missional leader will structure the community into a "congregation." The difference for Halter between a bourgeoning community which he calls a "village" into a "church" is that a church is a network of these villages.

At first, they were training people all over the world, delivering three-day seminars for future church planters. He felt that their principles were inspiring, but people were not making a habit of them. In the course of their training, they met up with Frost and Hirsch of FORGE network and saw that they were offering ten-month

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[151] Hugh Halter, telephone interview by author, June 11, 2007.

[152] Ibid.

[153] Ibid.

apprenticeships in missionality. With that in mind, he and three others joined CRM in 2005 as Missio to take its church-planting material and apply it to an urban, postmodern context. They created a curriculum for young church planters in partnership with Fuller Theological Seminary called MCAP, or Missional Church Apprenticeship Practicum.[154] They offer training, while their students are immersed in the context of ministry.

Their curriculum lasts nine months and consists of once-a-week training videos, and participants are asked to respond via the Internet. All of the participants have already been screened and are currently planting in their contexts. They have four cohorts in MCAP: Zer0, which is a cohort for pure church planters who are starting from scratch; Ascend is a cohort for emerging leaders who are trying to figure out if church planting is a good fit for them; Morph is a cohort for leaders of congregations that have not "calcified yet," probably planted within the past five to seven years; and The Forgotten Ways is a standalone class taught by Alan Hirsch for "movement-level guys."[155]

In Denver, Halter is involved with Denver Adullam, a church-planting network. To keep their villages from losing its missional edge, Christians who have attended their community twice are required to meet with Halter. They are either asked to increase their engagement with the community, or leave to find another church community. Halter says, "We try to scare the hell out of them."[156] The network does not want to become a place for transfer growth, but it is interested in continuing to engage the culture around them. The meeting is not required for unbelievers.

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[154] Missio, "MCAP," http://www.crmleaders.org/ministries/usministries/iteams/missio/resources (accessed January 12, 2008).

[155] Ibid.

[156] Ibid.

Leadership Development Implications from the Case Studies

These ministries are effective at reaching and raising postmodern leaders because they are missional, experiential, communal, and developmental. In a word, they exemplify the activist type of leadership. All of these ministries point to some engaging with the surrounding culture and society, attempting to influence it with deeds as well as words. Postmoderns will not have it any other way and do not clearly see a line between the sacred and the secular. Being missional has a way of possibly cutting across generational, sociological, and philosophical lines. Every minister, regardless of leadership type, can relate to the desire of being missional. In Halter's words: "The question is not whether it's modern or postmodern, but whether it is missional or not."[157] Thus, it becomes increasingly important for ministries to actually be missional to continue to attract and develop postmodern leaders. Activists inherently lead missional ministries that seek not only to bless within their ministries, but they also seek to bless the communities and cultures that surround them.

Experiential refers to a type of learning. None of these ministries offer a classroom setting divorced from a ministry context. Many leaders are seeing that the younger generations are no longer seeking to learn for learning's sake. Instead, they want to be taught pragmatic skills, and they usually do not even have the questions until they are fully immersed in some sort of ministry. They want to learn in a practical environment, and they want to be developed while actually doing ministry. Thus, a ministry needs to be creative in providing actual leadership and responsibilities to rising generations of leaders, or they will seek ministries that actually allow them to lead.

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[157] Ibid.

Communal is a postmodern standard, and everything that happens in these apostolic ministries happens in community. Each of these ministries shows a high degree of relationship and trust, and without these things postmodern leaders will seek other places where they can know and be known. Without a sense of community life, they will seek other places to go. As Yackley put it, postmoderns "seek to belong before being sent."[158]

"Developmental" means that these ministries also must seek to invest and empower these leaders, once they are involved. They want to be known, and they want to be invested in, as they have always been by their parents. If they are ignored, they will seek mentors who will invest in them instead. They also want this investment within the context of community, not through a curriculum or a reading list. In that investment, they are willing to take risks and seek the advance of the Kingdom.

None of these values are distinct or separate. The developmental portion needs to be done in community, and the experiential portion of ministry needs to be missional. These values overlap. Though none of these apostolic ministries claim to be perfect, at least they have chosen these four paths to be able to relate to an increasingly postmodern culture and society, and thus be effective in engaging the world for the Kingdom's sake.

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[158] Yackley, interview.

PART TWO

THEOLOGICAL FOUNDATIONS FOR
POSTMODERN LEADERSHIP DEVELOPMENT

CHAPTER 3

THE BIG STORY:
A BIBLICAL NARRATIVE FOR
POSTMODERN LEADERSHIP DEVELOPMENT

In the building analogy from the introduction, the land has been surveyed in Part

One, but the foundation on which a postmodern leadership development model can be

built still needs to be examined. Paul wrote that this foundation is Jesus and, thus, it is

crucial that Christians understand his central message—the gospel (1 Cor. 3:11). But in

the postmodern milieu, American evangelicals often disagree about the content of this

central message, and this disagreement has an enormous impact on leadership

development models.

For instance, if the gospel is primarily about securing the destination of an

individual's soul after death, then Christian leadership development models will mold

rising leaders to becoming merely evangelists who help individuals make a decision to

follow Jesus. These models will fail to emphasize the adventure of spiritual pilgrimage in

this life while also ignoring the social injustices that occur on our planet. Therefore,

understanding Jesus' central message is of utmost priority and, thus, the Scriptures must

be thorough examined.

Redeeming the Bible as Story

In modernity, Scripture was analyzed for principles to be applied in our current context. By analyzing it within its cultural context, principles were abstracted and applied into our present day lives. It was treated like a reference book, a how-to manual, to get through the obstacles of life and to insure our place in heaven after we die. These timeless, objective principles, however, will often feel irrelevant to a postmodern. If these principles are taken to the level of absolute truth, they will sound outright offensive.

In postmodernity, the Bible can still have authority, just in a different way. A tongue-in-cheek way to describe is that it is not merely about "isogesis," where readers of the text insert their own meaning. It is not just about "exegesis" either, where principles are distilled from their socio-historical context. It is about being "into Jesus," where the postmodern is called to identify with Jesus, in his struggles and his successes, and thus identify with the larger biblical story.

Stories are powerful in the shaping of human beings. Curtis Chang, in his book *Engaging Unbelief,* elaborates on this idea:

> All human beings depend on story to live. As individuals, we need some narrative to organize our understanding of what otherwise would be a chaotic jumble of events in our lives. . . . Narrative and narrative elements like main characters, plots, themes and climaxes serve as the primary means by which we discern meaning in life's happenings. Stories are such a primordial element of meaning that entire communities depend on common tales, myths and histories for shared identity and cohesion.[159]

He goes on to say that each epoch has its own story, an overarching story called a "metanarrative" under which all other narratives fit. In modernity, it was the story of maturing out of superstition and irrationality into a beautiful new world that was orderly,

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[159] Curtis Chang, *Engaging Unbelief* (Downers Grove, IL: InterVarsity Press, 2000), 27-28.

rational and scientific—a new world order. Postmodernity reacts against such metanarratives, arguing that these overriding narratives have been used to oppress others, drowning out the voice of "the other" in the search for an objective truth. Chang summarizes the postmodern critique this way: "Since no story can claim ultimate truth, all stories are equally fictitious."[160]

Upon closer examination, postmodernity clearly has its own metanarrative, which may go something like the following: For all of its promises, the Age of Reason gave us oppression and violence on a global level, but the world is now more tolerant and marginal voices are given freedom to sing. Within this metanarrative, many postmoderns find their meaning. A postmodern's story is one of many, and thus the contest for purpose and meaning in our culture will be in the realm of these competing stories, "a contest of storytelling."[161] Chang believes that "the one who can tell the best story, in a very real sense, wins the epoch. . . . Stories come in many genres but we cannot escape them."[162] Donald Miller, author of *Blue Like Jazz* which is popular with younger audiences, puts it more strongly, "The chief role of a Christian is to tell a better story."[163]

In modernity, Christian leaders highlighted the historical evidence of the Christian faith and the infallibility of the Bible. These kinds of arguments are not compelling in a postmodern context, and they align Christians with the very philosophy that postmodernity finds revolting. Instead, the story needs to be highlighted. The biblical

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[160] Ibid., 31.

[161] Ibid., 29.

[162] Ibid., 29-30.

[163] Patton Dodd, "A Better Storyteller," *Christianity Today*, June 2007, 28.

narrative is full of great characters, powerful drama and intense meaning. It is full of

stories, and it offers a greater story that postmoderns need to be called into make their

own. In postmodernity, the Bible is less an encyclopedic manual and more of a story to

be experienced. The Bible, therefore, needs to be recaptured, not as the oppressive

dictator of knowledge but as the humble provider of a real story into which all people can

enter in and find meaning and purpose. From within that story, postmoderns can find

their own story. Since no story is allowed to evaluate any other story, someone's story is

always valid—even if it is a Christian one. In postmodernity, stories are irrefutable.

Christians in this era need to find a new way to share the Christian story and live it out.

The power of stories has enormous implications for leadership development as

well. Harold Gardner, a professor the Harvard Graduate School of Education, studied the

characteristics of the greatest leaders of the twentieth century in his book, *Leading

Minds*.[164] He perused over the details of over a dozen leaders from a broad spectrum of

disciplines such as physics, sociology, politics, religion, business, and the military. He

did not see similarities between these leaders along ethnic lines, height, gender, nor

economic status. Instead, he said simply that they were great storytellers, and they

embodied the stories they told.[165] Even in an era that may reject the notion of an

overriding story, the Christian story still needs to be told humbly and lived out. To the

wider culture, it is merely one story out of many. The Christian story, however, should

not only provide meaning and purpose to the Church, but it is the Christian hope that

others will make it their own story as well.

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[164] Gardner, *Leading.*

[165] Ibid., ix.

Reexamining the Gospel

Yet, what is the Christian story? Most American evangelicals would say it is the gospel, the core message of the Christian faith boiled down to its essentials. Everything else is inherently non-essential. Thus, it is crucial to distinguish the dividing line between what is essential and what is not. This dividing line will define the purpose and mission of the Church, determine the shape of its ministries, and in turn, shape the type of the Church's leadership development processes.

In an old parable claimed by Buddhists, Jainists, Hindus, and Sufis, six blind men are asked to describe an elephant.[166] Depending on what they touch, they give different answers. One man, on touching the side of the elephant, says that it is like a wall. Another, on touching the tusk, says that it is like a spear. Still another, when touching the trunk, says it is like a rope. Each one has a different description of the elephant, so much so that they start arguing. The listener, however, grasps the moral of the story: they are offering their own perspective on the same thing. Thus, all religions point to the same truth. In reality, however, each blind man does not have a correct picture of the elephant: they only have a distortion. No elephant is really like a wall, rope, tree or spear. At best, only parts of it are. So it is not that all of these blind men are right, but that they are all wrong. Each person only has a small glimpse of what is actually there.

Though this story has been used in the context of other religions, it has huge implications for our understanding of the Christian gospel⸺the central Christian message and story. If a part of the gospel is taken for the whole, then it should be considered a

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[166] Tipitaka, *Udana,* 68-69; T.W. Rhys Davids, "Does Al Ghazzali use an lndian Metaphor?" *Journal of the Royal Asiatic Society*, 1911, 200-201; Randy Wang, "The Blind Men and the Elephant," http://www.cs.princeton.edu/~rywang/berkeley/258/parable.html (accessed January 12, 2008).

distortion, and not just another way to consider the same message. Unfortunately, evangelicals may be in danger of taking a part for the whole.
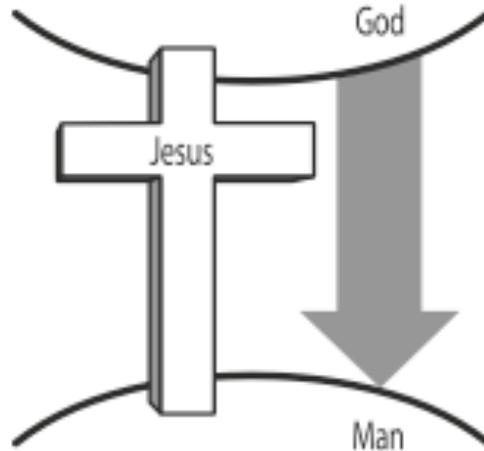

Figure 2. The Bridge Diagram. Diagram by Campus Crusade for Christ.

The most common American evangelical gospel is as follows: Jesus died for the penalty of our sins so that we can go to heaven when we die. It was the message that Billy Graham has preached to millions to great effect. Bill Bright created the "Four Spiritual Laws," and he included what would become an icon for the central message: the Bridge diagram as shown in Figure 2.[167] It has captured the heart of the gospel for generations.

It is a gospel that has been born of the modern milieu, and postmoderns find the message intolerant and irrelevant. The evangelical understanding of the gospel needs to move in three distinct ways to find greater relevance with postmoderns, while staying

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[167] Campus Crusade for Christ, "Four Spiritual Laws English," http://www.campuscrusade.com/fourlawseng.htm (accessed January 12, 2008).

true to the biblical message: from decision to transformation, from individual to community, and from the after-life to the mission-life.[168]

Table 7. Modern vs. postmodern gospel

Modern	Postmodern
Decision	Transformation
Individual	Community
After-life	Mission-life

First, the gospel as defined by the Bridge diagram is geared to helping the listener make a single decision that will affect the rest of his eternity: "Will you accept Jesus into your heart tonight?" According to this message, once someone confesses his sins and makes a mental assent that Jesus is Lord and Savior, then the listener will be received in heaven when he dies. No matter what happens after that decision, his place in heaven is assured, and this fact can be trusted.

Unfortunately, it all sounds arbitrary to a postmodern: How is this story truer than any other story? How do we know if this is real? What good does it do? What about people who do not believe? The Christian faith is boiled down to intellectual propositions that must be believed to gain access to heaven after death. It seems arbitrary: just believe these truths and get into heaven? Nothing else in a person's life needs to change? A gospel to postmoderns needs to involve more than a one-in-a-lifetime decision. It has to incorporate more of life on this side of death. Thus, it needs to move from being a

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[168] Brian McLaren, "Emerging Values," *Leadership*, Summer 2003, 39. McLaren felt that Christianity needed to revolve around three streams to connect with postmoderns: spiritual formation, community and mission.

decision made once to a transformation that occurs over a lifetime, helping people become the kind of good they want to see in the world.

Also, the gospel according to the Bridge Diagram is directed to an individual, and it offers no sense of community. It is about the personal salvation of an individual's soul. It is a message that has been fashioned from Western Enlightenment without regard to a sense of interconnectedness between people in our communities throughout the planet. Postmoderns, however, primarily seek relational connections. One fraternity member of mine, after hearing this gospel message, said with tears in his eyes, "If my family can't go to heaven, then I'd rather be in hell with them then be alone in heaven." A gospel for postmodernity needs to be communal, and unfortunately the Christian message itself still reeks of individualism.

The last critique is that the modern gospel is overly concerned with the afterlife. The gospel message has nothing to do with this life. It ignores injustice, environmental issues, and other global concerns. It is in this last area that the current formulation of the gospel does its largest disservice. When the gospel message becomes about all the benefits that Christians will receive from God in the afterlife, then the religion becomes a selfish one. Christians are merely seen as escapists, fleeing from a broken world and doing nothing to help. Instead, a gospel that will sound like good news to postmoderns—both Christians and non-Christians—is one that seeks the good of the whole planet, both people and structures around them and not for those who are "elected" and sitting inside the church waiting for rapture.

Thus, the evangelical gospel born of modernity does not connect with postmoderns. The greater problem is that the American evangelical gospel is not even the

message that Jesus came to preach. At best, like the blind men and the elephant, the American evangelical gospel is merely a part that does not represent the whole. For Jesus, the gospel is, "The time has come. The Kingdom of God is near: repent and believe the good news" (Mark 1:15). In this verse, the word "good news" is the same Greek word as "gospel."[169] Jesus' version of the gospel—"the Kingdom of God is near"—is much fuller and richer than the most common American evangelical gospel, and when it is reclaimed from within its biblical narrative context, it can have the power of being truly good news.

Jesus' version of the gospel has been widely taught by scholars, and more recently it has been written about in popular books by Dallas Willard in *The Divine Conspiracy* and Allen Wakabayashi in *Kingdom Come*.[170] Nevertheless, the modern version of the gospel is still widespread in the American evangelical church, because it is simple. The Kingdom of God feels amorphous or too complex for the average church attendee. The Bridge Diagram, therefore, provides a simple icon for Christians to remember. Yet no simple version of "the Kingdom of God" has been offered as a substitute.

Thus, the rest of this chapter is dedicated to sharing "The Big Story," an attempt to capture the entire biblical narrative, from Genesis to Revelation, in a way that is easy to present and remember. It is a simple way to present the "Kingdom of God." This chapter will go into greater detail than is necessary to present the Big Story to someone else. Hearing the biblical basis for this narrative will help provide purpose and understanding for what all people were meant to do on the planet, and thus affect our

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[169] Mark 1:15 (GNT).

[170] Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (New York: HarperCollins, 1999); Allen Wakabayashi, *Kingdom Come: How Jesus Wants to Change the World* (Downers Grove, IL: InterVarsity Press, 2003).

understanding of leadership development structures. The hope is that it can offer a story that many will want to jump into and experience for themselves.

Recapturing the biblical story

Many postmoderns may still react against any diagram. It can feel inauthentic, like a canned presentation. Rather than being a presentation tool, however, the Big Story can serve instead as a mnemonic device to help aid a Christian in her presentation of the gospel. It serves more as a framework to remember the biblical narrative, and thus it can help others to share the Big Story in which people live.

The rest of this chapter will outline the four stages of the Big Story. At each stage, three levels will be introduced: personal, relational, and systemic. In the past, particularly in American evangelical circles, the personal level was given the highest priority. The Bridge diagram, as previously discussed, focused on an individual's destiny after death. It is still important, but the relational aspect and larger systemic aspects are often overlooked. Jesus, in the train of great Old Testament prophets, speaks to each of these levels, and the Gospel message will need to address them too, or it will ring hallow in postmodernity. Thus, in each part of this gospel presentation, these three levels—personal, relational, systemic—will be consistently highlighted.

Creation: Designed for Good[171]

"Designed for good" is the first stage. In the Christian worldview, the Designer created the heavens and the earth at the beginning of time (Gen. 1:1). The Designer is a creative genius, an artist who delighted in his own work. At the end of each metaphorical day of creation, the he would look around and proclaim, "It was good" (Gen. 1:4, 10, 12, 18, 21, 25). When it was all finished, he celebrated, saying that it was "very good" (Gen. 1:31). In saying that creation was good, he not only delighted in it, but he also declared that all of creation were designed for good purposes. As a "good" watch keeps time accurately as it was designed, so all of creation was designed for good.
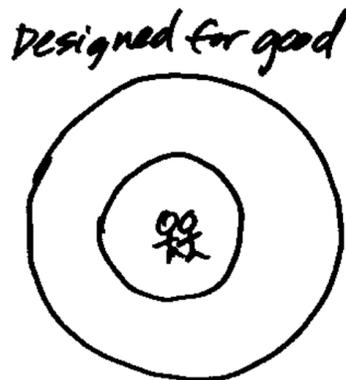
Figure 3. Designed for Good

Systemically, people were created and placed into these great "systems" that they took care of and took care of them. For instance, people were created to take care of the planet. The Genesis narrator wrote: "So the Lord God put man in the Garden to work it

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[171] To show that these concepts are not novel, I use a more traditional theological term before the colon, and then pair the more relevant terms for postmoderns after the colon.

and take care of it" (Gen. 2:15). Thus God was the first environmentalist. As human beings took care of the planet, it would, through God, provide sustenance, nutrition, and climate in return, so that human beings could live well on the planet. This system was part of God's providence to people.

The Garden of Eden was generally free of complex institutions, since there were only two people on the planet. Nevertheless, as far as government was concerned, God was King. He controlled the world, and it provided for the needs of human beings. So government took care of the people and did not abuse them. The citizens of this government, in return, complied with its good rules and found themselves beneficiaries as well. Other institutions, such as work and marriage, were also of good design, and meant to bless each other and not to harm.

Relationally, people were also created for the good of each other. It was God who said, "It is not good for man to be alone" (Gen. 2:18). Human beings were created in the Trinitarian image of the creator—Three-in-One—and thus they were also designed for love and community. When Adam was finally presented with Eve, he sang a love song (Gen. 2:23). They were naked and unashamed, and could enjoy full intimacy with each other. Human beings were designed with this level of connectedness, and they yearn for it when it is absent.

Lastly, on a personal level, people and God were created for the good of each other. God clearly had the expectation of hanging out with his created people, being with humankind. When things went awry later in the story, God showed up to the Garden and asked with great surprise, "Where are you?" (Gen 3:19). It was as if he came to the playground and no one showed up, and he was left with the squeaky wheel of the

carousel. People's relationship with Him was full of trust and faithfulness, and people thanked him and he took care of them. They loved each other.

Fall: Damaged for Evil

Though all of creation was designed for good purposes, it has, however, been damaged by evil in the second stage. The root of the problems in the world lay in every human being. Adam, as the representative of humankind, rebelled against God (Rom. 5:1-12). He knew the commands that God gave him, though Eve seemed to have mistaken God's commands saying that she could not even touch the fruit or die (Gen. 3:3). So Paul let her off the hook in 1 Timothy 2:14: she "was deceived." But Adam had the deeper offense: he rebelled.

They rebelled because the temptation was to "be like God" (Gen. 3:5). They wanted to make decisions for their lives, and stopped trusting the Designer's way of planning and running things. They wanted to be like him but in an uglier way: to be fully in control. They wanted all of creation to serve them, and thus, in their self-centeredness and rebellion, they ate the fruit. They took it for themselves, and human beings now live in a world that has been ravaged by the continuing choices that humankind has made in the same direction.

Systems throughout the planet are thus in disarray and are damaged for evil purposes. The environment was already mentioned: the planet and human beings took care of each other. Now human beings rape the planet and fight wars for its resources: they drain it for oil to power our cities, they pollute its skies to commute to work, and they drench its fields with poisons to have their selections at the giant supermarket. Little

concern is given to its care, and it fights back with stronger hurricanes, longer warm

spells, higher mosquito elevations, and destructive tsunamis. The world's poor will bear

the greatest brunt against any change in the environment, as they have few resources to

protect against it.
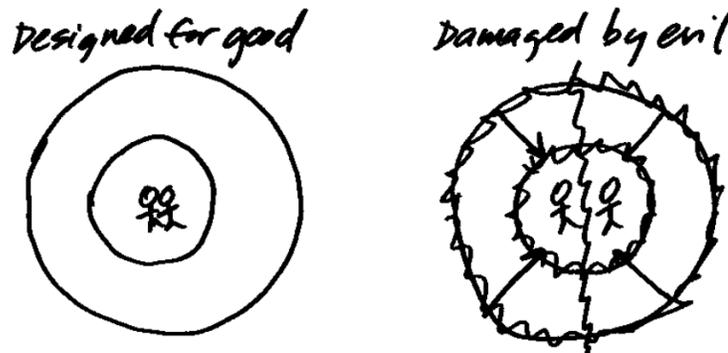
Figure 4. Damaged by Evil.

Other systems are damaged and fail to seek the good of people. Overarching

systems such as racism, sexism, classism, ageism, and sexual discrimination give one

group of people abusive power over another. Institutions are infected with corruption and

injustice, corporations exhibit greed and callousness, and cultures ring with prejudice and

competition, while schools lose ethics and morality. Injustices are perpetrated throughout

the world: human rights abuses, child sex trafficking, corrupt despots, and genocide.

Many of the world's systems and institutions are degrading, and our world is damaged.

The problems are also much closer. Relationally, human beings, in all their best

intentions, are also quick to damage one another. They have harmed sister and brother,

mother and father, neighbor and friend—and have done far worse to their enemies. Every

commandment in the Decalogue has been broken, and people treat each other from

selfish interest. Even if they wrong someone, they may be unwilling to ask for forgiveness to save face. Relationships are far from reconciled, and many people can think of someone they either have a grudge against or of someone who has a grudge against them. In it all, like Adam and Eve, human beings are ashamed and cover themselves up from each other (Gen. 3:7).

The damage does not stop there. On a personal level, human beings have damaged their relationship with God as well. In their estrangement with God, they are damaged in other parts of our lives as well, such as relationships and work (Gen. 3:16-19). Ultimately, as they fail to love their neighbors, it grieves God. In Genesis 6:7, as God surveyed the land and saw that it was full of violence, he said that he was sorry that he made humankind. It grieved him. How people have treated the planet and one another places distance between them and God. Human beings and God used to get along, and now God is scary and distant. He seems like a cosmic kill-joy, waiting to ruin everyone's party. He watches the damage that we do and grieves like a mother who sees her children go astray. People are estranged from God because of their actions, as they shut him out of their lives and seek to arrange their lives to meet their own desires and wants.

<div align="center">Redemption: Reclaimed for Better</div>

As the story continued, God loved the world too much to let it rot on its own. Many people ask: how can a good and loving God let evil run amok? In this case, however, he does not merely let the planet crumble on its own. He intervenes. Thus, he comes to the world as a baby: Jesus.
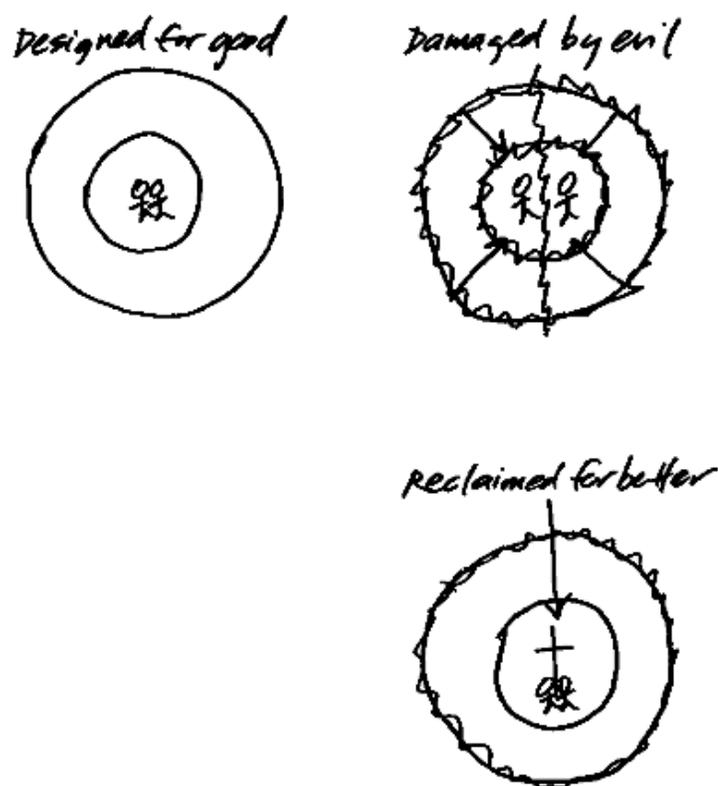
Figure 5. Reclaimed for Better.

God could have come as a young adult with sword strapped, ready to take on the world. A revolution of healing, however, cannot be started by swinging swords. Instead, Jesus came as a helpless baby, depending on its mother for milk, interconnected with the community at Nazarene, chatting with scholars as a child in the Temple courts. It is humbling: Paul wrote that he became "nothing" (Phil. 2:17). Jesus understood what it meant—with all of its joys and pains, strengths, and frailties—to be human.

When he started his public ministry, the Roman Empire had taken over the known world. Their fleet-footed messengers—literally "angels" in Greek—spread the gospel or "good news" throughout the Mediterranean world of *Pax Romana*: Caesar is Lord and

Savior and its citizens can enjoy the peace and prosperity of Rome.[172] It was in this context that Jesus proclaims the central message of his teaching, which he would live out and continue to speak about throughout his entire ministry. He taught us a better way to live, and introduced it by proclaiming his gospel: "The Kingdom of God is near. Repent and believe the good news" (Mark 1:15).

The Kingdom of God, therefore, is an important concept that has gone through many misconceptions. This dissertation does not have room to go through the different interpretations of the Kingdom of God. For now, it seems that Jesus did not merely point to a place to go after death, but he also talked about the Kingdom as if it had already arrived. It is the place where all the things God wants to happen, actually does—definitely at the end of time, but also now. It is, "already and not yet." Jesus proclaimed that this Kingdom had already begun, before the Cross and Resurrection.

This paper also does not have the space to go through the many atonement theories. In Colossians 1:15-20, however, Paul wrote that all things on earth and under heaven have been reconciled back to God through Jesus' blood shed on the cross. In another biblical passage, Jesus is someone who had no sin, yet became sin for us (2 Cor. 5:21). So in the great mystery, all of this injustice, evil, and sin died with Christ. Jesus' death is the central participation with whom the entire planet and all of its inglorious contents have the privilege to join with and die (Luke 9:23). In Jesus' resurrection, therefore, a new life can come. "Now if we died with Christ, we believe that we will also live with him," wrote Paul in Romans 6:8. In 2 Corinthians 5:17, he wrote: "Therefore, if

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[172] Brian J. Walsh and Sylvia C. Keesmaat, *Colossians Remixed: Subverting the Empire* (Downers Grove, IL: InterVarsity Press, 2004), 52.

anyone is in Christ, he is a new creation: The old has gone, the new is here!" Our old selves pass away with Jesus and a new life can begin with Jesus. All of the earth and the people in it are being reclaimed for better to join back into God's purposes and advance the Kingdom.

Therefore, all of the evil systems and their accompanying injustices and corruptions die with Jesus. Out of the death, a new way of doing things can be reborn. Through Jesus, systems can be redeemed and be used for greater purposes. Schools, governments, cultures—all of them can be redeemed to their designed purposes and bless the planet. In particular, people can begin again, with Jesus' help, to environmentally protect and preserve the planet—"to work and take care of it" (Gen. 2:15)—and the planet will happily, through Jesus, begin to nourish and sustain human life again as well.

Relationally, people's grudges and dysfunctions with others are also put to death in Jesus. Our relationships are meant for intimacy and service—ultimately, love (Matt. 22:39, Mark 12:31, Luke 10:27). Jesus died so the enmity and dysfunction in our relationships can die with him, so that healing can rise from the graves. He wanted to reconcile people back to each other, from every people, tribe, nation, and tongue, and draw them together into this new Kingdom (2 Cor. 5:19, Rev. 7:9). On a personal level, the death of Jesus also puts to death everything that kept people from God and his purposes, and his life allows them to participate with God. People no longer need to be afraid of God. They can now live with God and God with them, just as it was originally designed. God becomes king and leader again in the hearts of his people.

Mission: Sent Together to Heal

The story itself calls for a response in the last stage. The story started at the beginning of time and has traversed many thousands of years. The story leads people to their current time, where the world is damaged by evil. People of all races and nationalities can see it, but the Millennials know first hand that it is a scary world out there. It is into this worldwide problem that Jesus' death and resurrection actually sounds like good news. Though the events happened long ago, the story continues, and it elicits a response from everyone: will they join this revolution of the Kingdom, or will they sit on the sidelines and watch the world destroy itself?

People cannot address the world problems on their own. The world has infinite needs, thus human beings need to counter the world with infinite resources. People need the Holy Spirit and the community of God's people to sustain their work, lest they become jaded, angry, cynical, bitter, or defeated. Jesus does have a plan to deal with the things that are wrong on the planet, and he does it through himself—his body. In 1 Corinthians 12, Paul makes it quite clear that Christians are the Body of Christ—his ongoing incarnation—on the planet, and thus he desires for each of his followers to seek healing for the planet.

Jesus, after his teachings, often asked for a response. His Kingdom, therefore, calls for response, and this response will resonate with the civic-minded Millennials. Thus, human beings are free to take care of the planet, and it is free to take care of us (Gen. 2:15). People are free to fight injustices, and they can begin to influence cultures and societies so that they reflect more of God's character and love (Exod. 23:1-13, Lev. 19:9-15, Deut. 15:1-18, Ezek. 16:49, Isa. 58:1:14, Matt. 25:31-46). Racism, sexism,

ageism, and classism are meant to be opposed (Eph. 2:14-15, 1 Cor. 12:13, Gal. 3:28,

Col. 3:11). Together with the followers of Jesus, people are called to make a difference in

the world for better (Matt. 28:18-20, Mark 16:15, Acts 1:8).
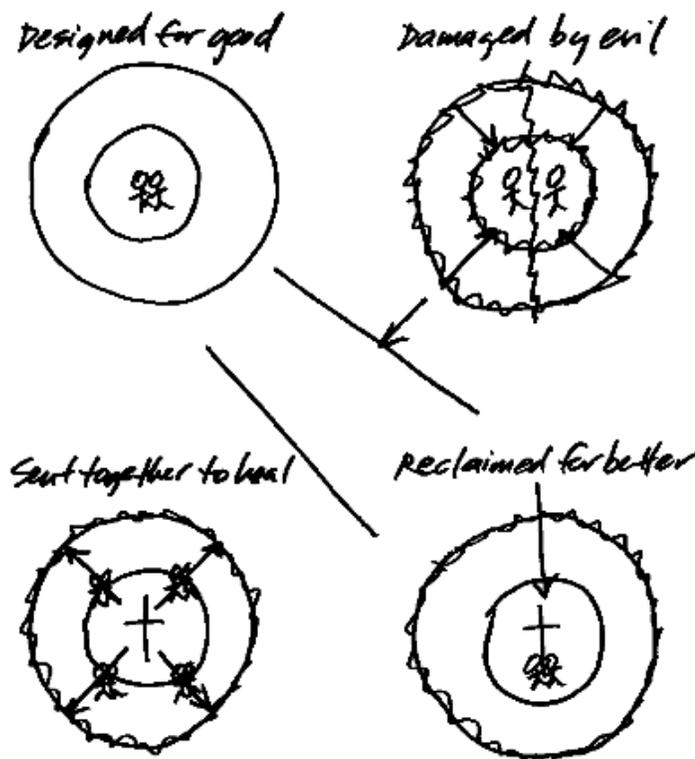
Figure 6. Sent Together to Heal.

Relationally, human beings now also have the freedom to forgive one another

(Matt. 6:21, 18:21-35; 2 Cor. 5:11-21). As Jesus died to forgive the sins of the

individuals, people are now free to accept that forgiveness that God offers and offer it to

others. Cycles of hate and blame can now be broken. Forgiveness and healing can reign.

Also, followers of Jesus need to reconnect back to community. Relationships are not an

option in the spiritual life (1 Cor. 12). In connecting with others, Christians are not only

known and loved, but they also can find a community of partners who can multiply the

work of the individual to affect good, wide-ranging change.

Lastly, people have the freedom to be with God again, and he with them. If there

is one promise given over and over again in Scripture, it is this: "I will be with you"

(Gen. 26:3, 26:24, 28:15, 31:3, 48:21; Ex. 3:23; Josh. 1:5, Judg. 6:16; 1 Kings 11:38; 2

Chron. 20:17; Isa. 41:10, 43:2, 43:5; Jer. 1:8, 1:19, 15:20, 30:11, 42:11, 46:28; Matt.

28:20). Christians need to admit the wrong and damage they do to the planet, to their

neighbors, and to themselves. Then Christians give Jesus leadership over their lives, and

they become more like him, listening for his voice, going where he says to go. Christians

need to learn how to hear God's voice (John 10:4), and the community of Jesus can help

here immensely, pointing the way. Then, as God leads us, Christians become the kind of

good they want to see in the world. They are formed in their character to reflect more and

more of Jesus' character, and thus are being spiritually formed.

Reclaiming Formational, Communal and Missional Values

The emergent tribe has long critiqued the older formulation of the gospel, yet it

has kept its focus on the negative and has not offered anything as a replacement. This

diagram, however, is the beginning of a positive replacement, to offer a viable alternative

to current constructions that is more holistic, covers the entire Scripture, and yet remains

simple. More importantly, it retains the elements of a story in motion, and each listener is

being invited into it.

The three levels—systemic, relational, and personal—have three corresponding values that are highlighted in McLaren's article titled "Emerging Values."[173] Of course, there is great room for overlap; but generally, a systemic redemption points to a missional focus, a relational redemption points to a communal focus, and a personal redemption points to a spiritual formation focus. It is in these three values—missional, communal, and formational—that the gospel is able to redeem much of what it lost in the modern (as opposed to postmodern) conception. In revisiting the beginning of this chapter, the same three values also have a correlation with the three oversights of the modern construction of the gospel. An individualistic focus has turned communal, the decision-orientation has given way to a formational-orientation, and the focus on the after-life is replaced by the mission-life.

Thus, these three movements help undergird postmodern leadership development: they press Christians to chase these values in their leadership of Jesus' community. They force incumbent leaders to offer a leadership development model that is also more communal, formational, and missional, and thus more grounded in the gospel that Jesus proclaimed. It is the larger story that all of us find ourselves within.[174]

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[173] McLaren, "Emerging," 39.

[174] An allusion to Brian McLaren's book title, *The Story We Find Ourselves In: Further Adventures of a New Kind of Christian* (San Francisco: Jossey-Bass, 2003).

CHAPTER 4

CHANGING THE WORLD: JESUS' MODEL OF LEADERSHIP
RECRUITMENT AND DEVELOPMENT

Not only does the biblical narrative itself provide purpose and meaning, but it also
provides characters to identify with. In this case, Jesus provides a great example of
reproducing leadership, and his models were done in an ancient time. Since the
postmodern world has great similarities with the Ancient Era, such as a return to
communal values, many insights from Jesus' model of leadership can provide excellent
mentoring for those who are currently in ministry. Instead of taking his leadership
principles piecemeal, however, this chapter will present them as his story of leadership
development, one that unfolds over the course of his three-year ministry. How did he
raise a generation of leaders that would change the world? Through this chapter, it will
become increasingly clear that Jesus saw leadership development as an utmost priority.
Jesus needs to be understood and emulated for leadership in any era, but he has particular
ring with people in the postmodern era. The rest of this chapter will trace Jesus' practices
of leadership development, using the model in Figure 7 as the framework.

Preparing   Inviting   Mentoring   Empowering   Supporting   Multiplying

Figure 7. Jesus' story of developing leaders.

Preparing for the Mission

Many studies of Jesus' leadership development models jump directly to his interactions with his disciples, but that would be starting too late. It would be like studying Carl Lewis only when he actually ran the hundred-meter race. Not only does he have a rare talent that most people do not have: more importantly, he trained. The short sub-ten seconds of the one hundred-meter sprint that gave him the fame and prestige is the fruit of years of training to shave a few hundredths of a second off his total time. In the same way, it is necessary to look at Jesus' preparations before he even started interacting with the Twelve in the first place.

Stuffed with Torah

In Jesus' day, the education of Jewish children was an extremely high priority. In Galilee, where Jesus grew up, that training was even more intense. Galilee was not the backwater town it is often made out to be. Instead, it produced more and better rabbis who were more religiously devout and had a higher standard of education than nearby Judea.[175] These students went to *bet sefer* (elementary school) and *bet midrash* (secondary school) until the age of twelve or thirteen, and then afterward would pick up a family trade. One rabbi of Jesus' time said, "Under the age of six we do not receive a child as a pupil; from six upwards accept him and stuff him [with Torah] like an ox."[176]

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[175] David Bivin, *New Light on the Difficult Words of Jesus* (Holland, MI: En-Gedi Resource Center, 2005), 3-4.

[176] Mishnah, *Bava Batra*, 21a.

Most children would have the Hebrew Scriptures memorized by then. After age thirteen, only the most gifted students left home to study under a great rabbi.[177]

Thus Jesus, and his later followers, all had a basic knowledge of the Hebrew Scriptures, which would give them a good grounding for understanding God. They were stuffed with Torah. The story recorded in the Hebrew Scriptures was their story, their identity. They grew up with stories about how God miraculously delivered Israel from Egyptian slavery. The biblical narrative informed Jewish identity, so for them, Torah was not just a rule book, but a history of God's faithfulness.

For leadership developers today, it is still important for them to study and know the Scriptures. Even more important is to let the biblical narrative form and shape their identity, shape the course of their own stories. Having a biblical and theological foundation will give them greater spiritual authority, as they reflect biblically and theologically about their practices.

Loved by God

At the start of his ministry, Jesus, now age thirty, went to his cousin John to be baptized. After an interchange of humility, John reluctantly agreed to do it, and what happened afterward was remarkable. "At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, 'This is my Son, who I love; with him I am well pleased' " (Matt. 3:16-17).

It is no accident that all four gospels record this event. The Synoptic Gospels record the event in its entirety, while the gospel of John allows John the Baptizer to give

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[177] Bivin, *New Light,* 5-6.

witness to the event (Mark 1:11, Luke 3:22, John 1:32-34). It is extremely important to the formation of Jesus as a leader. In his basic identity, he knew that he was loved by God. It shaped him. At the end of his earthly ministry, he could pray without smirking or guilt that "I have made you known to them [the disciples], and will continue to make you known in order that the love you have for me may be in them" (John 17:26). By knowing the surety of God's love, Jesus could give out of the abundance of that love.

Leadership developers need to know deep within that they are loved by God. By experiencing God's love, they have something to offer the people they recruit. Knowing and receiving the love of God is the basis for a ministry of serving and healing, and it is impossible to reproduce without experiencing it oneself. His love can serve as a source of greater love, peace, and joy. Thus, leadership developers need to ground their own identity in the love of God, allowing God to speak love into their lives. Thus, they can have confidence that they serve a wonderful God, even if circumstances attempt to point to a different conclusion.

<div style="text-align:center">Filled with the Spirit</div>

Third, at his baptism, Jesus received the Spirit of God to empower him for ministry. Matthew wrote that Jesus "saw the Spirit of God descending like a dove and alighting on him" (Matt. 3:16). God's spirit gives wisdom and guidance (John 14:16, 14:26, 16:13-15). Jesus, as the ultimate leadership developer, would need to know the will of his Father throughout his lifetime, so that he could discern the right steps to take in confusing, tempting times. Later, Jesus would be able to say that he does the will of his

Father. For Jesus, that meant that he would have the discernment to know what to do next in a given situation because the Spirit of God is giving him counsel.

Too much leadership is done with a leader's own faculties: though followers of Jesus in mind and thought, they are atheists in action. Without downplaying the great need for wisdom, there is a greater need to be able to discern God's leading and voice. Leadership developers without communion with God, without the ability to hear God's voice, are always at the mercy of the crowds or their own self-doubts. Jesus discerned God's voice, and it guided his every decision. Leadership developers would do well to create space to learn to hear God's voice, whether through Scripture, prayer, or any other means. They need to allow God to empower their ministries beyond their own strength, and grant them spiritual authority. The filling by God's Spirit would later be echoed in Acts 2, when the disciples receive the Holy Spirit and are sent out at the beginning of their ministry.

<div style="text-align:center">

Tested by the Tempter
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Lastly, all of the Synoptic Gospels tell of Jesus' temptation in the desert (Matt. 4:1-11, Mark 1:12-13, Luke 4:1-13). Right after receiving God's encouragement and Spirit, he was sent into the desert to be tested. Satan offered him three shortcuts, and he turned them all down. These must have been real temptations for Jesus, not easy trifles to be brushed aside. They must have had the pull of any serious temptation out there, and Jesus had to learn how to defend himself from such attacks. When he did, he was set up for the expansion of his ministry.

J. Robert Clinton calls tests like these, "checks," and has a encyclopedic list of possible checks: integrity checks, obedience checks, and word checks are the larger categories, which have many sub-checks within each of them.[178] Each of these checks is designed to test the leader's character, and if she fails, then God will bring that test around again until the leader is able to stand up under it. If she passes, however, then she will usually enter into an expansion of her leadership role and grow into greater influence.[179] Thus, leadership developers need to allow God to press into their character, to learn to be people of integrity and obedience. J. Robert Clinton writes: "Integrity is foundational for effective leadership; it must be instilled early in a leader's character."[180] Leadership developers need to become the kinds of people who can attract future leaders: who they are will speak much more loudly than what they say. Besides, the consequences for deceptive leadership are dire: "If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea" (Mark 9:42).

Inviting into the Mission

The previous events marked Jesus' identity for the rest of his ministry, and they prepared him for his public ministry. Afterward, each of the Synoptics record him doing two very important things at the very outset of his earthly three-year ministry:

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[178] J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 57-75.

[179] Ibid., 58.

[180] Ibid., 74.

proclaiming the Kingdom and gathering the Twelve. Each of these actions has great implications for future leadership developers.

<center>Proclaiming the Kingdom</center>

At the outset of his ministry, Jesus declared his earthly intentions: "Repent, for the Kingdom of heaven has come near" (Matt. 4:17). Mark recorded something similar: "The time has come. The kingdom of God has come near. Repent and believe the good news!" (Mark 1:15). Luke's version expands on this theme, quoting from Isaiah 56:8:

> The Spirit of the Lord is on me.
> > because he has anointed me
> > to proclaim good news to the poor.
> He has sent me to proclaim freedom for the prisoners
> > and recovery of sight for the blind,
> to set the oppressed free,
> > to proclaim the year of the Lord's favor (Luke 4:18-19).

Though the "Kingdom of God" might sound vague to contemporary ears, that phrase was a loaded one for the Jewish people of Jesus' time. In a pithy phrase, Jesus claimed that the awaited Reign of God has begun, where everything around them would be made right. Many of the Jewish people may have thought that Jesus was the Anointed One who came to throw off Roman oppression, which was a big enough statement in itself. Jesus actually wanted to do so much more.

Jesus proclaimed what he was about, and what he intended to do on the planet. It was his mission statement, and it had cosmic consequences. He did not dream small, and he announced that the highly anticipated Reign of God had begun. Leadership developers need to be able to do the same thing: to communicate a God-given picture of what could be and describe what is actually going on. In this way, they can help their recruits

understand the purpose of their ministry. Leadership developers today need to help rising leaders know what they are signing up for, both in the larger picture of the Kingdom of God and also what God-given vision the organization will be pursuing. A Kingdom-vision must include what must be done outside of the walls of the Church, not just within it.

<div style="text-align: center;">Gathering the Twelve</div>

Then, Jesus went out and recruited students (Matt. 4:18-22, Mark 1:16-20, Luke 5:1-11, John 1:35-51). In Jesus' day, the privilege of following a rabbi was no small matter: it was for the best and most talented students. Yet Jesus has discernment from the Holy Spirit to pick, as Robert Coleman put it, "an average cross section of society in their day."[181] They must have been thrilled for the privilege, so much so that they left their jobs to follow him. These common men would end up changing the world.

The Twelve were invited into a mission: "Come, follow me, and I will send you out to fish for people" (Mark 1:17). An important point that is often missed in leadership selection processes is that the invitation is given for the mission from the outset, instead of waiting for them to be discipled for a few years and then unloading the secret plan. Yes, Jesus did invite them to himself, but he also invited them to a mission that will involve fishing for people toward the Kingdom of God.

Just because the Spirit led Jesus to them, does not mean that they were perfect. They were racked with competition and rivalry. At times their density kept them from

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[181] Robert Coleman, *The Master Plan of Evangelism*, 2nd ed, (Grand Rapids, MI: Revell, 1994), 29.

understanding what is going on. They slept when Jesus needed them most. One of them betrayed him (Mark 9:33-34; Mark 6:52, 8:16-21; Matt. 26:40-43; Luke 22:48). Even the best leadership developer on the planet still had someone betray him—a failure of sorts that God ultimately used for his greater purposes.

Coleman also brings up a helpful point: keep leadership recruitment to a few. He writes, "Victory is never won by the multitudes."[182] Jesus, some time after he recruited his disciples, set apart twelve key leaders (Matt. 10:2-4, Mark 3:14-19, Luke 6:13-16). He picked relatively few people to be the main leaders he intentionally developed. Even within the Twelve, he had his three more intimate companions: Peter, James, and John (Matt. 17:1, 26:37; Mark 9:2, 14:23; Luke 9:28). It is almost if he had concentric circles of intimacy: God at the center, then the Three, then the Twelve, then the Seventy in Luke 10:1, then the One Hundred Twenty in Acts 1:15, then possibly the Five Hundred mentioned in 1 Corinthians 15:6. Then there were thousands of other followers that made up the crowds. Coleman points out, as Jesus' life moves forward and nears the time of his departure, he spends not less but more time with the Twelve to give them all they would need to flourish.[183]

Mentoring on the Mission

Spending Time Together

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[182] Ibid., 36.

[183] Coleman, *Master*, 43.

During the next three years of his ministry, Jesus spends most of his waking hours with his disciples, educating and training his disciples not only by his words but also with his life. In a saying about one hundred years before Jesus, Rabbi Yose ben Yoezer said, "Let your home be a meeting-house for the sages, and cover yourself with the dust of their feet, and drink in their words thirstily."[184] The disciples were to stick so close to their rabbi that the fine dust that picked up while he walked the unpaved roads would cover them. Thus, when he asked his disciples to follow him, he literally meant it. If a rabbi offered a physical path to walk on, he expected his disciples to follow it exactly. If a disciple strayed, it was not uncommon to have the entire band of students retrace their steps over miles and have them start over.[185] The disciple was to obey the rabbi, placing his full trust in this teacher's wisdom and authority. In so doing, the student seeks to become just like the rabbi.

He invited them to intimacy with him, and they would learn up close. Jesus' biographies are available not because Jesus sat down and told the disciples his story, but because they were eyewitnesses to the things he did and said. So much more is learned about a person by watching him, than by having him tell what happened. Unlike a modern presupposition that an intellectual knowledge transfer will do, Jesus practiced "life on life" ministry. His disciples were not just to remember what he said, but they were learning to become like Jesus. There is no shortcut: leadership developers will need to spent time with their rising leaders, so that they can learn not only from what they say,

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[184] *M. Avot*, 1:4.

[185] Follow the Rabbi, "Follow the Rabbi," http://www.followtherabbi.com/Brix?pageID=1855 (accessed June 5, 2007).

but also how they act and live. It should be the rising leaders' aim to become like their mentors.

Modeling ministry

When John the Baptist wondered if Jesus was "the one to come," Jesus replied, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor" (Luke 7:22). For Jesus, this was evidence of the Kingdom come, and he would later expect his disciples to do the same (Luke 9:1-2).

Thus, he performed miracles with his disciples watching (John 14:12). He also did many other things: he encountered people who were the lowest of the social ladder, and welcomed them with open arms. He partied with sinners and tax collectors (Matt. 9:10-13, Mark 2:15-17). He had no problem welcoming children into his arms, which no rabbi would have done at the time (Mark 10:13-16). Unlike our American child-centric society, children and women were not to be touched in public. Jesus broke social rules to love and heal people, which often set him on a crash course with the religious authorities of the day (Matt. 12:10-13). He debated with them, entered into their homes, and sometimes gave them such a smart remark than they were speechless (Luke 11:37-54, 20:20-26). Throughout all of it, the disciples were present to watch and learn, and one day become like him. Jesus himself said to his disciples, "Very truly I tell you, all who have faith in me will do the works I have been doing, and they will do even greater things than these" (John 13:35). Their hearts must have pounded at the thought.

Ultimately, Jesus' death and resurrection provided modeling for his disciples, and the believers to come. His death was the epitome of service and love, what he wanted his followers to be marked by. Jesus invited his followers to participate in his death: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me" (Luke 9:23). But if we participate in his death, then we also participate in his resurrection. Paul put it this way: "Now if we died with Christ, we believe that we will also live with him" (Rom. 6:8). So each day, we are invited to carry our cross and die with Christ, so that we can truly live in his resurrection.

Rising leaders need to watch their mentors actually perform ministry, because they will learn so much more by watching that just by being verbally taught. Jesus lived out his story, and it was clear to his disciples that he was the real thing. Leadership developers also need to allow others to watch them, so that they can learn from their successes and failures, to learn by watching what they do and not merely by hearing what they say.

Show and Tell

When Jesus saw the crowds in Matthew 5, he taught. Jesus was an excellent teacher, keeping them rapt with attention with his lucid parables. Yet he was also adept at capturing the teaching moment. Since he was with his disciples for most of his waking hours, there were plenty of opportunities to offer them teaching. In Mark 9:33-37, when Jesus finds his disciples arguing about who is greatest, he sat down and called his disciples to him. After gaining their attention, he said, "Anyone who wants to be first must be the very last, and the servant of all." To make the point even more strongly, he

takes a child in his arms—something that no self-respecting person of clout would do in public—and shows them in his actions how to be the least of all. As they traveled together, it is hard to miss that Jesus used his environment and circumstances as a way to let his lessons stick in the minds of his students. They must have: these disciples recorded his teachings on papyrus many years later.

Rabbis often used their environment to instigate a new line of learning. It modeled to their followers that they were constantly learning as well. Leadership developers today need also to take advantage of the moment, not in an overbearing cocky way, but in a way to influence and invite people into discussion about what is going on around them. They need to look for the chance to let a lesson really sink in.

Empowering for the mission

Creating ministry opportunities

Before his death and resurrection, however, Jesus knew that merely having his students follow him around would not create leaders. At best, that would create students, which is still a good first step. Thus, after modeling the mission for them, then he invited them to do it on their own. Jesus sent out the Twelve, two-by-two, to do the same ministry he modeled. Luke recorded his actions: "When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal the sick" (Luke 9:1-2).

If Jesus did not understand his mission, it would be tempting for him to do everything by himself. He is, after all, God incarnate. Yet he understood full well that

part of his mission was to develop other leaders that will take the movement forward after he left the planet. To do so, he gave them real leadership opportunities to exercise their gifts. He trusted that after some significant time with him that they had picked up enough to venture out on their own for a short time. So he gave them an opportunity to lead, perhaps more for their development than for the actual results of their short-term mission. After they returned, he sent out the Seventy to do the same thing as the Twelve. In this way, he increased the level of ownership for more of his followers (Luke 10:1-16).

Leadership developers know this idea instinctively. People with gifts and passions to lead want a chance to do so, even if it means that they will fail. They just want to have the chance to try. If they succeed, then it gives these rising leaders a taste of the fruit of ministry. If they fail, then it is a chance to offer feedback. If rising leaders are not given the chance to actually lead, however, then they will look for places of influence on their own. Leadership developers need to be creative with possible leadership opportunities for future leaders, tailoring them so that they will highlight the rising leader's potential.

Granting Power and Authority

Looking more closely at Luke 9:1-2, Jesus gives them two things right off the bat to empower their ministry: power and authority. Power, or *dynamis*, usually refers to ability or strength.[186] It is the ability or strength, through the Holy Spirit, to do what Jesus asked. Thereby, it consists of the resources they would need to accomplish the mission. Jesus made sure that his leaders had the resources to tackle the challenge they were given to do. It does not mean it will be easy or it will come without risk, but he also did not set

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[186] *New Bible Dictionary*, 3rd ed., s.v. "Power."

them up to fail. It was a calculated risk to train them, to release them on their own. It is

like taking off the training wheels, to see if the bike will hold steady for a ride. If it does,

then that child knows how to ride a bike. In the same way, these disciples will know if

they can be true representatives of the Kingdom. Yet they would need the resources to be

able to do this.

Authority, or *exousia*, is the conferred right or opportunity to lead. The *New Bible*

Dictionary makes this distinction: "Whereas *dynamis* means physical power simply,

exousia properly signified power that is in some sense lawful."[187] Even if future leaders

are given resources, if they are not given the right or opportunity to lead as well, then

they will get frustrated. It has to be real leadership, not something to keep them busy or to

help the main leader with his administrative duties. In Jesus' case, he gave his disciples

his authority as the King of God's Kingdom, thus making them princes or ambassadors

for his work. It makes sense that Paul uses the term "ambassador" to describe his own

ministry (Eph. 6:20). Ambassadors represent their governments in other realms, and in

the same way, the disciples represented the new Kingdom of God into places where this

Kingdom may not hold sway. But they could act in the authority of the Kingdom of God,

and make necessary decisions while staying in contact with the Kingdom. It was a

powerful position to be representatives of heaven.

The *Expositor's Bible Commentary* says that both power and authority are needed

for Jesus' disciples.[188] Today's up-and-coming leaders in the Christian movement will

also need to be given "power and authority" (Luke 9:1). In power, they will need the

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[187] Ibid., s.v. "Authority."

[188] Walter L. Liefield, "Luke," *Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan Publishing House, 1982).

resources to accomplish their mission, such as materials and supplies, or a place to meet, or training, or the power of the Holy Spirit. They will also need authority, which is ultimately given by God, but it can also be bolstered by any authority a senior leader can give. Leadership developers are in an enviable position to lend whatever credence and credibility has been given to them, and to support the younger leaders even when they make mistakes. Their backing will go a long with way with the Millennials in particular, who yearn and expect the same kind of parental influence they have received throughout their lifetimes. It is crucial that leaders create spaces for others to lead and to provide resources for it, so that they have a sense of being developed along the way. For Jesus, power and authority was not meant to be hoarded, but they were meant to be given away. In this way, rising leaders will find excitement both in success and failure, and press toward being developed through the mission.

<div align="center">Offering Clear Guidelines</div>

Jesus, when sending out the Twelve and then the Seventy, gave them clear instructions for their first mission trip: "Take nothing for the journey—no staff, no bag, no bread, no money, no extra shirt. Whatever house you enter, stay there until you leave that town. If people do not welcome you, shake the dust off your feet when you leave their town, as a testimony against them" (Luke 9:3-5). Jesus wanted to show his disciples how to be utterly dependent on Kingdom resources. He was giving them a chance, even if somewhat controlled at first, to see how God will provide what they need. In this way,

they can test Jesus' words to see if they will hold up in reality: "But seek first his kingdom and his justice, and all these things will be given to you as well" (Matt. 6:33).[189]

According to Ken Blanchard in his "Situational Leadership" model, leaders who are just starting need high support.[190] They almost need step-by-step instructions. Jesus does it here, giving them clear and concrete instructions after he had modeled it for them, and now they are expected to do it on their own. Later with the Seventy, his instructions were longer, possibly because he was addressing a crowd that he did spent less time with (Luke 10:2-16).[191] They were again given over to the mission two-by-two, and they would experience a wonderful, powerful, and supernatural ministry and come back excited about what had happened.

Leadership developers, in working with rising leaders, sometimes mistake eagerness for competency. Since they are positive and excited about ministry opportunities, it can be easy to assume that they have all the "power" they need. Nevertheless, leadership developers need to give clear instructions for rising leaders who are just beginning. After they have a proven track record, leadership developers can give less and less concrete instruction.

Supporting the Mission

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[189] The Louw and Nida Lexicon translates *diakosune*, as "to put right with, to cause to be in a right relationship with." Thus, the word *righteousness* in today's language seems to connote a personal holiness, instead of a more communal and global sense of righteousness. Justice, though laden with angry overtones today, still better captures the word.

[190] Ken Blanchard, "Situational Leadership II," The Ken Blanchard Companies, http://www.kenblanchard.com/solutions/onetoone/slii%5Fmodel/ (accessed September 28, 2007).

[191] I am comparing Luke 9 and 10, but in Matthew 10, the instructions there are quite verbose.

When his disciples return from their short-term mission, Jesus creates further opportunities for his followers to learn and develop as leaders. He gathers the Seventy after they return with great joy, excited about what they have seen. He takes time to debrief their experiences, giving them feedback after they have invested themselves in the ministry of the Kingdom. His feedback can be broken down into two categories: encouragement and correction.

Praising Their Successes

Jesus exclaimed with great joy about their successes. It must have been sheer delight for the disciples to hear their rabbi gushing with delight:

> I saw Satan fall like lightning from the sky. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. . . .
> I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. . . . Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it (Luke 10:18-19, 21-24).

The disciples must have felt like they were on the inside, doing something that has never seen or heard of before—even kings and prophets did not see or hear it. There they were, glowing. They probably wanted more.

Encouragement is powerful. Joseph of Cyprus was a premier leadership developer, having developed one of the most gifted and influential leaders of the early Christian movement, Saul of Tarsus. Joseph later acquired a nickname that reflected his character: Barnabas, or "son of encouragement" (Acts 4:36). He put his arm around an emerging leader, who would later be named Paul. He gave him small opportunities to

teach which ended somewhat badly: Paul had to escape death threats by being lowered in a basket through a hole in the city wall (Acts 9:25). Nevertheless, Barnabas continued to give him other opportunities as they went throughout the known world to preach the gospel (Acts 11:25). Barnabas sponsored the young leader with the leadership of the Way in Jerusalem (Acts 15:12).[192] Without encouragement, it is hard to imagine that Paul would have such a profound impact on the advance of this fledgling community.

Encouragement is one of the greatest things that leadership developers can offer to rising leaders. Senior leaders have the credibility and stature that can be given and passed on to the next generation, offering the gift of faith—a belief that they can actually lead in Jesus' name. It is an extremely powerful motivator, and it lets rising leaders know that they are on the right track.

Correcting Their Failures

Jesus also offered correction. His disciples came back from their first ministry experience on their own with a smashing success. They felt powerful and fit, and they were ready for the next challenge. Unfortunately, they were also starting to become overjoyed at merely the results: "Lord, even demons submit to us in your name" (Luke 10:17). So Jesus encouraged and corrected them: "However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven" (Luke 10:20). He wanted to make sure that in the flush of their successes that not only did it not go to their heads, but also that they would be most thankful for the more important things. The

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[192] In this chapter, Paul's name begins to come before Barnabas, implying his increasing leadership. At verse 12, however, Barnabas' name comes first for the last time, implying his greater leadership during the Jerusalem Council.

results were not as important as knowing who they were: their names were recorded in heaven. They should have been most excited about who they were in the Kingdom, instead of what they did. Jesus offered them greater perspective, to make sure they stayed on the right track. Having the right perspective frames and interprets the events that happen around a burgeoning leader, and the older leader has experience and life wisdom to offer to those in rising generations.

Bruce Tulgan writes that leadership developers need to give FAST feedback: frequent, accurate, specific, and timely.[193] Postmodern generations will desire much feedback: Generation X wants it because it received so little feedback from their parents yet still wants to grow, and Millennials want it because they have grown accustomed to having that kind of parental feedback. Too many leaders fail to give their followers enough information to develop and grow.

Multiplying the Mission

Near the end of Jesus' ministry, he was more concerned about the longevity of the Kingdom's movement. After his death and resurrection, he gathered his future leaders on a mountaintop. He gave them this charge, though he knew that some doubted (Matt. 28:17). The mission had to be preserved. So he said:

> All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matt. 28:18-20).

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[193] Bruce Tulgan, *FAST Feedback*, 2nd ed. (Amherst, MA: Human Resources Development Press, 1999), 6.

The main verb in the original Greek is not "go," though many overseas missions recruiters would love it to be so. Though "going" is given prominence in the grammar of the sentence, it is still only one of three participles that modify the main verb: "make disciples." The disciples now were charged to make their own disciples, to invest in others to become more like their rabbi. They have a model: they walked with Jesus for three years, and now they were supposed to do the same things he did.

Making disciples would take on three forms: going, baptizing, and teaching. They needed to be like Jesus and go to where the people are. Then, they were to welcome them into the community through a public declaration of baptism. Lastly, they were to teach them to be the kind of disciples that Jesus wanted. These new disciples would continue to do the same to others, and thus the teachings and life of Jesus would be preserved in this growing "Body of Christ." Jesus would still be present through the community of his future followers.

Paul would later write to Timothy about this same idea of reproduction: "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others" (2 Tim. 2:2). Paul outlined a four-generation paradigm: Paul to Timothy to "reliable people" to "others." To think of a two-generation tier meant that Paul did not have to train Timothy to think about raising other leaders. Even a three-generation paradigm meant that though Paul taught Timothy to raise up the next generation, Timothy may not teach the next generation to raise up another generation of leaders. Thus, four generations was necessary, so that Paul would take the right actions so that Timothy trained leaders who knew how to raise other leaders.

Jesus' Story of Leadership Development

None of these leadership principles occurred in isolation. They acted more like subplots to a larger story, and they built on one another. Jesus did not skip to releasing them into world-changing ministry without having first prepared himself for the ministry before the age of thirty. His preparation allowed him to preach a visionary message and movement, and to invite others to be a part of it. After they were invited, he mentored them and empowered them so they would be able to do ministry when he left them. All the while, he supported them while they served, and then he released them for world impact by investing in more disciples.

After Jesus' ascension, the Twelve waited for the Spirit's empowerment in Acts 2, as they were instructed (Acts 1:4). Then, after the Holy Spirit filled them with power, they began to lead a movement that will change the course of history. These followers would turn the world upside-down, and their subsequent followers would continue to affect change well into the twenty-first century. It took three years of intensive, hands-on modeling of Kingdom leadership to change the world. Leadership developers today are being invited into enacting the same storyline with their leaders—whom God has entrusted to them as precious resources—to reclaim a Christian faith that blesses people and the world beyond its walls.

PART THREE

MINISTRY STRATEGIES FOR
POSTMODERN LEADERSHIP DEVELOPMENT

CHAPTER 5

STORIES WITHIN THE STORY:
BUILDING A LEADERSHIP DEVELOPMENT CULTURE

To sustain the emergence of rising leaders, a leadership development culture

needs to be built within an organization. No one leader can cover every gap and hole in

the development of leaders. If the organization has a culture of leadership, however, then

by definition, the people within the organization will know that leadership development

is a top priority. They will look around for potential young leaders, and seek to do what

Jesus' did with the Twelve. Thus, leaders are constantly empowered throughout the

organization within a culture of leadership development, and the culture is not dependent

on any one person.

The senior leader of an organization has great power to shape culture. If a leader

wants to create a culture of leadership development, the "preparation" stage of Jesus'

leadership development model may be the most important part. Without first being

steeped in the Scriptures, without deeply knowing that he was loved by God, without

receiving and hearing from the Holy Spirit, without having his character tested and his

overcoming the Tempter, Jesus' subsequent actions may have had little weight. Since

Gardner, as previously quoted, said that effective leaders know how to tell their story and

live it out, a leadership developer in postmodernity needs to have two levels of

preparation for any community to sustain the emergence of rising leaders.[194] First, leadership developers need to embody the Big Story. Second, the community as a whole needs to be shaped culturally to live in the Big Story. In this way, rising leaders can be set up to survive and thrive in a transformational, communal, and missional fellowship of Jesus' followers.

Building Trust: Embodying the Big Story

Jesus is the ultimate example of being both a wonderful storyteller, while at the same time, living out that same story. When leaders are able to do both, they create mountains of trust. Their lives match the words that are coming out of their mouths, and it is in this congruity that they create trust with their followers. Jesus took his message of justice, healing, and love all the way to the cross, and ultimately embodied loving servanthood and sacrifice for his followers. Also, his resurrection proved beyond the shadow of a doubt that he was God incarnate. Thomas, the disciple that doubted the most, could not help but fall in worship and adoration at the sight of the resurrected Christ (John 20:24-28).

Trust is vital to any community's effectiveness. Patrick Lencioni, defines trust as "the confidence among team members that their peers' intentions are good, and that there is no reason to be protective or careful around a group."[195] For him, trust at the very foundation of a healthy organization: "Trust lies at the heart of a functioning, cohesive

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[194] Gardner, *Leading*, ix.

[195] Patrick Lencioni, *The Five Dysfunctions of a Team* (San Francisco: Jossey-Bass, 2002), 195.

team. Without it, teamwork is all but impossible."[196] This kind of trust is built on a leader's integrity.

Stephen Carter, in his book *Integrity*, explains that the word "integrity" comes from the same Latin root as "integer," which means "whole."[197] A person of integrity must then be seen as whole and without fractions. His actions match his words. Thus, even if a leadership developer has the most compelling vision or the most effective ideas, he will not last beyond a short-term spurt until he actually begins to live them out. Jesus made a strong distinction between someone who hears his words and does them and one who hears and does not (Matt. 7:24-27). It seems fair to say that those who teach his words yet do not do them are far from the Kingdom of God. The Pharisees received criticism for doing exactly that: "So you must be careful to do everything they [teachers of the law and Pharisees] tell you. But do not do what they do, for they do not practice what they preach" (Matt. 23:3). The potential pitfall is that if a compelling vision is cast, but the community nor the leader seem to be moving forward toward that dream, then mistrust will permeate the organization. If a pastor calls a community to incarnational living in the slums, yet he himself continues to live in the suburbs, the ensuing disconnect will cause postmoderns to seek another community (if they are not too jaded to trust any other organized religious community in the aftermath).

So leadership developers must learn to live out their story within the Big Story. On the personal level, leadership developers need to have a genuine relationship with God, so that others can trust their judgment and spiritual authority. On a relational level,

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[196] Ibid.

[197] Stephen L. Carter, *Integrity* (New York: HarperPerennial, 1997), 7.

they seek understanding and reconciliation within the community. On a systemic level, they are living out the vision to which they are calling others. If a leader is calling to a large mission, then their lives must also be as committed as their rhetoric. Bill Hybels agrees: "I run across an alarming number of leaders who would rather *cast* vision than roll up their sleeves and attempt, with the Spirit's power, to *achieve* it! Such leaders eventually lose credibility."[198] If leadership developers seem like they are hedging, holding back, becoming more isolated or not hearing from Jesus, then their leadership will be suspect. It is no longer enough to have the right answers or a certain amount of expertise in a specific field. The entire life of the leader needs to embody the message they share, or they might find themselves in a wake of mistrust. When a leadership developer's words matches her actions, however, then there is little credibility gap. When she is living in the Big Story, then her life and actions are evidence that she is in communion with God and can be trusted. J. Robert Clinton writes: "Ministry flows out of being. . . . Such qualities differentiate between a successful leader and a *mature* leader. This deepening of character and of the leader's relationship with God overflows into ministry itself. . . . Mature ministry flows from a mature character."[199]

This is particularly necessary in postmodern cultures. Generation X's fixation on authenticity causes it to be even more distrustful than other generations. But when Xers find someone or something they trust, they are extremely loyal and will offer themselves wholeheartedly. It just takes time spent together—and a life of integrity—for that to happen. Thus, it is important to establish trust and credibility if a leadership developer

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[198] Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 51.

[199] Clinton, *Making*, 154-155.

wants to empower others into their full potential. Integrity in a leadership developer's life is absolutely crucial if they seek to raise up a generation of younger leaders.

Leaders must have self-awareness to know whether they are being people of integrity or not. A leadership developer working with postmoderns needs to follow-through with the visions and promises they have made, and they need to know if they are failing to do so. An unacknowledged disconnect here will not easily be forgiven, particularly with Gen X's prevailing attitude of mistrust. A leadership developer does not need to be perfect. However, if a transgression is made, then it is important to take full responsibility and ask for forgiveness, instead of covering it up or spinning it to look more positive than it actually is. If a postmodern smells anything deceptive, then he will seek other places of worship quickly and without remorse. Vulnerability and honesty, however, lead toward building greater trust. It is an interesting irony: the more vulnerable a leader is, the more trust they gain, and thus hold more spiritual authority. The more they try to spin, the more trust is eroded, and thus their spiritual authority wanes.

To grow in self-awareness, leadership developers need to gather a group of friends and colleagues, and they need to give permission and space for others to bring correction. These friends and colleagues bring a different vantage point that can be useful for a leadership developer's self-awareness. A regular time should be given in the ministry schedule, from once a week on a ministry team or once a month in a separate gathering, to voice correctives and different opinions. The leadership developer needs to give them permission to speak about personal things—such as family, finances, and other relationships—and must be willing to hear the other side without punishing those who

offer helpful insights. In this way, a leader developer can make sure to guard her integrity, and she avoids jeopardizing the mission of the community.

Ultimately, as the old saying goes, actions speak louder than words. In the case of postmodern ministries where the activist is heralded, actions validate words. Thus, if a senior leader rallies a community toward seeking justice, then his life needs to show that he does so. If a senior leader raises a call to evangelism, yet he does not show how he is reaching out to his unbelieving friends, then another disconnect will ensue. For any part of the Big Story to which the leadership developer is calling, he also needs to jump into the Big Story with his life, resources, finances, and the entirety of his life. Postmoderns will not just come to follow a speaker behind a pulpit, no matter how articulate or rousing, unless there is trust that the leader is living out the same message.

Shaping Culture: Retelling the Big Story in Their Terms

After setting up systems to safeguard a leadership developer's integrity, the next set of preparations deal with shaping a community's culture to sustain rising leaders in a more direct fashion. Roxburgh and Romanuk explain further in a quote that is worth capturing in its entirety:

> The culture of a congregation is how it views itself in relationship to the community, the values that shape how it does things, expectations of one another and of its leaders, unspoken codes about why it exists and whom it serves, how it reads Scripture, and how it forms a community. We have observed many attempts to change how congregations work in terms of their organization, programs, and specific ways of conducting core practices such as worship, teaching, and discipleship. Experience has taught us that programmatic and organizational change, though it has some short-term effect, does not result in the innovation of long-term missional change. We have learned that unless the culture of a congregation is changed all the sound programs and organizational changes that

have been implemented evaporate. As a result, the congregation eventually reverts back to previous habits.[200]

For the long-term effectiveness and the sustainability of rising leaders, the purpose and values within a community need to be prepared to sustain a new kind of leadership. The culture must be reshaped. It is not that programmatic or organization changes are ignored, but that they just cannot take the sole lead. The programmatic and organizational changes need to follow a cultural change, or at least be a part of a larger cultural change strategy. Though Roxburgh and Romanuk also claim that "focusing on culture does not change culture," culture still cannot be ignored.[201] Roxburgh and Romanuk merely seem wary of a programmatic approach to changing culture, though they may have overstated their case. Cultural elements cannot be ignored. Thus, to begin to shift culture, leadership developers need to be engaged in the following activities: communicating the Big Story and creating spaces for others to tell the Big Story.

Communicating the Big Story

Leadership developers need to find ways to tell the Big Story, so that it can shape a community's culture in the midst of postmodernity. Every week, the preacher is given a chance to shape the community's culture, and the pulpit needs to be viewed as a leadership act instead of merely a scholarly one. Also, the preacher is not merely speaking to his own community, but also to the community that he hopes to reach. Thus, leadership developers need to tell the biblical story, but then show how the life of the

[200] Roxburgh and Romanuk, *Missional*, 63.

[201] Ibid.

community fits within that story and also how the life of those outside of the community can fit into this story. A senior leader needs to keep pointing to the larger story, and she must continue to let the themes of formation, community, and mission color her messages if she wants to reach postmoderns. Shaping a culture takes time, so repeating themes from the front will help the culture move in that direction.

To have the credibility to tell the Christian story within postmodernity, however, it needs to be handled a certain way, one that does not breach the rules of engagement in a wider culture. Here, Curtis Chang offers a helpful three-prong idea that he culled from his study of Augustine and Thomas Aquinas in his book *Engaging Culture*: (1) entering the challenger's story, (2) retelling the story, and (3) recapturing that retold story within the gospel metanarrative.[202]

Entering the Challenger's Story

In entering the challenger's story, a Christian seeks to operate within the challenger's worldview. This requires that a Christian understand to some degree the rules of engagement within the challenger's worldview. Usually, this step is done within modernity, and the rules of engagement is to discuss which truth is the most objective. In postmodernity, however, the rules have shifted. As was stated before, postmoderns are not asking the same questions: What is true? is replaced with What is real? or What is good? Leadership developers in postmodernity need to take a servant's stance and attempt to see the world from another vantage point.

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[202] Chang, *Engaging,* 26.

Missiologists today are helpful here. They enter into a new culture as "other," with a healthy respect for that culture. They seek to understand and embrace the new culture as much as they can, and they talk about the gospel from within that culture. Though many missionaries do not go far enough in their contextualization, at least they do have a category for it. In the same way, if American evangelicals approached the postmodern cultures in this country with the same mindset, as if entering into a foreign country, then they can have the concept of culture and its rules of engagement on their minds. If that happens, then they can understand that though the younger generations are speaking the same language, they are actually speaking from a completely different worldview. It is like reading Russian for the first time for an American—some of the letters of the Cyrillic alphabet look the same in our Roman alphabet, and yet have a completely different sound. The letter "P" in Cyrillic is an "R" sound, even though they look exactly the same. It is very similar to the Modern/Postmodern conversation, and words like "truth" mean something very different to each culture, as we have discussed before in Chapter 1.

Leadership developers need to continually ask: what are the values of surrounding culture? What parts of the culture align with the Big Story, and which parts do not? How can culture be engaged using their bases of authority and rules of engagement? Thus, it is not a naïve engagement, but one that critically assesses the validity of cultural values in light of the gospel. These questions reflect the heart of those who want to connect with people outside of the church world. Paul, too, had this heart:

> Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not

> under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings (1 Cor. 9:19-23).

To become postmodern to win postmoderns is not a cop out, but it is a biblical stance of servanthood. Leadership developers must understand postmodernity's presuppositions, and then they must speak out of that framework first. Leaders need to understand the story of postmodernity—that objective truths have been used to become oppressive and intolerant—and seek to find common ground.

Retelling the Story

That story must then be retold while still within their framework, to show why it may not make sense. Jeff Pearson gives a classic example of retelling the postmodern story in his paper, "Are Metanarratives Inherently Oppressive?" His objections are as follows: not all violence and oppression comes from metanarratives, since local narratives contribute as much to these social evils; the postmodern critique of metanarratives is itself a metanarrative; and lastly, the rejection of metanarratives lacks the necessary resources to fight evil and injustice.[203] In this way, "We are at the mercy of local narratives."[204] From this point, he concludes with a case for the necessity of a non-oppressive metanarrative to fight evil and oppression which "achieves unity while

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[203] Jeff Pearson, "Are Metanarratives Inherently Oppressive?" (final paper for Christian Worldview and Contemporary Challenges class, Fuller Theological Seminary, 2005), 7-11.

[204] Ibid., 10.

honoring and retaining diversity," weaving in God's Triune community of unity and diversity to support his argument.[205]

Pearson enters the postmodern story, and then he retells its story in its own terms while highlighting its practical shortcomings. It is not an argument about objective truth, but it is about whether or not metanarratives are good for the planet. Leadership developers need to accomplish what Pearson does, yet possibly in a less academic way. Postmodernity's story of tolerance is an excuse to ignore the evils and injustice on the planet. Thus, postmoderns need a better story. In this hunger, leadership developers can begin to share the Christian story as it fits within the larger worldview.

Recapturing the Story within the Culture

So by understanding postmodern culture, the gospel can be retold within that culture in the same way it is often retold within world cultures throughout the world. McGavran at Lausanne 1974 spelled out his concern about the evangelization of the world in five theses:

> (1) Huge numbers of people remain in ignorance of the gospel, and they will not be reached by their Christian neighbors. (2) They must hear the gospel in terms of their own cultures, for "God accepts world cultures." (3) Therefore there must be deliberate crossing of cultural frontiers: the natural growth of churches through contacts within the same culture will not accomplish this. (4) The aim must be that in every piece of the cultural mosaic that makes up human existence there shall be "Christian Churches which fit that piece and are closely adapted to its culture." (5) The future belongs to the masses. They have "a built in receptivity to the Good News." Therefore enormous growth is possible if the right methods are followed.[206]

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[205] Ibid., 12.

[206] Donald McGavrin, in *Concise Dictionary of the Christian World Mission*, ed. S. Neill et al. (London: Lutterworth Press, 1971), 479.

If postmodernity can be considered a culture instead of just a threat to the status quo, then there are great ways of communicating a biblical gospel from within the new culture.

Then, leadership developers need to retell the story from the inside, using values that will connect with postmdoerns. It is a reinterpretation, but within the framework without violating any of the rules of engagement. Then they recapture that story in the light of the gospel metanarrative. This entails some risks, such as syncretism. This risk, however, has been taken throughout Christian history, and the people of faith should seek to understand what kind of cultural milieu they are swimming in, so that they can know the difference between the land and the water.

To retell the story in postmodern terms, it needs to contain the transformational, communal, and missional aspects of the Big Story that was highlighted in Chapter 3. In transformational terms, postmoderns do not care for the perfect, universal, overriding truth or belief system. Nevertheless, they are spiritual people, though they may still be fearful or mistrusting of religious institutions. They still yearn for growing, developing, becoming a better person, and ultimately, for meaning and purpose. These remain human yearnings that have been planted by the Designer, and they align with Generation X's desire for authenticity and for the Millennials' desire for mentoring and support. The gospel is good, because it can help postmoderns become the kind of good they want to see in the world through Jesus' leadership.

In communal terms, postmoderns reject Enlightenment's championing of the self-sufficient individual. The narcissistic focus of the individual has led to a loss of love for their neighbors, and thus it has led to a lack of concern for their well-being throughout the planet. On top of that, in a culture that has many broken families and relationships,

people are yearning for a place to be themselves and to connect with others who will accept them and challenge them to becoming better people. American culture constantly places pressure to break apart communities, whether through long commutes or relocations due to work or taste. People, therefore, feel more and more alone and yearn for community. The gospel can recapture this communal quality: it is an invitation to join a community that seeks to become like Jesus, which is on his mission to heal the planet. The Big Story of a new kind of community can be compelling in postmodernity.

In missional terms, postmoderns are also much more globally savvy than their predecessors, and they are more aware of the outside world than ever before. It does not merely seek the good of the tribe, but it also seeks the good of the neighbor. This will be particularly appealing to both Generation X and Millennials for different reasons: the Xer will be drawn to the mission as a more authentic version of Christianity—one that seeks to love its neighbor. The Millennial, however, will be drawn to the mission because of their civic-mindedness as we have explored in Chapter 1. In their connectedness to the rest of the world through technology and the access to immediate information, they will want to position themselves in a way to make a healthy impact on the planet. Being missional—concerned beyond the Christian local communities—is something that will be a continued draw for generations to come.

Creating Spaces for Others

Not only does a leadership developer need to communicate the Big Story, but she also needs to create spaces for others to tell their story within the Big Story. These spaces

are crucial to the shaping of a culture. Roxburgh and Romanuk point to the necessity of

shared experiences:

> Culture change happens in a congregation when God's people shift their attention to elements such as listening to Scripture; dialoguing with one another; learning to listen; and becoming aware of and understanding what is happening in their neighborhood, community, and the places of their everyday lives. Instead of seeing these places and relationships as potential for church growth, they come to be seen as the places where God's Spirit is present and calling us to enter with listening love.[207]

They are advocating for spaces for rising leaders in the church to give lend their voices to

interpreting what God is doing in their midst, whether in interactive Bible studies or

prayer meetings where people listen for the voice of God. These spaces need to be a

regular part of the community, scheduled in a weekly or monthly way. The creation of

such space empowers people within a community that might not necessarily take

leadership on their own to share what God is doing in their hearts. Thus, their voices are

lent to the greater organizational culture which begins to shape everyone else. The

community cannot revolve around the leadership developer solely. As the leadership

developer gives away power and authority, rising leaders will want to have a more

influential voice. When more voices are present, more people will want to get involved.

The community is then shaped by a diversity of voices in unity. It does mean more time

needs to be invested to hear differing viewpoints and to see what God is saying through

the community. In the end, however, more people will follow.

For example, in 2002, UCSD IV had two separate chapters: North and South.

North chapter consisted of about seventy-five students, who seemed more interested in

parties than following Jesus. They had many unbelieving friends, however, who would

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[207] Roxburgh and Romanuk, *Missional*, 63-64.

often be introduced to the Christian community for the first time through them. South

chapter was also about seventy-five students. They were dedicated followers of Jesus

with a great deal of initiative, yet they could not relate to people outside the community.

Both communities had been in decline, losing members year after year.

I and other staffworkers felt that joining the two chapters would capitalize the best

of both chapters and be more effective in reaching the campus. When I introduced the

idea to the seventy leaders of both chapters, however, they were almost wholeheartedly

against the idea. Much of the backlash came because there was a low level of trust

between students and staff, as the students felt like the staff had exerted too much control

in the past. In response, I promoted a process in the Spring of 2003: I used one hour of

our weekly leadership meetings to listen for God's voice through prayer, and allowed the

students to share what they heard from God and to speak into the process. As relational

difficulties were unearthed, I also took initiative to reconcile staff with students. After

five months of praying and processing, the seventy leaders unanimously agreed to join

the chapters. In the Fall of 2003, the average attendance at InterVarsity was two hundred

fifty—more than the sum of the parts. By the Fall of 2006, that number had grown to four

hundred. By creating space for God to speak into our community, and allowing the

community members to speak into each other's lives, the community moved ahead to

engage the campus. Creating spaces also empowered a new generation of leaders: nine

students leaders who were a key part of that process are now full-time staffworkers with

InterVarsity in San Diego.

A leadership developer must create places where followers of Christ can

experience spiritual formation, community, and the mission. People are transformed

through the mission. If they are not given a chance to experience these things with their hands and heart in a given context, then the gospel is merely understood but not lived out in an authentic way. A leadership developer needs to take great care to create opportunities for ministry that are suitable to each person, and he challenges them to be agents of healing in their communities. When others do well, he needs to set up places of mutual affirmation and encouragement, not only to celebrate what has occurred but also to inspire others to keep on doing the same things and stretch into the new things that the Kingdom has set before them. He needs to let others share how they are living in the Big Story.

The Big Story needs to be told as good news for postmoderns. As a final note, communicating the Big Story does not need to remain verbal. In postmodernity, in a world of MTV and YouTube, an image often has prominence over a word. So, a leadership developer can use art, music, or multimedia to help illustrate the image. If the leadership developer continues to bring the real world into his messages—since postmodern generations tend to be highly pragmatic—then that will speak to postmodern audiences as well. Other ideas that have touched the other four senses besides hearing are rituals or traditions of the liturgical church, which has often given a greater depth to worship services. Creativity to point to the sublime is helpful in postmodern cultures.

CHAPTER 6

SKEPTICS TO WORLD CHANGERS:
A FRAMEWORK FOR DEVELOPING POSTMODERN LEADERS

The previous chapter offered some tools to shape an organization's culture. With

that in place, this chapter will now highlight a model for developing postmodern leaders.

It must be said: models like this may be a turn-off for most postmoderns. These charts

look too structured, too organized, too mechanistic, and thus, too modern. The reason to

leave them in and let them guide this discussion is not so that leadership developers can

present these charts in the hopes of rousing some inspiration. Instead, models give senior

leaders a mnemonic aid to remember the purpose and design of leadership development.

This chapter will highlight the World Changer model of leadership development

that has been used by InterVarsity, particularly in the San Diego Division and the New

England Region. This rudimentary framework was first developed by Chris Nichols,

regional director for InterVarsity Christian Fellowship in New England:[208]

Skeptic   Seeker   Follower   Leader   World Changer
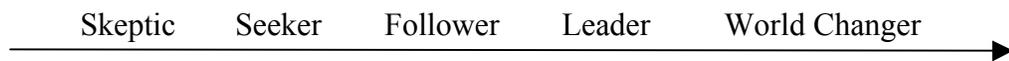
Figure 8. Skeptic to world changer model. By Chris Nichols.

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[208] Nichols, when he was the divisional director for San Diego, wanted to increase the amount of evangelism that was happening in IV San Diego. He created this model to help the staff understand the goal of conversion.

At its inception, this diagram represented the complete model. It was not further developed nor filled out in any way. Yet even with this bare-boned framework, it made the nature of leadership development broader and more holistic. First, this leadership development model applied to people before they were even Christians, as Jesus did with his first followers (Matt. 4:19, Mark 1:17). Therefore, learning to identify future leaders who are not yet believers includes evangelism in leadership development. Setting them toward the mission early in their spiritual journey ensures that they understand the role of a Christian in the world. This model does not wait to disciple new believers to undergo years of training before calling them to the mission. Second, the goal of our leadership development is not to merely raise leaders who can take over the ministry, but leaders who desire to change the world in the name of Jesus from wherever they are.

As a more holistic model, the stages are not meant to be kept separately, but each stage can be seen as part of a larger narrative. A skeptic is invited to Christian community, and he or she will see that a missional community is involved in healing the planet, whether it is in serving AIDS victims overseas, fighting child sex trafficking, saving the environment, or dealing with the evil in the human heart. Then if the skeptic becomes a seeker, then the invitation and challenge for him is not only toward an individual relationship with God, but also toward joining the Kingdom of God in healing the planet. The invitation itself is a selfless one: to join a movement instead of merely saving their souls from eternal damnation. If the skeptic becomes a follower, then explicit in this leadership development model is that the follower does not just start coming to church, but he figures out how to hear God's voice so that he can move into the mission. Then if the follower becomes a leader, then it is because he has been given an

opportunity to seek the healing of the planet instead of merely setting up chairs in the

sanctuary or leading an insular team. Then if the leader becomes a world changer, then he

has known all along that God wanted him to become a world changer, one that brings

Christ's healing to any part and sector of society. It is a completely different way of

doing leadership development, but it is also much more holistic.

This model is necessarily simple, but hopefully not simplistic. It is tempting to

overload this model with everything that must be done to develop leaders, but it would

only prove overwhelming and unhelpful. Instead, each stage in the model is given only

one overriding task. In this way, each stage acts as a type, though no person will fit into

this progression completely and neatly. Nevertheless, this model can be helpful in

identifying the stage of a potential leader, and how to help that leader.

Table 8. Skeptic to world changer model tasks by stages

	Developer's task
Skeptics	Build trust
Seekers	Challenge toward next steps
Followers	Teach them to recognize God's voice
Leaders	Give power and authority
World Changers	Cast vision for broader impact

So this model offers Christians a chance to reconnect with a broader culture.

When using these models to actually do leadership development, however, it needs to be

done with a life that embodies these values and with words that speak of a greater

narrative which encompass these values. The problem with the dissertation format is that

it is precisely a modern format, and thus I have felt constrained to try and fit a

postmodern idea into a modern construct. But if I were presenting this to a bunch of

postmoderns, it would have a completely different feel: stories would be shared in an

interactive way and they would point to our development as leaders. These stories would

show how God wants our story to be a part of the Big Story. In addition, a leadership

developer with an authentic life in Jesus would apply this model within an organizational

culture that is being reshaped by the Big Story. Ultimately, it would be a much more

narrative approach and may look something more like this:
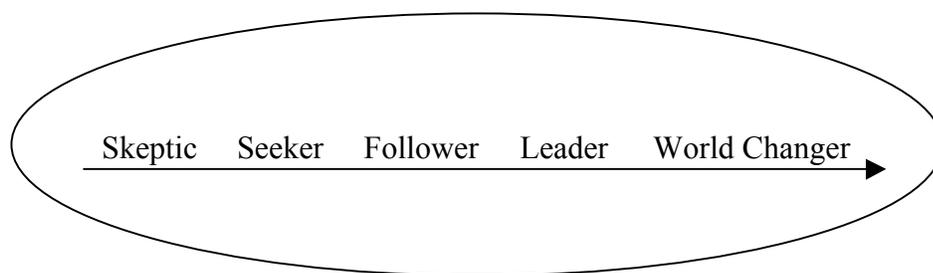
Figure 9. Skeptic to world changer model within The Big Story.

Skeptics: Building Trust

First, a definition is in order. A skeptic is someone who does not yet trust Christ

or Christians. Perhaps this skeptic grew up in a hypocritical Christian family, one that

claimed to follow Jesus and yet did much damage to its members. Perhaps he had some

negative interactions with Christians in the past. Many Xers start here, skeptical not only

of faith, but also of life in general. The Millennials, however, do not generally seem to

start as skeptics without any negative experiences with Christians.

Postmoderns have even more reasons to be skeptical about the faith. Barna

recently wrote, "The new evangelists are atheists."[209] He went on further to talk about

recent book releases, such as *The God Delusion* and *God is Not Great,* to highlight an

increasing trend of skepticism against the Christian faith.[210] Barna also said that 56

percent of atheist and agnostics believe that radical Christianity is just as threatening to

America as radical Islam.[211] David Kinnaman and Gabe Lyons, in their book

Unchristian, found that over 85 percent of those who are aged sixteen to twenty-nine

think that Christians are antihomosexual, judgmental, and hypocritical. He wrote: "We

have become famous for what we oppose, rather than who we are for."[212] Even with the

increased interest in spirituality, younger Americans are still, on the whole, somewhat

skeptical of Christianity.

With skeptics, trust must be rebuilt. Before anything else can happen, a skeptic

needs to begin to trust Christians to get to Jesus. In modernity, trust was built through

apologetics. If a Christian is intellectual and rational, and yet he still is a follower of

Jesus, then some credibility is built for the skeptic. But in postmodern times, Christian

apologetics has the opposite effect. To a postmodern, apologetics seems to use

intellectual arguments to bully others. It reinforces the stereotype that Christians are

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[209] The Barna Group, "Atheists and Agnostics Take Aim at Christians," June 11, 2007. http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=272 (accessed June 20, 2007).

[210] Richard Dawkins, *The God Delusion* (Boston: Houghton Miffiln, 2006); Christopher Hitchens, *God is Not Great: How Religion Poisons Everything* (New York: Hatchette Book Group, 2007).

[211] Barna, "Athiests."

[212] David Kinnaman and Gabe Lyons, *Unchristian: What a New Generation Thinks about Christianity . . . and Why it Matters* (Grand Rapids, MI: Baker Books, 2007), 26.

intolerant of other people in the rest of the world. Highlighting objective truth does

nothing to create trust in the postmodern world—at least, not at the outset.

Instead, skeptics need to have genuine interactions with authentic Christians who

who are formational, communal, and missional. In March 2007, Boston InterVarsity sent

228 students down to New Orleans to help with clean-up efforts in the Katrina Relief

Urban Plunge. Ninety-three of these students, or 41 percent, were not followers of Jesus.

One unbeliever, who had gone on similar secular trips, had noted that his peers seem

superficial and only interested in "hooking up." But when he traveled with authentic

Christians down to New Orleans, they seemed like they really cared about each other and

the people who had suffered from Katrina's onslaught.[213] Five had become Christians,

and estimates vary on how many of them are still connected to Christian community from

40 percent to "nearly all of them."[214] Nevertheless, it is a high number. Trust has been

built, and upon trust, curiosity can bloom. It was a high commitment for some skeptics to

give up their Spring break, but this trip connected with a Millennial's deeper sense of

service.

Postmoderns connect to community before connecting to Christ. Therefore,

skeptics need to meet Christians who do not cover up their faults or doubts to build

greater trust toward Jesus. Smaller gatherings where skeptics and ask questions or share

their point of view without being condemned are effective. Just spending time and

hanging out as friends builds trust as well. Skeptics will probably be less drawn to the

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[213] Peter Kim, e-mail message to author, April 10, 2007.

[214] Jimmy Quach, e-mail message to author, November 3, 2007, gave the higher estimate. The other estimate comes from Peter Kim, telephone conversation with author, November 3, 2007.

larger outreach events that many ministries hold, unless they somehow tap into something the skeptics are passionate about like social justice or service ministries. Though there are many stories of skeptics who came to a Christian meeting on their own, the overwhelming majority of unbelievers, in my experience, seems to arrive at a larger Christian meeting through a trusted friend. Seekers may come to the larger meetings, but postmodern skeptics will need some further relational connection to even consider coming to a Christian event or meeting.

Thus, leadership developers need to go where skeptics are, whether in bars, sporting events, or community service gatherings and become real friends. There has to be genuineness and authenticity here: a leadership developer needs to really seek friendship, and not merely a conversion. Many of these interactions are already structured within our lives as opportunities for deeper intimacy: relatives, co-workers, neighbors, etc. Creating opportunities for authentic interactions between genuine Christians and skeptics is key to starting relationships. Being open, vulnerable, and authentic will help in building trust with people who do not know Jesus. These interactions are therefore the doorways into Christian community, and hopefully one day, to Christ.

Seekers: Challenging toward Next Steps

Christians often do not differentiate between skeptics and seekers, and they treat them equally the same as non-believers by continuing to make deposits in their account of trust. A seeker, however, is different than a skeptic in one very important way: where skeptics do not trust Christians or Christ, a seeker has had some positive interactions with the Christian community and trusts them to an extent. Though seekers are not yet ready to

give Jesus leadership over their lives, they enjoy being with the community and investigating the faith.

With greater trust in the Christian community, seekers are now ready to accept some challenges from believers. This may go against commonly held notions in dealing with postmoderns. Doug Schaupp, an evangelistically-gifted regional director for InterVarsity Christian Fellowship, disagrees. He believes that postmoderns yearn for authenticity and honesty. Sometimes a humble challenge to pursue something deeper with Jesus is taken as a sign of care and honesty instead of merely oppression and judgment.[215] Since the seeker already has some level of trust with the Christian community, it is good to invite them to take another step in their journey with Jesus.

Any step is fine, whether it is a step toward being intentional with their journey of faith and to join a Bible study that would help them get to know Jesus better. Perhaps it is an invitation to take another step in serving the urban poor through a short ministry opportunity, such as cleaning up an abandoned lot or hanging out with the homeless. It is important, however, to continue to offer chances to grow and serve. Christians need to overcome their fears in asking their seeking friends to take more steps, and they need to begin to learn how to serve and love their neighbors, even if they have not yet made a decision to follow Christ. Transformation occurs through mission. In the old mindset, leadership developers had to disciple Christians until they were at a place to serve others, but Jesus invited them into mission from the outset. If we can offer opportunities for

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[215] Doug Schaupp, "Five Thresholds of Postmodern Evangelism" (lecture, InterVarsity Christian Fellowship/USA, Avalon, CA, May 1, 2006). He is also a co-author, with Don Everts, of an upcoming book titled *I Once Was Lost* with InterVarsity Press.

seekers to get involved and serve their communities, serve their neighbors, or even serve the Body of Christ, then that is all the better.

For example, at MIT's Korean Christian Fellowship (KCF) back in the late 1990s, a seeker named "Carol" started to come to the large group. She was very social and lively, unlike many of her peers at this prestigious yet technical university. So I, before she was a believer, asked her to organize a social gathering. She enjoyed the responsibility and threw a great party. Not only did it serve as a community-gathering event for KCF, she also had fun in the planning and leading of such an event. She stayed with the fellowship and later, she made a decision to follow Jesus. The responsibility actually served to let her know that she is valuable and has something to contribute, even if she had not yet been a part of the community. Through the rest of her time at MIT, she led others to follow Jesus.

Later at some point in the ministry, leadership developers need to offer seekers opportunities to make a decision to follow Jesus. These chances can be personal or through a larger venue, but many chances should be given throughout the ministry. It is true that the journey to faith is a gradual one, but sometimes these decisions serve as reference points and help build the narrative of God within each person. When a person comes to faith, they join a larger community and ultimately join their story with the Big Story. At this point, it is fine to challenge someone to take the next step of following Jesus, if that is the natural place to go.

If a person does end up making a decision to follow Jesus, he needs to express it publicly to the rest of the community to tell their story. Faith is personal, but it is never private. A leader may need to help him fashion his story so that it is clear and compelling

to others, but it should be made public. In the church, that usually happens through baptism. In other settings, a public testimony is good. Not only will this help solidify the decision for the new follower of Jesus, but it also bolsters faith throughout the community. It communicates that decisions like this is good and normal, and the people of faith should continually expect new believers to show up when there is an authentic community of Jesus that others can see and join. Thus, seekers are being invited into becoming more like Jesus in transformation, joining his community, and entering into his mission.

Followers: Teaching Them to Recognize God's voice

If a seeker becomes a follower, leadership developers still need to know how to help them take their next steps. Many things can be said of what a follower of Jesus should do. What is most important? Is it daily devotional times in the morning? Is it going to church each day? What is the goal for a follower in this model? In attempting to distill it to the most important thing for this stage in the World Changer model, it seems that for a follower to continue to love and serve Jesus for the long haul, she will need to learn how to discern God's voice in her everyday life.

Evangelicals have been great about stressing the need for praying and reading the Bible on a daily basis—a "devotional" or a "quiet time." These spiritual disciplines are good and needed, but they are not the end. They are the means to recognize God's voice. Dallas Willard says that Christians today learn how to make "prayer-speeches." Instead,

they should learn to listen for God's response as if in conversation.[216] Prayer should not be a monologue, but it should be a dialogue. It seems that those who stop serving Jesus as they get older have not experienced God's direct leading and heard God's voice in their recent past. So they receive no more guidance or direction for what to do with their lives in Jesus' name. It is a shame, because early Christians had the great expectation that the Spirit of God would communicate to them what they would need, that his guidance would be real and palpable (John 16:13-15).

This, however, needs to be made clear: the way God's voice is communicated to each person can be quite unique. For one person, God's voice could come through the Bible itself as a felt prompting as he reads. For another, it could come through the voice of a trusted friend. It could also come as an impression or vision a Christian sees in her mind's eye. Perhaps some picture in nature speaks to another. God speaks through it all, and it would be a shame to try and limit God in the way he speaks to his followers.

All of these things should always be checked through the community of believers and the Scriptures: ". . . prophets should speak, and the others should weigh carefully what is said." (1 Cor. 14:29). When the people of God gather, his presence seems more palpable. A failure to help young believers to learn to hear God's voice, however, will lead to an ossification of faith. In this postmodern world where a construct or a system of theological thought no longer holds the same credence—though God can still speak through those structures as well—people will need experiences of God throughout their lifetime, and they need to be open to God whispering in their everyday situations.

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[216] Dallas Willard, *Hearing God* (Downers Grove, IL: InterVarsity Press, 1999), 105.

For example, when a person first becomes a follower of Jesus, the staffworkers in InterVarsity San Diego pray for new believers to receive the Holy Spirit. The staff create opportunities for God's presence to show up in an experiential kind of way, and many times God does indeed show up and the new follower has an experiential foothold that serves as an authoritative base to their story. As they grow in following Jesus, the staff continue to model listening to God as well as create spaces for others to do so.

The Vineyard churches have also been great at teaching their people to hear God's voice: they often call it a "workshop."[217] People gather and share what they think might be from God, and the rest of the community listens to either confirm or correct what has been said. Though this opens the door for some abnormal images and interpretations, older leaders help mitigate the gravest of abuses with clear direction. Plus, they have some helpful guidelines for interpretation: looking to the Scriptures, they point out 1 Corinthians 14:3: "But those who prophesy speak to people for their strengthening, encouragement and comfort." If a prophetic word does not fit within these guidelines, then it is further scrutinized. From Galatians 5:22-23, a prophetic word needs to exhibit the fruit of the Spirit. Is the word given in "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control"? Was it given in "arrogance, melancholy, anxiety, impatience, coldness, evil, harshness, and without control"? Even with these two biblical passages alone, many of the prophetic words can be discerned to be from God or not. Thus, through hands-on practice, followers of Jesus begin to learn how to hear God's voice. If a new follower of Jesus has an expectation that God will

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[217] I attend a Vineyard church, and the terminology is often used within Vineyard circles to train others in how to hear God's voice.

speak into her everyday life, then she is in a better place to learn, grow, and become a

mature disciple of Jesus.

Leaders: Granting Power and Authority

Spiritual authority is given to those in whom others perceive an intimacy with God. As people learn to discern from God, some leaders will emerge as people who influence others, and they are trusted for their wisdom and insight. They often take initiative to address problems and offer solutions. A leadership developer who knows her people should keep an open eye to all of the potential possibilities. She could also keep on having a dialogue with Jesus, learning to discern what God is doing in the community and thus offer places for new followers to serve. Some leaders, however, will need to be intentionally developed.

The senior leader can offer the very same thing that Jesus did to the Twelve and the Seventy: power and authority (Luke 9:1). In authority, a senior leader can give them words of encouragement and comfort in front of the rest of the community, so that others know that the senior leader has full confidence in them. In this way, she bestows her authority on them. She then also creates opportunities for ministry, sometimes within the walls of the church but definitely with an eye toward the mission beyond its walls. She grants them a blessing to fulfill that work, and she supports and encourages them along the way. As a senior leader, any decisions made about a given ministry should be processed with the rising leader of that ministry, or else he will feel disempowered. The goal is that the senior leader makes less and less of the on-the-field decisions, so that the new leaders have real authority to lead and to make decisions on their own. Of course, the senior leader still needs to offer feedback so they continue to develop, but it is in the senior leader's interest to give them real authority and do little to usurp them.

The senior leader can also give power. Some of it is supernatural, and the senior leader can pray for his leaders in front of the community and ask for the power of the Holy Spirit to be present in their lives. Some of it is also material: what resources does the new leader need to accomplish his mission? Do they need a decent salary? Do they need equipment or books? Do they need access to other services? By finding resources for the other leaders, it then empowers them to do what they have been called to do, and they sense the senior leader's confidence in them because she is willing to sacrifice time and energy so they can have the resources they need.

World Changers: Casting Vision for Broader Impact

As rising leaders continue to grow and develop in the leadership developer's care, they may need to make the next step for wider Kingdom impact in the culture and world around them. It would be a great shame if the leadership developer's organization was the glass ceiling that prevented a leader from growing further. Christians cannot be greedy with the resources they have been given, but they must seek to spread it out to others. As Jesus said to his disciples as he sent them out on their first mission: "Freely you have received, freely give" (Matt. 10:8). In this particular case, senior leaders should continue to brainstorm and to vision with the rising leaders under their care so that they continue to grow within the organization and have better ideas of what they might do afterward. Then, if it makes sense of a leader to stay in the organization because that is the best way she can grow, then the leader still feels cared for. If it makes sense to let them go into another ministry opportunity, then they can advance the Kingdom of God in new ways. The rising leaders can then fulfill Jesus' hope: "Very truly I tell you, all who have faith in

me will do the works I have been doing, and they will do even greater things than these"

(John 14:12).

Leadership Development as Story

To be clear, these stages are not mutually exclusive. For example, Christians will

need to learn how to recognize God's voice over their lifetime, not just in their "follower"

stage. Nevertheless, these subplots in the story of leadership development can be helpful

to know what future Kingdom leaders may need as they grow and mature in faith and

ministry.

In the end, to encourage rising leaders into their God-ordained future, a leadership

developer needs to intimately know their followers. Understanding their gifts, passions,

and calling will help the leadership developer imagine visions and dreams that make

sense for each rising leader. As leadership developers look out toward surrounding

culture and the needs of the planet, they can dream about how the rising leaders can be

empowered to meet those challenges in the name of Jesus. For the Kingdom is needed in

every area of society and life, but helping rising leaders envision a concrete way to

advance this Kingdom is a great gift a leader can give to her followers.

CONCLUSION

Some Christian leaders have a bleak outlook when it comes to postmodern

culture. To the modern mind, the eradication of objective truth seems to erode the very

core of faith. Generation X, the first truly postmodern generation, seems like a bunch of

slackers, unconcerned about the greater things in the world. If Barna is right, younger

generations are fleeing from churches, and they may have more anti-Christian feelings

than at any time in recent history.[218] If church leaders look at the postmodern generations

through their modern filters, there would be many reasons to give into despair.

That is only one side of the picture. Yes, postmodernity offers some challenges to

the Christian faith as we knew it. Modernity, however, did the same for those who

transitioned from the medieval times which had produced its own great, reforming

leaders such as Francis of Assisi, Dominic of Osma, and Thomas Aquinas. Yet

Christianity, guided by the Spirit, found a way to survive and thrive in modernity as well.

The transition to modernity produced a new crop of leaders, such as John Wycliffe,

Menno Simons, Martin Luther, and John Calvin, who provided a correction toward the

abuses and laxities of the Roman Catholic Church. The transition was not easy, but it

produced a new expression of the faith. In late modernity, Christians had adjusted to the

secular onslaught and provided the world with healing movements such as the student

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[218] Barna, "Adults."

missions, abolitionists, literacy education, women's suffrage, civil rights, and human rights. Modernity, once a threat to the Christian faith, now helped to bolster the movement through an intellectual defense of the faith.

As Christians move into postmodernity, they can be grateful for the wonderful heritage of faith left by great men and women in history. Yet they will also need to adjust to the new times, because they are not going away. The postmodern milieu forces Christians to reexamine the very foundations of their faith, even to question what they have assumed the central message of the faith to be. Our gospel is so much more than guaranteeing a spot in heaven when we die, which is good news to the world. Postmodernity, therefore, also can be a blessing, offering the Church a chance to see its faith, practices, and even the Bible, with new eyes. It has given Christians a chance to rediscover what is really good news about the faith again. In this way, postmodernity may have given the Church a wonderful gift of starting anew.

Leaders, however, need to embrace the shift into postmodernity and seek to bless the people within it, even as if from a foreign culture. For many people in postmodern generations want to be a part of something bigger than themselves, and they long to be challenged into being a source of love and service to the world. Postmodern leaders need to be identified, empowered, and released to be a blessing.

To do so, this dissertation examined a few things. First, the model for leadership has changed in postmodern times, and the activist role is highly regarded. People in postmodernity want to make a practical difference, and they are looking for people to come alongside them with inspiration and training. Second, the gospel needed to be reexamined, so that the central Christian story is not about denial or escape, but instead it

is about engagement with a world that needs the salt and light of authentic followers of Jesus (Matt. 5:13-14). The Big Story seeks to offer a better alternative than one given by prevailing culture: Jesus has started a revolution of love, service, and healing to offer the hope in a broken world. Third, the purpose of leadership has changed in postmodern times. It is no longer about merely serving within the church and keeping the programs running. It is about being transformed by the Spirit within the community of believers who seek to bless people beyond the walls of the Church. It is a leadership development model that is transformational, communal, and missional in the context of the wider biblical story. This Big Story, which is merely a retelling of the true biblical story, offers hope to inspire a generation of younger leaders to love and serve their God and their neighbors.

It is understood that this model is much easier to create than to apply, and it still deals with broad brushstrokes instead of giving concrete ideas for leadership developers on the ground. Since every context is different, leadership developers should feel free to change it according to context and taste. Recalling our earlier building analogy: this model only surveyed the land, set up a foundation, and built the building. It is up to the leader, however, to decorate and use the building for his own purposes, and ultimately, for the purposes of God.

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Education:

SB	Massachusetts Institute of Technology
	Cambridge, MA 1995
MDiv	Gordon-Conwell Theological Seminary
	South Hamilton, MA 1999
DMin (cand.)	Fuller Theological Seminary, Pasadena, CA

Professional Experience:

8/04 to present	Divisional Director, InterVarsity Christian Fellowship
	La Jolla, CA
8/96-8/04	Team Leader, InterVarsity Christian Fellowship
	La Jolla, CA and Cambridge, MA
1/00-8/01	Pastor, Cambridge Community Fellowship Church
	Cambridge, MA
7/99-1/00	Pastoral Intern, Onnuri Community Church
	Seoul, Korea
8/95-8/99	Seminary Intern, Cambridge Community Fellowship
	Church, Cambridge, MA
8/95-8/96	Campus Intern, InterVarsity Christian Fellowship
	Cambridge, MA

Professional Memberships/Academic Honors

Phi Alpha Chi Theological Honor Society
Allan C. Emery Jr. Scholar
Stanley A. Washburn Scholar
Doo Rae Mission Scholar
National Merit Scholar