"Missional Renaissance"
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Notes by Dave Kraft

To think and to live missionally means seeing all life as a way to be engaged with the mission of God in the world. (xiv)

Altruism shows up in every sector of the economy. (4) This increased spirit of altruism is calling the church out to play. It beckons the church to move from being the recipient of a generous culture (religious causes garner the largest percentage of charitable dollars—about a third) to actually being generous to the culture. (5)

Missional Shift 1: From an Internal to an External Ministry Focus
The missional church engages the community beyond its walls because it believes that is why the church exists. (6) In other words, the scorecard is tied to activity focused on the organization itself. After all, their training, roles, and status are tied to their church culture performances, not to their community awareness and contributions. (7) Life coaching has become a major industry. Many therapists are moving from traditional pathology-based approaches to more holistic, interventionist, proactive coaching, recognizing that people are searching for life change and development. (8) Today, people learn at their own speed, on their own time, at their own convenience. In this new arrangement, power is ultimately transferred to the information consumer. Learners get to craft their own learning path. (9)

Missional Shift 2: From Program Development to People Development
...achieving abundant life will require intentional personal development. This is not a given in the program-driven modality of operation; the only *real* guarantee is that the church will keep people busy. We must change our ideas of what it means to develop a disciple, shifting the emphasis from studying Jesus and all things spiritual in an environment protected from the world to following Jesus into the world to join him in his redemptive mission. (10) ...the assumption was that if the church was doing well at providing and executing programs, people who participated in them automatically experienced personal growth. This assumption is no longer valid, and perhaps it never was. (11)

North American church attendees lack the caliber and character of disciples that we see in many other parts of the world where the movement started by Jesus is exploding, where the focus is on developing people, not just processing them. (12) After Constantine, Christianity became a clergy-dominated religion centered around designated places of worship. (13) The spiritual expression of Jesus followers was not characterized by a set of religious activities layered on top of other interests. Jesus invaded all areas of life. Church was not an event or a place; it was a way of life. It must become a way of life again. Enter the missional church. (14)

Missional Shift 3: From Church-Based to Kingdom-Based Leadership (14)
These leaders find themselves thinking of kingdom impact more than church growth. These innovators (twenty-first century apostles and prophets) are imagining the church as a catalyst to mobilize all the community, synergizing the altruistic impetus, to work on the big things that God cares about. Their agenda stands in stark contrast to the program-driven church of the modern era. (15)

Our job is not to "do church" well but to be the people of God in an unmistakable way in the world. (24) Missional followers of Jesus adopt his example to live lives that are full-filled, not just filled full. (31) I agree with a friend of mine who says that *demonstration has replaced proclamation as the way to gain a hearing for the gospel.* (33) Since people are generally motivated by doing what gets rewarded, the development of a missional scorecard is critical. (38)

Moving to an external focus pushes the church from doing missions as some second-mile project into being on mission as a way of life. (42) The church is a connector, linking people to the kingdom life that God has for them. Substituting church activity as the preferred life expression is as weird as believing that airports are more interesting than the destinations they serve. (45) Instead of having an evangelism strategy, I urge congregations and people to develop a blessing strategy. (47) To practice the blessing life, you will need to believe God, not just believe *in* God. (49)

The scorecard for the incarnational has a much different metric than the level of participation at gatherings and church events. It ultimately measures its accomplishments by the quality of life of those in the faith community and the people they serve. (52) Tell stories in sermons and on your Web site about life away from the church and how people bless others. (53) God had a mission in mind that every0one could participate in, a far cry from a member culture that gathers on Sunday to watch a few people exercise their gifts. Moving from a member to a missionary culture means making heroes of Jesus followers who are using their life assignments as missionary posts to bless people. (55) This shift is about how people are engaged with the gospel in this culture and about shifting from an internal ministry focus (where preaching and teaching basically target believers) to an external focus that values the impact of the movement beyond church walls. (57)

The missional church in North America needs to be measured in a completely different way from the metrics the traditional (67) church has been using. Typically, results have been measured in church-centric and one-dimensional ways: how many (attendance), how often (volume of and participation in church activities), and how much (the offerings). This approach fails to capture the externally focused dimension of a missional expression of ministry.

A shift in what counts and is counted does not happen automatically. It involves intentional and persistent effort and significant reeducation and modeling in your own life and ministry behaviors. We could take any number of approaches to creating a new scorecard for the missional church. For instance, a congregation may determine to help ministry constituents learn how to serve the community. (68)

One metric to check progress would be the number of people engaged in service; another would be the hours of community service rendered per month. This would be a significantly different scorecard than the typical approach of just tracking attendance at church events. If the notion of metrics and scorecards leaves you cold, try the notion of looking at what you currently celebrate and what you would celebrate in a move from an internal to an external focus in ministry. (69)

The idea here is to contact local community leaders, informing them that they have been adopted for prayer, and giving them some contact number for forwarding any prayer requests they might have. This practice of praying for the community can include the routine inclusion of a local leader, like the police chief or school superintendent, in the church gathering. (72) After interviewing these guests about the challenges they face, pray for them! (73)

The major thrust of the recrafting of this part of the scorecard is to shift from supporting a member culture to developing a missionary culture. A member culture focuses on church work, church real estate, church programming, and members' concerns. A missionary culture, on the other hand, focuses on the community and its needs, on ministry opportunities outside of the church.

Leader Resources
- Include and develop community ministry responsibilities as part of every leadership role, particularly for staff members.
- Insist that every Sunday school class, small group, music ensemble, and ministry task force has some external community service component. (75)

Other People Resources
- Develop and publish a list of community needs, not just church jobs that need to be filled. These need to be prominent on church bulletin boards, in newsletters, in weekly worship folders, and on the church Web site. (76)
- Count spiritual conversations and intentional acts of blessing. Part of every gathering should be the telling of stories of how God showed up and showed off this week through acts of blessing. These stories should also be posted on your Web site. (77)

Time and Calendar
- Make time that staff and leaders spend in the community (including relationships with community leaders) a part of their performance measurement.
- Make your church calendar a community calendar. If members feel that the church calendar is somehow different from the calendar of their community life, they will always feel that the community comes in second.
- Begin church planning with the community calendar. Typically, ministry planning at churches begins with the church calendar:... (78)
- Help church members see their existing community involvement, including the work they do for a living, as primary opportunities for ministry. You will do this by increasing the amount of time you spend celebrating people's everyday ministry in your gatherings. (79)
- Get educated on community facility needs tht might intersect with your facility capacity. Does Big Brothers Big Sisters need a place to stage its work? Do AA groups need places to meet? Does the local food bank need another (80) distribution point or a location for a Kids Café?
- Look for offsite facilities that could serve as ministry venues for missional engagement in the community. (81)

Financial Resources (82)
- Add a community component to any capital stewardship drive you conduct. One church tithed its capital campaign results to the local food bank.
- Partner with businesses. Many corporations set as part of their business plan a quota of money they must spend on local community projects. (83)
- Offer financial planning seminars and services to the community, especially to help less affluent members of the community know how to budget better and plan for the future. (84)

Technology Resources (85)
- Make sure your Web site enables people to access prayer concerns and report on prayer answers, sign up for community projects, and share ways that God has shown up and shown off in their encounters when blessing people...

- Create podcast interview with community leaders for updates on what's going on in your location.
- Become an incubator for local volunteerism by posting community needs on your Web site... (86)

We have operated off the faulty assumption that if people participate in our church programs, they will grow and develop personally. (90) Simply put, the church in North America has focused on developing programs, not developing people. It is time for this to change. (91) Everyday living is where spiritual development is worked out. The program-driven church has created an artificial environment divorced from the rhythms and realities of normal life. (93) This shift just calls for a clarification of the role of programs in the development of people and the adoption of a new scorecard built around people's successes, not program successes. (94) But what if we actually begin to see ourselves as responsible for creating a culture where people get to participate in customizing their spiritual journeys based on their spiritual appetites and ambitions? (98)

The focus on helping people debrief their lives, especially toward the overall objective of helping them grow, challenges the current program-driven church's bias toward didactic environments. The didactic approach is teacher-dominated and information-focused, usually curriculum-driven. (103) Giving people information without providing means for application and accountability for their behaviors turn them into knowledgeable but disobedient people. He (Jesus) made it clear time and again that his followers would be known not just by their attitudes and beliefs but also by their actions. Those of us who claim to be his people dare not miss this central truth.

This is why one church seriously pursuing a people development culture is training a cadre of spiritual coaches equipped to help people identify their life growth agendas, specifically focusing on behavior. (104) This bias toward growing through serving is why missional congregations and ministries deploy people into service as much and as soon as possible. (106) Spiritual formation, outsourced to the church now for decades, must and can be reclaimed by families as something central to their life together. (109)

The people development approach reflects an understanding that the church in its essence and highest expression is incarnational, not institutional. They have to move us past the belief that keeping people busy in church programming is the answer to their life development. We can also identify some corporate and organizational reallocation of resources that would help us realize a personal development culture (for instance, tracking the number of staff hours spent in personal coaching). (113)

In the guided conversations that the leaders (pastors and lay leaders) had with several hundred of their church members and participants, including teenagers, they used five questions.
What do you enjoy doing?
Where do you see God at work right now?
What would you like to see God do in your life over the next six to twelve months? How can we help?
(124) *How would you like to serve other people? How can we help?* (125)
How can we pray for you?

John Seybert...executive pastor at Peninsula Covenant Church...: The long-term outcome of Real Talk is the emphasis we have begun to place on coaching. We are beginning to focus our people development resources on implementing coaching networks built around life's common issues (finances, marriage, children, etc.) The ability to mass-customize people's development and the

increased "stick-to-itiveness" of development through coaching are key reasons we are shifting in this direction. (126)
And in both the apostolic era and ours, the Spirit has responded by raising up similar leadership. This is leadership that is typified by being mission-centered, kingdom-focused, entrepreneurial, profoundly spiritual, reproducing, and culturally connected. (132)

Along with thousands of other who want to pursue a missional journey, he will need to move from primarily leading an institution to giving leadership to a movement. (133) The biblical idea that followers of Jesus are called to live out his mission in the world became replaced by the substitute agenda of church members expressing their religious devotion through church activities superintended by clergy. (134) The current preparation methodology follows a classroom and pretested certification model. How absurd! There is no correlation between earning high marks on academic tests and being able to lead people. (143)

Microskill Development (161)
The following are some key skills for missional leadership that you might want to add to the training that prepared you for church leadership.
Coaching
Storytelling (161)
Conflict Management (162)
Transition Leadership (162)
Listening Skills 163)

Celebrating Others and Self...For many spiritual leaders, the capacity to celebrate others and themselves has been dulled by not understanding that most people are motivated by (163) affirmation. The ability to celebrate is an essential element in building a personal and organizational strengths-based approach. (164)

Self-Awareness...Self-awareness is the single most important information that a leader possesses.
- *Personality strengths and challenges*
- *Cognitive style* (169)
- *Conflict style*
- *Emotional intelligence*
- *Talent...*An honest assessment of talent provides an understanding of your potential and where you should be directing your energies.
- *Passions* (170)
- *Hidden addictions and compulsions* (171)

Developing the Scorecard...Break it down; lay it out. Be as specific as you can. Get people who have expertise in these areas to help you. Then be accountable. One leader I know listed his weight each week with his staff until he had it under control. And by all means, make sure some people are cheering for you! (175)