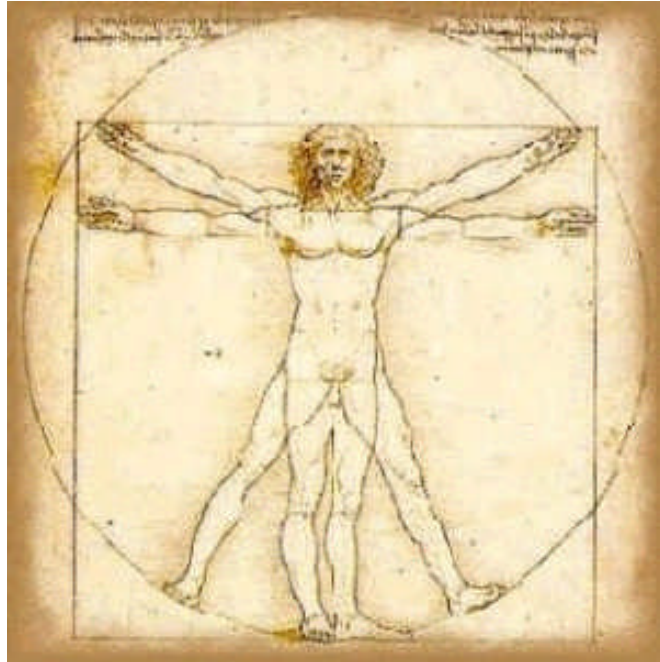


# APPLICATION GUIDE



## **MISSIONAL RENAISSANCE:**

CHANGING THE SCORECARD FOR THE CHURCH

By Reggie McNeal



## **Passages on the Church**

“They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. [43] Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. [44] All the believers were together and had everything in common. [45] Selling their possessions and goods, they gave to anyone as he had need. [46] Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, [47] praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.” **Acts 2**

“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, [12] to prepare God's people for works of service, so that the body of Christ may be built up [13] until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” **Ephesians 4**

“Then they called them in again and commanded them not to speak or teach at all in the name of Jesus. [19] But Peter and John replied, “Judge for yourselves whether it is right in God's sight to obey you rather than God. [20] For **we cannot help speaking about what we have seen and heard.**” **Acts 4**

“God has placed His church into the midst of the world, among an infinite variety of activities and vocations, so that Christians might not turn into monks but might live in ordinary society and our works and practices of faith might become known among men. For human society, as Aristotle says, is not its own end; but it is a means. Its real end, however, is that we teach God to one another. This is why Aristotle says: Not a doctor and a doctor, a farmer and a farmer, but a doctor and a farmer make society.” Luther 1538 (W-T 4, No. 3993)

“When Christians are baptized, they give ear to the Gospel, read Holy Scripture, partake of Holy Communion, and love their neighbor.” Luther (LW22:197)

“If you disciple people well, you will always get the missional thing. **Always.**” Mike Breen (*isn't that what Luther is saying in the above passage, God is placing his disciples 'in the world'?*)

### **As you read, remember:**

God calls us to ‘meet together’ – to love and support one another. We believe God desires us to be attracted to Jesus in community, not flying solo in life.

Consider this book under the light of the Word of God, not determining what is truth based on the idea of what “works”, but under the truth of what “God says”.

We are all unique and different; grow through this book as the Lord leads **YOU!** We want this study guide to be a personal tool for your growth.

Skye Jethani notes, “Many church leaders unknowingly replace the transcendent vitality of a life **with** God for the ego satisfaction they derive from a life **for** God.” Let this exercise be about God’s love and leading in your life.

You do not need to produce/be missional, you are given that privilege, see Acts 4:20.

## Introduction

*“Missional is a way of living, not an affiliation or activity. . . . To think and live missionally means seeing all life as a way to be engaged with the mission of God in the world.”*

1. Do you think “being missional” is a fad or does it have substance?
2. Is there something about “being missional” that resonates with you personally? If so, how would you describe it?
3. What does the author mean by changing our orientation/perspective “from church based to kingdom based”?

## Chapter One: The Missional Renaissance

1. What connections does the author draw between the historical Renaissance and the current missional movement?
2. McNeal identifies 3 cultural phenomena which he believes are fueling a missional renaissance in North America and links them to 3 shifts the church needs to take to join the missional movement. What connections do you see between these factors?

### Three Cultural Phenomena

Emergence of Altruism

### Missional Shift

#1: From an Internal to an External Ministry Focus

The Search for Personal Growth #2: From Program Development to People Development

The Hunger for Spiritual Vitality

#3: From Church-Based to Kingdom-Based Leadership

3. Are there other factors in our society today which contribute to the need to shift from “institutional maintenance to incarnational influence”?
4. Is being incarnational instead of institutional in line with Jesus’ teaching? Why or Why not? Which one is ‘more comfortable’ for you and why?
5. On page 10 McNeal states: “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” Thoughts?

## **Chapter Two: Missional Manifesto**

In this chapter McNeal discusses the theological and biblical foundations of the missional church.

1. What distinction does Reggie draw between speaking of “a” church and “the” church?
2. How is the heart of the missional church tied to the nature of God? To the incarnation?
3. What differences do you see in the following 3 descriptions of church?
  - a. “a place where certain things happen.”
  - b. “a vendor of religious goods and services.’
  - c. “a body of people sent on a mission.”
  - Can a congregation be “both and” or must it decide on one?
  - Why is “C” above, a rare thing in many congregations?
4. The author offers this definition of a missional church: “***the people of God partnering in his redemptive mission in the world.***” How does this definition strike you? What might you change or add to it?
5. What principles of missional living do you draw from the following passages?
  - a. **Genesis 12:1-3**

“The Lord said to Abram . . . ‘I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing . . . And all the peoples on earth will be blessed through you.”
  - b. **1 Peter 2:9**

“But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”
  - c. **Matthew 5:13-15**

“You are the salt of the earth . . . You are the light of the world . . . let your light shine before men, that they may see your good deeds and praise your Father in heaven.”
  - d. **John 20:21b**

“As the Father has sent me, I am sending you.”
6. McNeal makes the following statements related to the missional church:
  - a. People are created in the image of God.
  - b. God is on mission.
  - c. God’s mission is redemptive.
  - d. God’s mission is always being prosecuted in the world.
  - e. God doesn’t postpone His mission for the church to “get it.”

- f. God is up to something new.
- g. The people of God play an important role in the mission of God.
- h. The kingdom is a future that provokes a crisis.
- i. The missional expression of church will require new metrics to measure its vitality.
- j. Missional expression can grow out of the current church, but it is not limited to the current church.

Which of these statements stands out in your mind as especially significant? Why?

Which of these statements would you challenge? Why?

### **Chapter 3 – Missional Shift 1: From an Internal to an External Focus**

***“Unfortunately, many church leaders think that simply their engagement in some kind of community service makes them missional. But this is not the case. That would reduce what it means to be missional to just another program or methodological approach to ‘doing church.’ . . . 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.”***

1. How would you describe the difference between being missional as a program and being missional as a way of life?
  
2. Could you give some specific examples?

**“We’ve spent so much time in the attractional church trying to get the community to connect to us; now we need to learn how to connect to community.”** McNeal pg. 53 What do you think Jesus would say about this quote? What bible passages back up your answer?

#### **Sub-Shifts**

In this chapter, the author lays out 11 “sub shifts” in the journey from an inward to an outward focus.

#### **A: From Church-Centric to Kingdom-Focused**

1. What characterizes a church-centric approach?
  
2. What characterizes a kingdom-focused approach?

#### **B. From Destination to Connector**

1. How would you apply Reggie’s metaphor of an airport to the church?

#### **C. From Thinking We Are the Point to Being Absolutely the Point**

1. How would you distinguish the kingdom of God from the church?
2. Describe the difference between an “evangelism” strategy and a “blessing” strategy?

#### **D. From Attractional to Incarnational**

1. How would you distinguish between an attractional approach and an incarnational approach?
2. In what ways can an attractional church incorporate incarnational principles?

E. From Member Culture to Missionary Culture

1. What contrasts does Reggie draw between a “member culture” and a “missionary culture”?
2. What would shifting more to a missionary culture mean for your church?

F. From Proclamation to Demonstration

1. Do you agree with the author’s assertion that demonstration has eclipsed proclamation as a way of gaining a hearing for the gospel? Why or why not?

G. From Institutional to Organic

1. How do institutional and organic approaches differ?
2. How could you change the conversation in your church toward a more organic orientation?

H. From Reaching and Assimilating to Connecting and Deploying

1. What are the potential dangers of a “reach and assimilate” approach?
2. In what ways is your congregation “connecting and deploying” people?

I. From Worship Services to Service as Worship

1. What are some ways churches can combine these two approaches?

J. From Congregations to Missional Communities

1. What are the essential ingredients of what constitutes a “church”?

*“The church is not merely an association of outward things and rites, like other polities, but it is mainly an association of faith and of the Holy Spirit in men’s hearts, which indeed has outward marks so that it may be recognized, namely, the pure teaching of the Gospel and the administration of the sacraments in agreement with the Gospel of Christ.” Apology VII/VIII.5*

*Loeche states: “**For mission is nothing but the one church of God in motion**, the actualization of the one universal, catholic church.... Mission is the life of the catholic church. Where it stops, blood and breath stop; where it dies, the love which unites heaven and earth also dies. The catholic church and mission — these two no one can separate without killing both, and that is impossible.” From Three Books on the Church. Page 59.*

2. How do “missional communities” differ from traditional small groups?

K. From There to Here

1. How does the following statement strike you?

**“I have been thinking all along about changing the church. You are talking about changing the world.”**

2. Of the 4 pointers shared in this sub shift, which one is most significant for you? (pg. 65-66)

## **Chapter 4: Changing the Scorecard From Internal To External Focus**

***“What gets rewarded gets done. . . . A shift in what counts and is counted does not happen automatically. It involves intentional and persistent effort and significant re-education and modeling in your own life and ministry behaviors.”***

Reggie uses a *resource allocation model* to describe how the church’s scorecard needs to change. **Put a check next to those ideas which you think apply to your ministry context.** Be sure to include your ideas.

### **1. Prayer**

- Prayer-Scaping. Spend time in a public spot (coffee shop, park bench, mall parking lot, etc.) as a church staff or as a congregation and ask God: “Help me see what you see.” Take time to debrief and share insights gained from this exercise.
- Prayer-Walking. As individuals, small groups or as a congregation, walk through specific areas of your community, praying over the needs you encounter.
- Prayer Booths and Prayer Boxes. Establish a physical space (workplace, fairs, community festivals, etc.) where people outside the church can deposit prayer requests. Ask, “Is there a special prayer I can pray for you today?” or “Is there some special way I can ask God to bless you today?”
- Adopting Community Leaders and Servants for Prayer. You could include community leaders (police chief, school superintendent, etc.) routinely in church gatherings. After interviewing them, you can pray for them regarding the challenges they face.
- Praying for Hospitality Staff in Restaurants. You could ask your server: “In a moment, when I ask a blessing on my food, how can I ask God to bless you?”
- Community Prayer Meeting. Conduct multicongregational, city-wide prayer events, focusing on the needs of your community.
- Praying for the Lost. Challenge your people to pray by name for people outside of faith in Christ.
- Web Site Prayer. Use your church’s web site to communicate prayer requests and answers to prayer for people both inside and outside the church.
- Coordinated Prayer. Through published prayer calendars, the congregation can focus its prayer on particular issues in the community.
- Prayer Request Feedback. Make sure your church’s external ministries feedback specific prayer requests and answers to prayer.

**Your ideas:**

### **2. People**

#### *Leader Resources*

- Include and develop community ministry responsibilities as part of every leadership role.
- Create a staff position to coordinate community development efforts.
- Limit the number of church offices and roles that leaders can take on so that they have time to be missionaries.



- Insist that every small group in the church has some external community service component.
- Bring community leaders into the church to educate your leaders on the needs of the community.
- Place staff leaders' offices in places other than the church.
- Make staff leaders available to community organizations as a part of their responsibility.

**Your ideas:**

#### *Other People Resources*

- Develop and publish a list of community needs (not just church jobs to be filled).
- Establish relationships with community service agencies where volunteers who are willing to serve can be deployed.
- Keep track of volunteer hours and publish them.
- Count spiritual conversations and intentional acts of blessing.
- Assign people to apartment complexes, trailer parks, and condominium communities to serve as missionaries.
- Adopt a school.
- Monitor the growth of the number of people engaged in short-term ministry both locally and globally.
- Provide specific training for the skills people need to minister in the community.

**Your ideas:**

### **3. Time and Calendar**

- Make time that staff and leaders spend in the community a part of their performance measurement.
- Begin church planning with the community calendar.
- Reduce the number of church events on the church calendar in order to stay lean and unencumbered.
- Monitor the amount of time spent in worship where the community is on the agenda (sermon, prayer, sharing stories, interviewing community leaders, etc.).
- Help church members see their existing community involvement, including the work they do for a living, as primary opportunities for ministry.
- Develop a way for people to track their service hours each week.

**Your ideas:**

### **4. Facilities Resources**

***“How can we build buildings to bless our community and then figure out a way for the church to use them?” “How can we use what facilities we already have to bless the community?” How can we think and act like missionaries rather than club members?***

- Get educated on community facility needs that might intersect with your facility capacity.

- Partner with schools to provide meeting space (concerts, after-school computer lab, etc.).
- Allow other churches to use your facilities for their own community efforts.
- Look for offsite facilities that could serve as ministry venues for missional engagement in the community (abandoned restaurants, lease space in a mall, etc.)
- Track and report how many people used your facilities each week for community oriented activities.
- Create uses in your current facilities that bless the community in entrepreneurial ways (coffee shops, art gallery for local artists, concert venues for local musicians, etc.).
- Make sure your facilities say, “You are welcome here” in every possible way.
- **Your ideas:**

## 5. Financial Resources

***“Of the roughly \$300 billion North Americans give each year to charity, about one-third goes to religious charities, including local churches. The stewardship of these vast resources weighs heavily on spiritual leaders in light of the huge needs evident in our culture. Consuming these for our own benefit, with no community transformation to show for it, is an indictment of those who claim to follow the One who promised that he came to give abundant life to all people.”***

- Make sure more dollars and a greater percentage of revenue go toward community ministry investment than toward internal expenses.
- Develop and conduct a community ministries capital drive just like you’ve done for facilities construction in the past.
- Add a community component to any capital stewardship drive.
- Partner with businesses.
- Write grants to discover sources of revenue to invest in community ventures.
- Invite community leaders into your budgeting process.
- Create a foundation that can receive bequests and manage investments for long-term income stream development.
- Offer financial planning seminars and services to the community.
- Partner with other congregations to pool resources for community outreach.
- Pursue microeconomic developments to help people start their own businesses.
- Create your own venture capital funds, taking applications for grants and loans from people who have ideas on how to use money to improve community service.
- Find ways to help members monitor their own consumption expenses and reduce them.
- Develop ways for members to contribute to community causes through your church.
- Consider giving to the community money at least equal to the property taxes it would pay if it was required to do so.

**Your ideas:**

## 6. Technology Resources

- Use your web site to sign up for community projects, share ways God has shown up in blessing people, access community needs, make online donations for on-going and emergency needs, take online training in dealing with “frequently asked questions” regarding the faith, etc.

- Take advantage of social space on the internet (Facebook, MySpace, YouTube, etc.) to connect people for ministry and sharing stories.
- Create podcast interviews with community leaders.
- Become an incubator for local volunteerism by posting community needs on your web site.
- Measure “hits” on your various ministry offerings to determine interest and where resources need to flow.
- Conduct community forums and “Webinars” to educate people to missional opportunities.
- Explore the use of cell-phone technology to update people and remind them of ministry opportunities.
- Blog your missional engagement.
- Create visual graphics that show needs, demographic trends, and member engagement in the community.
- Gauge the number of non-member interactions with your Web site.
- Publish weekly or monthly video announcements featuring community needs and service projects.
- Post celebrations and commentaries on various service projects on your Web site.
- Create engaging gospel presentations online and allow for response and follow-up.

**Your ideas:**

## **Chapter 5: Missional Shift 2: From Program Development to People Development**

***“Are people better off for being a part of this church, or are they just tired and poorer?”***

1. How do **you** define ‘better off’?
2. What are some of the unintended consequences of a program orientation to spiritual growth?
3. What is the legitimate role of programs in a church focused on people development?
4. Is this a question we should be asking as Reggie suggests? Why or Why not?

**“the church in North America has focused on developing programs, not developing people.”** Pg. 91

### **Fostering a People Development Culture**

Discuss the shift from running programs to developing people, Reggie outlines 9 sub-shifts.

#### **Sub Shifts**

##### **A. From Standardization to Customization**

1. What is your reaction to the following quote?

***“People are no longer going to let the church or church leaders provide the template for their spiritual journeys. Postmoderns do not know why they should have to search for God on church time***

***or church real estate.”***

2. Why is a mass production, assembly line approach to spiritual formation inadequate?
3. What are some of the advantages of a customized approach to spiritual formation?

**B. From Scripting to Shaping**

1. How would you apply the author’s illustration of joining a YMCA to a “people development” orientation?
2. What role might life coaching play in authentic spiritual growth?

**C. From Delivering to Debriefing**

1. How might the process of “debriefing” enhance spiritual development?
2. What are some examples of helping people intentionally unpack their lives?

**D. From Didactic to Behavioral**

1. What can be the drawbacks of a teacher-dominated, information-focused, curriculum-driven approach to spiritual formation?
2. How can we help people link knowing and doing?

**E. From Curriculum-Centered to Life-Centered**

1. What is the alternative to getting people through curriculum which is often unrelated to real-life situations?

**F. From Growing into Service to Growing through Service**

1. Why do we sometimes postpone people’s involvement in service until they are “more mature”?
2. In what ways does ministering to others contribute to authentic spiritual formation?

**G. From Compartmentalization to Integration**

1. In what ways do we sometimes unintentionally reinforce a “sacred-versus-secular” duality?
2. How could we foster a more holistic approach to spirituality which shows up in all sectors of

society?

#### H. From Age-Segregation to Age Integration

1. What are the challenges of intergenerational ministry? What are the potential benefits?
2. How can the church help families with the discipleship of their children?

### **Chapter 6: Changing the Scorecard from Measuring Programs to Helping People Grow**

Once again Reggie uses a *resource allocation model* to describe how the church's scorecard needs to change. **Put a check next to those ideas which you think apply to your ministry context.** Be sure to include your ideas.

#### **1. Prayer**

What is your reaction to the following quote?

***“It is unfortunate that so many people think only of prayer as a spiritual discipline. It is this and so much more. It is breathing to a Jesus follower, the lifeblood of staying connected throughout the day to the heart of the missional God. If we pursue prayer as a discipline to be mastered, we tend to see it as something we do when we shut out the world and retreat into our prayer chambers. Missional Jesus followers certainly do engage in concentrated prayer like this, but they also pray with their eyes wide open as they move through their day. They don't want to miss what God is up to in the middle of life.”***

- Number of people reporting that they are growing in their prayer life.
- Amount of time spent in prayer as part of committee or work team meetings, with special emphasis on connecting the work of the group with the mission of God.
- Number of specific people being prayed for both inside and outside the church.
- Number of people serving as prayer partners for community leaders.
- Number of prayer meetings conducted in community settings.

**Your ideas:**

#### **2. People**

*Ministry Constituency (both people in the church and in the community)*

- Number of people reporting improved marriages and/or family life over time.
- Number of people reporting improved friendships over time.
- Number of people reporting improved spiritual life over time.

- Number of people receiving life coaching.
- Number of people engaged in strengths identification and development.
- Number of people who have created and are following a life development plan.
- Number of people serving other people in some venue.
- Number of people practicing intentional blessing strategy for those around them.
- Number of people being mentored and/or serving as mentors.
- Number of people able to articulate a life mission and core values.
- Number of people growing in financial giving to kingdom causes.
- Number of people debriefed in life experiences each week or month.
- Number of people reporting addiction recovery progress.

**Your ideas:**

### 3. Calendar

- Amount of time spent debriefing people engaged in community service.
- Amount of time spent in leadership meetings given to the people development agenda.
- Progress on simplification of the church calendar by scheduling fewer events, meetings, and programs to free up time for people development efforts.
- Time spent mentoring people in the community beyond the church.
- Percentage of time in corporate gatherings spent celebrating faith stories.
- Number of life story interviews included in sermons connecting ideas to people's experience and application.

**Your ideas:**

### 4. Finances

- Reducing corporate debt to free up dollars for people development.
- Amount of seed money invested in microeconomic development (e.g. inner-city projects).
- Number of financial planning and management courses offered online and in personal coaching venues.
- Number of people reporting personal debt retirement.
- Number of people increasing their generosity through charitable giving.
- Number of people reporting they have developed a personal or family budget.

**Your ideas:**

### 5. Facilities

- Percentage of facilities used during the week by people for personal growth.
- Number of external or additional venues the church is creating for ministries.
- Number of community organizations using facilities for their ministry to people.

- Space devoted to conversation-friendly areas.

**Your ideas:**

## 6. Technology

- Number of personal growth opportunities offered on your Web site.
- Number of people engaged in online learning at your Web site.
- Implementation of online coaching or mentoring.
- Number of life stories posted on your Web site.
- Number of people engaged in spiritual conversations on your Web site or related blogs.
- Initiative to create online social space for ministry constituents (Facebook, MySpace, etc.).
- Creation of “need and lead” connections for people, allowing people to post needs with the opportunity for people to respond.
- **Your ideas:**

### Getting Started: A Case Study in Conversation

*“To change a culture, you have to change the conversation.”*

Reggie describes the efforts of one church in changing the conversation among its people by asking the following questions in one-on-one interviews:

- 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?
- How would you like to serve other people? How can we help?

1. Could you envision an approach like this working in your setting? Why or why not?

2. How could you help change the conversation in your church from running programs to growing people?

### Chapter 7: From Church-Based to Kingdom-Based leadership

McNeal makes a strong statement: **“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.”** Pg. 134

Is their truth in that statement? If so what?

In providing an overview of these two types of leadership, Reggie offers the following contrasts:

<b>Church-Based Leadership</b>	<b>Kingdom-Based (30 A.D. Leadership)</b>
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- Institutional
- Maintenance-oriented
- Controlling and clergy-dominated
- Church culture orientation

- Organic
- Disruptive, mission-centered, reproductive
- Empowering
- Community culture orientation

1. What kind of fears can a shift toward Kingdom-based leadership surface?
2. Would you tend to lean more toward a Pauline or Petrine orientation?

### **Sub Shifts**

#### A. From Church Job to Kingdom Assignment

***“Missional congregational pastors now pastor the community, not just the church.”***

1. What incremental steps could you take to shift from a church job orientation to more of a kingdom- assignment oriented leader?
2. How could you best communicate this shift to your congregation and leadership team?

#### B. From an Institutional Representative to Viral Agent

1. What characterizes a leader as a “Viral Agent”?
2. What challenges do you face in embracing the role of a Viral Agent?

#### C. From Director to Producer

***“Today’s apostolic producer types can easily be spotted against the landscape of typical directors. Ministry doesn’t collapse around them; it radiates out from them. These leaders create a culture of ministry and leader incubation that multiplies everyone’s efforts.”***

1. Does your current leadership role sometimes feel like a “Director”? If so, in what ways?
2. How are you presently functioning in a “Producer” role? How could this role be strengthened?

#### D. From Reliving the Past (the Historian) to Rearranging the Future (the Journalist)

1. How can you as a leader live “out of the past” but not “in the past”?
2. What helps you keep forward looking?

#### E. From Train and Deploy to Deploy and Debrief



1. What contrasts do you see between the way Jesus trained people for ministry and the traditional method of theological training used today?
2. How does the alternative approach to training leaders impact your plans for life-long learning?
3. How could your church implement the “deploy and debrief” approach in training lay leaders?

#### F. From Position to Personal

1. Would those within your sphere of influence view you as a positional or personal leader? Why?
2. In what ways are you seeking to model missional living?

#### Frequently Asked Questions

Reggie raises the following commonly-asked questions regarding the shift from church-based to kingdom-based leadership. Which of these questions are of particular interest to you? Do you feel Reggie provides an adequate answer? What would you add or change about his answers?

- What is the role of the traditional church in the missional movement?
- How will you maintain doctrinal and biblical orthodoxy if you’re all off in your own communities doing your own thing?
- What is the role of clergy in the missional movement?
- How do I earn a living doing what you’re talking about?
- What about my call?

### Chapter 8: Changing the Scorecard from Church-Based to Kingdom-Based Leadership

***“The way to shift leadership results is to change what leaders are doing and thinking about. Leaders have to live the change they seek. This is not easy; it requires ruthless self-management.”***

In discussing changes in the leadership scorecard, McNeal focuses on the following 4 areas:

- Paradigm Issues (how the leader sees the world)
- Microskill Development (competencies the leader needs)
- Resource Management (what the leader has to work with)
- Personal Growth (the leader as a person)

#### **Scorecard Shifts**

The author outlines the following metrics to monitor your progress toward becoming a missional leader. Put a check next to those ideas which you think apply to you. Be sure to include your ideas.

##### 1. Paradigm Issues

***“Paradigms are about the way we see things . . . Whatever you as a leader are looking at is what you are working on. And the way you are looking at it will determine your approach to engaging it.”***

- Number of growing relationships with people who are not Jesus followers or church goers.
- Number of personal relationships with community leaders.
- Intentional study plan for cultural exegesis.
- A plan to debrief these cultural issues regularly with other leaders.
- Number of venues for intentional personal services in the community.
- Number of hours in personal service in the community each month.
- Number of life coaching relationships.
- Number of stories of external, missional experiences used in your teaching and writing.

2. Resource Management (page 165-)

As you consider each of the following resources from a **personal point of view**, jot down ideas about how you could reallocate them in moving toward a more missional approach to leadership. (see pages 12-14 in this study guide for ideas)

**Prayer**

The Missional Recalibration Idea I have is to....:

**Relationships** (family, friends, coworkers, fellow leaders) The Missional Recalibration Idea I have is to....:

**Time**

The Missional Recalibration Idea I have is to....:

**Money**

The Missional Recalibration Idea I have is to....:

**Technology**

The Missional Recalibration Idea I have is to....:

**Personal Property**

The Missional Recalibration Idea I have is to....:

3. Personal Growth

Take some time to **rate yourself** in the following areas of personal development (one a scale of 1 to 5, with 5 being high).

**Self-Awareness** 1-2-3-4-5

Steps to Improve:

- Personality strengths and challenges

- Cognitive style
- Conflict style
- Emotional intelligence
- Talent
- Passions
- Hidden addictions and compulsions

□ **Family Development** 1-2-3-4-5

Steps to Improve:

- Spousal relationship
- Children

□ **Emotional and Spiritual Health** 1-2-3-4-5

Steps to Improve:

- Spiritual disciplines
- Emotional health

□ **Physical Health** 1-2-3-4-5

Steps to Improve:

- Nutrition
- Exercise program
- Adequate sleep
- Appropriate medical checkups and treatment

□ **Financial Health** 1-2-3-4-5

Steps to Improve:

- Personal and family spending plan
- Financial plan
- Income enhancement

**“Therefore, as God's chosen people, holy and dearly loved,...”** Col 3:12

Note Paul does not say perfect, or high achieving, we are not. **But we ARE chosen by God, holy by His grace not our achievement, and DEARLY LOVED! ! !**

## Conclusion

Reggie highlights the following *changes in the spiritual landscape* we can anticipate as we move forward into a Missional Renaissance.

1. Disinterest in institutional cultural Christianity will accelerate.
2. Churches that thrive will become more externally focused in their ministry agenda and more intentional in developing their people.
3. An explosion of missional communities will occur.
4. Increasing numbers of Jesus followers will live out their missional expression in the context of their family and work environments.
5. Churches and church leaders who understand the missional impulse will sponsor and celebrate these new expressions of “being church”.
6. Spiritual literature will increasingly focus on helping people become more intentional Jesus followers in their natural habitats through home, office, school, and street application of biblical truth.
7. Those who shudder at these developments will likely miss the party. Those who welcome the new work of God will paddle like crazy with all their might to go out and catch the big wave.

### Personal Take-Aways

List below the major “take aways” from this book which you want to give priority attention to in the weeks to come:

**Take Away #1:**

**Take Away #2:**

**Take Away #3:**