

.....exploring worship and ministry in a post-Christian world.....exploring worship and ministry in a post-Christian world.....

Rethinking Church for emerging generations

Youth Specialties Youth Workers Convention 2002

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Dan Kimball

-Vintage Christianity-

Santa Cruz Bible Church 440 Frederick Street Santa Cruz, CA 95062
(831) 429-1162 email: dan@vintagefaith.com

www.vintagefaith.com

www.santacruz bible.org



W

e are living in a rapidly changing time period of American history. The church is facing major challenges as the rise of postmodernity influences our culture. Yet, it is also an extremely thrilling time, as we rethink how to communicate the ageless and unchanging message of Jesus to emerging generations in an America that is fast becoming post-Christian.

Goals

1

To glorify God and honor Jesus. We must never see this get put to the sideline as being our primary and ultimate goal in any discussion about cultural change or ministry.

“So whether you eat or drink or whatever you do, do it all for the glory of God.”

- 1 Corinthians 10:13

2

To illustrate how living in an increasingly post-Christian culture drastically effects the current and future ministry methodologies of the modern church.

“...men of Issachar, who understood the times and knew what Israel should do.”

- 1 Chronicles 12:32

3

To energize creative thinking about new and ancient ways to reach emerging generations.

“What has been will be again, what has been done will be done again; there is nothing new under the sun. Is there anything of which one can say, “Look! This is something new”? It was here already, long ago; it was here before our time.”

- Ecclesiastes 1:9-10

4

To inspire great hope that emerging generations may be more open than we realize to being reintroduced to Jesus.

“May we know what this new teaching is that you are presenting? You are bringing some strange ideas to our ears, and we want to know what they mean.”

- Acts 17:19-20

A note about the usage of Scripture within these notes: The verses used throughout these notes serve to simply illustrate some timeless truths and to offer some insight for ministry today. Because of this purpose, they aren't exegetically used and explained according to their historical and original context. The NIV (New International Version) is used for all passages.

I. Understanding the times

-A look at living in a post-Christian culture and how it impacts ministry-

“...men of Issachar, who understood the times and knew what Israel should do.”

- 1 Chronicles 12:32

T

here has been great attention paid in recent years to the development of churches which reach out to baby boomers and those primarily of a modern mindset. Wonderful things have been done for Jesus through this movement. Many people who have had bad religious experiences have been brought back to the church. And many have been introduced for the first time to a contemporary life-changing faith and church experience.

There are now mega-churches in just about every major populated area, with programs designed for all life-stages. Technology is used to enhance sermons, along with dramas, videos and comfortable seating.

Yet, a trend is being recognized in many of these successful churches. Younger generations raised outside of the church are not coming in the way the generation before them did. What worked for the churches of their parents generation is not reaching them in the same way.

Play this out longer term, and the church will be in serious trouble if we aren't realizing this and re-thinking our current methods and models for reaching emerging generations.



Something is happening we can't ignore....



George Barna (www.barna.org) states that:

- *Out of all the age groups, those in the ages 18 to 32 are the least likely to describe themselves as religious, as Christian, or as committed Christians.*
- *Young adults today in the U.S. seem the most open to exploring faiths other than Christianity.*
- *Young Adults Avoiding Church: Church attendance is declining by generation.*

Rethinking Worship Gatherings and Ministry for the Emerging Church

- Compared to teens throughout the past 20 years, today's teenagers have the lowest likelihood of attending church when they are living independent of their parents.

- The data regarding young adults also pose the possibility that churches are losing ground in terms of influence and may need to consider new approaches.

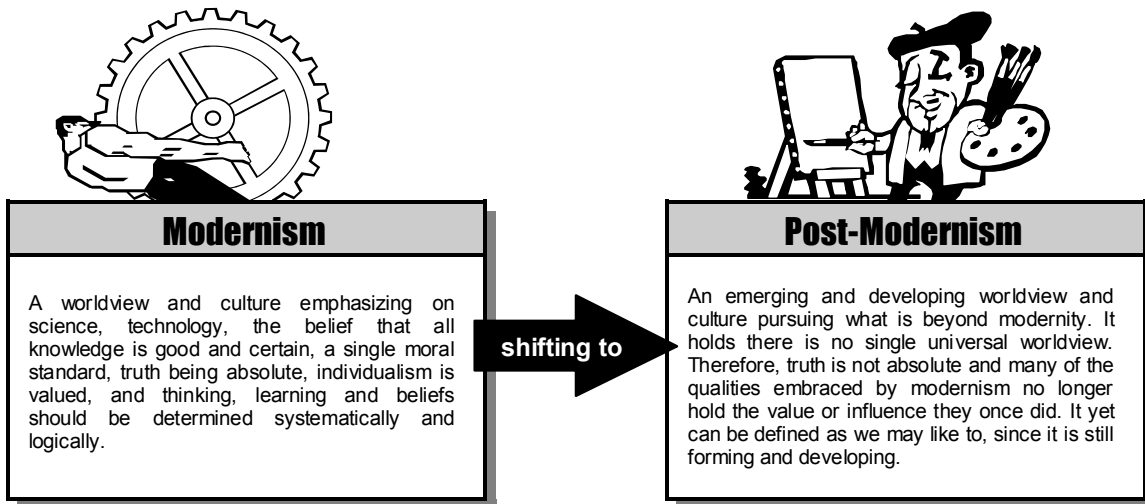
**** As we recognize that something is happening—before we begin looking into starting new church services or designing ministries for emerging generations, we need to first get a basic understanding of how we got where we are today. Without this understanding of the underlying “why,” we could easily miss the whole heart and motivation behind starting new ministries or worship services.**



The key to understanding the future, is to understand the past.



	Ancient World	Medieval World	Modern World	Postmodern World
	2500 BC-500 AD	500 – 1500	1500-2000+	2000+ ?
Epistemology	Regional worldview. Time period of first historic civilizations. Deities were considered regional and territorial.	Judeo-Christian God-centered world view	The Enlightenment shifts epistemology to a man-centered trust in reason to discover truth	Self-determined pluralistic view of culture and religion. Conflicting truths and beliefs are accepted.
Understanding	Power and faith were in the kings, empires and local deities.	Power and faith were in the church.	Power and faith were in human reasoning, science and logic which also helped explain and interpret God.	Power and faith is in personal experience.
Communication	Oral communication and limited local historical records.	Manuscript and oral communication	Printing press transforms communication	Internet and media accelerates an instant global communication revolution
Authority	Authority was in the revelation given through the oracles, poets, kings and prophets.	Authority was in the Bible but only to be understood as taught through the church. The Bible was not in the hands of the people.	Authority was in reason, science and logic and for Christians was in the reasonable interpretation of the Bible.	There is suspicion of authority. The Bible is open to many interpretations and is but one of many religious writings.
Theme	“What is man that You are mindful of him?” Psalm 8:4	“I believe in order that I may understand.” - Anselm 1033-1099	“I think, therefore I am.” - Descartes 1596-1650 “Knowledge is power.” - Francis Bacon	“If it makes you happy, it can't be that bad.” -Sheryl Crow “Every viewpoint is a view from a viewpoint.”



Postmodernism...

...is a word you may be sick of hearing about, or may pass off as a trend. Whatever you feel about it, what you cannot disagree with is that there is a major yet subtle philosophical shift happening in our culture which is shaping how emerging generations view the world.

You're not crazy.....

You may be "sensing" the changes and feeling them in the air, and observe their influence all around you. But to try and describe it can sometimes make you feel much like the man in Plato's allegory of the cave, who lives in a completely cave-bound society. Everyone inside the cave believes that cave is the only reality and is content with that. When the man finally goes outside and sees the sun and the seasons and the wonder of the world outside, he returns and tries to explain it to those still inside the cave. But, they just think he is crazy. Something is happening out there, and it impacts how we even think about what we are doing as leaders in churches. Many people are feeling a disturbing sense that what we may be doing in the modern church is not "working" anymore. If you are feeling that, you are not alone!

Are there any things you are noticing that are changing in the youth, young adults or community in general where you are from?

The origin of Postmodernity: a reaction against modernity

In his book "A Primer on Postmodernity", Stanley Grenz tells how the term 'postmodern' was first used in the 1930's as a reaction to modernism from historical writers. Then in the 1960's the term and philosophy of postmodernism became attractive and were embraced by architects, artists and thinkers who were reacting against modernism in regards to individualism, rationality, the supremacy of knowledge, art and architecture being predictable and even Christianity as a world view.

From architecture and academia to pop culture

As artists, philosophers and architects embraced postmodernity in reaction to modernity, it seeped into universities which in turn began influencing literature, art, architecture, philosophy and film.

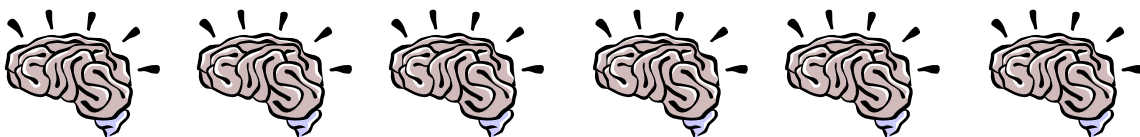
According to the postmodern mindset, there is no single universal worldview and moral standard. Rather, there are many conflicting interpretations of an infinite number of linguistically created worldviews. Knowledge is not all good and certain, but also causes destruction and evil. Truth is not absolute, but a matter of personal and community interpretation. Conflicting truths or beliefs can co-exist. The value of individualism and self-autonomy is lessened in deference to that of community. Thinking and beliefs are determined not only in a systematic, logical and rational manner but also through experience, intuition, mysticism and community. In the 1980's, postmodernism made its way fully into pop culture, fashion, music, television, movies, theater, art and graphics, literature etc.



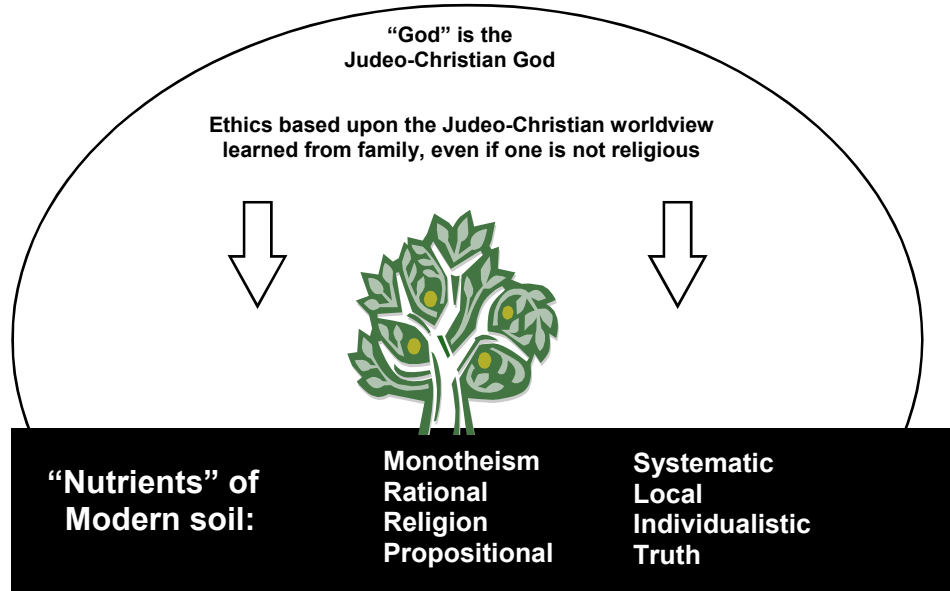
From pop culture to everyday life and normal thinking

As postmodern values make their way into pop culture, television, movies, advertising, magazines, and fashion, they slowly effect changes in our thinking and values and the way we view the world, human sexuality, religion and spirituality. The communication and media explosion brought by technology and the Internet only speeds up the process. We are currently experiencing postmodernism in the fabric of everyday life. "Image" no longer needs to align with it's original meaning (i.e. country music stars now look like rock stars, and rock stars can look like country stars) and actions don't have to reflect stated belief systems (i.e. Famous musicians when receiving rewards on TV thank "God and Jesus" for their success, although their music, image and lyrics may be in total contradiction to the Bible.)

As emerging generations are born into and raised in a postmodern world, they in turn produce music, film, writings etc. that make their way to the masses and thus further reinforce and promote postmodern values. So, this clearly is not merely a generational "Gen X" or "Gen Y" issue. This is an entire shift of worldview with major implications to ministry in the local church.

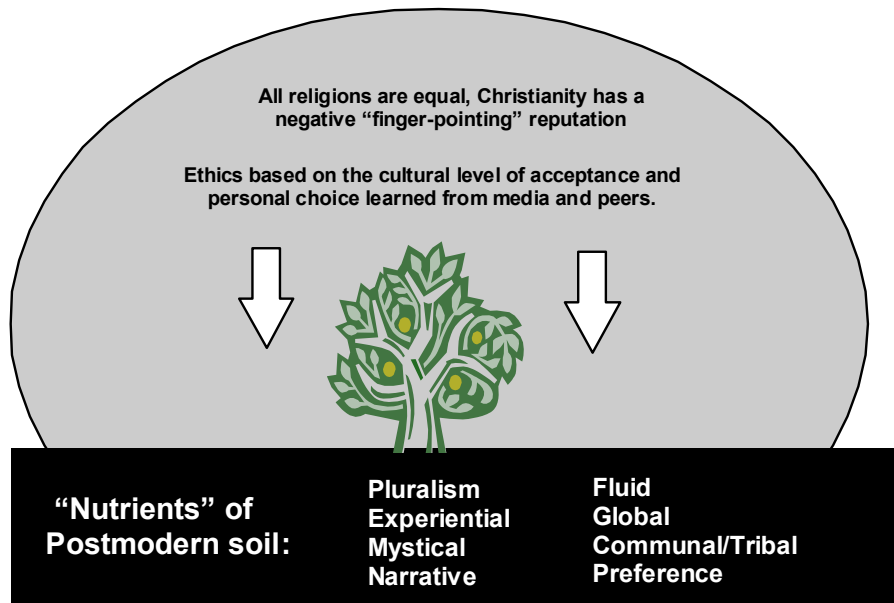


Modern Era: Local Judeo-Christian “Atmosphere”



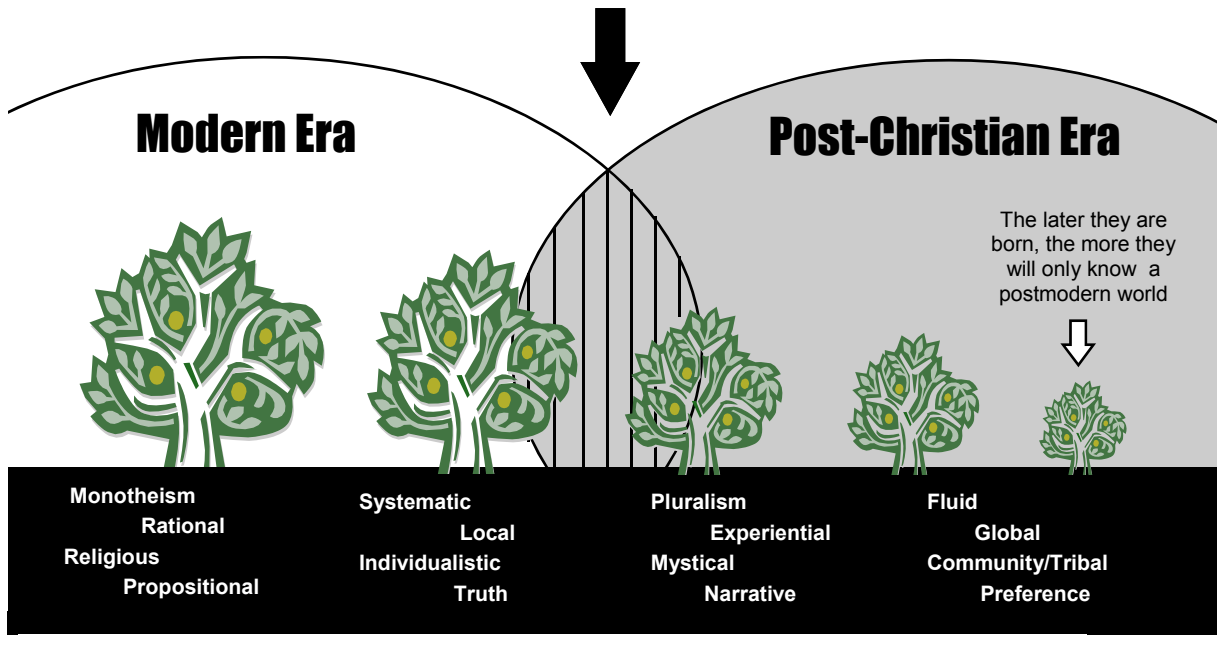
Growing up in a modern world, taking in the air from the modern atmosphere and nutrients from modern soil.

Post-Christian Era: Global Pluralistic “Atmosphere”



Growing up in a postmodern world, taking in the air from the postmodern atmosphere and nutrients from postmodern soil.

We are now in transition, as emerging generations are being born into an increasingly post-Christian “atmosphere” and “soil”.

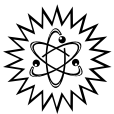


“Every few hundred years in Western history there occurs a sharp transformation. Within a few short decades, society rearranges itself – its world view; its basic values; its social and political structure; its arts; its key institutions.

Fifty years later, there is a new world. And the people born then cannot even imagine the world in which their grandparents lived and into which their parents were born.

We are currently living through just such a transition.”

- Peter Drucker “Post-Capitalist Society“, 1993



This is not just another generation gap– this is a gap in the way people view the world.



When you hear this, what is it that you fully resonate with and agree? What is it that you may disagree with?

What all this means to our churches and ministries

1) We cannot assume that everyone is going to learn, relate and think the same way.

2) We cannot blame emerging generations for believing what they believe.

3) We should not expect those influenced and growing up in a postmodern culture to become modern.

"The dilemma is we live now in a postmodern world that does not and will never re-embrace some of the core assumptions of modernism."

- Dan Allendar, author of "The Wounded Heart" when speaking at the Willowcreek Leadership Summit 2002

4) Modern leaders may have a difficult time understanding post-Christian ministry in the emerging church.

5) Emerging church leaders must become missional in our thinking and approach to what we do in ministry.



II. Understanding emerging generations

-The impact of living in an increasingly post-Christian America-

Beneath the surface, emerging generations still have the same basic desires of their parents and previous generations. They want to be accepted and loved, they long for purpose and spiritual fulfillment. Yet our emerging culture brings new and major challenges to the church that cannot be ignored as we design new ministry .

“After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the LORD nor what He had done....”

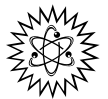
- Judges 2:11



America has become a new missionary frontier



Pastors and youth leaders strongly need to see themselves as “missionaries” working with post-Christian generations.



“Why does your teacher eat with tax collectors and sinners?”. On hearing this, Jesus said, “It is not the healthy who need a doctor, but the sick....I have not come to call the righteous, but sinners.”

Matthew 9:11-12

“ When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, ‘The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field.’”

Matthew 9:36-37



The effects of growing up with no church background



The modern seeker-sensitive church services have primarily been trying to reach generations who had previously experienced a boring or irrelevant church.



The mission for the emerging church is primarily trying to reach generations who have had absolutely no past church experience.

“After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the LORD nor what he had done....”

- Judges 2:11

“How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have never heard?”

- Romans 10:14

“... Paul was preaching the good news about Jesus and the resurrection.....they said to him, “May we know what this new teaching is that you are presenting? You are bringing some strange ideas to our ears, and we want to know what they mean.”

- Acts 17:18-20



Youth and college ministry in metamorphosis



Youth and College pastors must not be locked into continuing with modern ministry methodologies that have worked in the past, if they desire to reach postmodern generations who don't attend church.

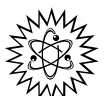


Truth is personalized in a pluralistic culture



Born (Buddhist-Christian-Wiccan-Moslem-Straight-Gay) in the USA

Truth itself is not rejected, but there is great hesitation in trusting those who say they have the exclusive claim to it.



The personalization of truth and the high value of tolerance drastically effects our traditional starting points for conversation and communication as we now live in a pluralistic culture.

"I go to synagogue, I study Hinduism. All paths lead to God."

- Madonna in a '60 Minutes' interview



The strange world of the Christian subculture



Jesus and His teachings will not look as strange to non-Christians as the Christian subculture we have created will. It may even alienate them.



We should not subtly expect non-believers to convert and identify with the Christian sub-culture we've created. Instead we should focus our efforts on seeing them identify with Jesus.

"I have a difficult time locating any similarities between what Jesus says and does, and what the people – in particular the organizers, said and did....Jesus is a beacon of righteousness who leads the way through a dark world to eternal peace, love and eternal salvation; the Jesus of (the festival) is a blue-light special, pointing you to a quick fix of righteous bargain in the shopping mall of endless consumption.

These two versions of Christ, and the premises they entail, are antithetical. They negate one another, leading me to an unsettling, unpleasant conclusion....It was in the end, a very un-Christian affair."

- a non-Christian reporter who attended a recent Christian musical festival

"Be careful, however, that the exercise of freedom does not become a stumbling block to the weak."

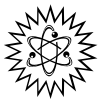
-1 Corinthians 8:9



The impact of the media and the Internet



We are not speaking to a generic-suburban-culturally-naïve-protected-from-the-outside-world-generation. Emerging generations are very culturally sensitive and globally aware.



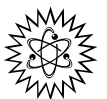
"Many will go here and there to increase knowledge." - Daniel 12:4



The new media prophets and philosophers



We must understand that new definitions are being assigned to spiritual and theological terms by the new cultural prophets and philosophers of music, movies and media. This effects what and how we teach.



"Paul then stood up in the meeting of the Areopagus and said: "Men of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you..."

- Acts 17:22-28



Increased need for experiential spirituality



We cannot by any means abandon the cognitive and rational – but we need to combine them with the experiential.

“Taste and see that the Lord is good. Blessed is the man who takes refuge in Him.”

-Psalm 34:8

“Though the doors were locked, Jesus came in and stood among them and said “Peace be with you!” Then He said to Thomas, “Put your finger here; see My hands. Reach out your hand and put it in My side. Stop doubting and believe.”

- John 20:26-27

“Buy a jar of clay.....break the jar while those who you go with are watching.”

- Jeremiah Chapter 19

“Each one had a harp and they were full of incense, which are the prayers of the saints. And they sang a new song...”

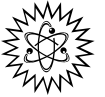
-Revelation 5:8-9



An overall sense of mistrust and caution



Because emerging generations live in a confusing and often disappointing world which has let them down many times, Jesus needs to be introduced to them as someone they can really trust.



A much more relational approach to ministry will be needed, as trust comes from relationship, not just giving information or running a church service.



“Do not let your hearts be troubled. Trust in God; trust also in Me.”

- John 14:1



A longing to connect with older generations



Despite obvious cultural differences, emerging generations have a deep longing for connection and guidance from those who have wisdom from life experience.



“Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.”

- Hebrews 13:7



An extreme openness to "spiritual" things



Moving from "seeker-sensitive" to "post-seeker sensitive"



We must now realize that when emerging generations come to "church" they are expecting a "spiritual" experience. No longer must we hide or apologize for our spirituality.

"Tell me all your thoughts on God? Cause I would really like to meet her....So tell me am I very far – Am I very far now?"

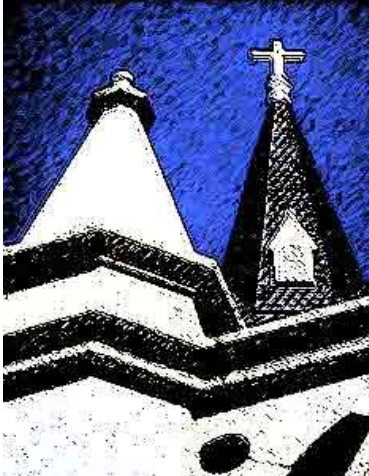
- Dishwalla from the song "Counting Blue Cars"

"Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked. "How can I," he asked "unless someone explains it to me?". So he invited Philip to come and sit with him."

- Acts 8:30-31

III. Laying the foundation

- Moving towards rethinking ministry for the emerging church -



What is “church”?

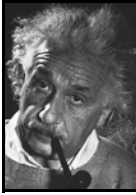
The most important question to revisit and start with....

“Be shepherds of the church of God, which He purchased with His own blood.”

-Acts 20:28

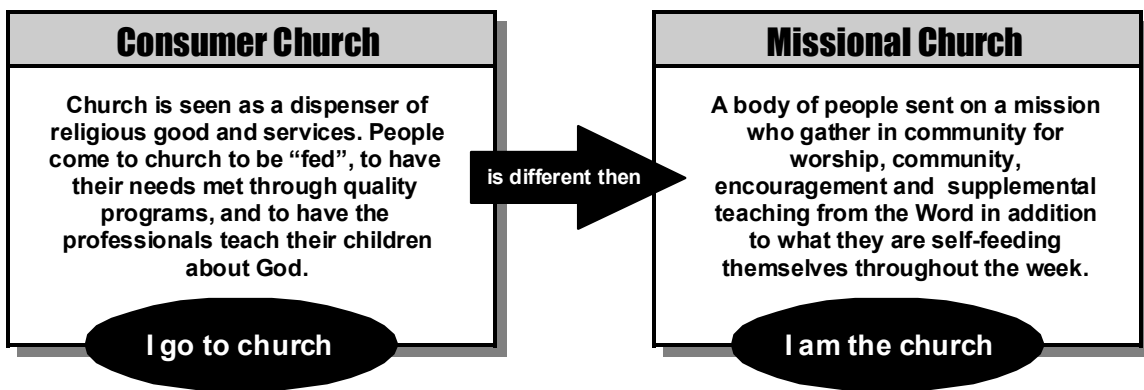
The “church” is.....

The “church” is not....



Albert Einstein once said *“It’s impossible to get out of a problem by using the same kind of thinking that it took to get into the problem.”*

How we got to where we are today...



We have the great opportunity to redefine the church to emerging generations.



Taking first steps in doing something new

- First steps toward starting a new church service and ministry -



Starting or altering ministries or starting new church services, or new churches is no easy task. This whole emerging church discussion, is not a trendy thing to merely jump on— but a new missionary venture.

Ministry must be birthed out of each unique community, church context and unique gifts and passions of the those in leadership. There is no “one model” for these new services and ministries.

1) Make personal and team prayer the # 1 priority from the beginning.

“I am the vine; you are the branches. If a man remains in Me and I in him, he will bear much fruit; apart from Me you can do nothing.”

- John 15:3-5

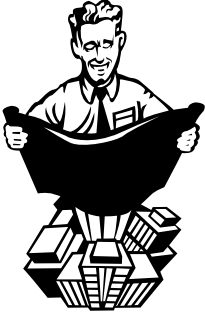
2) Evaluate your specific local mission field and context.

3) Educate the elders/board, senior pastor and rest of church staff on what is happening culture-wise and why something new is needed to happen or changes made.

4) The right leader(s) should be those whom already have the heart for this missional ministry. Youth pastors are ideal leaders for this.

IV. Determining the framework

-Critical questions to ask if you are starting a new church service within a church-



Each of the below questions are absolutely critical and should be determined together with the guidance and involvement of the senior pastor and elders and/or board so there aren't any misunderstood assumptions which can cause conflict later on down the road.

"Plans fail for lack of counsel, but with many advisers they succeed."

- Proverbs 15:22

Question 1: What type of new church service will this be?

These are some approaches to how new services are occurring in churches:

a) Life-stage outreach service:

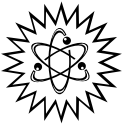
Age-specific (18-32 years or "young adult") "outreach" services which are designed to draw emerging generations into the church, but then move attendees into the church's "main" all-age services.

b) Age-specific worship service for "youth" or "young adults" :

Age-specific (18-32 years or "young adult") church services which fully function as a worship service, but move attendees into the church's "main" services when they hit a certain age.

c) Multi-congregational:

New services are added which are open to any age, but generally appeal to younger generations by nature of their personality and mission. They share and integrate ministries as designed, and have varying degrees of autonomy, depending on each church situation. These are sometimes called a “church-within-a-church,” although that term is somewhat of a theological contradiction.



**A very critical presupposition of the multi-congregational model is that the “church” is not the worship service. The worship service is only one function of the church. Sometimes there is great emphasis placed on the importance of all generations and affinities to be sharing and experiencing the same church service – but true community doesn’t happen by sitting in the same room. Community occurs outside the worship services themselves. Therefore, this approach is not a divider of generations, but simply allows for a broader diversity of those who can be drawn into the intergenerational body life of the church.

d) Birthing a new service within a church which will eventually become a sister–church plant or plant from the start:

New services started within a church, designed to mature to a planting stage. These new churches may even remain as a form of sister-church hybrid in the community, sharing some ministries and maintaining multi-generational relationships. Or a new service can be planted from the start away from the mother-church, but still remain connected through sharing ministries etc.

e) “Youth Churches” and “Alternative Worship” in Great Britain

In Great Britain there is a movement of “alternative worship” services that occur in addition to the general worship gatherings that the church has on a weekly basis.

In addition to the first question of service approach, the following questions are important to settle before starting:

Question 2: What will the role and involvement of the senior pastor and elders/board be?

"If I could say one thing to a group of senior pastors who have control over buildings and budgets....I would challenge them to completely release control of that thing and embrace whatever vision comes out of it...because that's a particular culture we can't reach as well as they can.....but often established leaders are reluctant to release that control."

- Jason Mitchell of Leadership Network, advice to senior pastors when a younger pastor in their church wants to start a new service in the church to reach the postmodern culture (from the book "In Search of Authentic Faith" by Steve Rabey)

Question 3: What will be the specific points of integration between the new service and the rest of the church?

(See page 54 for examples of how this can be done in a church)

Question 4: How will intergenerational relationships be encouraged and facilitated ?

“One generation will commend Your works to another...” - Psalm 145:4

*“...teach the older women to be reverent in the way they live...
...then they can train the younger women...”*

- Titus 2:3-4

Question 5: How will existing youth, college, singles and children’s ministries be impacted by this new service ?

Question 6: How will healthy lines of communication be kept strong with the senior pastor and other church staff?

Question 7: What is the strategy for a holistic plan of discipleship that is priority from the very beginning?

Question 8: Who will be the volunteer team that starts this with you, what will their roles be, and do they understand the vision?

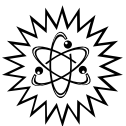
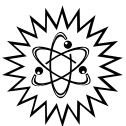
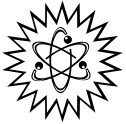
Question 9: What will the strategy and timing be for research, team building, promotion and launch?

Question 10: If this is truly a missional venture, how do we keep it from simply becoming the “happening” place in town for those who are already Christians?

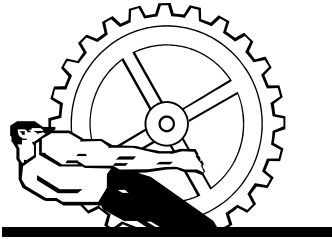
****Note:** Putting these specifics in writing is a way to make sure the new ministry leader, the senior pastor, and the volunteer leaders can all easily see what is being proposed so there aren't any misunderstood assumptions or expectations.

**** Think through these questions and plan ahead, not just for the starting period, but for the future as ministry unfolds. What would it mean if there are several hundred at the worship service, or if the new service eventually becomes as large as the current main service?**

Personal application steps or ideas to remember



V. Designing the new church service and ministry

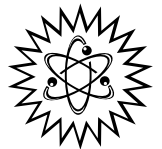


-Thinking through the design of emerging church worship gatherings, preaching, spiritual formation and leadership-

We wouldn't go into a rural farming culture in Nebraska and design the same sort of ministry that is effective in a community of retired Wall Street executives in Florida. Neither should we design ministry for those with postmodern values the same as we would for those of a modern mindset.

Furthermore, in every specific church and local community there will be variations of culture that will have unique ministry needs. This all adds up to the fact that:

There is no one "model" for the emerging church. They are each to be birthed from the unique context of each church and community.



Although there are many aspects to church ministry, when preparing to launch new services in our transitioning culture, there are four key aspects we will look at more specifically.

- 1) The Worship Service:** the weekly gathering to worship and learn in community
- 2) Preaching and Communicating:** dialoguing with emerging generations about Jesus
- 3) Spiritual Formation and Evangelism:** seeing emerging generations grow in their faith to become holistic worshippers
- 4) Leadership:** the heart and style of leading emerging generations



1. Designing worship gatherings for emerging generations

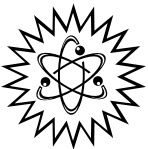
-the weekly gathering to worship and learn about God in community-

“Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another – and all the more as you see the Day approaching.”

-Hebrews 10: 25

“If you can’t go to church and at least for a moment be given transcendence, if you can’t pass briefly from this life into the next, then I can’t see why anyone should go. Just a brief moment of transcendence causes you to come out of church a changed person.”

-Garrison Keillor



Our priority in church is to worship and experience God and to lift up the name of Jesus . Absolutely everything we do should have Jesus at the center. May we never allow service design to subtly push Jesus to the sideline.

**** A note before we begin this section:** It is important that we first consider our own church history and current church culture before we design new worship services or alter their existing ones. The starting points and approach will be different depending on who our church is.

for example

- Are you currently leading a “seeker-sensitive” service and possibly need to move to bring in more experiential and even liturgical elements?

or

- Are you currently using liturgical elements and this is what younger generations in your church want to move away from? If this is the case, we may need to “re-birth” it and give new life and meaning to certain worship elements. And remember that emerging generations outside of your church have never experienced them before. (This means educating and casting vision to those who only know what is there now.)

What is “worship”?

the first question to ask before thinking about designing a worship service

“Calling a church service a ‘time of worship’ does not always make it so.”

- George Barna

Worship =

“Seeker-sensitive” and “Post-seeker sensitive” defined

In the following sections we will be using the terms “seeker-sensitive” and “post-seeker sensitive”. By “seeker sensitive” I am referring to the modern methodology that developed in the American church in the 1980’s by paying attention to the mindset of a “seeker” (primarily baby-boomers). Churches like Willowcreek and Saddleback are examples of this to one degree or another, although those churches differ in their strategy.

We all should be seeker-sensitive, and be sensitive to those seeking God. However, the term has been more used to describe a ministry methodology, then a philosophy of ministry. When the term “post-seeker sensitive” is used, I am referring to the time period we are now entering where we are seeing emerging generations not responding to the “seeker sensitive” model of ministry like they used to. Yes, they are still “seekers” (all the more so!) and we should still be seeker-sensitive to them. But, in regards to being a “seeker sensitive” church in methodology. That is what I personally believe is not as effective with most in the emerging culture.

* A note about the chart on the following page:

The examples on the chart show some of the value differences between a modern seeker-sensitive service and a new service designed for emerging generations. Some of them are subtle, but extremely important and different. There is no right or wrong or “better” between the two. They are simply different values for different mindsets.

Modern Church (Seeker-sensitive)	Emerging Church (Post-Seeker-sensitive)
The church has worship “services” where preaching, music, programs etc. are <i>served</i> to the attender	The church doesn’t have worship “services”, but the church has worship “gatherings” which includes preaching, music etc.
Services designed reach those who have had previous bad or boring experiences in a church	Gatherings are designed to include and translate to those who have no previous church experience
Services designed to be user-friendly and contemporary	Gatherings designed to be experiential and spiritual/mystical
There is a need to break the stereotype of what church is	There is a need to break the stereotype of who Christians are
Stained glass taken out replaced with video screens	Stained glass brought back in on video screens
Crosses and other symbols removed from meeting place to eliminate looking too “religious”	Crosses and other symbols brought back into meeting place to visually promote a sense of spiritual reverence
Room arrangement focuses on individuals being able to see the stage with comfortable theater seating while worshipping Lit up and cheery sanctuary valued	Room arrangement focuses on community seating striving to be feel more like a living room or coffeehouse while worshipping Darkness valued as it displays a sense of spirituality
The sermon is the focal point of the worship service	The holistic “experience” is the focal point of the worship gathering
The preacher and worship leader “lead” the worship service	The preacher and the worship leader lead by “participating” in the worship gathering
Worship service uses modern technology (PowerPoint etc.) to communicate with contemporary flare	Worship gathering seen as a place to experience the ancient, even mystical (and uses technology to do so)
Worship services are designed to grow to accommodate the many people of the church	Worship gatherings are designed to grow to accommodate many people, but seen as a time when the church who meets in smaller groups gathers all together

Why moving into a multi-sensory approach to worship is biblical

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands touched – this we proclaim...”

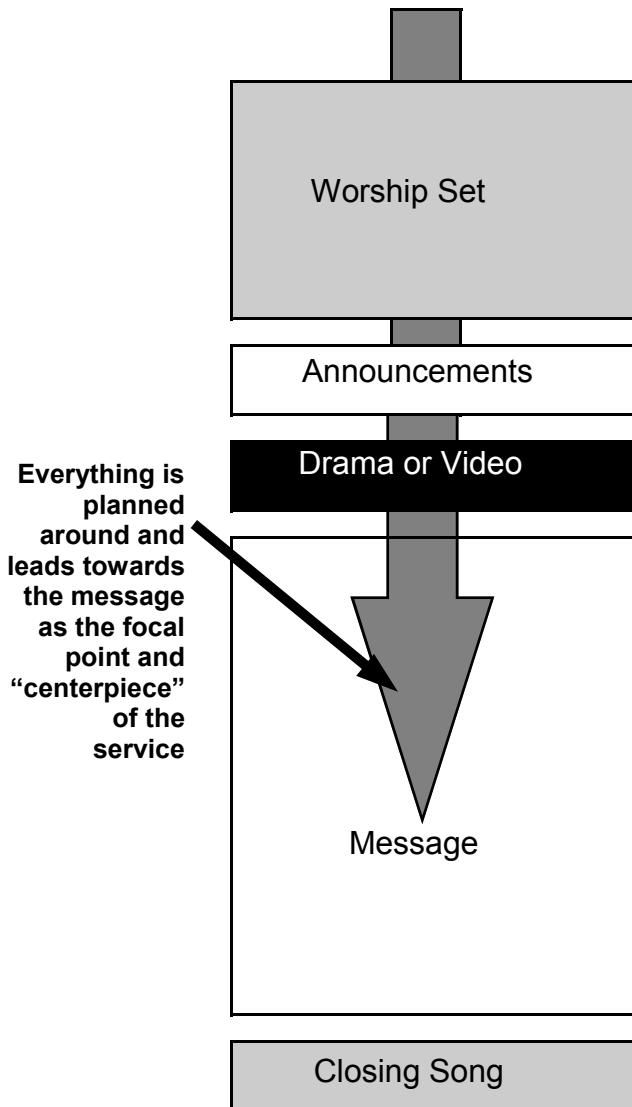
- 1 John 1:1

Senses involved	Mt. Sinai (Exodus 19)	Isaiah's vision in the Temple (Isaiah 6)	The Last Supper (Matthew 26)	Heavenly Worship (Revelation 4-5,19)
Hearing	Thunder Trumpet blast Voice of God	Voice of God Singing of cherubim	Voice of Jesus Singing together	Singing of angels and heavenly hosts Lightning
Seeing	Lightning Cloud of Glory	Lord seated on throne Six-winged cherubim House filled with smoke	Bread, cup Incarnate presence of Christ	Jesus on a Throne Rainbow Four living creatures Angelic beings Powerful visuals described
Touching	Ground quaking	Lips touched with live coal	Bread and wine to lips	Casting crowns Bowing to the ground
Smelling	Smoke and fire in the air	Smell of smoke	Aroma of wine, bread and meal	Golden bowls of incense
Tasting		Coal in mouth	Eating bread and drinking wine	Marriage supper of the Lamb

-Thanks to Paul Engle for usage of this chart which is part of the book "The Emerging Church" (Zondervan)

Other biblical examples:

Layout of a more linear service



Modern services are typically driven by values of excellence, professionalism and relevance, a response to how unprofessional, sloppy, dull and irrelevant church had become in so many places. Of course the intent has been to honor God and create a church experience that would not be out of touch with culture and technology and thus a hindrance for effective ministry.

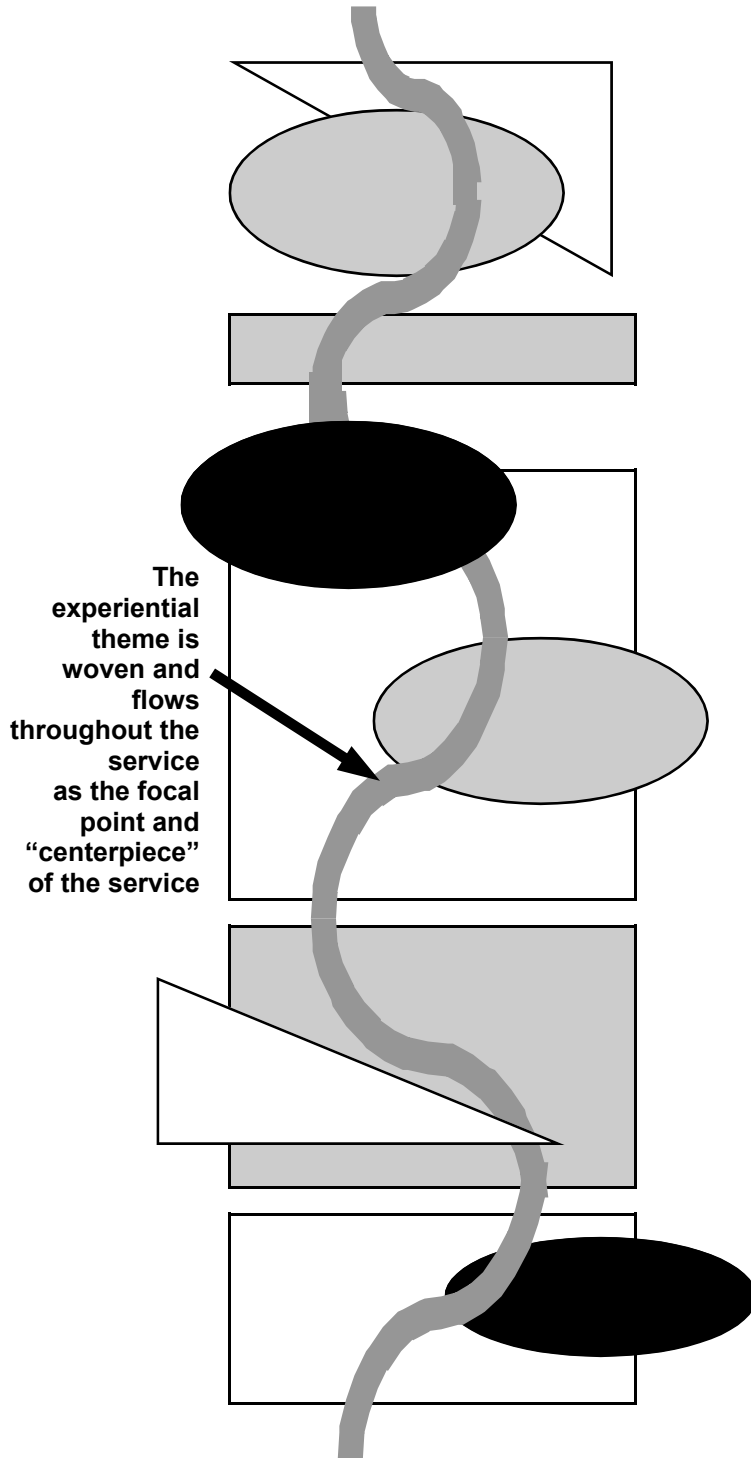
For people of a modern mindset, this is exactly what is needed and valued, and great things have happened as a result of this emphasis. Among other things, it involves a more linear communication approach, which tends to resonate with those of this mindset. BUT for those of a more postmodern mindset, this value is not as high when it comes to "church." Neither way is "better" than the other, they are simply different approaches to church for different participants.

The one danger when designing these services is that the high emphasis on excellence and smooth production can be taken to the extreme. In spite of good intentions, quality production can subtly become the primary value, and then we lose sight of what is most important.

Jim Cymbala in his book "Fresh Faith" writes a good reminder to us whether we are designing a linear or an organic styled service:

"Pastors today operate church services that are so regimented, there is no place for any spontaneous leading of the Holy Spirit. Events are programmed right down to the minute. Song selections are cast in stone for days in advance. There is no allowance for God to lead anyone in another direction— certainly not during the meeting itself. We aim rather at being "smooth" and "slick." What we value most are great organization and having our act together."

Designing a more organic service



Of course there needs to be planning, well thought through transitions, worship songs selected in advance. The need for such organization is even greater considering the complexity of a service of this type. The difference is in emphasis and structure. In an organically designed service, the theme is intended to flow throughout the event through multiple experiences, multiple ways to participate in the “message” as a community, and multiple opportunities for the Spirit to minister to those hurting, and to convict those in sin.

The goal is to move from a consumer-oriented, “sit and watch” event to a more community-oriented participatory service— all of which points us toward experiencing God in a transcending way. Not just to *know* about Him through knowledge (which is very important!) but to *experience* Him as well. The church service can be a place where one expects to not only learn about God, but to meet God and do business with Him. Of course God is not limited by our schedules, but squeezing a service down hour and ten minutes certainly narrows the possibilities of how the worship time might be designed.

Elements may include:

- Pausing and reflective silence (silence is not a bad thing!)
- Responsive community readings
- Open mic sharing
- Time allowed for prayer, or personal freedom given to leave seats for prayer
- Extended musical worship
- Interjected Scriptural readings
- Spontaneously led times of prayer
- Teachings on hymns or songs
- Poetry readings
- Meditations on art visuals with Scripture

In addition to:

- Announcements
- Drama or Video
- 40-45 minute message

Expecting the spiritual :

(moving from seeker-sensitive to post-seeker sensitive)

*"Tell me all your thoughts on God? Cause I would really like to meet her....So tell me am I very far –
Am I very far now?"*

- Dishwalla from the song "Counting Blue Cars"

Creating a "Sacred Space" for worship and the importance of aesthetics:

The incorporation of the arts and the visual:

Experiential elements:

“Taste and see that the LORD is good.” - Psalm 34:8

The importance of prayer in worship:

“...he went to the house of Mary the mother of John, also called Mark where many people had gathered and were praying.”

- Acts 12:12

“In case you haven’t noticed, worship is on the rise....You hear stuff like “wow, on ‘xyz’ night 800 students come to worship each week!” To that I say “incredible!” but are our songs wed with tears? Trust me, I’m into worship.....But there must be more than songs of praise....Oh for the day when someone could spend an hour on our campus and quickly know where the praying takes place.”

- Louie Giglio (founder of Passion and One Day) <http://www.passionnow.org>

The bringing back of the ancient:

(Liturgical, Hymns, Jewish roots of the faith)

Leading through participating:

The incredible importance of musical worship – and also a word of caution:

* If you are interested in hearing what our local worship is like, you can hear and/or purchase Josh Fox worship CD's at www.vintagefaith.com

The raised value of including intergenerational relationships:

“One generation will commend Your works to another..” - Psalm 145:4

The importance of testimonies and stories:

Male and female in up-front roles:

Communion experience:

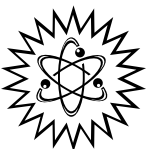
The use and misuse of technology :

A final note on church service planning and design:

Evaluating and reviewing services should be a weekly task. However, the first questions asked shouldn't be "How did it go? Was the music and singing good? How many people were there?" etc. Instead we need to constantly and foremost be asking:

"Did people leave knowing Jesus more? Was Jesus honored and worshipped ?

Was God's Word taught at a level where people worshipped and were given hope and guidance for daily living as a result?"

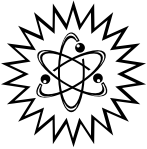




2. Preaching and Communicating

-Dialoguing about Jesus with emerging generations-

This is not a section dealing with the art of sermon crafting, but some specific thoughts about the role of a “preacher” for emerging generations. They are offered with an underlying assumption that whatever the style or method is used to prepare a message, it is done prayerfully, the goal being life-change in those who listen.



Our priority in communicating is to both tell about Jesus and to represent a follower of Jesus. Everything we do and say in messages should always have Jesus at the center.

Below are some examples of value differences between the modern and emerging church approaches to preaching and communicating. There is no right or wrong between the two. They are simply different values for different mindsets.

Modern Church	Emerging Church
The sermon is the focal point of the worship service	The sermon is one part of the total “experience” of the worship service
The preacher serves as a dispenser of biblical truths to help solve personal problems in modern life	The preacher teaches how the ancient wisdom of the Scriptures apply to Kingdom living as a disciple of Jesus
There is an emphasis on explaining “What is truth?”	There is an emphasis on explaining and experiencing “Who is truth?”
The starting point is with the Judeo-Christian worldview (Acts 17:1-3)	The starting point is the Garden of Eden and the retelling of creation and origin of man and sin (Acts 17:22-34)

Biblical terms like “the gospel” and “Armageddon” don’t need much definition since basically understood	Biblical terms like the “gospel” and “Armageddon” need to be deconstructed and redefined
The Scriptural message is primarily communicated in words	The Scriptural message is communicated through a mix of words, visuals, art, silence, testimony and story
Preaching in a worship service is seen as the primary way someone learns from the Scriptures during the week	The preaching in a worship service is seen as a motivator to encourage people to learn from the Scriptures all throughout the week
Preaching and communicating takes place within the church building during a worship service	A lot of the preaching and communicating takes place outside of the church building in the context of community and relationship

Preaching in the emerging church: Becoming storytellers once again

“In the past...preachers have been able to assume the basic building blocks of a Christian worldview.... You could take texts like John 3:16 or Romans 5:8 or Isaiah 53:4-6 and hang them on the “clothesline” of a Judeo-Christian worldview. The problem in trying to reach postmodern people is that there is no clothesline.....the great challenge of the preacher is to put up the clothesline.”

- Colin S. Smith from the book “Telling the Truth”

-The “storybook” is not viewed the same anymore.

Moving away from “Sin-management” preaching to “Kingdom-preaching”:

New starting points and language for communicating about Jesus to new generations:

- Paul to the Jews in Acts 17:1-3

- Paul to those in Athens at the meeting of the Areopagus in Acts 17:22-34

“Theo-topical” preaching:

(See pages 56-57 for examples)

A new hunger for depth and theology vs. shallowness and anthropology:

-The usage of teaching notes

Critical issues to address regularly with a emerging generations

The preacher as a “shepherd” and fellow-journeyer vs. a message presenter and problem-solver:

“When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and Him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power, so that your faith might not rest on men’s wisdom, but on God’s power.”

- 1 Corinthians 2:1-5

Apologetics focused on “Who is truth?” vs. “What is truth?”

The importance of the visual in messages—Preaching without words:

The importance of developing an exploring culture which encourages questions and thinking:

*We need to be more than ever maintaining and upholding solid theology and biblical truth, but to be lovingly dialoguing about it and encouraging questions, rather than just telling emerging generations “information” in a one-way conversation or sermon. This will take more time, patience and authentic love for those we are trying to reach.

“Why do people with closed minds always open theirs the loudest?”

- (sticker sold in chain youth-fashion clothing store)

“My problem with Christianity was that they never allowed you to look into any other religions. It’s like, ‘This is the book. This is the way. Believe it or go to hell.’”

- Sully Erna (lead singer of Godsmack) on why he chose to get involved in Wicca

“Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.”

- Acts 17:11



3. Spiritual Formation

- Everything in the emerging church needs to point to becoming disciples of Jesus-

"Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'"

- Matthew 22:37-39

Below are some examples of value differences between the modern and emerging church approaches to spiritual formation. There is no right or wrong between the two. They are simply different values for different mindsets.

Modern Church	Emerging Church
Discipleship is more focused compartmentally	Discipleship is more focused holistically
Systems are set in place for the spiritual journey	Systems are set in place to help guide the journey, but not to be the journey itself
The vision for small groups is to fill the "empty chair", develop leadership and divide groups to reproduce	Small groups provide a place of stability for those who have experienced divided families and instability in their world
The Bible is a book to help solve problems and a means to know God	The Bible is a compass for direction and a means to experience God
Discipleship is an individual experience	Discipleship is a community experience
Discipleship is based on modern methodology and helps	Discipleship is based on ancient disciplines
Evangelism is often seen as an event that you invite people to	Evangelism is a process that occurs through relationship, trust and example
Spiritual formation primarily occurs through presentation and teaching (and the Spirit)	Spiritual formation primarily occurs through experience and participation (and the Spirit)

Spirituality cannot be boxed in or reduced to a predictable system – however, there needs to be a plan for holistic discipleship and spiritual growth that continues to multiply.

"I actually felt very close to God the second I stepped out of religion." - Alanis Morissette

Teaching how to think through and engage the culture vs. teaching how to hide from and escape the culture:

- The life of Daniel

Community service and social justice faith expression:

Developing spiritual self-feeders vs. spiritual consumers:

“In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.”

-Hebrews 5:12-14

Going back to the Bible with new eyes:

“For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.”

-Hebrews 4:12

The importance of intergenerational discipleship:

“ One generation will commend Your works to another...” - Psalm 145:4

A restoration of the ancient disciplines:

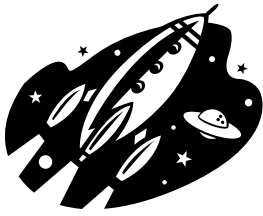
“... Jesus got up, left the house and went off to a solitary place, where He prayed.” - Mark 1:35

Community-based spiritual growth:

**Value differences between modern and emerging church home groups/
small groups:**

Evangelism in the emerging church: more than just a prayer that gets you to heaven:

Modern Church	Emerging Church
Evangelism is often seen as an event that you invite people to	Evangelism is a process that occurs through relationship, trust and example
Evangelism is primarily concerned with getting people into heaven	Evangelism is concerned with people experiencing the reality of living under the reign of His Kingdom now.
Evangelism is focused on pre-Christians	Evangelism is focused on post-Christians
Evangelism is something you do in addition to discipleship	Evangelism is part of being a disciple
Evangelism is done by evangelists	Evangelism is done by disciples
Evangelism is a message	Evangelism is a conversation
Evangelism uses reason and proofs for apologetics	Evangelism uses the church being the "church" as the primary apologetic
Missions is a department of the church	The church is a mission



4. Leadership

- The heart and style of leading emerging generations -

“As He approached Jerusalem and saw the city, He wept over it and said, “If you, even you, had only known on this day what would bring you peace....”

- Luke 19:41

Leadership is influence, and whether modern or emerging church, leaders still need to lead. Throughout the Bible, we see God raising up and using different types of leaders at different times and for different purposes. Different people lead in different ways, depending on how God made them. However, the changing values of the post-Christian culture will only naturally be reflected in how people respond to leadership.

Modern Leader	Emerging Church Leader
Captain Kirk: “Look to me, I have the plan.”	Captain Picard: “I’ll lead as we solve this together”
CEO/Manager	Spiritual guide/Fellow journeyer
Power concentrated	Power diffused
Hierarchy	Interconnected
Goals-driven	Relationship-driven
Uniformity valued	Diversity valued
Position and role give right to lead	Trust and relationship give right to lead
Leads by talking	Leads by listening

What emerging generations are looking for in their leaders:

Leading by the Captain Picard relational approach vs. the Captain Kirk CEO approach :

“Whenever I meet a Buddhist leader, I meet a holy man. Whenever I meet a Christian leader, I meet a manager.”

(The comment of a Japanese businessman) From the book “Dining with the Devil” by Os Guinness

Being a “snakes and doves” leader:

“....Be as shrewd as snakes and as innocent as doves.” - Matthew 10:16

“And David shepherded them with integrity of heart; with skillful hands he led them.” Psalm 78:72

“The empty chair” way of leading staff and volunteer meetings:

“ I know your deeds and your hard work and your perseverance.....Yet I hold this against you: You have forsaken your first love.”

- Revelation 2:2-4

“ 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.”

- Matthew 28:19-20

Examples from Santa Cruz Bible Church

“Graceland” is the Sunday evening worship gatherings at Santa Cruz Bible Church designed for emerging culture and generations. Graceland started as a “College” group, but then resonated with more than just the 18-30 year old age range, so it became an all-age service. There are currently 2 of them, 6:00 and 8:00 Sunday nights (the 6:00 has Children’s ministry). We added a “College” and “Post-College” ministry in our church after Graceland shifted to being a worship service.

Examples of integration and shared ministries with Santa Cruz Bible Church

- The elders of Santa Cruz Bible Church are the elders of Graceland
- Same doctrinal statement
- The Graceland pastor is on Management Team (highest level of pastoral teams)
- The Santa Cruz Bible Church senior pastor speaks in Graceland on occasion
- All life-stage ministries are shared (i.e. high schoolers who attend Graceland are directed to the existing high school ministry for camps, small groups etc.)
- Some important teaching series are done in all 5 services of SCBC.
- Global Missions is the same, with some specific Graceland focused trips
- Once or twice a year, all-church vision messages are given in all 5 services
- Accounting and budgeting all together
- There are occasional all-church leadership events.
- Other Santa Cruz Bible Church pastors speak at Graceland occasionally, especially in their areas of strength.
- Annual Memorial Day picnic is all-church
- There are Small Group Leader events for all-church (although some of the specifics of how groups function are different)
- Graceland staff is part of whole church staff, attends all-staff meetings etc.
- Musicals at holidays are joint events
- Combine for certain events like women’s retreats etc.
- Mid-week Adult Bible Classes are shared
- Older couples and individuals from the church mentor Gracelanders and lead many of the Graceland Home Group Bible Studies
- Gracelanders volunteer in all areas of the church

Sample layout of a vintage-faith worship service

Communion Night 8:00 PM	Proj. time	Actual time	Elements	Mic/ Source	Lighting/ Curtain
Pre-service stain-glass logo on screen	7:30		Scripture on screens (slides)		
CD music-reflective	7:45		Personal prep. for worship		
Worship Set <i>We Want To See Solid Rock River Those Who Trust Holy, Holy, Holy</i>	8:00		Band on front stage	Band	Stage House - Dim 30%
Baptism/Testimony	8:20			Baptism mic	House - Dim 30%
Welcome/Announcements - <i>Christine</i>	8:25		Announcement slides	Wireless mic	House - 75% Stage
Mexico Team send-off and Prayer	8:28		Team on stage— Mexico slides	Wireless mic	House – 75% Stage
Offering Prayer - <i>Alisa Cizar</i>	8:31		Ushers/Band interlude	Wireless mic	House – 75% Stage
Song and Testimony— <i>Dan Ryan</i>	8:33		Scriptures on screen	BAND	House – 45%
Communion Message— <i>Dan K.</i>	8:38		Scriptures/Images	Wireless lapel	House – 80% Stage
Silent Reflection and Prayer	9:11		Scriptures/Images		House – Dim 20%
Worship Set <i>Only You Hungry Sing Alleluia Run To You</i>	9:14		Communion taken from tables up front—people come given time to pray for rest of night **Band plays from rear stage	BAND	House – Dim25% Stage light low on back
Hymn Time: My <i>Jesus I love Thee—</i>	9:30		Story chair-side stage	Wireless mic	Light on drama area
Corporate Scriptural reading: Joe	9:35		Scripture on screen	Wireless mic	House – Dim 30%
Worship Dance: <i>Kendra Karnes</i>	9:36		Images on screen	C.D.	Stage only
Worship Set <i>Amazing Grace Forever I'm Yours</i>	9:39			BAND	House – 25% Stage
Closing and Prayer: <i>Dan K.</i>	9:45		Prayer Team up front	Wireless mic	House – 45% Stage
Outro Music: mellow				C.D.	House – 30%

Note: A normal sermon/message is 40-45 minutes. On a communion night (like this one) the message is 30 minutes as to allow more time for prayer.

Note about cue sheet on previous page:

That is written out not to be followed specifically to the minute, but as a general guide. We allow the Holy Spirit to fully lead and guide us, so it is not to be a “program”-driven worship service. Because we plan for 700+ people in attendance at our worship gatherings, we feel a stewardship to lay out the evening for our best allowance of providing the opportunity for worship and learning to occur. When we were smaller, a sheet like this was written, but done a lot simpler.

Sample Teaching Topics

Here are some of the “Theo-topical” messages that we have used, the series titles, and the theological intent behind them. Remember that the goal of these are each to be retelling the “story” as to be shaping a theological worldview, not just talk about the issues themselves. Usually a series runs from three to six weeks. Although I wrote sanctification in several of these, we really address the Spirit’s role in sanctification in almost every series as the power Source to apply the application.

“Mission Santa Cruz” – The Book of Jonah - The very first series we did where we went through the entire book casting vision for the start of our vintage-faith “Graceland” service. The theme of “If God could change Ninevah, then surely He can change Santa Cruz” was used. (Missionology, Ecclesiology, our role in God’s story).

“Created for Community” - 1 John - went through entire book. This was the second series we did with a focus to build community. (Ecclesiology and how we are each part of one another’s “story”).

“The Invisible World” (angelology, various passages.) speaking on the story of angels, demons, and Satan. A thrilling story to tell, especially the end of what we know happens to evil!

“Vintage Christianity” - Sermon on the Mount (Matthew 5-7): took several months to walk through these 3 chapters and this was the first series where we encouraged people to bring others to hear the true heart of the Christian faith and break stereo-types they may have. (Sanctification, Kingdom-Living)

“Knowing God” (4 week series on the Trinity) Various passages (Doctrine of God, the way we are in relationship with Triune God.)

“Romeo and Juliet” - Dating, Relationships, Human Sexuality – various passages. (Doctrine of Man, Sanctification, how our sexuality and relationships are part of Kingdom living)

“Origins”- Genesis chapter 1-4 8 weeks on the story of Creation, Man, Sin, Sabbath, Satan, Marriage, Divorce, Sex (Doctrine of God, Man, Sin)

“Original Blues” - Spent 5 weeks covering 5 emotional Psalms (Sanctification)

Re-Constructing Jesus” a look at the outrageous claims that Jesus made (Christology)
5 weeks

“Soul Mates: A Biblical look at marriage and relationships” (Ephesians 5). Redefining the “covenant” of marriage and what it means to be “one flesh”. (Sanctification, The Doctrine of Man, Human sexuality and how marriage fits in the “story” and Kingdom-living) – 4 weeks

“Sacred Family: A fresh look at family the way God designed it to be” (Ephesians 6:1-4, Deuteronomy 6:4-9) A look into the biblical portrayal of “family” and reintroducing what “family” is to many in new generations who have never experienced one. – 4 weeks

“On the Road”- 4 week series on knowing God’s will (Sovereignty of God, how to live in the “story” each of us are on.)

“Welcome to the Jungle” : Daniel– Highlights from Chapters 1-6 the story of Daniel who was immersed in pagan culture but still lived as a child of God (prayer, temptation, holiness, decision-making, engaging the culture) 6 weeks

“Life after Death?” - a 4 week series on the biblical perspective of heaven and hell, reincarnation (Doctrine of Future Things) various passages about the big and future “story”.

“Swing Lessons” - a 5 week series on the spiritual disciplines of a disciple (Spiritual life/ Sanctification) – not how the disciplines themselves are the focus, but the results the Spirit produces through them.

“Cool Cats” - a 4 week series which looked at biblical characters from the story in both Old and New Testaments (Esther, Rahab, Barnabus, Daniel etc.) (Character of God, Sanctification)

“Decisions, Decisions” series on making biblically based decisions as Ambassadors of Jesus living in the Kingdom – (Sovereignty of God/Holiness/Spirit-led life)

“The Bible: Food for the Soul” - 5 weeks on The Doctrine of the Bible and various passages. We taught a strong apologetic for the trustworthiness of the Bible. (Doctrine of the Bible)

“Ways of Wisdom” : Proverbs (highlights from Proverbs on practical living before God) 6 weeks (Sanctification)

“End of Days” - An overview of the end times story and biblical prophecy (Eschatology) 5 weeks (we gave the several views of how the end times is interpreted).

“Contact” : Communicating with an Invisible God - Prayer series - (sanctification/holiness/Spirit-filled life) 4 weeks

“Reasonable Doubt” - Series based on surveys turned in from non-church attending peers of those attending. Typical apologetics, but fitting them in the “story” (origin of Bible, problem of evil, hell, salvation) 5 weeks

“The Last Days of Jesus” - a walk through the narratives of Passion Week leading up to the resurrection- April (Christology, Soteriology) 3 weeks


“Worshipful Giving” how giving is an act of worship and part of Kingdom living as a disciple- 4 weeks

“Freedom: Understanding the Christian Life” – walk through Romans 6-8 series on the Spiritual Life (sanctification and work of the Holy Spirit) - 6 weeks

“Lessons Learned” : (Highlights from the book of Ecclesiastes) a look at the lessons learned from “the wisest man on earth”, Solomon. Spoke on the meaning and purpose of life and our existence


“God With Us” a look at the Trinity and the role each played in the Christmas Story - 3 weeks

Instead of using PowerPoint's animation and flashy effects, we choose to use it in simplistic ways to display art, lyrics, Scripture etc. without any of the flash. We try to bring in as much of the "ancient" as possible, as well as use photography many times from people in the church.




"Those that hope in the Lord will renew their strength."

Isaiah 40:31




"Welcome to the Jungle"

Insights from the ancient book of Daniel the prophet



For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."


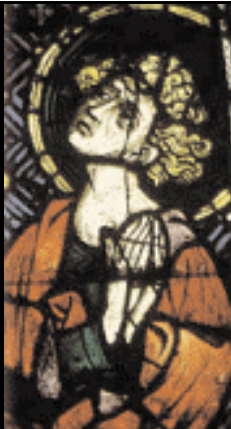
2 Peter 1:20-21



Is the creation narrative merely a mythological story written by Moses to prove a point?

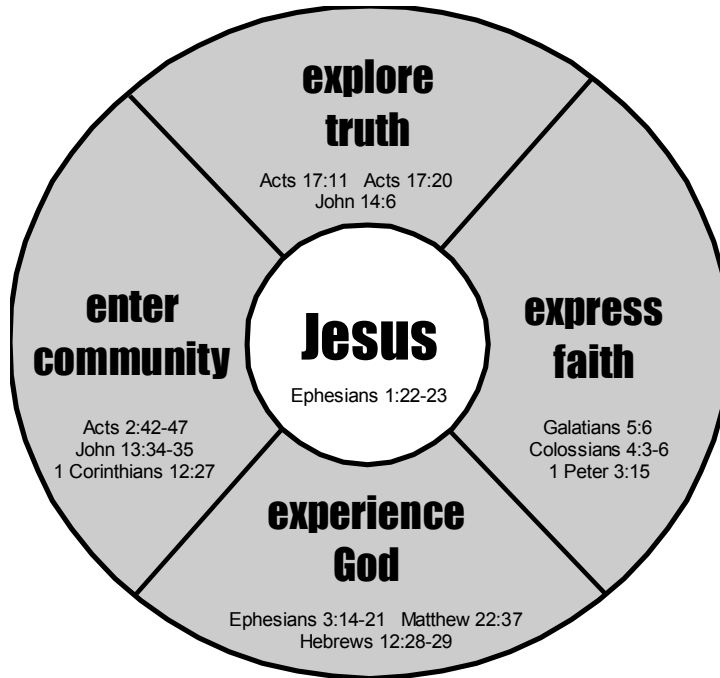
James 4:2

"You do not have because you do not ask God."



As breath is to the body...

prayer is to the soul.

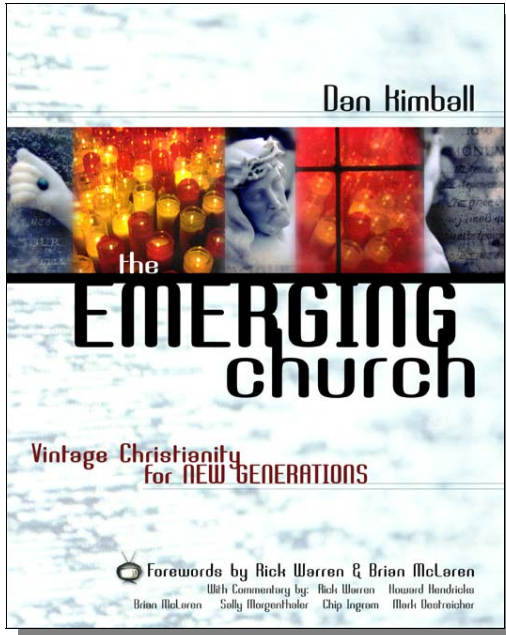


In our ministry, we also choose to try and relate everything we teach on or do to these aspects of the mission.

With Jesus as the center and head of the church, we then:

Explore truth
Express Faith
Experience God
Enter Community

We have done teaching series on each aspect of these parts of our mission as being “Vintage Christians: Mission-minded Disciples of Jesus”.



More on what was covered in this workshop will be found in the book:

**The Emerging Church:
Vintage Christianity for
New Generations**

(Zondervan, coming out in January 2003)

Forewords by Rick Warren and Brian McLaren

with commentary by: Rick Warren,
Brian McLaren, Howard Hendricks,
Sally Morgenthauer, Chip Ingram and
Mark Oestreicher

www.vintagefaith.com

More examples and visuals of what was discussed in this workshop can be found on www.vintagefaith.com.

Important web sites and conferences:

emergentvillage.com

“Emergent” is a friendship of emerging church leaders whom are thinking through the cultural transitions we are in and what is ahead for the church. Their web site provides info. about emergent and how you can get linked to the movement.

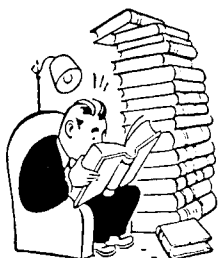
emer-  03

gentconvention.com

February 26 - March 1, 2003 in San Diego

Emergent-YS

I would also highly recommend buying anything that Emergent-YS puts out and keep up on reading about the emerging church and culture. The first line of Emergent-YS books comes out in February 2003 on Nav Press.



Resources for further insight

Churches

There are so many beautiful emerging churches I cannot list them all here. These are ones that I have had contact with or is aware of and recommend as other churches to explore how they are engaging the culture and postmodernism as a church. Each of these are designed differently for different local contexts. They represent a variety of denominations and take varying theological stances on certain issues. You can go to www.theooze.com for a more extensive list of churches.

Vintage Faith Church—a forthcoming sister-church that is being started by Santa Cruz Bible Church.
www.vintagechurch.org

Cedar Ridge Community Church— Brian McLaren's church near Washington, DC.

Ecclesia: Houston (church plant) <http://www.ecclesiahouston.org>

Solomon's Porch: Minneapolis (church plant) <http://www.solomonsporch.com>

The Flood—a Sunday night service and ministry at College Ave. Baptist in San Diego www.floodsandiego.com

Frontline : McLean Bible Church: Washington DC area (a church within a church – life stage service)
<http://www.frontline.to>

Axis @ Willowcreek Community Church: South Barrington, Ill. (a life-stage outreach service)
<http://www.generationaxis.com>

The Grove: Fellowship Bible Church of Northwest Arkansas <http://www.thegrovechurch.org> (a multi-congregational church service) This church has 6 different congregations within the whole.

Axxess: Dallas, Texas (a church within a church that planted) <http://www.axxess.org>

The Sanctuary @ Capo Beach Calvary Church, Capistrano Beach, CA (A church within a church that planted)
<http://www.sanctuarychurch.com>

Joshua House @ Vineyard Columbus: Columbus, Ohio <http://www.joshuahouse.org> A life-stage (18-30) service

The Next Level Church: Denver (church within a church that became a church plant) <http://www.tnl.org>

Mosaic Church in LA www.mosaic.org

The Bridge Church in Ventura, CA www.thebridgeventura.org

Mars Hill Fellowship: Seattle (church plant) <http://www.marshillchurch.org>

Mars Hill Bible Church: Grand Rapids (www.marshillbiblechurch.org)

Rock Harbor Church: <http://www.rockharbor.org> Costa Mesa, California (a church plant from Mariner's Church)

The River Church Community: San Jose, CA (church plant) <http://www.the-river.org>

Other churches seeking to reach emerging culture and generations

“The Ooze” web site <http://www.theooze.com> has a list by state of links to churches in America reaching out to postmodern site. You can add your church to this listing by emailing The Ooze.

Ministries and Web Sites for further study and connections

Vintage Faith: www.vintagefaith.com

A web site dedicated to discussing vintage Christianity and the emerging church, as well as linking to other emerging church web sites. This web site will have further photos and samples of what was discussed in this workshop, as well as in "The Emerging Church" book.

Emergent: www.emergentvillage.org

A web site dedicated to the emerging church and connecting people in discussion, events, and publishing and some articles that are great to read.

The Ooze: www.theooze.com

The Ooze also has a list of links to churches in America reaching out to the emerging culture. Some of the art in used in this manual and PowerPoint presentation are from Spencer Burke of the Ooze.

Sacramentis: www.sacramentis.com **LINKS TO ART on this web site of Sally Morgenthaler

Dore Art: <http://clawwww.lmu.edu/faculty/fjust/Dore.htm>

FaithMaps www.faithmaps.org

Next-Wave: www.next-wave.com a monthly e-zine on postmodern culture and the church

Jordon Cooper: www.jordoncooper.com

Ginkworld www.ginkworld.net

Relevant Magazine www.relevantmagazine.com

Postmodern Mission www.postmodernmission.org Great articles on this web site about discipleship.

Alternative Worship in England www.alternativeworship.org Links and info. about the alternative worship movement in England.

Alternative Worship Photos www.btinternet.com/~smallritual/smallfire Great photos of examples alternative worship churches in England.

Labyrinth Online <http://web.ukonline.co.uk/paradigm/index.htm>

Hollywood Jesus www.hollywoodjesus.com a spiritual analysis of current films

Highway Video www.highwayvideo.com Video clips for worship.

Center for Parent/Youth Understanding www.cpyu.org A good web site for understanding youth culture.

Culture Watch www.dickstaub.com quotes, and articles

Rev Magazine www.revmagazine.com

Blogs: 2 blogs of European emerging church leaders <http://jonnybaker.blogspot.com>
<http://tallskinnykiwi.blogspot.com>

(you can start your own blog by going to www.blogspot.com)



Recommended further reading on emerging church culture and ministry

Stanley Grenz, *A Primer on Postmodernism* (Eerdmans, 1996): This gives a more in depth look at the origins and impact postmodernism has. Probably the classic book that treats this topic in a readable manner.

Brian McLaren, *A New Kind of Christian* (Jossey-Bass, 2001): Written as a story, this to some a controversial-but-gets-you-thinking book is one that I read virtually in two sittings as it so struck at many of the issues we in leadership are facing.

Brian McLaren, *Church on the Other Side* (Zondervan, 1998, 2000). Another book I virtually couldn't put down after I picked it up, because I related to so many of the things Brian wrote in this.

Stanley J. Grenz, John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Westminster John Knox Press, 2000). Although I did not discuss theology and the emerging church, this book grapples with issues that emerging church leaders must think through.

Tony Jones, *Postmodern Youth Ministry* (Zondervan, 2001): This is a great youth ministry book that teaches quite in depth about postmodernism and how it impacts culture.

Brian McLaren and Tony Campolo, *Adventures in Missing the Point* (emergentYS, 2003)

Stories of Emergence, Michael Yaconelli, Gen. Ed. (emergentYS, 2003)

Four Views of the Church in Postmodern Culture, Leonard Sweet, Gen. Ed. (emergentYS, 2003)

Dan Kiimball, *The Emerging Church: Vintage Christianity for New Generations* (Zondervan, 2003) This book will have further development and examples of what was discussed in this workshop.

Steve Rabey, *In Search of Authentic Faith: How Emerging Generations are Transforming the Church* (Waterbrook, 2000). A book that examines specific churches and what they are doing.

Jim Wilson, *Future Church: Ministry in a Post-seeker* (Serendipity, 2002 1-800-525-9563) This book examines common factors among emerging churches in America.

George Hunter, *The Celtic Way of Evangelism* (Abingdon, 2000). Probably my favorite book on evangelism that relates to our current culture.

Brian McLaren, *More Ready Than You Realize* (Zondervan, 2002) Based on a true story of how Brian interacted primarily through email with a postmodern seeker.

Rick Richardson, *Evangelism Outside the Box* (Intervarsity, 2000). A very practical book of ideas to implement regarding evangelism in our culture today.

Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (Crossroad, 1993) This is by far my favorite book on leadership. It does not contain any management principles or leadership development ideas– but it demonstrates the heart of a leader.

Without a doubt, the books that have made the most influence in my thinking on discipleship and spiritual formation for the emerging church are the following from Dallas Willard. *Renovation of the Heart: Putting on the Character of Christ* (NavPress 2002) and *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (Harper Collins, 1998)

Steve Case, *Book of Uncommon Prayer: Contemplative and Celebratory Prayers and Worship Services for Youth Ministry* (Zondervan, Youth Specialties, 2002)