

EQUIPPERS AS ENVIRONMENTALISTS

[Re-Imagining Leadership in Today's Western Church]

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Introduction

When I think of the book of Acts and the early church, I think of words like waiting, prayer, empowerment, tongues of fire, witness, power, communion, community, sharing, martyrdom, serving, change, resistance, Holy Spirit, love, movement, transformation, culture, healing, persecution, and story. The book of Acts is a disturbing, encouraging, and challenging book. It is disturbing because it challenges the status quo. It is encouraging, because we see God at work among His people and in the world. It is challenging, because it stirs up many debates. We debate issues of soteriology, pneumenology, missiology as well as ecclesiology. We argue whether we should interpret the book in a descriptive or prescriptive way.

Debating and wrestling for understanding are good things. We see the early Church debating big issues, like who is a Christian in Acts 15. There are a number of themes that have captured my attention over the last couple of years - the kingdom of God, holistic salvation, mentoring, the five equippers and how to minister in this crazy, urban, postmodern, globalized, post-Christendom context. Developing practical ways to cultivate a missional ethos as well as consider how to cultivate contrasting societies where genuine transformation can take place has benefited the congregations I serve.

If I had to sum up my largest passion that incorporates all of these things, it would center around what has come to be known as Newbigin's Triad, the church between the good news and culture. As a church planter, I want to cultivate neighborhood churches that embody the good news in ways that are faithful to God, genuine to our context, and that proclaim the good news by our way of life. As a church-planting coach, I desire to help other church planters cultivate contextualized contrast societies that are a sign,

foretaste, and instrument of God's kingdom. This vision burns within me because too many churches today don't take our context seriously.

I'm reminded of a letter that I came across recently that had to do with bumper stickers. I'm not very big on bumper stickers especially ones with Christian messages. But people have made bumper stickers that say, "Honk if you love Jesus." There is the Jewish version says, "Honk if you love Moses." And finally there is one for the full-time pastor, "If You Love Jesus, Don't Honk, Tithe."

Well, there was this young guy who received a letter from his very religious 88-year-old grandmother. Here is what she wrote:

Dear son,

The other day I went to our local Christian bookstore and saw a "Honk if you love Jesus" bumper sticker. I was feeling particularly sassy that day because I had just come from a thrilling choir performance, followed by a thunderous prayer meeting. So I bought the sticker and put it on my bumper.

Boy am I glad that I did. What an uplifting experience that followed! I was stopped at a red light at a busy intersection, got lost in thought about the Lord – how good He is, and I didn't even notice that the light had changed. It's a good thing someone else loves Jesus because if he hadn't honked, I'd never had noticed. I found that lots of people love Jesus! Why, while I was sitting there, the guy behind me started honking like crazy, and then he leaned out his window and shouted, "For the love of God! GO! GO! GO! Jesus Christ GO!" What an exuberant cheerleader he was for Jesus! Everyone started honking! I leaned out of my car window and started waving and smiling at all those loving people. I even honked my horn a few times to share in the love.

There must have been a man from Florida back there because I heard him yelling something about a "sunny beach." I saw another guy waving in a funny way... with only his middle finger stuck up in the air. Then I asked my teenage grandson in the back seat what that meant. He said it was probably a Hawaiian good luck sign or something. Well, I never met anyone from Hawaii, so I leaned out the window and gave him the good luck sign back. My grandson burst out laughing... Why, even he was enjoying the religious experience. A couple of people were so caught up in the joy of the moment that they got out of their cars and started walking toward me. I bet they wanted to pray or ask what church I attended, but this is when I noticed the light had changed. So I waved at

all my sisters and brothers grinning, and drove on through the intersection. I noticed I was the only car that got through the intersection before the light changed again and felt kind of sad that I had to leave them after all the love we shared. So I slowed down the car, leaned out the window and gave them all the Hawaiian good luck sign one last time as I drove away. Praise the lord for such wonderful folks.

Your mother.¹

This letter had me rolling on the ground the first time I read it and it still makes me laugh. Although it is quite funny, I know of something that is not: when we resist change and fail to meaningfully embody the good news in the context in which God has placed us. I sense the Holy Spirit prompting others and myself to move out in fresh and dynamic ways. I also find in others and myself the urge to resist change, because we lack healthy models and sometimes it just seems too difficult. Sometimes obedience can feel unclean in this new context, but then I am reminded of Peter's vision of unclean food and his challenge to share his life with "unclean" people. Like Peter, I am experiencing the ecstasy of what it means to experience a two-way conversion.

The thesis of this paper is that if the church is to faithfully rebirth herself in the Western context and cultivate a fruitful missional ethos, she must awaken the five equippers to live as environmentalists instead of master programmers.

If leaders are to help the church faithfully incarnate herself into our current context, we must first learn what it means to be environmentalist as well as how to engage in the art bilingual theological reflection. Secondly, we must learn to navigate the major shifts that are taking place in our culture: the *media shift* from print and broadcast to the digital age; the *philosophical shift* from modernity to post-modernity; the *science*

¹ I heard this story from a preacher years ago. Source unknown.

shift from classic science to new systems science; the *spatiality shift* from rural living to urban living; and the *religious shift* from Christendom to the Post-Christendom era.

Next, we must re-imagine what leadership might look like in light of our mission and context. I will contend that the church needs polycentric leadership, as described in Ephesians 4, where equippers live as environmentalists who cultivate a fruitful missional ethos fully activating the priesthood of all believers. And finally, we will examine the practical ways that the five equippers can organically shape environments where life emerges in spontaneous ways and cultivates communities that are a sign, foretaste and instrument of God's kingdom. But first we need to come to a better understanding of the world *culture*.

Understanding Culture and Engaging in Bilingual Theological Reflection

Defining Culture

Culture is a difficult word to understand, but if we are going to faithfully engage in God's mission, we must grow in our understanding of it. We also must develop skills in how to analyze, cultivate, and shape culture. For we make culture and culture, in turn, makes us.

We talk about pop culture, high culture, and folk culture. There is Asian culture, Black culture and organizational culture. But what does the word really mean? The word 'culture' is Middle French and comes from the Latin *cultura* which borrows from the Latin word *colere* meaning to till, cultivate, or tend (Bennett 2005: 64,65). Thus you have horti-culture, the science and art of *cultivating* plants, and agri-culture, the science and art of *cultivating* land and livestock.

Andy Crouch in *Culture Making* talks about how creation and cultivation are the two elements required to make culture, and that “God’s first and best gift to humanity is culture, the realm in which human beings themselves will be the cultivators and creators, ultimately contributing to the cosmic purposes of the Cultivator and Creator of the natural world” (Crouch 2008:110).

William Romanowski defines culture as “the collection of ideals, beliefs and values, ideas and knowledge, attitudes, and assumptions about life that is woven together over time and is widely shared among a people” (Romanowski 2001:306). Philip Kenneson, in *Life on the Vine*, while conceding that there are numerous strengths and weaknesses to varying definitions, says, “culture are distinguished from one another by those shared practices, convictions, institutions, and narratives that order and give shape to the lives of a particular group of people” (Kenneson 1999:21). And finally, Schein, the author of *Organizational Culture and Leadership* defines organizational culture as “a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaption and internal integration, that worked well enough to be considered valid, and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems” (Schein 2004:17).

When Schein consults with an organization to analyze its culture, he moves through three different layers . He starts with the top layer - the *artifacts* - those elements of culture that are easy to observe but hard to interpret. Next, he examines the *espoused values* of the organization, those stated ideals that the group aspires to, but may not yet cohere with the group’s *basic underlying assumptions*. These tacit assumptions are the heart of a group’s culture. They represent the third layer – the roots. They are the guiding

beliefs or theories-in-use by which the group operates and the key to understanding any culture.

Leaders as Environmentalists

With a broader understanding of culture and realizing the gift of culture-making that God has given us, we can see the need for leaders to be people who both understand culture and help shape and cultivate it. Leaders are environmentalists. When I use the word *environmentalist*, I refer to a person with a heightened sense of contextual awareness, as well as a person who helps to shape and cultivate culture within a group of people or at large. As Schein says, “If one wishes to distinguish leadership from management or administration, one can argue that leadership creates and changes culture, while management and administration act within culture” (Schein 2004:11).

Here, Schein gives the first clue for why equippers in the church ought to be environmentalists instead of master programmers, and it’s because master programmers often fit within the current culture without questioning the *underlying assumptions* of that culture. Master programmers focus on efficiency within the culture, where as the environmentalist takes the time to question the *underlying assumptions* of a culture. In fact, master programmers in the church often fail to discern how the practices, convictions, and narrative of the host culture might differ significantly from the kind of culture that God desires to see develop, and so might unwittingly baptize practices, convictions, and narratives into the church quite efficiently.

The church needs leaders who are environmentalists, who understand the *underlying assumptions* of the culture in which the church finds herself, and are thus aware of both the possibilities and dangers of our current context. Environmentalists

must engage in what Kenneson calls Bilingual Theological Reflection (Kenneson 1999:29-31).

Engaging in Bilingual Theological Reflection

Bilingual theological reflection is the task of understanding the grammar of the dominant culture, as well as the grammar of God so that we can better embody the good news in the context in which we find ourselves. Kenneson states, “Every generation in every culture must take up the hard work of discerning the opportunities for and the obstacles to embodying the gospel faithfully in that place and time” (Kenneson 1999:241). Since environmentalists engage in bilingual theological reflection, they realize the importance of becoming literate in critical contextualization - which is the art of being able to dialectically dance between identifying with and challenging culture. We will take some dance lessons later, but let’s first consider some of the major cultural shifts taking place in the West today, so that we know what kind of steps we need to learn.

Major Cultural Shifts to Navigate

From Print and Broadcast to the Digital Age²

A major shift is taking place in our world today, but it is often overlooked. It’s the hidden power of the primary medium of the day. Many people believe that the medium or method of communication is neutral and that only the content of the message is vital. But those who have spent a lifetime studying the effects of media, like Marshall McLuhan, would say otherwise. In his book, *The Medium is the Massage*, he states,

² A couple of the quotes and thoughts in this section are borrowed or adapted from my earlier work: JR Woodward. *The Medium and the Mission*. A paper written for ST511 Orientation to Theological Studies (Pasadena, CA: Fuller Theological Seminary, 2006), 1-7.

“societies have always been shaped more by the nature of media by which men communicate than by the content of the communication” (McLuhan 1967:11). To emphasize this idea, he coined the famous aphorism “the medium is the message” (McLuhan 1967:7). McLuhan contended that we are often blind to the ways in which the medium shapes us, and a number of Christians who have thoughtfully engaged in the study of technology would agree.³

McLuhan shared how different media have significantly shaped humankind. For example, print media led humans to become more detached and more logical. The electronic media caused people to become involved and participate in the whole of humankind.

Let’s just think about the effects of the print media. Those of us who read English are consistently and often unknowingly shaped by the medium every time we read a book, newspaper, or blog, as are those who read Hebrew, but in different ways. When people read in English, we scan left to right and we read a phonetic alphabet that is sequentially assembled. When people read Hebrew, they read from right to left and only read consonants, which means they have to pay close attention to the surrounding ideas and concepts in order to figure out which vowels to fill in.

Now here is the amazing thing: those who study the brain⁴ and how it works through devices such as magnetic resonance imaging (MRI) note that when we turn our heads from left to right, the left side of our brain controls that motor function, the part of

³ Christian works that argue we have become blind to the medium of technology include Jacques Ellul’s *The Technological Bluff* (Grand Rapids: Eermans Publishing, 1990); Marva Dawn’s *Unfettered Hope* (Louisville: Westminster John Know Press, 2003); Albert Borgmann’s *Technology and the Character of Contemporary Life* (Grand Rapids: Brazos Press, 1984) and *Power Failure* (Grand Rapids: Brazos Press 2003); and Shane Hippy’s *The Hidden Power of Electronic Culture* (Grand Rapids, MI: Zondervan, 2005).

⁴ People like Daniel Pink in *A Whole New Mind: Why Right Brainer’s Will Rule the Future* (New York: Riverhead Books, 2005)

the brain that is responsible for the logical, sequential, rational, analytical, and objective thinking and that looks at the parts. When we turn our heads from right to left, the right side of our brain controls that motor function, the part of the brain that is responsible for the random, intuitive, holistic, synthesizing, subjective thinking that looks at the wholes. Is it any wonder why those who read English “focus on abstract principles and doctrinal systems, all our linear, sequential arguments based on reason are tied intimately to our profound textuality” (Keel 2007:132,133) and the left side of the brain? Conversely, those who read Hebrew and Aramaic engage in the part of the brain responsible for understanding context, metaphor, and synthesis. Keel writes,

Is it any wonder that the Protestant Reformation, which in many ways was a rediscovery of the theology of Paul, occurred simultaneously with society’s capacity to access ideas in an abstract and individualized way through the medium of print? And is it any surprise that we struggle mightily with Jesus and his confounding way of speaking (in Aramaic) in parables? We love the literal and avoid the metaphorical (Keel 2007:133).

It is any wonder why, for the typical protestant, often the central part of the service is the message, as opposed to the table? We don’t have time to talk about how the Chinese read ideographic writing that is pictorial in nature where a single symbol represents an entire concept, as opposed to those of us who read English “a symbol system that is totally abstracted from reality... a collection of abstract, meaningless squiggly shapes used to create meaning” (Hipps 2005:49). And yes, they read from up to down. After having only looked briefly at one medium, we can already sense the inherent power of the medium to shape culture.

In fact, Rex Miller, after 25 years of researching social change throughout history found that the best way to organize the major societal shifts over time was by considering the dominant medium of the age. Miller states,

The Millennium Matrix builds on the premise that when the primary means of storing and distributing information changes, our worldview changes. Here's how this works. When our means of storing and distributing information change, our perceptions change. Changed perceptions create changed understandings and even changed psychology. Changed identity affects relationships. Changed relationships affect the traditions and institutions that support those relationships. These changes eventually reach a cultural critical mass, igniting a battle between old and new worldviews. Communication is the medium for relationship, community, and culture; so a more efficient or powerful tool of communication results in their restructuring (Miller 1998:114).

The middle of Miller's book presents a 23-page chart that indicates changes in how we believe, how we know, how we live together, how we see beauty, and how we work and trade. He contends that there have been four different eras defined by the media of the day, including oral, print, broadcast, and digital eras. Below is a selective and extremely condensed version of the Millennium Matrix to give a taste of how the primary medium of the day shapes us. McLuhan, Miller, and others understand that as we create our tools, our tools in turn re-create us.

	Oral Age ? B.C. – AD 1500	Print Age 1500 - 1950	Broadcast Age 1950 - 2010	Digital Age 2010 -
How We Believe	Ancient	Modern	Postmodern	Convergent
How We Know	Whole	Parts	Existential	Contextual
How We Live Together	Tribe	Nation	Region	Planet
How We See Beauty	Wholeness	Proportion	Deconstruction	Innovation
How We Work/Trade	Essentials	Goods	Services	Experiences
How We View Time	Liturgical time	Chronological time	Existential time	Virtual time
Sense of Space	Local or tribes	National	Global invader	Global microcosm
Sense of Identity	Tribal village	Independent individual	Crowded stranger	Cybersoul or anonymous intimacy
Reasoning Process	Dialectic	Logic	Flow logic	Systems thinking

Table 1.1 Selective and Condensed Version of the Millennium Matrix

While McLuhan (and others) understood that the content does indeed matter, he was trying to draw our attention to what often goes unnoticed - the power of the medium to create an environment that in turn shapes us in ways that are hard to detect.

*From Modernity to Postmodernity*⁵

As we examine the media shift, we can see its impact on the philosophical shift from modernity to postmodernity. Toulmin in *Cosmopolis* states that there were four distinct significant shifts in the 17th Century, that, collectively, exceeded what any single one of them could have produced itself to help shape modernity's story. These four changes of mind were from oral to written, local to general, particular to universal, and timely to timeless (Toulman 1990:34).

Thus the idea of timeless, universal truth was in the making. And when the scientific method became central and autonomous reason supreme, the idea of "objective" universal truth was born. Those steeped in modernity's story make the case that "one can only be said to know 'truly' if one knows objectively" (Smith 2006:43). Modernity's focus on reason and objective universal truth contributed to the idea that conversion takes place when we give mental assent to certain doctrines. In modernity it is more important to debate about the truth than embody it. The typical approach to becoming part of a church steeped in modernism is to first *believe* the right things, then *behave* the right way, and then finally you can *belong*.

Modernity's focus on autonomous reason and empirical evidence – that which can be measure and quantified – has resulted "in an unhealthy split between the public and the private realm, between facts and values, between science and religion" (Brownson in Hunsberger 1996:229). As a result, people influenced by modernity's story often consider religion to be private and not public. But a faith that only addresses the forgiveness of sins through the death of Christ on the cross, without addressing systemic

⁵ Some of the thoughts and quotes in this section are borrowed or adapted from my earlier research : JR Woodward. *Is Conversion a Four-Letter Word?* A paper written for MP520: Transforming Contemporary Culture, Pasadena, CA: Fuller Theological Seminary, 2008), 5-10.

injustice, is an inadequate gospel that is often viewed as quite shallow and self-serving to those outside of the faith.

Postmodernity, in its critique of modernity, has deconstructed the myth of objectivity, in part with Derrida's suggestion that the entire world is a text that needs to be interpreted (Smith 2006:54). For, as Smith says in *Who's Afraid of Postmodernity?*, "To assert that our interpretation is not an interpretation but objectively true often translates into the worst kinds of imperial and colonial agendas, even within a pluralistic culture" (Smith 2006:51).

Yet postmodernity's emphasis on deconstruction and language games to push its agendas, leads many in our culture to hold to a "vulgar relativism" and/or syncretism because exclusive truth claims are regarded as "treason against the human race" (Newbiggin 1989: 155,156). We are therefore left in a pluralistic world with various stories, each vying to be the saving narrative. Some stories look to the state as savior; others hold promise in globalization, a new global village that transcends "nation-state-centered pathologies of modern politics" (Cavanaugh 2002:6). But most people seem to fall sway to a kind of relativism that "treats all moral convictions as if they were only notional commitments" (Hauerwas 1981:104) and thus they are unable to take a stand against real evil.

So must a church in a postmodern world give up truth and crown vulgar relativism as king? No, for Smith notes that scriptures "give us good reason to reject the very notion of objectivity, while at the same time affirming the reality of truth and knowledge" (Smith 2006:43). While some believe that absolute objective truth is what our culture needs, those who are sensitive to the postmodern milieu believe that what our

culture needs is a church that believes the truth so absolutely that she actually live it out (Fitch 2005:56).

Increasingly our culture is more influenced by postmodernity as opposed to modernity, yet many churches still seem to hold to many modern *tacit assumptions*. Environmentalists realize that the new way for people to become part of the church is by first *belonging*, then *behaving*, and finally *believing*, for the likelihood is that the postmodern condition will be with us for a while. As Walter Truett has said,

Many people fervently hope that postmodernism – whatever they mean by it – will go away. And a lot of them are going to get their wish: Styles will change, of course. Some of the intellectual movements that have landed at the top of the academic pecking order will be deposed...Postmodernisms will come and go, but postmodernity – the postmodern condition – will still be here. It is a major transition in human history, a time of rebuilding all the foundations of civilization, and the world is going to be occupied with it for a long time to come. (Anderson 1995:7,8)

From Classic Science to New Systems Science

The media shift and the philosophical shift are both compounded and inter-related with the science shift - from classic science to new systems science. In a research paper, Kurt Fredrickson examines our current postmodern context, especially as it relates to this science shift and notes that this change is from a mechanical approach to life to an organic one. He states, “This new way of viewing and structuring the world offers a non-mechanistic, more fluid understanding of structures. This new understanding of structures permeates culture and philosophy, organizational theory, natural and social sciences” (Fredrickson 2007:9). He then shares this chart from Ervin Laszlo book *The Systems View of the World*.

Classical Sciences	New Systems Sciences
Nature as a giant machine with replaceable machine like parts.	Nature as an organism with irreplaceable parts and an innate but non-deterministic purpose for choice, flow, and spontaneity.
Worldview as atomistic and individualistic; objects are separate from each other and from their surroundings.	Perceives connections and communications between people and environment; emphasis on community.
Worldview as materialistic, viewing all things as distinct and measurable.	Energies flow and interact allowing for probabilistic processes, self-creativity, and unpredictability.
Promotes the accumulation of material goods and a power hungry, compete to win ethos.	Emphasizes the importance of information, education, communication and human services.
Growth in the material sphere as the pinnacle of socioeconomic progress and promoted the greater use of resources.	Insists on sustained development through flexibility and accommodation among cooperative and interactive parts.
Eurocentric with Western industrialized societies as the paradigms of progress and development.	Sees the diversity of human cultures and societies seeing them as equally valid, ranking them in regard to sustainability and the satisfaction they provide for their members.
Anthropocentric perceiving human beings as mastering and controlling nature for their ends.	Humans as organic parts within a self-maintaining and self-evolving whole.
In the area of social science, the dominant notions are struggle for survival, the profit of the individual.	Values of competition are mitigated by those of cooperation, and the emphasis on the individual is tempered with a tolerance of diversity and of experimentation with institutions and practices that promote adaptation and harmony.
In the area of medicine, the human body is a machine that needs repair by factually and impersonal interventions and treatments; problems of the mind are separate from those of the body.	The basis for diagnosis of the body is seen in the system of interacting parts; the body and mind are inseparable; the health of the whole is maintained by attention to psychic and interpersonal factors as much as to physical and physiological factors.

Table 2.1: Classic Science vs. New Systems Science (Laszlo 1996:12f.)

Fredrickson notes how the shift from classic science to new systems science develops in organizations, from a mechanistic model to an organic model.

Mechanistic Structures— Predictability, accountability	Organic Structures— Flexibility, adaptability, innovation
High horizontal and vertical differentiation—a hierarchical structure of authority and control.	High/complex horizontal and vertical integration—a network of authority and control based on knowledge of the task.
High formalization—the definition of roles, responsibilities, instructions, and job methods is stable.	Low formalization—tasks and responsibilities are redefined depending on the situation.
Centralization—decisions made at the top of the hierarchy.	Decentralization—decisions made by those with knowledge.
Standardization through written rules procedures, SOPs.	Mutual adjustment and redefinition of tasks and methods through joint problem-solving and interaction.
Close supervision with authority and prestige based on position.	Personal expertise and creativity without supervision. Prestige attached to expertise.
Vertical (superior-subordinate) communication in the form of instructions.	Frequent lateral communication, often in the form of consultation between people from different departments.

Table 3.1 Mechanistic vs. Organic Structures (Hatch 2006:111)

So how should this shift of our understanding of structures shape the church?

Kester Brewin in his book *Signs of Emergence: A Vision for Church That is Organic/Networked/Decentralized/Bottom-up/Communal/Flexible{Always Evolving}* contends that the current demise of the church in the West is not due to a lack of personal holiness, as much as on old wineskins, and that the church must empower people (herself) to honestly face change and evolve, or become extinct.

Brewin looks to Fowler's model of psychological change, urban theory, and the science of emergence as well as the story of scripture to help us consider how to evolve, so that "rather than trying to import culture into church and make it 'cool,' we need instead to become 'wombs of the divine' and completely rebirth the church into a host culture." (Brewin 2007:92).

He points out that studies of self-organizing, emergent systems in areas such as computing, biology, and economics demonstrate the necessity for organizations to move from the top-down, flabby institutional approach to a bottom-up, adaptable network approach that can meet the challenges of our fast-changing culture. He mentions six characteristics of emergent systems we discover in new science that he suggests are the helpful genes to have in the DNA of the church.

1. Emergent systems are open systems
 2. Emergent systems are adaptable systems
 3. Emergent systems are learning systems
 4. Emergent systems have distributed knowledge
 5. Emergent systems model servant leadership
 6. Emergent systems only evolve in places between anarchy and rigidity
- (Brewin 2007: 97-117)

Not only are we experiencing the *media shift* from print and broadcast to the digital age; the *philosophical shift* from modernity to postmodernity and the *science shift* from

classic science to new systems science; we are also experiencing a *spatiality shift* from rural living to urban living.

From Rural Living to Urban Living

According to the Population Reference Bureau, through most of history, human beings have engaged in rural living. As recent as 1800, only 3 percent of the world's population lived in urban areas. By 1900, almost 14 percent were urbanites. But it is within this past decade that the world reached a symbolic point where more than half the world's population moved from rural living to urban living. According to the U.N., by 2025, 61 percent of the people on the planet will live in urban areas (Davey 2002:5).

As Andrew Davey reminds us in his book *Urban Christianity and the Global Order*, "The world is now an urban place. The resources and concerns of the church need to acknowledge this. This new situation means that, more than ever, theological reflection is needed on cities and the future of urban life" (Davey 2002:7).

So what are some of the issues that arise due to this monumental shift? There is the impact that cities have on depopulated rural areas that help to feed and care for people in the cities. Cities' ecological footprints are growing much larger than their political areas, to the point of affecting the whole planet. As Davey writes,

The extent of a footprint is global as for example, resources are drawn from the rain forest of Southeast Asia, the copper mines of Africa, or the vineyards of Chile and Argentina, vast areas of plant life are required to consume the carbon dioxide output often in a different country, just as a city's pollutants may eventually fall as acid rain on the communities and forests hundreds of miles away. Wackernagel and Rees calculate that the hectare footprint per citizen is 4.27 in Canada, 5.1 in the US but only 0.38 in India" (Davey 2002:18).

While the Canadian and U.S. footprint is huge, the footprint of the poorest 20 percent of the population of North America is less than a quarter of the wealthiest 20

percent. Just thinking about our ecological footprint raises all kinds of issues, from social justice both within and outside of the city, to the issue of globalization. Globalization is an amalgamation of new technology, new transportation, and new communication networks that have created a global village where time and space have been redefined and old boundaries like nation-state have been blurred. This new world has given rise to new international and transnational entities that are shaping the future with increasing pervasiveness. The accumulative forces of globalization continues to widen the resource gap and this creates new questions in regard to social justice, identity, and a sense of belonging.

Urbanization and globalization are huge shaping forces in which the church needs to grow more literate, because we build our environment and then our environment shapes us. In 1996, Habitat II, the U.N.'s commission on human settlements, converged in Istanbul to pose important questions about urban living. The introduction to the preparatory report, "An Urbanizing World" warns against complacency:

One of the greatest ironies here is that the signs of urbanization are now so evident, so much part of our daily lives, that we have come to take them for granted as part of the "normal" urban scene: the slums and ghettos, the homeless, the paralyzing traffic, the poisoning of our urban air and water, drugs, crime, the alienation of our youth, the resurgence of old diseases, such as tuberculosis, and the spread of new ones such as AIDS. Every city knows the signs; every city must fight them.
(Davey 2002:43)

Gorringe in his book *A Theology of the Built Environment: Justice, Empowerment and Redemption*, argues that a Trinitarian theology ought to be concerned about space, architecture, design, public policy, ecological sustainability, and city planning, because all of life expresses our theology and even buildings make statements. He proposes a Trinitarian mapping of spatiality. God the Holy Spirit, the Redeemer, is "the author and

inspirer of all those visions of a better human environment” (Gorringe 2002:48), and God the Father is the Creator who “brings order out of chaos, the structuring of space by form” (Gorringe 2002:48), and God the Son, the Reconciler “takes flesh in order to teach peace to the nations and make justice concrete (Gorringe 2002:49).

Davey commends Leonie Sandercocks’s approach to planning and justice in the cosmopolis saying, “The new paradigm for planning that Sandercock advocates is mediated and sustained in what liberation theologians have taught us in the praxis where theory, reflection, and action combine, subject to the critique of marginal communities for whom change is a matter of life or death” (Davey 2002:53). How will the church live out her faith in this context? Who will she depend on? This brings us to the final shift I would like to address, the *religious shift* from the Christendom era to the Post-Christendom context.

From the Christendom Era to the Post-Christendom Context

What started out with some people hiding in the upper room in Jerusalem eventually expanded throughout Judea, Samaria, and the rest of the world. This rag-tag group, many of whom were poor, tended to operate on the margins of society and for the first 250 years were often misunderstood, maligned, and occasionally persecuted. But since they lived as a contrast-society in the midst of Empire, more people were drawn to their way of life and their Lord. This group of people didn’t own church buildings. They didn’t train leaders through formal institutions. And yet their influence continued to expand to the point that early in the 4th Century, the Roman Emperor Constantine decided to join their ranks and thus the birth of what is typically called the Christendom era, which lasted all the way until the 20th Century.

Alan Kreider in *The Origins of Christendom in the West* observes that, by the 7th Century, Christendom had matured and identifies three common characteristics of the Christendom era. First there was *common belonging*, where all people were a part of both civil society as well as the church. Infant baptism was chosen over adult baptism because, in this era, when you were born you became part of the Christian society. There was the professionalization of the clergy and a new distinction between clergy and “laity.” The state and the church were in bed together, where the church legitimized the state and the state authorities provided resources and enforcement of religion. Mission was deemphasized, while pastoral care and maintenance of structures became central.

The second characteristic of Christendom was that there was a *common belief*. Both religious and civil leaders affirmed “orthodox” Christianity. Religious education informed the society of her beliefs and “heresy” (from Greek *haireisis*, the act of choice) was not tolerated. Alternatives to Christianity lived underground or became Christianized.

The third characteristic of Christendom was the presence of *common behavior* that was based on custom, scripture and the Ten Commandments. The church and civil courts persuaded people to keep these behaviors. There was room for those who were passionately “religious” and desiring to live by the Sermon on the Mount, as long as they didn’t impose this on the rest of society as the normal Christian life. Just war theology and crusades were some of the fruits the Christendom era.

When you travel to many of the old cities in Europe, you can see the cultural artifacts of the Christendom era. The church is often in the center of the city and is often the tallest structure. It was the place people congregated and to be a part of the church

was a privileged position. This is not the world that we live in today.

The church no longer holds most favored status in the West. Christendom has given way to a secular and pluralist society where people look at the church with suspicion or with downright animosity.

I love how Herbert Butterfield describes the end of Christendom in *Christianity and History*, back in 1949 where he says,

After a period of fifteen hundred years or so we can just about begin to say that at last no man [*sic*] is now a Christian because of government compulsion, or because it is the way to procure favour [*sic*] at court, or because it is necessary in order to qualify for public office, or because public opinion demands conformity, or because he would lose customers if he did not go to church, or even because habit and intellectual indolence keep the mind in the appointed groove. This fact makes the present day the most exhilarating period in the history of Christianity for fifteen hundred years; and the removal of so many kinds of inducement and compulsion makes nonsense of any argument based on the decline in the numbers of professing Christians in the twentieth century. We are back for the first time in something like the earliest centuries of Christianity, and those early centuries afford some relevant clues to the kind of attitude to adopt. (Butterfield 1949:135)

Churches are responding to this shift from Christendom to Post-Christendom in different ways. Some continue to seek most favored status from the state and engage in cultural wars to reclaim the manifest destiny of the country. Other churches create what amounts to be Christianized ghettos that fail to meaningfully interact with current culture. Some stick their heads in the sand and hope that things will return to what they once were. Others continue the practice of reproducing clones of the modern Christendom church.

But there are some who ask: “How does the American church make the transition from a clean, respectable, middle-class worshiping body of believers to a totally outward-looking, eyes-focused, knees-worn, heart-burned, mission church?” (Peatross 2007:46).

What kind of leadership is needed in this time of rapid discontinuous change?

Re-Imagining Leadership in the Western Context

We Need Environmentalist(s)

Change in culture requires a different approach to leadership. As Eddie Gibbs says, “Yesterday’s solutions and procedures may not provide an adequate or appropriate response to the present challenges. Hence, the biggest hurdles facing long-time leaders may not be in learning new insights and skills, but in unlearning what they consider to be tried and true and what thus provides them with a false sense of security” (Gibbs 2005: 35).

While change has always been a part of our world, the types of mega shifts we are experiencing at his time require environmentalists who can engage in the art of bilingual theological reflection, not master programmers programming for a world that no longer exists. We need environmentalists who are sensitive to the Spirit of God, who have an acute awareness of the culture in which we are called to engage, and the ability to organically shape environments where life emerges in spontaneous ways. We need equippers who live as environmentalists and cultivate the kind of culture that helps to birth contextualized contrast-societies who live as a sign, foretastes, and instruments of God’s coming kingdom.

Polycentric Leadership

As I have contemplated the context that we find ourselves, I have drawn much encouragement from Paul’s letter to the Ephesians. Paul encourages us to embody the good news in such a way where power is distributed rather than centralized, and truth is embodied instead of debated, thereby speaking to a host culture that is skeptical of power and truth.

Watchmen Nee summarized the book of Ephesians in three words: sit, walk, stand. After three chapters of sitting down with God and understanding his plan and purpose from the foundation of the world, Paul teaches us how to walk as a community. In Ephesians chapter four, Paul first addresses our attitudes, then talks about our common creed, and then he describes how God has given the church five different equippers who incarnate various ministries so that the entire body is awakened and moves toward the full stature of Christ in both attitude and mission.

In the United States, it is common for churches to be structured and very hierarchical, with a senior or lead pastor, associate pastors, other staff, and then finally volunteers. Yet how does this structure speak to people who live with appropriate skepticism of power? And how does this kind of structure take seriously new systems science and what we are learning about organic structures?

The Apostle Paul was ahead of his time, for what we see him lay out for us is not a centralized leadership structure and not a completely decentralized leadership structure. Rather, he reveals to us a polycentric structure where leaders interrelate and incarnate the various purposes of Christ in such a way that the entire body is activated to service and the body matures in love. The five equippers are gifted by God to help the congregation move toward Christ and the kingdom that is here and coming. So what would it look like for the five equippers to be environmentalists?

Equippers as Environmentalist

While the five equippers are talked about more and more these days, I think we still need to work out how these people incarnate their ministry into the local congregation. Since a lot of baggage and misunderstanding sometimes surrounds the

different equippers and the fact that language is dynamic and changing, I have given the five different equippers fresh translations, because sometimes giving new words to the same essential reality helps to bring needed life to old concepts and connect better with the culture in which God has placed us. What I want to do is first present a chart that helps describe the ministry of each of these equippers, an understanding that has been developing during my cohort studies. The chart below summarizes what I consider the focal concerns, destinations, and concrete practices that each of these equippers encourages. I also mention the unique ways in which the world tries to squeeze us into its mold. The last column speaks of the hope that we have in who we, as a community, will become as we engage in the concrete practices.

Equipper	Focal Concern	Destinations	World	Practice	Hope
Apostle [Dream Awakener]	Living out our Calling	Following Jesus <i>and</i> Cultivating the Growth of the Kingdom	Slaves of Production	<i>Sabbath/ Disciple-Making</i>	Faithful to our Calling
Prophet [Heart Revealer]	Walking with God	Spirit Imbided Living <i>and</i> Standing with the Poor and Oppressed	Purely Consumers	<i>Practicing God's Presence/ Breaking of Bread</i>	Spirit -formed People
Evangelist [Story Teller]	Incarnating the Good News	Being a People of Welcome <i>and</i> Being Redemptive Agents	Egocentric Individuals	<i>Hospitality/ Heralds of the Kingdom</i>	Blessing Our Neighbors
Pastor [Soul Healer]	Pursuing Wholeness in Community	Experiencing Healing and Pursuing Wholeness <i>and</i> Embodying Reconciliation	False Selves and false Community	<i>Confession/ Peacemaking</i>	Authentic Community
Teacher [Light Giver]	Being Shaped by the Sacred Text	Immersing Ourselves in the Sacred Text <i>and</i> Living Faithfully in the Story of God	Counterfeit Stories and counterfeit Characters	<i>Participating in Sacred Assemblies/ Future Oriented Living</i>	Signposts of the New Creation

Table 4.1 The Equippers

The beauty of this vision of the equippers is that we don't have to face these mega-shifts alone. We can learn to develop an expanding team of leaders who together can be the clergy awakening the rest of the clergy. For, as Markus Barth so aptly points out in his commentary on Ephesians, "The whole church is the clergy appointed by God for a ministry to and for the world" (Barth 1960:437). Paul tells us that when each of the equippers are equipping well, the whole body grows up to the full stature of Christ. This implies that the five equippers together represent the full ministry of Jesus. And while there are many other gifts that the Holy Spirit gives for the building up of the body (as mentioned in I Corinthians 12, Romans 12, and I Peter 4:7-11) each of these gifts are activated and flow in the ministry path of each of the equippers. The dignity and usefulness of the five equippers given to the church are as great or as small as their effectiveness in making every member, including the smallest and most despised, a redemptive agent in her own home and environment (Barth 1960:479).

When I think about equippers as environmentalists in light of their ministry that is reflected in the equippers chart earlier, here is an overview what it looks like.

Equipper	The Kind of Environment They Cultivate
Dream Awakeners	Cultivate a <i>practicing environment</i> that calls people to join God in the redemption of all things through discipleship, shalom-making, and upside-down living.
Heart Revealers	Cultivate a <i>challenging environment</i> that dares people to embody a holistic gospel by forming spirit-imbibed contrast-communities.
Story Tellers	Cultivate a <i>welcoming environment</i> that invites people to bless their neighbors and live as journalists who publish the good news broadly.
Soul Healers	Cultivate a <i>healing environment</i> where people learn to live emotionally healthy lives in God's new family.
Light Givers	Cultivating a <i>learning environment</i> where people immerse themselves in God's narrative and engage in praxis and future-oriented living.
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Table 5.1 Equippers as Environmentalists

Getting Practical: Equipping in the Local Congregation

The Tools of Environmentalists

So what does it practically look like for equippers living out their role as environmentalists instead of master programmers and are there any helpful tools to use in an organic way? I have stated before that in light of the seismic shifts that our culture is undergoing, and because the change we are experiencing is both discontinuous and unpredictable, we must *shift* the way we go about fulfilling our mission in light of our context. Joseph Myers in his recent book, *Organic Community*, gives us some help in how to move from being master planners to environmentalists. He describes organic community in this way:

Organic community has the human complexities that promote artistry over mechanics. In our worship of “how-to” pragmatism, we have in some cases treated the church as an object and programmed the life out of it. It would do us well to remember that our job is to help people with their lives rather than build infrastructures that help institutions stay alive. Sometimes we focus so much on building a ‘healthy church’ that we forget to tend to the health of the people. Healthy environments are vital – alive. They are not inanimate – dead. When places encourage community to emerge spontaneously, they have motion, emotion, and a living spirit. The goal is not to manufacture community, nor is the goal to build programs. The hope is to watch living community emerge naturally and to collaborate with its environment in helpful healthy ways. The difference between a paint-by-numbers kit and the blank canvas of an artist is the difference between master plan and organic order. In short, master plan tries to manufacture life whereas organic order is an invitation to live (Myers 2007: 27,28).

While Myers doesn’t suggest throwing out planning altogether, he does make some great distinctions between master planners and environmentalists. Master planners use master plans to control the future, while environmentalists use organic order to enable life to spring up. Master planners begin with the end in mind, while environmentalists begin

with a horizon in view. Master planners ask the question “Where are we headed?” Environmentalists ask, “What are we hoping for?” (Myers 2007:29-31).

What I enjoyed about Myers’s book is that he supplies us with nine organizational tools that are designed to be used in an organic way to move us from trying to “program” community to using organic order to create an environment where community can emerge naturally. I have included a chart with the nine tools in the appendix with a short explanation from Myers, this would be Appendix A.

The Postures of Environmentalists

What other helps are there for the equippers who desire to be environmentalists? Tim Keel in his book, *Intuitive Leadership*, suggests that we need a fresh engagement with our context, our theology, and our structures, and as we engage in these, we will realize the need to have new postures as leaders. He invites us to hold nine postures that cultivate new ways of being. They include:

- A Posture of Learning: From Answers to Questions
- A Posture of Vulnerability: From Head to Heart
- A Posture of Availability: From Spoken Words to Living Words
- A Posture of Stillness: From Preparation to Meditation
- A Posture of Surrender: From Control to Chaos
- A Posture of Cultivation: From Programmer to Environmentalist
- A Posture of Trust: From Defensiveness to Creativity
- A Posture of Joy: From Work to Play
- A Posture of Dependence: From Resolution to Tension – and Back Again
(Keel 2007: 225-254)

Keel says that we have posture problems, but he helps us to re-posture ourselves so that we might be more ready to respond to the opportunities that God provides for us.

The Missional Ethos of Environmentalists

If the equippers are to cultivate an environment that breeds a fruitful missional ethos, then together they must discern their context and in light of their context think

about issues such as structure, leadership, communication, evangelism, building community, and membership. The second chart in the appendix indicates my sense of where we should be on the continuum for each of these elements based on our context in Los Angeles. For example, when it comes to solid or liquid structure, if the star is closer to the solid that indicates I recommend a more solid structure. If it is between both, we have a hybrid. If it is closer to liquid, we are more liquid. Each factor is important to consider, because an environmentalist has a keen sense of the host culture as well as the ability to shape the culture of the congregation, and where a congregation lands in regard to these factors, based on their context, will either allow them to thrive or just survive.

Having examined the tools of an environmentalist, looked at the suggested postures, and considered the missional ethos as it relates to many elements in the life of the congregation, I would like to close with some practices that each equipper can engage in to cultivate a practicing environment, a challenging environment, a welcoming environment, a healing environment, and a learning environment.

The Practices of Environmentalists

An entire book could be written on the practices of each of the equippers as environmentalists. But instead of taking a comprehensive approach to this section, I remind the reader to freshly examine Table 4.1 The Equipppers, where I describe in detail the focal concern, destinations, and practices that each equipper encourages in the congregation. Table 5.1 gives the primary environmental focus each equipper has, recognizing the while each has a focus, they interrelate as well. Now let's take a look at some specific ways that each equipper acts as an environmentalist as opposed to master programmer. Let's start with the Dream Awakener.

The Dream Awakener [Apostle] seeks to cultivate a *practicing environment*.

Since dream awakeners realize that our *calling* is derived from our *being*, they help people understand *who* they are in Christ prior to *what* He has called them to do. Have you noticed how the Apostle Paul often starts his letters by reminding the people of God *who* they are in Christ, before he calls them to *do* anything? For example, when mission is looked at as simply one of the functions of the church, it loses a lot of power. So dream awakeners help the community realize that we are the light of the world, that we are the salt of the earth, in such a way people are motivated to act.

The primary tasks of the dream awakener are to equip people to live out their calling as followers of Jesus in the world and to cultivate the growth of the kingdom globally – both locally and globally. After they help people understand who they are, they help people discern their sense of calling. Instead of taking a master programmer approach and sending them to a three-hour class so that they become a cog in the church machine, dream awakeners take personal time to spend with people, recognizing that people do not choose their calling. Rather, it is something they discover. Some of the questions they help people ask themselves relate to God: What is God doing in and around me? What is the Spirit prompting me to do? How does Jesus' mission inform my calling?

Other questions dream awakeners help people ask themselves relate to the unique way God has made us: What do you enjoy doing? What do you think you do well? What do other people think you do well? Do you enjoy working with things, information, or people better, or some kind of combination of these three? They also try to discern if a

person's calling is primarily in the church or in the world. If I were a master programmer who met a singer or actor in Hollywood, my first thought would be how can I get this person to do lead worship or how could I get this person to do some acting. But the environmentalist recognizes that God's call on this person's life is to be an artist in the world. So she tries to help the community rally around this person's vocation in such a way that the person lives out her calling for the sake of the world, not the sake of the church. The environmentalist remembers that the church exists for the sake of the world, not herself. Richard Bolles, the author of *What Color is My Parachute?*, says, "Exercise the talent which you particularly came to Earth to use... in those places or settings which God has caused to appeal to you most, and for those purposes which God most needs to have done in the world." (Bolles 2008:291) When the dream awakener does this, she helps this person *practice* her faith in the world.

The Heart Revealer [Prophet] seeks to cultivate a *challenging environment* where people are called to walk with God and live in light of the coming eschaton. Heart revealers - through their example and fire in the hearts - have a contagious way of helping people commune with the Holy Spirit and walk in solidarity with the poor and the oppressed. They help people move from a politics of exploitation and oppression to one of justice and compassion. They help the community see how Jesus subverted the world's system and suffered for it, and so just like their leader suffered, they have a willingness to suffer.

Some prophets in our community encourage us to consider our ecological footprints and how our consumption affects other people in the world. They remind us through the way they live. Some in our community choose to become vegetarians because they are

standing in solidarity with the poor who sometimes don't have bread to eat and realize that the amount of grain it takes to fatten up an animal that we consume could have been used instead for those who don't have anything to eat. So every time we enjoy a meal together, I am reminded of the poor. Now half our canvas group is vegetarians.

A master planner's approach would be to start a big program and then embark on a fundraiser to do something good, like feed the hungry. And while this is commendable in some ways, master planners rarely call for people in their churches to consider lifestyle changes. People feel good about themselves because they have given to charity. But, in the process, they have kept a safe distance from the harsh realities that many people in the world face. An environmentalist approach would be to connect those who are without with those who have much so that they become friends. As a result, they are moved by different motives to different kinds of action.

Last year, our canvas group pitched in to fly to pastors from Kenya to Los Angeles and we created space for them to meaningfully interact with our entire congregation in personal ways. As a result, the heart of our congregation was changed. Now when we take up an offering for the orphans in Kenya, people don't give up a guilt offering or think about a TV ad with starving kids. They think about brothers in Christ who they know, touched, and listen to. Heart revealers who live as environmentalists create challenging environments, where they allow the Holy Spirit to challenge people by the way they live.

The Story Teller [Evangelist] seeks to cultivate a *welcoming environment* that helps the community practice hospitality as a way of life. A master programmer's approach to storytelling is a class on evangelism where people receive a little booklet

(like the four spiritual laws) and set people loose to take people through the pamphlet in hopes that they might pray the sinner's prayer at the end. Or they might create a seeker service and encourage everyone to use the invitation method of evangelism.

The environmentalist approach is quite different, for environmentalists understand that, in our current context, most pre-packaged presentations remind people of a bad used-car salesman. Instead of trying to create or use a pre-packaged program with the goal of getting people to assent to four spiritual laws or points-on-a-bridge diagram, they encourage the community to embody the good news to the point that people outside the kingdom want to switch the narrative that they are living in and enter into the kingdom of God in all its glory.

Story tellers who are environmentalists help the community engage in practically blessing the neighborhood so that people can see that “Jesus is the Liberator of those who have been oppressed by the system, the Lover of those who have been rejected by society, and the Deliverer of those who have been seduced by consumerism” (Woodward 2008:12).

Instead of holding a class on evangelism in the confines of the church, story tellers who live as environmentalists find first, second and third spaces for people to meaningfully connect with others and then personally demonstrate how to live incarnationally in all of life. Environmentalists realize that more is caught than taught. Using this approach, they move people away from pre-packaged ways to a more personal and nuanced way to share the good news.

The Soul Healer [Pastor] seeks to cultivate a *healing environment* where people can take off their masks and be themselves. When the church is more like a machine -

always having more programs that people have time for - there begins to be an overemphasis on work and ministry with no time to play, relax, or let your hair down. A master programmer's approach always has to keep people busy with meeting after meeting and program after program. After all, it is for the sake of the kingdom! In this way, instead of creating space for healing to take place, ministry and busy-ness become a way to avoid facing our true selves. When there is all work and no play, there is no family atmosphere.

When a soul healer lives as an environmentalist, he recognizes the need for creating space in the life of the congregation for people to pursue emotionally healthy living. They help to create patterns of life where the congregation can develop rhythms of life, some of which involve people engaging in habits that refresh them physically, recharge them emotionally, and renew them spiritually. They help people engage in the six principles of the emotionally healthy church that Peter Scazzero writes about.⁶

The Light Giver [Teacher] seeks to build a *learning environment*, especially as it relates to the sacred scripture. The master programmer's approach to light giving is to have another bible study, while giving no time for people to practice what they have learned. Master programmers love to assemble large crowds to listen to them speak and often go to great lengths to put all of the church's resources into the Sunday morning gathering to see that this happens. There is a lot of monologue but little dialogue and less time for practice, thus less learning.

The light giver living as an environmentalist has learned to activate some of the lessons that Jane Vella has fleshed out in her book, *Learning to Listen, Learning to*

⁶ You can find Peter Scazzero's six interrelated principles on Appendix C

*Teach.*⁷ The environmentalist understands that real knowledge is living knowledge and finds unique ways to guide people into praxis rhythm where those who learn take time to practice and reflect on what they are learning in a cyclical way, each informing the other. They involve people in active learning, while the master programmer approach is virtually exclusively passive.

It has been noted by many that we live in the information age. We collect more information, read more books, attend more conferences, surf more Web sites - but we still lack our transformation. Could it be that James' words are relevant to us all when he tells us that learning without doing creates delusion?

Conclusion

We live in a new world and because our world has changed, we must change our approach to leadership if we want to continue to bear fruit in the West. The mega shifts we are undergoing at this point in history are too overwhelming to support the same approach to being the church. We need to re-imagine what leadership looks like in the West. These changes cannot be met by one senior leader; they require a team of equippers who live as environmentalists. The day of the master programmer is fading; the day of the five equippers living as environmentalists is at hand.

⁷ I have included Vella's Adult Learning Principles in Appendix D

Appendix A

The Tools of Environmentalists

Organizational Tool	Master Plan Way	Organic Order Way
Patterns	Prescriptive There is a “best” way for people to belong, and this plan will tell them what it is.	Descriptive People can belong in a variety of ways, and they are free to belong in one or many ways.
Participation	Representative People must participate in the way the plan tells them to.	Individual People can participate in ways that fit them as individuals.
Measurement	Bottom Line There is only one way to measure effectiveness.	Story Effectiveness can be measured in multiple ways.
Growth	Bankrupt Resources will only be available at the beginning of a project, and we must maximize their use from the outset.	Sustainable Resources will be available through the life of the project, and more resources will become available for the project in the future.
Power	Positional Power is limited to a few.	Revolving Power is shared by several.
Coordination	Cooperation Control is built into the plan to avoid disorganization and chaos.	Collaboration Everyone’s solutions and creativity are invited.
Partners	Accountability The path to wholeness is a set of laws; our actions are limited to fulfilling those laws.	Edit-ability The path to wholeness is grace, which can be shared in a multitude of ways.
Language	Noun-centric Our experience has limits and can only be expressed in prescribed ways.	Verb-centric Words cannot fully express what we are experiencing.
Resources	Scarcity It is dangerous to presume that we will have enough to meet our needs.	Abundancy There will be many opportunities to find resources.

Appendix A: The Tools of Environmentalists

Appendix B

The Missional Ethos of Environmentalist

FACTORS TO CONSIDER IN MISSIONAL ORIENTATION			
CATEGORY	First Pole	Continuum	Second Pole
Structure	Solid [institutional, organized, coherent, mapped out, clear paths]	*	Liquid [informal, fluid, de-centered, spontaneous, patterns]
Leadership	Hierarchy [charts, leading by roles and position]	*	Charisms [flow, leading by gifts, need based, spontaneous]
Leadership	Programmer [master plan, event-oriented, specific goals]	*	Environmentalist [organic, relational connecting points, horizon in view]
Leadership	Center [lead from the front, certainty, power, managerial]	*	Margins [lead from among, exploring, cooperation, poets and mystics]
Communication	Vertical [one main mouthpiece, little communication from the ground]	*	Networked [multiple communicators, meaningful ground communication]
Culture	Compliant [community blends into community, pastoral voice]	*	Defiant [community lives as contrast society, prophetic voice]
Culture	Detachment [community detaches from elements of pop culture]	*	Engagement [community engages pop culture]
Evangelism	Attractional [come and see, encountering God in sacred spaces]	*	Incarnational [embodied witness, making the secular sacred]
Community	Formal [connecting at regular gatherings, purpose oriented]	*	Informal [connecting during everyday life, play-oriented]
Community	Monocultural [a strong ethnic and class focus]	*	Multicultural [multi-ethnic, multi-class]
Membership	Bounded Set [clear boundaries of in and out, it's about a faithful community]	*	Centered Set [fuzzy boundaries, clear center, it's about the direction you are going]
Orientation	Ancient [rooted in the past, rich traditions passed down through the ages]	*	Future [contextualizes for the present and future, cutting edge thinking]
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Appendix B: The Missional Ethos of Environmentalists

Appendix C

The Emotionally Healthy Church Overview

The following six principles are interrelated and build upon each other.

Principle 1: Look Beneath the Surface

Becoming aware of how we respond, relate, and react in our daily life often involves more than our first-glance thoughts and intentions of the moment.

Principle 2: Break the Power of the Past

Realizing the degree to which our families of origins have shaped how we see the world, handle conflicts, and deal with emotions.

Principle 3: Live in Brokenness and Vulnerability

Realizing that we are all very broken people and that none of us comes to Jesus Christ with a “Get-Out-Of-Discipleship-for-Free” card. We all must be profoundly retrained, retaught, reworked, and reshaped under his lordship and grace.

Principle 4: Receive the Gifts of Limits

In our brokenness, we begin to see that God has blessed us with limitations that we must learn to embrace and receive instead of fight and deny. We were all born with certain limits, others were thrust upon us, and still others were a result of our own choices.

Principle 5: Embracing Grieving and Loss

In seeing the limits of our life, especially the ones over which we have no control, we enlarge our soul by grieving the reality that we can never do and be all that we’ve hoped for on this side of the new heavens and new earth.

Principle 6: Make Incarnation Our Model for Loving Well

Getting better acquainted with our own limits, our own past, our own brokenness, and ourselves, we can hold onto to ourselves and love others more freely by entering into their world without losing our true self.

Appendix D

Jane Vella's 12 Principles for Adult Learning

1. Needs Assessment: The First Step in Dialogue

It is important to have a needs-oriented approach to learning, where the scratch meets the itch by asking the waw (political) question – “*Who needs what as defined by whom?*”

2. Safety: Creating a Safe Environment for Learning

Creating an atmosphere where learners feel safe; where they can trust in the feasibility, relevance, and sequence of the learning objectives; where the learners can be both “creative and critical” in their response to the program in an affirming environment.

3. Sound Relationships: The Power of Friendship and Respect

The relationship between the teacher and student is vital. The more that the teacher can formally and informally create a relationship of mutual respect, the greater the motivation and learning potential of the adult learner.

4. Sequence and Reinforcement: Knowing Where and How to Begin

Based on the needs assessment, the teacher designs an appropriate sequence of lessons, from simple to complex and from group-supported to mastering the lessons alone, in a way that reinforces the learning outcomes. The Seven Steps of Planning: Who, Why, When, Where, What For, What, and How help design and reinforce the achievement-based objectives.

5. Praxis: Action with Reflection

Praxis is practice in dynamic relation with thought, where the learner engages in the practice of a new skill, attitude, or concept – then immediately reflects on what they just did. The process of action and reflection, practice and thought, is repeated in a cyclical process, each informing the other.

6. Respect for Learners: Learners as Subjects of Their Own Learning

To the extent it is possible, allow adult learners to determine what occurs in a learning event, based on their needs assessment and the Seven Steps of Planning.

7. Learning with Ideas, Feelings, and Actions

Active learning is more effective than passive learning and requires learning objectives that help people think, feel, and do.

8. Immediacy: Teaching What is Really Useful

Inviting people to immediately use a skill and see its benefit gives them the motivation to continue to learn more of the skills set out in the learning sequence.

9. Clear Roles: Reinforcement of Human Equity between Teacher and Student

The goal is to do whatever is necessary to foster honest dialogue so that adults can learn together - while simultaneously clarifying who has a deliberate voice and who has a consultative voice.

10. Teamwork: How People Learn Together

Using small groups in healthy competition with each other, learners can provide reinforcement and constructive feedback to one another, enabling effective learning.

11. Engagement: Learning As an Active Process

The goal is not to cover a set of materials, but to allow the learner to engage in an active process of learning by doing.

12. Accountability: Success Is in the Eyes of the Learner

In the end, the educator wants to understand if the learner has actually learned the achievement-based outcomes. The best way to determine if someone has learned is to see if the learner is able to put into action what they have learned and if they have confidence that they “know that they know.”

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