Praise for Spiritual Leadership in a Secular Age

“Eddie Hammett has done a superb job of delineating the chasm between the culture of most established Protestant congregations and the secular, postmodern, post-Christian culture that reflects the emerging young adult generation. Then he offers clear counsel as to how congregational leaders can negotiate the transition. Eddie draws on years of rich personal experience in dealing with these issues. He also offers a wealth of resources...books, videos, Web sites, etc. This is a wonderful manual for congregational leaders who are motivated to be changed and to lead change.”

ED WHITE, The Alban Institute

“Hammett offers a wide variety of insights, tools, and resources to help any church to move from maintenance to mission in order to build bridges into the lives of those around them. This is a ‘how-to’ resource I can recommend to any church leader who desires to make an impact for Christ in this secular age.”

GENE WILKES, author of Jesus on Leadership

“The title of my friend Edward Hammett’s new book, Spiritual Leadership in a Secular Age, is a what-you-see-is-what-you-get essential for heads-up church leaders, both volunteer (lay) and vocational (staff). By writing as coach rather than consultant, Eddie enables leaders to execute his ‘plays’ for ‘big wins.’ His practical relevance, drawn from decades of personal struggle and learning, produces practicable designs for bridging the gap between leaders’ practiced spirituality and a pervasive, and oftenperverted, secular culture.”

MELVIN J. STEINBRON, Lay Pastors Ministry, Inc.

“This book is loaded. It is loaded with great information, great resources, and great insights. Having taught in seven seminaries, I would say that this is the kind of book that I want my students to interact with. It’s also a great resource for pastors, church staffs, and leaders.”

FRANK R. TILLAPAUGH, author of Unleashing the Church and Calling

“Spiritual Leadership in a Secular Age forces church leaders to look into the mirror, take a personal assessment of the state of their local church, and update their methods of reaching the increasingly secular world around them with the gospel of Christ. Hammett reasons well that if a church is not willing to change in order to reach the postmodern world, then the doors of that church may someday close forever. When the mission of the church becomes maintenance, the decline has begun. Hammett provides coaching aids, assessment tools, and excellent resources to move churches and church leadership from maintenance to mission.”

RANDY FRAZEE, Pantego Bible Church, Fort Worth, Texas
SPIRITUAL LEADERSHIP

in a Secular Age
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Editor’s Foreword

Inspiration and Wisdom for Twenty-First-Century Christian Leaders

You have chosen wisely in deciding to study and learn from a book published in The Columbia Partnership Leadership Series with Chalice Press. We publish for
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We welcome your comments on these books, and we welcome your suggestions for new subject areas and authors we ought to consider.

George W. Bullard Jr., Senior Editor
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You Can’t Build a Bridge by Starting in the Middle

“I’ll Meet You Halfway.”

These words are meant to convey a message of positive compromise and reconciliation. But these words are problematic in the church. Why?

There are no halfway measures in the body of Christ. Jesus always went the whole way. Jesus never met anyone halfway, and gave no halfway models or pats on the back for lukewarm faith. The Divine did not meet the human halfway. God went all the way to a manger in Bethlehem to meet us. Jesus went all the way to a cross to save us. The Spirit went all the way to the ends of the earth to sustain us. When Jesus “descended into hell,” in the words of the Apostle’s Creed, he showed us that there are no lengths to which he wouldn’t go to connect heaven and hell and to build a bridge between the worst humans could come up with and the best heaven had to offer.

Trying to build a bridge from the middle is like anchoring in quicksand. You can only build a bridge by arching the ends. The literal meaning of the word religious is “firm binding” or “re-binding.” The essence of religious faith for the Christian is the firm binding and re-binding of extremes: connecting the human and the Divine, integrating the new in the old, the saint and the sinner (in all of us), the blue (the color of eternity) and the red (the color of mortality), becoming local in a global way, showing the relevance of irrelevance, loving others (including your enemies) so that you can find yourself.

The tameness and sameness of the church’s preferences is the mark of a middle-of-the-road mentality that is increasingly problematic in the culture as well as in the church. Hollywood has found that the only movies that achieve “blockbuster” status are those that bind tightly together four quadrants: young and old, men and women. The middle-of-the-road is home to only one thing: road kill. Among First World nations, the U.S. now has the smallest middle class as a
percentage of total population, and the largest population of poor and rich. Our success at bridging the gap between the very rich and the very poor will write the history of the future.

In this superbly engineered book, Eddie Hammett shows the church the art and science of “building bridges instead of barriers.” He begins by connecting the church “for us” to the church “for them.” Learning to be a disciple of Jesus in the sanctuary of a church (“for us” Christianity) is like learning to swim in a lap pool. You don’t really know how to swim until you swim in the oceans of life (“for them” Christianity).

Hammett reveals that this book was birthed when “an unchurched spiritual traveler friend” asked him, “Why do churches and church people work so hard building barriers to keep me out rather than bridges to let me in?” His answer to that question is the suspense and suspension of this book. Instead of spending so much time talking to ourselves—the church loves to talk to itself and to hear itself talk, or, as Walker Percy put it while explaining why he loved Bruce Springsteen so much, “he sings of us while singing to us”—Hammett shows how to bring the best of church culture into connecting conversations with “secular culture,” postmodern culture, emerging culture, non-Western culture.

Where there’s a rift or a river, the church spans the gap by building a bridge. But not by starting in the middle. Or, in Hammett’s more resonant phrasings: by starting with a church “for them,” Christians will discover the church “for us.”

Leonard Sweet
Drew Theological School
George Fox University
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Let me say up front, I know that many of you will likely question my definitions of “spirituality” and “leadership” and my use of “secular age” as you read this book. I would ask that you be patient and try to think outside and even beyond the traditional boxes and definitions we typically encounter. This book is designed to seek answers to four basic questions:

1. What are the ingredients of effective spiritual leadership in an increasingly secular world?
2. How can a leader and a community of faith build bridges instead of barriers in an unchurched culture?
3. What are the leadership forms and functions needed in an effective church ministering in the twenty-first–century world?
4. How can a leader maintain the integrity of one’s faith while building bridges with an unchurched world?

These questions have emerged through workshops, seminars, online forums, and conversations around my previous three books. Much of this book, as with my other writings, comes out of my personal ministry. I’ve been intentional over the last decade about building relationships with unchurched persons who are spiritually thirsty but just can’t find their place in traditional church life. I continue to be amazed at how many spiritual travelers are out there. I’m still committed to the institutional church that trained me, nurtured me, and helped me find Christ. However, I am just as committed to helping those who can’t find their way into that church to find their way from brokenness to wholeness and health, and from aimlessness and searching to an anchoring in a sustaining and meaningful faith. I’m very concerned that the institutional church find ways to build bridges instead of barriers to these fellow strugglers in the faith. I’m also committed to helping the institutional church prepare itself for an effective ministry after the present church culture generation dies out. (This is happening very rapidly in many congregations across North America.) How can we learn to exercise spiritual leadership in
the church, through the church, and as the church in our twenty-first–
century world?

As you read, consider the challenges you and your congregation face when it comes to:

• Keeping people older than 60, while still reaching people younger than 40
• Attracting and keeping those from the unchurched culture
• Finding resources and programs that are effective in speaking to the needs of the churched and the unchurched of multiple generations
• Building effective discipling relationships in a fast-paced world.

I write this book from a coach perspective rather than from that of a consultant. That is, I really come to pose some well-framed powerful questions around life and organizational issues that many are facing and struggling with during these days of rapid and deep change. I will share stories from my own journey, shifts I have made and am making in my ministry. I will also acknowledge from the very beginning that I am a fellow journeyman. I am still learning and open to the move of God in my life and the lives of those I encounter. Each major section includes some coaching questions. I will not give you all the answers—I don’t have them. Your situation and circumstance and your callings and spiritual gifts are different than mine. My hope is that you will find questions and challenges that help you experience “deeper depths and higher heights” of the love of God and the mission of the church in our twenty-first–century world.

Last, I will repeatedly ask you to exercise your skills of spiritual discernment. What is God is saying to you and your congregation about finding and taking the next steps in your journey to ensure that the Great Commission and the Great Commandment are fulfilled in this and the next generation?

Edward Hammett
Hendersonville, NC
www.transformingsolutions.org
April 2005
Acknowledgments

_Spiritual Leadership in a Secular Age_ summarizes some of my struggles and learnings over the last several decades as a result of my decision to learn to communicate the Good News in an increasingly secular and postmodern culture. My role as senior leadership and discipleship consultant and senior coach for the Baptist State Convention of North Carolina has anchored me in the church culture during these decades. I am deeply grateful for their encouragement, blessing, and support of my writing efforts.

Many of the challenges, rewards, and learnings in this journey have been because of a group of spiritual travelers that God has allowed me to encounter. They have blessed me as they have opened their hearts to—and shared their search for God with—one another. To these spiritual travelers I dedicate this book, for many of the learnings come from countless hours of dialogue with them as we have searched together for the Good News in a pained and rapidly changing world. Suzanne Shepherd, Connie Taylor, David Walley, Janette Starnes, Randy Pierce, and Chuck McGuire have become close and trusted friends through the years. Their journeys have influenced each other and me as we search for truth, wholeness, health, and healing. I treasure their friendship and value their commitment and search for God.

I am also deeply grateful to Russ White of the Christian Board of Publication and George Bullard of Lake Hickory Learning Communities, who believed in this work. I delight in being invited to be part of the inaugural offering of leadership books of the Lake Hickory Resources imprint series. Also, Trent Butler has been a faithful and challenging editor who has improved my writing and helped make this a useful book for many. For George Bullard’s vision, leadership, and commitment to the future I will always be grateful and am blessed to be a team player in helping manage the present while we birth the new.
SECTION 1

WHERE WE ARE NOW

Spiritual Leadership

in the Church
Challenges of a New Culture

Leadership Challenges

“I’m working harder than I’ve ever worked before in my church, but as the community gets larger the church is getting smaller. Some newcomers visit our church but they never come back. We’ve got a good preacher, great music, and a beautiful building. Can you help me understand what’s going on?”

“Those people moving into our community are not like us. They are Northerners who have invaded the South. They are not like us.” (This could just as well be Easterners and Westerners.)

“Can a divorced person serve as deacon or church leader?”

“Should we involve single parents or unwed parents in our parent/child dedication service?”

“We’ve visited your churches, and all we’ve discovered is they don’t like us and we don’t like them.”

Learning to live and function effectively in a new culture has its challenges. I moved from a metropolitan area to a mountain community about five years ago and experienced some of what many
of our church leaders and churches are experiencing. I learned some lessons of living in a new land, a new culture, and a new community with a population of unfamiliar persons. I am learning:

- Natives to the area see things differently than those of us transplants who have moved into “their land.”
- The pace of life is slower for most people in the mountains, except for those of us who are transplants.
- Often, especially in the winter, the fog settles in, and traffic slows or even stops for a while, so weather occasionally sabotages your morning meetings.
- Winter brings snow and ice. Transplants from the North keep moving, but the natives cancel schools and delay openings of businesses for a little snow.
- Such cultural traditions often upset the Northerners who think such decisions are ridiculous. They have lived in areas where they counted snow in feet rather than inches, and their life went on regardless.

One morning while driving down the mountain, I was privileged to watch the fog begin to lift amidst the beautiful sunrise, with the dew glistening, just as I was experiencing the feeling of urgency to make it to a meeting on time. It was an “aha moment” for me. It was as if God said, “When the blanket of fog lifts from our churches, they will see all the beauty underneath. They will see my creation, the beauty of the mission field I have planted them in for the purpose of service.”

This book is designed to help you discover those aha moments and respond to them. In each chapter you will find coaching questions to help leaders begin to work with what often seems like overwhelming fog and often disturbing realities of a new culture. The coaching questions are designed to help you move from where you are to where God wants you to go. The coaching questions will also provide focus and intentional plans for forward movement and action.

The first section of this book is for helping us focus the morning sun on some of the confusions and frustrations felt by many churches and leaders in this rapidly changing culture. The quotes in the beginning of each chapter represent true-to-life comments I have encountered over the years while working with churches. It is my hope that as you continue to read, the fog will begin to lift in your mind as the Spirit brings new understandings, new ministries, and an awareness of new strategies and leadership strengths that will assist you in being an effective spiritual leader in a secular age.
A typical day in my consulting and coaching world includes pastors’ or laypersons’ calling me, almost in a panic, because cultural issues are now impacting their churches. The world has been changing for decades, and most churches have battened down the hatches. They have protected their turf, beliefs, and programs. Still, they have survived because the “church culture” (those raised in church over the last fifty years) was strong and faithful in attendance and giving. Now all of a sudden these “other people” are outnumbering “us” and are moving in our communities and challenging our status quo. Our faithful church culture is beginning to age out. Now what does the church do? How do leaders maintain the integrity of the Good News in an increasingly secular culture? How do leaders manage the present while effectively birthing the future? As a sign of hope, many churches and leaders are being effective in this secular culture.

Yes, many leaders and churches face these challenges with great courage, faith, and innovation. One such church is Mission Baptist Church in Locust, N.C. I’ve watched them for about fourteen years now. God has moved them from a quiet, declining rural congregation thirty miles outside metropolitan Charlotte, to a thriving congregation now creating a third worship service and contemplating a second track for Bible study and small groups. Fourteen years ago a remnant group of their leaders along with their pastor caught a vision of becoming a disciple-making church. They committed themselves to learning the lessons of their new culture and growing to see the beauty of their landscape rather than staying in the frightening fog that was keeping them in their plateaued state. When the fog started to lift on a few, the new was seen. The commitment level of staff and remnant leaders grew, and now the church is thriving and has become a teaching church for others. You can find their full story in Can a Church Live Again? by their pastor Ronald Russell. The remainder of this chapter reviews some of the challenges they and many other church leaders face.

**People Are Different**

**The Context Is Different**

The major context change is the challenge of learning to find and experience the sacred in what many label as “secular.” When I speak of a secular age, and postmodern spiritual travelers, I’m keenly aware that there are many who are spiritually minded and many who are serious about their spiritual journey who cannot find their place in most of the existing institutional churches. Such a reality...
serves to remind us that biblically it was never intended that there be a dichotomy between sacred and secular. God is God of all of life and Creator of all people. He is a God of Monday through Sunday, twenty-four hours a day. Somehow religion has gotten confined through the centuries to a building, a time frame during the week and around certain rituals, leaders, and traditions. Today God is making Himself known again in many places, through many types of people, engaged in many different rituals and traditions. This book is about affirming the journey and understanding and highlighting that the movement toward God is a journey. Many are at different places along the journey—but all on a serious spiritual journey are valued and need a safe place to explore, to network, and to experience life together along the way. Leadership therefore takes on a little different role as we often lead by example by pulling people forward through coaching questions and relationships rather than pushing them into a “box of set expectations, practices, or programs.” Faith is experienced, confirmed, and celebrated in the context of community often gathered in what some would describe as “secular places” (i.e., coffee shops, bookstores, office break rooms, or restaurants). One of the clear challenges in this new culture is for leaders to learn of the diversity of journey out there and to learn to create safe places and relationships as seeds are planted, nurtured, and ultimately harvested.

Demographics Are Different

Ray Bakke, a leading missionologist and author, says it best when he explains, “the south is coming north, the east is coming west and on all 6 [populated] continents people are moving to the cities.” He further declares, “Mission—as it gets closer to Mid-America—is forcing us to reinvent church and rethink theology. Unfortunately our seminaries are autobiographical, preparing persons to move into the narrow stream of whiteness and middle class. We must remember that 87% of the world’s population is now non-white.”

Census takers also inform us that, based on current trends, it is expected that sometime between 2040 and 2050 people of color will outnumber Caucasians in this country. I suspect this will be an “aha moment” for many. The oppressed in our society will be in the majority and white people in the minority. Things are certain to change then. So the church and society better get used to change and learn how to learn from each other. Churches used to appealing to white people must learn how to work with diversity and with a variety of beliefs, rituals, and value systems.
Families Are Different

Fifty-four percent of Americans know a couple in which the woman is clearly the major wage earner and the man’s career is secondary.\(^4\) The number of racially or ethnically-mixed marriages has doubled since 1980. Our country has more than three million mixed marriages. William Frey points out that most of these involve young, well-educated members of higher income brackets.\(^5\) Frey continues to explain the shift, when he writes, “Wealthy Hispanics are five times more likely to out marry than non-educated Hispanics.”\(^6\)

In a great work entitled *Becoming Family*, Robert Lauer cites statistics that indicate, “1 in 5 families with two parents in the home is a stepfamily.”\(^7\) “Between 7 and 8 million children under 18 are now living in stepfamilies.”\(^8\) Another study shows that 5.6 million grandparents live with their grandchildren, and 42 percent of them are responsible for their grandchildren. Thirty-six percent of grandparents have the children for at least five years.\(^9\) And the number of unmarried adults living together out of wedlock increased 72 percent in the last decade.\(^10\)

Divorcing before age thirty has become so common that it is creating a sociological phenomenon called starter marriages. Twenty-five percent of first marriages that end in divorce end in the first five years. And 20 percent of those divorces occur in the first two years.\(^11\) America now has more single moms, more people living alone, and more people living together without blood or law connections than ever before.\(^12\) In 1970 one million people were in “unmarried partner households,” while by 2000 eleven million lived in such arrangements. Today’s reality is that among Americans ages thirty-five to thirty-nine, many have lived in an “unmarried partner household.”\(^13\) About a third of children are born out of wedlock, and roughly the same percentage live with only one parent or neither parent.\(^14\)

Single parent households have quadrupled since 1986. We now have in our nation nearly two million such families, making them the fastest-growing family type in the country.\(^15\) Dr. James Dobson, in his book *Bringing Up Boys*, raises the following issues about the shifts in today’s families: “Seventy percent of black babies and nineteen percent of white babies are born out of wedlock. Most will never know their fathers. Only thirty-four percent of children will live with both biological parents through 18 years of age. Sixty-two percent of mothers with children under three work outside the home.”\(^16\) He continues, “For the first time ever nuclear families dropped below twenty-five percent of all households, and households headed by
unmarried parents increased by 72 per cent. Households headed by single mothers increased 25%, and those by single fathers grew by 62%.”17

Marriage and family are now taking another new twist. Since early 2004 the issue of gay marriage has been in the news across North America. Battles are raging in the political, educational, medical, and religious communities around this new reality in our culture. How will the outcome of this battle shift our culture?18

The church’s beliefs about marriage and family may remain rooted in biblical teaching, but the families that present themselves to the church in its day-care programs, Bible study programs, and community outreach programs do not measure up to the church’s cherished beliefs. How is the church to deal with this changed family situation? These issues will be addressed throughout the book.

**Technology Is Different**

Technology seems to be the driving force in much of the change in our culture. The computer is making a greater impact on our culture than the printing press did in the days of Gutenberg. The advent of the computer brings the Internet, which, along with the proliferation of mobile phones, allows most of our culture to be accessible and connected to one another twenty-four/seven. Technology has fueled the rapid pace of change, communication, and advances in all areas of life and in all fields of public and private endeavor. Technology even fuels the economy, creating first the days of a bull market and then suddenly a bear market. We’ve enjoyed high tech’s economic boom and now must endure its bust.

**Medicine Is Different**

Technological advances have also fueled advances in medicine. We are now living longer. The quality of life is greater for a longer period of time. This alone is creating challenges for social security, retirement, and job markets. It presents us the challenge of doing church with five to seven generations. Living longer has its challenges on many fronts, as well as its blessings.

Not only are these technological advances presenting longer life. They have also produced different possibilities of creating life. Cloning, designer babies, and genetic engineering are regular features in the news today. We’re consumed by the possibilities of genetics and how they can alter life. This, of course, creates many ethical and religious challenges to the believer and thus to the church. This
demands that the church have resources in its educational program to discuss intelligently the new technology and new genetic possibilities, along with their moral implications.

**Generational Issues Are Different**

With five to seven generations of persons living at one time, we find that each one has different learning styles and personal preferences (see appendix 1). Such generational issues present more challenges to the church and generate more intense dialogue than most any other cultural shift. How can the church minister effectively to all generations without alienating or ignoring one or more? What needs to happen in the church to attract, assimilate, disciple, and deploy each generation? Such critical issues face today’s and tomorrow’s religious leaders.

**Education Is Different**

The influx of technology, of various cultures, and of people groups have joined with the challenges of science, evolution, new lifestyles, and confused gender roles to produce radical shifts in the education system. Technology’s sound bytes have created a generation with new learning styles. Home schooling is practiced in most communities on an increasing basis. School systems are faced with dual-language families and with learning to respect, preserve, and incorporate multicultural issues into curricula. Technology brings new types of classrooms and even new locations for classrooms. Traditional classrooms are now shifting to online learning opportunities for persons of all ages. People go to school and do their library research right from their personal home computer. This forces new economic issues and demands on already-overloaded school systems. All the while the challenges of the teaching profession increase as many families and communities look to the school to “raise their children” because they are in dual-career marriages or in a single-parent home. The church is also an educational institution and must face many of these same differences and challenges in our technological age.

**Belief Systems Are Different**

Wade Clark Roof suggests that “unlike old established religious denominations, popular religious culture is more diffused, less contained by formal religious structures.” At the level of popular belief, Roof concludes, “we observe an eclectic mix of religious and spiritual ideas, beliefs, and practices. The success of this ‘eclectic mix’ of ideas
Spiritual Leadership in a Secular Age

is not due to its being ‘institutionalized.’ Rather these once-exotic but now commonplace notions have pursued a different route into public consciousness.” Of the world’s two billion Christians, 560 million of them reside in Europe (though in dwindling churches). By 2025, Europe’s Christian population is expected to remain unchanged, while the number of believers is expected to grow to 633 million in Africa, 640 million in South America, and 460 million in Asia.

The World Is Different

President Bush has declared since the events of September 11, 2001, that the world is living in a “new normal.” Threats of terrorism and implications of the tensions of diversity are generating challenges our world has not known before. Lessons to be learned, and challenges to be embraced and worked through seem to be the priority of our day. A sense of urgency, yet a sense of fear and anxiety, accompanies these challenges. This sense calls for skilled and courageous leaders who have a strong gift of discernment, a deep faith in God, and a focused ability in decision making. Our world’s increasing diversity creates great challenge and opportunity. How will the church respond to the “new normal” of our world? Will we be a bridge builder or a barrier builder?

Church—Is It for Us or Them?

With all this diversity and the growing reality that most in our country are considered unchurched, what’s the church to do? How can we effectively manage the present and effectively birth the future? We can’t ignore the biblical mandate for the people of God found in our Great Commission (Mt. 28:18–20). We are “to go into all the world” and as we go “teach, preach and baptize.” But we go and teach in a world radically different from that most current church leaders have ever known—for most of our current church leaders were born prior to 1955. Persons from this generation basically grew up in a church culture in which church was basically done for those inside the church family and inside the church walls. We paid our money for others to do the mission work. Now the world has come to our communities with all its diversity, and we are no longer in a church culture. The church must go and teach in a postmodern or secular culture. Many are asking, “Is the church for ‘us’ (those of us inside the church family) or is the church for ‘them’ (those not in the church walls or family)?” It seems to me this is one of the pivotal questions that spiritual leaders must confront in a secular age if the church is to survive and thrive in the next generation.
The Church Needs Leadership

With the challenges facing the church, its future depends on the courageous leadership of church leaders. Andy Stanley suggests two best-kept secrets about leadership:

1. The less you do, the more you accomplish.
2. The less you do, the more you enable others to accomplish.

Stanley reminds us that in Acts 6:1–7 the job eventually outgrew those closest to Jesus. Administrative activities consumed more and more of their time even when they were not necessarily good at it. Their administrative style divided the church. The new culture group joining the church accused the apostles of being too partial to Hebraic Jews. At some point the apostles realized things had to change. The mission of the church was at risk. The main thing was no longer their main thing. So they called a meeting.

Pay close attention to their opening statement, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables” (v. 2, NIV). In other words, “We would be doing the wrong thing to continue caring for the widows ourselves.” This awareness let them to appoint seven men who were equipped to handle this task. The apostles did not shirk their responsibility by doing this. On the contrary, they ensured that the job would be done better than before. New leaders surfaced, and more effective ministry was enjoyed. The apostles tried to do less and accomplish more by enabling others to accomplish more. Stanley raises another issue of importance for the next generation of leaders when he declares, “the most productive people I know seem to have more, not less, discretionary time than the average person. They control their schedules rather than allowing their schedules to control them.”

These principles, along with others we’ll explore, provide a foundation for courageous leadership that will move the church forward in the rapidly changing world of the twenty-first century.

Coaching questions are designed to help you focus and spread your leadership base to ensure more effective ministry.

Coaching Questions

After reviewing this brief summary of cultural shifts, consider the following:

1. On a scale of one to five (one being the least impact to five being the most impact) assess how each reviewed shift is already impacting your church and leadership?
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2. Which one shift do your key leaders most often highlight?
3. What is preventing you from working with this new reality?
4. What will it take to begin to work with this issue more effectively?
5. When will you begin, and who can help you in this forward movement?

If you cannot answer one or more of these questions, keep reading. In the following chapters, we will help you find how and where to find answers.