

## PRESENT FUTURE

Reggie, McNeal, *PRESENT FUTURE* (San Francisco: Jossey-Bass Publisher, 2003),  
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### **6 QUESTIONS**

New Reality Number One: The Collapse of the Church Culture.

New Reality Number Two: The Shift from Church Growth to Kingdom Growth

New Reality Number Three: A New Reformation: Releasing God's People

New Reality Number Four: The Return to Spiritual Formation

New Reality Number Five: The Shift from Planning to Preparation

New Reality Number Six: The Rise of Apostolic Leadership

Things I Didn't Say

Conclusion

## INTRODUCTION

McNeal is talking about the church world in North America. A world that has largely forsaken its missional covenant with God to be part of kingdom expansion. It has, instead, substituted its own character of church as a clubhouse where religious people hang out with other people who think, dress, behave, vote, and believe like them (McNeal. Introduction XIV).

McNeal argues that if you believe the following things, you are operating in a world that has a short time left. Even worse, if you persist in acting on these assumptions, you could actually hinder the current mission of God: 1) If you build the perfect church (the way we think about church), they will come. 2) Growing your church will automatically make a difference in the community. 3) Developing better church members will result in greater evangelism. 4) The church needs more workers (for church work). 5) Church involvement results in discipleship. 6) Better planning will get you where you want to go (in terms of missional effectiveness) (McNeal. Introduction XV).

우리들과, 우리 자손들과 우리교회들이 엄청달라지는 21 세기를 들어섰습니다. 그런데 우리들의 교회를 운영하는 구습은 달라져야한다는 것입니다.

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### 1. NEW REALITY NUMBER ONE: THE COLLAPSE OF THE CHURCH CULTURE.

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McNeal claims that the current church in North America is on life support. It is living off the work, money, and energy of previous generation from a previous world order. The plug will be pulled either when the money runs out (80 percent of money given to congregations comes from people aged fifty-five and older) or when the

remaining three-fourth of a generation who are institutional loyalists die off or both (McNeal P. 1).

McNeal clarifies that the death of the church culture as we know it will not be the death of the church. The church Jesus founded is good; it is right. The church established by Jesus will survive until he returns. McNeal is claiming the he is discussing the collapse of the unique culture in North America that has come to be called “church.” This church culture has become confused with biblical Christianity, both inside the church and out. In reality, the church culture in North America is a vestige of the original movement, an institutional expression of religion that is in part a civil religion and in part a club where religious people can hang out with other people whose politics, worldview, and lifestyle match theirs. As he hung on the cross Jesus probably never thought the impact of his sacrifice would reduced to an invitation for people to join and to support an institution (McNeal P. 1).

교회는 예수그리스도의 선교 사상을 잃고 country club 모델이 되어가고, 교회가 위치해있는 지역사회로부터 점점 퇴각하고 교회 문화가 죽어간다는 이야기와 많은 교인들이 교회를 떠나간다는 이야기를 하고있다. 믿음을 잃어서 떠나가는것이 아니라 가진 믿음을 지키기 위해서 떠나간다는것이다.

McNeal too claims that the church of Jesus is moving into the postmodern world. The world is profoundly different than it was at the middle of the last century. He further argues that the North American church largely has responded with heavy infusions of denial, believing that the culture will come to its senses and come back around to the church. This denial shows up in many ways. Many churches have withdrawn from the community. An alternative form of denial has been the attempt to fix the culture by flexing political and economic muscle. Still another form of denial shows up in the church’s obsession with internal theological-methodological debates designed to determine who the true believers are while the world is headed to hell in a handbasket (McNeal P. 2).

From an extensive research done by Southern Baptist Seminary, McNeal reports that a growing number of people are leaving the institutional church for a new reason. He argues that they are not leaving because they lost faith. They are leaving the church to preserve their faith. The number of “post-congregational” Christians is growing (McNeal P. 4). He adds that people may be turned off to the church, but they are not turned off to Jesus (McNeal P. 12).

McNeal asserts that the American culture no longer automatically accepts the church as a player at the table in public life, and can be downright hostile to the church’s presence. The collapse involves the realization that values of classic Christianity no longer dominate the way American Believes or behave (McNeal P. 5).

McNeal argues that the modern world assaulted God, shoving him further and further into the corner; the North American church culture now reflects the materialism and secularism of the modern era. Not only we do not need God to explain the universe, we don’t need God to operate the church. Many operate like giant machines, with church leaders serving as mechanics. God doesn’t have to show up to get done

what's being done. The culture does not want the powerless God of the modern church (McNeal P. 6).

McNeal argues that "how do we do church better" is a wrong question. A busy church activity becomes a poor substitute for genuine spiritual vitality. Many church members feel they have been sold a bill of goods. The faithful maybe wonder when their ticket is going to punched, when they are going to experience the changed life they've been promised and expected to experience at church (McNeal P. 8).

McNeal points out wrong responses of the church: Many congregations and church leaders, faced with the collapse of the church culture, have responded by adopting a refuge mentality. He means the ministry that withdraws from the culture, that builds the walls higher and thicker, that tries to hang onto what we've got, that hunkers down to wait for the storm to blow over and for things to get back to "normal" so the church can resume its previous place in the church. Those who hold this perspective frequently lament the loss of cultural support for church values and adopt an "us-them" dichotomous view of the world. Those with a refuge mentality view the world outside the church as the enemy. The answer is to live inside the bubble in a Christian subculture complete with its own entertainment industry. Evangelism in this world view is about churching the church, not connecting people to Jesus. It focuses on cleaning people up, changing their behavior so Christians can be more comfortable around them. Refuge churches evidence enormous self-preoccupation (McNeal P. 9).

Some churches go to the opposite extreme. Instead of choosing refuge, their response to the collapse of the church culture is to sell out to the culture... with rock music and without preaching Jesus and resurrection, etc. (McNeal P. 9).

McNeal claims that people outside the church think church is for church people, not for them. It will do little to expand the kingdom of God. The need of the North American church is not a methodological fix. The church needs a mission fix (McNeal P. 10). He further states that people in the nonchurch culture don't associate Jesus with the church. In their mind, the church is a club for religious people where club members can celebrate their traditions and hang out with others who share common thinking and lifestyles. They do not automatically think of the church as championing the cause of poor people or healing the sick or serving people. These are things they associate with Jesus (McNeal P. 12).

McNeal proposes a touch question: How do we deconvert from Churchianity to Christianity? He clarifies his question by saying that North American Christians think in terms of its institutional expression, the church as opposed to thinking about Christianity in terms of a movement. He uses terms "deconversion," "disentangling," "deprogramming" which all require a willingness to abandon church club member mentality for the sake of following Jesus (McNeal P. 11).

McNeal emphasizes that we need to recapture the mission of the church. In both Old Testament and New Testaments we encounter a God who is on a redemptive

mission in the world. According to McNeal, the central act of God in the Old Testament is the Exodus, a divine intervention into human history to liberate his people from oppression and slavery. According to him, the decisive act of the New Testament is the divine intervention of God into human history to liberate his people from oppression and slavery.

(Jesus takes on sin, death, and Satan to effect deliverance of captive kinsmen (though Jesus is one of us, he is not one of us). In both cases the deliverance is not just *from* something but *to* something – to promised land and to abundant life (McNeal P. 12-13).

McNeal claims that Yahweh rescued the Hebrews so they could partner with him in his redemptive mission in the world. They were chosen to be the priest of God, representing him to the whole earth. .. Unfortunately, however, Israel never quite grasped that their “chosen” status was for the sake of the mission. It incurred responsibility, not just secured the enjoyment of privileged position (McNeal P. 14).

McNeal diagnoses the North American church to suffer from severe mission amnesia. It has forgotten why it exists. According to McNeal, the church was created to be the people of God to join him in his redemptive mission in the world. The church was never intended to exist for itself. It was and is the chosen instrument of God to expand his kingdom. Jesus does not teach his disciples to pray, “They church come.” The kingdom is the destination. In its institutional preoccupation the church has abandoned its real identity and reason for existence (McNeal P. 16). McNeal further claim that the North American church has lost its influence because it has lost its identity. It has lost its identity because it has lost its mission. The correct and appropriate response to the emerging world is a rebooting of the mission, a radical obedience to an ancient command, a loss of self rather than self-preoccupation, concern about service and sacrifice rather than concern about style –dying to itself and coming alive to God’s mission. Trouble is, the church is sleeping on the job (McNeal P. 18-19).

McNeal reports that when Jesus came on the scene he entered a world very similar to our own in terms of its spiritual landscape. Institutional religion had collapsed. No one really believed in the Greek or Roman pantheon of gods. Judaism was also exhausted. The Sadducees (in charge of the Jerusalem Temple-based activity) had sold out to materialism and ritual. The Pharisees (holding sway in the synagogues, thereby dominating the religious agenda for most Israelites) had produced a dead religion in search of the moral high ground with God. When Jesus said, “I see dead people” (the Pharisees reminded him of tombs, Matthew 23:27 and Luke 11:44), he was not prophesying; he was stating a reality. The people of Israel in the first century knew Pharisaic Judaism had lost its luster. This is why they flocked to John the Baptist and to Jesus (McNeal P. 16).

The collapse of institutional religion in the first century was accompanied by an upsurge in personal spiritual search for God and salvation. Evidence of this is seen in the two great challenges to Christianity during its early years – Gnosticism and Mithraism In Gnosticism personal salvation was gained through possession of certain knowledge about God. In Mithraism adherents gained entrance to the cult by adopting

a very strict ethical-moral code of personal conduct and then undergoing certain rites known only to the religious members. The emphasis in both these cases was personal salvation, not institutional development (McNeal P. 16-17).

Jesus was tapped into this widespread sentiment of disillusionment with religion but hunger for God with his teaching about the kingdom of God and how people could become a part of it (McNeal P. 17).

According to McNeal, Jesus' emphasis was on universal accessibility as opposed to the exclusivity of the Pharisees. His teaching was a radical departure from the legalistic Behavioral approach of Judaism. He taught and practiced grace in terms of how God deals with people. He preached that God was *for* people, not *against* them. He defined the litmus test for genuine spirituality in terms of one's relationships – our relationships with God and with other people. He declared the first and second commandments as these “Love the Lord your God with all your heart and with all your soul and with all your strength” (Luke 10:27). This emphasis by Jesus went way past the doctrinal purity standard used by the Pharisees (McNeal P. 17). And Jesus himself practiced it by accepting all outsiders who were rejected and excluded in his society.

The movement Jesus initiated had power because it had at its core a personal life-transforming experience. People undergoing this conversion could not keep quiet about it. They had discovered meaning for their life and wanted other people to experience the same thing. They had a much more powerful spiritual tool at their disposal than coercion or legalism. They had grace and love. This is dynamic of genuine Christianity. This is what turned the world upside-down at the beginning of the Christian era.

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## 2. NEW REALITY NUMBER TWO:

### **THE SHIFT FROM CHURCH GROWTH TO KINGDOM GROWTH**

McNeal points out several problems with the church growth movement. A lot of “growth” was merely the migration of Christians moving from one church to another. The most notable trend was the closing down of the mom-and-pop operations and moving to the mall and, even later, to the supercenter. This was the rise of the megachurch. With rare exception the “growth” here was the cannibalization of the smaller membership churches by these emerging superchurches (McNeal P. 22).

Church growth played to the dark side of some church leaders. The abuse of CEO privilege and position in Wall Street scandal has its counterpart in the church. The money and power that gravitate to leaders of large organizations can place extra pressures on already-cracked character foundations. Under the all-growth-is-good mantra, some unscrupulous and spiritually suspect methodologies have been employed to “get the numbers up.” The rise of the celebrity-status church culture (not the child of the church growth movement, but a development of a church culture parallel to American pop culture) has created thousands of “losers,” pastors and church leaders

who are not serving in high-profile, high-growth churches, Consequently, a large part of the leadership of the North American church suffers from debilitation and even depression fostered by a lack of significance. The army of God has a lot of demoralized leaders (McNeal P. 23).

교회성장운동이 가져온 부정적인 영향.  
 대형교회건설을 위한노력이 소형교회들을 죽이는 결과  
 마치 대형 시장이 생기므로 작은 동네 가게나 심지어는 중형 사업체가  
 망하는것처럼  
 교회가 서로 경쟁하는 결과를 낳게되다.

McNeal points out the fact that one of the unfortunate side effects of the church growth movement was increased competition between congregations. Once the bottom line became the measure of success, the rush was on to acquire attendees, even if they came from other churches. In their quest to be attractive to potential congregants churches added staff, added programs, added buildings (including full health clubs), all to improve their market position. And it worked. Churches have jumped headlong into the customer service revolution. Demand for more contemporary worship experiences are required the redesign of worship services, including greater demands on worship leaders to produce high-quality musical offerings often accompanied by drama or video productions. Massive functions of technology have been required to update member communications. Building have been renovated or constructed to satisfy an increasingly high-maintenance church consumer (McNeal P. 24).

McNeal claim that the focus was on methodology – how to catch people’s attention, sign ‘em up, keep ‘em busy, and get ‘em to contribute money, talent, and energy to church effort. There were church growth ratio to consider (how many dollars each parking place produced, how many contacts it took to close the deal on membership, how many relationships it took to “assimilate” someone, how many people could be served by a staff member, and so forth). (McNeal P. 25). This is no different from a super market operation for profit.

He emphasizes that the target of ministry effort of the refuge churches (who certainly have not adopted church growth methodologies) is also on the church. In these churches ministry is spent largely to provide hospice care for the dying church, to ease its pain as much as possible. The refuge churches maintain their denial through more club member activities, better club member facilities, and more staff to attend to club member needs (McNeal P. 26).

McNeal is very critical of modern day institutional church that exists for the purpose of self-serving and raise serious question as to how can we transform our community? How can we hit the street with the gospel? He claims that we must go to them if they are not coming to us. He is suggesting to shift the target of ministry efforts from church activity to community transformation. He calls this “turning the church inside out” (Mc Neal P. 26).

### Jesus versus Pharisees 바래새인들의 목회방법과 예수님의 방법

McNeal quotes Jesus' encounter with Samaritan woman in John 4 to reorient North American Christians. According to him, Jesus had harder time to get through to the disciples than he did in achieving a radical life transformation of the Samaritan woman. Disciples didn't engage her or any Samaritan. When they returned to Jesus he was enjoying a personal spiritual experience of missional accomplishment that they were clueless about. He was filled with joy that he had no room for food. Jesus said, "my food is to do the will of him who sent me and to finish his work" (McNeal P. 28).

Pharisees approach was "come and get it!" The Pharisees developed very insular culture and tried to make everybody like themselves; "become like us: believe like us, dress like us, vote like us, act like us, and then we will consider you for club membership." Jesus' evangelism strategy challenged the Pharisees' approach. Instead of "Come and get it" it was "Go and get 'em! Instead of withdrawing from people for fear of contamination, he ate with them. This was horrifying to the Pharisees. They shrieked their charge against him: "This man welcomes sinners and eats with them" (Luke 15:2). (McNeal P. 28).

As Jesus' saying is recorded in Acts 1:8, under the guidance of the Holy Spirit the movement leapt out of Jerusalem, entered Samaria through a Pentecost-like experience (Acts 8:4-25), then jumped continents to Africa and made its way into Gentiles. The Kingdom of God was expanding to places, people, and cultures that Pharisees had never considered God to be interested in (McNeal P. 30).

According to McNeal, the church that wants to partner with God on his redemptive mission in the world has a very different target: the community. In the past if a church had any resources left over after staffing Sunday School, and so on, then it went to the community. In the future the church that "gets it" will staff to and spend its resources on strategies for community transformation. Members obviously have needs for pastoral care and spiritual growth. It is critical that these be addressed. However, McNeal raises the question of how many church activities for the already-saved are justified when there are people who have never been touched with Jesus' love? (McNeal P. 32).

선교하는 교회는 예수님이 계신 길거리로나가야 한다 교회를 옮겨야 한다 사람들이 있는곳으로 교회가 옮겨져야 - 사람들이 교회로 오기를 기다리지말고 그들이 있는 현장으로 주님처럼 가야한다. McNeal asserts that "missional congregations follow Jesus out into the streets. One congregation has launched a community ministry center called He Cares, We Care. Teams of volunteers distribute food, help people find employment, offer parenting classes. Another church turned its relocation into a community contribution. Instead of selling their old property they



turned their vacated facility into a community services center. McNeal also witness the emergence of community foundations that are funded and led by people (both clergy and lay) who are attempting community transformation from a Christian perspective. Some resource church leaders attempt to create awareness of community needs while others target inner-city residents with issues of poverty, drug abuse, and education. He adds that we will see more and more people, in the church and out, who have the call, the ability, and the finances to resource their own ministry passions in the community (McNeal P. 33).

### **Kingdom Thinking**

Hitting the streets with the gospel means adopting a new way of thinking on several levels. Kingdom thinking challenges church thinking. Kingdom thinking does not force people into the church to hear about Jesus or maintain that church membership is the same thing as kingdom citizenship. According to McNeal, kingdom theology will force us to reexamine our strategy for penetrating the culture with the presence of the church. In the church age, cultural presence has largely depended on church real estate. People had to come “inside: the church to participate in Christian worship, to observe Christian sacraments, to hear Scripture, to “join” the church. In the emerging future this “come and get it” approach will yield to another strategy. Jesus’ strategy was to go where people were already hanging out. This is why he went to weddings, parties, and religious feast day celebrations. Jesus loved being around people who were having fun. In fact, Pharisees accused him of being a party animal (McNeal P. 34).

McNeal asserts that we Christians in the church have been great about speaking the truth *without love*. For people in the streets to hear the gospel, it will take obvious act of servanthood. The scripture says we are to speak the truth in love (Eph. 4:15) (McNeal P. 38). McNeal urges us to take the church to the streets. He claims this is the only appropriate missional response to the collapse of the church culture; intentional 24/7 church presence in the community, not tied to church real estate; office buildings, malls, school campuses, sports complexes, storefronts, homes, apartment buildings, and community centers. This will be the only way we get the gospel out to people who have no intention of coming to church for their spiritual pursuits. We need to go where people are already hanging out and be prepared to have conversations with them about the great love of our lives. This will require our shifting our efforts from growing churches into transforming communities. They are not coming to us. We’ve got to go to them (McNeal P. 42).

**3. NEW REALITY NUMBER THREE: 새로운 개혁: 하나님의 백성을 놓아주자  
A NEW REFORMATION: RELEASING GOD’S PEOPLE 교인을 해방하자**

The first Reformation was about freeing the church. The new Reformation is about freeing God's people from the church (the institution). The original Reformation decentralized the church. The new Reformation decentralizes ministry. The last Reformation moved the church close to home. The new Reformation is moving the church closer to the world. The historic Reformation distinguished Christians one from the other. The current Reformation is distinguishing followers of Jesus from religious people. The European Reformation assumed the church to be a part of the cultural-political order. The initial Reformation was about church. The new Reformation is about mission (McNeal P. 43).

Lay people often being viewed as functionary resources to get church work done. Many church members have come to see spiritual gift inventories as a recruiting tool for

the for the nominating committee and church staff to use in "mining" church member's talent to fill church jobs. People don't want the church making decisions for them about their personal resources or mission. They don't work for the church (McNeal P. 45). People don't want the church making decisions for them about their personal resources

or

mission. They don't work for the church (McNeal P. 47).  
How do we turn members into missionaries?

### **The Need for Missiology**

McNeal claims that North America is the largest English-speaking mission field in the world. If we are not focusing on missiology, we are being disobedient to the Great Commission (McNeal P. 51).

Missiologists do cultural exegesis. Missionaries understand that being culturally relevant is critical to an evangelism strategy. The point is to understand the culture so we can build bridges to it for the sake of gaining a hearing for the gospel of Jesus (McNeal P. 51).

한국에서는 민중교회도 보았고 한영교회같은 교회도 보았는데 미국교포 교회에서는 보지 못했다.

### **The Modern World**

God took a beating in the modern world. The modern world has challenged the idea of God and what his role in the universe really is. The modern mind's enthusiasm for science and technology seemed bent on putting God in his place, but that place was hugely diminished. Throughout the modern centuries God has been systematically taken out of circulation and increasingly relegated to religious ceremony (McNeal P. 54).

The church inevitably changed in response to the modern world. The church in North America is thoroughly modern. It has reduced its understanding of spirituality to numbers that can be reported (the triumph of materialism over spirit). A church is doing well if membership, giving, and facility square footage are all increasing (McNeal P. 54).

### **The Postmodern World**

Postmodernism is at heart a spiritual movement (don't hear "Christian" movement). It is a search for meaning. It is the alternative to the nihilism that so many people predicted to be the next phase of western thought. It intensely refuses a sacred-secular dichotomous view of life. Everything is sacred; nothing is sacred –both are expressed in postmodern thought. The emerging postmodern worldview supports two contradictory notions about the way the world works. The first is the power of one. In the modern world nations fought wars against nations (McNeal P. 56). But in the postmodern world the only superpower in the world has been searching for one person – Osama bin Laden, who declared war on the United States. McNeal thinks room for God is growing in the postmodern world. The number of scientists who believe in creationism is on the rise.

Postmoderns are wildly spiritual. It is a spiritualism that reflects a hunger for meaning and connectedness. It is a spiritualism that seeks to unite people of faith ( a shift from modern era's fracturing and splintering into denominations, sects, and so on) (McNeal P. 57) . It is a spiritualism that starts with an affirmation of the basic goodness of humanity (in direct contrast to the "depravity of man" doctrine in Protestantism. Redemption in postmodernism is about loving others and serving others. Righteousness is not a coming to terms with a perfect God who is concerned about a moral code. It is about getting relationships right with other people. A relationship with God is assumed (a real challenge to evangelism strategies that rely on convincing people they are separated from God in order to begin a conversion). The cross is a symbol of brokenness. Brokenness is what unites people in postmodern world. It is the common ground. The postmodern definition of sin is stunted life and stunted potential, a sense of corporate guilt that the world is not the loving place it should be. There is little tolerance for institutional-band religion that focuses more on its own support and survival than on helping people (McNeal P. 58). In fact, many people outside the church are more spiritually passionate and enthusiastic about God than many church members (McNeal P. 60). McNeal claims that Paul learned that superior living and superior loving were the best approach to engaging the culture with the attractiveness of the gospel. Paul came to understand that a vibrant relationship with Jesus would be an attractive way to live and would intrigue people about how they could get hold of the same kind of life (McNeal P. 61).

This is the world we must go into with gospel of love.

구체적인 절차 와 방법 - 내가 77 가지 하라고 할때 절차와 비슷하다.

### **Creating an informed missiological culture: (McNeal P. 62)**

1. Discuss Generational Cultures. – Cultural Exegesis inside your own congreg.
2. Discuss the Emerging Culture. – Get non church member – outsider do this.
3. Explore Community Needs.
4. Expose Yourself to a Missionary Church
5. Build for the Community
6. Adopt a School –.
7. Pay It Back - Give it back to the community
8. Get Out There
9. Go First

**Warning**

Some members are turning into missionaries might precipitate a crisis ; member values can clash with missionary values and those with church real estate, church programming. Missionary values are about the street, people's needs, breaking down barriers, community issues ...

Persecution of church leaders in the North American context does not come from outside the church. It comes from inside the church (McNeal 65-66).

**4. NEW REALITY NUMBER FOUR:****THE RETURN TO SPIRITUAL FORMATION** 영성구성으로 돌아가다

How Do We Develop Followers of Jesus?

Benefits of live coaching for spiritual growth: church provide life coach

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

**An Agenda for Spiritual Formation****Worship****Apply Biblical Truth to Life and Relationship****Minister to Others in Jesus' Name****Serve the Faith with pre-Christians****Cooperate and Partner with Other Believers in the Mission of God****School in the Emerging World****From Teaching to Learning****From Curriculum and Text-Driven to Life-Driven****From Classroom to Living Room****From Didactic to Experiential****From Privatized Learning to Team Learning Environments****From Scripted to Shaped****5. NEW REALITY NUMBER FIVE:       계획에서 준비과정으로 바뀌다****THE SHIFT FROM PLANNING TO PREPARATION**

Wrong Question: How Do We Plan for the Future?

Tough Question: How Do We Prepare for the Future?

Vision?

What Does Vision Do for You?

How Do We Cultivate Vision?

How Do You Get Started in the Visioning Process?

Who Should Develop the Vision?

How Long Is a Vision Viable?

Values

Discovering Values

Practicing Values

Results

The Relationship among Vision, Values, and Results

Celebrating Results

Strengths

Learnings

## 6. NEW REALITY NUMBER SIX:

### **THE RISE OF APOSTOLIC LEADERSHIP** 사도직 의 상승

Past – Present Leadership Motifs

Priest or Holy Person?

Shepherd or Pastor

Educator or Wordsmith

Managers or Program Directors

Chief Executive Officer or Manager

The Emergency of Apostolic Leadership

### **Touch Question: How Do We Develop Leaders for the Christian Movement**

Balanced Leadership Diet

Paradigm Issues (How do we see your world?)

Microskill Development

Resource Development

Personal Growth

A Leadership Learning Community

Organic Community

Organizational Community

**7. THINGS I DIDN'T SAY**

**8. CONCLUSION**