

Building a Church Movement of Gospel Centered Communities

[This is a work-in-progress document that contains ideas from Drew Goodmanson (Goodmanson.com), Kaleo Church, Soma Communities and The Crowded House during the formation of the GCM Collective. The GCM Collective exists to promote, create and equip Gospel Communities on Mission.]

Intro

The purpose of this document is to present how we plan on building a movement of gospel centered communities throughout the city. This goal is a reflection of our values. A group of local church planting networks collaborated on a list of shared values of what it means to be Church movements that are led by creating gospel-centered communities. Our congregations are committed to working together within, and between, networks around the following shared aspirations. They are a statement of our distinctives and are not intended to be a judgment on those with gospel commitment who do things differently.

1. the priority of the gospel

We are committed to filling ordinary life with gospel intentionality, pastoring one another with the gospel and sharing the gospel with unbelievers. We challenge one another to be sacrificial, servant-hearted, risk-taking and flexible because the gospel has priority over our comfort, preferences, security and traditions. We will not let Christian activity be just one part of our lives.

2. mission through community

We are committed to communicating the gospel message in the context of a gospel community. As we build relationships with people and share the gospel message, we want to introduce them to Christian community. We want people to experience church as a network of relationships rather than a meeting you attend or a place you enter. We will not put on evangelistic missions outside the context of a Christian community.

3. home as the primary location of church

We want a reproducible model of church without any trappings that might impede freedom and flexibility. We are committed to homes as a context for all or most of church life with home shaping the ethos of church. When congregations use other buildings, those buildings will not be viewed as the main focus of mission.

4. sharing our lives as extended family

We are committed to sharing our lives in Christian community, caring for one another, discipling one another and resolving conflict. We expect one another to make decisions with regard to the implications for the church and to make significant decisions in consultation with the church. We will not let conflict continue unresolved, nor view church simply as a meeting you attend.

5. inclusive communities

We are committed to welcoming broken people and making church accessible to unbelievers. We want to offer a sense of belonging, and be communities of grace in which people can be open and vulnerable. We will not let our welcome be dependent on adherence to any cultural norms not demanded by the gospel.

6. working for city renewal

We are committed to working for neighborhood and city renewal – redressing injustice, pursuing reconciliation and welcoming the marginalized. We celebrate the diversity of cultures in our local contexts while recognizing the need for gospel renewal. We encourage one another to glorify God and serve others through the workplace, business, community projects, government and artistic endeavor. We will not make a division between spiritual and non-spiritual activities.

7. growing by starting churches and church planting networks

We are committed to starting new congregations. We will work together within, between and beyond our networks of missionary congregations. Our vision is to collaborate in a wider church planting movement to litter the world with communities of light. We will not develop into single, large congregations, nor become insular congregations.

8. prayer as a missionary activity

Recognizing that God is the primary agent and orchestrator of mission, we view prayer as a missionary activity. We will offer prayer to unbelievers, witnessing to a living and personal relationship with our sovereign Father. We want prayer to be both a regular community discipline, and an impromptu response to needs and opportunities. We will not assume we are in control of mission, nor rob God of his glory by boasting of our achievements.

9. everyone exercising gospel ministry

We are committed to every Christian seeing themselves as a missionary and exercising gospel ministry in every aspect of life. We shape activities around gospel opportunities we have with unbelievers, and the gifts and passions of church members. We believe leadership is important, seeing leaders as facilitators of gospel ministry rather than those who exercise control. We will not make distinctions between full-time and nonfull-time ministers.

10. shaped by the Bible story

We want our lives and our life together to be formed and shaped by the Bible's story of redemption. We believe the Bible to be the reliable, authoritative and sufficient word of God, and are therefore committed to good Bible learning. We will not act on the basis of tradition, habit or pragmatism without reflection on the Bible. We will not see Bible teaching as an end in itself, but as that which must shape our thinking and action.

THE CHURCH

Forms of Expressing the Church

The Western Church is in decline. We believe there is a transformation taken place within local churches to re-imagine what it means to be the church. We see that part of the challenge is many local churches are stuck in old models of ecclesiology based on Constantinian views of church. The church is seen as a

power structure seeking to 'attract' people from the outside to join. As culture is experiencing change we believe this model is set to fail to change our culture, as author Alan Hirsch puts it:

A combination of recent research in Australia indicates that about 10-15 percent of that population is attracted to what we call the contemporary church growth model. In other words, this model has significant "market appeal" to about 12 percent of our population. The more successful forms of this model tend to be large, highly professionalized, and overwhelmingly middle class, and express themselves culturally using contemporary, "seeker friendly" language and middle-of-the-road music forms. (*The Forgotten Ways*)

In America, we may have a couple decades before only 10-15 percent of the population responds to traditional church. Yet churches continue to try to one-up each other to create better programs, funnier messages, more creative marketing to capture people from this pool of seekers. For example, *Outreach* magazine's June 2007 issue reported a seemingly encouraging statistic: 97% of Protestant churches reported doing something evangelistic within the year. (*Ellison Research's "Facts and Trends"*) Upon digging deeper, the stat loses some punch:

- 70% did a Vacation Bible School
- 59% passed out literature such as tracts or magazines
- 56% held large events such as block parties and fall festivals

While these are good things to do, each of these approaches are attractional-based evangelism that reach people who tend to share a similar worldview as Christians. Meaning, when people hold a similar morality, view of absolutes and typically conservative background these events are effective. For most others, they are ineffective.

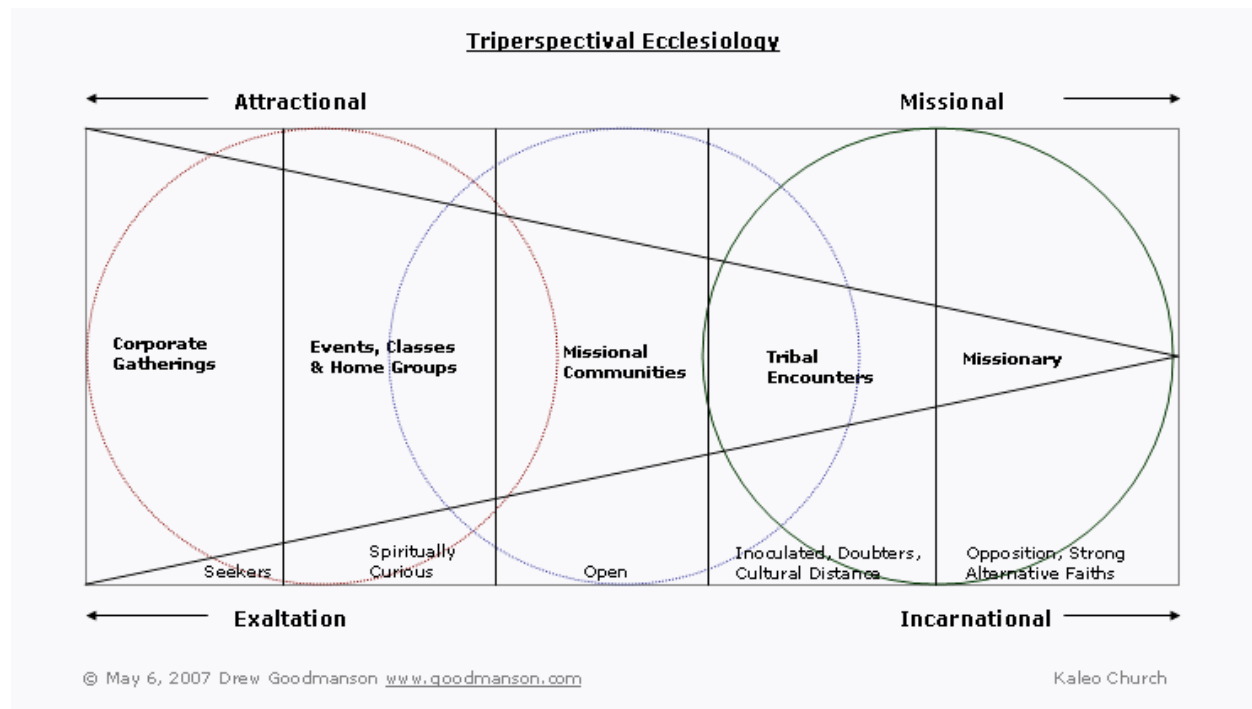
In response to this, here are a few items we must think through:

1. **Corporate Gatherings are important** to reflect the exaltation of Christ, just as mission moves us into a more incarnational mode. (For a visual on this, view the Triperspectival Ecclesiology diagram.)

Yet, in stark contrast to most Evangelical churches the corporate gathering is not the center of the church universe. We need multiple forms of gatherings to reflect the fullness of the church. In a US context we have found corporate gatherings as vital in 're-churching' believers. Re-churching is process of transitioning Christians from a state of consumerism to one of discipleship and mission. Those who are re-churched no longer *attend* church but learn how to *be the church*.

"There is a need to continue to struggle with communal patterns of ecclesial life that will enable the church corporately to be a preview of the kingdom. However, this should not be done at the expense of the mission of God's people in their various and scattered callings. This continues to be the primary point of missionary engagement in Western culture."

Dr. Michael Goheen



Triperspectival note: As Corporate gathering & Classes occur there is a greater emphasis on Normative (red circle). Missional Communities and Home Groups have an emphasis on Existential (blue circle) while Tribal encounters (going with others to where non-believers live/meet) and being a missionary to people is more Situational (green circle).

2. We need to rethink the success of our churches. Too many pastors find their identity in the number of people that attend on Sundays. Your church can have a great number of people attend on Sunday's but if this is where their connection to being the church ends, you may only be feeding the idols of consumerism. Churches should spend much more emphasis on creating disciples to embody the gospel in daily life. Author Leslie Newbigin writes: "I do not believe that the role of the Church in a secular society is primarily exercised in the corporate action of the churches as organized bodies in the political or cultural fields . . . On the contrary, I believe that it is [exercised] through the action of Christian lay people playing their roles as citizens, workers, managers, legislators."

3. Bible Studies are great, but to reach people **churches need to form one-anothering communities** of small gatherings of people who are a committed to a neighborhood. It is these people who pray for the area, are deeply committed to the needs and express this in acts of love and mercy. These people need to be an active hermeneutic of the gospel on display for unbelievers to see. This paradigm will require active engagement in a neighborhood to build trust and reach those who are open or spiritually curious.

4. Churches that aren't actively embodying the gospel to tribes of people will only reach seekers. Hirsch calls mission going out and incarnation as going deep. We need to develop a culture in our church of mission and believers need to model how to be incarnational to reach people groups who do not respond to attractional ministries. We need to create a new missionary mindset in our people. It will be these individuals living out the gospel who embed in tribes of people who will be able to reach

those who doubt, hold to alternative faiths or even stand in opposition to the Christian message. The more extreme the resistance, the more relational mission becomes and often is only able to be bridged by specific people who either come from a similar background or somehow develop a connection based on other extenuating factors.

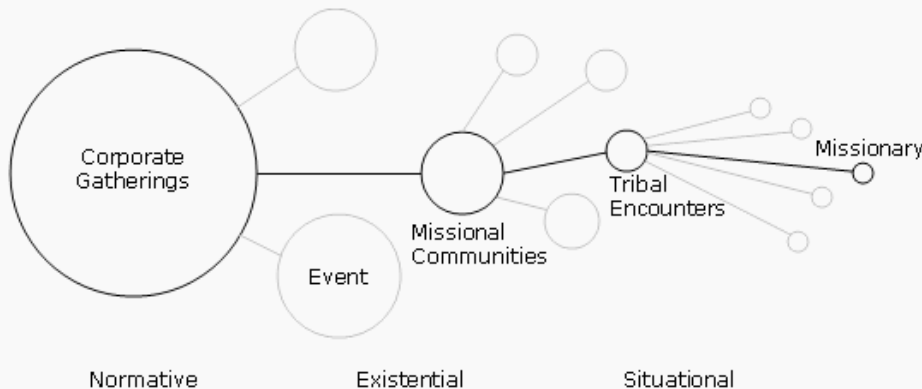
For most traditional or evangelical churches moving from a Sunday event with some mid-week Bible Studies to a church who takes mission seriously will be difficult. It will take people completely out of their comfort zone and require both great patience and love as Christians move into active relationships with non-believers. This is difficult being many mature Christians have completely isolated themselves from the unbelieving world. For many Christians there will need to be a complete shift in ideology and a conversion to mission in order for this to occur. Sadly, churches who go through this process will end up losing people unwilling to follow their leaders as they follow Christ. But ultimately this transition is critical for the Western Church to once again move to the margins of society where we began and were able to completely change the Roman world through decentralized missional living.

As stated earlier, **Churches currently can only reach about 12-15% of the population.** Unless the way people do church changes toward mission it will not reach the culture. If we do not change the church will be in a state of radical decline. So where does that leave us? It seems to me that being the church, we benefit from 3 expressions as the people of God. This is the case based on our triperspectival or multiperspectival understanding of all reality. But here is a quick intro:

All reality must be seen through 3 primary perspectives: Normative, Situational & Existential. These three are an epistemological lens which are required to see true reality. The gospel for example is expressed triperspectivally as News/Truth (Normative), a change of identity/grace (Existential) and as an alternative Kingdom way of living (situational). To 'preach the gospel' means to express all three of these, which goes far beyond limiting the gospel to 'individual personal salvation' a western/consumeristic mentality.

So how does this triperspective view impact ecclesiology? Here is one way we are looking to live this out:

Triperspectival Ecclesiology



- 1. Normative/Corporate:** The people of God need to gather to hear the Word preached. Elders who through prayer and study of the Word are charged with preaching/teaching. It is here we see people gathering to 'devote themselves to the apostles' teaching'. This is a corporate gathering.
- 2. Existential/Intimate:** The people of God are actively involved in each other's lives through the practice of discipling, equipping, accountability and fellowship. A small group of people may gather to live out their Christianity. This is where we need to simplify the way we do church but raise the bar on how we disciple. We should be less concerned with how many people show up on a Sunday (attractational) and be much more concerned with how many people are actively being discipled as followers of Christ so they may be incarnational. These acts are done in small groups, one-on-one and are often 2-3 people.
- 3. Situational/Group:** The people of God are the only people group created to be other-centered. Often this is where evangelism equipping, & pasturing and teaching theology on mission is done. We are called to be on mission. As an expression and foretaste of the Kingdom, we are to meet locally and engage in communities and tribes of people. Here a small groups gather and gospel one another, pray for specific locations and tell & live out the gospel in a community through word & deed ministries. People live out their faith together in such a way that they are in close connection to un-believers.

THE ELDERS

Pastor, Elder and Overseer are synonymous terms used in the Bible to describe those men who are called and biblically tested to lead the Church. At Kaleo we use the term 'elder' to describe the role of those appointed by God to shepherd and lead the flock of Kaleo Church. Kaleo Church holds that these elders are not a different class of Christian but are to live life within the community and serve it faithfully. In our community these men do not go by, "Pastor Fairchild" but simply by their name as fellow laborers for the Lord. At Kaleo no elder is a Senior Pastor. We believe Jesus Christ is the apostle who plants a church (Hebrews 3:1), the senior pastor who leads the church (1 Peter 5:4), and the head of the church (Colossians 1:4; 2:10, 19) who grows and builds a church (Matthew 16:18)

or shuts it down for becoming faithless and/or fruitless (Revelation 2:5). Kaleo leads by a plurality of elders serving the community.

It is our desire to lead this Church in a way pleasing to the Lord. Leading is not always easy nor pleasurable but as God continues to work through us by washing his church with His word the Lord is presenting himself a radiant church. The Elders of Kaleo convene regularly to discuss matters of sound theology, direction for the Church, and discipline with love for the people at Kaleo. We wish to preach, teach, and counsel to the glory of God. These matters are not taken lightly but with utter importance as we look onto all areas of Kaleo Church. The provided help from the deacons of Kaleo continue to enable us to do what God has commanded. Our desire is that we would be a Church that strives to live in accordance to the Bible and enjoy all that God has given to his people.

How are Elders Selected?

Kaleo Church holds the position that future elders are nominated as the community looks to them as their pastor. Our goal is that as men live their life openly in the community their competency, character and compatibility will be acknowledged as being qualified as an elder. Elders are not selected purely based on teaching ability, desire or past experience. The current elders would approach someone deemed ready to be an elder. 1 Timothy 3:1 states, "If anyone desires the office of overseer, it is a fine work he desires to do." Based on this verse, we believe that men should desire the position, based on the call that God has for their lives. As a result, those the community identifies should want to be in the role in addition to being qualified.

Qualifications

Competency

Character

Compatibility

Process

1. Nomination
2. Elder Candidacy
3. Installing an Elder

Expectations

The duties of the elders are many according to Scripture and include the following:

- Prayer and Scripture study (Acts 6:4)
- Ruling/leading the church (1 Timothy 5:17)
- Managing the church (1 Timothy 3:4-5)
- Caring for people in the church (1 Peter 5:2-5)
- Giving account to God for the church (Hebrews 13:17)
- Living exemplary lives (Hebrews 13:7)
- Rightly using the authority God has given them (Acts 20:28)
- Teaching the Bible correctly (Ephesians 4:11; 1 Timothy 3:2)
- Preaching (1 Timothy 5:17)

- Praying for the sick (James 5:13-15)
- Teaching sound doctrine and refuting false teachings (Titus 1:9)
- Working hard (1 Thessalonians 5:12)
- Rightly using money and power (1 Peter 5:1-3)
- Protecting the church from false teachers (Acts 20:17-31)
- Disciplining unrepentant Christians (Matthew 18:15-17)

At Kaleo this translates into:

1. An elder is active and involved in community.
2. An elder expresses his oversight primarily over 2-4 local communities.
3. ... (still need work)

The Covenants of Elders to the Church:

- A. Covenant to shepherd and care upon the flock (Heb. 13:17 , 1 Peter 5:2 , I Thes . 5:12).
- B. Covenant to the tasks of teaching the whole counsel of God's Word (1 Tim. 5:17 ; Titus 1:5 , 9 , Gal. 6:6 , Acts 20:27-28).
- C. Covenant to help the church become equipped to serve Christ (Eph. 4:11-13).
- D. Covenant to be on guard against false teachers (Acts 20:28-31).
- E. Covenant to help the church in times of need (Jm . 2:14-17)
- F. Covenant to exercise church discipline when necessary (Matt. 18:15-20 , I Cor . 5 ; Gal. 6:1).
- G. Covenant to live as example to the flock (1 Peter 5:3 , 1 Tim. 4:12).
- H. Covenant to anoint and pray for the sick (James 5:14).
- I. Covenant to the tasks of acting as judge (Acts 15:2 , 6 , 22-29 ; 16:4).
- J. Covenant that the elders and deacons will meet the criteria assigned to them in the Scriptures (see above qualifications)

Ephesians 4: 11-16 (One Body Many Spiritual Gifts)

11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head--Christ-- 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Plurality of Leadership & First Amongst Equals

An extremely important but terribly misunderstood aspect of biblical eldership is the principle of "first among equals" (1 Tim. 5:17). Failure to understand this principle has caused some elderships to be tragically ineffective in their pastoral care and leadership. Although elders are to act jointly as a council and share equal authority and responsibility for the leadership of the church, all elders are not equal in their giftedness, biblical knowledge, leadership ability, experience, or dedication. Therefore, those among the elders who are particularly gifted leaders and/or teachers will naturally stand out among the other elders as leaders and teachers within the leadership body.

...the "first-among-equals" concept is evidenced by the way in which congregations are to honor their elders. Concerning elders within the church in Ephesus, Paul writes, "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, 'You shall not muzzle the ox while he is threshing,' and 'The laborer is worthy of his wages' " (1 Tim. 5:17,18). All elders must be able to teach the Word, but not all of them desire to work fully at preaching and teaching. The local church should properly care for those who are specially gifted in teaching and spend the time to do so. Let us be clear about the fact that it is the spiritual giftedness of the elders that causes the church to grow and prosper spiritually, not just the eldership form of government per se.

Source: [BIBLICAL ELDERSHIP Restoring the Eldership to Its Rightful Place in the Church](#) (pdf) NOTE: This excerpt is from an abridgment of [Biblical Eldership: An Urgent Call to Restore Biblical Church Eldership](#) by Alexander Strauch.

So how does this work? How are you operating as a plurality of elders? Do you have a first amongst equals?

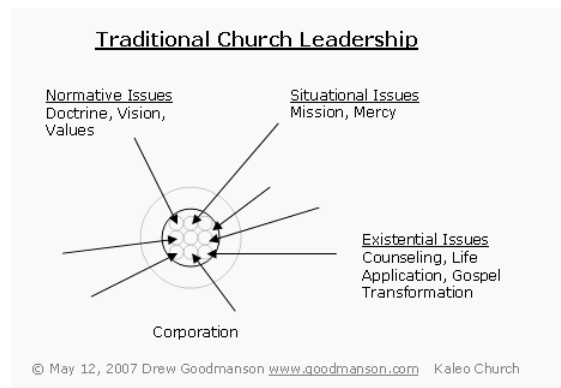
One of the ways I've been thinking about this is that as you look at a church as corporation, cause & community there will be elder(s) whose 'cause' is the mission/movement. Taking from *Outgrowing the Ingrown Church* by C. John Miller, this is a 'missional pacesetter who is able to break through the church's natural tendency to erect barriers to guarantee the church's comfort and safety'. This does not mean they are maverick decision makers but that they are focused on the cause of mission/movement in such a way that their gifts are being exercised in moving the mission forward.

At Kaleo Church, while David Fairchild is the primary preaching elder, I have never seen him use this position as leverage to demand his way. He builds consensus and seeks for unanimity even though many people at Kaleo might consider him the 'head pastor' because they are not aware of how decisions are made. Releasing the elders to be on mission flows from a shared commitment to the corporate convictions. This requires great trust between the elders, because other elders will have their own 'causes' that are guided by the normative/vision/values (corporate). The plurality releases individual elders to make decisions at the edges of the church, advancing the mission or cause.

Leading a Decentralized Community

Traditional/Centralized forms of church government destroy a church's mission. At Kaleo Church we continue to re-think the form of our church and our church's ecclesiology for the sake of the gospel. As we do, we must also consider how we ought to lead, in light of a move from being a 'traditional, Constantinian Church' to a church designed to transform San Diego.

First, here are the reasons why we must re-consider traditional 'CEO' mentality churches shaped by Western ideas. As a note this includes both CEO/Sr. Pastor churches as well as those who lead as a plurality of elders. Traditional/Central led churches can... (see Traditional Church Leadership diagram)



1. **be limited by its leadership to be on mission.** This is because of the top down leadership which is a vote/control/power position. The church creates a bottleneck where all decisions must go to the center to be processed by the few in order for action to take place. The church will be limited by the leaders ability to make timely decisions on a frequent basis. The overall organization is limited in scope based on what the leaders can support.

2. **significantly impair discipleship of their people.** The church creates a substantial 'pastor/leader' and 'laity' distinction where the people are trained to function as second-tier Christians. Knowledge is centralized rather than teaching and sending people to make decisions and apply the gospel to diff't situations. For example, one local church I know of would not let several young men who were passionate about starting a college ministry do so, because they were not seminary trained. This church may be a great 'teaching' church but their people will not be disciplined to apply this knowledge on mission to change their city.

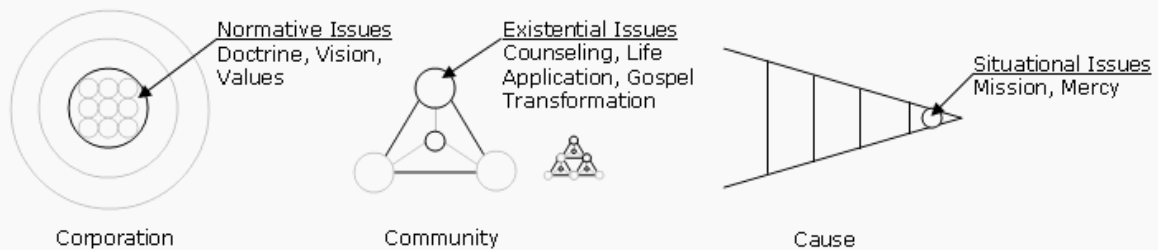
3. **have natural resistance to reach the margins of society.** Being the beautiful mess taxes the leadership because they will take on the counseling load or other challenges brought on by being missional. It is easier to create a great family atmosphere where everyone is ok than invite broken people into the Kingdom.

4. **cultivate consumeristic programs rather than equip people for transformation.** Ministry must be program driven because Christians are not freed to apply the gospel to transform the city. Programs can only deal with problems, people on mission can transform a city.

Side Note on Plurality of Elders: I don't see how a Sr. Pastor led church can ever overcome the above problems (much less the below suggestions), unless the church functions as a plurality of elders. Elders have the privilege of being the under-shepherds of the church. (Jesus is the one true shepherd.) For some, this role of shepherding creates a picture of sitting around 'watching the flock' only. The elder should be responsible for leading the flock on mission, teaching them theology to deal with the paths difficulties and praying, counseling, watching out for those who are having troubles. But all of this is done with the emphasis on mission.

What does it look like to have a decentralized plurality of elders leading a triperspectival church? How can we raise the bar of discipleship and create a sent people who are adaptive and on mission to transform a community? Here are a few thoughts: (see Leading as a Missional Eldership diagram)

Missional Eldership



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The leadership needs to view the church triperspectivally, meaning the church is a Cause (Normative), Community (Existential) and Corporation (Situational). It is in this way the eldership will make decisions that are centralized, de-centralized and delegated to people on mission. These are how these decisions might be made:

Corporation: Elders should make central decisions about issues of doctrine, vision and values. It is critical they are united in their stand on principle issues of doctrine/theology. This is like Paul gathering with other early church leaders in Galatians to ensure there was unity on the gospel. Central decision making on vision and values will be heavily influenced by the elders involvement in the body and the goal is to install elders who have been raised up in the church and confirmed they understand the churches vision/values.

Community: Elders should delegate and disciple the community to handle the bulk of the counseling, gospeling of believers and the function of mission. If a community comes to a problem they can't handle, they can involve a community leader and escalate it up to the Missional Community Leader and eventually to an elder. The goal is to push the active life of the church into the community. This is like Jethro's counsel to Moses but also viewed in NT church life.

Cause: Particular elders (or leaders such as deacons) will lead people out on mission on causes. These leaders may be particularly acute at mercy ministry, evangelism, apologetics, teaching, etc. These leaders should be actively creating disciples in a systemic leadership development process so that decisions are made at the fringe of the community as those involved in a cause encounter difficulty. It is only when the run into problems that they cannot handle or that impacts the entire corporation that they escalate problems inward.

The goal of all of this is to create a highly adaptable church body that provides flexible leadership decision-making at the appropriate level and creates a culture of people on mission. This certainly is going to require great trust and a willingness to let people fail. It also will require letting go of some of the control and trusting that the Holy Spirit that is in the leadership is also in the entire church body.

Leading a Movement Not an Institution

How can you structure leadership and decisions in a church to most effectively be on mission? This is critical because when power/control are centralized in a church, the mission suffers. Church leaders who micro-manage or want to be involved in every decision will end up creating an institutional church. As previously mentioned, leading means framing decisions through a lens of Corporation, Community & Cause to create a transformational church. In this lens, normative decisions need to be handled centrally, existential at the community level and situational which need to be handled by the 'cause leader'. Here are three additional criteria to leading a movement & decision making (see: Decision-Making Diagram):

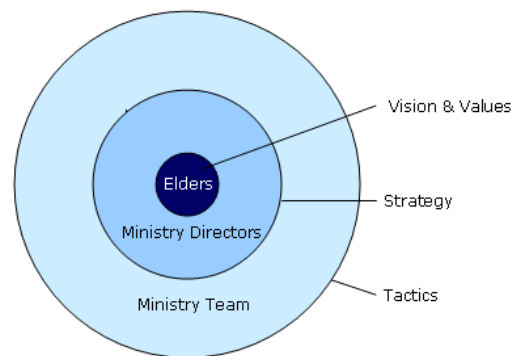
Vision/Values: Elders and centralized leadership should decide and guard the vision & values of a church movement. The larger the movement, the greater the effort should be made to minimize the centralized leadership from going beyond championing these areas. This means beyond Biblical requirements, movements will need to ensure elders can function in overseeing a movement without micromanaging. There will be a level of knowing that missional churches will tend to be messier than an institutional church.

Strategy: Ministry leaders or elders should be empowered to determine the strategy for their ministry focus or cause. The strategy should agree with the vision & values and leaders should always be receptive to input, but the centralized leadership should be careful not to issue directives.

Tactics: Ministry Groups should be given authority to determine specific tactics on how to implement the strategy. A team approach to ministry should effectively minimize the need for oversight from directors.

All of this requires a shift for many traditional churches from a Pastoral to a Missional Church leadership paradigm. For this, I'd recommend *The Missional Leader: Equipping Your Church to Reach a Changing World* by Alan Roxburgh and Fred Romanuk. Their contrast of Pastoral & Missional Church leadership is excellent. For example:

Missional Decision Making



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Pastoral

Expectation that an ordained pastor must be present at every meeting or event or else it is not validated or important.

Ordained ministry staff functions to give attention to and take care of people in the church by being present for people as they are needed (if care and attention are given by people other than ordained clergy, it may be more appropriate and effective but is deemed "second-class").

Time, energy, and focus shaped by people "need" and "pain" agendas.

Pastor provides solutions.

Expectation that an ordained pastor must be present at every meeting and event or else it is not validated or important. Preaching and teaching offer answers and tell people what is right and wrong.

Telling

Didactic

Reinforcing assumptions

Principles for living

"Professional" Christians

Celebrity (must be a "home run hitter")

Missional

Ministry staff operate as coaches and mentors within a system that is not dependent on them to validate the importance and function of every group by being present.

Ordained clergy equip and release the multiple ministries of the people of God throughout the church.

Pastor asks questions that cultivate an environment that engages the imagination, creativity, and gifts of God's people in order to discern solutions.

Preaching and teaching invite the people of God to engage Scripture as a living word that confronts them with questions and draws them into a distinctive world.

Metaphor and stories

Asks new questions

"Pastoring" must be part of the mix, but not the sum total.

"Peacemaker"

Make tension OK

Conflict suppressor or "fixer"

Conflict facilitator

Keep playing the whole game as though we are still *the* major league team and *the* major league players.
Continue the mythology that "This staff is the New York Yankees of the Church world!"

Indwell the local and contextual; cultivate the capacity for the congregation to ask imaginative questions about its present and its next stages.

"Recovery" expert ("Make it like it used to be")

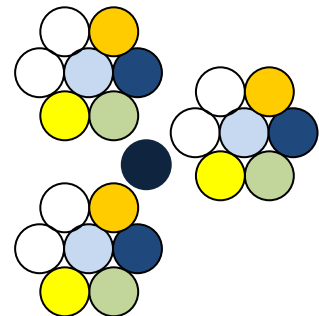
Cultivator of imagination and creativity

Function as the manage, maintainer, or resource agent of a series of centralized ministries focused in and around the building that everyone must support. Always be seen as the champion and primary support agent for everyone's specific ministry

Create an environment that releases and nourishes the missional imagination of all people through diverse ministries and missional teams that affect their various communities, the city, nation, and world with the gospel of Jesus Christ.

Elders Overseeing Community

We sought to have Elders live in a Missional Community as they oversee 1, 2 or 3 communities. This allows them to know, develop and oversee groups of 10-60 people depending on their capability or the time (eg. because they are work a full-time job). These elders married, baptized and coached MC leaders.



THE COMMUNITY

A Missional Community (MC) is a committed core of believers who live out the mission of God together in a specific area or to a particular people group by demonstrating the gospel in tangible forms and declaring the gospel to others – both those who believe it and those who are being exposed to it.

To Clarify...A Missional Community is not PRIMARILY:

- A Small Group
- A Bible Study
- A Support Group
- A Social Activist Group
- A Weekly Meeting

Our Hopes for Missional Communities:

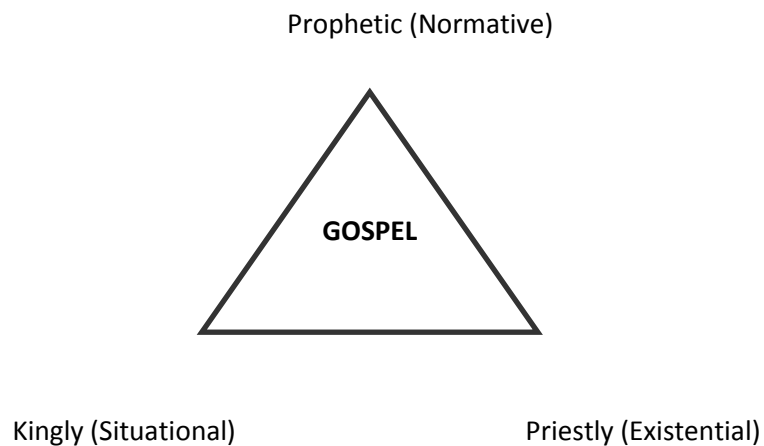
- Have a clearly defined mission
- Articulate who you feel called to reach and where you will focus
- Call others to that mission with you
- Focus the movement of the group toward that mission
- Consider Matthew 28:18-20, John 20:21 and Acts 1:8 preceding Acts 2:42-47

Eventually led by shared leadership

Prophetic type gifting – an emphasis on the unchanging truths of God’s character, the gospel message and the mission of the Church (LEARNER)

Priestly type gifting – an emphasis on the care of the soul and caring for one another (FAMILY)

Kingly type gifting – an emphasis on the tangible working out of the mission through structures, strategic thinking and hands on activity (SERVANT)



In submission to a Kaleo Church Elder or Elder Advisor which would include oversight, coaching and connection to ongoing development tools and resources

Each MC should have a clearly identified coach who provides oversight for the effectiveness of the MC

The coach and leaders work together to identify appropriate equipping and development opportunities

They would be an accurate and effective display and declaration of the gospel to a people or culture that needs to experience the Good News of Jesus Christ

The goal is not simply to get people to come to our our Sunday service (although important)

The goal is to bring the church family to the mission field and live in such a way that preaches the gospel in deed and word

Consider 1 Peter 2:9-23

They would live out the reality of *being* the Church together as they walk through life together and live out mission together

We envision every part of our region saturated with the Church living out the Gospel in every place and in every way possible.

Church would no longer be seen as an event people go to, but a people called by God on mission to display and declare the gospel and see all things restored to the Father

They would raise up indigenous leaders who would birth new MC's in the specific area or people group that is the identified mission

Leadership development happens best in community – especially while leading people on mission (not just in a classroom)

The measurement of our effectiveness isn't how many people are in the MC, but how many people come to faith, are growing in spiritual maturity and are equipped to lead others

Consider Ephesians 4:11-14 and 2 Timothy 2:2

This would all lead to the development of a new Kaleo Church Gathering and Biblically qualified elders being appointed to lead and oversee the Gatherings

In all of this we are committed to planting more churches, NOT growing one big expression meeting altogether in one big building

We must hold ourselves to the first mandate given to humanity which was restated through Jesus – *be fruitful and multiply and fill this earth...make disciples of all nations*

This will require not only church planting, but the development and appointing of Biblically qualified overseers (elders) and lead servants (deacons) in each local expression

Consider 1 Timothy 3:1-13 and Titus 1:5-9

MISSIONAL COMMUNITIES LEADERSHIP

Key Leadership Posture: As a leader of a MC you need to think like a Church Planter with a Core Group

Key Role of Missional Community Leaders: Shepherd a Gospel Community

Key Responsibilities: Oversee the *Gospeling* of one another in your MC and lead them on Gospel Mission in that neighborhood

Key Activities: Listen to God. Learn their Story. Celebrate Together. Eat Together. Recreate Together. Bless Others.

MISSIONARIES

Listen to God: carefully and submissively listen to God alone and together to gain clarity on the mission He has called you to lead people toward

ACTIONS:

- Take some extended time to listen, pray and journal
- Do pray walks or prayer drives to discern what God is saying
- Pay attention to His calling as demonstrated through personal convictions, passions, ongoing leadings
- Let the Spirit of God check your heart – what are your motives?

Learn Their Story: as you gain clarity on the mission God has called you to, begin doing the work to understand the story of that context (See Appendix A: Contextualization) and how best to bring the gospel to bear within it

ACTIONS:

- Do a historical study of the neighborhood, city, people groups, etc...
- Look for things that already exist that demonstrate the story of the culture (civic groups, social services, educational strengths/weaknesses, businesses, housing structures, people groups, etc...)
- Identify things that exist that are open doors for the gospel and those that are demonstrations of gospel barriers
- Overall, look for where the Story of God and the Story of the Culture can intersect

Celebrate Together: identify and join the celebrations that already exist within the culture God is sending you to and look to develop new forms of celebration that bring the gospel to bear in a culturally appropriate way

ACTIONS:

- Identify the celebrations that the culture is engaged in that you can fully participate in and still display the gospel
- Identify the celebrations that exist that need redemption and look for ways to enter in and redeem them
- Identify the celebrations that do not exist, ask God if they should and if so, how you should go about developing culturally appropriate forms for celebrating

- With a team of leaders/workers begin to engage in present celebrations and prayerfully plan out culturally appropriate ones for the community

Eat Together: begin to identify the “watering holes” in the community God is sending you to and frequent them often

ACTIONS:

- Determine the watering holes by paying attention to where the people you’re sent to hang out often
- Regularly eat/drink there and pay attention (listen to others, ask questions, learn)
- Become known as people who live out good news (tip well, bring more business by leading others to join you, etc...)
- If a good gathering spot does not exist, prayerfully consider starting one

ReCreate Together: learn about the work habits of the community and what they do for rest and play

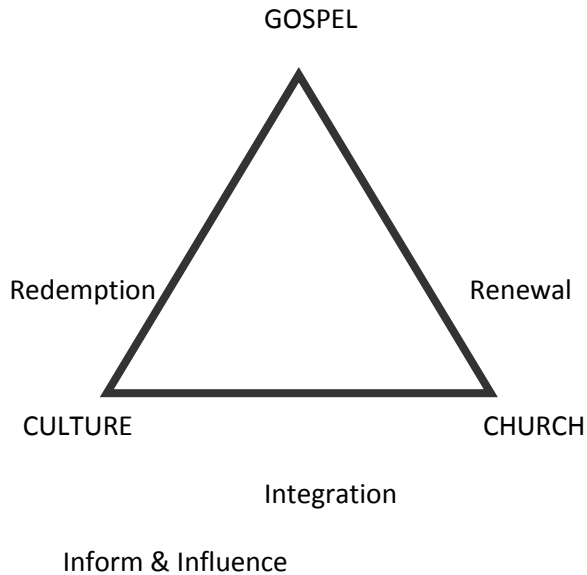
ACTIONS:

- Get to know the kinds of work people are doing and what connection points you might have with them
- Discover their weekly/monthly/yearly rhythms of work/rest/play and begin to align with them
- Prayerfully consider how you might demonstrate Creation/Rest to your culture so they might see Gospel through you and with you

Bless Others: determine the most appropriate forms through which the community you’re called to would feel blessed and it would be “Good News”

ACTIONS:

- Determine what is broken or missing in your community
- Find out what exists to deal with those things and determine how you could join them
- If it doesn’t exist, discern with God and in community whether you are supposed to start something and who you should work with to see it started
- There are 3 relationships that must occur between the church, gospel and culture:



FAMILY

Learn Their Story: know the life-stories of the people you are on mission with and mission to so that you know how to shepherd and develop effectively

ACTIONS:

- Hear one another's stories
- Develop Pastoral Care skills (EMI Training)
- Growth in personal character
- Involvement in DNA groups

Listen to God: regularly listen to God on others behalf so that you can learn to discern how best to care for each

ACTIONS:

- Regular times of listening prayer with a journal
- Develop shepherding plans as you hear from God and listen to one another
- Direct members toward next steps for spiritual growth & development
- Create space to listen to God and pray together

Celebrate Together: regularly gather to celebrate God's extravagant blessings through a variety of forms – parties, worship gatherings, special events, home meetings

ACTIONS:

- Regularly gather in a local expression for community worship through teaching, singing, sharing, eating, etc...
- Meet weekly as a MC to encourage one another
- Throw parties and events (weekly, monthly, quarterly) to demonstrate to the community what abundant life is like (b-days, anniversaries, baby showers, wedding receptions, holidays, etc...)

Bless Together: love one another through tangible acts such as encouragement, gifts, time spent, acts of kindness, etc...

ACTIONS:

- Intentionally and tangibly bless a DNA member every week
- Intentionally and tangibly bless a Missional Community member weekly

Eat Together: break bread together with the family – not only your immediate family (spouse and kids) and remember Christ’s work on our behalf together through a meal

ACTIONS:

- Share a meal with your MC weekly
- Share another meal with another Christ-follower weekly (DNA members, a person you’re developing, a mentor, etc...)

ReCreate Together: take regular times to create, rest and play together as a community.

ACTIONS:

- Work on projects together
- Take a vacation together
- Do focused retreats together
- Share hobbies or recreational interests

LEARNERS

Learn God’s Story: Learn God’s story of the world and the story of your life and how God is redeeming and re-storying yours – develop a gospel worldview

ACTIONS:

- Go through the Story of God with your MC
- Study and be prepared to teach others the Gospel Story, Means and Purpose
- Become aware of the barriers (idols) to the gospel in your own life that are connected to lies believed and wounds received

- Let a trusted counselor/mentor and your Gospel Christianity (GC) group know your story and have permission to walk you toward health

Listen to God: regularly listen to God through times of Scripture reading, journaling, solitude, book reading, fasting and prayer

ACTIONS:

- Block regular times to work through the contemplative disciplines and journal what God shows you through those times (should be done alone and in community)
- Listen to good gospel teaching and submit to what the Spirit tells you to do from His Word (i.e. Listen to Tim Keller with a journal)
- Take spiritual retreats alone when necessary (once a quarter is suggested)
- Pick a book of the Bible, a Bible reading plan, or another book to study, journal and then share what you're learning

Celebrate Together: Know the gospel well and how it informs and changes all of life so that we are leading gospel celebrations from a gospel foundation

ACTIONS:

- Grow in knowledge of and purposes for hospitality
- Become skilled in hospitality (through books or training)
- Learn how to creatively and contextually connect hospitality and the gospel
- Train others to be hospitable and share responsibility for hospitality with the MC

Bless Others: Know and embrace that we have been blessed to be a blessing and see the sharing of our physical and spiritual gifts as a part of that fulfillment

ACTIONS:

- Grow in understanding what gifts you have been given by God and work toward sharing them effectively to build others up
- Learn what the real needs are in your community and find ways to connect what you have been given to what is needed
- Teach and lead others in blessing and live out being a blessing

Eat Together: Grow in knowledge and understanding of the intersection of the Biblical feasts and the gospels

ACTIONS:

- Study the Biblical feasts
- Learn to identify and articulate the gospel in all of the feasts
- Be prepared to contextualized the gospel over a meal
- Regularly proclaim the gospel through meals (appropriately within each context)
- Teach others to know and do these things as well

ReCreate Together: Understand, learn and teach how to create, rest and play together

ACTIONS:

- Grow in knowledge and understanding of Gospel rest in connection with Creation, Fall, Redemption and Restoration (Christ is our Sabbath)
- Become self-aware to what prevents you from resting/playing (Idols)
- Discover what patterns you need to change to build this into your life
- Help others to live this out through example, teaching and equipping

SERVANTS

Learn their Story: Know the stories of the people in your community well enough to know what medium the gospel should embody

ACTIONS:

- Ask questions of neighbors and community leaders; look for real and felt needs
- Discover the hopes the community has and gaps in resources available
- Pay attention to the stories of your MC and where the needs in the community intersect with the passions, gifts, talents and experiences of the people in your MC and neighborhood

Listen to God: Regularly ask God to show you the needs of your community and how He is calling you to demonstrate the gospel through serving

ACTIONS:

- Prayer walks/drives to discern where God is leading you to serve
- Journal what God tells you during your prayer times
- Ask God together to show you where and how to serve as a MC then share what you hear
- Train your MC to be alert in prayer listening for God's direction for serving your community
- See prayer as a form of serving others and engage in it regularly

Celebrate Together: regularly provided the best parties and events that coincide with the needs of the community

ACTIONS:

- Identify the regular celebrations in your community and serve at them (i.e. “Out in the Park” serve in the kids areas)
- Connect meeting needs to celebration (i.e. A park clean-up day with a BBQ at the end; a back-to-school party with free school supplies handed out)
- Connect neighbors who can serve each other by having a weekly BBQ, then catalyzing conversation about serving each other when you’re together)
- Volunteer to plan and lead the celebrations

Bless Others: Identify at least one thing through which you could tangibly express the gospel on a regular basis through serving and stick with it long enough to move beyond tasks to relationships

ACTIONS:

- As you become aware of the community needs and the MC resources (passions, gifts, talents and experiences) identify a specific area or issue that you will lead the MC to regularly serve in (Education, Business, Health Care, Social Services, Marginalized or Disenfranchised People Groups, Media or Government)
- Make serving in that area a regular focus of your MC
- As you serve in one area look for bridges into the next areas (i.e. as you work with a local High School be on the lookout for opportunities to serve by meeting Health Care needs or connecting businesses to meet needs)

Eat Together: Regularly provide or pay for meals for others in your MC and those you are on mission to

ACTIONS:

- Eat at least one meal a week with someone who doesn’t yet believe the gospel (do this alone or with others as God leads you)
- Pay for or provide the meal and tip well to demonstrate the gospel to the servers as well (blessed to be a blessing)
- Teach your community about what serving looks like over meals by being an example and then calling them into serving the meals (You shouldn’t be the only one always providing meals)

ReCreate Together: Regularly enter into the life of the community you are on mission to and work with them to create demonstrations of the gospel and creat, rest and play with them in the ways they prefer

ACTIONS:

- Take time off when your community is taking time off and try to rest and play with them in community (i.e. golfing, waking, jogging, gym memberships, fishing, surfing, boating, gardening, vacationing, etc...)

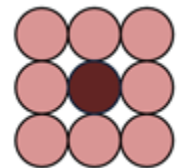
- Also determine together with your community which things need to be created in order to better serve the community (i.e. community garden; community meeting; neighborhood watch; neighborhood cleanup, etc...)

Leadership Development in Community

Kaleo Church is a movement of people seeking to change San Diego by the power of the gospel. As we have examined what it means to be the church, Kaleo has shifted our emphasis to people living together being the church in the neighborhoods and patterns of life they are already in. These Missional Communities are where people live as a one-anothering community and express mercy, hospitality, love and mission to the city. Corporately groups of Missional Communities gather together weekly to celebrate together, worship and share in gospel-learning.

As such, we have re-oriented much of our leadership development & discipleship through these communities. Our goal is to create a systemic discipleship process for the people of Kaleo as well as bring systematic development to those who seek to grow in using their gifts in the community. For the sake of clarity, I wanted to unpack the three elements that we seek to use to addresses both.

Classes - In the document *systematic* development is mentioned. What was not shown visually is this systematic development will include coaching (see below) as well as more formal instruction around specific topics. For example, we plan on doing a training on leading gospel discussions and asking questions to get at heart issues in March for our Missional Community Leaders & Apprentices.



Community - Leaders are found and developed *systemically* through the life of community. These Missional Communities are where people live as a [one-anothering community](#) and express mercy, hospitality, love and mission to the city. The developing leaders exercise their gift in community. It is in this context individuals come across front-line situations that require them to respond, therefore the ongoing coaching & development is practical and has a target in mind rather than it just being theory. The Missional Community Leader takes an active role of observing and developing leaders gifts and creating a culture of discipleship.



Discipleship/Coaching - Emerging Leaders are paired with a coach. For example, deacon candidates work directly with deacons who develop these apprentices. This coaching allows the apprentice to learn but more importantly be coached with specific and measurable goals in mind. The coach tailors the development track to the unique strengths & weaknesses of the apprentice to shore up any areas that may not be covered in more systematic classes.



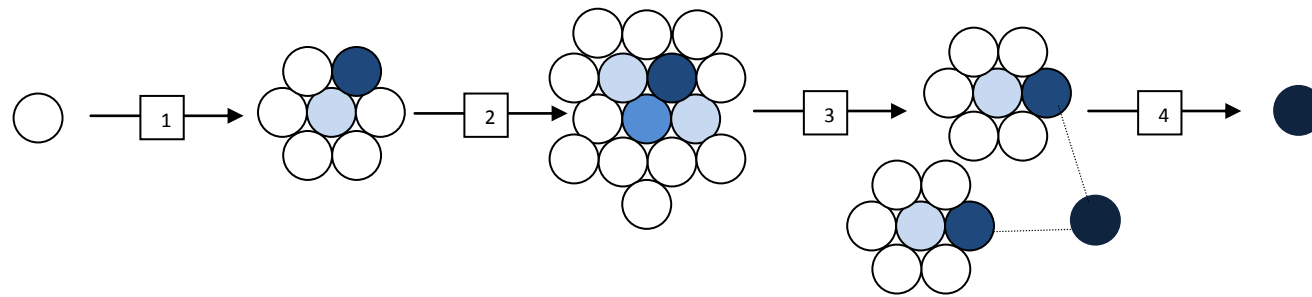
How is this done? We see the people of God exercising their gifts as Prophets, Priests & Kings.

Prophetic type – an emphasis on the unchanging truths of God’s character, the gospel message and the mission of the Church. This track would lead to Elders, Teachers and Church Planters.

Priestly type – an emphasis on the care of the soul and caring for one another. The Priestly track would also lead to Ministry Leaders and Deacons (internal).

Kingly type – an emphasis on the tangible working out of the mission through structures, strategic thinking and hands on activity. The Kingly track would also lead to Ministry Leaders and Domain Engagers.

Missional Community Leader Development



1. Joining a Missional Community

Systemic: Create a culture where people see “being the church” as life-on-life interaction living in community. Paths of serving, growing, learning, mercy ministry, connecting all flow through these missional communities. Eg. New people who visit Kaleo’s Sunday celebration service can attend a dessert with the elders. Involvement in the life of the community is discussed as part of being the church.

2. Becoming a Missional Community Apprentice

Systemic: The Missional Community Leader creates a culture of shared leadership and responsibility, encouraging others to increasingly take on responsibilities of prayer, leading mercy ministry events and preparation for the weekly discussions.

Systematic: The Gospel & Our Church curriculum.

3. Becoming a Missional Community Leader

Systemic: “I do, you watch. You do I watch.” MC Apprentices are brought into the preparation cycle by the MC Leaders. Increasingly, the apprentice takes on greater responsibility until they take on the role of ‘leading’ the Missional Community under the coaching of the MC Leader.

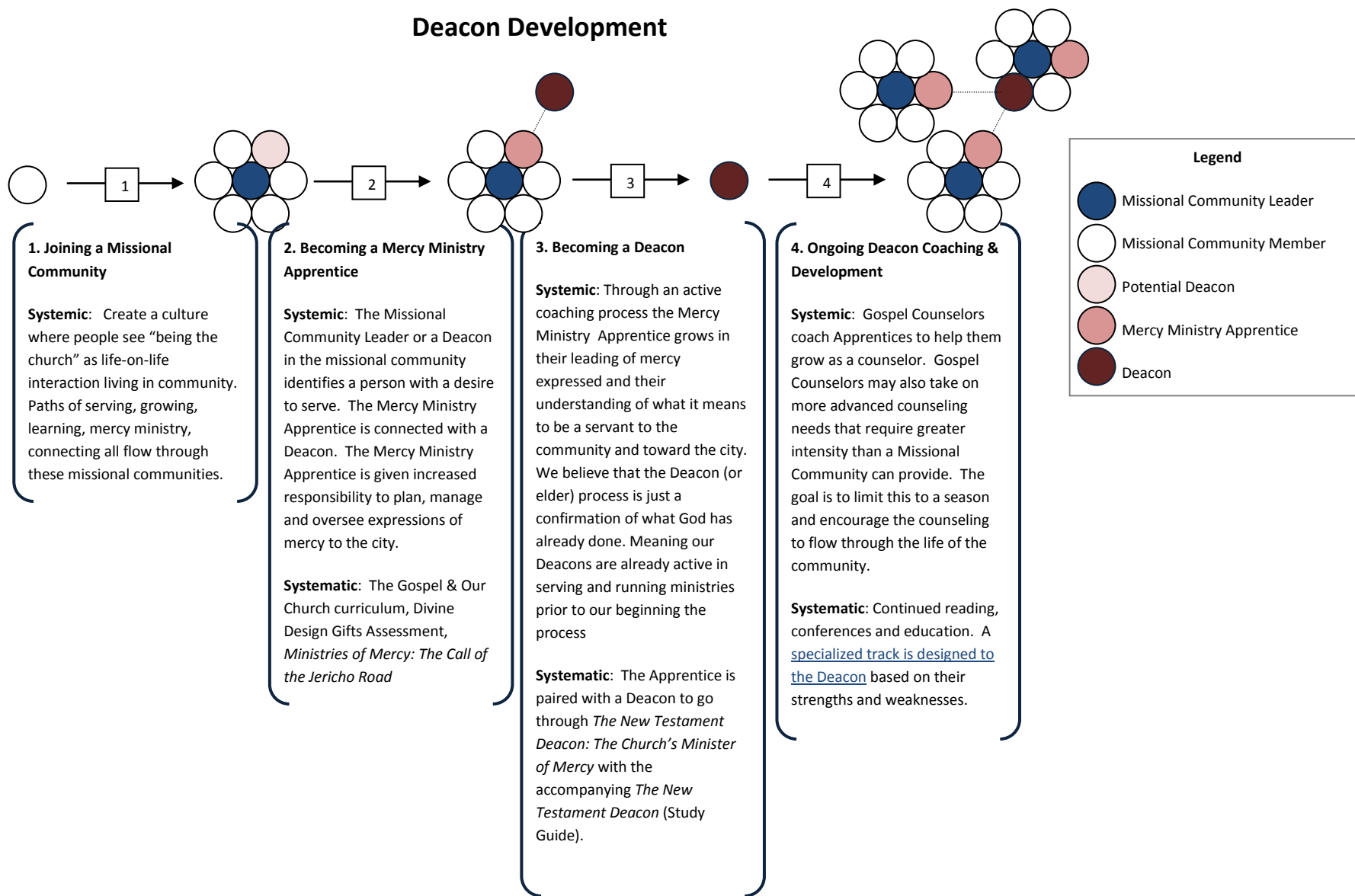
Systematic: Missional Leader Curriculum & Missional Leader Diagnostic Exam. The exam determines strengths and weaknesses in the apprentices and allows us to tailor a curriculum suited to their specific areas of need.

4. Becoming an Elder Advisor

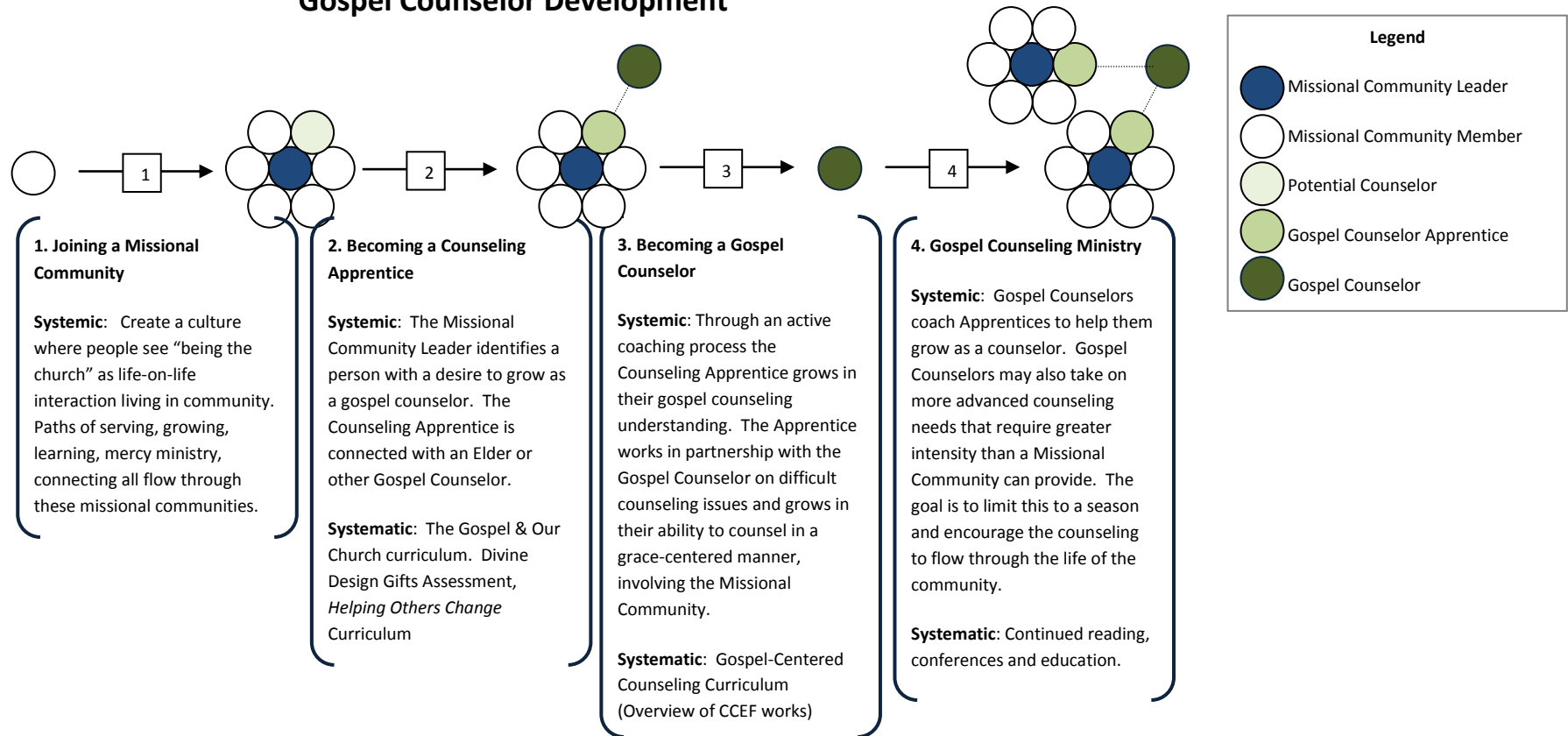
Systemic: Missional Community Leaders are connected with an Elder or Elder Advisor. Future Elders will come through the Missional Communities. We believe you do not ‘install elders’ but confirm what God has already done. As God develops a man into a place where others seek them as their pastor, we want to respond to this confirmation. An elder must have the character (Biblical Qualifications), competency and compatibility to become an elder and help lead the movement.

Systematic: Elder Reading Plan, Biblical Elder & accompanying workbook by Alexander Strauch. Based on these meetings & readings additional resources are suggested as necessary.

Deacon Development



Gospel Counselor Development



Missional Community Leadership Assessment Interview

1. Personal History/Stories

- Family of origin
- Factors shaping who they are and what they believe
- Their journey of faith especially looking for gospel understanding

2. Spiritual Formation

- How are they being formed/transformed spiritually?
- What have they found helps them in their spiritual growth?
- What practices are they regularly engaged in which contribute to their growth in faith and their ministry effectiveness?
- What areas of their spiritual development do they struggle in?
- What are the biggest areas of growth they could point to in that last year?

3. Gospel Understanding

- Understanding of the Plan, Power and Purpose of the gospel
- Ability to explain how this would work out in real life situations (i.e. counseling someone who struggles with pornography; teaching on work and rest as gospel)
- Examples of how that is affecting their life and ministry

4. Identity in Christ

- Ability to articulate our new identity in Christ (sonship) and how the gospel makes each of these possible
- A grasp on how to lead people to live out their identities in everyday life.

5. Marriage and Family

- How does the husband lead his home in the area of: 1) Spiritual growth – prayer, study of scripture/the story, stewardship, etc...; 2) Management of Household; 3) Discipline of Children; and 4) Ministry as a family
- How is the wife partnering with her husband through: 1) Submission to his leadership; 2) Assisting him in his duties; 3) Caring for her husband and Children; and 4) Involvement in ministry
- How is the state of their sex life – Does each partner give themselves fully to satisfy the other? What are the areas where they need to grow? Are they faithful to each other with their thoughts, eyes, body, etc...?

6. Mission

- Can they clearly identify their sense of calling and the people or place they are on mission to?

- Do they have the skills of contextualizing the gospel – Gospel barriers; gospel doors; idolatry of the culture; awareness of how their personal culture can be an impediment...
- How are they on mission and what would they change to be more effective on mission?

7. Teach-ability

- What have you been learning lately? How would you teach someone that?
- What was the last thing you taught someone? How did you go about that?
- Have you read the Bible through and been through the story?
- Are you prepared to take people through the story?
- How would you teach someone to study the Bible?

8. Finances

- Do they have a budget? If so, how is it set up (percentages)
- Would they be willing to submit their personal finances if they need help?
- What is their giving pattern?
- How would they lead/teach others in a biblical pattern of giving?

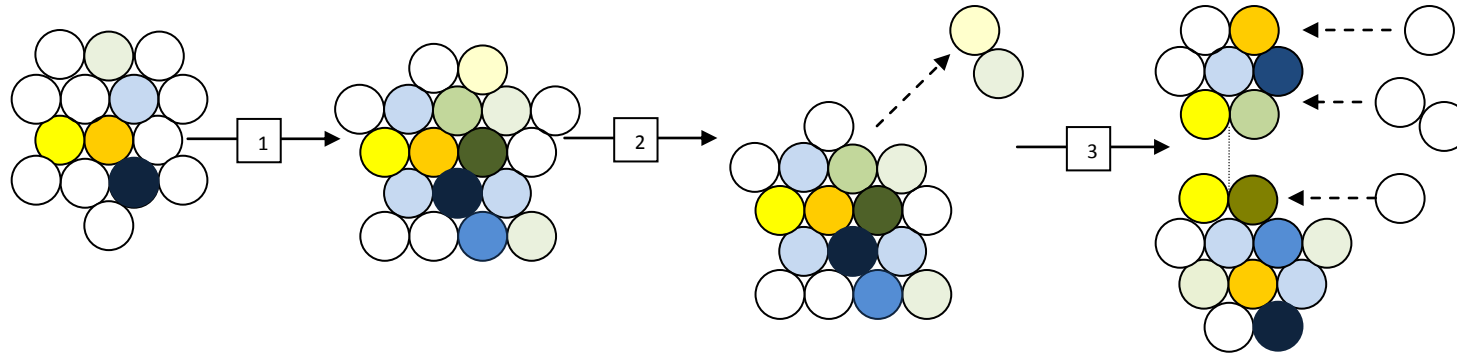
Multiplying Missional Communities

Expect the Spirit to work in and through Community. As our communities gather ordinary people doing ordinary things with gospel intentionality, we should both pray for and expect the Spirit to work among us. Asking for Wisdom: As your MC reaches 18-20 you should begin to pray for wisdom, guidance, and direction in earnest.

Organic Cues: Like those who disbelieved Peter stood at the door (Acts 12) we can often pray without faith. When the right time to plant comes we can expect the spirit to use organic cues or natural signs.

- Major life changes (i.e. –having a baby,)
- Mercy opportunities arising
- People moving into areas of the city your MC hoped or needed to plant anyway.

Growing → Multiplying → Planting



Legend

- Missional Community Leader
- MC Apprentice/Mentee
- Potential Leader
- Missional Community Member
- Elder or Elder Candidates
- Potential Host
- Mercy Ministry Leader
- Host Family or Single
- Potential Counselor
- Gospel Counselor Apprentice
- Gospel Counselor

1. Reaching Pre-planting Stage (15-18)

Once an MC reaches 15 members it has reached the Pre-planting Stage. There are several reasons for this. Usually past 15...

- You lose equal group participation.
- You begin to exceed what most living rooms can seat comfortably.
- You become ingrown as the group size dictates attention away from a Missional focus.

It is vital at this point that you begin preparing your group for “Planting” using language intentionally to communicate that we are not “splitting” or “dividing”

2. Identifying & Cultivating Missionality

Identifying Leaders: Our church is modeled on the 3 offices Christ came to perfectly fulfill. Within each group there will be *Prophets* (Blue) who take the role of elders who teach. Emphasis = Gospel Proclamation. *Priest* (Green) who show empathy and care for emotional concerns. Emphasis = Gospel Renewal, and 3rd .. *Kings* (Yellow) who act as deacons, doing acts of mercy and showing compassion to the. Emphasis = Gospel Mission.

Cultivating Gifts: Through mentoring relationships and classes, people are allowed to both succeed and fail in a loving community.

3. Expecting the Spirit to work in and through Community

As our communities gather ordinary people doing ordinary things with gospel intentionality, we should both pray for and expect the Spirit to work among us.

Asking for Wisdom: As your MC reaches 18-20 you should begin to pray for wisdom, guidance, and direction in earnest.

Organic Cues: Like those who disbelieved Peter stood at the door (Acts 12) we can often pray without faith. When the right time to plant comes we can expect the spirit to use organic cues or natural signs.

- *Major life changes* (i.e. – having a baby,)
- *Mercy opportunities* arising
- *People moving* into areas of the city your MC hoped or needed to plant anyway.

4. Planting a new community

Most groups will not divide equally, and that’s ok, provided that the new plant has an intentional apostolic team (Blue, Green, Yellow).

Connection: Continued training & development of movement leaders is maintained. Common Mercy ministry and connect events can make the transition a joy rather than a burden.

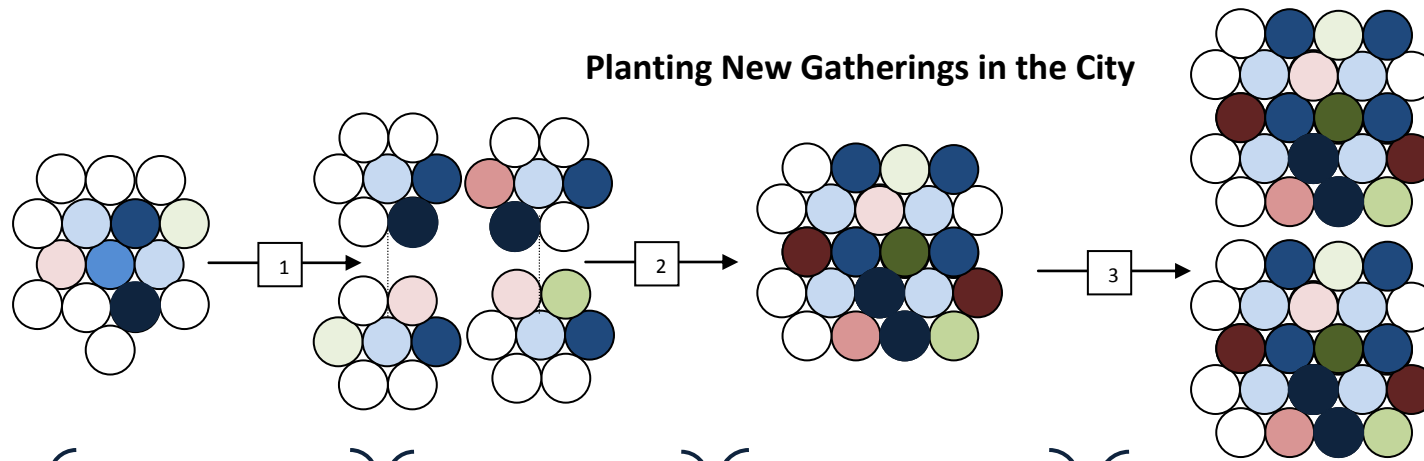
Exponential Growth: Once each reaches the pre-planting stage growth will be exponential. Either both replicating or combining old original members from each group to create a 3rd. Once there are 3 -4 groups working together missionally in a given community you now have a core group that can provide a viable Church Plant with leaders developed organically from within MC’s.

Organic Movement - Reverse Church Planting

Today, a lot of what is called church planting is really starting a new 1 hour service for people to attend. There's a belief that just by opening your doors and great preaching, you will start a revolution. We've seen these new churches spring up and begin to market themselves as the cool new 'un-church' where they hope to get marginal Christians to commit to the new endeavor. The debates go back and forth about planting with a core or planting big and gathering a core from that. As we've been involved in church planting, our thinking has changed. Here is how we envision Planting New Gatherings in the City (pdf):

1. A Team (some call this an Apostolic Team) of people (Missional Community) are on mission in a specific area of the city. This Missional Community has the DNA intended to replicate, be on mission and disciple people.
2. The Missional Community multiplies. See also: Missional Community Leader Development (pdf)
3. As several new Missional Communities are formed in an area, they begin to be trained to create a new gathering in the city. This includes a weekly worship service to gather the communities to celebrate, worship and hear the Word of God.
4. A movement of Missional Communities and gatherings spreads through the city as a visible witness and gospel hermeneutic.

Planting New Gatherings in the City



1. A Missional Community is Formed

Systemic: Create a culture where people see “being the church” as life-on-life interaction living in community. Paths of serving, growing, learning, mercy ministry, connecting all flow through these missional communities.

Systematic: New Missional Communities are formed in areas that are further from existing Sunday gatherings. These communities form as Missional leaders create new communities or from replicating existing communities.

2. The Missional Community Multiply

Systemic: As the Missional Communities begin to multiply, leaders are created, Elders and Elder Candidates are installed as well as deacons, counselors and ministry leaders. When an area reaches 3-4 Missional Communities specific training begins to prepare the group to start a new gathering.

Systematic: Customized GCA Material for Church Planting gone through as a community. Gathering specific leaders are developed (eg. Worship).

3. Launching a New Gathering

Systemic: A new gathering launches as 4 or more missional communities form a new expression of the body in an area.

Systematic: Continued movement-wide systemic training for each group (eg. Elders, Deacons) to develop the new gathering.

4. Being a Movement

Systemic: At each gathering people are equipped and encouraged to be a sent people on mission. A culture of sending prepares many to leave current gatherings to go on mission to new ones.

Systematic: Continued training & development of movement leaders.