

Leadership Tips

A publication of
Leadership Development and Church Ministries
Open Bible Churches

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LEADERSHIP

Leadership Quotes _____

“Our job is to love people we don’t have to love.”

Keith Miller, Pastor and author

“A true and safe leader is likely to be one who has no desire to lead, but is forced into a position of leadership by the inward pressure of the Holy Spirit and the press of external circumstances.”

A. W. Tozer, Pastor and author

“I have a great need for Christ; I have a great Christ for my need.”

Charles Haddon Spurgeon, Pastor

“I cannot trust a man to control others who cannot control himself.”

Robert E. Lee, General

“The road to success is always under construction.”

Lily Tomlin, Comedian

“Always do right. This will gratify some people and astonish the rest.”

Mark Twain, Author

Leadership Emergence Theory _____

Definition of a “focused life”

1. a life dedicated to exclusively carrying out God’s unique purposes through it (this usually happens between the ages of 20-30),
2. by identifying the four (4) focal issues, that is:
 - a. life purpose (usually happens between the ages of 30-40)
 - b. effective methodologies (all along the way, usually until mid-40’s)
 - c. major role (usually happens between ages of 40-50)
 - d. ultimate contributions (tentatively along the way but more certainly in the early 50’s)
3. an increasing prioritization of life’s activities around the focal issues, and
4. resulting in a satisfying life of being and doing.

Source: J. Robert Clinton, MMM,
June 26, 2000

Leadership Success _____

The Seduction of Success

The three main areas where preachers fall: ambition, sex and money.

Misconceptions about success:

1. The misconception of promotion's true nature – promotion comes from God. But worldly promotion leads quickly to pride.
2. The misconception that all increase is from God – when promotion comes from God it results in our sphere of influence being increased... But if we define success or promotion simply as this, we open our hearts up to a grievous deception...

Pastors must establish boundaries:

1. Develop relationships with those who are not enamored with you and your ministry.
2. Maintain a daily intimate relationship with God through the scripture and the Holy Spirit.
3. Cultivate a heart of servanthood.

Source: Mike Fehlauer, "The Seduction of Success,"
Ministries Today, May/June 2000

LEADERSHIP DEVELOPMENT

Spiritual Formation _____

Balancing Ministry and Marriage

How the mighty fall, an all-too-typical pattern:

- The husband desires respect and intimacy, and the wife desires provision and cherishing.
- Expectations are disappointed.
- Loss of respect for one another occurs.
- Lack of gratefulness sets in.
- Resistance to sexual intimacy follows.
- Estimation of personal worth comes into question.
- There are surface attempts to improve matters, but transparency remains awkward and difficult.
- Disappointment and resentment build.

- The wife tires of her husband's vision or lack of it and becomes lackadaisical or ambivalent. The husband buries himself in the work of the ministry or wearily gives up altogether.
- Loss of hope for the marriage and/or ministry occurs.

Keys to staying together:

1. Appreciate the differences.
2. Don't compare.
3. Honor one another.
4. Be loyal.
5. Cherish the intimacy in your marriage.
6. Be spiritually attentive to one another.
7. Make happy memories
8. Remember romance.

Source: Glenda Malmin, "Balancing Ministry and Marriage,"
Ministries Today, May/June 2000

Ministry Formation _____

Practice Makes Perfect

Learning how to develop your leadership gift:

1. Eagerly embrace responsibility.
2. Cultivate cheerfulness.
3. Always be honest.
4. Be resourceful.
5. Practice the art of persuasion.
6. Be cooperative.
7. Practice altruism.
8. Be courageous.
9. Be supportive.
10. Learn to be assertive.

Source: Loeb and Kindel, "Practice Makes Perfect,"
Rev., May/June 2000

Strategic Formation _____

Strategic Planning for Small Churches

A five-step process:

1. Assess current situation;
2. Identify critical issues;
3. Prioritize critical issues;
4. Establish strategic objectives; and
5. Set specific goals to achieve objectives.

Source: Martin Thielen, "Strategic Planning for Small Churches,"
Net Results, April 2000

LEADERSHIP AND VISION

Visionary Leaders

Is That Your Final Answer?

Questions to evaluate visionary leadership:

1. Are you really interested in people?
2. Do you secure others' cooperation and win others' respect and confidence?
3. Do you qualify as a peacemaker?
4. Do you possess the ability to secure discipline without having to resort to a show of power?
5. Do your subordinates feel at ease in your presence?
6. Do you possess tact?
7. Have you ever broken yourself of a bad habit?
8. Do you maintain self-control when things go wrong?
9. Can you use disappointments creatively?
10. Can you handle criticism objectively and remain unmoved under it?
11. Do you think creatively?
12. Do you find it easy to make and keep friends?
13. Are you dependent on others' praise or approval?
14. Do you possess a resolute will?
15. Are you in the grip of the Master Leader?

Source: Greg Morris, "Leadership Tips,"
Net Results, July 2000

Effective Change

The Missional Church

Being the church in today's world:

1. Crossing traditional boundaries.
2. Gauging success by transformed lives.
3. Impacting the culture for the Kingdom.
4. Planting new churches and training church leaders.
5. Mobilize intercession for the city.
6. Build relationships.
7. Discern who should "champion" the movement.
8. Don't let program get ahead of God's timing.

Source: Michael Warden, "The Missional Church,"
Next, Second Quarter 2000

CURRENTS AND TRENDS FOR THE 21st CENTURY

Currents

The World in 2000 by Religious Adherence

Religion	# of Adherents	Total Growth Rate ³	Conversion Growth Rate ⁴	% of World Population
All Christians	1,999.6 Million	1.45% ⁴	.135%	33%
evangelicals ^{1,2}	647.8 Million	1.47%	.423	10.7%
Pentecostals/ Charismatics ²	523.7 Million	2.33%	.588%	8.7%
Muslims	1,188.2 Million	2.15%	.080%	19.6%
Hindus	811.3 Million	1.84%	-.087%	13.4%
Nonreligious	768.2 Million	.86%	-7.2%	12.7
Chinese Folk Religionists	384.8 Million	1.21%	-.020%	6.4%
Buddhists	360 Million	1.13%	.045%	5.9%
Ethnoreligionists	228.4 Million	1.37%	-.58%	3.8%
Atheists	150.1 Million	.35%	-60%	2.5%
New-Religionists/ Neo-Religionists	102.4 Million	1.12%	-3.8%	1.7%
Sikhs	23.3 Million	1.90%	.13%	.4%
Jews	14.4 Million	1.00	-50%	.2%
Others	24.3 Million	N/A	N/A	.4%
World Population	6,055 Million	1.47%	N/A	100%

Source: "The Great Commission Roundtable,"
Mission Frontiers, June 2000

Number of Foreign Missionaries per Million in Major Cultural Blocs

Muslim	2.73
Buddhist	5.29
Hindu	5.64
Chinese	5.88
Other	9.91
Non-Religious	10.51
Tribal	50.91
Jewish	58.82
Christian	185.6

Source: "The Great Commission Roundtable,"
Mission Frontiers, June 2000

Women are the Backbone of Christian Congregations in America

(Barna Update – 3/6/00)

Women represent the largest and most loyal constituency of the Christian Church in America. Here is a sampling of the key differences between men and women in terms of religious commitment and participation:

- Nearly half of women in the U.S. have beliefs that classify them as born again Christian (46%), compared to only about one-third of men (36%).
- Women are significantly more likely than are men to participate in 12 out of 13 religious activities we assessed – including donating to churches, sharing their faith with others, and attending church services.
- 7 out of every 10 women say they are “deeply spiritual” – a label embraced by just 5 out of every 10 men.
- Most women place a high priority on having a close relationship with God, staying active in a local church, and being deeply committed to the Christian faith – much more so than is true among men.

Source: Eddie Smith, PrayerNet Newsletter,
U.S. Prayer Track, March 4, 2000

Evangelism in the United States

(Barna Report, October – December 1999)

- > Probability of accepting Christ, segmented by age
 - * Children between the ages of 5 and 13 have a 32% probability of accepting Jesus Christ as their Savior.
 - * The probability of accepting Christ drops to 4% for those who are between the ages of 14 and 18.
 - * Those older than 18 have a 6% probability of accepting Jesus Christ as their Savior.
- > Basic Understanding of Evangelism (1994)
 - * 9 out of 10 American adults (86%) cannot accurately define the meaning of the “Great Commission.”
 - * 7 out of 10 adults have no clue what “John 3:16” means.
 - * Barely one third of all adults (31%) know the meaning of the expression “the gospel.”
 - * Only 4% of adults could define the “Great Commission,” quote John 3:16, and define “the gospel.”
- > Evangelizers
 - * 58% of born again Christians claim they have shared their faith with a non-Christian during the past year. (1999)
 - * Busters (those between 18-33 years of age) are more likely than any other generation to share their faith with others. Our data show that 66% of Busters shared their faith in the last year, compared to 58% of Boomers (those 34-71), and 41% of Seniors (those 72 years plus). (1999)
 - * Blacks (76%) are much more likely than whites (52%) to report that they have shared their faith with someone in the past year.(1999)

* Protestant non-mainline attenders and Baptists are more likely than average to share their faith. Specifically, 66% of Protestant non-mainline attenders and 64% of Baptists report that they have shared their faith with a non-Christian in the past year, compared to 48% of mainline attenders and 43% of Catholics. (1999)

It is surprising to see that not all of those who share their faith are totally committed to the Christian faith. When evangelizers were asked about their commitment to the Christian faith, only 76% said that they were absolutely committed to their faith, leaving nearly 1 out of 4 evangelizers sharing about a faith that, in reality, they are not totally committed to. (1999)

* 26% of evangelizers are categorized as evangelical Christians. (1999)

> **The Responsibility to Share Your Faith**

* 51% of blacks strongly agree that they “personally have a responsibility to tell other people about their religious beliefs” versus 29% of the total American population. (1999)

* Americans living in the South feel more of a responsibility to share their faith with others than do adults in other regions of the country, with 40% of southerners feeling a sense of responsibility to share their faith with others, compared to 25% of those living in the West or Midwest, and 23% of those living in the Northeast. (1999)

* Only about half (53%) of born again Christians feel a sense of responsibility to tell others about their faith. In other words, nearly half of born again Christians do not think that it is their personal responsibility to share their religious beliefs with those who do not know Christ. (1999)

* Overall, Catholics are less likely than any other denominational group to feel a responsibility to share their faith with others. Only 14% of Catholics report that they have a personal responsibility to tell others about their beliefs, compared to 27% of mainline attenders, 48% of Protestant non-mainline attenders, and 52% of Baptists who feel this sense of responsibility. (1999)

Source: Eddie Smith, PrayerNet Newsletter,
U.S. Prayer Track, February 4, 2000

LEADER'S READING RESOURCES

Understanding and Reaching Busters and Bridgers

The Generations:

Hicks, Rick and Kathy. *Boomers, Xers, and Other Strangers*, 1999, Tyndale

This study, subtitled “Understanding the Generational Differences that Divide Us,” gives a decade by decade (beginning in the 1920’s) overview of the historical and cultural events that have helped form the perspective and values of Builders, Boomers, Xers and the Net generations. The sections on “Defining the Generations” and “Overcoming the Differences that Divide Us” are especially insightful for those who are interested in understanding and reaching Xers and the Net generation.

McIntosh, Gary. *Three Generations*, 1995, Revell

This study is a general overview of the historical and cultural events that have helped to form the distinct characteristics and values of the three dominant generations of the 20th century: Builders, Boomers and Busters. McIntosh uses tables describing aliases, formative years, formative experiences, characteristics, religious characteristics, prominent ministry, common areas of concern, and strategies for reaching to summarize each generation.

Busters (Xers):

Beaudoin, Tom. *Virtual Faith*, 1998, Jossey-Bass

This study attempts to understand Generation X from a pop culture perspective. Beaudoin believes that Gen X is distinct from previous generations in American culture because of the dominant swing from a Judeo-Christian worldview to a post-modern worldview in this generation. Beaudoin describes Gen X's spiritual quest as "irreverent" and notes that Xers tend to 1. view institutional religion with suspect; 2. be experience oriented; 3. view suffering as having a spiritual dimension; and 4. Believe that ambiguity is central to faith.

Ford, Kevin Graham. *Jesus for a New Generation*, 1995, InterVarsity

Ford uses relational stories to describe Gen X and the use of "narrative" evangelism to reach them with the Gospel. Ford believes that Xers are basically turned off to traditional Christianity but that they are still spiritually needy. He believes that Xers are open to loving, authentic relationship with Christians that can lead to the sharing of faith related experiences as a bridge to the Gospel. Ford gives many practical examples of how narrative evangelism can be practiced effectively.

Bridgers (Millenials):

McAllister, Dawson. *Saving the Millenial Generation*, 1999, Nelson

This study describes the emerging generation that is distinctly different from the more studied and analyzed Busters that are now receiving attention. McAllister uses the results of a survey that he has conducted within the context of his youth outreach ministry. His conclusion is that the millenials are more conservative and open to traditional values (although they do not have an experience with them) than the Buster generation and that they "crave genuine connections based on real love." McAllister gives practical insights and guidelines for reaching out to this emerging generation.

Rainer, Thom. *The Bridger Generation*, 1997, Broadman and Holman

This study was the first serious attempt by a Christian researcher to understand and describe the characteristics of the generation that is following Gen X and will be the first generation to emerge in the 21st century. Bridgers are very religious, but almost any religion will do. They do not believe in absolutes and will resist the truth that Christ is the only way of salvation. The "big no" for bridgers is religious intolerance. Rainer challenges the church to become Biblical and to create new models of doing church without compromising the Gospel.