DEVELOPING LEADERSHIP COMPETENCIES NEEDED FOR THE CHURCH

IN THE MISSIONAL CONTEXT OF NORWAY

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**Introduction to** **The Lutheran Church of Norway and Some**

**Autobiographical Reflections**

Before discussing how I will develop the leadership competencies needed for my church in its missional context, it is important to describe the stage for my position as a minister of the local congregation of The Lutheran Church of Norway (LCN). Especially as a Lutheran, but also as a European, there are some crucial predicaments when it comes to the Church and the socio-cultural context of Scandinavia, where I have lived most of my life. The most crucial predicament is this: the Lutheran Church of Norway is a state church. Most of the European Lutheran churches maintain this model.

The Lutheran Church of Norway (LCN), which includes the local congregation I serve in Hemsedal, is part of a communion of seventy million Lutherans in The Lutheran World Federation (LWF).[[1]](#footnote-1) The LCN is part of the constitution of Norway and has its own church laws that rest on the three confessions of the early Church, Confessio Augustana (CA) and the Small Catechism of Luther. The Lutheran faith is defined by the five *solas*: *sola scriptura*, *sola fide*, *sola gratia*, *solus Christus* and *soli* *Deo Gloria*. It also defines itself by the “and” in the pairs of Law and Gospel,[[2]](#footnote-2) *simul justus et* [and] *peccator*,[[3]](#footnote-3) the Spiritual and Temporal Regiment,[[4]](#footnote-4) the Holy and the Profane,[[5]](#footnote-5) and Word[[6]](#footnote-6) and Sacrament.[[7]](#footnote-7) The LCN is reminiscent of Christendom and presently stands on the fringe of a new era.[[8]](#footnote-8) In 2013, it will be separated from the nation-state administration through a change in the constitution of Norway. About 80 percent of the population of Norway holds membership in the LCN, mostly by infant baptism, but only about 2 percent attend Sunday Service on average.[[9]](#footnote-9)

Hemsedal is different. Here more than 84 percent are members of LCN, and more than 6 percent attend Sunday service on average.[[10]](#footnote-10) Hemsedal used to be on the fringe of everything, a valley seen as a kind of addendum to Hallingdal, where the big river flows. Those who live here build their existence on farming. They have the home-farm, the spring and autumn pastures, and the summer pastures with the alpine huts. It is the women’s job to tend to the animals in summer and winter. The men often have another line of work in foresting, in the railroad companies in the vicinity, and now during recent years in the water reservoir plants. It is not unusual for men even today to have two to four different jobs, depending on the season.

This narrative[[11]](#footnote-11) has intensified since the 1960s, when the alpine skiing company started. Now there is so much work to be done in Hemsedal, that the locals cannot fill all the openings. For instance, there is more administrative work in the commune (municipality), in services to the community, and in general commerce. Strangers are moving in from all over Norway, Sweden, and Denmark—and many other countries. Hemsedal’s population is growing steadily, as opposed to most other valleys and small communities in Norway. For the most part, these newcomers only have one job and occasionally two; they do not own land or have huts for rent, as the locals do. The tourist office estimates that in the high season for skiing, there are about twenty-five thousand people in the valley per day. As the only church in the valley, the LCN in Hemsedal sponsors Kristian Idrets Kontakt (KRIK), or Christian Sports Contact—a mountainfolk high school primarily for young people from around the country. Since starting activities in the valley in 2005, after each class in the autumn KRIK delivers ten to fifteen people to the valley, who for a shorter or longer time plan to stay in Hemsedal. As generally young, emergent, and energetic people, they offer their services to the church without even being members of the local Congregation of Hemsedal (CH). It is an important community connection. Alan J. Roxburgh explains:

The church will rediscover resources for a hopeful, missionary-shaped future . . . reengages the Scripture . . . listening to the voices of those Christian groups that have lived long outside the center of our culture . . . the dissenting churches . . . what we have called the ethnic groups that our sources of future direction will emerge . . . . Liminality requires us to listen attentively to their ecclesiologies.[[12]](#footnote-12)

There is a lot to learn from these seasonal students. Scott Cormode agrees. He writes: “A congregation is held together by much more than creeds, governing structures, and programs.”[[13]](#footnote-13)

As mentioned in the revised autobiography (see Appendix), there are at least four factions in the CH: people from KRIK, “Skiers Church,” “Normission,” and traditional churchgoers. The traditional churchgoers are for the most part closer to an older “modern” perspective of what the church isand most likely quite reserved towards a division of state and church, which in several ways makes this new group of seasonal arrivals feel marginalized. Most of the voluntary workers in the church are from this group, and they have done a tremendous job. For instance, almost all children from the fourth through the seventh grade attend a children’s gospel choir of more than 130,lead for thirty years by a married couple.There are efforts of trying to define all the communes (municipalities)in Norway as either *Folkekirkemenighet*, or “folk church assembly”[[14]](#footnote-14)—where for instance some of the rites of passage have lost their theological foundation[[15]](#footnote-15) and only represent a kind of tradition[[16]](#footnote-16)—or *Bedehusmenighet*, “assembly of evangelicals.” Hemsedal is of the latter kind.

There is no rational explanation as to why I ended up here in Hemsedal; but, given the special combination of people in Hemsedal and my background, it could be a very good match on God’s part. This makes me proud and humble at the same time, as I see the possibilities.[[17]](#footnote-17) It has made me lower my shoulders concerning my own abilities and a “big program” for the church; rather, my desire is to discern the way of the Lord in this “pneumocratic community,”[[18]](#footnote-18) contextualize myself within it, and be a facilitator for His equipping of His Church here. Darrell L. Guder says, “In order to contextualize responsibly, the church must assess its culture critically, discerning and unmasking its philosophical foundations and values.”[[19]](#footnote-19) For this reason, I seek to develop certain leadership competencies needed for CH in its current missional context so that I might grow in the ability of being a facilitator of what God is doing among his people in Hemsedal.

**Primary Skills and C****apacities Selected for Work This Coming Year**

There are certain primary skills I have selected to work on this coming year. They come from my high Leadership Factor scores. The first two are “Personal Courage,” for which I scored 78 percent in the Character section, and “Fostering a Missional Imagination, for which I scored 77 percent in the area of Cultivating People. The Leadership Factor score that surprises me the most is Missional Practices, for which I scored 47 percent in the section on Forming a Missional Environment and Culture. The Leadership Factor score that concerns me the most is the final skill I have chosen for focused growth: “Creating Coalitions,” for which I scored 44 percent in the Cultivating People section. Each will be discussed below and conclude with a comprehensive personal development plan.

Personal Courage

I do not know if personal courage is in the genes, but it seems that I have had this ability from a very young age. Growing up in the inner city of Copenhagen, my mother having kicked out my father, I had to develop an ability to break from given patterns early and stand up for my rights and my territory. As a first-grader I was sent to a home for obese children, and after that I lived with some acquaintances of my mother for almost a year. Finally, I was adopted by a couple in Jutland, who then became my parents. Being from Copenhagen I had to adjust to the countryside, a new dialect, and once again stand up for myself. I lost very few fights. I decided to study theology abroad, first in Germany and then in Chicago, which again took some courage, especially since nobody thought that my being a pastor was a good idea. I became a pastor in Århus, Denmark, broke with the Evangelical Free Church, and started anew in the one hated by my former peers: The Lutheran Church. I became a teacher in a private high school. I went to Norway to pursue my calling as a minister and started a doctoral program in my fifties. Roxburgh and Fred Romanuk say it is this very tenacious quality that is needed in the missional context:

Pastors leading missional transformation require the kind of personal courage that makes them ready to sacrifice popularity in order to tackle tough issues. Personal courage is the capacity to go on a long journey in the same direction, even when few seem willing to follow. It means keeping to one’s values, and sense of call, even if they have become unpopular . . . . Sometimes personal courage means willingness to discipline oneself to learn new skills and work on other readiness factors before rushing into action.[[20]](#footnote-20)

I selected personal courage primarily, because it had the highest score in my “Pastor/Leader 360” (PL 360) report. I was not surprised by this, given my background; however, I had hoped that some of my learned abilities as a minister would have scored higher. In my mind was also the notion that the area where one excels should be the focus of development. This is an insight coming from my years as an athlete and as a reasonably skilled soccer player, Jutland champion of badminton in singles, and lately even as the world champion in sea-trout fishing. I am not afraid of trying new things, and I like to win. Nevertheless, I do not engage in missional study and development “to win” but rather in the hopes of being better at helping others to excel.

Also, I might lose trying to implement the thoughts of missional church in Hemsedal: lose popularity, lose friends and brothers and sisters in the faith, or lose myself in the loads of extra work—but, being courageous, I dare. Ronald A. Heifetz and Marty Linsky understand this risk and offer the following advice to leaders: “As you attempt to lead people, you should expect to encounter emotions you cannot handle unless you have a time and place to sort them out. Human beings were not designed to deal with the non-stop modern world, so we must compensate. Getting anchors and keeping them is, at root, a matter of self-love and discipline.”[[21]](#footnote-21) Understanding how personal courage has manifested itself in my life, its importance in my function as a ministry leader, and how to aptly apply it in Hemsedal and the surrounding context is essential.

Many of the lingering church structures in Hemsedal are inappropriate and outdated. It is difficult to be a missional leader, especially due to constraints by the lack of structural development within the deanery. Heifetz and Linsky comment on this dynamic:

To withstand such pressure demands a broad perspective and extra measures of patience, maturity, courage, strength, and grace . . . . If you can hold steady long enough, remaining respectful of their pains and defending your perspective without feeling you must defend yourself, you may find that in the ensuing calm, relationships become stronger.[[22]](#footnote-22)

Almost half of my work I have to do in the neighboring town of Gol, and the implementation of my personal courage amidst major changes also has this outward direction; but even here in the CH it is important to work on character as well as structures,[[23]](#footnote-23) especially when it comes to the Sunday services. Guder affirms this through the following statement:

Two basic dynamics are always at work in worship as public witness. It is the worship of God carried out by God’s called and sent people. But it also welcomes and makes room for the curious, the sceptical, the critical, the needy, the exploring and the committed. It practices the hospitality that is rooted in God’s presence and invitation.[[24]](#footnote-24)

Personal courage also is required when bringing up leadership issues on the board and in different committees.[[25]](#footnote-25) The people looking at my results in Personal Courage agree that I am a courageous leader. They describe me much in the same way as Roxburgh and Romanuk, who comment on missional leadership: “Missional Leadership also requires a high degree of courageous choice . . . . Missional Leadership is not for the faint-hearted.”[[26]](#footnote-26) I am not afraid of taking on issues that might give reason for disagreement; and, some respondents even totally approved of the statements in the questionnaire.[[27]](#footnote-27)

Fostering a Missional Imagination

Fostering a Missional Imagination is my second best score,[[28]](#footnote-28) and it is quite dependent upon having personal courage. This is especially true, because very few people in Norwayhave come to grips with what *missio Dei* and missional church truly mean—namely the Trinitarian and the sent aspects [[29]](#footnote-29) and that “God enters among people who don’t get it.”[[30]](#footnote-30) Since Guder’s *Missional Church* in 1998, the discussion has spread throughout North America and eventually to Europe and Scandinavia; but, sadly for the most part it has been a discussion of the elite, as Gary Simpson suggests. [[31]](#footnote-31) If I were to ask one of the leaders in my congregation, “What does Fostering a Missional Imagination mean?” the answer would be quite dubious.

Fostering a Missional Imagination feeds on the ideas of the late Lesslie Newbigin and his works on missiology.[[32]](#footnote-32) He talks about how the West can be won for the gospel, which he refers to as the “scandal of particularity. Just as Jesus, the living Word, took on the particularity of a specific context, so also is his gospel of good news inherently translatable into every particular cultural context with a view toward being universally applicable.”[[33]](#footnote-33) Newbigin continues this strain of thought saying that the West “is a pagan society, and its paganism, having been born out of the rejection of Christianity, is far more resistant to the gospel than the pre-Christian paganism.”[[34]](#footnote-34)

Newbigin inaugurated this idea of *missio Dei* to the World Council of Churches, and about it Simpson says, “This concept brought about a ‘Copernican revolution’ in missiology.”[[35]](#footnote-35) Newbigin did this mainly as the moderator of the General Assembly of the United Reformed Church and then later wrote about an active discipleship of the church as the plausibility structure of the faith.[[36]](#footnote-36) Craig Van Gelder calls this a “recontextualization”[[37]](#footnote-37) of the biblical gospel, while Guder calls it “Rehearing the Gospel.”[[38]](#footnote-38) While Newbigin was one of the first to refoster a Missional Imagination, Van Gelder puts it in these words: “In this polarity the leading of the Spirit maintains the tension line between the challenge of recontextualizing a congregation’s ministry in the midst of a changing context and the challenge of continuing to maintain the truths of the historic Christian faith as understood by the congregation.”[[39]](#footnote-39)

In the Appreciative Inquiry (AI) interviews, I have heard the narratives of some of the parishioners of Hemsedal, and by that the first step has been taken in making their narratives “shaped into and by a tradition”[[40]](#footnote-40) and common “accounts of our motives” in the narrative of Hemsedal.[[41]](#footnote-41) By connecting them with the biblical narrative,[[42]](#footnote-42) they will themselves foster a Missional Imagination,[[43]](#footnote-43) even as we continually are going to have evenings of sharing our faith stories in public meetings.[[44]](#footnote-44) It is important for us also to look forward at the dreams and visions of our young and old, some of which already have been shared with me and are in the phase of experimentation. Two of them are the vision of a church in the slopes and the vision of helping young people in Hemsedal to grasp the faith. Different people also have seen what is not yet present and are investing their energy in these visions,[[45]](#footnote-45) thereby fostering a Missional Imagination. However, in working on this area of Fostering a Missional Imagination, I heed the advice of Heifetz and Linsky, who write: “If you are the person in authority, you are not only expected to set the agenda, but also so select the issues that warrant attention.”[[46]](#footnote-46) I know that it is my responsibility to set the agenda.

Understanding the process and insights that led me to select Fostering a Missional Imagination is important. In my view this is the most important ability of a missional leader,[[47]](#footnote-47) and the idea has inspired me ever since I read Rodney Clapp’s book, *A Peculiar People*, and especially *Foolishness to the Greeks* and *The Gospel in a Pluralist Society* by Newbigin.[[48]](#footnote-48) I appreciate that Clapp describes how young Christians are better off by living together in community.[[49]](#footnote-49) Roxburgh and Romanuk elaborate on the idea saying, “The cultural narratives of fear and anxiety, loss and confusion are as much *inside* the community of God’s people as they are *in* the neighbourhoods and communities in which we live.”[[50]](#footnote-50) This implies that the community of believers, the local congregation offers an antidote to the narratives of fear and anxiety, loss and confusion at large.

Living in community comes instead of following some kind of manual for the individual Christian life, as given in some popular books**.** My arguments for choosing the former leadership factor can be used again here, but I do not need more courage. On the other hand, I need to learn much more about “equipping and guiding” and in turn fostering a Missional Imagination in both myself and others.[[51]](#footnote-51) Discerning how Missional Imagination manifests itself in my life, its importance in my function as a ministry leader, and how to apply it fruitfully in the context of Hemsedal is important. In their book, *The Missional Leader*,Roxburgh and Romanuk advise leaders to “foster a missional imagination in the church.”[[52]](#footnote-52) In a similar way, Socrates invented and became famous through his meiotic method of asking questions “to evoke self-discovery,”[[53]](#footnote-53) instead of presenting answers to people. He was like a master or a midwife, fostering what was already there but maybe still hidden.[[54]](#footnote-54) He called it forward, gave it nutrition, and made it grow; he promoted and supported some intrinsic values and perceptions—and remarkably, not so much for his own sake, but for the sake of the person of whom he asked the questions and in the end for the present society. Later Jesus through his teaching, and particularly through his parables,[[55]](#footnote-55) also used of a kind of meiotic method, under the cover of keeping listeners in the dark and maintaining the Messiah Secret,[[56]](#footnote-56) which in the end made people wonder about their own questions concerning God.[[57]](#footnote-57)

With this in mind, the importance and application of Fostering a Missional Imagination comes out of questions. Imagination is about the ability or the force of seeing a picture, to use my ability to dream and to see things that have not yet materialized. Imagination is about dreams and visions (cf. Joel 2:28), if it is missional or situated in a Christian environment,[[58]](#footnote-58) and relies on “the open-ended adventure of the Spirit’s presence.”[[59]](#footnote-59) The discernment of what in the end is from God is a part of the fostering process; and, this is exactly the point where I feel I personally have not reached the full measure.

However, what I have been through in my time in Hemsedal makes me more relaxed in keeping to the agenda of “holding steady” and “giving myself time,”[[60]](#footnote-60) especially when it comes to letting issues ripen[[61]](#footnote-61) and listening[[62]](#footnote-62) to the young people and their visions for the future of Hemsedal.[[63]](#footnote-63) This also is described well by Roxburgh and Romanuk: “A missional leader watches and listens for such gatherings of energy. They cultivate conversation and continue giving permission and encouragement for experimentation.”[[64]](#footnote-64) Such application already has led to change: the appointment of a new deacon to work among the seasonal workers; a team called “Time to Go,” which helps and serves in the youth department and with me and the confirmands; and the “Sunday for All” project on Sunday afternoon, which is a collaboration among the four factions in Hemsedal mentioned earlier. However, according to *Missional Church*, “Christian love [is] experienced in the midst of its common life and ministry.”[[65]](#footnote-65) The whole idea about a “Skiers Church” and small groups attached to this concept is still in development and at a perilous experimentation phase,[[66]](#footnote-66) ultimately is in need of time and discernment concerning what it is God wants.[[67]](#footnote-67)

Finally, the CH needs the older people and their dreams as well; but, it seems that this generation is more reserved, when it comes to talking about what the Holy Spirit has revealed to them; finding the right questions seems to be the way,[[68]](#footnote-68) and to that end I must learn as well the art of “leading with an open heart.”[[69]](#footnote-69) The interviewees felt that I had been very precise in the way I had preached about taking care of the refugees in our community and also when it came to hospitality and openness towards the society as such.[[70]](#footnote-70) I had stated my point of view frequently, so in that respect they would have scored as highly as I did myself. Also, issues concerning the local community are quite often a topic of my preaching,[[71]](#footnote-71) and some found that I was often able to build up expectations throughout the sermon and then make my final point.[[72]](#footnote-72) Someone told about very good feedback[[73]](#footnote-73) from the cafeteria of the local government offices and from people who usually do not attend church but who are visitors in religious ceremonies like baptisms, weddings, and funerals.

Missional Practices

Missional Practices is my second lowest Leadership Factor score. This surprises me the most especially when considering that it is within the field of Forming a Missional Environment and Culture and so to speak the opposite side of the coin of my second highest score in the field of Cultivating People—with one side of the coin being the more theoretical and this other side being the more practical of “cultivating the capacity and gifts of the people.”[[74]](#footnote-74) However, practices are an open process, says Guder. He writes:

As persons who live in Christ we are to grow in Christ. Thus ecclesial practices are dynamic; they grow and change as the community is open to and receives the Spirit’s empowering presence. The more deeply we participate in a practice, the more we are empowered to engage in that activity in fresh and creative ways. We are called . . . . to use our insight, intelligence, discernment, imagination, judgment, skill, and commitment in order to be intentional about and to evaluate the faithfulness and the effectiveness of the missional community’s various practices.[[75]](#footnote-75)

Missional practices involve neither a model congregation nor a common program from some book, but “there can be illustrative examples of contextualized congregations.”[[76]](#footnote-76) It has to do primarily with discipleship formation, already used by the church fathers in a “formation of a people around a specific set of habits and practices,”[[77]](#footnote-77) so that the ““people sent” makes a difference to its apostolic witness.”[[78]](#footnote-78) Mark Lau Branson says,

In using the phrase “church formation,” I am referring to the comprehensive work of God, with our participation, to shape the identity (being) and agency (doing) of a specific group of persons who are called and sent. I will designate three aspects of this cooperative life as spiritual formation, congregational formation, and missional formation.[[79]](#footnote-79)

Being sent means to “risk engagement in dialogue, listening and experimentation,”[[80]](#footnote-80) thus living the life of an ambassador of another kingdom[[81]](#footnote-81)—for instance, daily offices, creating space and boundaries for experimentation, practicing hospitality,[[82]](#footnote-82) learning, and suffering. According to the German martyr, Dietrich Bonhoeffer, “Discipleship means adherence to the person of Jesus, and therefore submission to the law of Christ which is the law of the cross.”[[83]](#footnote-83) These elements sum up the way of discipleship. Roxburgh says that “the new maps are made on the journey; they can’t be drawn ahead of time.”[[84]](#footnote-84) This lens helps me to understand the process and insights that led me to select Missional Practices. I like to think of myself as a practicing Christian[[85]](#footnote-85) and foremost as a disciple of Christ.[[86]](#footnote-86) I live in the Word everyday and fast weekly fasting from doing all the sports that I want. My wife and I are very hospitable,[[87]](#footnote-87) and I have introduced the spiritual discipline of *lectio* *divina* to our staff. I do at least two public services a week and have entered into Fuller Seminary’s Doctor of Ministry program to become more effective as a facilitator. Overall, I preach a gospel of responsible discipleship. Nevertheless, I selected Missional Practices, because there is more to the score and the “gospel is at once belief that involves behaviour and a behaviour that involves belief.”[[88]](#footnote-88)

Fully understanding how Missional Practices manifests itself through a life of discipleship is important in my function as a ministry leader. Consequently, I seek to learn how to engage in deeper missional expressions within the CH’s ministry context. Christianity is all about missional practices, and a church which does not recognize the importance and application of them, like the church of old,[[89]](#footnote-89) needs revival. If this side of the coin is erased, the other side of Fostering a Missional Imagination might as well fall into oblivion; the coin is worthless.

I am not talking about the church in Hemsedal, its history, and the way it looks presently, but about whether I as the minister communicate in words and deed the importance and application of missional practices and live as Roxburgh and Romanuk suggest: “The authentic leader is one whose actions and words are coherent and internally consistent.”[[90]](#footnote-90) It is quite astonishing how distant my perception of my missional practices is from the picture this factor portrays. To be honest, I am tempted to scramble for excuses like these: the respondents did not have a chance to learn to know me before having to answer the questionnaire, in Norway at least there might be a conceptual breakdown when it comes to know what “missional church” actually means, the whole concept of mingling with the community outside the church is unusual in assemblies of evangelicals in Norway.

Although there may be some truth to these excuses, the pattern is clear: I need to be more distinct in describing what missional church is about in order to help congregants practice Christianity daily.[[91]](#footnote-91) I need to foster dialogue about the AIs and the issues there publicly and not only in interviews. I need to encourage learning and growing as a part of discipleship formation, by supporting hospitality towards strangers on the “search for a face-to-face community.”[[92]](#footnote-92)

All of this will not be hard here in Hemsedal, but the responses from the interviews seem to point in another direction from the PL360. Most were in total disagreement with the results. They had learned to know me as a minister, who actually practiced what I taught and has “the ability to cultivate an environment of awareness.”[[93]](#footnote-93) I only can hope that the Holy Spirit is leading me.[[94]](#footnote-94) When I have asked people to show hospitality, I often have invited many different people to our home when encouraging people to be engaged in the community, I myself was the first to show up in different arenas in the community, and they were especially impressed by my being present in many of the activities of the church. Some had an explanation of the poor result in this factor: I seldom meet with small groups of the congregation for teaching. I meet the congregation almost always within the setting of services and ceremonies.

Creating Coalitions

The score of Creating Coalitions concerns me the most. I mentioned in my pre-seminar paper (see Appendix) that formerly I would have identified with a “lone wolf” kind of CEO leadership type, and a pyramid leadership structure would have suited me just fine. This score concerns me the most, not only because it is my lowest score but because it hits on one of my soft spots. I am aware that I am probably not good at Creating Coalitions. On the other hand I realize that this is an area where there is good potential for development on a personal level primarily but also when it comes to learning new skills and discipleship formation in the counter community of the church “with a different set of practices.”[[95]](#footnote-95) Again it is most remarkable that this fourth factor corresponds to the second; both interestingly enough are in the area of Cultivating People.

For these reasons, comprehending how I can improve in learning to create coalitions is of vital importance in my function as a ministry leader and particularly while I engage in Missional Practices in the CH***.*** Formation of new coalitions has always worked in Hemsedal; and, if I as a leader am going to be a facilitator in this respect, this area has major growth potential for both me and the church. It also involves the dreams and visions God is giving his people in Hemsedal; put together, they form something valuable in the Kingdom of God.

In the autumn 2009 and winter 2010 I succeeded in creating a coalition, at the request of people approaching me and wanting to have a meeting with teaching rather than preaching. This gathering is not being held in the church building but is a meeting with a focus on teaching and also using the American model for Sunday schools. The people are from “Skiers Church” and KRIK and “Normisjon,” the federal organization for evangelism in Norway. Most are members of the Norwegian Church, but they represent some diversity. Heifetz and Linsky pinpoint it: “We strive to create communities in which more and more of our members can thrive together.”[[96]](#footnote-96) These factions are arranging through an ad-hoc coalition on the first Sunday every month in the afternoon. It has been quite a success, with about 150 visitors per meeting, with some having a looser affiliation to the church in Hemsedal. Mary Sue Dehmlow Dreier from the Evangelical Lutheran Church in America expresses our common Lutheran frustration, as a sort of backdrop for this unique success: “Denominations no longer command the allegiance they did in the past, because denominational identities are less important to the average church shopper in the spiritual marketplace . . . . the tendency is to blur and downplay denominational distinctions in order to arrive at unity.”[[97]](#footnote-97)

Another coalition was formed with my approval, but by another facilitator, who had a vision and wanted some of the young people attending Bible school at KRIK in the autumn to form a team called “Time to Go!” with the purpose of helping in the youth department and in my work with the confirmands. The team is a big success with five people in the group this year. Both these experiments have gone quite well, especially when it comes to creating important common ground,[[98]](#footnote-98) while others have not.

One example is the attempt to start up a “Skiers Church.” This has come to a halt, and it is uncertain what the future will bring. The visionary people and coalition behind the project are in a phase of re-formation. This year they are trying a somewhat smaller approach with a small group ministry, an example of what Richard Pascale, Mark Millemann, and Linda Gioja would call a “frozen accident.”[[99]](#footnote-99)

Personal Development Plan

There are three areas encompassed in my personal development plan. They are character, cultivating people, and missional environment. These have been chosen because they represent the four skills and capacities I have selected to work on the coming year.

I have asked the dean to pair me up with someone outside our diocese to discuss the issue of my character. I have had this need for years and am glad to follow the advice of Heifetz and Linsky: “We suggest that you find someone to do this job for you—someone not subject to your authority.”[[100]](#footnote-100) These conversations will involve my identity as a minister and the quality of courage forming my character.[[101]](#footnote-101) However, I also want to improve in handling conflict and disagreements and grow my ability to negotiate still being myself.[[102]](#footnote-102) The dean has obliged me by paying for my mentor, with whom I can meet whenever needed. We have met already once and have another appointment in March.

When it comes to cultivating people there seems to be general openness towards change here in Hemsedal,[[103]](#footnote-103) especially among the people moving in, so I need to work on my team-building skills and certainly learn more about team-building techniques. I would like to grow specifically by involving more people in the Sunday services without falling prey to my own hungers but rather tuning into their needs as well as my own.[[104]](#footnote-104) To this end, we are working in three different groups on the different forms of Sunday services.Second, I will seek to have more social engagements with the staff, in order to deepen the relationships and inspire missional formation. Through the responses I have gained the insights that the staff is where I must start the formation process. In the words of Heifetz and Linsky, “distinguishing between self and role does not mean you need to avoid *embodying* important issues”—that is my recent future.[[105]](#footnote-105) Specifically, I want to attend every staff meeting in Gol as well as in Hemsedal. I want to team up different groups and coalitions, and maybe participate in some, in order to develop and explore experimentations even when “there is no telling where they’ll take a congregation.”[[106]](#footnote-106) Especially I need allies and confidants. This falls in line with Guder, when he says, “Overcoming the professional clergy-shaped leadership models is an essential shift toward a mission leadership.”[[107]](#footnote-107) Certainly, social allies can help me see what is going on “and operate across some organizational or factional boundary.”[[108]](#footnote-108) Additionally, I plan to have some more AI interviews, thus cultivating a communicative way of being church.

The third area of focused development is missional environment. I need to be better known by the staff. I would like to discuss this also with my mentor. I am not planning on changing my personal spiritual life and practices but need to teach and involve more people in spiritual or missional practices, as it is “our vocation: to convert the hostis into a hospes”[[109]](#footnote-109) through meetings and “Spirit-shaped experiments” that I as a minister can facilitate.[[110]](#footnote-110) Until now I have made very little use of the option to invite people to teachings and discussions with me as a minister. I want to exercise more teamwork and prepare for coalitions on the leadership level, on the staff level, at the board level, and in sub-groups of the board. Ultimately, I want to be an open-minded pastor with a listening ear, especially when it comes to new opportunities for creating coalitions.

**Primary Missional Leadership Challenge Selected for the**

**Coming Year**

I have chosen a missional challenge that I inherited coming to Hemsedal two years ago and, in several ways, it is a leadership issue: “Skiers Church” in the slopes. This vision was birthed by someone from Hemsedal who is a visionary type. He initiated the High Mountain Center where KRIK now resides; and, his first vision has become quite a blessing to all of Hemsedal, especially to the CH. He tends to think beyond traditional parameters and does not have lofty thoughts about the LCN. On the other hand, being from Hemsedal, he does not accommodate a free church either. Consequently, he has not talked formally with the CH board or the session about his “Skiers Church” vision, which makes it kind of hard for the two factions to relate to the vision and to him. The most common reaction to his idea is this: “Let the dreamer fulfill his dream; it is not ours.”

Very soon after I arrived, he spoke to me about his ideas; but, I find it hard as well to relate to him and his vision, even though I believe that the vision is from God. For this reason, the primary missionary challenge for me as the minister of a congregation in discontinuous change is how to encourage the board and the session to take ownership over his vision, how to relate to this man and his vision, and all without exceeding my established boundaries of authority. The secondary challenge is for the leadership to “call forth and release the mission-shaped imagination of the people of God,”[[111]](#footnote-111) in leading the CH to do what Newbigin suggests: “In such a culture as ours ‘the only hermeneutic of the gospel is the life of the congregation which believes it’ . . . . The task of leadership is ‘to lead the congregation as a whole in a mission to the community as a whole, to claim its whole public life, as well as the lives of all its people, for God’s rule.’”[[112]](#footnote-112) In other words the leaders of the CH need to shape a foundation where the parishioners are open towards experimentations of this kind now and in the future. The tertiary challenge is for this brother in Christ to begin to see possibilities in the present structures of the LCN, when it comes to alternative models of church and when it comes to “adhering to someone else’s form of spirituality.”[[113]](#footnote-113) There are different gifts and different forms of spirituality in the Church.

The deepest problem is that all parties concerned seem to be in different places and even in distinct phases of the “Five Phases of Change.”[[114]](#footnote-114) The board is experiencing discontinuity, partly due to the current structure of the vision as such, partly because I am a newly arrived minister, and partly as a result of the upcoming division from the state and the whole question of a “perichoretic communion.”[[115]](#footnote-115) Personally, I feel as if I am in the “disembedding phase,” and the visionary person feels more like he is in the “transition phase.” These interconnected challenges together form my primary missionary challenge within the next twelve-month period along with moving the people of the congregation in Hemsedal toward missional engagement with their contexts, carrying “the distinctiveness of bearing God’s love” and their reason for being, and becoming “the catalyst within the compound.”[[116]](#footnote-116)

Description of “Getting on the Balcony” and Current Learning

about Primary Missional Leadership Challenge

I have been “on the balcony” for quite a while now,[[117]](#footnote-117) and I do not think that I have been part of the dance concerning a vision for “Skiers Church.” I have maintained an observational role only. At the moment, I must confess that I have no ready solution for “the ambiguity of loose coalitions drawn by pursuit of an elusive dream that seems out of reach,”[[118]](#footnote-118) nor for the challenge of “bounded and centered sets” at the present time. The congregation seen as centered set and the covenant community seen as bounded set, Guder says, “And the erosion of bounded-set identity creates confusion around the nature of belonging.”[[119]](#footnote-119) In addition, I do not have a team of leaders with whom I can discuss the matter,[[120]](#footnote-120) so I once again must rely on my mentor for navigating this issue.

Another challenge, which I mentioned earlier, is that the whole project of a “Skiers Church” seems to have come to a halt. I wonder if I could and/or should be the one providing new momentum to the vision; or, it might be that this was an experiment, and the CH needs to learn from this experience something that is currently hidden from view. I would like to take some time on the dance floor, feel the rhythm and the vibes, listen, and then get back up again, as Heifetz and Linsky recommend.[[121]](#footnote-121)

Clear Rationale for Choosing “Skiers Church” as the Primary

Missional Leadership Challenge

Despite the ambiguity surrounding “Skiers Church,” I chose this vision primarily because I believe that it is from God. There were other challenges which I might have chosen; but, this one seems to be the most demanding one in terms of the people involved, and it is timely. Given the nature of “Skiers Church,” it is very important that the vision is carried out together with the CH, which is why the church needs to develop an ownership over the vision. It is also vital to show parishioners that it is okay not to succeed in the first attempt at ministry and to support the ones experiencing a sense of failure or uncertainty concerning their vision, in order to “create a culture that values and permits risk.”[[122]](#footnote-122) The clock of the second round is ticking already.

It is equally crucial in my view that the visionary man learn to appreciate the qualities in the CH. Heifetz and Linsky state this aspect of the challenge well. They write: “The issues have to be internalized, owned and ultimately resolved by the relevant parties to achieve enduring progress.”[[123]](#footnote-123) Being a missional church implies working together. Figuratively speaking, it is not intelligible to cross the river to get some water—as seemed to be the visionary man’s first attempts at the ministry, when he sought advice and counseling from a foreign pastor instead of seeking partners and counsel right here in Hemsedal. Guder suggests that “particular communities must be tangibly and structurally connected to the larger church, for the sake of the integrity of their mission.”[[124]](#footnote-124) For the “Skiers Church” in Hemsedal, this means finding a relevant model within the CH.

Concrete Plan for Addressing This Challenge

Currently, I am in the “space-between” of uncertainty and unexplored but “open space.”[[125]](#footnote-125) Therefore, the plan for addressing this challenge is more of an outline and less concrete. I do not have the solution and therefore realize that there might be more than one solution. However, I have formulated certain steps to guide the process of exploration.

It is a three-phase process. This first step is this: understanding how the vision has transformed into reality at the moment and learning from the positive and negative experiences. To that end, I need to talk to the people involved. Second, I think it is wise to be open about the “Skiers Church” and its current development with the board and session, especially in terms of encouraging their missional engagement. Third, there is no way around a team of missional leaders taking the challenge under their supervision. I hope to be one of them and for the visionary person to have a willingness to participate constructively in this group’s work.

**Evaluation of Primary Frameworks Shaping Missional Formation**

The primary frameworks that shape missional formation involve theology, culture, and leadership. Using these three perspectives brings light to how both the CH and I have been shaped and what needs to change in order to confront the issues concerning the “Skiers Church.” The primary framework of theology concerning the vision seems to focus on charismatic gifts. I need to address this issue in sermons and teachings throughout the next year. Clearly some congregants, especially younger people of the emergent type, have had a positive encounter with the charismatic movement, whereas many stout *hemsedoelars*—those with forefathers in Hemsedal—would have been quite happy with the current status quo. They see the church as standing for stability and equilibrium. Now as liminals in a phase of discontinuity, wonderful spiritual gifts and their implications are not exactly what this faction seeks; therefore, the emergents need to learn how to communicate with the liminals.[[126]](#footnote-126) Sermons and teachings will have the obligation of bringing them closer to each other or help them at least understand the different predicaments which they face.

The primary framework around imagined situations,[[127]](#footnote-127) concerning “Skiers Church,” seems to have its referential frame in the Lutheran division of the concept of Spiritual and Temporal Regiment; the church invites in, and it is free to come into the spiritual regiment but believers must take part in the temporal regiment. However, often congregations would rather not, and this is why we do not go there voluntarily to present something in the slopes called a “Skiers Church.” The culture there is merely about a “voluntary association of free individuals.”[[128]](#footnote-128) I need to address the issue of contextuality, as it is framed by Van Gelder. He comments, “That point is developed in Lutheran theology this way: the finite is capable of the infinite (finitum capax infiniti). A church, and its congregations, that is missionary by nature inherently seeks its contextuality: it seeks to become adaptive to every context in which it finds itself.”[[129]](#footnote-129) I will do this by talking about the “and”[[130]](#footnote-130) in the Spiritual and Temporal Regiment and by presenting missional imaginations by the CH’s own people, especially from the AIs, instead of a “producer-consumer model” of church.[[131]](#footnote-131)

The primary framework of leadership concerning this vision has to do with a genuine reservation of intervening and keeping to what traditionally belongs to the minister’s affairs. The many leaders in the congregation take care with their particular task and nothing else; the board tends to the more technical areas and apparently refrains from discerning spirituality, what is or is not from God. Guder cuts through this with the following:

Because of perceived limitations of time and energy, the goal is to get through the agenda. Uncritical compliance (going along with recommendations of the leader), easy compromise (seeking the lowest common denominator), or majority rule (overriding minority voices) are considered the most practical ways to make decisions. Yet if missional communities are called to discern and to participate in God’s creative, redemptive, and transformative activity within the concrete circumstances of contemporary life, a much different approach is needed. God’s will and God’s truth . . . require open conversation in which we listen for the Spirit in the midst of communal dialogue. The Holy Spirit works through group processes—the interaction of the two or three gathered together in the name of Jesus Christ.[[132]](#footnote-132)

This might be due to the fact that a whole 84 percent of the Hemsedal community can vote for board members, which in turn can have some perceptive implications. For instance, there is the implied rule of residents “taking their turn” on the board without being someone who knows too much about Christian community and the CH.[[133]](#footnote-133) This is a natural consequence of the nation-state relationship and carries the possibility of change with pending separation between state and LCN. I need to confront the CH leaders with this issue. I hope to offer a new, alternative vision. Board members need to know that some of them might be needed in the Spirit-empowered leadership group.[[134]](#footnote-134) Second, in the next election this fall, beforehand I want to look for missional formation within the candidates as well.

Newbigin’s “Countercultural” Model as a Supplement to

the Lutheran Spiritual Regiment

One perspective that can help in the present situation is Newbigin’s countercultural model as a supplement to the Lutheran Spiritual Regiment.[[135]](#footnote-135) Newbigin’s model of theology has three elements: modern and Western culture is deeply secularized, the Church must function as a contrast society, and the gospel deeply contradicts every culture.[[136]](#footnote-136) At the time Luther spoke of the two regiments, he was amidst the Constantinian era. The culture today is more of a post-churched culture (late-modernity[[137]](#footnote-137) or post-modernity) and exists with a “postmodern condition.”[[138]](#footnote-138) When it comes to the second element, Newbigin thinks that the Church has two tasks: first, the local congregation is obliged to amend to its cultural context; and second, it is required to guard itself against meeting the requirements of this same cultural context.[[139]](#footnote-139) Essentially, engagement in the culture has to happen as a contrast to society; Newbigin expresses the tension in this difficult balancing act with the concept of “challenging relevance,” relevance one might say is between isolation and assimilation:

There is no unilateral, private, insulated, lonely, or eccentric Christian life. There is only the Christian as the member of the whole body; the Christian vocation for every single Christian is inherently ecumenical; the exclusive context of biblical ethics is biblical politics; even when a Christian acts apparently alone he does so as s surrogate for the Church; baptism signifies the public commitment of a person to humanity.[[140]](#footnote-140)

When Lutherans talk about the two regiments, often there has been a sharp division between them. The spiritual regiment was more understood as opposed to the temporal, yet both have their arenas of power. In the efficient state-church model of modernity,[[141]](#footnote-141) the minister in a church has public or high governmental official status. With Newbigin as a supplement to Luther in the notion of the interrelation between the state and the church, then followers of Christ can only be seen as a sign of contradiction if they really are present. Any protest will be heard if they are close and relevant, and their actions can only take place and be significant in the “muck and the mire” of everyday life.[[142]](#footnote-142)

For me as a leader, it was an absolute eye-opener to understand Newbigin’s perspective as a supplement to Luther’s teachings. In my youth, I suffered under the notion that one did not mingle with “the world.” For instance, it was out of order to participate in the local soccer club. I always thought, “How on earth are we going to bring the gospel near to people, when on the one side they do not come to us because the threshold is too high into a free church and on the other side we cannot go to them?”[[143]](#footnote-143) Newbigin gave me concepts and words to understand what was going on. To proceed from where I am as a student of missional church formation in my view can only be done through interaction[[144]](#footnote-144) with the local culture from the side of the locally assembled congregations[[145]](#footnote-145) of the church. Unfortunately, there are still some remnants of modernity and a certain understanding of Luther alive in the church in Hemsedal.[[146]](#footnote-146) As a leader, I need to become a midwife of the encouraging questions in community and congregation to extract “what is actually being experienced”[[147]](#footnote-147) and to facilitate the “interaction between the indwelling of the biblical narrative and their experiences in the cultural context” of the church.[[148]](#footnote-148)

Roxburgh’s “Space-Between” Combined with the Five Phases

of Change

Many things have made me lower my shoulders during this first year of leadership formation, but the most valuable surprisingly has been the notion of the “space-between.” I received a message of how we as students and leaders all at some point enter into this unpredictable situation “lying outside our perceived boundaries,”[[149]](#footnote-149) which leads to not knowing a way—neither our own way nor a way out. Most importantly, I have learned that it is okay to be there, even though I cannot figure out a detour or a solution to the situation. God knows and will show it to somebody at some point. Having been here before, I can relax with that. It is harder though to relate to the Five Phases of Change without the assumption that we are not all in the same phase, even though we are in the same church. I touched on this problematic issue above. Leonard Sweet describes well our tight spot:

We find our brainpower drained by issues of boundaries and allegiances during this transition time: Which culture do we belong to or react against or withdraw from or seek to transform? The dominant—but fading modern culture or the fledgling, emergent, divergent postmodern ones? To speak of Christian identity and the identity—culture dilemma in the midst of seemingly parallel cultural universes is to press one of the hottest buttons in the church today.[[150]](#footnote-150)

Since “society is losing the art of fostering community,”[[151]](#footnote-151) it must be up to the church as a counterculture or alternative social order[[152]](#footnote-152) as individuals to act humanly and be community,[[153]](#footnote-153) despite hermeneutical differences,[[154]](#footnote-154) not as an end in itself or something we complete or expand[[155]](#footnote-155) but as a way of showing the grace of God to the world.[[156]](#footnote-156) God is working in the midst of his Church, even though individual members of the Body of Christ might find themselves in different phases in their local congregations. My role as leader—in between the now and the then—is to give room for dreams and visions given to the congregation about where God wants the CH to go. People in different phases need to understand themselves and others not as static objects but as living entities of God’s revelation of grace to the world with a future. Roxburgh writes:

Whatever emerges in terms of new forms in the years ahead, a missional church will have at its center an apostolic identity and an apostolic leadership. An apostle is a leader who thoroughly understands the crisis through which we are moving, and grasps the kinds of actions that must be taken in order to engage the community of God’s people with the *mission dei* . . . . the true apostle understands these key elements: God’s Spirit is among God’s people (the ordinary men and women in local gatherings). Therefore, *God’s future* is among God’s people, not in some individual leader’s plan. The role of leadership is to create environments that release this missional imagination of the people of God so that they can discover God’s plan and put it into action in their local contexts.[[157]](#footnote-157)

Leadership is about facilitating the congregational imaginations of being church in this particular place at this particular time with these particular people and their gifts.

Branson’s Appreciative Inquiry Interviews in Combination with “World Café” Discussion Groups

Having gone through two sets of interviews and the leadership test, there is now a need for an arena in which the discussions can commence. The developing of provocative proposals and a “World Café” setting can provide for the next step. To sum up Branson’s method, the thesis of Appreciative Inquiry is that an organization, such as a church as a sort of a “Third Place”[[158]](#footnote-158) can be recreated by its conversations.[[159]](#footnote-159) This can happen in four steps: by initiating a congregational process that focuses upon the positive, then inquiring into the stories[[160]](#footnote-160) of life-giving forces of the members,[[161]](#footnote-161) followed by imagining the shape of a preferred future by developing “provocative proposals,” and innovating new and creative ways to manifest the imaginative futures of the church.[[162]](#footnote-162) In *The World Café,* Juanita Brown and David Isaacs state that “we make meaning of our experiences through the language we use, the stories we share, and the images we favor.”

I wish to make AIs a way of communication with integrity among the parishioners,[[163]](#footnote-163) in order to spread the conversation through leaders and into congregation. Combining this intention with the style of “World Café” conversations[[164]](#footnote-164) can be the way of deepening the conversation without my telling participants directly what to do.[[165]](#footnote-165) The focus of such deepening conversations would center on what God has done among congregants, through the AI interviews,[[166]](#footnote-166) and especially what His Spirit is up to in the broader context of Hemsedal.[[167]](#footnote-167) It would be important to do this without falling prey to the temptation of taking control over the outcome again. Heifetz and Linsky offer the following advice: “To lead people, we suggest you build structures of relationships to work the tough issues, establishing norms that make passionate disagreement permissible.”[[168]](#footnote-168) Although leading a café discussion about the missional formation of the CH claims a lot of me and the leadership I intend to involve in the process, I am very excited to bridge the ongoing conversation of good experiences with God’s promises of a future.[[169]](#footnote-169)

In the congregation in Hemsedal things will change anyway, partly due to the socio-cultural shift of young, bright, affluent people moving into the valley and partly due to discontinuity[[170]](#footnote-170) and the disintegration of old structures in the CH.[[171]](#footnote-171) AI interviews combined with the World Café conversations will aid in congregational formation. Branson says,“Congregational formation . . . . takes shape in the interplay with historical and contemporary church materials and our own autobiographies,” [[172]](#footnote-172) by and in the power of the Holy Spirit.[[173]](#footnote-173) The Holy Spirit’s guidance and strength are indispensable in a situation of discontinuous change. As a leader I need to proceed by initiating this combinational arrangement,[[174]](#footnote-174) and determining the uncertain road as Roxburgh and Romanuk say,[[175]](#footnote-175) of God’s life-affirming future in a “World Café” setting. To this end, it is important to be aware of the traditions of communication in Hemsedal[[176]](#footnote-176)—which traditionally have been one way—and foster the exchange of ideas, dreams, and visions. Margaret Wheatley of The Berkana Institute says it this way:

A life-affirming leader is one who knows how to rely on and use the intelligence that exists everywhere in the community, the company, the school, or the organization. A leader these days needs to be a host—one who convenes people, who convenes diversity, who convenes all viewpoints in creative process where our intelligence can come forth.[[177]](#footnote-177)

To actively lead the conversations requires an open mind and an ability to listen,[[178]](#footnote-178) to hear and understand with the heart what is being said, helping the dialogue flourish or maybe shift the direction. I know I need help in this area, so I am making it a priority to find someone to assist me.[[179]](#footnote-179)

**A New Kind of Leader and Facilitator**

The Bible has many images of leaders, from Moses coming down from the mountain with the commandments, over Aaron and Miriam, warriors, judges, kings and prophets, ending up with Jesus blowing up the image of a rabbi and being the incarnational and missional role model for the apostles. The most typical and influential leader found in both the testaments is the image of a shepherd. The image no longer communicates well in a recontextual perspective. Both in fundamentally oriented evangelical groups in Norway,[[180]](#footnote-180) and in congregations and educational institutions, the rural images were exchanged for pictures from the cities and big companies and so the CEO shepherd arose.

It seemed that the Christian movement needed someone to look up to: a leader, a visionary, a person with authority.[[181]](#footnote-181) In turn, churches became organizations. As a leader, I thought, “It’s incredible how far a man with a vision can get.” I sought my own vision, tried to be the big boss, and failed—finally realizing that someone else was in charge, namely God, who is the initiator and completer.[[182]](#footnote-182) Norway, and Hemsedal in particular, is ripe for a new kind of leadership. The CH does not need a leader running everything from up front on a platform and telling everyone to follow him; nor does it need its leader falling far behind, wanting to collect everyone gone astray. Instead, the church needs leaders who will join in and walk with everyone to share hallowed ordinary life,[[183]](#footnote-183) in order to open up possibilities of dreams and visions long forgotten or recently received.

The facilitator in a missional church might not have as high a status as earlier predecessors, and he should on the other hand be able to do all the technical stuff expected of him,[[184]](#footnote-184) but actually he is most interested in the “unthinkable, unimaginable new things the Spirit is gestating in a local church that will be called forth in conversations among the people.”[[185]](#footnote-185) He might not have a solution to the issues at hand, but he is willing to ask those he leads what God is saying to them about and in what way. His socio-cultural context is discontinuity;[[186]](#footnote-186) and, he is met partly by the expectation that even though everything around him changes,[[187]](#footnote-187) in the church there can be equilibrium. There will be disagreement about his role, about his handling of a situation amidst transition, and about the experiments he advocates,[[188]](#footnote-188) but he will proceed in the trust and hope of being part of God’s future with as little conflict as possible and resolving it as he goes along on his way.[[189]](#footnote-189)

In my current context, this new kind of leadership comes with a particular type of tension: the disembeddedness having to do “technical stuff” and wanting to do “missional formation” in leadership, socio-cultural context, and theology. There is a lot of technical stuff to be performed every week in a state church in Norway. First, I have at least one Sunday service, often with a baptism and the work in connection with that pastoral care, and at least one religious ceremony (and sometimes three) in the form of a wedding or funeral, and finally I have confirmands who require my guidance and attention. This is above and beyond the normal administrative technicalities of routine staff meetings, board meetings, and committee meetings, and community prayers on different occasions. This heavy schedule makes time an issue, although ministers in the state church are having a so-called “regulated work time” of thirty-seven hours per week—which is ridiculous if a pastor wants to do missional formation.[[190]](#footnote-190) For this reason, sadly many ministers are more occupied with the regulated work time than with missional formation and practices of Christian life,[[191]](#footnote-191) which somewhat might explain the poor state of the LCN at the moment with its 2 percent attendance in Sunday services.[[192]](#footnote-192) Unfortunately, the younger generation is unlikely to stem the monocultural tide.[[193]](#footnote-193) Hopefully the five top-down reforms will lead to real transition,[[194]](#footnote-194) when the state and LCN depart ways; but I am afraid that real re-formation will be long in coming, especially considering the number of changes at hand.[[195]](#footnote-195)

Although Hemsedal is different and in a state of discontinuity with “a God-given opportunity to shape ourselves for God’s mission,”[[196]](#footnote-196) the CH is also experiencing adaptive change that challenges people.[[197]](#footnote-197) As a leader, I am personally in a state of disembeddedness,[[198]](#footnote-198) while others are in a state of transition already.[[199]](#footnote-199) My challenge is for the CH to make all understand the cycle that Pascale, Millemann and Gioja describe

First we learned to keep a low profile, fly below the radar and generally value minimalism. Help happen what wants to happen. Assume resistance and legitimize it as a valid response. Don’t try to change it. Go with the innovators and early adopters. Small-scale, short-term efforts . . . . When 3 percent of a total population accept an innovation, it won’t go away. When that number rises to 15-20 percent, it cannot be stopped. Second, circumvent resistance by reframing. Third, “Be the change you want to see.” If we want to see more risk-taking, we must ourselves take more risks. Fourth, listening and questioning are more important than speaking and advocating.[[200]](#footnote-200)

Many in the congregation want to go back to “Egypt”and perceived stability,[[201]](#footnote-201) others on the threshold of disembedding will remain liminals—and the CH might lose some[[202]](#footnote-202)—others cannot wait for us to join them, and we might lose them as well. What I need to do is to find the 10 to 15 percent of emergents[[203]](#footnote-203) who want to drive the CH safely forward,[[204]](#footnote-204) towards the commitment stage,[[205]](#footnote-205) and then schedule those extra hours every day for myself to engage in this ministry work.[[206]](#footnote-206)

**Conclusion**

Finishing this paper, I cannot help asking myself whether this is not exactly the opposite of what missional church is about. Repeatedly Roxburgh and Branson warn their students not to fall into the Platonistic trap of wanting, like Boromir in the Lord of the Rings, to fix the church from a position of power; or, I might be like Gollum, keeping the ring to himself. It is a long and perilous walk to Mount Doom. Leadership is about how I carry the ring and who might want to go along.

First, I need to learn much more about fostering a Missional Imagination. I need to be more specific in describing what missional church is about, clearer in my definitions talking about the doctoral work and the whole concept of being missional. To that end I desire to teach and involve more people in spiritual formation[[207]](#footnote-207) and missional practices through meetings that I as the minister initiate in order to help church folks practice Christianity daily. Second, I need to focus more on the AIs and encourage people to talk about the issues there publicly and not only in interviews. I need to proceed by initiating this combinational arrangement of determining God’s life-affirming future in a “World Café.” I hope to actively lead the conversations and train others to do so as well. Third, I need to be precise in my wishes to meet with all the small groups[[208]](#footnote-208) of the congregation, in order to provide learning experiences and offer teachings that focus on God[[209]](#footnote-209) and on the issues concerning teams and alliances.

On a personal level I need to work on my teambuilding skills. Creating relationships with other groups in the community is an area into which I need to put more effort. I want to exercise more teamwork and prepare for coalitions in leadership, in staff, in board, and in sub-groups of the board. I need to encourage learning and growing as a part of discipleship formation and, as a part of that, encourage hospitality towards the stranger—which sometimes may break religious taboos .[[210]](#footnote-210) Additionally, I would like to grow specifically on working harder to broaden congregational involvement in the Sunday services,[[211]](#footnote-211) engaging socially with the staff in order to be better known by them, and having more AIs. I need allies and confidants, who can help me see what is going on.

Last, but not least, I need to find the 10 to 15 percent of emergents who want to drive the CH forward as well as address the issue of charismatic gifts in sermons and teachings throughout the next year in order to educate and build bridges among the different factions of the CH.[[212]](#footnote-212) When it comes to “Skiers Church” I need to know how the vision is transformed into reality at the moment. To that end, I need to talk to the people involved, address the issues that are present, and begin to be open about “Skiers Church” with the CH’s board.

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1. The Lutheran World Federation: A Communion of Churches, “Members,” http://www.lutheran world.org/lwf/index.php/who-we-are/people (accessed February 27, 2011). [↑](#footnote-ref-1)
2. Gary Simpson, “A Reformation is a Terrible Thing to Waste: A Promising Theology for an Emerging Missional Church,” in *The Missional Church in Context: Helping Congregations Develop Contextual Ministry*, ed.Craig Van Gelder (Grand Rapids, MI: Wm. B. Eerdmans, 2007), 70. Simpson writes: “For the emerging missional church this means a critical revision of the still current mantra*,**mission dei. Missio duplex dei,* the twofold mission of God, commends itself as more congruent with the Reformation’s core confessional insight regarding law and promise.” [↑](#footnote-ref-2)
3. Regin Prenter, *Skabelse og Genløsning* [Creation and Redemption](København, Denmark: G. E. C.Gad, 1967), 484, 529-530. Man’s dividedness (*simul justus et peccator*) is due to the fact of his totalness (*simul justus et peccator*); so man is *totus justus* in faiths “outer” relation to grace and *totus peccator* in himself, but also *partim justus et partim peccator* seen from the point of view of faith’s (as gift) “inner” fight against sin [paraphrased translation mine]. [↑](#footnote-ref-3)
4. Hans Steubing, ed., *Bekenntnisse der Kirche* [Confessions of the Church] (Wuppertal, Germany: Theologischer Verlag Rolf Brockhaus, 1977), 38. Especially CA 16 and 28, where the differentiation between the two regiments occur. [↑](#footnote-ref-4)
5. Darrell L. Guder, ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Wm. B. Eerdmans, 1998), 117: “This nonconformity to the world—and conformity to Christ—is part of what the New Testament means by the church’s being ‘holy.’ To be holy is to be set apart, separated on behalf of God. The church must have as its direction to be holy as God is holy.” [↑](#footnote-ref-5)
6. Prenter, *Skabelse og Genløsning*, 34. In the understanding of the ubiquity of Christ, one must insist that redemption only happens by the Spirit in Word and Sacrament. [↑](#footnote-ref-6)
7. Luthersk Kirketidende Nr.3 – 4.februar 2011 (146. årgang); Preceding Bishop of LCN, Helga Haugland Byfuglien: ”*Å være evangelisk-luthersk kirke i dag.”* “To be an evangelical-lutheran church today [translation mine].” [↑](#footnote-ref-7)
8. Craig Van Gelder, ed., “How Missiology Can Help Inform the Conversation about the Missional Church in Context,” in *The Missional Church in Context* (Grand Rapids, MI: William B. Eerdmans, 2007), 37: “The church always needs to be both confessional and missional. Historical Reformation watchword . . . *ecclesia semper formanda . . . ecclesia semper reformanda*.” [↑](#footnote-ref-8)
9. Knut Sand Bakken, “Men folkekirken består!” Dagsavisen, October 2, 2008,http://www.dagsavisen.no/ meninger/article371686.ece (accessed February 27, 2011). [↑](#footnote-ref-9)
10. Allan Helmer Masden, *Annual Attendance Report* (Hemsedal, Norway: The Lutheran Church of Norway/Congregation of Hemsedal, January 2011). [↑](#footnote-ref-10)
11. Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco, CA: Jossey-Bass, 2006), 71; see also, Jenny Rankin, “What is Narrative? Ricoeur, Bakhtin, and Process Approaches” *Concrescence: The Australian Journal of Process Thought* 3, no. 3 (2002): 1, who writes: “Narrative is coming to be recognized as the ground in which the relations through which and the vehicle by which humans develop knowledge of themselves and the world they inhabit. It can now be seen that human agency intentionality, actions, perceptions, and experiences are conceived, understood and mediated by cultural and personal narratives, and that the Struggle for recognition is played out between humans in the narrative field.” [↑](#footnote-ref-11)
12. Alan J. Roxburgh, *The Missionary Congregation, Leadership, and Liminality* (Harrisburg, PA: Trinity Press International, 1997), 46. [↑](#footnote-ref-12)
13. Scott Cormode, *Making Spiritual Sense: Christian Leaders as Spiritual Interpreters* (Nashville: Abingdon Press, 2006), 69. [↑](#footnote-ref-13)
14. Roxburgh, *The Missionary Congregation*, 35. He says, “Symbol migration has created a decentered context for the churches that is a new form of liminality.” [↑](#footnote-ref-14)
15. Guder, *Missional Church*, 182. Guder says: “Salvation is not a private transaction between the individual and God, but a social reality of transformed relationships. The cultivating of missional communities through ecclesial practices . . . . manifests in itself the very mission of the church.” [↑](#footnote-ref-15)
16. Martin Modéus, *Mänsklig Gudstjänst* [Human Service] (Stockholm: Verbum Förlag AB, 2008), 234: *“Allt detta visar att det är svårt för kyrkan at hävda att ‘riten är vår’ och att ‘vi bestämmer hur den skall tolkas.’Riten fungerar helt enkelt inte så.”* “All this shows that it is impossible for the church to insist that ‘the rite is ours’ and that ‘we decide how it is to be interpreted.’ The rite does not work that way [translation mine].” [↑](#footnote-ref-16)
17. Ronald A. Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading (*Boston, MA: Harvard Business School Press, 2002), 231. According to Heifetz and Linsky, my response is common. They say, “When you lead people, you often begin with a desire to contribute to an organization or community, to help people resolve important issues, to improve the quality of their lives. Your heart is not entirely innocent, but you begin with hope and concern for people.” [↑](#footnote-ref-17)
18. Guder, *Missional Church,* 174. [↑](#footnote-ref-18)
19. Ibid., 18. [↑](#footnote-ref-19)
20. Roxburgh and Romanuk, *The Missional Leader,* 138. [↑](#footnote-ref-20)
21. Heifetz and Linsky, *Leadership on the Line*, 206. [↑](#footnote-ref-21)
22. Ibid., 145. [↑](#footnote-ref-22)
23. Roxburgh and Romanuk, *The Missional Leader*, 127. [↑](#footnote-ref-23)
24. Guder, *Missional Church*, 243. [↑](#footnote-ref-24)
25. Roxburgh and Romanuk, *The Missional Leader*, 26. [↑](#footnote-ref-25)
26. Ibid., 137. [↑](#footnote-ref-26)
27. Ibid., 127. “Being present to oneself and to others, being authentic, and being self-aware.” [↑](#footnote-ref-27)
28. Ibid., 42. “Clusters of people . . . . gather to find innovative ways of becoming missional . . . leadership cultivates the environments within which this missional imagination emerges.” [↑](#footnote-ref-28)
29. Craig Van Gelder, ed., “Introduction,” in *The Missional Church in Context*, 9. [↑](#footnote-ref-29)
30. Van Gelder, “How Missiology Can Help Inform the Conversation,” 30. [↑](#footnote-ref-30)
31. Simpson, “A Reformation is a Terrible Thing to Waste,” 76. [↑](#footnote-ref-31)
32. Van Gelder, “How Missiology Can Help Inform the Conversation,” 21. “In 1961, under the leadership of then director Lesslie Newbigin, the IMC merged into the World Council of Churches as the Commission on World Mission and Evangelism (CWME).” [↑](#footnote-ref-32)
33. Newbigin, *The Gospel in a Pluralist Society,* 72 [↑](#footnote-ref-33)
34. Lesslie Newbigin. *Foolishness to the Greeks, The Gospel and Western Culture* (Grand Rapids, MI: Wm. B. Erdmans, 1986.), 20. [↑](#footnote-ref-34)
35. Simpson, “A Reformation is a Terrible Thing to Waste,”75. He goes on to say, “Missio Dei is the concept that would eventually—establish the basis for missional theology as well as for the inseparability of church and mission.” [↑](#footnote-ref-35)
36. Newbigin, *Foolishness to the Greeks,*58. “An active discipleship . . . is the plausibility structure within which the faith is nourished.” [↑](#footnote-ref-36)
37. Van Gelder, “How Missiology Can Help Inform the Conversation,” 35. [↑](#footnote-ref-37)
38. Guder, *Missional Church*,86. [↑](#footnote-ref-38)
39. Van Gelder, *The Missional Church in Context,* 37. [↑](#footnote-ref-39)
40. Roxburgh and Romanuk, *The Missional Leader*, 70. [↑](#footnote-ref-40)
41. Cormode, *Making Spiritual Sense,* 91. [↑](#footnote-ref-41)
42. Roxburgh and Romanuk, *The Missional Leader*, 71. [↑](#footnote-ref-42)
43. Ibid., 43. [↑](#footnote-ref-43)
44. Ibid., 69. [↑](#footnote-ref-44)
45. Ibid., 149. [↑](#footnote-ref-45)
46. Heifetz and Linsky, *Leadership on the Line*,152. [↑](#footnote-ref-46)
47. Roxburgh and Romanuk, *The Missional Leader*, 148. [↑](#footnote-ref-47)
48. Rodney Clapp, *A Peculiar People* (Downer’s Grove, IL: Intervarsity, 1996); Newbigin, *Foolishness to the Greeks* and Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Wm B. Eerdmans, 1989)*.*  [↑](#footnote-ref-48)
49. Clapp, *A Peculiar People*, 121. [↑](#footnote-ref-49)
50. Roxburgh and Romanuk, *The Missional Leader*, 181. [↑](#footnote-ref-50)
51. Guder, *Missional Church,* 185. [↑](#footnote-ref-51)
52. Roxburgh and Romanuk, *The Missional Leader,* 150. [↑](#footnote-ref-52)
53. Richard Pascale, Mark Millemann, and Linda Gioja, *Surfing the Edge of Chaos* (New York: Tree River Press, 2000), 254. [↑](#footnote-ref-53)
54. Roxburgh and Romanuk, *The Missional Leader,* 94. [↑](#footnote-ref-54)
55. Mark Lau Branson, “Ecclesiology and Missional Leadership for the Church,” in *The Missional Church in Context,* 99. [↑](#footnote-ref-55)
56. David Rhoads and Donald Michie. *Mark as Story: An Introduction to Narrative of the Gospel of Mark* (Philadelphia: Fortress Press, 1985), 83-89. [↑](#footnote-ref-56)
57. Roxburgh and Romanuk, *The Missional Leader*, 135. [↑](#footnote-ref-57)
58. Guder, *Missional Church*, 142. [↑](#footnote-ref-58)
59. Roxburgh and Romanuk, *The Missional Leader,* 123. [↑](#footnote-ref-59)
60. Heifetz and Linsky, *Leadership on the Line,* 159. [↑](#footnote-ref-60)
61. Pascale, Millemann, Gioja, *Surfing the Edge of Chaos.* 72: “forms and alters what people do now.” [↑](#footnote-ref-61)
62. Ibid., 282:”What if . . . we had a great listener who could ‘hear them into speech.” [↑](#footnote-ref-62)
63. Ibid., 127. [↑](#footnote-ref-63)
64. Roxburgh and Romanuk, *The Missional Leader,* 180. [↑](#footnote-ref-64)
65. Guder, *Missional Church,* 156. [↑](#footnote-ref-65)
66. Mary Sue Dehmlow Dreier, “An Old New Church in the Marketplace: The Evangelical Lutheran Church in America (ELCA) into the Twenty-first Century,” in *The Missional Church in Context,* 207. [↑](#footnote-ref-66)
67. Heifetz and Linsky, *Leadership on the Line,* 154. [↑](#footnote-ref-67)
68. Roxburgh and Romanuk, *The Missional Leader,* 126. [↑](#footnote-ref-68)
69. Heifetz and Linsky, *Leadership on the Line,* 230. [↑](#footnote-ref-69)
70. Guder, *Missional Church*,171. [↑](#footnote-ref-70)
71. Branson*,* “Ecclesiology and Missional Leadership for the Church,”110. [↑](#footnote-ref-71)
72. Ibid., 94. [↑](#footnote-ref-72)
73. Heifetz and Linsky, *Leadership on the Line,* 211. [↑](#footnote-ref-73)
74. Roxburgh and Romanuk, *The Missional Leader,* 30. [↑](#footnote-ref-74)
75. Guder, *Missional Church,* 157. [↑](#footnote-ref-75)
76. Van Gelder, *The Missional Church in Context,* 42. [↑](#footnote-ref-76)
77. Roxburgh and Romanuk, *The Missional Leader,* 119. [↑](#footnote-ref-77)
78. Guder, *Missional Church,* 128. [↑](#footnote-ref-78)
79. Branson*,* “Ecclesiology and Missional Leadership for the Church,”102. [↑](#footnote-ref-79)
80. Roxburgh and Romanuk, *The Missional Leader,* 183 [↑](#footnote-ref-80)
81. Ibid., 168. [↑](#footnote-ref-81)
82. Roxburgh and Romanuk, *The Missional Leader,* 77. Roxburgh’s extract from the fifth chapter in the book by Parker J. Palmer, *To Know as We Are Known: A Spirituality of Education* (San Francisco, CA: Harper & Row, 1993). [↑](#footnote-ref-82)
83. Dietrich Bonhoeffer, *The Cost of Discipleship*, trans. Reginald H. Fuller, rev. ed. (New York: Macmillan, 1959) 77, cf. 76-83; see also Guder, *Missional Church,* 131. [↑](#footnote-ref-83)
84. Alan J. Roxburgh, *Missional MAP-making: Skills for Leading in Times of Transition* (San Francisco, CA: Jossey-Bass, 2010), 37. [↑](#footnote-ref-84)
85. Roxburgh and Romanuk, *The Missional Leader,* 123. [↑](#footnote-ref-85)
86. Heifetz and Linsky, *Leadership on the Line,* 187. [↑](#footnote-ref-86)
87. Roxburgh and Romanuk, *The Missional Leader,* 157. [↑](#footnote-ref-87)
88. Guder, *Missional Church,* 153. [↑](#footnote-ref-88)
89. Ibid., 158. [↑](#footnote-ref-89)
90. Roxburgh and Romanuk, *The Missional Leader,* 131. [↑](#footnote-ref-90)
91. Ibid., 145. [↑](#footnote-ref-91)
92. Guder, *Missional Church,* 44. [↑](#footnote-ref-92)
93. Roxburgh and Romanuk, *The Missional Leader,* 90. [↑](#footnote-ref-93)
94. Heifetz and Linsky, *Leadership on the Line,* 172. [↑](#footnote-ref-94)
95. Roxburgh and Romanuk, *The Missional Leader,* 123. [↑](#footnote-ref-95)
96. Heifetz and Linsky, *Leadership on the Line,* 210. [↑](#footnote-ref-96)
97. Dreier, “An Old New Church in the Marketplace”*,* 215. [↑](#footnote-ref-97)
98. Heifetz and Linsky, *Leadership on the Line,* 191. [↑](#footnote-ref-98)
99. Pascale, Millemann, Gioja, *Surfing the Edge of Chaos,* 156. [↑](#footnote-ref-99)
100. Heifetz and Linsky, *Leadership on the Line,* 170. [↑](#footnote-ref-100)
101. Roxburgh and Romanuk, *The Missional Leader,* 118. [↑](#footnote-ref-101)
102. Heifetz and Linsky, *Leadership on the Line,* 163. [↑](#footnote-ref-102)
103. Van Gelder, “How Missiology Can Help Inform the Conversation,” 35. [↑](#footnote-ref-103)
104. Heifetz and Linsky, *Leadership on the Line,* 164. [↑](#footnote-ref-104)
105. Ibid., 196. [↑](#footnote-ref-105)
106. Roxburgh and Romanuk, *The Missional Leader,* 101. [↑](#footnote-ref-106)
107. Guder, *Missional Church,* 200. [↑](#footnote-ref-107)
108. Heifetz and Linsky, *Leadership on the Line,* 199. [↑](#footnote-ref-108)
109. Guder, *Missional Church,* 177. [↑](#footnote-ref-109)
110. Roxburgh and Romanuk, *The Missional Leader,* 151. [↑](#footnote-ref-110)
111. Roxburgh, *Missional MAP-making,* 77. [↑](#footnote-ref-111)
112. Newbigin, *The Gospel in a Pluralist Society*, 234, quoted in Guder, *Missional Church,* 219. [↑](#footnote-ref-112)
113. Cormode, *Making Spiritual Sense*, 98. [↑](#footnote-ref-113)
114. Alan J. Roxburgh, *The Sky is Falling!?! Leaders Lost in Transition* (Eagle, ID: ACI Publishing, 2005), 54. [↑](#footnote-ref-114)
115. Simpson, “A Reformation Is a Terrible Thing to Waste,”83. [↑](#footnote-ref-115)
116. Ibid., 49. [↑](#footnote-ref-116)
117. Heifetz and Linsky, *Leadership on the Line,* 51. [↑](#footnote-ref-117)
118. Roxburgh and Romanuk, *The Missional Leader,* 44. [↑](#footnote-ref-118)
119. Guder, *Missional Church,* 205. [↑](#footnote-ref-119)
120. If the prerequisite for this kind of a team is the PL 360, I do have lots of other teams. [↑](#footnote-ref-120)
121. Heifetz and Linsky, *Leadership on the Line,* 53. [↑](#footnote-ref-121)
122. Roxburgh and Romanuk, *The Missional Leader,* 45. [↑](#footnote-ref-122)
123. Heifetz and Linsky, *Leadership on the Line,* 127. [↑](#footnote-ref-123)
124. Guder, *Missional Church,* 254. [↑](#footnote-ref-124)
125. Alan J. Roxburgh and Mark Lau Branson. “OD719: Socio-cultural Context and Leadership.” Lecture, Vancouver, BC, 2010 and Roxburgh and Romanuk, *The Missional Leader,* 75. [↑](#footnote-ref-125)
126. Roxburgh, *The Sky is Falling!?!,*83. [↑](#footnote-ref-126)
127. Cormode, *Making Spiritual Sense,* 30. [↑](#footnote-ref-127)
128. Roxburgh and Romanuk, *The Missional Leader,* 169. [↑](#footnote-ref-128)
129. Van Gelder, “How Missiology Can Help Inform the Conversation,”34. [↑](#footnote-ref-129)
130. See also Roxburgh and Romanuk, *The Missional Leader,* 121. [↑](#footnote-ref-130)
131. Guder, *Missional Church,* 85. [↑](#footnote-ref-131)
132. Ibid., 175. [↑](#footnote-ref-132)
133. Ibid., 153. [↑](#footnote-ref-133)
134. Ibid., 183. [↑](#footnote-ref-134)
135. Stephen B. Bevans, *Models of Contextual Theology.* (Rev. ed. Maryknoll, NY: Orbis Books, 2006), 124-127; see also John Howard Yoder, Body Politics (Scottdale, PA: Herald Press, 2001), 6-55. Also he is a proponent for the “countercultural contextualization model.” [↑](#footnote-ref-135)
136. Ibid., 120-125. [↑](#footnote-ref-136)
137. Guder, *Missional Church,* 55. [↑](#footnote-ref-137)
138. Ibid.*,* 37. In my perception of this dialogue, I have come to the conclusion of talking about it in the plural form, “post-modernities,” as opposed to my professors who would rather use the first description. See also Charles Taylor, *Modern Social Imaginaries* (Durham, NC: Duke University Press, 2004.), 195. [↑](#footnote-ref-138)
139. See also Guder, *Missional Church,* 40: “Our understanding of truth is always an interpretation relative to our context and cultural understanding.” [↑](#footnote-ref-139)
140. Newbigin. *Foolishness to the Greeks*, 7 see also William Stringfellow, *An Ethic for Christians and Other Aliens in a Strange Land* (Eugene, OR: Wipf and Stock Publishers, 1973), 61. [↑](#footnote-ref-140)
141. Guder, *Missional Church,* 162 [↑](#footnote-ref-141)
142. A preferred expression of Roxburgh and Branson, “OD719: Socio-cultural Context and Leadership.” [↑](#footnote-ref-142)
143. The threshold into a free church is much higher than into a Lutheran church. [↑](#footnote-ref-143)
144. Roxburgh and Romanuk, *The Missional Leader,* 44. [↑](#footnote-ref-144)
145. Branson, “Ecclesiology and Missional Leadership for the Church,”104. [↑](#footnote-ref-145)
146. Newbigin. *Foolishness to the Greeks*, 125: “Jesus was crucified outside the wall of the city, so the place of the Christian must always be outside the citadel of the establishment and on the side of its victims.” [↑](#footnote-ref-146)
147. Roxburgh and Romanuk, *The Missional Leader,* 77. [↑](#footnote-ref-147)
148. Ibid., 43. [↑](#footnote-ref-148)
149. Heifetz and Linsky, *Leadership on the Line,* 101. [↑](#footnote-ref-149)
150. Leonard Sweet, ed., *The Church in Emergent Culture* (Grand Rapids, MI: Zondervan/Emergent YS, 2003), quoted in Roxburgh, *The Sky is Falling!?!* 83. [↑](#footnote-ref-150)
151. Ibid., 164. Here Sweet relies on John O’Donohue, *Eternal Echoes* (New York: HarperCollins, 1999), xxiv-xxv, 73 to inform his statement. [↑](#footnote-ref-151)
152. Richard Hays , “Missional Community: Cultivating Communities of the Holy Spirit,” in Guder, *Missional Church,* 149. [↑](#footnote-ref-152)
153. Stringfellow, *An Ethic for Christians and Other Aliens in a Strange Land,* 56. [↑](#footnote-ref-153)
154. Newbigin. *Foolishness to the Greeks*, 56. [↑](#footnote-ref-154)
155. Guder, *Missional Church,* 95. [↑](#footnote-ref-155)
156. Roxburgh, *The Sky is Falling!?!,* 170. [↑](#footnote-ref-156)
157. Ibid., 172. [↑](#footnote-ref-157)
158. Pascale, Millemann, Gioja. *Surfing the Edge of Chaos,* 267: “Social identity has historically relied on three factors: Family, work, and ‘a Third Place’ . . . . The essential requirements of the Third Place are: (1) it is neutral ground, (2) rank is forgotten, (3) conversation with everyone is the central source of entertainment (not music or video games), (4) it is frequented by a core group of regulars, and (5) it fosters playful interpersonal exchanges…The Third Place provides novelty, perspective on life, a “spiritual tonic” and friends by the “set” which emphasizes socializing with an open and inclusive group instead of the clique one walks in with . . . . Once provided by the church.” [↑](#footnote-ref-158)
159. Mark Lau Branson, *Memories, Hopes, and Conversations: Appreciative Inquiry and Congregational Change.* (Herndon, VA: The Alban Institute, 2004.), xiii [↑](#footnote-ref-159)
160. Roxburgh, *Missional MAP-making,* 27. Here Roxburgh relies on Alasdair MacIntyre, *After Virtue*, 2nd ed. (Notre Dame, IN: University of Notre Dame Press, 1984), 213. Roxburgh writes: “Maclntyre points out, ‘It is crucial that at any given point in an enacted dramatic narrative we do not know what will happen next — Unpredictability . . . is required by the narrative of human life . . . . There is no way to give us an understanding of any society, including our own, except through the stock of stories which constitute its initial dramatic resources.” [↑](#footnote-ref-160)
161. Juanita Brown and David Isaacs. *The World Café : Shaping Our Futures through Conversations that Matter* (San Francisco, CA: Berrett-Koehler Publishers, Inc., 2005.), 191. [↑](#footnote-ref-161)
162. Branson, *Memories, Hopes, and Conversations,* xi-xii. [↑](#footnote-ref-162)
163. Branson, “Ecclesiology and Missional Leadership for the Church,” 120. Branson bases this thought on Jürgen Habermas and Thomas McCarthy. *Lifeworld and System: A Critique of  Functionalist Reason*, The Theory of Communicative Action, vol. 2. (Ypsilanti, MI: Beacon Press, 1985), 119-121. Branson writes: “Jürgen Habermas posits that one’s life world…is available for consideration in ‘world concepts,’ in which communication must function with integrity. Habermas specifies these three worlds as objective, subjective, and social . . . . In the object world . . . creating a body of shared knowledge . . . In the subjective world…honesty is the measure and trust can be fostered. The social world . . . a priority for love and justice allows appropriate norms to be shaped.” [↑](#footnote-ref-163)
164. Brown and Isaacs, *The World Café,* 33. [↑](#footnote-ref-164)
165. Roxburgh and Romanuk, *The Missional Leader,* 32. [↑](#footnote-ref-165)
166. Branson, *Memories, Hopes, and Conversations,* 76. [↑](#footnote-ref-166)
167. Roxburgh, *Missional MAP-making,* 137. [↑](#footnote-ref-167)
168. Heifetz and Linsky, *Leadership on the Line,* 122. [↑](#footnote-ref-168)
169. Branson, *Memories, Hopes, and Conversations,* 86. [↑](#footnote-ref-169)
170. Roxburgh and Romanuk, *The Missional Leader,* 160:”You must recognize the difference between change and transition.” [↑](#footnote-ref-170)
171. Branson, *Memories, Hopes, and Conversations,* 88. Here Branson relies on Jane Magruder Watkins and Bernard J. Mohr, *Appreciative Inquiry* (Hoboken, NJ: Pfieffer, 2001), 139. “Rarely, if ever, do the older command and control structures of eras past serve the organization. The new dreams always seem to have outgrown the structures and systems.” [↑](#footnote-ref-171)
172. Branson, “Ecclesiology and Missional Leadership for the Church,” 112-114. [↑](#footnote-ref-172)
173. Branson, *Memories, Hopes, and Conversations,* 103. [↑](#footnote-ref-173)
174. Heifetz and Linsky, *Leadership on the Line,* 134. [↑](#footnote-ref-174)
175. Roxburgh and Romanuk, *The Missional Leader,* 204. [↑](#footnote-ref-175)
176. Brown and Isaacs. *The World Café,* 51. “It is useful to explore your assumptions about how people create knowledge together.” [↑](#footnote-ref-176)
177. Margaret Wheatley, *Leadership and the New Science* (San Francisco, CA: Berrett-Koehler, 1996), quoted in Brown and Isaacs, *The World Café,* 176. [↑](#footnote-ref-177)
178. Ibid., 189. [↑](#footnote-ref-178)
179. Branson, “Ecclesiology and Missional Leadership for the Church,” 118. [↑](#footnote-ref-179)
180. Fredrickson, “The Missional Congregation in Context,”57. [↑](#footnote-ref-180)
181. Guder, *Missional Church,* 252. [↑](#footnote-ref-181)
182. Ibid., 98. [↑](#footnote-ref-182)
183. Taylor, *Modern Social Imaginaries,* 73. [↑](#footnote-ref-183)
184. Roxburgh and Romanuk, *The Missional Leader,* 141. [↑](#footnote-ref-184)
185. Roxburgh, *Missional MAP-making,* 170. [↑](#footnote-ref-185)
186. Roxburgh and Romanuk, *The Missional Leader,* 161. They remind the missional leader that “in leadership it is not the changes that get to you but the transitions.” [↑](#footnote-ref-186)
187. Ibid., 50. [↑](#footnote-ref-187)
188. Ibid., 32. [↑](#footnote-ref-188)
189. Van Gelder, “How Missiology Can Help Inform the Conversation ,” 31. [↑](#footnote-ref-189)
190. Heifetz and Linsky, *Leadership on the Line,* 55. [↑](#footnote-ref-190)
191. Roxburgh and Romanuk, *The Missional Leader,* 34. [↑](#footnote-ref-191)
192. Guder, *Missional Church,* 244-245, reflecting the use of the term “nominal membership.” [↑](#footnote-ref-192)
193. Ibid., 263. [↑](#footnote-ref-193)
194. Reform of the children’s catechumenate, of the diaconia, of the Sunday service, of the church music and of democracy in the Lutheran Church of Norway [↑](#footnote-ref-194)
195. Heifetz and Linsky, *Leadership on the Line,* 119. [↑](#footnote-ref-195)
196. Guder, *Missional Church*, 267. [↑](#footnote-ref-196)
197. Heifetz and Linsky, *Leadership on the Line*, 30. [↑](#footnote-ref-197)
198. Pascale, Millemann, Gioja. *Surfing the Edge of Chaos,* 160. “They reinforce ‘doing things right.’ But they do not, generally, encourage employees to ‘do the right thing.’” [↑](#footnote-ref-198)
199. Branson, “Ecclesiology and Missional Leadership for the Church,”108. [↑](#footnote-ref-199)
200. Pascale, Millemann, Gioja. *Surfing the Edge of Chaos,* 280. [↑](#footnote-ref-200)
201. Heifetz and Linsky, *Leadership on the Line,* 48. [↑](#footnote-ref-201)
202. Ibid., 71 and 99. “If people simply cannot adapt, the reality is that they will be left behind. They become casualties.” [↑](#footnote-ref-202)
203. Ibid., 83 see also Roxburgh and Romanuk, *The Missional Leader,* 103: “Only 10-15 percent of any group has low resistance to change . . . . Leaders should direct change efforts for the first eighteen months at getting about 10 percent of their churches or system members through the stages for the Missional Change Model and into the commitment stage.” [↑](#footnote-ref-203)
204. Ibid., 12. [↑](#footnote-ref-204)
205. Roxburgh and Romanuk, *The Missional Leader,* 104. [↑](#footnote-ref-205)
206. Heifetz and Linsky, *Leadership on the Line,* 15. [↑](#footnote-ref-206)
207. Branson, “Ecclesiology and Missional Leadership for the Church,” 113. [↑](#footnote-ref-207)
208. Ibid., 107. [↑](#footnote-ref-208)
209. Roxburgh and Romanuk, *The Missional Leader,* 26. [↑](#footnote-ref-209)
210. Ibid., 178. [↑](#footnote-ref-210)
211. Guder, *Missional Church,* 242: “Most importantly, our ecclesiological discipline will develop in new ways our understanding of worship as public witness . . . . We need relevant communication, language that can be understood, and music that relates to the experience of the worshiper, who as a seeker is genuinely open God’s call.” [↑](#footnote-ref-211)
212. Ibid., 173 [↑](#footnote-ref-212)