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Developing a Twenty-First Century Church with Integration and Integrity

Eddie Gibbs

Authors, publishers and seminar leaders tend to latch on to a key word or phrase every few years. In the 1970s and 1980s it was “church growth,” then, in the 1990s, we moved to “leadership development” and “spiritual formation.” The current catchwords are the “21st century” or the “new millennium,” making the point that we are on the verge of transitioning from one age to the next. Is this simply another marketing ploy, we might wonder, recognizing that there is a certain artificiality in attaching too much significance to the clicking of all four digits from 1999 to 2000? For, if Christ was in fact born between the years 6-4 BC, then we are already three to five years into the new millennium!¹ Why then is there so much interest in the dawn of a new age?

The issue of millennial excitement and apprehension is principally concerned not with the *calendar* but with the *culture*, for it so happens that Western societies in general, and North America in particular, are experiencing cultural upheavals of gigantic proportions. These shifts are affecting every area of life, including government, business, the military, as well as the church. Mike Regele, in a sobering account, reflected in his book’s title, *The Death of the Church*, describes the impact of this seismic cultural shift in the following terms,

At the brink of the twenty-first century, the king who knew not Joseph is the collective culture of which we are a part. The combined impact of the Information Age, postmodern thought, globalization, and racial-ethnic

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pluralism that has seen the demise of the grand American story also has displaced the historic role the church has played in that story. Therefore, we are seeing the marginalization of the institutional church.²

Regele acknowledges that the church is attempting a comeback, but he considers that in so doing it has not fully faced up to the radical nature of the challenge in terms of its own self-understanding. He is bold enough to state,

“We are even willing to suggest that some of the more popular models of ministry today—such as the ‘mega-church’ concept, the ‘Seeker’ church, and the new ‘Cell’ church—are only tactical attempts to breathe new life into old structures.”³

Prophetic Voices Addressing The Church Of North America

Usually this significant cultural transition is described as a movement out of the modern era into the postmodern era. William Easum, in his popular but penetrating analysis, *Sacred Cows Make Gourmet Burgers*, speaks of a shift from the Industrial Age, which has done so much to shape Protestantism, to the Quantum Age, which will require a very different configuration. In ecclesial terminology, the transition represents here in the West a move from the Constantinian era to a missional era. In Britain, Lesslie Newbigin was a prophet to the churches, calling attention to this new reality in his books, *Foolishness to the Greeks* (1986) and the *Gospel in a Secular Society* (1989). Newbigin’s heartcry has been echoed and reinterpreted for a parallel, yet distinctive North American scenario through the publications of *The Gospel and Our Culture* project, led by George Hunsberger, Craig Van Gelder, Darrell Guder, Wilbert Shenk, to name but a few. In the book edited by Hunsberger and Van Gelder, *The Church between Gospel and Culture*, the claim is made that,

[The] churches of North America are experiencing a new social location. They face a changed context in which former conceptions of their identity and purpose are being challenged. This new situation is requiring churches to approach their context as a missionary encounter. This in turn requires that we develop a contextualized missiology for the North American context.⁴

Andrew Walls, the renowned world mission professor at the University of Edinburgh, also addresses the need for the church

in the West to develop missiological insights within Western contexts.

It is now too late to treat Western society as in some sort of decline from Christian standards, to be brought back to church by preaching and persuasion. Modern Western society, taken as a whole, reflects one of the great non-Christian cultures of the world. There is one department of the life of the Western church that spent centuries grappling with non-Christian cultures, and gradually learned something of the processes of comprehending, penetrating, exploring, and translating within them. That was the task of the missionary movement.⁵

For the church to become a missional church, a new kind of leader will be required. It will not simply be a matter of people with traditional mindsets acquiring new ministry skills to supplement what they already know. George Hunsberger warns against “conceiving the ‘gospel and culture’ encounter as one that is merely a matter of audience analysis, as though it has only to do with sizing up the thoughts, feeling, and values of the target population to make our communication of the gospel sharper.”⁶ Much more than that, the church itself will need to go through a metamorphosis in order to find its new identity in the dialectic of gospel and culture. This ongoing process of dying in order to live should not unnerve us if we are reading the Scriptures aright, for crucifixion followed by resurrection is of the very essence of ministry in Christ. Furthermore, precisely because the church is not the Kingdom of God, it exists here on earth as an anticipatory—and therefore transitional—institution. To the extent that it balks at making transitions, it will forfeit the possibility of exercising a transformational ministry within changing societies.

Postmodernity’s Challenge To Modernity

It is the contention of this paper, in accordance with the underlying theme of this entire conference, that the church in North America will have to undergo radical changes if it is to fulfill its redemptive mission in the emerging postmodern context. If modernity represents the Enlightenment paradigm at its most self-assured phase, then postmodernity represents the aftermath of that shattered worldview. It reflects a radical, contradictory

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and at times angry, reaction to the self-confidence and unified theories of modernity. Technological solutions to the many pressing problems on this planet have failed to deliver their anticipated benefits.

Philip Sampson writes that, “[T]he very achievements of instrumental rationality which heralded such promise have turned sour: two world wars, industrial pollution, the environmental debate and nuclear armaments have all cast the accomplishments of science into a shadow.”⁷ To his list we might also add ethnic conflicts and the possibility of a global economic meltdown. Postmodernists maintain that only a holistic approach will ensure the survival of the planet, and even then, we may be too late. By “holism” they mean the recognition that the universe is not mechanistic and dualistic, but relational and personal. Consequently, they insist on a community-based understanding of truth, which represents a thoroughgoing pragmatism; thus, in their view, truth is not about the “essence” of things, but about consensus.⁸

Postmodernity denies that there is any grand narrative serving as an explanation for everything. History is suspect. The search for meaning is a fruitless task. The focus is on individual stories. Postmodernity responds with suspicion to the humanistic emphasis on being human, upholding truth, and seeking justice and freedom. Such concerns are dismissed as the products of particular social contexts; they are seen as being pursued, not for the benefit of all, but in order to advance the power of elite groups. Michael Foucault asserts that every interpretation of reality is in actuality an assertion of power. So the advocates of postmodernity are seeking to democratize institutions and professions which they perceive as having been previously controlled by a self-serving elite. Medicine, law, education and social welfare agencies have all been candidates for “democratization.”⁹ The church has not been immune from these pressures. The information highway has facilitated the rapid exchange and wide availability of information, thus removing control from elite groups and hierarchies. We are experiencing what Vaclav Harvel has described as a “loss of any kind of absolute and universal system of co-ordinates.”

As there is no privileged viewpoint, each person is free to create his or her own reality which is no more than one perspective among many, each of which is equally valid. Each person’s viewpoint constitutes a ploy to exert influence or ensure self-

protection by creating a therapeutic coping mechanism in a world without purpose or meaning. Words mean what you want them to mean. The postmodernist's world consists of disconnected images and experiences. He finds no problem in living with ambiguity and contradictions, which he regards as opportunities for playful interaction and creativity. He focuses on immediacy and the short-term, believing that he reinvents himself each day and that the future offers little reason for hope.

All of these features of postmodernity have implications for mission, and the missional church will need to develop new skills in interpreting and addressing the new reality. The organizations most likely to flourish in this new environment will be those which consist of decentralized networks. This is no longer a predictable world in which long-range, strategic planning and goal setting are effective, because we are constantly being derailed by the unexpected. The confident, technique-based ability to manage the present and face the future has been replaced by the need to seek God's wisdom and strength afresh for the novel and unanticipated challenges that face us in our ministries. Furthermore, we will increasingly find that in today's pluralistic environment, significant changes are initiated at the periphery rather than at the center.

The Church in Turmoil

However, before attempting to explore any of these themes in any depth (which I will not attempt in this brief paper), a prior issue will need to be addressed. We need to recognize that the task facing the church is further complicated by the fact that it has to address its own internal tensions while, at the same time, redefining its mission. For the church is an institution with a long history and it must minister to all comers from the cradle to the grave. Such is the speed and variety of cultural change that we cannot speak in terms of one culture, but of many, which may coexist, collide or mutate.

Throughout North America, rural and small town locations, as well as a dwindling number of southern cities, still represent traditional communities in which the church occupies a central place, setting values and contributing to social cohesion. Moving to suburbia, the challenge is very different; there many churches, including those which describe themselves as "seeker-sensitive," are influenced by the culture of modernity to a greater extent than we realize. It is in such settings that evangelical churches

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feel most at home and able to make their greatest penetration.

Those churches in the throes of engaging postmodernity are, most likely, urban and metropolitan churches. Some are located by university campuses and minister to faculty and students, while others minister among the social trendsetters in such world-class cities as New York, Los Angeles, San Francisco, and Washington DC. Yet we will increasingly discover that wherever a church is located there is a growing likelihood that there will be groups representing the postmodern mindset, in addition to the traditional and modern segments of the congregation. Pastors must avoid a fixation on one generation to the exclusion of others. Mike Regele identifies five generations which survive today: "Builders" (1901-1924); "Silents" (1925-1942); "Boomers" (1943-1960); "Survivors" or Busters or Generation X (1961-1981); and "Millennials," or Mosaics (1982-2003).¹⁰ Some sociologists are unhappy with describing GenXers in terms of a particular age bracket, preferring to consider them as those whose worldview has been primarily shaped by popular culture.

Culture wars are likely to be fought most fiercely within the church, where values and beliefs are most explicit, and many of these values are deeply held and perceived to be divinely sanctioned. Consequently, the church will not provide a safe refuge from the culture war. Everyone is embroiled to some degree, for postmodernity is not simply an elitist fad propounded by radical linguists, philosophers and sociologists who are remote from the "real world." The significant distinction which Os Guinness made in *The Gravedigger File* between "secularists" and the "secularized"—those who have imbibed the assumptions of the secularists—also applies to the "postmodernists" and the "postmodernized."¹¹ The presuppositions of postmodernism are being purveyed daily through popular culture.

Most people, without realizing it, are being impacted by the beliefs and values of postmodernism. Its basic tenets are widely communicated through television programs, music videos, pop-concerts and education programs. Postmodernism is not averse to using the marketing techniques of modernity, but in the long run, its most pervasive conduit is likely to be through the Internet and among GenXers.¹²

In titling this paper "*Developing a 21st Century Church with Integration and Integrity*," I have sought to draw attention to two crucial issues which will need to be addressed in the midst of such drastic changes. There has been a spate of literature on this

topic, including William Easum's *Dancing with Dinosaurs*, Leith Anderson's *A Church for the 21st Century* (1992), George Barna's *The Second Coming of the Church* (1998), Mike Regele's *The Death of the Church* (1995), Hunsberger and Van Gelder's *The Church Between Gospel and Culture* (1996), and Guder's *The Missional Church* 1998, to name but a few.

The days ahead are likely to prove increasingly confusing and stressful for churches throughout North America. Some churches will simply entrench and fire salvos over their protective ramparts. Other churches will become subverted by the cultures they are seeking to engage. Still others, hopefully in increasing numbers, will demonstrate a truly incarnational ministry, which entails becoming immersed within the culture as a challenging and transforming presence, welcoming people as they are, but at the same time not condoning destructive and degrading lifestyles.

From Incremental Change To Chaotic Change

The particular challenge facing the church in our increasingly fragmented and polarized society is for the church to decentralize its operations without fragmenting into diverse interest groups. For this reason I have highlighted "integration" and "integrity" in the title to this paper.

Integration is important because the gospel is holistic, which means that the whole is greater than the sum of the parts. The body of Christ must not become dismembered through self-destructive in-fighting or by an exponential growth of individualistic initiatives which only causes further fragmentation and allows the enemy to divide and conquer. Initiatives must be expressed in partnerships.

Integrity is equally important as we face an uncharted future, but one about which the New Testament *forewarns* us so that we may be *forearmed*. I use the term "integrity" in its three senses: unimpaired, uncompromised and undivided. The church of the 21st century must be one which empowers its members, is faithful to the gospel, and has a growing understanding of its radical and subversive nature. Its members must stand undivided: each needs the other to facilitate the cross-pollination of ideas and to ensure mutual accountability.

Mike Regele, in *Death of the Church*, describes the seismic changes shaking the very fabric of Western societies, which he describes as "discontinuous and chaotic."¹³

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- They are *global*—there is nowhere to run to.
- They are *rapid*—there is no time to reflect.
- They are *complex*—there is too much information to absorb.
- They are *comprehensive*—they affect every area of life.
- They are *unpredictable and discontinuous*—they cannot be planned for.

In the 1970s and 1980s, when church growth thinking took its cue from the world of secular management, it placed great emphasis on long range planning, emphasizing the four principal managerial tasks: plan, lead, organize, and control. That mindset is disastrous in the late 1990s, when the unpredictable is always happening and tomorrow arrives ahead of schedule, and when control hierarchies collapse because they are too sluggish, disempowering and abusive. You lay careful plans when, without warning, the entire scenario changes. In one church in which I served our staff motto became, “Go figure!”

We have moved from the era of continuous and incremental change, which can be predicted to some degree and planned for, to one of chaotic change, which disrupts our best laid plans. Yet, as Christians we must recognize that uncertain times provide a fertile context for our faith to grow. We have to learn to trust God in the midst of perplexing circumstances, which are full of paradox and ambiguity. Welcome to postmodernity! William Easum describes this transition as being from the industrial age to the quantum age. He writes, “While in the Newtonian world inertia was the norm of the universe until some object struck another object, in the quantum world change is the norm of the universe. No constants exist.”¹⁴

Poised On A “Strategic Inflection Point”

We have already indicated that traumatic change is not confined to the church, but is also prevalent in the commercial world, and especially in the high tech sector. Andrew Grove, the former chairman of Intel Corporation, describes how a business can find itself at an “inflection point,” which is a crucial phase in the life of the organization. If it makes the wrong decision, it will go into a nose dive, but if it makes a right move, it will soar into a new trajectory.¹⁵

Grove provides some clear pointers by which we can recognize whether a business is at an inflection point; these apply equally well to many churches today. The similarities between the business world and the church world are immediately ap-

parent when we consider the following:

1. Things are no longer working as once they did.
2. There is a growing dissonance between what a business thinks it is doing and what is actually happening.
3. There is an entrenchment of traditional institutions.
4. There is a lack of cohesiveness and sense of direction.
5. There is a loss of confidence in the leaders and in one another.
6. The future is unclear.
7. There are new competitors.
8. Leaders are emerging outside of traditional structures.¹⁶

Out of concern for the inertia displayed by so many churches in the midst of this turmoil, some church analysts are predicting the closure of tens of thousands of today's struggling churches within the next twenty years. Such predictions are made alongside the voices of those who see the first signs of revival in the emergence of a different type of church. These are variously called "New Paradigm" by Donald Miller, and "New Apostolic," by George Hunter and C. Peter Wagner, though each of whom brings a different nuance to the term "apostolic." Certainly, there are signs of hope, but these new movements have not yet achieved sufficient momentum to turn the tide in terms of churchgoing trends; neither have they made a discernible impact on nominalism. At this stage, our sure and certain hope concerning the future is based on Christ's ascension power and the future he has secured, both for the church and for the cosmos.

Learning To Think Missiologically

According to religious pollsters, North America continues to be as religious as ever. The significant new factor is the increasing number of people who are seeking answers to the basic questions of life outside of traditional churches. This is especially true of younger boomers and GenXers. The latter represent the first generation in the history of the United States in which the majority are beginning their search outside of Christianity, or with a religious cocktail of their own mixing. The under 35s live with ambiguity and paradox, able to hold contradictory views at the same time. Postmodernity thrives in a pluralistic context for which many church leaders are ill prepared.

We are coming to see with increasing clarity that evangelicalism has been as vulnerable as liberalism to the subverting influence of modernism.¹⁷ In our eagerness to communicate the

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gospel to the responsive segment of boomers through “seeker-sensitive” approaches, we bought into their mindset, becoming vendors of religious answers to the needs brought by choosy customers. Many adopted marketing techniques without applying missional discernment. I believe that one of the most serious setbacks for church growth in North America during the past three decades has been the displacement of missiology by marketing. This has resulted in a serious misinterpretation of McGavran’s church growth paradigm, especially in relation to his homogeneous unit insights and people movement theory.

In today’s world, our postmodern culture insists that pluralism is not simply a fact of life to be accepted. It is a philosophy to be embraced. In some important respects the church at the end of the 21st century is in a situation similar to that of the church in the first century. Then it had no privileged position in society, no power or prestige, but it operated from the margins as a subversive influence. In traditional societies church leaders operated as pastors; in modern societies they have operated as vendors and therapists, and now, in postmodern societies, church leaders must function as apostles. They must be apostolic in the sense that they are venturing into new territory (as well as reclaiming lost ground) to bring people to Christ and to multiply new missional communities. The challenges presented by postmodern societies cannot be met simply by developing more sophisticated communication and managerial techniques. Rather they will require developing the ability to relate theology to missiology. If we fail to address this need, then the churches are likely to become even more seriously compromised under postmodernity than they have under modernity. The important new book, *The Missional Church*, which seeks to convey a vision for the sending of the church in North America, addresses this issue in the following terms.

The doctrine of the church, ecclesiology, can still be taught with little or no reference to the church’s missionary vocation. Mission, or missiology, is a somewhat marginalized discipline, taught usually as one of the subjects in practical theology. There is little curricular evidence that “mission is the mother of theology.”¹⁸

Decentralization Through Empowerment

The emergence and proliferation of the information super-

highway has changed for all time the way in which authority and control are exercised. Knowledge and influence are no longer restricted to a privileged few, but are made available to all with a few taps on the computer keyboard. Social structures are rapidly shifting from centralized hierarchies to decentralized networks. Richard Kew and Roger White remind us that, "We live in an era of networks, and managing an interlocking web of networks requires a very different approach to organization, control, and therefore to leadership. The nature of control changes with widespread communication and knowledge. Local decision-making combines with centralized information sharing in the 'network-enabled' hierarchy."¹⁹ Such a dramatic change in leadership type will present a major challenge to many of today's denominational executives and local clergy who have imbibed that ecclesial culture and been enticed by its reward system.

The effective leaders in the churches of tomorrow will not be power-seeking controllers but relation-building equippers and mentors. They will be people who know how to empower individuals by developing their skills, discernment, and faith-inspired accomplishments. The people they will mentor will recognize their ongoing need for support and accountability. The most significant decisions are likely to be taken at the periphery, or rather, the battle-front, by those in the thick of the action, rather than in some remote control-center, by committees composed of individuals who are disengaged opinion-pollsters. This new emphasis is much closer to the leadership model provided by Jesus than by the model provided by many of the MBO trained executive types. Max de Pree's latest book, *Leading Without Power*, reflects this line of thinking.²⁰

Facing The Future

In today's tumultuous and fragmented world, it is far from clear what the church in the 21st century will look like. Given the degree of social fragmentation we witness around us, it is unlikely that any one model will prevail. Rather, we will see emerging a variety of models. Some of them may come as a great surprise, for they will contradict many things which we have assumed as we extrapolated our church growth theories from just one impressive megachurch or promising new movement. Perplexed and embattled church leaders are prone to grasp at anything that offers hope. The often overlook the need to critically

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evaluating the model which has excited their imagination in relation to the context in which it has emerged in comparison with their own distinctive ministry context. Church models cannot be franchised like fast-food chains.

Personally, I would not waste my money on any seminar which claimed to paint with clarity and confidence what the next twenty years will look like and how churches can be retooled to meet the challenge. Instead, I believe that we should adopt a more prayerful and humble stance. Who knows what the traditional denominations will look like in twenty years time, or which will exist at all? Who knows which megachurches will survive and flourish and which will disappear from the scene? Just think of the great church models of the 1970s and 1980s that have disappeared into obscurity and are never mentioned in the late 1990s, except to wonder, "Where are they now?" Who knows how the "new paradigm" or "new apostolic" networks will expand and which will eventually unravel when "apostles" become over-bearing or walk away without leaving a successor able to assume the mantle of authority.

Currently, I confess that I am in a wait-and-see mode. I do not profess to have the prophetic vision to penetrate the fog (or is it smoke?) which surrounds us. I am content to poke around to try to uncover something of what God is doing, sometimes in the most unlikely places. Yet we need a God-given vision as never before, but one which arises out of our theological convictions and missional commitment, rather than one which seeks to crystal-gaze (if you will forgive the imagery). At this stage, perhaps the wisest word is simply, "Go figure!"

In the paper entitled "Developing a 21st Century Church with Integrity and Integrity," I indicated that I did not think that any one dominant model had emerged which we can identify as significant for the future. Indeed, given the fragmented nature of postmodern society, it is doubtful whether we will ever find ourselves in a situation in which "one size fits all." If this has not been the case in the past, it will be even more certain in the future as we consider the trends in urbanization, the emergence of techno-rural communities, ethnic diversity and life-style options.

However, I believe that we can look for the emergence of certain characteristics which churches with spiritual vitality are most likely to demonstrate. These characteristics are listed as seven statements. Since statements by themselves just stand there without generating much response, each is followed by

three to five transitional statements to make them “dance.”

1. *Lives out the transforming message of the gospel in its corporate life.*

1. From propositional statement to radical commitment.
2. From an individualized faith to a community of faith.
3. From privatized belief to public behavior.
4. From “decisionism” to discipleship.

2. *Empowers its members to witness in every segment of society they represent and to which they are called by God to take the gospel.*

1. From centralized programs to attract the lost to decentralized presence, engaging the lost on their own “turf.”
2. From welcoming the seeker to becoming the seeker.
3. From paid staff delegating “their” ministry to paid staff empowering the people of God for the ministry which God has already given to every member.

3. *Partners and networks with other churches across the evangelical spectrum, which share their missional vision.*

- From denominational exclusiveness to cross pollination among churches of other denominations and independent and network churches.
- From top-down ecumenism to bottom-up cooperation in local, city-wide and global mission.
- From megachurches draining nearby congregations to megachurches which revitalize and give resources to other churches.

4. *Proclaims the gospel of Jesus Christ as the only Savior for humankind with urgency, boldness, compassion and sensitivity.*

1. From being “evangelical” churches to becoming “evangelizing” churches.
2. From evangelism as a “hiccup” in the life of the church to evangelism as the “heartbeat” of the church.
3. From intrusive brashness and perceived arrogance to sharing the gospel with humility and vulnerability.
4. From believing in order to belong to belonging in order to believe.
5. From a “one-shot,” “hot-sell,” “close-the-deal” approach to evangelism to an approach offering multiple opportunities to hear and respond within a hospitable community.

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5. *Worships God in Three Persons, encountering his transcendence in immanence.*

- From critical spectatorism to transformative engagement.
- From following celebrities to becoming saints.
- From worship as an interlude in life to worship as the pulse of life.
- From being restricted to one style to embracing multiple styles enriched by many ages and places.

6. *Develops communities of reconciliation and transformation.*

1. From suburban flight to urban and rural engagement.
2. From a focus on one generation to embracing each generation and life-style.
3. From WASP exclusiveness to multicultural inclusion (homogeneity/heterogeneity not an either/or, but a both/and).
4. From judgmental detachment to unconditional acceptance, yet without condoning lifestyles which are clearly contrary to Biblical ethical standards.
5. From competing with existing churches in order to increase "market share" to planting new churches and renewing existing churches in order to reach the occasionally-churched, de-churched, and never-churched segments of society.

7. *Trains a new generation of leaders with the spiritual depth, missional vision, and ministry insights to lead the church into the twenty-first century.*

- (1) From pastors caring for a community and marketers attracting customers to apostles pioneering focused, sustained outreach.
- (2) From educating amateur theologians to mentoring leading servants.
- (3) From knowledge-based training disengaged from ministry and mission to wisdom-based training constantly relating theory to the practice of ministry and mission.
- (4) From churches and seminaries in separate worlds with different agendas to churches and seminaries working as partners with a common agenda.

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NOTES

1. Lk 2:1-2 states that Quirinius was Governor at the time, and that it was the first census under his rule which places it between 6-4 B.C. His second census, referred to in Acts 5:37, took place during his second time in office, A.D. 6-7.
2. Mike Regele, *The Death of the Church* (Grand Rapids: Zondervan, 1995), p. 182.
3. *Ibid.*, pp. 183, 184.
4. George R. Hunsberger and Craig Van Gelder, eds., *The Church between Gospel and Culture* (Grand Rapids: Eerdmans, 1996), p. 1.
5. Dudley J. Woodberry, et. al., *Missiological Education for the 21st Century* (Maryknoll, NY: Orbis, 1996), p. 19.
6. Hunsberger, p. 289
7. Philip Sampson, Vinay Samuel, Chris Sugden, *Faith and Modernity* (Oxford: Regnum Books, 1994), p. 34.
8. Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: Eerdmans, 1996), p. 7.
9. Sampson, p. 46.
10. Regele, p. 114
11. Os Guinness, *The Gravedigger File* (Downers Grove, Ill.: InterVarsity Press, 1983), p. 52.
12. See Tom Beaudoin, *Virtual Faith* (San Francisco: Jossey-Bass, 1997), for an in-depth exposition of Generation X spirituality.
13. Regele, p. 47
14. William M. Easum, *Sacred Cows Make Gourmet Burgers* (Nashville: Abingdon, 1995), p. 23.
15. Andrew S. Grove, *Only the Paranoid Survive* (New York: Doubleday, 1996) p. 32.
16. *Ibid.* The list is compiled from insights found throughout the book.
17. See Os Guinness, *Dining With the Devil: The Megachurch Move-*

ment Flirts with Modernity (Grand Rapids: Baker, 1993).

18. Darrell L. Guder, *The Missional Church* (Grand Rapids: Eerdmans, 1998), p. 7.

19. Richard Kew & Roger White, *Toward 2015: A Church Odyssey* (Cowley Publications, 1997), p. 144.

20. Max De Pree, *Leading Without Power* (San Francisco: Jossey-Bass, 1997).