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Book Reviews

Revolution: Finding Vibrant Faith Beyond the Walls of the Sanctuary

Reviewed by R. Daniel Reeves

George Barna. Revolution: Finding Vibrant Faith Beyond the Walls of the Sanctuary, Tyndale House, Wheaton, 2005

Ready or not, the revolution is here! In one of his more important and controversial works, George Barna declares that the revolution is good and that we need not fear it. He invites us to trust his assessment and to eagerly join him in one of the greatest adventures in Christian history.

What exactly is this revolution going on at this pivotal moment in history? On the back cover the publishers display the answer as a news flash :

Millions of believers have moved beyond the established church...and chosen to be the Church instead.

They go on to tease both the informed and the uninformed with the claim that in 140 pages he will explain:

- *the straightforward biblical guidelines for the Church*
- *seven core passions for a revolutionary*
- *a daring redefinition of the church as we know it*

The Frog and the Kettle (1990) established Barna as an emerging forecaster who could help church leaders to take full advantage of the transitioning nature of our culture. In *Revolution*, Barna claims that 90% of the predicted claims became reality (viii). He also distinguishes this book by its focus on a single trend that is producing such an explosion of spiritual energy and reengineering of America's faith dimension that it is likely to be the most significant transition in the religious landscape that we will ever experience. His claim is based upon three hoped for out-

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comes:

- to inform us of the radical changes that are reshaping the Church in America.
- To help those of us he refers to as revolutionaries better understand ourselves
- To encourage those who are struggling with their place in the Kingdom of God to consider this spiritual awakening as a viable alternative to what they have pursued and experienced thus far (ix)

What is so revolutionary about George Barna's book *Revolution*? Arguably, none of Barna's books has caused more of a brouhaha or has been more hyped than this slim volume. But what is new? Frankly, not a lot. Many writers and speakers have catalogued, chronicled and complained about evidences of ineffective churches and described trends and offered new ways of personally and corporately living out the mission of the bride of Christ. Others, including Barna, have discussed and deliberated on trends of postmodernism and post Christianity.

However, it is the permission that Barna grants in his third purpose, and his eager invitation to welcome any and all to the fold that has caused such an emotional flurry of reactions from across the theological spectrum. The 'cause celebre' that has ignited criticism is the book's apparent absolution for those who no longer want to "go to church". No one has more clearly suggested that it is OK, in fact, "revolutionary" to not attend a local church. It is this suggestion that has inflamed most of his critics.

Not only does Barna claim that this movement will become the most significant recalibration of the American Christian body in more than a century, but he encourages all of us to shed any reservations because of the revolution's biblical basis and its pragmatic potential to advance the Kingdom of God. Without apology Barna is advocating the advancement of the Church universal, regardless of a Christian believer's local church connections or involvement, and a redefinition of the church local. Even though Barna sought helpful reactions from a number of friends and colleagues in various academic communities (p. xi), he has taken full responsibility for these conclusions as his own. That is fortunate, because since the publication of *Revolution*, there are scores of blogs and articles which take strong exception. Here is a sampling:

Kevin Miller, Leadership Journal

Before we break out the party poppers, we should note that, like every revolution, this one has a loser: the local church. Unlike the Great Awakenings, which brought people

into the church, this new movement 'entails drawing people away from reliance upon a local church into a deeper connection with and reliance upon God.'

How vital can a Christian revolution be that views the local church as optional? Barna's book reveals every thin spot in evangelical ecclesiology, disregarding 2,000 years of guidance under the Holy Spirit and elevate private judgment about the collective wisdom of apostles, martyrs, reformers, and saints...when the Reformers distinguished between the local and universal church, they did so to point out that not every church member had justifying faith. But they insisted that every believer be immersed in a local congregation, where the gospel is rightly proclaimed and the sacraments rightly administered. The notion of freelance Christians would have made them spit in their beer."

Lee Grady, Charisma Magazine

Barna has crossed a line with his book, Revolution. The tempered sociologist has now become something of a mad scientist. By cooking the numbers, reinterpreting the data and injecting his own biases into this odd experiment, he has created a Frankenstein that is now on the loose. We should all be concerned about this monster. Barna's theory is that large numbers are disillusioned with the church and have quit the Sunday morning routine. He applauds this trend, and has labeled this church dropouts "revolutionaries" who-in his opinion-have more spiritual creativity and passion than stick-in-the-mud traditionalists.

Barna makes disaffected Christians out to be the heroes in his bizarre sociological model. They are tired of tithing, tired of boring sermons, tired of the religious routine. So, in their revolutionary zeal—with Barna as their mentor—they buck the system and start meeting together in glorious spontaneity at coffee bars and homes.

Barna makes you to feel like a weirdo. We are behind the times. The really relevant Christians who care about Jesus and love people will say adios to their pastors and write Ichabod on the doors of ecclesiastical buildings. He envisions a spiritual awakening in which people are drawn away from the church, not drawn toward it.

Al Mohler, Southern Seminary

The book is something of a poison pill for evangelical Christianity...almost everything Barna says about the shortcomings and failures of evangelical churches is accurate...superficiality marks so many churches. Unfortunately, Barna's approach is even worse—abandoning the local church

altogether as the normative context for Christian involvement
(from Together for the Gospel Blog).

With the proliferation of so many books describing the ailing conditions of churches, it is rare to discover one that truly stirs our stubbornly stagnating ecclesiology pot. George Barna's *Revolution* qualifies by both its exceptional sales and by the intensity of the reviews in the first year of its release. It is unfair of those who have reduced this recent shift by the author of *Marketing the Church* (1988) as mere marketing savvy. *Revolution* represents a sincere and genuine attempt to describe a shift in ecclesiology. Put simply: Barna no longer views local churches as either the central base for Christians or the primary means of Christian expansion. Rather he sees parachurch and other mini-movements outside local churches as a better alternative for many emerging Christian leaders.

As recently as 2002, Barna wrote *Grow Your Church From the Outside In*. Nearly a decade earlier, his *Turnaround Churches: How to Overcome Barriers to Growth and Bring New Life to An Established Church* (1993), presented one of the most hopeful challenges to discouraged leaders of local churches. Now his perspective is decidedly different.

This book is part of a larger trend in ecclesiology, one that de-emphasizes the importance of the local church. The comfort zone for what seems acceptable keep moving further out. For example, it is quite a stretch for today's average pastor to embrace the edginess of either the *Nomadic Church* (Easum and Theodore, 2005) or the *Organic Church* (Neil Cole, 2005). Both of these beckon them to leave the security of buildings and traditional programming. Now, many traditional thinkers who read either *Revolution* or its unfavorable reviews will likely be stretched beyond their acceptable limit.

Clearly, in *Revolution*, Barna has created more than a compelling heuristic device. Let's give credit where credit is due. I have read *Revolution* three times, and each time I have discovered more statements which either reflect ideas that are not new, or that can be supported by other research. One of Barna's research strengths in 2006 is his wake up call for a comatose church. As Paul Revere's for congregations, most of us interventionist authors rely upon heavily worn entropic descriptors: lethargic, apathetic, atrophied, institutionalized, fossilized, etc. For the sake of variety, I now sometimes add torpid, which Webster defines as inactive, as a hibernating animal; dormant; numb; sluggish; apathetic; dull. But, despite whatever word we use, Barna's analysis resonates with this reviewer.

In *Revolution*, Barna provides plenty of fresh words for the

sad condition of American congregations, along with buckets of fresh data to support it. In these particular sections of *Revolution* the evidence Barna presents is supported by a preponderance of collective wisdom from church growth researchers and other trend watchers.¹ However, it is Barna's particular prescription of hope and recovery that worries so many loyal local church leaders. Energetic words such as authentic, vibrant, radical Christianity are normally expected to be used to feature best practices local churches--not scattered, community based independent experiments.

Of course, Barna is not the first to advocate that churches scatter and become more movemental. Metaphors for the transition from "...man to movement to monument" have been part of missiological discussions from the time of Roland Allen and the earliest writings of Donald McGavran in the 1950's. A more recent awareness has been the realistic possibility for local churches to sustain vibrant, reproductive, movemental Christianity beyond one or two generations, of avoiding and even reversing stubborn entropic tendencies.²

However, although so much that Barna states is sound and insightful, as I look at his book from a missiological and ecclesiastical perspective, I have several questions and concerns that can be grouped into four areas.

Confusing ecclesiology

Unquestionably, missional communities and movements can accomplish more disciple-making, and reproduce missional leaders more quickly than organizations encumbered by institutional restraints and tradition. Everyone, including Barna, agrees that we want to avoid "lone ranger" Christianity. The real debate centers around whether centripetal, church-centric movements are more biblical and more effective than centrifugal, kingdom-centric movements.

As a mission director and denominational executive I have seen the tradeoffs between modalities and sodalities. As convenor of the council on ecclesiology, I have studied the literature and dialogued with the most extreme viewpoints during the past decade. As a consultant I have observed numerous dysfunctions in a variety of missionary settings and across the denominational spectrum. On the other hand, in recent years I have also witnessed enough encouraging exceptions of local church based movements and networks that there is no need to hastily throw the baby (local churches) out with the bath water (Kingdom as however you chose to define it).

Revolution raises several fundamental questions about the

nature, function and mission of the church

- When does a missional idea become a church? At what moment does a church become a church? What are the irreducible, universal minimums?
- Can missionary bands and most para-church agencies, which Ralph Winter identified historically as sodalities, be now legitimately called churches?
- Why is placing our hope in the local church, according to Barna, now to be considered a misplaced hope (p. 36)? He insists the hope of the world should be Jesus alone.

Like many other recent ecclesiology authors, Barna has identified transformation as the heart of Christianity.³ He defines transformation as a significant spiritual breakthrough in which a person seizes a new perspective or practice related to the seven passions, and thereby is never the same again. Transformation redefines who we are at a fundamental spiritual level. It realigns our lifestyles.

The big shift for Barna, and one that stunned and disappointed him, is in how people are being transformed today. He had hoped and expected to find most transformations in the church. The primary sources, however, were ministries operating outside the local church, which he now calls mini-movements.

Examples are homeschooling, “simple church” fellowships (house churches), biblical worldview groups, market place ministries, spiritual disciplines networks, Christian creative arts guilds. Most people are not aware of this because they are scattered, often with a low profile, and the pervasive mindset among journalist, scholars, and religious leaders that all legitimate activity must flow through the local church (52-55).

Again, these insights are not new or surprising to those of us who have followed the history of Christianity through the lenses of Ralph Winter (sodalities)⁴, Donald McGavran (people movements) and George Hunter (the celtic church from the 5th to 9th centuries). One reason most Christians may not be aware of this is because of the rampant provincialism throughout North America. Far too many simply do not read widely. Or they have not been exposed to missiological research.

Insufficient tribal identification

Another set of fundamental ecclesiology questions raised in *Revolution* relates to the need for Christians to identify with a particular Christian movement.

- With whom do we as individual Christians primarily identify (with which particular tribe or community)? Why have we chosen to participate principally with one tribe rather than with other tribes? What are the primary factors?
- What model, branch or type of church should we as leaders select as our best, most appropriate example to follow? What are the primary factors?
- How important are community based decisions vs. decisions made by each of us as individuals? Who can we trust?
- Who is primarily responsible for accountability (the individual or the Christian community)?

At first glance there is much of what Barna says that sounds too individualistic. At times he definitely seems to be overlooking if not discarding the baby with the bathwater.

For example, as these trends continue, Barna contends that believers won't have an institution such as the local church to use as a crutch or excuse for wimpy faith. Therefore, each Christian must be responsible for his or her own faith: a robust spiritual life, the obligation for performing acts of community service, promoting the gospel, growing their family in faith maturity, worshipping God regularly, developing intimacy with God, understanding and applying the content of the Scriptures, representing the Kingdom in all walks of life, investing every resource they manage for holy outcomes, and being connected to a community of God-loving people (104).

Barna also reasons that because we now have many more options to choose from, including global infrastructure activities more suitable for Revolutionaries, Christians no longer need to be dependent on what their congregation or their denominational agencies suggest.

Are we to give up on the local church just because research confirms that the majority of churched Christians remain desperate and spiritually immature (30)? This is an age old question related to renewal and schism that calls for seasoned reflection. It is possible that Barna may not be aware of certain exceptionally vibrant local church based movements. There are now dozens that seem to provide the best of both worlds and remain as our best hope for living the Christian life abundantly and completing our missional mandate effectively.⁵

The consequences of this meta scenario are scary for local churches and established church systems. Many of the best leaders will no longer commit to difficult revitalization efforts. Barna is saying, in effect, that for individuals, this is not our problem or

responsibility. Besides, due to a combination of deeply embedded systemic issues, the majority of churches probably cannot be saved, even with the best of our people giving all out efforts.

There is something about leaving the responsibility to immature Christians to think through ecclesiology issues on their own that seems unnecessary and irresponsible. Piecing together one's own faith journey is not as simple or as harmless as it may seem to those frustrated by various institutional failures.

To be sure, Barna does cover this point at least minimally in his section on what it means to be part of a community (89-90). Here he describes missional communities and organic division of labor in ways that correspond to the early church and to the healthiest emerging congregations. Yet this point does not adequately address his critic's concerns.

The question begs to be answered: Who decides, who guides, who holds individuals accountable? Is there a primary commitment to a primary missional community? With whom do we primarily identify, and who besides ourselves can hold us accountable? One hopeful source can be found in the now flourishing life coaching movement. Coaching of congregational and movemental leaders is no longer just for those who are stuck or stagnated. As Tiger Woods would say, "Even the best of us can further improve our swing by having a competent coach examine our fundamentals." We are often making our theology and our practice far too complex.⁶

Accountability is an issue that has not been sufficiently addressed by Barna or by revolutionaries I have met with personally.⁷ Those who simply do their own thing are not as effective as those who see the value of being connected to larger organizations in order to have greater impact. This is particularly true of individuals who see themselves as competent specialists.

Unhelpful prescription

Barna's case is built upon patterns and trends. He relies upon demographics and psychographics to explain the rise of unique, highly personalized church experiences, especially for people under 40. The trend is definitely up for those who piece together spiritual elements they deem worthwhile. What are the results? According to Barna, there are already millions of personalized "church models" (64).

Barna's response to these trends is what worries those with a more traditional understanding of the local church. Barna says that if a local church facilitates the kind of life where God is number one in our lives and our practices are consistent with His parameters, then it is good. And if a person is able to live a

godly life outside of a congregation-based faith, then that, too, is good (116)

Since Barna believes that no new macro model is likely to replace the dominant, declining model (local congregations) any time soon, he sees the most likely ultimate scenarios as believers choosing from a proliferation of options, weaving together a set of favored alternatives into a unique tapestry that constitutes the personal “church” of the individual. According to Barna, the new standard for selection by revolutionaries will be: does the mechanism provide a way of advancing my faith, without compromising Scripture or any of the passions of a true believer (67).

Although he provides further explanation, Barna can still be easily misunderstood concerning his level of commitment to local churches. Everyone agrees that it is unbiblical for Christians to be isolated (116), and that it is not proper for individual believers to be spiritual untouchables with no connection to the global Church.

When critics insist that Christians must connect with a local church, Barna claims attending local churches is a personal choice issue. He also maintains that revolutionaries do not draw other people away from the local church. Distancing from formal congregations does not reflect a willingness to ignore God as much as a passion to deepen their connection to Him. Their choice is based upon a genuine desire to be holy and obedient. As individuals, they find this sincere need better served outside the framework of congregational structures (113).

Barna has reported the trends accurately. For institutions with a low capacity to change these trends present a serious challenge. However, neither the trends nor the degree of difficulty by themselves are enough reason to categorically abandon local churches. Another reality to be considered is the fact that everything these individual Christians are seeking can now be experienced as much or more in local church based movements as can be experienced by piecing together one’s own spiritual journey.

One of Barna’s best sections is his description of Revolutionaries. His lists are captivating, [although I would like to see more emphasis on passion for “reaching the lost.”] I resonate with each of them, as do most of my cause-oriented compatriots. These robust, fighting traits are preferable to other emerging notions of disciples that shift the primary emphasis from warriors to gardeners.⁸ Barna is clearly in tune with the context of the believer’s battle as being a spiritual war between God and Satan.

Barna is also correct in pointing out the lack of a biblical link between church meetings and worshipping God. Certainly, there

is also a scarcity of verses with specific guidelines for how churches are to function in regards to methods and structures. For additional support, Barna points to the dismissive attitude of Jesus towards the organized worship of his day. Citing John 4:21-23, he also suggests that because Jesus is silent on the logistics for Christian assemblies that we have considerable freedom for determining the precise means in our particular circumstances.

Barna's weakest argument concerns the lack of robust spiritual life in existing churches as a reason to piece together one's own faith journey. Though we all have been tempted to flee uncomfortable situations, this is no longer our only option. We should err on the side of caution. There are dangers in overreacting to difficult challenges. Our generalized advice can sometimes unintentionally open the floodgates for others.

As has been mentioned, an abundance of resources now exist for personal coaching. In general, third party coaches are less emeshed and more objective. They are also usually more informed and aware of viable alternatives. Effective coaches can help leaders sort through the range of issues involved in a particular setting, and offer alternatives to consider that stop short of unnecessary separation from local churches.

While there are always exceptions, most Christians should be able to affiliate with a healthy church based movement that contains the minimum essentials for radical living and effective mission. As I have shown elsewhere the best churches I have studied have discerned how to become more sodalic- more like first century missionary bands. In effect they have discovered how to place sodalities, or missional teams at the heart of their ministry⁹

False Dichotomies and Either/ Or Scenarios

I have some issues with what appear to be false dychotomies and either/or rather than both/and scenarios. Barna now claims that success in discipleship is more about surrender than results. According to Barna, the real fruit is flat-out, no excuses obedience to God,—a submission that produces a perpetual string of behaviors and often imperceptible outcomes in an invisible spiritual battle. It's about leaving a wake of purity and authenticity that influences everything in their path. He believes we can best reform culture by living life passionately and purposely as God intended – living a holy and obedient life that a society suffering from the stranglehold of sin cannot ignore. It comes from living powerfully in freedom rather than in the shackles of Satan (125-126).

This false dichotomy is unfortunate. Is it not possible to be fully surrendered and at the same time be fully committed to tangible results? Church growth research has demonstrated that faithfulness and fruitfulness are not mutually exclusive. As has been shown frequently, a singular focus on faithfulness can often lead to a string of excuses.

Writing this book has been life changing for Barna. He acknowledges how it has redefined his beliefs about church and kingdom, and radically reshaped his spiritual habits (123). We can hope that eventually he will arrive at a more qualified conclusion.

Another important distinction concerns people flow. According to Barna this particular movement of people is opposite of the great awakenings in America's history. Past revivals were outside-inside phenomena where dynamic evangelists drew people inside local churches to be ministered to. This would also be true of the most recent movements, such as the Jesus movement in the 1960's and the New Apostolic Reformation in the 1990's.

In contrast this current movement is predominantly an outside-outside experience, where believers see the world as their church grounds and every human being they encounter as a soul to love into the permanent presence and experience of God. Barna further reports that many of these Revolutionaries are active members of a local church, but their primary ministry effect is not within the congregational framework but in the raw world.

The direction of this flow is clearly unique. It is neither front door, nor side door. It centers on kingdom growth. It is led by what has long been referred to as "boundary spanning individuals" (bsi's).¹⁰ These previously overlooked, undervalued 'misfits' in churches, with one foot inside the church, and one foot out, have always been oriented more outward than inward. These misfits are now just being legitimized. Barna is calling for more of them to be mobilized as a movement of Christian revolutionaries. I would hope that many of these zealous Christians could be encouraged to not overlook the advantages of engaging in local church based movements.

It seems that the influential voices in ecclesiology are more confused than ever. Is there no longer value in tracking how well we are doing in making disciples, and in planting churches? Forty years of conceptual development by McGavran's Great Commission focused movement would tell us there is. Let's encourage revolutionary Christians to keep measuring the main things: new disciples, new leaders, new units/teams and new sites/plants. Barna has done well in identifying the challenges

facing North American churches. Unfortunately, he has joined a host of other voices in proclaiming that being faithful in Kingdom work, rather than fostering fruitful local churches, is what really matters.

Reviewer

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NOTES

1. Books on societal shifts since 1990 are too numerous to list. Here is a sampling of authors: Glenn Martin and Gary McIntosh: *The Issachar Factor*, (Nashville, Tenn.: Broadman and Holman, 1993), Leonard Sweet, *Faithquakes*, (Nashville: Abingdon, 1994), Donald Miller, *Reinventing American Protestantism: Christianity in the New Millennium*, (Los Angeles: University of California, 1997), *Threshold of the Future: Reforming the Church in the Post-Christian West*, (London: SPCK, 1998), Lyle Schaller, *Discontinuity and Hope: Radical Change and the Path to the Future*, (Nashville: Abingdon, 1999), *In Search of Authentic Faith: How Emerging Generation Are Transforming The Church*, (Colorado Springs, Colo.: Waterbrook Press, 2001), George Barna, *The Second Coming of the Church*, (Nashville: Word, 1998), Chuck Smith, Jr., *The End of the World as We Know It: Clear Direction for Bold and Innovative Ministry in a Postmodern World*, (Colorado Springs, Colo.: Waterbrook Press, 2001), Thomas Bandy, *Fragile Hope: Your Church in 2020*, (Nashville: Abingdon, 2002), Reggie McNeal, *The Present Future: Six Tough Question for the Church*, (San Francisco, Jossey-Bass, 2003), Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church*, (Peabody, Mass.: Hendrickson, 2003), Peter Wagner, *Changing Church: How God Is Leading His Church Into the Future*, (Ventura, Calif.: Regal, 2004), Rex Miller, *The Millennium Matrix: Reclaiming the Past, Reframing the Future of the Church*, (San Francisco: Jossey-Bass, 2004), and Jim Wilson, *Future Church, Ministry in a Post-Seeker Age*, (Nashville: Broadman and Holman, 2004).

2. George Hunter's *The Celtic Way of Evangelism*, Abingdon, 2000, was particularly pivotal.

3. Quite a bit of Barna's confusion can be explained with a clear

understanding of the two redemptive structures that Ralph Winter has described as modalities and sodalities. For a clear technical distinction, with historical and strategic implications, see McIntosh and Reeves, *Thriving Churches*, Kregel, 2006, pp. 144-146 and R. Daniel Reeves, "Repositioning Paul's Missionary Band in a Postmodern World: A case for culture-bridging, missional teams as the heart and soul of the 21st century church," *The Journal of The American Society of Church Growth*, Vol 12, Spring 2001, pp. 51-75.

4. For example, see Bob Roberts, Jr., *Transformation: How Glocal Churches Transform Lives and the World*, Zondervan, and Harry Jackson, Jr., *The Warrior's Heart, Rules of Engagement for the Spiritual War Zone*, Chosen Books, 2004, Breen, Mike, and Walk Kallestad, *The Passionate Church: The Art of Life-Changing Discipleship*, Cook Communications, 2004, and Bill Easum, *Put on Your Own Oxygen Mask First: Rediscovering Ministry*, Abingdon, 2004.

5. Two prime examples are the Mosaic/Origins movement in east Los Angeles and New Hope International, based in Honolulu. Both of these movements provide a better alternative than what Barna is proposing, namely, that each of us need to take responsibility for piecing together our own faith journey, one that will quite possibly move us away from local church based ministries. Mosaic and New Hope are both part of denominational families that have allowed other distinctive movements to blossom alongside them (The Southern Baptists have Mosaic and Saddleback in Southern California, while Foursquare International nurtures both Hope Chapel International and New Hope International, both based on the island of Oahu.) I've seen these revolutionary qualities that McManus describes as an unstoppable force lived out at both Mosaic and New Hope. Interestingly, Mosaic is having greater impact with revolutionary 18-25 year olds at UCLA and beyond than Campus Crusade, which started its global para-church ministry at UCLA in 1952. Vital church-based missional movements with revolutionary leaders are thriving in both revitalization efforts (i.e., American Baptists of Northern California) and church planting groups (i.e., Acts 29). Other thriving church based movements are New Thing (Christian Church), Resurgence (Mark Driscoll and Tim Keller) and the Dream Centers (Assemblies of God and Foursquare International).

6. See the simplicity trend in Thom Rainer, *The Simple Church: Returning to God's Process for Making Disciples*, Broadman and Holman (2006) and N.T. Wright, *Simply Christian, Why Christianity Makes Sense*, Harper (2006).

7. During the past decade I have completed more than 75 intense, two or three day life coaching sessions with pastors and their spouses from across the entire health spectrum. If there has been an "aha," it has been in the perceived universal value and increased effectiveness when we become completely honest and transparent with a trusted advisor.

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8. See, for example, Spencer Burke, *Making Sense of Church*, Zondervan, 2003, pp. 143-162.

9. See Reeves, *ASCG Journal*, vol12, Spring 2001, pp. 51-75.

10. See Reeves and Jenson, *Always Advancing*, 1984, pp.67-88 and McIntosh and Reeves, *Thriving Churches*, 2006, p.153.