

Grevillea

June, 2004

Welcome to the third edition of **Grevillea** an e-magazine to stimulate your thinking!

Why "Grevillea"? The Macquarie Dictionary defines "grevillea" as any shrub or tree of the very large, mainly Australian genus Grevillea family. Many are attractive ornamentals and a number are useful trees. It is also worth noting that grevillea can be very toxic.

So Grevillea is an Australian e-magazine which will cover a large range of subjects as time goes on. We trust they will be interesting (not just ornamental), useful and stimulate (not irritate) your thinking. We aim to have articles that will be short, practical and worth your opening them as attachments.

This edition focuses on **Empowerment**. I have become increasingly convinced that in the Uniting Church we need to be giving more attention to equipping and empowering our people. We say this is important but do not always provide specific guidance and means to do so.

In this edition Ian Stehbens, principal of the Alan Walker College, gives a personal account of how he changed his ministry thinking and practice in a community west of Brisbane prior to taking up his current role. Ruth Yallop from Carlingford Uniting Church writes about empowering young people. Amelia Koh-Butler and Karyl Davison from the ELM Centre offer their reflections on the subject. Finally Peter and Brenda Powell of the Pastoral Counselling Institute share their thoughts on empowering individuals in congregations and parents.

Let me suggest that congregations can empower people by locally giving more attention to mentoring and training their people. They can also make use of the opportunities that are available through such organisations as the ELM Centre, the Alan Walker College, and the Pastoral Counselling Institute. There is also Coolamon College, which offers distance education courses. I can highly recommend Coolamon having written some courses for them, in particular one on Discipleship and another on Evangelism.

I received some positive feedback and some suggestions from previous editions of Grevillea. Email me if you have some thoughts to share. My email address is chrisw@pnpuca.com.au.

I trust you will enjoy this edition of Grevillea.

Grace and peace
Chris Walker

Empowered People: Empowered Mission

Ian Stehbens

A small church case study

A small congregation (38 maximum attendance at worship, including children) was working very hard both at mission and at maintaining worship, the placement of a minister, their property and service in the community. They had a small Sunday school, a significant day-camp organised annually involving a team of leaders. There was a program of regular visiting of members of the worshipping congregation. Regularly faithful women and men would cater for public events and weddings to generate funds. Some of the members were caring for people with disabilities in the wider community through a monthly diversional therapy program. The congregation leaders served on Boards of the wider church, administering a home nursing service, administering a day respite care service, and an opportunity shop recycled clothing and generated funds for these services of mercy and care. There were craft programs that linked with some of the women in the wider community, and together the women were able to create a major exhibition that attracted busloads of people from other towns and suburbs of the region. For such a small congregation, what they were doing was remarkable, their giving was generous, and they had credibility in the local community. And the Presbytery Review affirmed the congregation for its life and witness.

Much more could be said. They knew they were living in a “post-Christian era”. Perhaps that was why, though the congregation worked so very hard, the numbers at worship had steadily declined over the years, and another congregation subsidized their budget. In the 1950s, the closure of small country churches had begun, and the justification included the idea that the people could now drive to the central church and swell the numbers. With increased numbers, more effective mission and service could be accomplished, it was believed. Six years before union cooperation between the Methodists and Presbyterians had resulted in their uniting, closing the Presbyterian Church. By the 1980’s a total of nine local churches had been closed.

An enlarged central Methodist Church building had opened back in 1933 to accommodate the congregation. Then there were 9 other Methodist, Presbyterian and Congregational congregations in the parish or circuits. Then there were 400 people in the town, and 800 in surrounding villages and rural areas.

This is a familiar pattern across the Australian landscape. And in urban areas, the story has a sympathetic familiarity.

But there are some “buts”.

But the town had grown since the 1930s and the worshipping congregation had decreased. Whilst 1200 had become 14 000, the worshippers in the relevant denominations had declined from 200 to 38 at best.

Faithfulness is not working

But the faithfulness and diligence of the key leaders meant that they were individually serving in 10, 14 or even 20 different ministries. “I am Elders Secretary, an Elder, Roster convenor, Day Camp leader, Sunday School teacher, Scripture in Schools Teacher, diversional therapist for respite day-care, secretary for opportunity shop committee, Bible Reader, pianist, organist, lay preacher, on the church cleaning roster, ...” enough, enough.

Faithful? – assuredly.

Fruitful? – can’t be measured.

Fulfilled? – tired but determined.

Serving? – with all my energy.
Committed? – no question about it.

A transformation was necessary. This could not continue.

The gospel is as profoundly true today as ever. People do function best when they are loved and giving love. When we are obedient to the call of God, there is absolute certainty that God underwrites the call faithfully.

And a transformation did occur, in the community just described. “We are not going back to what we were before” they have often said since. “Thankyou for giving our town a softer heart” said the Mayor, who unannounced had come to worship in the congregation so that he might express his gratitude. And not only in this community but also in others, both suburban and rural, and in various cultural contexts, transformation has occurred. The good news is that transformation can occur rather quickly – like a sea change – a realization. For those used to more academic language, a paradigm shift is possible and is needed in many of our congregations of God’s people.

Having been through these experiences with congregations a number of times, I have been asked to write this article on “Empowering People”.

Almost every area of my thinking about ministry has had to be transformed.

Strategic Shifts

Let me identify some of these strategic shifts.

1. A Shift from Traditional Ministry Structure to Releasing People into ministry.
2. A Shift from Leadership that Focuses on Problems and Possibilities to Leadership that Imagines the way of Realizing Ministry.
3. A Shift from congregational-centred Pastoral Care to mission-focused Pastoral Care.
4. A Shift from Recognition of my Call to Recognizing God calling others.
5. A Shift in Theological focus from Jesus to Trinity.
6. A Shift in Hermeneutical Framework from Individual to Communal.
7. A Shift in Purpose from Maintenance to Mission.
8. A Shift in Congregational Understanding from Faithful Elite to Prophetic Community.
9. A Shift in Appreciation of the Uniqueness of our Traditions to Appreciation of the Richness of the Body of Christ.

The outcomes of the sea change are huge. One sees people empowered to witness. One sees an explosion in ministries. Reconciliations make relationships deeper. One sees an impact upon the society in which the congregation is embedded, that has been compared with “light” entering a darkened space, or with salt in a perishable commodity. One sees values change to accord more with gospel values. Hope becomes empowering rather than wishful. And the people will not go back.

There are many transformational moments that I can relate. Each moment builds on the others, and one grows spiritually and in grace. Let me illustrate with just one. I Corinthians 12:1 is one of the transformational texts that created a transformational event.

“My brothers and sisters, I do not want you to remain ignorant any longer concerning spiritual gifts” Paul wrote to the Corinthian community, bogged down by gender conflict, in conflict rooted in traditions of theology, and with divisions of derived from differing social, economic and educational status.

I must admit, when I read this as if it were written to me, I had to admit my ignorance concerning spiritual gifts. I had not seen them as the God-given resource for ministry by the body of Christ. I had not realised that they were given to every member of the Body of Christ. I had not realised that we were accountable for their use. I had not realised that understanding the nature and role of spiritual gifts opened the way for reconciliation in the community, to fulfilment and fruitfulness. I had not understood that they were a gracious expression of the faithfulness of God who had called us each and communally for a missional purpose. I had a lot of learning to do. So did our elders, and so did each of those who were coming into the Kingdom of God.

If the Spirit of God had indeed given gifts to each member, then it immediately became necessary to invite each member to identify the passion that God had grown in them for making a difference in the world. God had written the agenda for mission in our hearts. God had equipped us each and communally for ministry. God had poured out love upon us, and we were to function as a community that expressed that love to the world.

To be “ekklesia”, meant we had been called for a missional purpose. When we concluded afresh “we are called (ekklesia) to be evidence (martyria) of God’s love (koinonia) breaking into the world” a sea change had broken upon us. It was like everything was new. We who were leaders, had now to rely on God’s faithfulness rather than on our own resourcefulness. We had to admit that God had indeed prepared and equipped each of the congregation for ministry.

The way ahead was special. The new member, and the fringe dweller, now sensed a belonging. Mission planners listened to all the people, and those who were not even aware of the prevenience of God’s grace were invited to be consultants in regard to the historical issues, hurts, hopes, perceptions, strengths and successes of society at different scales. Invitations multiplied, hospitality became an important characteristic of the congregation attitudes of civil leaders began to change, concretely. Funerals began to return to the church. I and other leaders of the congregation were invited to speak on public issues. Surprisingly different strategies in mission emerged. Sharing in suffering began to be understood as an essence of the church. Those who had strayed were returning. Those who were wounded by life’s experience were finding buddies and healing. And people were coming into the Kingdom.

It is the Spirit of God who empowers people: by engaging with them in life that is greater than death; by healing their accumulated hurts, fears and guilt; by growing quality in their lives; by equipping them for ministry; by fellowshipping with them and creating a fellowship of them; by calling them for a purpose that God’s will may be done on earth.

Editor’s note: *Ian led the congregation at Laidley, west of Brisbane, into significant growth and influence in the community including planting a new congregation at Hattonvale.*

Empowering young people

Ruth Yallop

Young people are in a life stage of transition. In the church, we often struggle to help them transition in their faith journey – from being passive ‘receivers’ of ministry, to becoming active and enthusiastic contributors in their faith community. How might we empower young people to serve in God’s kingdom and to share their faith with others?

Understanding 'authority'

Young people are empowered when they realize that Jesus calls them to make disciples, starting now!

The most important power or authority that we want all Christians to understand is the one referred to by Jesus at the end of Matthew 28 (the "great commission"). Jesus shares his authority with us, enabling us to go and make disciples, sharing the gospel and teaching people how to follow him. Whether in personal conversation, small group discussions or in preaching, I try to share God's call that invites all people, no matter what age, to make disciples. In the youth ministry at Carlingford, we encourage Christian young people to be involved in a small group where they can learn how to express their faith, prayers and struggles with one another. This provides a foundation for considering how we can express our faith to our other friends and family members. Young people do not feel empowered when simply pressured to share their faith. We have found small groups and also camps to be a great environment of preparing young people to be *ready* to share their faith, starting in the smallest and simplest ways.

Investing time

Young people are empowered when they are given personal attention.

I firmly believe that you can not empower a person from afar. A fantastic sermon can inspire and encourage people, but empowering happens up close. Jesus spent an enormous amount of time with his disciples. He shared his whole life with them, not just 'official' ministry time. Consider that for a moment...! Now, none of us are Jesus! Every person in ministry needs to prayerfully determine appropriate boundaries for their work. But we can certainly learn a principle from Jesus' life. I am sure his disciples gained as much from just being with Jesus, sharing meals, walking along dusty roads, and watching the way he lived, as they did from all his wonderful miracles and teaching. Likewise, young people learn much more from a real life example than from a book or a sermon. I have tried to allow the young people at Carlingford to share in some of my everyday life, in addition to hearing what I have to say "up the front".

Of course, all people value personal attention! But I think young people particularly thrive when someone older than them deliberately chooses to give them an hour or two of their time just to 'hang out', talk or enjoy a shared activity. A great shift in my ministry at Carlingford Uniting occurred when I began to take young people out for coffee, have dinner at their house or have them round to mine. Relationships deepened enormously, because they saw that I was interested in their particular life issues and faith journey, not just whether they were attending the activities at church. There are many creative ways we can do this. Our youth leaders at Carlingford have invested time in young people by watching their sporting matches or school concerts, going skateboarding or shopping together, or just visiting each other's houses. Older people can also be involved by inviting a few young people over for a dinner or afternoon tea. Anyone of any age can make the effort to value and listen to young people.

Ministry together

Young people are empowered when they are invited to learn about and share in ministry before taking it on themselves.

Jesus was the master of delegation! After allowing the disciples to watch and learn for a little while, Jesus began to involve them in his ministry. In Luke 9, he sends out the twelve to preach and to heal the sick. The disciples knew what they were supposed to do, because they had been there on the frontline watching Jesus.

We talk about delegation, training and "equipping" all the time in churches. How well do we actually do it? I think most young people don't benefit from being *told* how to serve God. I think they need to watch and to learn by gradually getting involved – hands on! For example, I have taken

a couple of uni students with me to sit in on my Scripture classes and perhaps share in a few small tasks during the lesson. Most people find the idea of teaching SRE completely daunting! But watching and getting involved gradually makes them feel much more confident to eventually take a class themselves.

Young people are empowered when someone walks them through a task carefully and allows ample opportunity for feedback and questions. This, of course, takes a lot of time. For example, when planning a worship service, it takes me less time to plan it by myself, than it does to sit down and explain to a young person not only what I am doing, but why. Because of the time required to train people well, we often launch people into roles for which they are not prepared, which is a very *disempowering* experience!

Identifying gifts

Young people are empowered when they understand themselves better, and can see the unique contribution they can offer to the Body of Christ.

Young people usually need some help in identifying their role in the Body of Christ, as their personality is still developing, and they are often unaware of what their greatest gifts and skills are. Some teaching on spiritual gifts can be very illuminating and there are a few different questionnaires available that can help a person identify their gifts. I also put together a questionnaire for my youth leaders to help them identify their abilities, interests and personality strengths. I then met with each one to talk through their answers. Most of the six team members (aged 18-21) found that they were unsure of their answers at first, and it was the time talking together that was most beneficial! It was in conversation that we were able to draw together a picture of how each of them has been uniquely shaped by their Creator. This process aims at empowering them to find ways to serve in which they are going to flourish. Sometimes we are too keen to fit young people into the roles in our church that we most want filled, rather than identifying opportunities that will maximize their strengths and help them grow in their gifts.

In conclusion, I would like to acknowledge that for many readers, none of what I have written will be particularly new or groundbreaking! However, **I have seen very few job descriptions for those in ministry that actually allow adequate time for these vital tasks to be carried out properly!** Ministers and youth workers are nearly always so busy rushing around doing the work of ministry ourselves, that we don't have time (or *make* time) to empower young people to get involved. If this doesn't change soon, what can we expect for the church of the future?

Note: In writing this article I would like to acknowledge the work of an organization called Youth Ministries Australia – they have impacted my thinking in this area a great deal, and I highly recommend their training and resources.

Empowerment –

it seems like something we'd all agree encourage, but it isn't quite that easy or simple. Let's look at what empowerment really means...

Amelia Koh-Butler and Karyl Davison

Empowerment = to hand power over to another and to enable them to use that power. Notably, the handing over of power may involve sacrificing one's own position of power or the right to continue to exercise that power.

The Liturgical Model:

My thinking about Empowerment comes from my explorations into the function of worship. For some time now, I have referred to the final section of the Worship Service as the period of Empowerment.

While my liturgical heritage has taught me to think about a four-fold pattern of:

GATHERING – HEARING – RESPONDING – SENDING

I now think in the three-fold pattern:

GATHER – ENGAGE (or ENCOUNTER) – EMPOWER

This pattern is not just a pattern for Sunday Services. It is also a pattern that works well in the discipleship process. In this instance, people in positions of power (the power of knowledge and experience) gather with people who will be nurtured and developed for leadership, conscious of the presence and the direction of God. Then follows a period of interaction and engagement; exploring the gifts, graces, goals and tasks of how, why and when power should be used. This is a time when both parties should be conscious of the dynamic divine voice.

This is particularly evident in the way in which we may regard the sacraments of Eucharist (communion) and Baptism. In both cases, there is involvement and participation and growth of people, but we also expect God to be at work. It is through God's acts of generosity and grace that people are then empowered by responding to the divine invitation to express a developing, meaningful relationship. People are not just empowered to participate; they are also empowered in the act of experiencing God's grace. In this way, these things become for us "the spiritual food of life" and "the outward sign of the inner commitment".

Issues of Power: - what for? And how so

Whenever we discuss "empowerment", we need to explore what "power" means for us. What is it that we have power for? There is always the question of what power is for... to do or be something? To simply use the word "power" is to make implications about what power is for. We ideally would like to think about the power to do good, but we invariably end up talking about the abuses of power and reneging of responsibilities. With the power to do good also comes the power not to do good or, even, to prevent good being done or to do evil. As we discuss issues of "power" we also enter into discussions about the nature of good and evil.

Questions for people in mentoring relationships might include:

- What issues of power might exist in this relationship?
 - Age, gender, marital status, life experience, etc...
 - Political, knowledge, other relationships (e.g. networks), agendas, etc...
 - Confidentiality, ethical standards, interpretation of morality, etc...
- What values should be paramount as power is exercised in this relationship?
 - Confidentiality, safety and encouragement of wellbeing...
 - Honesty, care and concern, gentleness...
 - Encouragement, focus on growth and development, constructive criticism...
- How will we together evaluate power and empowerment?

- Will we work to timelines and timeframes?
- What will we do if there is discomfort or conflict?
- Who or what will help us? (books, seminars, people)

A Parable of Empowerment – a true one!

My grandfather had just died and my Nana and I needed transport. We lived in a nice place, but it was a bit inaccessible and the nearest bus-stop was not conveniently located. You could only get there with a mile and a half walk through lonely bush. My Nana could no longer drive (for health reasons) and I had to learn. I was 17.

We traded in my grandfather's car on something smaller and I learnt to drive. I paid for some lessons with a driving school and I had a few prac sessions with my uncle and a few more with a teacher from my school. Eventually, I passed my driving test and got my "P"-plate. I now had permission to drive. I was nervous at first. After my test, I had to ask the Driving Instructor to drive me home. I was too nervous and shaky after the stress of the test to want to drive. The next day Nana and I drove to the shops. She reminded me about the things she knew I knew and helped to develop my confidence. She praised my parking!

Two years later, I was confident enough to go for my Taxi License. I passed. I became a young, female, Sydney Cabbie. Twenty years later, I drive 55,000 kms per year in all sorts of conditions.

There were many factors that led to this empowerment...

- Finances were used to help me;
- Opportunities were given to me to study with teacher, family and instructor;
- A suitable car was made available;
- Constant encouragement from others helped build my confidence;
- I continued to develop and take advantage of opportunities for ongoing development.

Empowerment in congregations

How do we empower people within the congregation? I can remember a time when I was always the last person to leave church each Sunday night. By the time I got to supper, after clearing up at the church and locking up, the fun was well under way. In hindsight, I realise that I was using the gift of hospitality. Had this gift been identified or affirmed in me at the time, and my role acknowledged as valuable, I might not have become resentful of this task that I seem to have been 'landed with'.

There are probably many people in your congregation just like I was – performing tasks they neither feel appreciated for or particularly skilled for. If we're all going to be faithful to God's call to ministry, whether in the congregational setting or in the wider community, we must all be empowered.

The foundational step in empowering lay people in ministry is helping everyone to understand and accept, both lay and ordained, that we are all charged with the task of Christ's ministry – it is a privilege and, according to scripture, an expectation.

The best way to encourage lay leadership is to acknowledge and affirm the gifts God has given each one of them. You might need to help people identify their gifts and there are a number of ways this can be done, but many congregations find the Network program

particularly helpful in identifying each person's gifts and graces as well as their passion for ministry.

Once a person's gifts and graces are identified, people can be helped to explore ministry areas they might be involved in. Once involved in ministry it is vital that people receive affirmation. That does not mean you must ignore areas that need improvement – just don't forget to affirm the positive contribution they make.

A vitally important part of empowerment is 'permission giving'. It is amazing how many people hold back from offering to take on a task in ministry because they feel unable to 'put themselves forward'. Permission giving is two pronged: speaking the words, and following through with actions. In other words don't 'give permission' then step in and take over. Permission giving requires a certain amount of 'letting go'.

Theological Reflection – a biblical example

An extraordinary example of empowerment is the way Jesus hands over Holy Spirit power to dwell in and empower Peter – the "rock" on whom God will build the new Kingdom. I love the way Peter is full of joyful enthusiasm as he asks to walk on water. He is impetuous. He is carried away. As soon as Peter stops to think or analyse the situation he is crippled by his own analysis. He loses his power to do the thing and starts to sink. Jesus does not give up on him, rather he fishes Peter out of the water and keeps working to empower him even further. On the night he is betrayed, Jesus is not only betrayed by all others, he is betrayed by Peter – three times. When they meet again, Jesus in his resurrection glory, Jesus encourages Peter three times to tend to his "sheep" and feed his "lambs". Jesus is empowering and encouraging Peter for a divine task. It does not matter how many times Peter has failed. God will persevere with Peter as many times as it takes.

Empowering Congregations

Peter Powell

Empowerment is one of those words that has been used, and even over-used, in recent times to capture the idea of enabling individuals and groups to fulfil their potential. The Uniting Church has tended to pride itself on being a church that takes the issue of empowering others very seriously. It is somewhat surprising, therefore to discover how often we use disempowering language when talking about ministry.

It is not uncommon to hear people say that, when a church is without an ordained Minister, the ministry position is vacant. Of course, this is meant to refer to the particular placement of a minister the word, but the language used reveals a perceived gap between ordained leadership and the wider community of faith. In recent times we agonized over whether a Moderator, who was not ordained, could conduct Holy Communion. Goodness only knows what the wider population influenced by postmodern thought made of this debate. Rather than looking for the gifts of the people of God and further equipping those people for leadership roles, we seem to be caught in a debate more relevant to an earlier era than the one in which we are living.

This raises the obvious question of how are we can empower the church for ministry at this time. Perhaps we can draw wisdom from another source to help answer this question. In response to the

question, 'Why did you not speak up at the time you were abused as a child'? adults often reply, 'I did not know what to say or who to say it to'. Experience teaches us that when children are given good information about what they can say and who they can say it to, they will generally reveal abusive acts. Similarly, when members of congregations are asked why they did not reveal harmful behaviour perpetrated by a church leader, they often give a similar response to those who were abused as children, 'I did not know what to say or who to say it to'. If we empower congregations with information and strategies for revealing harmful behaviour, they will also, in most cases, reveal what is going on.

The clear implication is that a good empowering strategy is giving information and training to congregations to enable them to make good choices. As long as we are distracted by superficial arguments around leadership we will not be able to see the possibilities of an exciting ministry that includes all the people of God. The issue of Holy Communion mentioned before is not insignificant. For good church order and discipline the spiritual gifts must be properly called forth and equipped. However, when we move the debate into an area that has more to do with protecting privileged positions, dogma and power, we lose the exciting thrust of the Basis of Union, which challenges us to go into mission together.

For the church to be empowered we need to leave behind notions of leadership that are at best outdated and at worst unbiblical. Some might say that a good beginning has been made with the development of the ministry of Deacon, but more needs to be done. For the Uniting Church to be empowered we need to search diligently amongst our members for the wide range of gifts needed to bring a hurting world into an awareness of God's Grace. This will not be achieved while we continue to develop models and ministry that pay lip service to the whole ministry of the church while putting undue emphasis on particular ministries and creating positions of privilege and power.

Empowering Parents

Brenda Powell

Parenting is Hard Work. The ideal image of children often portrayed in the media is of perfectly behaved children in highly functioning families. More often than not, as they learn, children make mistakes and parents find themselves in unfamiliar territory. We cannot assume that a "normal" family is a two parent household living idyllically in the suburbs. Families come in all sorts of shapes and sizes and the issue of many parents being unable to cope with raising children is becoming more clearly identified.

The tyranny of distance still applies. Often one parent works far from home and traffic snarls extend the working day till after 7 pm. Single parents with children in long term day care often rush to meet the six o'clock deadline, after which the nightly routine of meals, homework, projects and recreation begins.

Families can be spread from Perth to Brisbane, Darwin to Launceston, so the nuclear family finds itself with little support and no relief from constant family demands. Time is a commodity of which most families are desperately short. .

Does our church provide for this type of family or are we still providing for the 20th century suburban/rural family? Empowerment more often than not equals information, training and support. As parenting is not generally "taught" in our community, most parents have to learn as they go along.

An opportunity exists for our church to provide much needed support and empowerment to the modern day parent. If you invite a single parent to an Alpha program, do you provide a concurrent children's program? What support programs exist for the needs of parents in your area. Can you use already existing resources? Do members of your congregation have an Emergency Referral List by their phone? Are people trained in pastoral care for the people to whom you minister? Are all baptism families followed up carefully. Are visitors to your worship service contacted at least by phone, after their visit? Does your church have couples trained to mentor other couples when stress is identified or, like many other churches, is this problem seen to be a mental health issue that we quickly fob off to outside agencies? Do people who come into your church experience a wholistic faith community reaching out to a wide range of contemporary living issues or are the 'religious' ones the only focus?

Here are some suggestions:

- "Hey Dad" groups
- Weekends or days for couples where church members mind children
- A "Surprise Catering Company" where one family a week receives a meal, delivered to their home. (Particularly good for baptism families)
- Training sessions for couples to enrich their marriage
- Specific training programs for "Raising Teenagers"
- A workshop for parents whose children experience learning and behaviour difficulties
- "Dinners for Eight" where congregational members host a dinner (or BBQ) for new or fringe families

As the BBQ heats up, its amazing how much of our Christian faith can be shared in a practical way. A way that will empower parents with the knowledge that they have support, that they are cared for and more importantly, someone cares enough to ask how things are going.

Recommended Reading by the Editor

Thomas Bandy, *Kicking Habits*, Abingdon, 2001

Mark Conner, *Transforming Your Church*, Sovereign World, 2000

William Easum and Thomas Bandy, *Growing Spiritual Redwoods*, Abingdon, 1997

Michael Frost and Alan Hirsch, *The Shaping of Things to Come*, Hendrickson/Strand, 2003

John Mallison, *Mentoring to Develop Disciples and Leaders*, Openbook, 1998

R. Paul Stevens and Phil Collins, *The Equipping Pastor*, Alban, 1993

Christopher C. Walker, *Seeking Relevant Churches for the 21st Century*, JBCE, 1997

*

*

*

*

*

*