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COMMUNICATION  
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# THE DEPTH OF RICHES

WHAT THE EARLY CHURCH CAN TEACH US ABOUT PREACHING, PRAYER, AND BIBLICAL INTERPRETATION

JEFF BAILEY INTERVIEWS DR. ROBERT LOUIS WILKEN

Most of us, when evaluating our churches, compare what we're doing with what we understand the early church to have been like. While acknowledging that the early church had its own challenges and difficulties, we cannot escape the undeniable power that existed in those early communities that turned the world upside down. We rightly want our churches to be contemporary emulations of those early congregations.

It was with this reality in mind that we considered the role of preaching and the Bible—things central to the Vineyard. There are many good books and articles available on contemporary preaching—we have covered many of them in these pages. But what was preaching like in the first several centuries of the church? How did the Bible shape communities? And how does it differ from today? To address such questions, we turned to one of today's most preeminent and widely-respected church historians, Robert Louis Wilken.

Wilken has taught at the Lutheran Theological Seminary and the University of Notre Dame, and today holds the William R. Kenan Jr. Chair in the History of Christianity at the University of Virginia. He is well-known for his pioneering work in the social and intellectual history of the early church, and his many books, including *The Christians as the Romans Saw Them*, and *The Land Called Holy: Palestine in Christian History and Thought*, are widely acclaimed. His most recent book, *The Spirit of Early Christian Thought: Seeking the Face of God*, is one of those rare books that manage to be scholarly, beautifully and accessibly written,

and spiritually invigorating. The book provides a fascinating look at the thinking of early Christian leaders such as Origen, Augustine, and Gregory of Nyssa, and discusses their views on worship, spiritual growth, and the Bible.

We hope that the discussion in these pages helps in your own efforts to be a community that values good preaching, a love for Scripture, and passing on the spirit of the early church.

—Jeff Bailey, Editor





❖❖❖ ***The Spirit of Early Christian Thought is something of a sequel to *The Christians As the Romans Saw Them*, isn't it? Although the approach you took with the earlier one is different from this present work.***

One of the things I brought to that earlier project was an experience I had in the early seventies with what was called a “T Group”—when one would get together with a small group of married couples and agree to spend twenty-four hours together and talk. (One of the rules that they laid down was that husbands could not speak for their wives!) One thing I learned from that was how differently people perceive you from how you perceive yourself. What you also learn is that how people perceive you is part of who you are. Our natural inclination as human beings is to want to correct what we consider to be misperceptions—but of course you can't, because you are what others perceive and in that there is truth.

Drawing on that experience I began to look at how the earliest Christians were viewed by outsiders, by the Roman pagans—to try to understand their perceptions of Christians, and to assume that they had insights into Christians that were true, but that Christians couldn't necessarily see for themselves.

**Following that book, you began to pay more attention to the centrality of the Bible for the Church Fathers. Did that lead you to approach this present book differently?**

As I was reading patristic literature, I realized more and more how profoundly *Biblical* it was. One doesn't realize that when reading the standard histories of Christian thought. Standard histories speak at a very abstract level about, for example, the three persons of the Trinity, or about substance and being, and so forth. The basic Biblical framework underneath doesn't come through. What I slowly began to realize was that the fire that gave early Christianity its power and verve came not so much from the culture in which

they lived or the criticisms of the Greeks and Romans, but from the Scriptures! So I structured this book along the lines of what the *Christians* cared most about, rather than the questions that were being put to them, as in my earlier book.

There was another thing in my mind when I wrote this book, too. I had come to the conclusion that conventional histories of early Christian thought are much too intellectual. They give the impression that early Christian thinkers were primarily concerned with finding the conceptual and linguistic categories in which they would express—at a fairly high level of abstraction!—the basic truths of the faith. But I realized that what they were primarily interested in was *changing people's lives*! So I thought, “Why don't I try to write the book in such a way that I'm not simply a historian who is reporting what other people thought? Why don't I try to invest something of myself in this book, in particular to try to speak faith-to-faith or heart-to-heart?” As one reads further in the book, I think it is clear that I inserted more of myself in it. I had been writing this over ten years, during which time I had been going through something of a deeper spiritual conversion personally. So the book has more historical objectivity in the early chapters, but as I get toward the later chapters, one can see that I went through something of a conversion about how to present the materials, as well.

On the other hand, I don't want to disparage the other kind of historical writing. I am, however, in a different place in my life. Intellectually, I have more confidence, and I suspect I can get away with this, now. I noticed that in the book I wrote right before this one, a number of academic reviewers remarked on the personal nature of some of my reflections with some discomfort, feeling it was a moving into something too spiritual, too reflective of one's own personal journey.

**For the average contemporary Christian, if they were to go back and visit the early church that**

**existed in the first several centuries, what kinds of things would they be most surprised by?**

Probably one of the most surprising things would be the regularity of daily, corporate prayer. The church gathered morning, noon, and night to pray together! Corporate prayer was at the center of the lives of early Christians. I think also that by the third century—250 years after the rise of Christianity—people would be struck by the fairly sharp line that was drawn between the church and the rest of society.

The practice of long periods of preparation before baptism—not months but *years*—where new believers would gradually be introduced to the Christian way of life with its beliefs and practices would surprise most people. It was a long, arduous process. The way baptism was celebrated was different too—always on Easter Eve in the midst of one of the great liturgies of the year. It was a very public ceremony, preceded by a period of scrutiny to make sure the baptismal candidates were morally acceptable. These kinds of very corporate, public rituals were very important to the early church. Christianity was not the kind of individualistic thing it is today.

Also, fasting is something you don't hear much about in the church today, but many would be surprised by just how important it was to the early church, and how regularly it was practiced.

Another surprise might be the ritual of public penance for a grave sin such as adultery. The person who committed such sins was put in a special section of the church where he or she had to stand. One was not supposed to eat with them. They were shamed. It could go on for years, until they received formal absolution from the bishop. There was a kind of inner discipline within the early Christian community that the modern church would find quite foreign. There was much greater concern than today with the way Christians actually lived.

### Would you see any of those practices as recoverable today?

I think the idea of a period of preparation for baptism has been grasped well by the Catholic church. Catholics call it RCIA, which is the Rite for Christian Initiation of Adults. In September a baptismal candidate is given a “tutor” who walks alongside him or her throughout the whole process. A period of education and formation is set up to help the candidate become more disciplined, and this leads up to a baptism on Easter Eve. It’s not widespread, but the ideal is baptism by immersion for adults. In fact, the baptismal rite now is written with that in mind. Immersion is much more powerful symbolically than being sprinkled.

I think it’s important that we have a recovery of fasting, too. The key to fasting, however, is that it needs to be *communal*. Fasting is something that you ought do with others. It helps you to do it, it gives it meaning, it becomes something that changes the life of the community when it’s practiced corporately.

### When you think of how central daily, communal prayer was to the early church, it’s hard to imagine what that looks like in modern America, simply in light of geographical realities.

Urban areas are probably the best settings for it now, where people can walk to a central location. But there are other ways. I was in Paris recently, and there is a relatively new church community there where people are at work, but gather together in local little clusters during the day with those nearby to have communal prayer at specific times. That’s something that anybody can participate in.

### On the preaching front, there seems to be such a difference between the concerns of the early church and the approach to preaching today. Is that because Scripture is approached differently?

There are still preachers today, especially among mainline Protestants and evangelicals, who have lived with the Bible for so long that every word that comes out of their mouths reverberates with the message of the Scripture. That kind of preaching is in the spirit of the early Church. One of the things that the preachers of the early church had was a *superb* rhetorical education.

The basic education in the world at that time was not in the humanities, or philosophy, or the liberal arts. It was in *grammar* and *rhetoric*. So what you learned—after you learned the rudiments of the language—was how to imitate the great orators of antiquity! You memorized their speeches. You learned to construct speeches modeled on theirs. You would be given assignments that involved speaking without notes. To do that, you had to have in your head appropriate phrases, you had to know how to structure your speech spontaneously, so when asked to speak extemporaneously on a given topic, you knew immediately what it would take to organize it; you had the phrases in your mind to give it the resonance it needed. So that is a key thing for understanding what helped make preaching so powerful in the early church.

Another reason, of course, was that it was a much more oral culture; speakers were much more accustomed to drawing on things by memory. Reading was all done aloud, not silently, as today—and when you read aloud you remember much more than when you are silent. (That’s how people pick up second languages much faster.) So they had a lot of the Bible at their mental fingertips.

Because of these two factors, they were capable of speaking with an eloquence that is today seldom matched.

### Are there any other things that their approach to preaching can teach us?

One of the things you begin to discover is that a modern “translation” of Biblical phrases or vocabulary is not always helpful. You need to give people a *new* language. And the preachers in the early church instinctively understood that a story from the Bible, a metaphor from the Bible, even a *word* from the Bible is something that people will hear over and over again and it will stay with them and bring out resonances in relation to other ideas. So a sermon becomes a tapestry of Biblical texts drawn together, one text illuminating another, a word from one text leading to the same word in another text.

I was recently reading a sermon by Gregory of Nyssa on the Beatitudes about being persecuted for the sake of righteousness, and thirsting after righteousness. Well, the tendency in the modern critical style is that you read the Beatitudes on their own terms, in the context of Matthew and Jesus’ preaching. But in 1 Corinthians 1 Paul says

that *Christ* is righteousness—Paul uses the same word as that used by Matthew. What Gregory does is to take Paul’s use of the word as they key to interpret the Beatitudes. Thus, to thirst after righteousness is to thirst after *Christ!*

Well, that kind of Biblical interpretation is enormously enriching in terms of reading the Bible as the Word of God. It follows the principle that Scripture interprets Scripture. And that’s part of what gives early Christian sermons such power.

If I were to suggest one set of books for a pastor to buy, it would be the recent eleven-volume translation of the *Sermons of Augustine* (St. Augustine Press); they give you the very, very best.

### So you can learn how to preach as well as learn to read Scripture from reading sermons such as these?

You learn to read Scripture in a whole new way that is much more attentive to words of the Bible. Words remind you of words, words carry overtones, images are conjured by words. In effect what the church fathers do is get you to read the Bible as a whole, not just as individual authors as modernity has taught us.

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# PREACHING WITH PASSION

RAISING UP WOMEN PREACHERS DIANNE LEMAN TALKS TO CINDY NICHOLSON

On many weekends, Dianne Leman stands up and preaches at four worship services at the Champaign-Urbana Vineyard, a church filled with a variety of ages and backgrounds, including numerous college students from the nearby University of Illinois. But that's not the end of her teaching duties; during the week she speaks to scores of people exploring Christianity at an Alpha course, and she teaches a discipleship course on prayer, as well. She is a gifted communicator and frequent conference speaker.

But the process Dianne went through to begin using her teaching gifts was not automatic. We asked her to talk about how she began stepping out in this area. She sat down with Cindy Nicholson and chatted about the process toward discovering her call to preaching, as well as how she approaches the craft today.

One of my earliest memories is of reciting poetry in front of my church when I was in the first grade. However, I was raised in a faith tradition where women could not speak in a public church meeting—not even to suggest a hymn number!—so there wasn't much possibility for my speaking in the church beyond Sunday School age. My school, however, was another matter. I remember as a freshman in high school speech class—I was just captivated by the debate process! So the debate team recruited me, I started doing dramatic readings and extemporaneous speech, and I became very active in high school drama.

## New Opportunities

When I went off to college I received my bachelors

and masters degrees in education, and also began work on a Ph.D. I taught for six years in the public schools. I was humming along as a teacher when Hap, my husband, and I started a Bible study that eventually became a church. Because of a miraculous healing I experienced that allowed us to have children, I was asked to give my testimony at Women's Aglow, a non-denominational Christian women's organization. I then did that for several groups, and one time Hap, my husband, went with me in order to watch our infant son. At one point in my talk, when I moved from just telling my story to making a particular point, I was suddenly aware of the passion I felt in trying to communicate to everyone there. Afterwards, I sat down and Hap looked at me, and he said, "I think you're called to preach!"

By this point the church was going and we had a heavy preaching and teaching schedule—Sunday morning, Sunday night and then teaching evenings on Tuesdays and Thursdays. Hap just naturally began to say, "I need your help." I would be responsible for doing all the teaching outlines for the midweek classes, and then I started being worked into the preaching schedule on Sundays. Since I was a novice, and because I had young kids to work around, I confined my topics to things about which I was already passionate, which pretty much tied in to whatever God was doing in my life. My "preaching" was fairly anecdotal and inspirational.

## A Rich History

The topic of women and leadership and preaching was a non-issue at that time (though it was something I thought more about later on). There were several reasons for that. Hap was my biggest

cheerleader, so I had my husband's support and the senior pastor's support, all in one! Second, my brother was an associate pastor, and I had his full support. So two very important men in my life were saying, "Go for it!" Third, I now realize that I was forming a theology of leadership that goes along the lines of gifting rather than gender, and it was becoming obvious to me that God had gifted me. Furthermore, our church in those days was part of a movement more aligned with Pentecostalism, which had women in their preaching history for generations. And I always enjoyed reading biographies—Phoebe Palmer, a Methodist preacher; Catherine Booth of the Salvation Army; Katherine Kuhlmann, a Pentecostal. I read the writings of a lot of Catholic women, too, whose writings had a huge impact beyond the Catholic church on both men and women.

When I'm preaching I want to teach, but I also want to inspire. I want people to go away with more faith—my hope is that when they hear about Jesus, when they hear the Word preached, their faith deepens and increases. I want not only the hearer's head to be affected by a sermon, but their heart and actions, too.

## Multiple Voices

I think it's an advantage that we preach as a team. at our church. Ben, one of the pastors on our staff, is a really good *teaching* pastor, for example. Our different styles connect with the different learning styles in a church. As a trained teacher, I was fully aware of learning styles, but I never translated that information to preaching until we were in a conversation one time with Gary Sweeten about our preaching team and our radically different





styles. He said, “That is a blessing, actually, because you’ve got people who are going to learn much better from Ben than from you. And you’ve got people who will learn more quickly from your style than from Hap’s.” In the long run, it can be healthier if your whole church is not built on just one style of preaching.

Now, because I love to read, I’m always energized to read new things and to really study. Over the last twenty years I’ve been very motivated to find out what good preaching is. I’ve always been more of a self-learner—and, when our children were small, videos and books were the only way I could learn in a way that fit my schedule. Today I attend any preaching seminars I can. I have been very diligent to read preaching books, to listen to all kinds of people. I have a very difficult time, however, finding a female mentor in preaching. I can go back in history, but there aren’t that many options out there that I’ve been able to get my hands on. So I have really made it a priority to step back from things I can do fairly naturally and try to learn what good preaching is, so that I can grow in that.

### Tracking Down Resources

Many of the books that have changed my life come from the footnotes of books I’ve profited from. I like to go to the original source of an author’s ideas. I always follow up on the books recommended in *Cutting Edge*, too—I really rely on it to be aware of some of the leading thinkers on various topics. I also rely on *Christianity Today*, *Leadership Journal*, and those sorts of resources. I have some favorite authors for their “preaching style” in their books, like Philip Yancey. Lately, I’ve been reading a lot of N.T. Wright—even those massive ones he writes! The dilemma for a preacher is that we are just flooded with books. On behalf of our staff, I do a lot of the grunt work of reading and combing through what’s out there, and then when we go to put together our sermon series, I’ll just reference and give page numbers to the other guys for their own study.

Our preaching team plans our preaching a year in advance. Now, that sounds scary, but it’s pretty skeletal. What we try to do is first look at our overall mission as a church and what God is calling us to. A whole series can run anywhere from four to eight weeks. So we plan by the year with our team of 3-5 preachers. Then it gets all handed to me. I know approximately how long a given series is and what the theme is. Then I have to decide: what

are our overall goals? The guys have contributed, but it’s my responsibility to say, for example, “In response to the *Passion of the Christ* movie, we will answer the basic questions concerning the identity, mission, ministry and message of Jesus Christ.” Then I say, “These are our resources.” I make a list. For example: “We are going to use *The Challenge of Jesus, Jesus and the Victory of God*, and *The Resurrection of the Son of God* by N.T. Wright. We are going to use Gustaf Aulen’s *Christus Victor*.” I list a whole bunch of other books, as well. Then I might add, “We will all listen to Bert Waggoner’s two tapes on *The Passion*. We are using clips from a DVD of the movie *The Gospel of John*.” And so on, so I have all our resources listed. Now, I will have spent time looking through resources, gathering resources, and going through them to dictate or give page numbers because it’s part of my job to narrow things down. I decide the specific Scriptures we’re going to preach from, give them ideas for video clips. I go online and look at several preaching websites, such as *Preaching Today* and *Sermon Central*, to get additional creative ideas.

But there is so much information out there. It’s easy to get lost in all of it, to feel extremely insecure. Plus, you can get any sermon you want online. There is a fine line here, I think. It’s not that I don’t want to see other people’s material. But something within me just cringes at the thought of preaching somebody else’s sermon. To me, preaching is born out of Scripture, who the preacher is, and what God wants to say through the Scripture to a particular congregation of people.

### Putting it All Together

When I’m preparing I always think about who I’m speaking to. I know a lot of people personally because of leading Alpha, so that makes it easier. I know what’s going on in people’s lives, and I like to prepare with that in mind. I like to ask myself, “Where are the struggles for people?”

The biggest challenge I have as a woman is to make sure all my preaching illustrations aren’t from a “woman’s world”, or from my children or even from marriage. It’s where God works most in my life, so I naturally default to these, but I try to use varied illustrations that everybody can identify with. We have a huge variety of people in our church in terms of age, education, and ethnicity, so we do have to be much more aware as we are preparing.

One good thing I learned from Alpha is the fruitful use of humor. All my experience in teaching Alpha has taught me to use humor initially, to draw people in. Also when I turn around and train other people to preach, I say, “Try to reduce your message down to one sentence.” If you know in your mind one sentence that you are trying to communicate, that will then help you have a flow.

### Raising Up Women

As for the unique perspective I bring being a woman, I think we’d be foolish to think that being female is not an issue. First of all, it’s an issue in the church at large. In the back of your mind, you are always aware of that. I don’t think I’ve ever preached with a chip on my shoulder, mainly because I always had Hap’s support. But one knows it’s an issue for some people. Interestingly, though, men are far more complimentary about my preaching than women.

In terms of identifying potential women preachers and teachers, I make it known that if you have desire to preach, I want to know—because I will give you opportunity, such as teaching an Alpha lesson, teaching in our training center, going on a retreat and teaching, or doing a testimony at a conference or woman’s breakfast. We try to work into the culture of our church that we fully accept women teachers and preachers. If this is something that is stirring in you, we want to know.

But then, of course, you always have women who are so insecure that if they have to even mention that they have a desire to speak, they won’t do it. So sometimes it has to go the other way. With the young girls, sometimes I have to say to them, “You seem like you have something you could say; would you be comfortable sharing your testimony? Or team teaching something with me?” I was having a conversation with someone and I noticed, “She’s a good communicator.” So I asked her to give a testimony at a women’s coffee, and she did an outstanding job. Then we used her again at one of the conferences. For me, it’s intuitive, watching and listening.

### Developing a Culture

As for male pastors training up women teachers, I would say to those pastors, “If you want women who you can raise up to preach, make sure you are building a church culture that says, ‘We want to hear the voice of women, and we think that women can speak to both male and female’, if that’s what

you truly believe.” You’ve got to intentionally communicate that message in all the different venues—in your training center, in your Alpha course, in the newcomers course. They’ve got to always be making a place if they want women to step into it. Then if they can take both men and women through some kind of a preaching seminar—several of the Vineyard pastors teach these across the country—that’s huge. We just took some people to a satellite (video) seminar called *Subversive Preaching*. It was a little depressing because the preaching pastor was *so* skilled, and you think, “I am never in my life going to be that good”, but it’s a great opportunity to bring women along. You can say, “What did you hear? What do you think?” Any pastor could do that, but he would have to be intentional about it. He needs to stick a post-it somewhere that says, “Let the women know, ‘We want you to come.’” —END

## RECOMMENDED BOOKS:



***Aimee Semple McPherson:  
Everybody's Sister***  
by Edith Blumhofer  
(Eerdmans)



***The Beauty Of Holiness: Phoebe  
Palmer as Theologian, Revivalist,  
Feminist, and Humanitarian***  
by Charles Edward White  
(Asbury Press)



***A Chance To Die: The Life and  
Legacy of Amy Carmichael***  
by Elisabeth Eliot  
(Revell)



***Mother of An Army:  
Catherine Booth***  
by Charles Ludwig  
(Bethany House)





# AN EMERGING INHERITANCE

THE CHILDREN OF VINEYARD CHURCH PLANTERS BY MARK KINDALL, BLUE ROUTE VINEYARD



The little fingers on my grandfather's hands curved like parentheses. Each time a new child came into the family, he checked for the characteristic curvature. He liked to think that the trait would carry on.

We talk a lot about DNA in the Vineyard—the tendencies that run through our line and our hopes that they'll carry on. Now there's a growing number of leaders in our family who may have had a genetic head start. Their fathers are Vineyard pastors.

Recently, we talked to a few of these young church planters—and their dads.

## JENNA STEPP: THE FAMILY BUSINESS



**Jenna Stepp leads a girls Bible study called “Divas for Jesus” and works together with her husband, Shawn, to lead the youth ministry at VCF MetroWest in Framingham, Massachusetts. Her father, Phil Strout, is the pastor of the Vineyard Church of Lewiston-Auburn in Maine.**

**Jenna:** The best thing my parents ever did was to help us think of our family as a church planting family. It was never, “I am the pastor, and over here is my family.” Rather, it was, “This is my family; we plant churches.” So even when we were in South America and we only had five kids in the church, we knew that our role as kids was to plant the Sunday School. It wasn't just something our parents were doing.

We were also impacted by the way our parents always celebrated each other, honored each other. My dad loves the way my mom preaches, and my

mom loves the way my dad preaches. It was never a competition thing. That set the tone. I always heard my father, if he had a problem with someone, deal with it in a respectful and honoring way. That is something that Shawn and I have taken into our ministry. I didn't realize how rare that was until we were in other situations!

Something that Ruth Graham wrote has stuck with me. Her parents were pastors, as well, but she found that she had to develop the discipline of nurturing a secret life between herself and God. I realized when I read that, that though my parents are amazing, I've got to develop my own relationship with Jesus, or I'll be in real trouble. I stand alone when I'm standing in front of the youth. Daddy is nowhere around.

**Phil:** I think I always knew that my children would end up involved in ministry. But I tried not to push it. We never told them what they should or shouldn't do. But as Jenna said, we did decide early on to be a family with a kingdom focus. We're all in ministry. This is what the Strouts do.

I think it's a great heritage to give our children. I encourage pastors to speak positively about ministry. Don't tell your kids, “I was a pastor and it took the best years of my life. Don't do this, because you won't be able to follow the American Dream and make your six-figure income.” I ask people, “What if you pay for an Ivy League education for your kids and then they come home and say, ‘I'm going to Pakistan to give my life to sharing the Gospel there.’ Would you consider that as successful as them telling you they just signed their first \$300,000 contract working for IBM?”

I always told our kids, “I'm not going to apologize

to you guys for us being different.” I talked about what a privilege and honor it is that we get to be leaders in the cause of Christ. Of all the careers God could have had us walk into, he chose us to help lead Jesus' church. I always made it seem like it would be a step down to be the President of the United States.

[www.metrowest.org](http://www.metrowest.org)  
[www.vcflewiston.org](http://www.vcflewiston.org)

## TRAVIS TWYMAN: SAME CLOTH, DIFFERENT CUT

**Travis Twyman leads the Beach Vineyard in Huntington Beach, California. His father, Bill Twyman, is pastor of the Inland Vineyard in Corona, California. Travis and his girlfriend, Angie—now his wife—helped start the church in Corona in 1995 and worked there on Bill's staff before leaving to start Beach Vineyard.**



**Travis:** My dad and I loved working together. One of the hardest things in my life was leaving the church and no longer working closely with him. It was something we would have liked to continue, but God had different plans.

We always had long, long conversations about ministry, both the difficulties and the sweetness of it. We have different temperaments in relation to ministry, but ones that are very complementary. But there was always the complicated aspect of wearing different hats with each other as father and son. All the years growing up, he was my best friend, the best man at my wedding, and my dad.



But then he became not only my senior pastor, but my boss! So we had to figure that out.

Dad and I have very similar emphases in terms of our Vineyard values. But in terms of how that works out, the kind of church we want is very different. My dad's gift mix is primarily as a leader and vision-caster. That's where he is strongest. He loves the conference feel, loves to provide leadership, to stand up and say, "Here's where we're going, here's what it looks like, now let's do it." He's very inspiring.

I have learned a lot of that from him, but I am pastoral through and through. So if you ask me what makes me come alive, it is walking alongside people, getting into their lives, and building a sense of community and family. If I could have what I want, I would have a small community church of no more than about 150 people, that is growing slowly as it is developing a sense of family, and then at the point of 120-150 people we plant a new church out of our congregation. That way we'd stay small, but with a passion for church planting.

**Bill:** Travis and I made a really good team in that he got more of a pastoral gift and I have more of a vision/leadership gift. We really are different in that orientation. It is a funny thing—generally somebody with Travis' gift-mix desires to work with someone with my gift-mix! But when he was considering leaving Inland Vineyard, and I said "Travis, I think this is your inheritance; I think God has this for you," he said, "Dad, I'm sorry—I just don't like your church." When I asked him why, he said, "I want a small church where I can know my people. You don't know your people." He wants to be involved in peoples' lives to a deeper measure, even if it means he's got to be bi-vocational. Me, I like crowds and celebrations.

I think Travis really excels in narrative preaching. He makes the story clear, and he brings the people into the story. It's one of the most effective styles

of preaching that I have ever seen. I am trying to copy him, but I just can't get it. It's his style as well as his command of Scripture. He has been concentrating on the "story" of the Bible: what's the Big Story, what's our story, how does our story fit into God's Big Story? I've not heard a better narrative preacher.

Travis shares all the Vineyard values, but they are being expressed in a different kind of model. He knows his generation and he knows how to reach it. When I was a young person, we looked for teachers and leaders. Travis' generation is looking for a family.

[www.beachcitiesvineyard.com](http://www.beachcitiesvineyard.com)  
[www.inlandvineyard.org](http://www.inlandvineyard.org)

## MATT SAMPSON: FOLLOWING A PIONEER

**Matt Sampson is the pastor of South Bay Vineyard in San Jose, California. His dad is Mike Sampson, who pastors VCF Klamath Falls in Oregon.**

**Matt:** I grew up in the Vineyard. I loved it, but I saw the kind of pain and troubles that my parents went through as Vineyard pastors, too.

My dad modeled to me what it means to love people. I think that's been ingrained in me through him. Just watching him give himself to the church, being willing to work outside the church. I don't know how he did it. My dad worked two jobs, sometimes three, just because he never felt comfortable taking money from the church when it couldn't afford to pay him. Even now he has his own painting business on the side. He was in ministry for the love of God and the love of people, and there never seemed to be any other reason. That has really been an example to me. It reminds me what it's all about—to simply be used by God to change people's lives.

I don't know if this is something all parents say, but my folks tell me, "Matt, we saw the call of God on your life since you were a little child, and it's the greatest thing to see you submit to that calling." I know it makes them proud. What I try to tell them is that I'm proud of *them*, too. I'm getting to do things in the Vineyard—to flourish here—in ways that they were never able to. I honor all the men and women who have worked in the Vineyard through the hard times, and are now getting to see the next generation do it, too.

**Mike:** Being in this kind of "grandpa position" where my son talks to me about ministry feels wonderful. One of the great things is that he is not going to make the same mistakes that I made. He learned from watching his mom and me. We didn't hide the fact that we were hurt at times, but we tried to focus on the fact that God is in control, and that people are not our enemy. Otherwise I don't think he would ever have gone into the ministry.

His ministry is different than ours, in that ours was one of the first generation Vineyards. I told him once that it was kind of like the Oregon Trail. The pioneers that came out had tremendous hardship. The successive generations after that had it easier. All the hard work was, in a sense, for them.

I am tremendously proud and humbled to have a son in ministry, although I am protective in my heart for him, too. When I get a chance to tell people what my kids are doing, and I say that my son is planting a Vineyard, it hits me. I think, "Wow, second generation!" To me, if nothing else happened in my life in ministry, I have great fulfillment in my heart to know that I helped birth a young pastor who will go way beyond where I have been able to go—of planting a seed and now seeing it grow.

[www.southbayvineyard.com](http://www.southbayvineyard.com)

—END



# NEWS FROM THE VINEYARD LEADERSHIP INSTITUTE

BY STEVE ROBBINS, DIRECTOR, VLI

••• Several years ago Rich Nathan, pastor of the Vineyard Church of Columbus, Ohio, asked God for better equipped leaders to help minister to his growing church and region. God spoke to him, "You cannot reap where you have not sown." If you want leaders, in other words, you have to invest in their training. So, in September of 1994, Rich launched the Vineyard Leadership Institute (VLI) as a local church-based school for training leaders, church planters, and pastors. In 1996, Rich hired me to come to Columbus to direct and expand the school.

After one year of directing the school, I began to receive more and more phone calls from around the country. Pastors were saying they would love to have the VLI experience in their own church without having to send their leaders to go to Columbus for training. So we began VLI-At-a-Distance. We record classes on audio and video and send those to local church sites participating in the program, along with mentoring manuals in

preaching, evangelism, and pastoral care. We send out exams, grade them, evaluate other leadership projects, send out report cards and transcripts, and give diplomas to all who graduate from this two-year school. VLI currently has over 600 students from 171 churches participating at church sites all over the U.S. and Great Britain.

VLI instructors are among the best theologian-practitioners in the Vineyard. Their material comes out of an effective life-experience of kingdom ministry. VLI students are recruited by their pastors because the pastors see God's hand on them and see leadership emerging in them. Also, VLI training is executed in the ministry of the local church where the action is and where the supportive relationships are. VLI classes are done on a weeknight and weekends so that students can do it while working full-time. Each church site can determine which weeknight to use to fit its own local church schedule. VLI is also priced at a fraction of the cost of seminary.

Many church planters, pastors, and leaders are emerging from the ranks of VLI graduates. Perhaps you see emerging leaders that need this kind of training in Kingdom theology, practical ministry, and leadership issues. We will be enrolling new students for the Summer of 2005. We will be receiving applications until June 10th (May 27th for Columbus resident students). Log on to [www.vli.org](http://www.vli.org) for all promotional and application information or call VLI at 614-890-0000 ext 4120 for hard-copy promotional materials.

Each applying student needs: an application, two personal essays, a pastoral reference form, an interview by a site pastor, and a \$413.00 deposit (\$363.00 for the first quarter's tuition and a \$50.00 deposit). Each local church site needs: a sponsoring site pastor, a site coordinator, and two or more prospective students. If you have questions about becoming a student of a site, please contact our VLI Administrator at [vli@vineyardcolumbus.org](mailto:vli@vineyardcolumbus.org) —END



# COMMUNICATION IN COMMUNITIES

BY HAPPY LEMAN, CHAMPAIGN-URBANA (IL) VINEYARD



As their church has grown from a small Bible study to four services each week-end, Hap Lemman has discovered how important some basic training in communication skills is. Over the last several years, Hap has distilled some of his experience into a very popular, helpful presentation he gives each year to Vineyard’s new pastoral coordinators at a “Boot Camp” in leadership training. What follows are a few of those insights.



Have you ever met a potentially great leader without equally great relating skills? Someone who has solid life values, impeccable ethics, who has mastered the theories of leadership as well as the tools of the trade—and yet lacks the basic ability to relate well to the people around them? This one weakness can eliminate the entire effectiveness of an individual’s leadership ability. A friend of mine, Gary Sweeten of *Life Way Ministries* charts it out this way:



He calls this diagram a “pyramid of human growth.” I liken it to children playing with building blocks: in order to build a high tower, each level must be stable and functional. When “Relating Skills”, the second foundation, is removed, the entire tower collapses—frustrating the leader as well as those who are attempting to follow him or her.

## Communication Basics

Relating skills have a lot to do with basic communication—it is tragic that many of us have actually received very little formal training in this whole area. Throughout our education most of us received thousands of hours of training in math, reading, writing, and science—while receiving very little in effective communication. So, though we spend years learning how to write well, it is estimated that only 9% of communication is written. On the other hand, it is estimated that 45% of successful communication comes by effective listening—a skill for which most of us have had not intentional training at any point in our lives.

Communication is complicated by the fact that its success depends on far more than words alone. It is estimated that less than 10% of a message has to do with the words spoken—while approximately 30% of communication comes through vocal tone and about 60% through non-verbal clues in one’s facial expressions, gestures, and posture. Communication is also greatly affected by filters. Standing between the sender and the receiver are filters such as experiences, prejudices, distractions, personal issues, and personality styles. In addition, we listen three to five times faster than someone can speak! A problem many of us face is called “excess thinking and processing capacity”—a fancy way for saying our mind is wandering while someone else is talking to us.

## Three Forms of Communication

It’s helpful to think of three basic categories of communication—small talk, task talk, and quality talk. And while everybody wants to get to “quality talk”, the other two types are actually incredibly

important to the healthy functioning of a community.

“Small talk” is often used to begin conversations. It covers subjects of interest to one or both of the parties in a way that sets the stage for more meaningful talk. “Task talk” centers around duties and responsibilities of an individual in their jobs or at home. It focuses on specific activities, projects, reports, job issues, or other more routine things we face in our jobs, personal lives, or social lives. “Quality talk”, on the other hand, is a form of communication which is the deepest and most personal in nature. It is conversation which is not likely to surface in a quick meeting or hallway conversation. It takes emotional and physical effort to discuss and express true feelings.

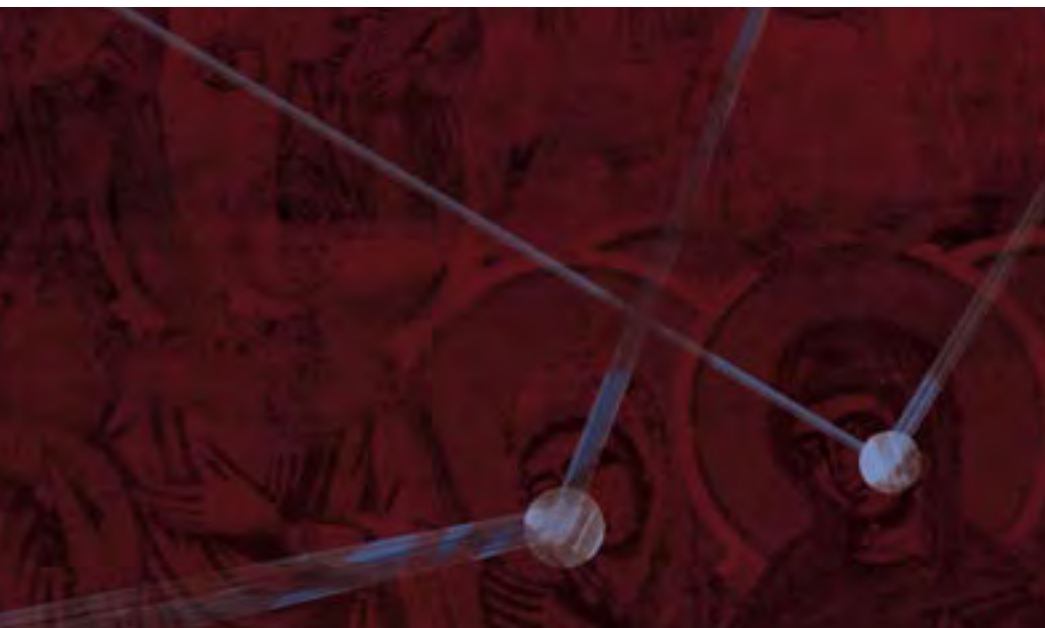
It is important to see that these three forms of communication are interrelated. All three forms need to be occurring within a work or personal relationship for it to be healthy. Relationships are *maintained* through small talk and task talk. The relationships are *built*, however, through quality talk.

## Communication in a Healthy Community

With our focus in the Vineyard being a community of hope and care, communication is vital. A favorite formula of Gary Sweeten for healthy community is as follows:

**Maximum Care + Maximum Confrontation = Maximum Growth + Maximum Tribulation**

In many church communities, the *opposite* of the above formula is practiced—minimum care joined to minimum confrontation resulting in, of course, minimum growth and maximum murmuring! People



are very unsatisfied in that sort of community.

A healthy community, on the other hand, gives itself to loving, appreciating, and encouraging one another (maximum care) while at the same time holding people accountable and resolving conflict (maximum confrontation). This results in high levels of growth, with people maturing and becoming all they were meant to be. Of course, it also results in maximum tribulation because it is a growing, stretching process.

**Eliminating Blind Spots**

As we learn to confront one another in love, we become more and more aware of the blind spots and weaknesses in our lives. Those of us who are Baby Boomers in particular are full of blind spots due to a passive-aggressive style we have developed over the years. A helpful tool in overcoming these blind spots is a little thing called a Johari Window. (Many of you will remember this from a college psychology class.)

	Known to Self	Not Known to Self
Known to Others	Shared Area	Blind Area
Not Known to Others	Hidden Area	Unknown Area

As you can see, there is an area called a “Blind

Area” which is known to others but not known to you. Only as our friends and fellow-members of our community are willing to share appropriately are we made aware of a blind area in our lives. As we become aware of a blind spot, we can begin to deal appropriately with the blind spot and move it into a shared area, which allows for healing, change, and transformation to come about.

**A Lifelong Journey**

Learning to communicate is a journey that will consume the rest of our lives. We are always less than perfect when it comes to sending the message we want and hearing the message that was intended. Whatever steps we can take to improve the sending and receiving of messages will go a long way toward building healthy church communities. **—END**

**For additional help,** Hap recommends two courses from Gary Sweeten’s *Lifeway Ministries: Learning to Listen and Speaking the Truth in Love*. Additional resources are at [www.lifewaycenters.com](http://www.lifewaycenters.com). For those interested in a more extensive outline of this material, go to Vineyard’s Midwest Regional website to download it at: [www.vineyardusa.org/news/regions/midwest/leadership/avcbootcampcommunication.PDF](http://www.vineyardusa.org/news/regions/midwest/leadership/avcbootcampcommunication.PDF)

**COMMUNITY OF KINDNESS**

BY STEVE SJOGREN AND ROB LEWIN (REBEL BOOKS, 2003)



This book is like a buffet line at a good restaurant. It is filled with a plethora of bite-sized pieces of wisdom on church planting. It is written by two long-time pros in the field of church planting, and it is organized not in extensive chapters laid

out in lecture-style format, but in 106 pithy comments arranged according to five different stages of church planting. It’s easy to read. Anyone at any stage of the church planting process can find something that’s aimed directly at their current dilemma. Some of it is practical (“Quit quitting”). Some of it is strategic (“Find your people”). Some of it is all about Big Ideas (“An indomitable spirit”). Some of it made me laugh (“Get a good therapist”).

No matter what stage of life you are in when you begin planting, this book can speak to you. Steve Sjogren planted a church in Cincinnati that became big and has a particular style and mission, but he does not spend the book trying to “sell” you on building a huge church, or a suburban church, or a church that does servant evangelism. That’s pretty rare in a writer whose church has garnered such attention. Furthermore, the contributions from Rob Lewin (church planting trainer, coach, and president of Innovative Leadership Solutions) are so solid, and the change of “voices” so seamless that it is really impossible to tell where one ends and the other begins. Even after all the years I’ve spent talking to planters, thinking about pastoring, and writing about church planting, I found plenty of insights that made me say, “I never thought about that!”

**—Cindy Nicholson**



# BEYOND THE MYTH

## SMALL CHURCHES CAN PLANT CHURCHES

BY DAVE JACOBS, CITY VINEYARD CHURCH, SAN JOSE, CA

◆◆◆ Dave Jacobs is a Vineyard church planter who has sent out multiple church plants during his 26 years in the ministry. He recently spoke to his Western Region about the inspiring possibilities for small churches planting new churches. What follows is a portion of that presentation.

◆◆◆ According to our latest figures the majority of Vineyard churches have an attendance of around 300 people or less. Of that number, half of those churches have 100 people or less.

If the Vineyard is going to start the number of churches that is both realistic and appropriate for a movement of its size, there are certain obstacles that must be overcome—one of which is the notion that you have to be a large church in order to successfully plant a church. Here are a few reflections that suggest otherwise.

**You don't have to have big numbers in order to plant a church.**

My wife and I have planted three churches over

the past 26 years. From each of those churches we sent out teams to start additional new churches. Every time we sent out a team to plant, our *sending* church had around 100 adult members. The last church planting team we sent out came from a membership of approximately 120 adults. We sent nine adults and six children with them. They also added to their team one couple outside of our church, which brought their initial core to 11 adults.

Often I hear from pastors, "After we get a bit larger, *then* we'll have the resources to plant." If I ask them what "a bit larger" means, they will usually say something like 250-300. But here are the facts: many of our pastors never get to the 250-300 size. And for some that do, it takes years and years. The impact that comes from church planting cannot wait that long. What impact am I referring to? Studies show conclusively that new churches are far more effective in reaching the unchurched than older, more established, larger churches. Experts agree that church planting is, quite simply, the most effective tool for evangelism that exists.

If we are going to plant the number of churches we have the potential to plant as a movement, us "normal folks"—that is, those of us pastoring small churches—must step up to the plate and take a few swings.

**Pastors must be pro-active in identifying and challenging potential candidates for church planting.**

If you're expecting someone from within your church to call you up out of the blue one day and say to you, "I think I'd like to start a church"—well, good luck. Most church members don't think along those lines. You need to be on the lookout for those who might have what it takes. I watch out for those in my church who are outgoing, natural gatherers, dedicated and passionate for the church, and serious about the Kingdom of God and their life in Christ. My last church planter came to me after having transferred to one of our nearby colleges. He was likable, enthusiastic, and wanted to serve. I took him under my wing and gave him

**Which brings us to how we can read the Bible with the Fathers, given how many pastors are trained to read the Bible with only the historical-critical method in mind.**

I had good, sound, historical, biblical training at seminary years ago, at a time when the historical-critical approach to the Bible was in its ascendancy. I went through all the steps and methods, had my *Synopsis of the Gospels* all underlined. All of that was enormously valuable. But I found after preaching for ten years that it became less and less satisfying. It provided in some cases good building material, good historical background. But basically I found that the Bible was much more interesting on its *own* terms, and much deeper. About that time I began to discover the writings and commentaries of the Church Fathers. So I think the only answer to that is not to mount some kind of critique of the historical study of the Bible, because it has its place. But we must also recognize that *the Church reads the Bible differently than it reads other books*. It reads it as a unified whole through which Christ speaks. And the Church Fathers can teach us how to do that with much greater understanding. This is a way of reading with spiritual sensitivity and wisdom. As to how one learns to do this I say: “Go to the sources! Read the Church Fathers; read Augustine.” You then begin to read the Bible differently. Remember, this kind of reading has to be accompanied by *reading the Bible itself*. As I said in the introduction to my book, I can’t read anything in the Church Fathers without my Bible open there in front of me.

With my students, I am sometimes astounded when we are reading the writings of the Church Fathers in Greek or Latin, and I ask, “What Biblical text is he thinking about here?” and they don’t know. Unless you know the Bible, a lot of these things don’t make sense. You have to read the Bible and discover for yourself.

**How does a pastor trained in the historical ways of reading Scripture deal with it, then, when he comes across some of the allegorical ways the Fathers read Scripture?**

Well, allegory is another whole topic. The thing to keep in mind here is that there is a lot of misunderstanding about this. Allegory is primarily a way of understanding. It is rarely used to interpret the gospels, of course; one does see it, for example, when Jesus curses the fig tree for

not bearing fruit: that tree has no significance in its own right. It is only there to *transmit* some other message. But allegory has primarily to do with reading the Old Testament. Allegory is a way of making the Old Testament *our* book, a book for Christians. As Origen says, “Without allegory, the book of Leviticus is very unpalatable food.” Of course, what happened is that Leviticus was not read, and is not read today. Why? Because it seems to have nothing to do with Christian faith or life. It seems unpalatable. How often have you heard Leviticus read in church? Without allegory Leviticus languishes among Christians.

So that’s the first thing that one has to say—allegory is a way of discerning the Christian character of the Old Testament. The second thing is that the model for how to interpret these books and to use allegory is in Paul. We see this in several passages. One is in 1 Corinthians 10—“Christ is the rock in the desert.” Paul doesn’t say, “The rock points to Christ, or the rock signifies Christ, or the rock symbolizes Christ.” He says that the rock *is* Christ. He says that all of these things were written for us, and the Greek word that he uses is *typikos*, which means they are kind of models or examples for us.

We see it in Galatians 4, where Paul tells the story of Abraham’s two wives, and he *uses* the term “allegory”. Another example is in Ephesians 5, where Paul quotes that “a man will leave his father and mother and be united with his wife and they will become one flesh,” and then he says that he is speaking about the church. There are many other examples like this. One I particularly like is in Romans 10, where Paul is talking about the mission of the apostles and he quotes Psalm 19, “The heavens declare the glory of God” and goes on to say, “Their voice goes out to all the earth, their words to the ends of the world”—and applies *that* to the apostles’ speech, which is *obviously* not what the Psalm is talking about. So to interpret the Bible allegorically is simply to interpret it the way the New Testament interprets the Old Testament. I can’t imagine any serious Christian preacher preaching from Isaiah 53, for example, and not seeing it as a text about the passion of Christ.

**What would be your theological explanation for this approach to reading Scripture?**

What allegory allows you to do is to translate what’s in one part of the Bible into the language of

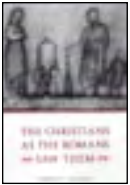
another part of the Bible. In other words, instead of translating one part of the Bible into some current cultural idioms, you interpret the Bible with the images and language of *another* part of the Bible. The advantage of that is that you get new words, new phrases and new images to talk about something that is very familiar. So you can talk, for example, about priests’ vestments as a way of talking about *holiness*. You expand your vocabulary.

The most impressive case of this is the Song of Songs. The Church Fathers realized that *agape*, which we usually understand to be the love of one’s neighbor, is not the right word to speak about the intensity of our love for God. But the Bible only uses—except in very rare cases—the term *agape*. It never uses *eros*. *Eros* is a deep longing and desire. So what they did was to interpret *agape* with *eros*...and where did they get their language? From the Song of Songs! And they *knew* they were doing that! In fact, one writer said, “Wherever you see the word *agape*, read it as *eros*.”

So what allegory does is give you ways of presenting things that are much more varied, more complex, richer. And also, the words that it gives you are the words of the Bible, so they carry overtones that other kind of language does not. For example, many years ago a group of us were experimenting with Evening Prayer, a liturgy which is a recitation of Psalms. We decided to try using some non-Biblical religious poetry, as well. After a couple of weeks we gave up the poetry. Even though it had good sentiments it did not carry overtones of the Biblical language—David, Jerusalem, Exodus, and all those things. So allegory is a translation of Biblical ideas, words, images, stories into Biblical language. It is a translation that occurs *within* the linguistic world of the Bible. So I’m all for it. You can’t get along without it. You can’t read the Old Testament without allegory.

Now that doesn’t mean that the historical sense of the Old Testament isn’t of enormous value. Take the Abraham stories. You can interpret the Abraham stories on the one hand as the story of Abraham and Isaac, as a story of Abraham’s faith. You can also interpret it as a story of Isaac being a type that points to Christ. I think both are valid. There’s no reason you have to choose one over the other. —END

## RECOMMENDED BOOKS:



### **The Christians As The Romans Saw Them**

by Robert Louis Wilken  
(Yale University Press, 1981).



### **The Spirit of Early Christian Thought: Seeking the Face of God**

by Robert Louis Wilken  
(Yale University Press, 2003)



### **Sermons of St. Augustine**

Available at  
[www.christianbooks.com](http://www.christianbooks.com)





different opportunities to minister at various small levels. He eventually became my youth leader. Fairly quickly I began to think that I had a potential church planter on my hands. Over time he proved me right. In my case, all of the church planters I have sent out have been either youth ministers or worship leaders for me first. You might also find candidates from successful small group leaders, department heads or associate pastors. Just about anyone who stands out to you in your church or impresses you could be a potential church planter. There have been times when I have just flat out asked people if they have ever considered church planting. Sometimes they go pale and immediately answer “no”. And other times, I can see that the very idea begins to set the wheels turning inside. Who knows what will come of just “putting the bug in their ear”? Of course, not all of them will be or *should* be planters—but I bet more of them are out there than we imagine, and often it just takes someone to challenge them and “call it out” of them.

**Pastors must be willing to postpone or delay certain goals in order to start new churches.**

Planting new churches is costly. It will cost you money, people, leaders and delayed dreams. My church would be larger, more financially stable, and better staffed had we not planted our last church. But it’s worth it! It’s worth it because of the number of people that will come to know Jesus that I would not have been able to reach at my church. It’s worth it because of the new leaders raised up in my church to fill the holes left behind by those who went out to plant. It’s worth it because there is now a Vineyard presence in a community that did not have one before. The

bottom line is, it’s worth it from a Kingdom point of view. Our own little kingdom might seem a bit smaller after having given away our best to plant, but as Bert Waggoner constantly reminds us, it’s about *God’s* kingdom, not just our little corner of it.

**Pastors must be willing to confront and overcome their fears and insecurities pertaining to church planting.**

Let’s face it: many of us are afraid of sending out a team, giving away our best people to start a new church. Believe me, I understand those fears. I still experience them. I want a growing church, a larger church. Thoughts run through my head such as, “I’ll lose people, money, leaders. I’ll look smaller, insignificant. No one will invite me to speak at their conference.” I know that’s probably just my ego and pride. But I also know that I am not alone in my insecurities. Most pastors of smaller churches already feel that way even if they haven’t sent out a team to plant.

Our self-doubt is not all our fault. The church growth movement of the 80’s started this obsession with numbers, and even though most would say that this period of church history is past, our belief that “bigger is better” still lingers. The books we read tend to be written by pastors of larger churches. The speakers we listen to at conferences usually are those of bigger congregations. If a church is smaller the first thing we ask is, “I wonder what’s wrong?” All of these examples reinforce in the small church pastor a fear of “giving it away” in regards to church planting.

Is it possible that smaller could be okay? If you’re reading this, chances are you pastor a smaller

church. Find a way to feel good about your church that is not dependant upon numbers, the size of your budget or how many programs you can offer. (Incidentally, the best book I’ve ever read on this subject is *Rethinking the Successful Church*, by Samuel D. Rima). Believe me, I’m still working at not deriving my feelings of worth from the size of my church! Awhile back I realized that if the Lord allows me to plant the number of churches I’d like to plant in the San Jose area and Central California, and if I continue to give away teams of people to do so, I will probably stay at or around 100-200 members for the rest of my life. And you know, I am beginning (notice I said *beginning*) to be okay with that.

If you are currently a pastor of a “smaller” church, you need to know that you have the possibility of being an effective church planting church. If every church within the Vineyard under 300 members planted one church in the next three years, we would have more than 450 new churches at the end of that time. I believe that is a realistic and appropriate goal for us.

If you want ideas on how to develop a plan to plant even though you’re small, contact your local Church Planting Coordinator or drop me an email—I’d love to talk to you. —END

Contact Dave Jacobs at [dave@sjcityvineyard.com](mailto:dave@sjcityvineyard.com).



COMMUNICATION  
WITH THE  
SAINTS

# UPCOMING EVENTS

## NORTHWEST REGION

### REGIONAL CP FORUMS

#### Oregon

**When:** April 15th & 16th

**Location:** Providence Vineyard

**Contact:** For additional information contact Les Yoder at Providence Vineyard 1-541-259-3278 or email [lesyoder@centurytel.net](mailto:lesyoder@centurytel.net)

#### Washington

**When:** May 20th & 21st

**Location:** Vineyard Community Church, Shoreline, WA

**Contact:** For additional information contact Rich & Rose at 1-206-363-4003 or email [Swetman.vineyardcc@usa.net](mailto:Swetman.vineyardcc@usa.net)

#### Montana / Idaho

**When:** June 3rd & 4th

**Location:** Riverside Vineyard, Kalispell, MT

**Cost:** \$25.00 per couple, \$20.00 per single, including lunch on Saturday. Make checks payable to "Church Planting Fund" and mail to VCF Olympia, PO Box 11832, Olympia WA 98508

**Contact:** For directions contact Paul Arends 1-406-752-4141 or email [riverside@cyberport.net](mailto:riverside@cyberport.net)

For additional information contact Rick McDaniel [rick@vcfolymia.org](mailto:rick@vcfolymia.org)

## EAST REGION

### WORSHIP LEADER TRAINING WITH CASEY CORUM AND RANDY MCCOY

**When:** April 1st & 2nd

**Location:** Syracuse Vineyard

**Contact:** Please call 1-315-407-VINE for more information.

### CHURCH PLANTING BOOT CAMP

**When:** April 8, 9 and 10

**Location:** Vineyard Church of Guilford, CT

**Contact:** Please call the Syracuse Vineyard office at 1-315-407-VINE for more information.