



Third Culture is a term used by sociologists and by foreign-service workers whose children are immersed in foreign cultures because of their parents' work.

I believe that today God is calling us in the church to become a different kind of movement, known for our kisses of compassion rather than our condemnations.

In the spring of 2006, a national poll in America indicated that only 17 percent of Americans said going to church is essential for a life of faith.

But the church historically has proven slow to embrace necessary change and to adapt to ethnic, sociological, and cultural shifts.

At the risk of oversimplifying things, globalism truly is what historians call a disruptive force, because it's making for a very different, new world: culturally, economically, socially, technologically, commercially, and politically.

Third culture is the mindset and will to love, learn, and serve in any culture, even in the midst of pain and discomfort.

Third culture is not only about geography or skin color or language. For third-culture people, home is wherever Jesus is. Third culture is the bearing of pain to love those who are not like you. Third culture affirms one's ethnic identity. One's ethnicity is not ignored but celebrated! Third culture doesn't dull the color of one's culture. Third culture actually enhances a culture's uniqueness while at the same time celebrating the synergy of its fusion with other cultures. Third culture artfully flows in and out of multiple cultures like water.

First culture is the dominant homogenous culture you live in.

Second culture is the culture of those who aren't quite comfortable with the first culture and often react to the first culture's ways, maybe even rejecting their parents' home culture. Third culture is being able to live in both first and second culture and even adopt an entirely different culture.

The new breed of leader: a leader who leads from what I call the pain principle...The pain principle grows out of two axioms: (1) For leaders, pain in life has a way of deconstructing us to our most genuine, humble, authentic selves. It's part of the leader's job description. (2) For most people, regardless of culture, it's easier to

connect with a leader's pain and short-comings and mistakes than her successes and triumphs.

...leaders who understand the pain principle are the kind of leaders the world is thirsting for.

My hope is that we will sacrificially foster and prioritize next-generation thinking, next generation methods, and next generation leaders in the church so that the global movement Jesus began will be known first and foremost for sharing love without strings, healing, extravagant radical compassion, and radical reconciliation with the world so lovingly breathed into existence by our creator.

As a bright-eyed, idealistic young pastor-in-training, you learn quickly that churches have stealth bottom lines too. I think we are pre-occupied with big...Usually one of the first questions you're asked is, "So, how big is your church?"

Biblical example of David: He chose tools that suited him.

What we idolize today, I think, is a form of church and ministry that revolves around bigness.

Small is the new big--Some of our leaders and I visited the Cu-Chi tunnels outside of Saigon in Vietnam. This is an underground network of tunnels that the Vietnamese farmers built when the Americans were dropping napalm bombs during the Vietnam War. No matter what you believe about the ethical nature of the war, what's interesting is how the Vietnamese survived. These agrarian people, who didn't have weapons other than simple farm instruments, withstood all the machinery and military muscle of this mighty nation called America. And they did more than withstand; they demoralized the American military and the American people. How did they do it? They worked in small units. Small units led by women. And although they were small, they were powerful. They converted parts from the military machines that fell from the sky and used them for their own defense. They reengineered them to be their tools.

"The Bible is very easy to understand. But we Christians are a bunch of scheming swindlers. We pretend to be unable to understand it because we know very well that the minute we understand, we are obligated to act accordingly." Soren Kierkegaard

We are made for interdependence, we are made for family.

Questions should lead us. (not answers)

If Jesus doesn't answer a question with a question, he usually answers it with a story.

To love someone who is outside my comfort zone, someone I would not naturally be attracted to, is actually loving God.

So, if this interpretation of the second greatest commandment is true, what does it mean for the way we do church? What does it mean for how we measure success?

People “like to become Christians without crossing racial, linguistic, or class barriers.”

While we have poured our resources into perfecting strategies to create church bubbles of homogenous people, the colorful communities that have quietly sprung up around our churches and neighborhoods are anything but homogenous.

Embracing a life of discomfort means venturing into places we don't feel like going, doing things we don't wish to do, being with people we don't feel comfortable being with, serving them, loving them, helping them--all of which demonstrates a not-of-this-world brand of love that is irresistible to all people in all places.

The single best thing a church can be doing today is contrary to the homogenous principle.

Anyone can love people who are like themselves. The Father's love is best reflected--and is most irresistible and potent--when we love those who are unattractive to us.

The Rabbi of rabbis thinks we can become like him!

Each generation must create a new language that connects with the soul and life of their community in their era.

In discovering that most people can't relate to our achievements or successes. However, most people can relate to our pain and our losses, our disappointments and our suffering.

And one of the biggest issues we've come to recognize is similar to what Luther found--there's a structure, organization, and philosophy that discourages and hinders, if not prevents, the involvement and collaboration of everyday people in the most important parts of church and ministry.

Too often it seems like church ends up being all about place and not nearly enough about people. Too often it seems like preconceived notions about the form of the church trump the reason for the church's existence in the first place.

Businesspersons are the fuel for our movement. They can help lead entrepreneurial initiatives that spark the church's initiatives locally and globally. They often have the mix of creativity, sustainable management skills, and systems knowledge that keep any organization on mission.

The world is tired of hearing the gospel preached by the church. They want to see it practiced by the church.

Jesus	Church
Freedom	Rules
Anger in the name of people	Anger in the name of principles
Bottom up	Top down
Mysteries	Answers
Incarnational	Formulaic
Loving	Judging
Sacrifice	Comfort
Blessing the community	Converting the community
Decentralized power	Centralized power
Letting go	Holding tightly
Community	Individuals
Slowness	Velocity
Pain	Safety
Rabbinical/ relational	How to/ programmatic
Socratic/discovery/ journey	Didactic/solutions/ destination
Meekness	Mightyness
Smallness	Bigness
Variety	Homogenous
Humility	Pretense
Authenticity	Masks
Maturity	Infantilism
Every day	Sunday