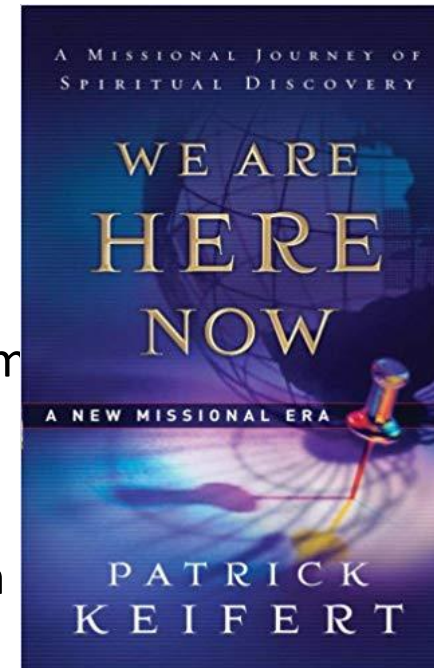


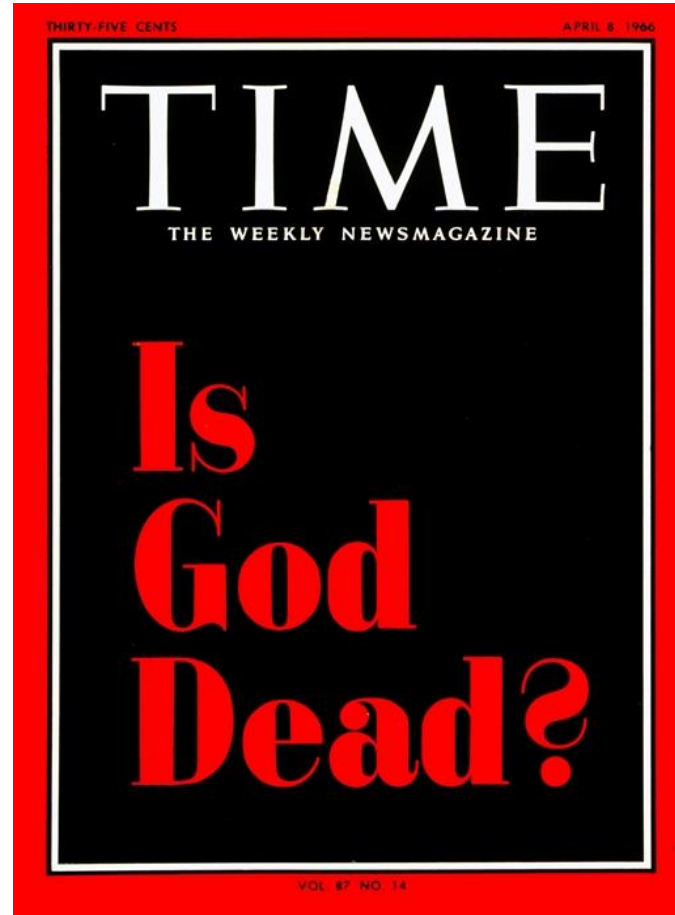
LLN 2019 November Sessions

Roxburgh and McNeal
presentation

- First Disestablishment
 - 1618 to 1648 Thirty Years War
 - separation of church and state
- Second Disestablishment
 - Turn of the 20th Century, rise of Catholicism
 - Parochial school movement in the US
- Third Disestablishment
 - Post World War II and the rise of pluralism



Patrick Keifert, *We Are Here Now: A New Missional Era*. Saint Paul, MN: Church Innovations Institute, 2007.



The Rise of the “Nones”

Shock: 1960's; Sex, Drugs and Rock n' Roll and “God is Dead”

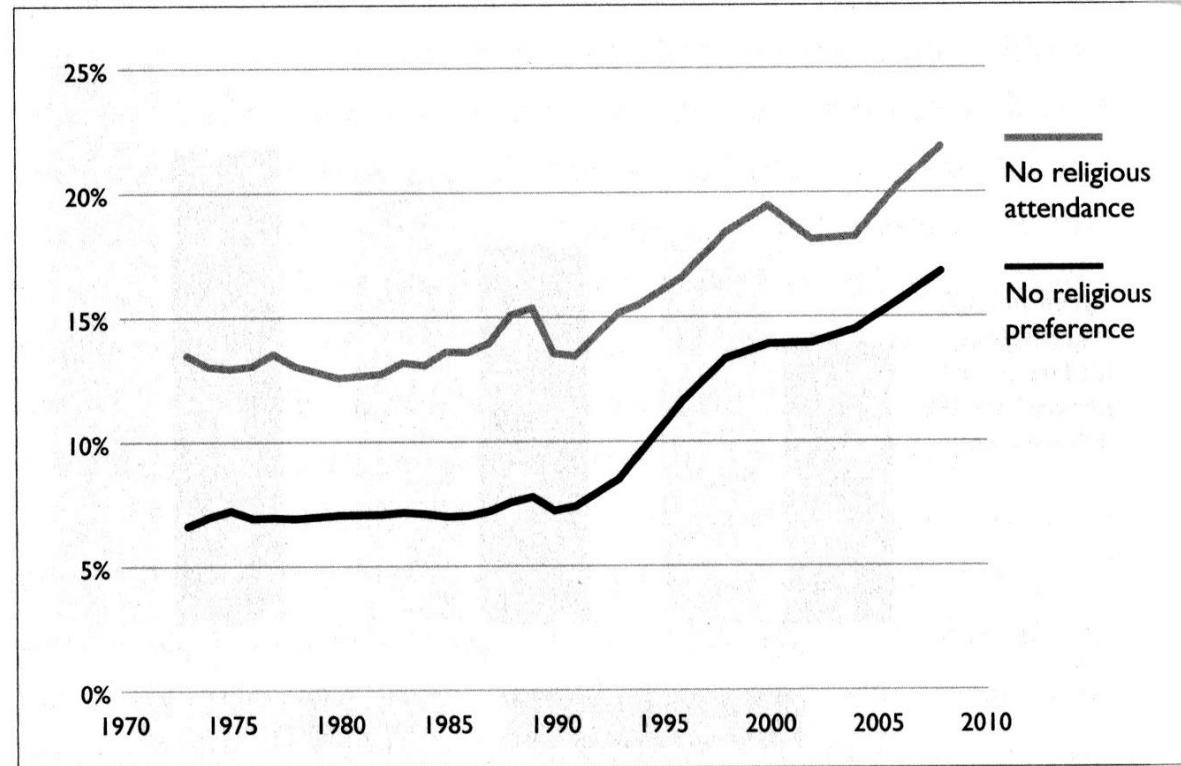
First aftershock: the rise of religious conservatism (1970s and 1980s).

Second aftershock: youth disaffection from religion (1990s and 2000s).

From: Putnam and Campbell, *Amazing Grace How Religion Divides and Unites Us*, New York: Simon and Schuster, 2010.

Figure 4.10

EMPTYING PEWS AND INCREASING NONES (1973–2008)



SOURCE: GENERAL SOCIAL SURVEY; DATA LOESS-SMOOTHED.

From: Putnam and Campbell, *Amazing Grace How Religion Divides and Unites Us*, Simon and Schuster, New York, 2010.

Who are the “Nones”?

1. Men, whites, and non-southerners are most likely.
2. Spiritual, not religious.
3. Disproportionately raised in non-religious backgrounds.
4. Heavily drawn from the center and left of the political spectrum.

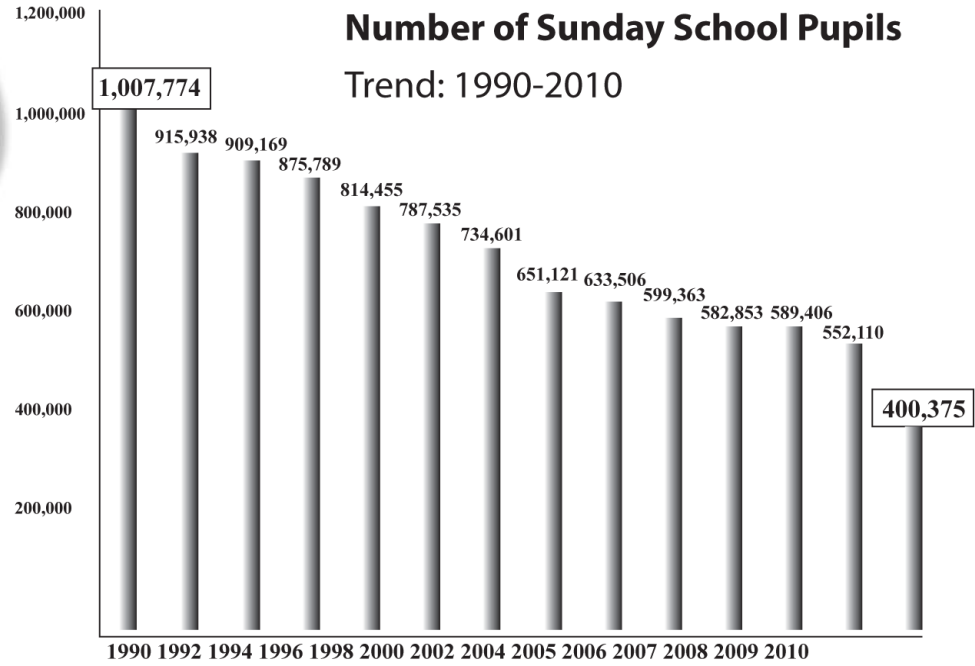
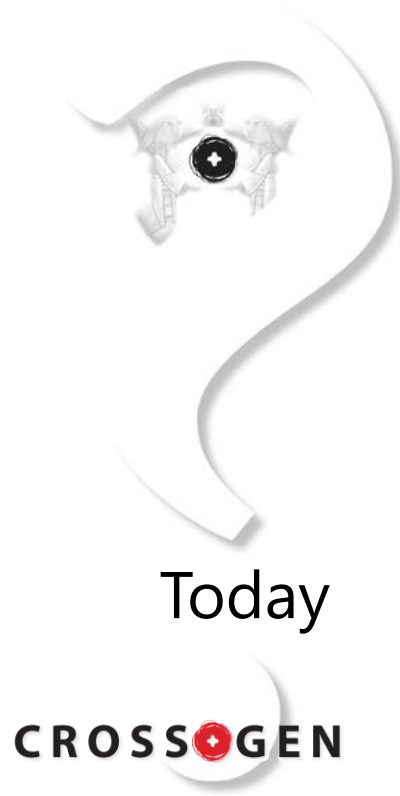
From: Putnam and Campbell, *Amazing Grace How Religion Divides and Unites Us*, Simon and Schuster, New York, 2010.

Change in Congregations by Average Worship Attendance 1990 to 2010

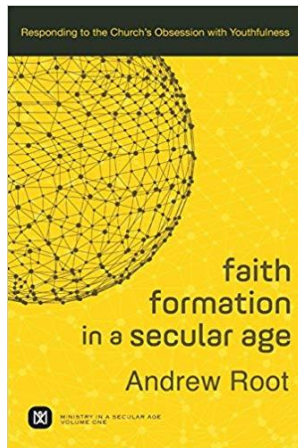
Number of Congregations

Type and Average Attendance	1990	1995	2000	2005	2010	Change	%
<u>Change</u>							
Mission (0)	113	80	109	88	84	-29	25.7%
Small (1-50)	1,957	2,198	2,269	2,602	3,063	1,106	56.5%
Pastoral (51-150)		5,301	5,207	4,995	4,809	4,558	-743
Program (151-350)		2,916	2,736	2,625	2,329	1,837	-1079
Corporate (351-800)		717	645	691	581	410	-307
Mega (801 or more)		65	74	81	80	56	-9
Total		11,069	10,940	10,770	10,489	10,008	-1,061

Source: Annual Congregations Report Forms. Prepared by ELCA Research and Evaluation 10/19/2011



Source: Annual Congregational Reports, ELCA. Prepared by Research and Evaluation, ELCA, 2013.

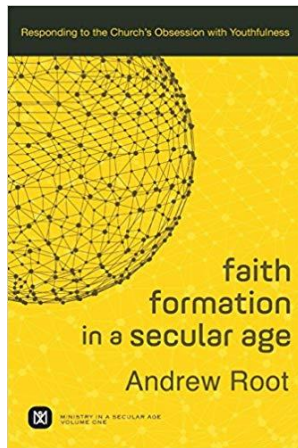


Taylor's three understandings of "secular"

Secular 1: Sacred versus Secular Planes

Secular 2: Religious versus A-religious Spaces

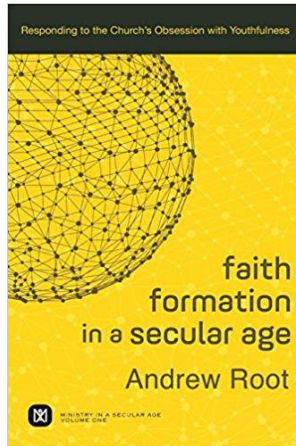
Secular 3: The Negating of Transcendence



Taylor's three understandings of "secular"

Secular 1: Sacred versus Secular Planes

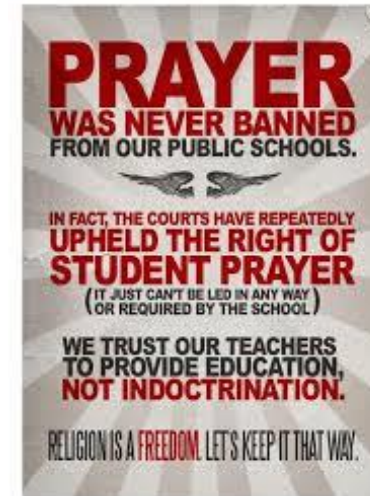


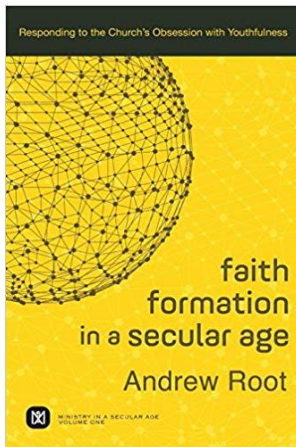


“No longer is the struggle between the planes of eternity and time, but it is a struggle for cultural and societal *space*.”
Root, FFSA

Taylor’s three understandings of “secular”

Secular 2: Religious versus A-religious Spaces





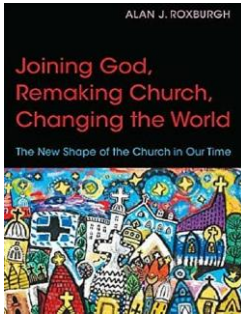
Taylor's three understandings of "secular"

Secular 3: The Negating of Transcendence

Faith need not be defined because faith has been stripped of transcendence and has little to nothing to do with mystery, transformation, and ontological encounter.

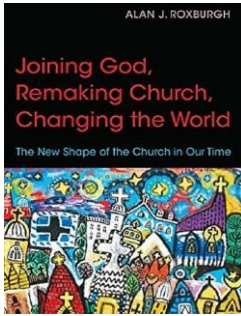
MTD is a form of faith where the actuality of a personal (ontologically other) God is unbelievable and transcendence is impossible.

Root, FFSA



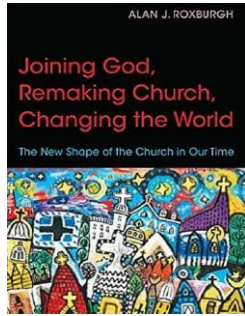
Four Misdirecting Narratives

- 1. Functional Rationalism:** “We have the technology; we can fix it.”
- 2. Control and Management:** “With the right management, we can guarantee success.”
- 3. Ecclesiocentrism:** “If we can fix the church, all will be well.”
- 4. Clericalism:** “The ordained represent God; they must have the answers.”



Four Misdirecting Narratives

“What has happened through this long period of introversion and anxious search to fix the unraveling is that these churches overall, have lost the capacity to discern the disruptive work of the Spirit beyond their circles. They have yet to be convinced that God’s primary location is out ahead of the churches, and not only inside of them.” (p. 36)



A Missionary God

“The missionary God **sends** and **participates** in the world also sends the church into the world. The church is a living embodiment of this missionary God’s identity and intention. This means everything the congregation does is shaped by a missionary commitment to the local context.”

p.43, citing Van Gelder and Zscheile, *The Missional Church in Perspective*

Technical/Adaptive Challenges

“The single most common source of leadership failure we’ve been able to identify – in politics, community life, business, or the nonprofit sector- is that people, especially those in positions of authority, treat adaptive challenges like technical problems.”

- Heifetz and Linsky, *Leadership on the Line*

Technical/Adaptive Challenges

Challenge	What's the Work?	Who does the Work?
Technical	Apply current know-how	Authorities
Adaptive	Learn new ways	The people with the problem

- Heifetz and Linsky, *Leadership on the Line*

Not until a proper theology of the laity is developed is there any hope of overcoming the perennial problem of the bipolarity of person in office versus community.

- Miroslav Volf, "Participatory Ecclesiology," cited in *An Introduction to Ecclesiology* by Veli-Matti Kärkäinen