# Movement USA City Leader Call 20210204.mp4

[00:00:00] We want to get going today because we have a real treat, Eric Swansons on Lisa, I'm going to pray for us.

[00:00:05] I'm going to let you introduce Eric and we're going to motor down the road today. All right. Let me pray for Jesus. Thank you for all these beautiful faces that are here eager or [00:00:15] to learn from Eric about what it means to really be leading a unifying city, movements that are bringing the kingdom of heaven to bear on what's happening where we live. Lord, thank you for calling us to what you've asked us to do [00:00:30] with the best hours of our day. Thank you for what you have laid upon our hearts upon our lives. Thank you for these friends. Lord, we love doing what you've called us, what we love with people we love, and we bless you for the community that continues [00:00:45] to grow. Thank you, Lord, for our Spanish Latin American family that's joining us today. I ask your blessing over there, over them and over their communities. Thank you for how you're beginning to move with city movements across so many parts of Latin America right now. [00:01:00] And we embrace father, our brothers and sisters and ask you to bring unity well across borders and into the kingdom. Lord would look more and more like Jesus intended it. John 17. Unity and love. Togetherness, just [00:01:15] like you are with your son, father. And we bless you and praise you for that. Opened our ears, open our hearts, cause the words that you've given Eric to speak directly to the needs that so many of us feel on this call right now. We praise you in advance for what you're going to do in our lives. [00:01:30] In Jesus name. Amen. We say introduce our speaker for us today as if he needs any introduction.

[00:01:36] Eric, welcome. When I first joined the team at Movement Dog and I was meeting people around the country, almost every person I spoke [00:01:45] to said, Have you talked to Eric Swanson? So I reached out to Eric and we just became quick friends. And he has been such an amazing support. Eric Holder, a demon and transformational leadership from the global city, from BGU. [00:02:00] He's the author with Rick Ruza, who's with us today of the externally focused church. They just updated a new version called the Externally Focused Quest. I encourage you to seek those books out. And he's also the author of To Transform a City. [00:02:15] So he is just so well equipped and I know excited to help us answer this question today. What is a city movement? So, Eric, take it away and teach us my friend.

[00:02:27] Great, Lisa. So I can you see [00:02:30] my screen now?

[00:02:30] Lisa, I can.

[00:02:32] Ok, great socializing the long to build a movement. So yeah. So I did I wasn't sure Lisa was going on this thing. Let me see if I can figure out how to advance my slides [00:02:45] here. Yeah, it's a little bit about me. Let's get most of 25 years crew. Most of you know that Mr. Campus Crusade than with the last twenty one years working with entrepreneurs. Scatback, Pitango. Now Glew networked with the leadership network [00:03:00] a number of years, bla bla bla bla bla bla bla.

[00:03:02] But my personal mission statement is why I'm so excited about the call for the last 10 years, maybe 15 years, is to engage the church worldwide in the needs and dreams of their communities so as to bring about spiritual and societal transformation. [00:03:15] And so being on this call with all of you and I've been on the past, of course, but it is just sort of like it's sort of my sweet spot. There's my family, the left a little family vacation up in Estes Park this summer. But I see the purpose of this conversation. You know, [00:03:30] we're going to talk and boom, as I said, OK, so I hope I, I hope I scratch where you guys are itching today, but really moved from that one time. And I think I was probably maybe the first or second movement in New York City to really to creating transformational [00:03:45] city movements everywhere. That's kind of the big the big idea that why we're all here today. And so here's the good news is that half of our job is already done. Half our jobs are done. Well, why is that? Because if you dig black Abby's [00:04:00] words, you know, find out where God is at work and join them. Their movement dot org is joining one of the greatest movements of God in human history. God has already been orchestrating an amazing movement, and that is that [00:04:15] God is bringing the people of the world to the cities of the world. Someone else, seven is sometimes called the city, but it says some water in the desert wastelands finding no way to a city where they could settle.

[00:04:28] They were hungry and thirsty in their lives that way. [00:04:30] Then they cry to the Lord their distress and deliver them from the distress. And he led them by a straight way to a city where they could settle. And God is using the distress to the world of the people that are crying out to humanity leads to a city. And if you combine that [00:04:45] with X 17, God is bringing the people of the world to the cities to meet him and his followers. So look at that. Seventeen apostles from one man. He made every nation of men that they should have it the whole earth. And he determined the time [00:05:00] set for them the exact places where they should live. Sao Paulo, York City, Kansas City. God did this. Why did God have these people on the move so that they would seek him and perhaps reach out [00:05:15] for him and find him, though he is not far from any of us. And so the ends of the Earth are coming to the city. It's almost like the reverse great commission, maybe because the church didn't obey and go to the world. God said in the world, to the church, to [00:05:30] the cities of yesterday in nineteen hundred and eight percent of the people lived in cities as of May 2007, half the world's population urban dwellers. And it's never going back to eighty five percent of the world now live in the cities and there's more than four hundred cities [00:05:45] in the world.

[00:05:46] But the population, over one million in the USA is only nine of those. For example, Shenzen, which is the city right across from Hong Kong in nineteen seventy nine, had a population of twenty five thousand. Today is [00:06:00] twelve point five million, and that's how rapidly cities are just growing. And I look at this little diagram because you can put the kind of the founding where the tipping point happened, 2007. But but movement, day and movement that was founded [00:06:15] right after that. So God is kind of orchestrating people to really care about cities and open their eyes, cities there before three million people moved into cities each week. So we certainly got our job ahead of us. I love a quote by Joel Kotkin wrote a book called [00:06:30] The City of Global History. He says, Since the earliest origins, urban areas have performed three separate critical functions. One, the creation of sacred space to the provision of basic security, and three, of the host for a commercial market. Generally [00:06:45] speaking, he says, a glaring weakness in any one of these three aspects of urbanity is undermined life and leads to their eventual decline. And I say that because we need to have a theology of church that says without the church, [00:07:00] without creating sacred space, without creating places where that intersect with heaven and earth, intersect where people can meet God, we actually have a responsibility to be in these cities just for their survival. And we've got to see it. We've got to have a theology [00:07:15] of where we belong.

[00:07:17] So at least a set of speaking on movements, I think spiritual movements. But just in general speak, I must speak first few minutes. You're just the what a movement is. So movement have been defined as a groundswell of people who [00:07:30] band together around a common purpose in order to bring about a beneficial change. And I love that definition. Just hold that in your mind for a second. My senior thesis in college, my major was I was a social science and I was [00:07:45] I, I, I specialized in social movements and my senior thesis was here. I founded a couple of years ago. So it's all state the cover, but was about the beginnings of the Christian movement and study that. [00:08:00] So but I became very familiar with him. Eric Hoffer and Eric Hoffer was the first one to write a book on social movements and mass social movements called The True Believer. And and interestingly, his job. He didn't make an effort as a philosopher, as an author [00:08:15] to to make a living. But but he was a longshoreman in San Francisco. And this guy guys unload boats. But he said that he said this. They had four imperatives of what what consists of movements. The first one what's the [00:08:30] first one was that that was extravagant hope. And I'm just going to read a few quotes from his book because they're super good. But he says, I encourage you to get the book pretty short. But he said those who would transform a nation of the world cannot do so by breeding and captaining [00:08:45] discontent or by demonstrating the reasonableness and desirability of the intended changes, or by coercing people in a new way of life.

[00:08:53] They must know how to kindle and fan. An extravagant hope matters not whether it be a hope of heavenly kingdom [00:09:00] or heaven on earth or plunder of untold riches, of fabulous achievements or world dominion. If the Communists win Europe and a large part of the world, it will not be because they know how to stir it up, stir up discontent or how to infect people with hatred, but because [00:09:15] they know how to preach hope. And so when you think of a movement, a dog. But what's their message of extravagant hope? What would a city look like if movement that were fully adopted operationalized that city? Would that be a hopeful future? Second [00:09:30] place that every movement needs? At the time, it was a product of this time, he said. We need men of words, but I'd say men and women of words. And he says he says the mass movements of modern time with socialist nationalists were inevitable and invariably pioneered [00:09:45] by poets, writers, historians, scholars, philosophers like the connection between intellectual theoreticians and revolutionary movements needs no emphasis. And so basically what happens is people need common language [00:10:00] that they can talk with each other and talk to each other about. And so the question is what what are we doing to the use of language arts, video books, media messaging to move people to want to join Superdog?

[00:10:11] That that exhibits that hope?

[00:10:15] And [00:10:15] so with with that, I think even with the words we need, theories of change in every movement is a theory of change. If we do this, this is the place that we believe will lead to this thriving city that we envision movement networks, current model [00:10:30] of change. What I think could be tested with the city's Christian population growing faster than general population is a critical mass of believers gathered Christianity because they have a disproportionate effect on the population's values and beliefs. The gospel begins to spread organically and spontaneously [00:10:45] without external control. The gospel movements that include these four things, that movement that are committed to those are fabulous things. This is a great hypothesis. By the way, the most of know this. The logic model input's activities output's. Always [00:11:00] in service to things, outcomes, which which Peter Drucker says always measured, changed lives and then impact an impact would be the cumulative results of multiple change lives over time in the city.

[00:11:14] So whatever [00:11:15] whatever our change model is, if everybody adopted what we're trying to get them to do. What how would their lives change and how would society be better and so when apart tells you how the other part tells why, but this is just the Magik model, just basics [00:11:30] that was certainly good to master because it's really an accounting sheet, because then you ask yourself, are the things that the left to the bottom line of the inputs and upwards the right elements produce outcomes impact spiritually and sociologically. So [00:11:45] with that, do you need a man of some type, a manifesto for you that are lodging city movements, what would a manifesto look like? They're all over the place from commercial ones, political ones. But imagine creating your own manifesto. [00:12:00] Every city having its own city manifesto. And you might follow just some format like this. We want to live in a city that. What's your vision? Where every person experiences what that is to bring about to bring this [00:12:15] about, we do this and and I think somehow not coming out of New York City, but for every city and every individual city, once you have a critical mass of leaders, but you form something of a manifesto that creates language that [00:12:30] leads to action, which is the third thing. So Hopper says that there's never a movement without men of action and men of words. And so it's the difference between Marx, who wrote the book and then then Lenin, who operationalised it.

[00:12:44] So he says action [00:12:45] is a unifier. There is less individual distinction. This distinction distinctness in the genuine men of action to build the soul of a sportsman. Even scientists that in the thinker are the one who's creative flow. Creativeness flows [00:13:00] from community myself. Men of thought seldom work well together, whereas between men of action, there's usually an easy camaraderie. Teamwork is rare in intellectual. Artistic taste is a common and almost [00:13:15] indispensable men of action. The cry go let us build a city and a tower. Scripture's Kane, I think, is always a call for united action. And so it's a couple of questions about movement. That is, what action are you [00:13:30] calling people to? What is the simplest thing an individual can do to be part of a movement dog that everyone can unify around? And I don't think the bar needs to be really high. But but this is the one thing we do together to be part of the biggest what we do. Westling [00:13:45] out of Oklahoma City runs a ministry called Salt Salt. Later, salt and light leadership training in Oklahoma City is a district attorney there. But he he says what good should thrive or evil should die [00:14:00] because your city transformation movement came to your city. And that should be some specific thing. This is what everyone that joined the Stax hands around Moondog are, because some good should die. It's good [00:14:15] should thrive in the city or some people should die in the city.

[00:14:18] Then for every movement needs a unity and a sense of belonging. Hoffa writes that a rising movement can never go too far in advocating for promoting collective cohesion. He [00:14:30] knew that the chief passions of the frustrated is to belong and that there cannot be too much cementing and binding to satisfy this passage, this passion. And so he talks about people. Maybe it's Maslow's hierarchy, but they need to belong to something significant, [00:14:45] other people. And so what can we do to communicate to people that they're part of this movement? Then I threw in a fifth one, that's not an is kind of a warning, he says the bigger mass movement stems from the propensity of his followers for united action [00:15:00] and self-sacrifice. When we ascribe success of a movement to its faith, doctrine, propaganda, leadership and so forth, but referring to instruments, unification and the means used to inculcate a readiness for self-sacrifice, it is perhaps [00:15:15] impossible to understand. The nature of this movement is recognized that the chief preoccupation is to foster perfection, perpetuate a facility for united action and self-sacrifice.

[00:15:25] And he said that movements die when we when we when we miss out on that self-sacrifice. So [00:15:30] what do we do to accommodate those then? One caveat, and I imagine I'm speaking it amazingly fast for our translators. I'm sorry about that.

[00:15:41] But but Hoffer's caveat is this about movements. And no matter how [00:15:45] vital we think the role of leadership in the rise of a mass movement, there's no doubt that the leaders cannot create the conditions which make the rise of movement possible. You cannot conjure a movement out of the void. There [00:16:00] has to be an eagerness to follow and obey an intense dissatisfaction with the things that they, as they are before a movement and leader, can make their appearance. When conditions are not ripe, the potential leader, no matter how gifted and is holy [00:16:15] cause no matter how, no matter how potent, remain they remain without a following. So how does the Convergys leadership and timing play out in the intentions of launching spiritual movements everywhere? [00:16:30] And so this is just a good point to say that we can't the movements sort of happen. There's a kind of a sociological and spiritual factors that got factor that makes movements happen, the movements by definition of life cycles, and [00:16:45] you can see those the identity, the expression goal strategies, but they're all born.

[00:16:52] Gilbride, who have worked for many years with Campus Crusade, he said every movement is born with the seeds of decay, and that doesn't mean they can't go on and on. But what they do is they have [00:17:00] to catch another wave and to to kind of birth itself for tax. The movements, alternative social movements typically focus on a self in a specific group. The [00:17:15] whole purity movement of 10 years ago was part of that. Redemptive social movements or religious movements focus on personal self-improvement for everybody. Second, Great Awakening, who's changed everyone in a limited way is [00:17:30] what the Christians did around public schools, hospitals, orphan care, marriage equality. Others have done around separate women's suffrage, black lives matter, marriage equality, Earth Day and then revolutionary social movements that really [00:17:45] changed that want to change the whole fabric of society and things like the civil rights movement. And I think really movement movement that can really operate in any of these can be effective. I think of somebody like the Black Lives Matter movement and [00:18:00] really the precursor was really compassionate. Take money. And you remember, I'll never watch football again that he does. He hates the military, blah, blah, blah. And then pretty soon, then the first baseball [00:18:15] player took his knee in the first women's soccer player, the MVP. And then and then they became language around it and they had they used their media messaging. Why does Kaepernick Neal, this is why. And then pretty soon [00:18:30] now you got the Dallas baseball teams, you have the whole Dallas Cowboys, including Jimmy Jones, the owner, kneeling on the field. So it began with a man with a vision and a sense of discontent with a possibility of doing something else ends up with it just becoming [00:18:45] kind of who we are.

[00:18:47] Is this cover on the picture, on the cover of Life magazine, all the stuff, just the way the whole pro sports, every pro sport has adopted kind of this type of thing. But that's that's the idea how social [00:19:00] movement happens. Spiritual movements are about catching a wave that God is causing. I kind of think back in my whole life, I was part of the Jesus movement in the seventies and I'm white. You're there. I know you're part of [00:19:15] this. But I mean, think about the Jebus revolution is on the cover of Time magazine. I was at seventy two. Maybe some of you were also. But we're on the cover of Life magazine for eighty thousand Christians coming down there. I came to Christ my first year at Cal [00:19:30] Berkeley. There I am getting baptized in Ludwigs out and right in the middle of campus a day in November. But this was just it was just we're seeing people come to Christ all the time. God was totally moving. If you're born [00:19:45] in Promise Keepers, a men's ministry movement just took fire. I was part of the. National training team for five years. But it was a phenomenon we'd go to different cities and hundreds of men would just show up for training. And it [00:20:00] wasn't like you had to do much at all, but God was moving among them to create this movement. I was also part of a crew for many years and cruise crews vision statement movements everywhere that everyone would know, someone who truly follows Jesus. One semester in our region, we had I [00:20:15] was regional director, but we had Colorado, New Mexico, Kansas, Nebraska, Missouri and those five areas.

[00:20:21] But we just said your goal this year, this semester is just to open as many any movements, as many campus movements and places where we don't have [00:20:30] staff as we could. And one three month period, we opened 40 campuses and it was just sort of just a thing that was happening. It became the ministry becomes very easy when you're in the part of a movement. So what's a city transformation movement? I'll [00:20:45] say there's a city transformation move is integration of the good news and good deeds of Jesus that results in spiritual and societal transformation. So spiritual transformation occurs when an increasing number of people [00:21:00] are leaving The Godfather Harpersville undermine the strength. I think societal transformation occurs when an increasing number of people are leaving their neighbors as themselves. And I want to make this really important because that comes out of what's called [00:21:15] the great commandment. Matthew Matthew, 22, is a city transformation is not something that transformation movements are not something that are peripheral to God's agenda. But I think they're very central to what God wants done in the world, reconciling people to himself [00:21:30] and having those reconciled people of their neighbors themselves. That leads to transformation. So what does it look like? What does transform city look like? What's the goal of God to start off with as this question of what went there be great. Wouldn't it be great if there were a passage that [00:21:45] described what God wanted the city to be like, that he actually gave us our marching orders, that there was a blueprint in place that that that we could see. And actually there is, because God talks about this in Isaiah 65, [00:22:00] when he builds a new new Jerusalem and he says, I'll I'll create Jerusalem. Delight, delight and its people enjoy it, says never again will be infant that dies in. And people that died [00:22:15] one hundred will still be considered young and they'll build houses and dwell on them.

[00:22:20] They'll plant vineyards and eat their food, talks about housing and food. My chosen ones long enjoyed the work with their hands. There's meaningful work and there's they're not going to labor in vain, nor [00:22:30] will they bear children doomed to misfortune. There's going to be upward mobility and then their descendants with them. The strong family structure will be in place before they call. I will answer while they are still speaking. I will hear this. They're connected. People are connected to God, their [00:22:45] spiritual community. They're the last part of the verse. The wolf will lie down with the lamb and feed together. They will neither harm or destroy my holy mountain. But there's going to be reconciliation in the absence of violence. And I like those big, broad categories. Just how [00:23:00] important there as far as happiness and life satisfaction, health, longevity and financial well-being, meaningful work, family structure. And when I've gone to the cities before with working with Cross, the main leaders will [00:23:15] use this round the tables after dinner.

[00:23:17] And but looking at what the scripture says then what specific things to look at in your city to see if these are true. So like, say, in a second, when children are valued and protected, nurtured, what's the infant mortality rate? Preschool readiness [00:23:30] number of children in foster care, high school graduation, orphans without mentors. And you can just kind of look at those. You can actually use this sheet. You can have the slide deck, of course. But what's the reality in your city? And then what could you do to move the needle just a little [00:23:45] closer to the way God intended it? What is the name, Tyler Vanderwall Tyler in 2016 stars something called at Harvard called the Human Flourishing Program. And what they did, they studied people all over the world and said is there are what are the common denominators [00:24:00] of human flourishing that every person experiences? Is also doing this for communities to describe as flourishing, as a state in which all aspects of a person's life are good, as complete human well-being. And so what [00:24:15] he did is he said there's there's five humans, there's five flourishing domains that they measure. And the first is happiness and life satisfaction. Second is physical and mental health. Third, meaning and purpose for the character, virtue and physical social [00:24:30] relationships, but didn't stop there, he said. He said, as all the research shows, there's only four pathways that implements those five areas.

[00:24:41] And and the first one is family. The family that you grew up in, the family that [00:24:45] that your kids are growing up in the raise, their family in the family. But families are the number one determiner. I'm not sure. Number one, I'm sure there's more to these, but there are big determinant of those those five outcomes.

[00:24:58] Second is work, [00:25:00] by the way, work all of you that are involved in the faith work movement or work economics, it's really incredible because that that what a person experience at work and how you treat employees and what kind of stuff are going to influence [00:25:15] these five areas. The third thing is education, which is really important in the last fourth one, which might be a surprise, but really shouldn't be because this is our domain is faith communities, what he calls religious communities. And and so of the four [00:25:30] things that that are common to influence those five outcomes, your faith community is one of them. There's a sixth one that family work and education relate to. And Tyler's not sure. He said to [00:25:45] me that is that is most likely true, that religious communities lead to financial and material stability. But the research wasn't in. But let me show you where the faith community does it, because it not only influences these five, maybe six areas, but [00:26:00] the faith community also influences family. And the faith community also influences at work the whole faith work movement. The faith community also affects education, third grade reading levels, high school graduation, all the stuff Tracy Beal's doing out there [00:26:15] and in the Phoenix area with 700 hundred church school partnerships, all that kind of stuff. And so if you had to pick a domain where you have the most leverage, where you put your lever against the fulcrum of change, the faith [00:26:30] community is the place you want to be. And that's where movement digraphs more than education, work, family or any other place because we get the influence of the things the other way.

[00:26:40] Another way to look at it, and that's the way I'd recommend we go. But Burn and Glue are working obviously on city dashboards [00:26:45] that measure the same five things. And because then you have a baseline of study, you can do longitudinal studies on the wellness of your city.

[00:26:54] In other words, when we do this action to improve the finances like we did in Kansas [00:27:00] City with with the financial issue, and if we did that with one hundred churches, etc, etc..

[00:27:07] So how does our cities transform into this little cartoon here? Because it shows a professor with a student left. There's a formula, the right, this formed [00:27:15] in between. So then a miracle occurs. And that's sometimes we think here we are, an untransformed city now, have a transformed city. And in the middle we put a miracle occurs. And I just want to pack and pack like the professor suggests. What happens here [00:27:30] in step two.

[00:27:31] It's so city transformation occurs when the whole church takes the whole gospel to the whole person in the whole city. And what I mean by that is the whole church is never going to include every [00:27:45] church, but they can't exclude any church.

[00:27:49] And so they unify around purpose. Churches unify around purpose, Jesus praise. And John Sabatina said, I pray that they be brought to complete unity. And because [00:28:00] he says complete unity, it suggests that that unity has different levels, that there are incomplete levels of unity. So I think the first one, just the unity of family and Ephesians four, but make effort, it says, to keep the unity of the spirit, the bond of peace, because as one [00:28:15] body, one lord, one hope, one by one God, his father, all of us. So we're part of each other, as many of you haven't met. But we're brothers and sisters, even though we've never met because we share a common father. The second level of unity is the unity of fellowship. And John Roberts [00:28:30] and he says, make every effort that may God give you a spirit of unity among yourselves as you follow Jesus Christ. So that was one heart melt. You may glorify God except one therefore, as God in Christ accepted you and Tom and you're not been on these things. What you do, Tom, [00:28:45] in your. Retreats is much of this, and so people get reconciled, pastors become more unified, they start preaching each other's churches, they put a person in the center and pray for that person. And and they're just a total acceptance of one another. [00:29:00] But the third level is the unity of function or purpose. John, 17, he says, may be brought to complete unity. Why purposeful to let the world know. Jesus says that you sent me and that you have loved every [00:29:15] one of those people, a city just as much as you've loved me and that that so when we can unify our own functions. So a city movement, the unity of churches, is any church that wants to let people know that Jesus, the synagogue.

[00:29:29] Could you try again [00:29:30] on my watch? Just spoke up. I'm not sure I understand. Oh, gosh, that's terrible. Let me go back to finish that thought there. But anyways, you got the sense that. [00:29:45] So here's how I think. So the last part of that says our church, this is something that could be vulgarians from things from Toledo said. But he said ultras are part of that transformation. Some of their leaders come to some [00:30:00] meetings, sometimes unity movements are the most divisive thing in the city.

[00:30:06] Because they do declare who's a Life-Giving church and who's not, and I just think that the other way to look at it is that unless you say which brings [00:30:15] me to the next slide, what type movement will you be? Jesus says two contradictory things, as was you're not with me as against me, and he's ever not against us is for us kind of the same, kind of the opposite. And [00:30:30] I think you should adopt the motto in your city. We go to see that everybody is that not against us is for us. Unless you're explicitly out to destroy your work. Consider them a teammate, Richard. Fifty five. And you guys recognize this? I got started this magazine [00:30:45] every two weeks, twice a month. It calls me a member, I have to opt out to say I'm not a member. Fifteen years later, I'm still getting it and it's the cost. The magazine says for 50 and I always get these renewals for my membership. I've never sent [00:31:00] up a dime. But I think that's how you need to see us, that everybody that's working towards the well-being of your city to helping people thrive has got created as part of your city movement. And it's helping people thrive spiritually, relationally, emotionally, educationally, [00:31:15] et cetera, et cetera. Just that's a you guys make up your mind on that.

[00:31:19] But I think it's. Operate out that second verse. We all know this vow to set the standard set, but it's not exclusion to be to to work together [00:31:30] to city to transform. It is not based on a common belief of who's in and who's out, but rather who cares about what we care about in the city. There are a lot of people that care about homelessness, are single moms and third grade reading levels or or immigrants, things like [00:31:45] that. And how can we partner with them? Next, they unify around blessing when this is written by the people that were taken out of captivity by the Babylonians, they're trying to figure out how to connect with God in a foreign land. And God says this is what the Lord says to [00:32:00] those I carried into exile, into Babylon, seek the peace and prosperity of the city to which I've carried you into exile. Pray to the Lord for it because it prospers you to prosper. And this is kind of the change model there is [00:32:15] that the first thing we do is we seek the peace, the prosperity of the city. Then as the city prospers, it's counterintuitive says that you too, as a church by people will prosper.

[00:32:27] So the whole gospel says the whole church chain, the whole gospel, [00:32:30] whole gospel is the integration of good news and good deeds of Jesus is my favorite verse on this was with Peter, what mouseover Cornelius? And he said this is just what he said in one paragraph. You know, the message God [00:32:45] sent telling the good news to Jesus now Jesus, our God anointed Jesus with the Holy Spirit in power and how Jesus went about doing good because God is with them. There's the whole summation of Jesus, Ministry of Good News and good deeds. And they're kind of like the wings, [00:33:00] the airplane and why we need both. Well, the good deeds validate the good news. That's why Jesus did the miracles. You know, these things are true. I do this miracle. But then good news clarifies the meaning behind the good deed, because without explanation, without words, [00:33:15] people get confused just like they when Paula Barnabus, a real bad guy with a withered hand and they brought up bulls to sacrifice. And Peter John going up the temple, get these women like you, [00:33:30] they need explanation, you know, with the good news is otherwise they come to the wrong conclusion.

[00:33:36] You think of two things, maybe James Angle, he was a great business consultant, also a great Christian, but he said that that is really helpful for missionaries. But [00:33:45] people, of course, he called the angle scale that people have that are our communication base is based on where people are from minus 10, no awarenesses being all the way to minus one where they come to Christ and the plus one, [00:34:00] the ten, the people's growth. But the fault with the angel scale, it makes Christianity seem like it's just an intellectual thing. The more you know, the closer you're going to become to become a Christian. Another guy that Frank Gray amended [00:34:15] his and then he humbly called his the Grays matrixx, but he took Engle's scale as the vertical part. But then he created a horizontal ladder, people being antagonistic towards the gospel, enthusiastically embracing the gospel one's attitude, one's knowledge. [00:34:30] So you can have these different possibilities here, but you can have some of this last known knowledge. But open like people in the Third World, places you've been to show the Jesus film are very are very much more open [00:34:45] to come to Christ. And some is full of knowledge, but not open as to what what good, what good deeds do. Most of the time it creates goodwill, which moves people from closed to open and creates opportunities to share. The good news because people are [00:35:00] recipients, are observers of undeserved mercy and grace, always ask two questions, sometimes even suspiciously. Who are you guys and why are you doing this? And that opens the door for good news. The whole person, body, soul and spirit.

[00:35:13] This room is doing for people of all domains to be [00:35:15] involved in transformation artists, creatives, business people, etc. in every sector and every domain. So every every city has three, three sectors, the public sector, which is government, social sector, nonprofits and churches, the private sector, which is business. [00:35:30] And what I like to say at this time is the vibrancy of the private sector that determines the thriving the city because it's through their donations that they support the social sector through their taxes that support the public [00:35:45] sector. So always you need to really honor your business people, the domains, these are Bill Bright, Lauren Cunningham, Francis Schaeffer kind of things. But sometimes people have seven, sometimes at nine or ten, depending on your city, but business, religion, family, et cetera, et cetera. [00:36:00] So the whole idea that each of these areas need to be changed before the whole society as a whole thing to change. The old model was, as a church person, you take the best people from these demands to helping build your church. And yet today's model, I think it's releasing [00:36:15] people in the city believes the city to be transforming agents in whatever the domain they're in. And so what? Could we do it better together? And that would be the idea there, that that city transformation, the city movement [00:36:30] is a collection of centered sets where one person cares about homelessness, another about immigrants and about third grade, et cetera, et cetera. And we don't have to necessarily be the the person that calls that party, but we can join them [00:36:45] in the party that somebody else is called.

[00:36:47] And our witnesses is that shoulder to shoulder as we serve the city. So movement, Doug, vision and Mission Vision is that every global city is flourishing spiritually and socially, that [00:37:00] great commitment and that our mission to catalyze leaders to spiritually and socially impact the cities to rigorous research, united prayer, unified local leadership and powerful collaboration between diverse sectors. And so while we wait for a movement [00:37:15] because movements are something that God does, we build the fireplace and pray for God to send the fire. We raise the sail and start rowing and pray for God to send the wind. We do ministry and pray for God to create a movement. And [00:37:30] so and so that's the whole thing. That movement, if we think of movements that we want God to do in a lifetime, what we can't or in a moment what we take a lifetime. And that's what happens in movements, but doesn't mean we just do nothing. And so the first [00:37:45] thing we do, we start with the mission that ministry says, but we start with rigorous research, starting with this what I recommend for all the people that are starting their own city movements, but do a listening tour with 50 or 100 public private social sector leaders to [00:38:00] discover the common goals and passions around spiritual societal impact. Here's eight great questions to start with, and you can learn more about this. Click here to learn more about those. But this eight questions does ask everybody and that will get you enough to get started [00:38:15] on what you can do. And then the uniting prayer.

[00:38:21] There's no never been a guy with a prayer catalytic event like movement in the catalytic event. Start the flywheel for change. All of you that have been all [00:38:30] your movements have launched usually out of a movement day and then connecting and unifying, equipping local leaders toward some common goals.

[00:38:40] And the best way to succeed is by becoming a tactic in [00:38:45] every church's strategy. You've got to see what a church is trying to accomplish that that they're having difficulty accomplish, that you're going to help them accomplish. And so what is what a church do every church has to solve with the great commission, Matthew?

[00:38:57] Twenty eight for the great commandment bad. [00:39:00] The twenty two and an a of the great compassion. Matthew twenty five. When I was hungry you gave me when I was thirsty, you, et cetera, et cetera. And so the whole idea here is that we do ministry books, we do that. So what if the last one is this powerful collaboration between [00:39:15] diverse sectors? That's the last part of the mission statement a moment ago. And so imagine now what a movement that catalyzed something like this where you could catalyze government business, social services, health care, education, church, nonprofits, philanthropic [00:39:30] or law enforcement to work on one big intractable problem in the city and in the way that's worked, worked in other places. And collective impact is a good way to think about it. Well, what Wilberforce did with [00:39:45] the collapse of society and we think of the diversity of this group here, it was so diverse, Hannah Moore and I'll introduce her in a second remark that those who work together on the slavery issue were like Noah's Ark, full of beasts, unclean, clean and unclean. [00:40:00] But Wilberforce was a politician. Thomas Buxton was the CEO of a brewery that lasted three hundred years, disclosed about 50 years ago. He was a writer, a Hannah Moore, was a writer and educated multiple books. But I love her quote here. She'll [00:40:15] be held as an eternal truth that what is morally wrong can never be politically right. That Thomas thought and a banker and philanthropist gave six seventh of his income away. He was the financial brains behind the whole thing. Josiah Wedgwood, the father of English pottery [00:40:30] that created that slave in chains and with the inscription, Am I not a man and a brother? And and he was used as much as anybody to to to to change, to protect the nation. The conscience of a nation. William [00:40:45] Smith, politician. He was a Unitarian and his grandfather, Florence Nightingale. Then Alaska has got one highlight. His Henry then is the victims.

[00:40:53] The pastor is a mission strategist. He sent out almost five hundred missionaries to black churches in the three south, moving, [00:41:00] self supporting, self governing, self-propagating. He was also the grandfather. Get this of. Unbend, who invented what the Venn diagram, which was basically this is describing [00:41:15] a business church, government, philanthropy, work together to end the slave trade. So just finish it up if you have a complex problem, the best thing to do is create a hypothesis and run. So there's two types of problems, complicated problems, which are difficult, but there's [00:41:30] a known solution, complex. Transforming a city is a complex problem and there's no best known solutions. The best way to create hypotheses then we create to test that we create an experiment and then we want to [00:41:45] turn. I think and I know what happened to what is movement building from this, that the large would seem good to the Holy Spirit. That's where to begin every single movement. What are the needs, the dreams, the city. That's where the research, interviews and prayer come in. What God wants for a city, as is there. Sixty [00:42:00] five, the physical things that we talked about. But then Matthew. Twenty three off. I wanted to gather you together as they hand gathered. But God wants a spiritual reconciliation of the city through Jesus.

[00:42:10] And then what is the church of the calling capacity to do this math. Twenty to twenty five. Twenty eight. And [00:42:15] so it's always so crossover's are real interesting. The needs of the dreams of the city intersect with what God wants, what Calvin called common grace and common grace is is what God gives to protect everybody with their believers or not. And Calvin said [00:42:30] city walls, an expression of common grace. He said, We pay our taxes to preserve God's common grace, our ties to procure God's saving grace. The other intersection is what God wants for a city in the city. And the church wants four cities evangelism. But the city [00:42:45] never asked to be saved. The third intersection is the needs and dreams of the city. With the calling to pass, the church is leaders transforming the lives of the marginalized. That's one of the tenets of OverDog. But where we begin in the city is [00:43:00] that intersection where we're from our interviews and find out what the city wants and then what God wants from the scriptures or what the church is. Do we begin here? And then we're evangelism comes in that good deeds create goodwill. Which often leads to [00:43:15] good news, and that's where eventually we again, we start where there's where there's natural traction. Just last couple of slides here.

[00:43:23] We're in Colorado Springs. I love you. I love you. 360 congregations, Colorado Springs, they've got 60 of them that [00:43:30] are part of their movement. And what's so good about that? And so you've got to start with the critical mass. And they've got 14 percent of the churches to be able to see this by Everett Rogers. But this diffusion of innovation, they've got this critical mass here. But the thing the way [00:43:45] that across the chasm, you can't do with those early adopters, what you do with everybody else because the early adopters want to know where does this actually work? That's we have to have testimonies of what's working in your city and then the majority. Does [00:44:00] that actually work for a church like ours? And so then others that are going be very resistant, we just need to preach the gospel. So what works with the early church is your first 14 percent will not work with the other churches. You have to. We have to. Those are the church in Missouri. [00:44:15] You have to show proof. That's it. I've already said this, but Rick and I have done a few books together. Here's two of them seminal books. Certainly the book is Church and we did. This is actually not an updated version.

[00:44:25] It's actually a new book just came out in November, transform a city and then [00:44:30] you got to transform a city that Sam, I did so Q&A. That I do OK? I did.

[00:44:37] You did phenomenal, Eric, except you kind of exhausted as one of the questions came in, is who who [00:44:45] do you who do you see right now who is giving a dynamic message of hope?

[00:44:51] And can you point to something illustration for the city leaders? Who's giving a good example of that?

[00:44:55] I think. Let me get out. Stop sharing here. Thanks to you guys. You [00:45:00] know, I just that one of the great movements that's happening now is down in Port Charlotte with Rob Kelly. And they've got about 450 churches involved in Port Charlotte.

[00:45:10] And during covid, they had when they mobilized at least I don't know if [00:45:15] you remember the numbers of the millions of dollars and the millions of dollars with the volunteer hours, 97 percent of them came from the Port Charlotte churches and the volunteers in the city came out of the churches.

[00:45:31] So [00:45:30] that's I mean, that's a great thing of a breathing hope that things can be different. They're also taking on the biggest thing they're taking on to is upward mobility in their cities.

[00:45:43] Charlotte has what they call the wedge. [00:45:45] It's poverty surrounded by poverty that surrounds affluence and and upward mobility is the sense that the next generation can actually live a better life than the previous one. And they just say it's a big racial [00:46:00] divide to try and take on that. And that breeds hope that that's preaching hope. Wesseling, I already mentioned it, but down and down in Oklahoma City, he has a podcast that he does [00:46:15] called.

[00:46:17] So help me with the name, but that he does every week on.

[00:46:21] Oh, yes, yeah, I don't know, but the whole thing is on hope, yeah, and he says hope is the best strategy that you can hope [00:46:30] is that actually it's a great strategy because hope is the most determinative thing about the well-being of a person the person has no hope is on the downward slide of that. Hope is the most determined thing. The research shows and he's he's got all [00:46:45] the books and stuff to back that up.

[00:46:47] I'd say, Steve, the bus in Eugene, Oregon, as well, they're just leading a phenomenal movement where they they built this infrastructure that when disaster did come with the fires and with [00:47:00] covid, they were ready to deploy and to be on the critical path of solution in their city. Rebecca was here with that. Yeah, build the relational capital, build the infrastructure. And then when [00:47:15] when things happen, the city will rely on you. They will call you and deploy you to be an instrument of redemption.

[00:47:22] Yeah. So when the Houston thing happened a few years ago, I called Jim Harrington and said, what's happened is everybody got like 400 troops mobilized. And [00:47:30] remind me that statement, know the best time to plant a tree ten years ago. Second best time spent today, but because these churches have already been working together for 20 years, when it when Harvey hit, they just there's [00:47:45] one phone call, all of a sudden things just happen. And so, again, how great would it be to have in all of a city, every city know? I know it's a major city in the world of a million folks on that.

[00:47:57] But having having the infrastructure in place [00:48:00] of people of help being together, that that becomes the hands of feet and hands, feet and and mouth of Jesus during those times because it will happen. Boulder is a great place, but [00:48:15] we had a big flood down 30 in the church, mobilized like that. We never think we'd have a flood know we don't have earthquakes. We don't have fires in the downtown area. But we we had a flood that just ravaged the city.

[00:48:28] I think Tommy in Houston [00:48:30] with you responds a great illustration of that many years serve in that city with hurricanes and now they have that. Eric, I posted W podcast and the chat is called Hopefully Me, which is a really interesting concept for a guy [00:48:45] who used to be the prosecuting attorney in the city of Oklahoma City.

[00:48:48] But West understands. Yeah, he just understands the past what it means for people to have a vision for their city.

[00:48:55] Eric, we're going to invite you back. We're on a run here, Lisa, with speakers that [00:49:00] we need to bring back because we run out of time. Everything I do, I mean, there's a good possibility that not now that I know better than that, Eric. So because I'm going to go to the guy now that knows the other half of what you know and a wonderful friendship for almost 20 [00:49:15] years.

[00:49:15] And we've been on a great journey together and but I couldn't be happier to be associated with him.

[00:49:21] Things we've done well in the last church I pastored you and Rick ruined my ministry because one of my staff members bought the book Externally Focused Church, and [00:49:30] it put us into a year of positive tailspin that helped us understand their new ministry better. So the two of you have been instrumental in many of our ministries, Rick.

[00:49:41] Eric has already introduced this glue moving towards the city dashboard, [00:49:45] really starting to quantify this. You know, we mentioned guys like Rob Kelly, the research, the data platform, being able to show that the gospel actually moves the needle, that when we do church the way God intended [00:50:00] it, we can move the needle on the stubborn things. Give us an update, Rick. Let us know. Or Glue's at let us know what's happening in our country right now.

[00:50:07] You're sure you always love the chance when Eric and I connect up on stuff, we when we did [00:50:15] the first book, it came about because Eric and I were in the same area and we had lunch one day. We were just talking about similar things. You know, Eric's always been a thought leader. I'm really just a simple practitioner around all this. But [00:50:30] we named it externally focused because we didn't know what to call it back in those days. And so we often say we were kind of doing mission before it was cool.

[00:50:39] And and the really the reality is it is that idea of engaging your city [00:50:45] and when things glue wants to do is bring measurement to that assistance, that connectivity to that.

[00:50:51] We're launching the city movements right now where we're coming in to help bring a kind of collective ad campaign, get churches on board, [00:51:00] and then they get to use the tools of assessment and dashboards. Eric gave a small glimpse of those dashboards, maybe Lisa and Jim on the next call. I'll I'll do a little bit of a dashboard demo, pick a pick a city. We will work with BARDA [00:51:15] and we'll come in and do a state of the city report as well. What I wanted to show today was just some additional stats. This is just a little bit random. And, you know, we've been asking questions with everybody. Let we get [00:51:30] this so you can see it a little better. And so how have the events of twenty twenty impacted your confidence for the future of your church? So this would be ministry leaders answering this question. And you can see there's actually a little bit of [00:51:45] somewhat less confident in that really positive. I've been using a line with pastors on with hundreds of pastors a week.

[00:51:54] And this this this thing of sustained stress and extended [00:52:00] ambiguity is a cocktail for anxiety and depression, especially for leaders. And we've been in this season of extended ambiguity. So for you, all the city leaders, here's what I know. The pastors in your city are worn out. They're not really sure what's coming next. [00:52:15]

[00:52:16] All the old models for them, all the old tools have either shifted or don't exist for them at the moment. And so there really is this extended ambiguity and it's a difficult time for leaders in the [00:52:30] city. And I think one of the things that we can do right now for our leaders is simply coming alongside them with some encouragement and some tools. I know what they don't need at the moment is a brand new idea about [00:52:45] some collective project we're going to tackle because they're feeling worn out and exhausted. So how do we come alongside the things they're already doing? How are you currently feeling? You know, most most are staying hopeful in all of this. But again, [00:53:00] over time, we watch these numbers dip just a little bit. And how is your attendance last last week compared to pre covid attendance? Were you at and you can see people are still challenged [00:53:15] by this. This I can tell you, this is really attendance at a local church, the gathering in the physical space, not not your digital attendance, but your local gathering is. Determined by a couple of factors, whether [00:53:30] you are rural or urban, whether you're a blue state or red state and the size of your congregation. So if you're more if you're smaller, more rural and red, your attendance numbers are higher. And [00:53:45] we're seeing that true all across the country, percent of pre covered attendance that have returned very similar to what we just showed. Still a lot of churches that haven't opened. We've been doing a lot with lead [00:54:00] NYC movement churches there.

[00:54:02] And they're still most of those aren't open yet. What are you currently doing for worship services? And did you offer a hybrid model prior to covid? Most [00:54:15] didn't and now most will. So again, a shift in how pastors are viewing. Many churches now have added an additional service to their weekend schedule, which is the one they shoot in the middle of the week that you just directed [00:54:30] at their home audience. Think about this. Most of us now have just spent the last nine 10 actually just we're four weeks away from when this all blew up on us last year. It's just amazing to me to think about. But [00:54:45] most of us aren't going to want to watch just the live stream service pre covid. If we were going to be out of town or home on a weekend, we would watch a live stream. Now, we're not that patient. You know, we're not going to watch 20 minutes of worship [00:55:00] and we want to get right to the heart of what's going on. And worship is difficult. So we're seeing a shift in a trend shift for everybody to deal with again. Are you going to use it when things get back [00:55:15] to normal, whatever that is? I've heard we're going to be at least into the fall and a lot of government stuff. Some of the calls I'm on with that are really talking about it being 20, 20 to maybe even into the spring [00:55:30] of twenty twenty two before we're kind of doing what we were doing.

[00:55:34] Pretty covid and then hears opinions of digital church, digital online. There's some energy around figuring out what to do with it. But here are the challenges. What [00:55:45] do we do? Fostering community is the biggest issue if you are going to come alongside your churches in your city and I realize there's other sectors, but in your churches, in your city, I think bringing [00:56:00] ideas about how to bring a sense of community or engaging a community is really one of the most challenging things for churches right now. And we've all been hearing this engagement will be the new measurement for us going forward. [00:56:15] And then which is the following that best describes what's working for you. Most people feel like we can do the teaching and preaching or a worship experience online. Well, the rest of it, we're still trying to sort out and get it get [00:56:30] it figured out on our end. So just a little bit of the trends going on. And again, from a city leader, you know, you obviously want to be aware of what the pastors and churches are struggling with in your city and resource that because [00:56:45] because we want to see the church flourish in a city. A lot of what are described as we've been involved in these for me at these externally focused efforts through the years, you have to have the buy in of [00:57:00] the local church before you can really stretch out into the marketplace of non-profits to get the connectivity there, which is always a challenge. But I love the opportunity that comes with that.

[00:57:10] Rick, thank you.

[00:57:11] And the whole staff at Glu and Doc and and Scott [00:57:15] and I know, Eric, you're early in with Glue and Tango and Tom White. You're one of our city leaders, elders on this call, Glen Bar, one of our city leaders, elders. We're just so indebted to you guys for the early thinking you did. And [00:57:30] listening to the Holy Spirit and Chuck Colson would tell me, Jim, we do nothing more than stand on the shoulders of those who've come before us. And I feel like we have such a privilege to do that within the body of Christ, in [00:57:45] such a beautiful understanding of how God is orchestrating all this.

[00:57:49] In the midst of all that, Rick, you show us what churches are struggling, but there's hope. It's the hope of Jesus. Hey, we're out of time. So I'm going to shift to our clothes here. Eric, we do need to bring you back. There are a number [00:58:00] of things that people would like to interact with. And and this is just really setting up more and more activity for us to bring the best practices to the table. I'm going to ask Stephanie to close in prayer. Y'all need to know that movement again. And Klau Association. [00:58:15] We are communicating continually because we're working hard at this word and deed thing. And what does it even mean for organizations to get our act together and have us collaborating more? And working in unity and Stephanie has [00:58:30] been teaching me more and more about how we really need to make this happen, so I need all of you to pray about that. We've got some things on the horizon that could really create some synergy within organizations, not only across the U.S., but into Latin America and around the world. Stephanie, would you close [00:58:45] us out? Thanks again for coming all the way from Oregon for this phone call.

[00:58:50] Thanks, Jim and my friends. Eric. That was awesome.

[00:58:54] I feel like we all just went to Swanson University and we just took the crash course. [00:59:00]

[00:59:00] I'm like, I think I signed up for the whole semester, but somehow, just like so we need the minutes with the whole semester friend. That was that was awesome. And I think, you know, I'll be quick.

[00:59:12] But, you know, even as we were [00:59:15] saying, who are the best or, you know, who are the most striving movements, as I look on the screen here and I see your faces, the first thing that comes to my mind past your name is your city, because I. I miss you. [00:59:30] And then I, I know the city that you're investing in. And and I think there's 70 people at one point seventy people. Sixty five people on the call here. That's a lot of cities represented. And I just want to encourage you that you [00:59:45] are that light in your city. You are the Rob Kelly. You are the one that is waking up every day thinking about this. And thank goodness, because as Eric showed us, there is a pathway for this [01:00:00] to become more of the norm. And I think if we just keep journeying together, we will 100 percent get there. So thank you, Eric. And and the whole movement de team. And let me just pray us [01:00:15] out. Thank you, Lord, for these leaders. Thank you for Eric. Continue to just bless his ministry and his passion for this space in these theaters. Lord, we pray that you would give us creativity and vision and passion. [01:00:30] Lord, help us to infuse those leaders that are in our communities that are tired, that are that are so fatigued from having to do something that they don't want to do that are missing, being a part of [01:00:45] their communities. Lord, we just pray that you would show us the way to build into them and therefore build into our cities. Your name. We pray. Amen.

[01:00:54] Amen. Thank you, Stephanie. Next month, rooting for rivals with Peter Grear. Peter, we're [01:01:00] looking forward to having you back and having that conversation about how do we find that unity not in competition, but in collaboration. Love you guys. Have a fantastic month. We will see you in March.

[01:01:13] Hey, thanks, everyone. You [01:01:15] guys. Thanks, Eric.

[01:01:17] Thank you. You're wrong this time. Thank you. Thank you, Eric. Oh. Thank you.

[01:01:29] Thanks, Eric. [01:01:30] Hubertus von.

[01:01:34] You see how devastating the loss of their. Stick on the line, Kav. Yeah, well, that'll be great.

[01:01:44] That was good. I [01:01:45] know I did I do have a lot of content.

[01:01:48] I know it's great for this audience.

[01:01:53] This is the thing for this audience.

[01:01:55] If you were talking some group of 500 pastors in some [01:02:00] cities that only 10 percent of everything.

[01:02:02] That's one thing we're talking about, people that are hungry for like more practical. I mean, it was great.

[01:02:12] I think Helsingør hired.

[01:02:14] Yeah, [01:02:15] it's a great news about. Yeah, fantastic.

[01:02:17] I got an interview with The Oregonian in about 15 minutes.

[01:02:22] They want me to talk about Pat's faith journey and that maybe they had a conversation with Intel's head of PR, who [01:02:30] I had to assure, which didn't take long. Don't worry, I'm not going to say anything crazy.

[01:02:37] That's great. It's going to get into trouble.

[01:02:41] Yeah, you know, I think the big the big thing takeaway, no less so when we're talking [01:02:45] yesterday, said talk on movement.

[01:02:46] So I know I wanted to address movements beforehand, but they're from a secular point of view.

[01:02:53] Movements have sort of a sociological factor to him, you try to birth them early and nothing happens, you have good hearted [01:03:00] people that are trying to get some going. They like plowing uphill, you know, but all of a sudden when God works, it happens, right? It doesn't mean you don't work. You still get a lot of a lot of stuff done through ministry, just hard [01:03:15] ministry just to just try to start going.

[01:03:18] And then what happened is like I think a lot of these city movements during the disasters, they they took wings that. Right. But if they hadn't of the ministry part, they would have no movement part of it and wouldn't have had [01:03:30] the credibility to step into that space.

[01:03:33] We've had a bunch of stuff in Portland you haven't heard lately that we, the churches, not only is the foster care system, you know, for the whole state of Oregon is now being all [01:03:45] volunteers and foster parent recruitments being handled by the church created every child that's now called.

[01:03:51] But we got 62 million dollars of Keres funds from the Oregon legislature to be [01:04:00] distributed exclusively to the black community. And that's another thing that's all been done through the churches.

[01:04:09] So, I mean, that's what if you're just waiting around for God to do something? And then all I'll said, hey, are [01:04:15] you in contact with any of the churches now? You know, we've got some on our mailing list that are donors now.

[01:04:21] But because you've been doing the hard work of ministry, then all of a sudden one guy blows wind that sail, that thing goes, you know, some members of, you know, Army or [01:04:30] he's now been hired by our current mayor is kind of like a right hand guy.

[01:04:35] So, Sam, Sam is back and back in the game.

[01:04:39] I'm really glad for him I found it.

[01:04:42] And so he's already been texting me like I [01:04:45] have been tasked with cleaning up the downtown from these endless protests. Like I need you to get the churches mobilized to help me out.

[01:04:56] Let's go. So I think, you know. So what do you think about [01:05:00] like like movement day kind of stuff or movement or launching a movement?

[01:05:07] Again, I'm not even sure, you know, that little cycle of movements that I showed you that just happens to movements, you know, they to [01:05:15] reinvent the born with death in them.

[01:05:19] Yeah. And so sometimes it's better to have a ministry.

[01:05:25] You know, like Wesley, I don't know if Wesley did ministry and gotten [01:05:30] in a movement, but he he was systematic. He was an article of what he always did when people came to Christ. Contrast with Whitefield who just know about conversions. Yeah.

[01:05:42] So there are two you know, one thing [01:05:45] that's new. We finally, after 15 years, we finally have a name.

[01:05:52] For a movement in Portland, whether PDX good, so we finally, you know, ironically, [01:06:00] ironically, Mr. City gospel movement doesn't use any religious language. Lisa. My point.

[01:06:08] Please gather PDX. And the thing is, you know, Eric in Portland, there's been such a we've been so leery of [01:06:15] over organizing or losing the relational nature. But finally, I convinced the key pastors of the Murdoch trust and others like we need the minimal level for ease [01:06:30] of communication to the organization.

[01:06:32] Yeah.

[01:06:33] So now you can put it together. And we've got Share PDX, which is evangelism side prayer PBX, pastors, priests and serve kids. We have teams for each of those areas now under [01:06:45] together. So we're finally, like most movements, you know, for years, we tell ourselves having Portland on every website you can go to, you have no structure there.

[01:06:56] Like, that's not helping me very much. But we finally [01:07:00] kind of have joined the the more normal world of a little bit of.

[01:07:06] Structure, it's good, it's good.

[01:07:11] It's going to take my nephew down to the doctor's office. So far, so [01:07:15] good. Thank you very much, Kevin Rudd. When I get Garik, I've got like, OK. All right. Thanks, everyone. If nobody to send me a message. OK, [01:07:30] bye bye. Bye bye.