PRACTICAL GUIDE TO PASTORAL LEADERSHIP:

Teaching Notes from 17 Doctor of Ministry Classes

Dr. John Vawter

PREFACE

It has been my privilege to teach 17 Doctor of Ministry classes at 8 different seminaries. Every experience was a privilege as it brought me in contact with a number of highly motivated, strongly gifted pastoral leaders who love God and want to extend His kingdom. I hope God used my classes to make a difference in their lives and ministry. He used the students to make a difference in my life and ministry.

I had forgotten I had combined all the notes and handouts from all the classes into one large file. I recently came across all that material. One seminary asked for a copy of it for their library. That led to other institutions and ministerial leaders to ask for copies.

It is my honor to offer these papers as a gift. For those who might want them later they are available on Amazon as an eBook but for only the costs of Amazon; no proceeds come to me. Putting them on Amazon keeps them available to anyone who might want them. This material is being made available as a complementary and courteous gesture with thanks to the seminaries that invited me to teach and to the students who were eager to learn and grow.

Please feel free to use any of this material in any way that might enhance your ministry. If you find any spelling or grammatical errors, I am the one to blame. Feel free to correct them if you wish as you use the material.

Sincerely in Christ,

John Vawter, DMin
www.johnvawter.com
May 2021

TABLE OF CONTENTS

PRACTICAL PASTORAL LEADERSHIP:
Notes from 17 Doctor of Ministry Classes

Section title	Page
1 – Preparation for Leadership	3
2 – The Reality of Pastoral Leadership	27
3 – Personality & Leadership Styles	38
4 – Leaders Know Themselves	44
5 – Important Leadership Issues	58
6 – Dealing with & Loving Critics	86
7 – Cutting Edge & Healthy Churches	104
8 – The Church of the Future	134
9 – Change: Following the Holy Spirit	157
10 – Visionary Leaders	186
11 – Planning: Seeking God's Mind	197
12 – The Decision-Making Pastor	223
13 – Healthy Churches Evaluate Their Ministry	232
14 – Know Your People	252
15 – Know Your Jerusalem	255
16 – Know Your Culture	261
17 – Motivating & Mobilizing Volunteers	277
18 – Building a Mature Board	293
19 – Building a Budget	306

1
Preparation for Leadership

Preparation for Leadership:

LEADERSHIP PRINCIPLES FROM THE MOUNTAIN

Matthew 5:3-11

Our relationship with God

5:3 "Poor in Spirit"

- Recognize humanity
- Romans 8:29 Is the goal and standard
  - Colossians 2:6 is the living picture
- We cannot get there or achieve it on our own.
- The Kingdom of Heaven
  - Present and future
  - God works in us through the Holy Spirit
  - God uses us
- BUT, we admit we are nothing
  - John 15 (abide)

5:4 "Those who mourn"

- Jesus is the standard
- We fall short of the standard
- We come to the kingdom mourning our sin
- We continue in the kingdom mourning our sin
- We are comforted by being:
  - Forgiven
  - Washed John 13:10
  - The spirit builds Christ in us

Our relationship with Others

5:5 "Gentle…they inherit the earth"

- Matthew 11:29 "I am gentle and humble in heart."
- Galatians 5:22-23 is the same word
- Breeze on a hot day; circus horse; soothing medicine
- Inherit – do not own the world but we have a wealth of relationships

5:6 "Hunger and Thirst for Righteousness…we will be satisfied"

- To be right with God
- 2 Corinthians 10:5
- Romans 8:29
- No doubts; no guilt over bad relationships

5:7 "Merciful…shall receive mercy"

- Solve a problem
- Receive mercy from God

5:8 "Pure in Heart…see God"

- Not selfish
- They serve, they help
- No hidden motives

Helping Poor Relationships

5:9 "Peacemakers…called sons (children) of God"

- Build a house (same word)
- Build something from nothing
- Believers do have conflict
- Third party is needed sometimes
- Proverbs 12:20 "Counselors of peace have joy"

Seeing God in Light of Hurtful People

5:10-11 We are persecuted for the sake of righteousness. They revile us and say evil things about us.

LEADERSHIP LESSONS FROM THE UPPER ROOM

John 13-17

13:14-15	Leaders are servants and humble. We are following the example of Jesus. I Peter 5:2-3
13:34-35	The dynamic of real life. Taking sides with God against our humanity.
14:6	Reaffirming the truth of absolute life.
14:10-11	The words of ministry. The works of ministry.
14:15	Obedience to Christ
15:4	Abiding in Christ
15:5	No room for arrogance.
15:13	A deeper form of servanthood.
16:8	Sin Righteousness Judgment The pastor leader: - believes this - teaches this - leads <u>toward</u> this
16:14	The purpose of ministry is to glorify God
16:17-18	People will talk <u>indirectly</u> • it may be gossip • it may be hurtful • it is wrong • it is not constructive
16:19	Jesus is direct and answers questions
16:31	Jesus shows patience in teaching
17:3	This is eternal life
17:4	Knowing what God wants us to do
17:14, 15	The pull of the world The power of Satan

17:17, 19 Sanctify ourselves in truth
The word is truth
Sanctify is to separate mind, body, thoughts

17:21 The picture of unity in the body
The standard and measuring stick.

- Ephesians 4:3
- Romans 12: 18

INTEGRITY*

Introduction:

I. What is it?

II. How does integrity break down?
Adapted from The Integrity Crisis by Warren Wiersbe

A. Hypocrisy – is there a consistency between what I say and what I do?
I John 1:6-7)

B. Duplicity – is there a consistency between my values and my lifestyle?
(I John 1:8-9)

C. Apostasy – is there a sensitivity to God's Word in convicting me of my sin?
(I John 1:10-2:2)

III. The relationship of integrity to ministry
Adapted from The Making of a Leader by Robert Clinton

A. The test of integrity

B. The response to the test

C. The expansion of ministry/removal from ministry

Biblical Examples:

- Abraham (Genesis 22; Hebrews 11:17-19)
- Joseph (Genesis 39-41)
- Daniel (Daniel 1)
- Ananias and Sapphira (Acts 5)

*by Dr. Bill Yarger

Verses related to integrity:

Deut. 9:5 It is not because of your righteousness or your integrity that you are going in to take possession of their land; but on account of the wickedness of these nations, the LORD your God will drive them out before you, to accomplish what he swore to your fathers, to Abraham, Isaac and Jacob.

I Kings 9:4 "As for you, if you walk before me in integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws,

I Chronicles 29:17 I know, my God, that you test the heart and are pleased with integrity. All these things have I given willingly and with honest intent. And now I have seen with joy how willingly your people who are here have given to you.

Nehemiah 7:2 I put in charge of Jerusalem my brother Hanani, along with Hananiah the commander of the citadel, because he was a man of integrity and feared God more than most men do.

Job 2:3 Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason."

Job 2:9 His wife said to him, "Are you still holding on to your integrity? Curse God and die!"

Job 6:29 Relent, do not be unjust; reconsider, for my integrity is at stake.

Job 27:5 I will never admit you are in the right; till I die, I will not deny my integrity.

Psalm 7:8 let the LORD judge the peoples. Judge me, O LORD , according to my righteousness, according to my integrity, O Most High.

Psalm 25:21 May integrity and uprightness protect me, because my hope is in you.

Psalm 78:72 And David shepherded them with integrity of heart; with skillful hands he led them.

Proverbs 10:9 The man of integrity walks securely, but he who takes crooked paths will be found out.

Proverbs 11:3 The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity.

Proverbs 13:6 Righteousness guards the man of integrity, but wickedness overthrows the sinner.

Proverbs 17:26 It is not good to punish an innocent man, or to flog officials for their integrity.

Proverbs 29:10 Bloodthirsty men hate a man of integrity and seek to kill the upright.

Isaiah 45:23 By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every tongue will swear.

Isaiah 59:4 No one calls for justice; no one pleads his case with integrity. They rely on empty arguments and speak lies; they conceive trouble and give birth to evil.

MINISTRY WITH DIGNITY

1. Service (results) Gifts of the Spirit
   Sanctification (character) Fruit of the Spirit

2. Spiritual Honesty
   - 2 Corinthians 10:5
   - Live by faith
   - Exodus 3
   - Romans 8:29

3. Spiritual Feeding
   - Growing through the Word; being quiet before God
   - Romans 12:3
   - Obedience

4. The church
   - "Follow me and I will make you fishers of men."
   - Worship
   - Teach to obey
   - Train to minister

- Transformed (renewed) Minds*
  - Romans 12:2
    - not conformed to this world
    - transformed by renewing
    - prove God's will

- Transformed Character*
  - Philippians 2:5-8
  - 2 Corinthians 10:5
  - Galatians 5:22-23

- Transformed Relationships*
  - John 15:12
  - I Corinthians 13:4-8

- Transformed Service*
  - Matthew 20:28 (Son of man came to serve)

*Bill Hull; Choose the Life, Baker Books, 2004, pages 19-20

PERSONAL HEALTH IN THE MINISTRY = *BALANCE*

The Healthy and Growing Pastor

There needs to be balance among the following:

- Spiritual
- Physical
- Emotional
- Intellectual

Sometimes we neglect certain areas of our life! This is not healthy in any way.

The Growing Pastor

We need to balance / include:

- Vulnerability
- Accountable friendships
- Ministry
- Holiness

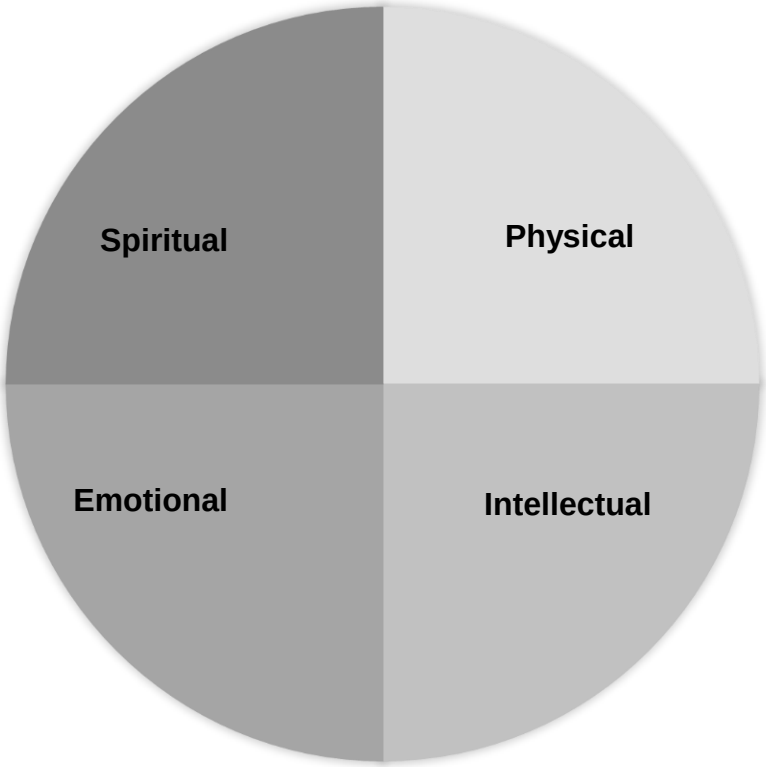
We maintain health through:

- Spiritual growth
- Intellectual Growth
- Relationships
- Creativity (Learning / Doing new things)
- Identity (Who we are / What we do)
- Social skills (Phil 2:3-4)
    - Honoring one another
    - Prefer one another in love
- Recognize our “Blind Spots”
- Take care of ourselves.

Being Touched by Christ—Spiritual Health Questions

- Does the Spirit of God really make a difference in my life?
- Do I honestly glorify the Father?
- Am I thankful and apply the gift of the Son?
- Is there a reality of growing in holiness?

The Balanced Life



The growing and healthy pastor knows the importance of these four vital areas:

1. In the spiritual he knows where God wants to work in his life and he allows Him to do that work. He knows where he is lacking in the manifestation of the Fruit of the Spirit and he allows the Spirit to be building into those areas of weakness. He knows who he is in Christ; he knows his spiritual giftedness and seeks to maximize it.
2. In physical he realizes the body is the temple of the Spirit. He understands self-care.
3. In the intellectual he continues to study and is learning new ideas and truths.
4. In the social he knows his personality style and how it affects people positively or negatively. He knows the difference between friendship and acquaintance/pal and he fosters and grows in friendship.

LEADERSHIP EVALUATION---SKILLS, TESTIMONIALS, QUALITIES AND SURVEYS

A Survey of Successful Leaders in America - "What they said"

1. A hard worker. (100%)

2. Under authority. (95%)

3. Certain of God's call. (95%)

4. Had faith* and an optimistic spirit. (95%)
   - Faith in Christ for salvation is assumed.
   - This faith is faith for God to work.

5. They like people and people like them. They have good social skills. (95%)

6. Assumes responsibility for church growth. (95%)

*Faith for salvation is assumed. They are all born-again believers.

Lessons For Dynamic Leadership From Experienced Leaders

- Spiritual warfare Ephesians 6
- Spiritual gifts
- Intercessory prayer
- Motivation – How to motivate people
- Dealing with sin in the church
  - -lovingly
  - -confrontationally
  - -intentionally/directly
- Training leadership
- The Great Commission
- Personal worship
- Corporate worship

QUALITIES OF LEADERSHIP

Dr. Howard Hendricks described 10 qualities of leadership. These include:

- A strong sense of purpose. Both Jesus and Paul knew why they were on earth and worked toward that end.

- Persistence. Once leaders determine their goal, they focus all their energies in that direction.

- Self-knowledge. Leaders know their strengths, weaknesses, and limitations. They lead from their strengths and "staff" from their needs.

- A perpetual need to learn.

- A love for their work. Their excitement is what inspires their followers. They love their work while workaholics endure their work.

- A personal attractiveness. People love to follow leaders.

- Strong interpersonal relations. He said the majority of persons who fail in ministry fail for lack of interpersonal skills, not for lack of ability or knowledge.

- Risk-taking. Transformative leaders are always risk-takers. There is no such thing as faith without risk-taking.

- No fear of failure. Jesus prayed that Peter's FAITH would not fail, not that Peter would not fail.

- Being followers. Leaders follow so well they usually are catapulted into places of leadership. They know how to follow since they are following Jesus Christ.

Development of Leadership Skills*

- Intimacy with God – Hearing God's Voice.

- Communication skills – Communicating God's Word
    - Preaching
    - Teaching
    - One-to-one discussions
    - Small groups

- Character development – Christ-likeness
    - -Integrity
    - -“Put off old self, put on new self”

- Ephesians 4:22-24
- Habits from the past
- Scar tissue from sin
- Cultural standards that are not good for us

- Ministry Development
    - -Know calling
    - -Know strengths; know weaknesses
    - -Know spiritual gifts
    - -Know personal vision gauge
    - -Know personal faith gauge
        - Matthew 25:15
    - -Focus on the Word.

- Dealing with Critics

*These are qualities that a group of 20 pastors with an average of 20 years of ministry said they wished they had learned in seminary or much earlier in their ministry. Their fear was that they learned them way too late.

THE 21ST CENTURY LEADER

I Thessalonians

1:2 The leader prays for the people. He/She remembers:
- They are human.
- They are imperfect.
- They are sheep needing to be led.

1:5 The gospel is word and works.
- John 14:10-11.

1:6 The pastor should be the example for the people.

2:3 There is no deceit in the heart or message.

2:4 The message pleases God. He is the judge.

2:5-6 The motives to minister are pure.

2:7 Paul was as a gentle, nursing mother.

2:8 He gave the gospel and his life.

2:10 The pastor is to have blameless behavior.

2:11 The pastor leads and teaches as a father.

2:12 The goal – to walk. (Ephesians 4:1).

<u>Vital Principles for Leadership</u>

I. God's Call is Clear.

A. God's Plan – Exodus 3:10

B. Moses' excuses and God's responses.
1. Who am I? Exodus 3:11
2. Who is God? Exodus 3:13
3. What if they don't believe? Exodus 4:1
4. I am insufficient. Exodus 4:10
5. Send someone else. Exodus 4:13

II. The Value of Including Others. Exodus 18:13-23

A. Moses; plan is wrong. Exodus 18:13-16

B. Jethro's good insight. Exodus 3:17-18
   1. This is not good. Exodus 3:17
   2. Everyone will wear out. Exodus 3:17
   3. You cannot do it alone. Exodus 3:17

C. Jethro's good advice. Exodus 3:20
   1. Teach them. Exodus 3:20
   2. Select. Exodus 3:21
      Able, faith
   3. Place them. Acts 6

III. Training Happens in Ministry. Luke 10

A. Sent 2 x 2, v. 1

B. Recruiting volunteers is always important, vs. 2.

C. Training can be rough, v.3.

D. God Himself is represented, v. 16.

E. The students were excited, v. 17.

F. Jesus gave proper perspective, v. 20.

G. Jesus praised the Father, v. 21.

IV. The Proper Leadership Attitude, I Peter 5.

A. Shepherd the flock, v. 2.
   1. Not under orders.
   2. Voluntarily…according to God's will.
   3. Eagerly.
   4. Not for gain.

B. Gently shepherd the flock, v. 3.
   1. Do not be "lords" or bosses.
   2. Be examples.

C. Trust God for the future, v. 6.
   1. Humble yourselves.
   2. He will exalt you.

V. Getting God's Wisdom, James 3:13-18

A. Introduction, v. 13.
   1. Good behavior.
   2. Gentleness in Wisdom

B. Earthly, demonic wisdom, vs. 14-16.

   1. v. 14 - bitter jealousy — Don't be arrogant
      -selfish ambition — Don't lie

   2. v. 15 - This wisdom is:
      not from heaven
      earthly
      natural
      demonic

   3. v. 16 - Jealousy and selfish ambition shows.
      Disorder
      Every evil thing

C. God's wisdom is:

- pure	- full of good fruit
- peaceable	- unwavering
- gentle	- without hypocrisy
- reasonable	- full of mercy

VI. Paul's Words to a Young Pastor, 1 & 2 Timothy

I Timothy

1:18	Fight the good fight.
1:19	A good conscience … some have rejected.
2:2	Pray for leaders.
2:4	God's desire for leaders

Eldership

3:1	Aspire to eldership … it is a good thing.
3:2-7	above reproach
	husband of one wife
	temperate
	prudent
	respectful
	hospitable
	able to teach
	not addicted to wine
	not pugnacious

	gentle
	uncontentious
	free from the love of money
	manages his household well
	not a new convert
	good reputation with outsiders
4:12	Youth is not to be disrespected
4:14	Do not neglect your spiritual life
4:15	General progress
4:16	Pay attention … persevere
5:1	Respect older man
5:8	Provide for the family
5:17	Rule well … work hard
5:19	Dealing with accusations

II Timothy

1:6	Nurture your spiritual gifts
2:2	Heard … entrust … teach
2:4	Soldier
2:5	Athlete
2:6	Farmer
2:14	Useless wrangling
2:15	Judgment
2:24-26	Use your time wisely
3:16-17	Scripture
4:2	Be ready to preach
4:5	Evangelism
4:7	Evaluating your life
4:14-15	Alexander the Coppersmith
4:22	Salvation

PASSION

I What is passion?

Definition: An intense level of energy, enthusiasm or desire directed toward an activity or a concept or a cause.

Vision or purpose set the direction; passion relates to the intensity and determination with which we move in that direction.

Passion may relate to our love for God, to our attitude about life in general, to our attitude about our work or ministry, to our interest in a particular concept or activity.

II What does the Bible say about passion?

Passion seems to be captured in the phrase "with all your heart"; sometimes accompanied by the phrases "all your soul", "all your mind", and "all your strength."

The phrase is used with :

♦ "seek the Lord"	5 times
♦ "love the Lord"	10 times
♦ "serve the Lord"	5 times
♦ "obey the Lord' (obey, observe, follow, keep commands turn to, turn back to, return to, etc.)	26 times
♦ "praise" (worship, extol)	5 times
TOTAL	51 times

III Why is passion such a key to leadership?

"It certainly is mysterious, this word *passion*. It is hard to measure and difficult to pin down. But you know when you have it, and you are quite aware when you don't. One feels passion; it seizes you! Passion stimulates human performance: superior or excellent performance, strange or bizarre performance, compassionate or sacrificial performance.

"We identify passion with romance, revolution, extraordinary achievement, and violence. We use it to explain actions we don't understand. All we know is that it appears to be a force within people that moves them beyond ordinary human activities."
(***Restoring Your Spiritual Passion*** by Gordon MacDonald, pp. 14-15)

IV If it left…Where did it go?

A. "First love" Revelation 2:4
B. Some sensitivity
    - Tired
    - Don't care
    - Depressed

V Some Important Questions

A. The original vision…What was it?
B. Was it of God…or the flesh?
C. What diluted/destroyed it?
    - sin
    - family
    - distractions
    - critics
    - "peanut farmers"

VI The Gutsy Question: *Do you want it back?*

VII Steps to Rebuilding

A. Learn from:
    - the alcoholic
    - Gordon MacDonald
B. Get alone with God
C. Rebuild it…step by step
    - is God involved?
    - start over
    - awareness of feelings
    - realize it is tough
        - "old tapes"
        - recollections
        - critics

Thanks to Dr. Bill Yarger for many of these thoughts.

VIII What kinds of things destroy our passion? *

Kind:	Description:	Example:	Result:
Drained	Exhausted resources	Elijah (I Kings 18-19)	self-doubt negativism, aloneness
Dried-out	Lack of input	David	busyness, fatigue, vulnerability
Distorted	Believing a lie	Lot (Genesis 13)	loss of values, wrong priorities
Devastated	Overcome by affliction	Paul	desire to give up
Disillusioned	Disappointment	Moses (Exodus 2)	confusion
Defeated	Failure	Peter (Luke 22)	paralysis, despair
Disheartened	Intimidation	Ahaz (Isaiah 7)	fear

*Gordon MacDonald

ACCEPTING HOW GOD MADE ME

- God gets the credit not me

- Romans 12:1-3

  - present
  - do not be conformed
  - renewed mind
  - have sound judgment.

- I John 2:16

  - "…the things of the world"
  - lust of flesh
  - lust of eyes

- Acceptance of:

  - energy level
  - God-given ambition
  - Vision intensity
  - Willingness to work
  - Willingness to suffer
  - Uniqueness
  - Capacity to visualize and conceptualize

THE PASTOR'S STRENGTH

"You therefore, my son, ***be strong in the grace*** that is in Christ Jesus."
II Timothy 2:1 (NASB)

REASON *(why we need to be strong)*	**ALTERNATE SOURCES** *(to being "strong in grace")*	**REALITY** *(with which we must deal)*	**HOW TO BE STRONG**
We have the potential to: 1. Be weak 2. Be discouraged 3. Lack faith 4. Have focus elsewhere 5. Lack self-esteem 6. Ruthless not merciful 7. Ministry in the flesh 8. Ashamed of what we do - world - seminary 9. Getting into routines 10. Hebrews 12:15 " being bitter" 11. Guilt of never having done enough	Instead of growing in faith in God we put our trust in the following things: 1. Strategy 2. Bible knowledge 3. Intellect 4. Ecclesiastical system 5. Control 6. Experience 7. Relational skills 8. Leadership skills 9. Pulpit skills 10. Financial resources 11. Problem solving skills 12. Positive history 13. Overcompensate for lack of pride 14. Right machine	We live under so much personal pressure that we begin to think of survival instead of ministry. 1. Congregational pressure 2. Denomination pressure 3. Generational Pressure 4. Opposing leadership forces – elders vs. pastors – strong-willed staff 5. Warfare pressure: – Affairs – Compulsive behavior (e.g. hobbies, women, selfishness) – Home life 6. Personal sin We try to escape from the pressure by getting involved in both 5 and 6 Above.	Accountability Depend on others' wisdom Be honest Do not be ignorant of sin's effect "Be still and know He is God" Repent God gives grace to the humble Maximize giftedness

2
The Reality of Pastoral Leadership

PASTOR – LEADER – SHEPHERD*

When it comes to leadership, it must be understood that the mere occupancy of a so-called leadership position does not necessarily imply that the individual is the leader. To bring about effective change a leader must not only have the position but also the respect and admiration that goes along with that leadership position so that people are genuinely following. Concerning college presidents, James L. Fisher writes in *Power of the Presidency* that there are five basic kinds of power: (1) coercive, (2) reward, (3) legitimate, (4) expert, and (5) charismatic. Coercive power relies on threats and punishments. Reward power comes from offering favor, recognition and incentives. Legitimate power comes from a group's common acceptance through beliefs and practices. Expert power comes from superior know-how and skill. But it is charismatic power that Fisher recognizes to be the most effective form of influence. This is based on admiration and liking of people for this individual. This type of power is developed through leaders' sincerity, goodness, self-confidence, wisdom, and courage. It is my opinion that any senior pastor who desires to make the necessary changes in an organization must have, to some measure, this winsome, charismatic power or people will not follow.

Business author, Douglas C. Eadie, affirms in his book, *Changing by Design: A Practical Approach to Leading Innovation in Nonprofit Organizations*, the importance of the chief executive in bringing about effective change. This change agent among other things must be a visionary, an architect and designer, a facilitator and a coach, and a secure, non-defensive person.

*The author of this article is unknown

Let's Have Some Fun!!!!!

- Put on your "agrarian boots." List everything you can think of about the person who lives with, shepherds and protects sheep…four-legged sheep.
- Put on your thinking cap. List everything you can think of about the person who is a leader.
- What are the similarities?
- What are the dissimilarities?
- What do we honor as pastoral qualities than in fact are not Biblical?
- What do we need to include in our perspective of pastoral leadership?
- Are the terms pastor and leader mutually exclusive?

CIRCLES OF PRESSURE
The Leader as a Generalist

The leader knows how to balance the pressures (see arrows in circle) and utilize specialists/gifted people so proper attention is given to every area. None can be excluded.

The leader has the ability to understand that all facets are important, although he probably is not able to do them all.

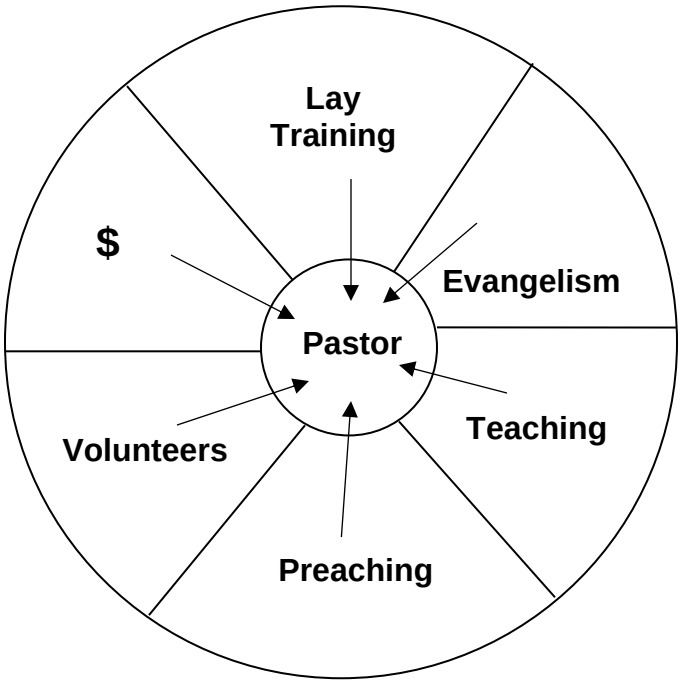
Some in the group or congregation are shortsighted. It is the leader in the middle who does not give undue attention to any one area. The leader keeps the balance in ministry.

Thus, the pastor/leader must be a generalist who respects the specialists but also has the ability to see all facets needed to keep the ministry on focus and on track.

Specialist – to have an expertise in a particular area, for example preaching.

Generalist – to have talents in many areas.

The leader must have qualities and abilities in many areas and make sure proper attention is given to them all. (The pastor is in the middle; fill in your own pressure points on the outside.)



THE LEADER/UNLEADER in 3 JOHN

[1]The elder, To my dear friend Gaius, whom I love in the truth. [2]Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well. [3]It gave me great joy to have some brothers come and tell about your faithfulness to the truth and how you continue to walk in the truth. [4]I have no greater joy than to hear that my children are walking in the truth. [5]Dear friend, you are faithful in what you are doing for the brothers, even though they are strangers to you. [6]They have told the church about your love. You will do well to send them on their way in a manner worthy of God. [7]It was for the sake of the Name that they went out, receiving no help from the pagans. [8]We ought therefore to show hospitality to such men so that we may work together for the truth. [9]I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. [10]So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church. [11]Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God. [12]Demetrius is well spoken of by everyone--and even by the truth itself. We also speak well of him, and you know that our testimony is true. [13]I have much to write you, but I do not want to do so with pen and ink. [14]I hope to see you soon, and we will talk face to face. Peace to you. The friends here send their greetings. Greet the friends there by name. (3 John, NIV)

Leadership (Gaius)

1. People given good report (3)
2. Faithful (3)
3. Known for his life (4)
4. Servant (5)
5. Love (6)
6. Inspires (6)
7. Walk in a manner worthy of God (6)
8. Role model (8)

Unleadership (Diotrephes)

1. Arrogant (9)
2. Competitive (9)
3. Gossip (10)
4. Stops growth (10)
5. Not a role model (11)

Six Contrasts

Leader	Unleader
1. servant	1. not a servant
2. teachable	2. not teachable
3. just	3. unjust (gossip)
4. honors God	4. honors self
5. sees own sin	5. does not see sin (Proverbs 30:12-13)
6. needs no recognition	6. needs recognition

Growth as a Leader

1. Be aware of sub-cultural moves – locally, association and denominational-wise.
2. Be desperately honest for and with God.
3. Be real.
4. Be open to valid, caring critics.
5. Be willing to remove/restrain/restrict church bosses.
6. Bob Garippa (see next page).

THE ESSENTIALS OF PASTORAL LEADERSHIP

Dr. Bob Garippa, Dallas Seminary

I. Evaluation (Seven Evaluative Questions out of Ephesians 4:1-16)

A. Do I have a sense of calling? Do I know in my heart that God has called me? Ephesians 4:1

B. What are the gifts God has given me? Ephesians 4:11, Romans 12, I Corinthians 12

   1. What are the leadership gifts?

   2. How can I discern what gifts I have?

C. Is what I am doing in ministry intentionally preparing people for service? Ephesians 4:12

D. Does my ministry have as a priority the goal of unity? Ephesians 4:13

   1. Is there unity in our faith in doctrine and in practice?

   2. Is there unity in our understanding and grasp of our life in Christ?

E. Is my church fulfilling its distinctive role in God's big plan? Ephesians 4:13

   1. What is the mission/vision God is setting before me?

   2. What is our distinctive ministry?

F. Is there consistency in my life? Ephesians 4:14

   1. Steady in leadership?

   2. Christocentric in teaching?

   3. Clear and Biblical in doctrine?

   4. Sensitive in relationships?

G. Do my people and I speak the truth in love? Ephesians 4:14

H. Is there healthy body life in our church? Ephesians 4:16

II. Growth (Personal and Corporate Healthy, Colossians 2:7-9)

A. A Definition of Growth

1. As observed in nature
2. As observed in family
3. As observed in the metaphors of the Bible

B. The Signs Related to Growth

1. The negative side
2. The positive side

C. The Motivation for Growth

1. In the life of the pastor/leader
   a. For the true honor and glory of God
   b. For the good of the people to which I am called
2. In the lives of the people of the church
   a. Seeing their pastor as a model of growth
   b. Having a clear goal of needful service

D. The Steps Toward Growth

1. Preparation in the private life
2. Obedience to the Word
3. Submission to trials
4. Focus of life's priorities

BRINGING HEALTH TO A WEARY BODY

INTRODUCTION

A. We are in the world but not to be of the world.
B. Paul tells us the way of the world…actually the flesh…includes "enmities, strife, jealousy, outbursts of anger, disputes, dissentions, factions…" **Galatians 5:19-21**.
C. We live in a mean-spirited world. Jennifer Dokes of the **Arizona Republic** says it this way, "*A long time ago, when compassion wasn't considered a weakness and when tongues weren't whipped out like concealed weapons*…"(***Perversion is in the Driver's Seat on Home Issue***, 3-21-96)
D. Francis Schaeffer: "The spirit of the age always finds its way into the church."

I. The Problem is the Tongue…and Our Speech

Jesus says, "…*the tongue is a small part of the body…such a small fire…the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. But no one can tame the tongue; it is a restless evil and full of deadly poison. With it we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God: from the same mouth come both blessing and cursing. My brethren, these things out not to be this way*." **James 3:5-10**.

II. An Analysis and Application

A. The Word is to be our guide…to keep us from sinning.
B. We all live and operate in subcultures which sometimes mitigate against holy and Godly living. For example, consider some sins that we see in society and then see carried (sometimes) into the body of Christ: the arrogance of scholarship; the wealthy who demean the less fortunate; the musician who flaunts self; the racism of cultures; the prejudice of generations; etc.
C. The same is true of subcultures within the body of Christ. I see it in denominations and independent churches with many acting as though they have a corner on truth. I see it in groups where gossip is allowed; where unkindness never goes unchecked, etc. I SEE IT IN THE EXPRESSIONS OF UNKINDNESS IN HOW WE TOLERATE PEOPLE HURTING OTHER PEOPLE WITH UNKIND AND UNTRUE WORDS.

III. The Church is to Heal Itself

A. We are no longer carried about by "*craftiness in deceitful scheming but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part,*

cause the growth of the body for the building up of itself in love." **Ephesians 4:14-16**

B. "*Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; looking to yourself, lest you too be tempted*." **Galatians 6:1**

C: "*The first to plead his case seems just, until another comes and examines him*." **Proverbs 18:17**

SEEDLINGS

by Paul Borden

Paul Borden is the Executive Minister of the American Baptists California, West Region. In the last few years, the churches to which he gives leadership have seen unprecedented immersion growth. I think this is due to Paul's intentional leadership. The enclosed is from his June 2004 letter to the pastors of his region entitled, "Seedlings."

1. Be the spiritual leader that leads the congregation to pray for the lost, the community, and for God to mobilize individuals and the congregation to fulfill the Great Commission.

2. Act intentionally to remove the controllers in the congregation from their positions of power and influence.

3. Provide a variety of avenues of service from entry level ministry tasks to full-time Christian service for those God calls to such positions.

4. Mentor a group of leaders to develop their spiritual character and enhance the development of their leadership skills in ministry tasks.

5. Refuse to listen to gossip, and then go further by nipping it in the but through confronting those that engage in such practices.

6. Pray for any leaders that influence the pastor that their power will not go to their heads.

7. Model tithing, expect it from your leaders, and encourage new disciples to practice it so the church is not held captive to the bottom line.

8. Reduce the red tape so old ministries can change and new ministries can flourish.

9. Make heroes out of those who are doing ministry with excellence.

10. Tell the stories of those who are focused outward in their ministries, especially those who are often accomplishing great things for God by sacrificing their time, money and talent.

11. Pray for and tell your congregation the stories of other congregations in your community that are intentional about being outward focused.

12. Make sure the congregation counts the right things (e.g. baptisms, conversions, effective new ministries etc.) since we all value what we count.

13. Learn to work in an effective and efficient manner so you can model for the congregation a commitment to your spouse and children. (This demands hard labor and discipline.)

14. Protect the mission and vision with tenacity while turning more and more ministry over to effective lay leaders you have equipped.

15. Make sure new people fine it easy to make friends and become involved in the life of the congregation.

16. Protect the safety of babies and children and make sure all finances are handled with the highest integrity.

List the ten qualities you value the most:

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

KEEP ON BELIEVING
MOUNTAIN MOVING FAITH

Robert Schuller

1. Keep on believing in yourself because God does.

2. Keep on believing in your dreams.
   Just because you want it, that does not mean it's not God's will. Even though a dream may be self-fulfilling, don't call it wrong and stop believing

3. Keep on holding the vision in your mind and do not let anything destroy it.

4. Keep on expecting great things.

5. Keep on planning. If you fail to plan, you are planning to fail. Plan in the Spirit.
   - always start with job that needs to get done.
   - what does it take to get job done.
   - how do we get what it takes to get the job done.
   - faith assumes there are solutions and God.

6. Keep on working.
   Role = goal + toll

7. Keep on loving people in non-judgmental way.
   Non-judgmental love is most healing force in the world.

8. Keep on building up all people – either lost or found.

3
Personality & Leadership Styles

PERSONALITY AND LEADERSHIP STYLES

When we study the Apostle Paul and the 11 disciples who remained with Jesus, we see some distinct personalities. There is no right or wrong. It is not a family environment shaping children's personalities; it is how God made them. And, it is how God made us.

As followers of Christ and particularly as pastoral leaders it is important to know who we are, how one's style often works against faith-living, growing in Christ and obedience to Christ and how we all need to grow in the image of Christ. Every personality and leadership style has strengths and weaknesses.

Dr. David Merrill's "Personal Styles and Effective Performance" system has been used in many church settings to help boards and staff. Dr. Merrill explains four styles and their strengths and weaknesses. We have added to his study by suggesting how each style has to move closer to Christ and how each style has to be aware of the others for a board to grow in faith, humility, holiness and the unity of the Spirit. (There are other inventories that are good. Use the one with which you feel most comfortable.)

Knowing who we are and with whom we are ministering is an important principle of leadership. This knowledge helps us to grow in the unity of the Spirit, honor one another in holiness and grow in humility and vision. The principle is: the talkers must be quiet long enough to let the quiet ones talk…and the quiet ones need to be honest enough to talk. As we know one another, respect our different styles and utilize them we are living closer to the commandment to "treat others as we would want to be treated."

What styles were the disciples?

Jesus was the perfect person. He knew how to talk to every person in every situation.

We are imperfect so we sometimes insist on our way rather than considering how to communicate. We see this in Colossians 4:6 and Proverbs 15:28

The motivation is to:

- Be a better communicator
- Practice Matthew 7:12
- Be more open to what the Spirit is saying
- Resolve conflicts truthfully
- Remain in friendship and fellowship
- Treat our colleagues as more important than ourselves

LEADERSHIP STYLES*

ν Assertiveness

Assertiveness is the effort one makes to influence the thinking and actions of others. It also reflects the amount of control they try to exert over others.

The adult population is broken into quartiles. One extreme of the grid would be described by such adjectives as bold, talkative and aggressive. The other extreme could be described as shy, unassuming and reserved. There is not a best place to be. Each quartile has its strengths and weaknesses. However, everyone is somewhere on this line. Mark one of the four positions indicating where you are. The adjectives describe the two extremes.

Where would you put yourself? Which one of the four?

Talks slowly
thoughtful
passive
Introspective
cautious
soft voice
controlled
questioning
sensitive
avoids use of power
asks questions
supportive

ASK

D	**C**	**B**	**A**

TELL

talks fast
overbearing
narrow-minded
opinionated
self-confident
authoritative
dynamic
pushy
quick-tongued
challenges others
likes to confront

ν Responsiveness

Responsiveness is the amount of emotion and feeling one expresses in their interaction and relationships with others. It has to do with how much or how little one controls their emotional responses as they speak.

Again we see quartiles. The one extreme is *control*, and the other is *emote*. After considering the adjectives depicting the extremes, rank yourself.

1	
2	
3	
4	

CONTROL

Formal, businesslike, fact oriented, indifferent to others feelings, disciplined, cool, withdrawn, logical, precise, specific, no nonsense.

Where would you put yourself?

Which one of the four?

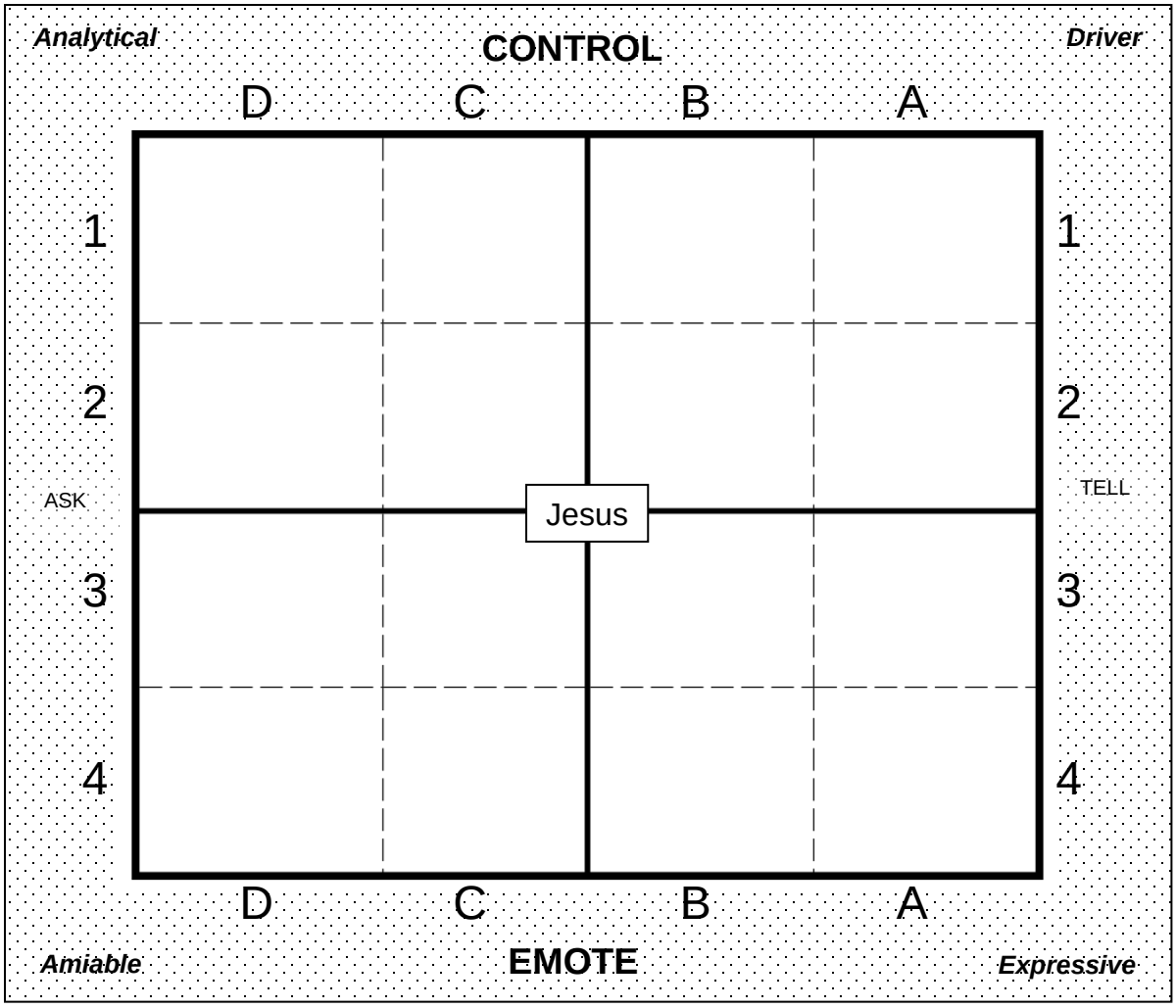
EMOTE

Warm, open, informal, self-indulgent, impulsive, opinion oriented, attention seeking, concerned about relationships, casual, imprecise, general and not specific.

* Adapted from Dr. David Merrill's "Personal Styles and Effective Performance"

LEADERSHIP STYLES

Plot your two points from the previous page (e.g. C 2) onto one of the 16 squares on the graph below.



Being aware of our styles, we still need to be aware of being Christlike.

The Analytical Described:
- Thinking oriented
- Slow to react
- Maximum effort to organize
- Minimum concern for relationships

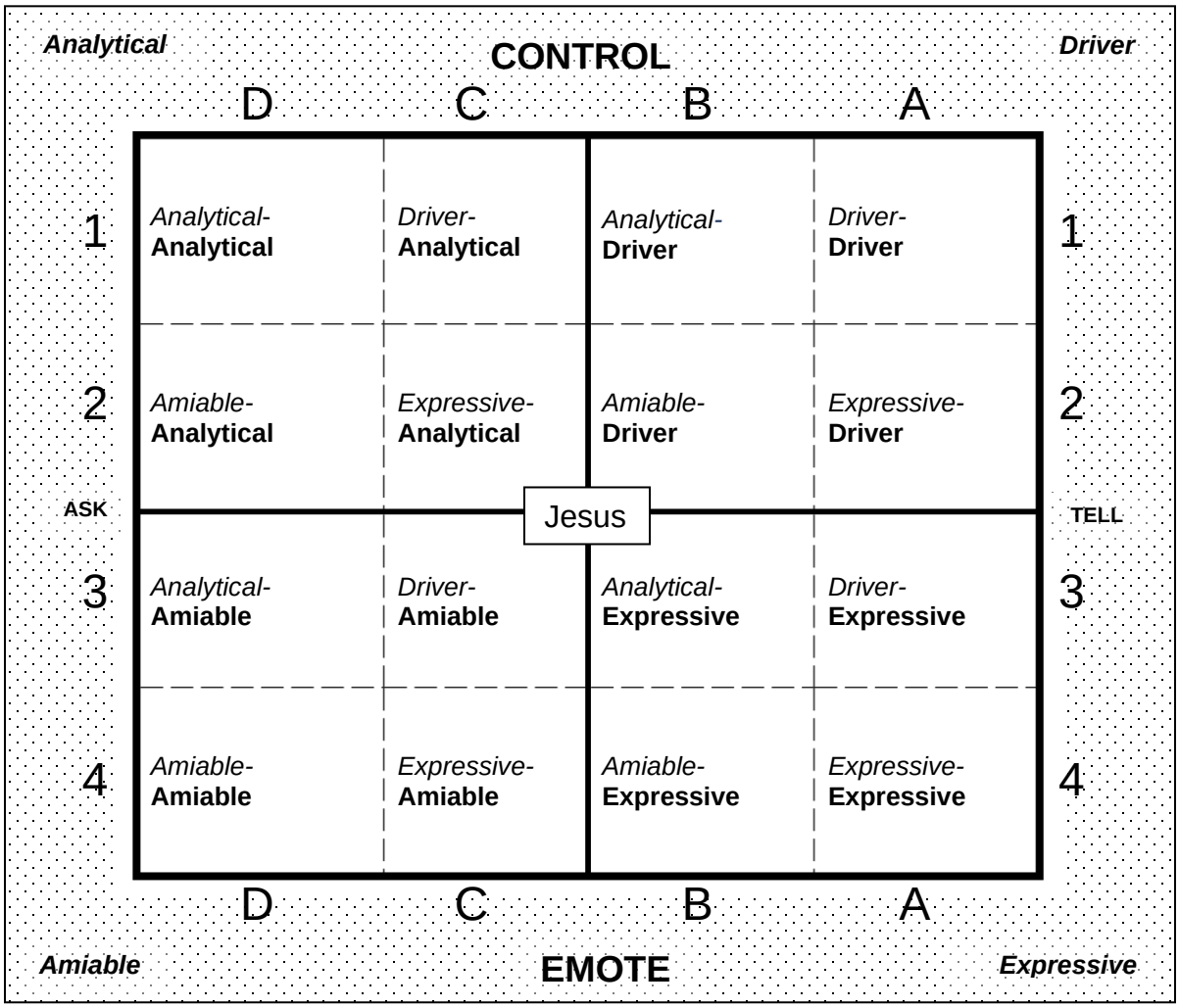
The Driver Described:
- Action oriented
- Assertive
- Controlled
- Swift to react
- Maximum effort to control
- Minimum concern for caution in relationships

The Expressive Described:
- Intuition oriented
- Quick to react
- Maximum effort to involve others
- Minimum concern for routine

The Amiable Described:
- Relationship oriented
- Unhurried reaction
- Maximum effort to relate
- Minimum concern for change

LEADERSHIP STYLES

Each major category of style has four sub-categories. For example, there is an A1 Driver, and an A2 Driver, a B1 Driver and a B2 Driver. These sub-categories give better definition as to each style.



The Analytical's Strengths & Weaknesses		The Driver's Strengths & Weaknesses		The Expressive's Strengths & Weaknesses		The Amiable's Strengths & Weaknesses	
Problem Solve	Critical	Strong willed	Pushy	Ambitious	Manipulative	Supportive	Conforming
Industrious	Individualistic	Independent	Severe	Intuitive	Excitable	Cooperative	Unsure
Technical	Indecisive	Practical	Tough	Stimulating	Undisciplined	Respectful	Ingratiating
Tenacious	Slow decider	Decisive	Dominating	Enthusiastic	Reacting	Feeling	Dependent
Doesn't change when corrected	Stuffy	Efficient	Harsh	Needs recognition	Egotistical	Willing	Awkward
Serious	Picky	Action-oriented	Alienates	Dramatic	Over simplifies	Comfort zone	Does not solve problems
Lives by facts	Moralistic	Determined	People do not approach with problems	Affects more than he controls	Does once, gets bored	Dependable	
Exacting diagnosis	Only one right decision can be made	Thorough		Friendly	Over reactive	Looks at past	
Orderly		Requiring		Gregarious	Promotional	Personal basis	
Methodical				Needs little structure		People come for counsel	
Vigilant				Likes fast, dynamic		Good relationships	
				Personable		Agreeable	

Dealing With Back-up Styles

Back-up Styles:	Components:	Purpose:	Don'ts:	Do's
Leadership Style-*Driver* Back-up Style: *Autocrat*	○ Over control of situation and action	▲ Get something accomplished	■ Compete with him ■ Argue/debate ■ Backdown	♦ Direct energies toward an achievement that you can support. ♦ Channel energy to a mutually productive area. ♦ Hold your ground.
Leadership Style: *Expressive* Back-up Style: *Attacker*	○ Emotional and assertive; most often attacks the situation not the person. ○ Is selfish	▲ Give vent to feelings	■ Evaluate or defend ■ Get hooked ■ Shout back	♦ Listen sympathetically ♦ Accept emotion expressed without getting involved or committed. ♦ Focus on creative, alternatives
Leadership Style: *Amiable* Back-up Style: *Acquiescer*	○ Appears to be agreement but is neither compliant nor committed.	▲ Retain/maintain relationship	■ Press further ■ Argue or insist ■ Get angry	♦ Encourage input ♦ Invite constructive criticism ♦ Indicate your need for something concrete to work on ♦ Follow up with easy steps to take ♦ Ask for help ♦ Build momentum of assigned tasks ♦ Involve in evaluation or critique
Leadership Style: *Analytical* Back-up Style: *Avoider*	○ Withdraw from conflict ○ Think it over ○ More information	▲ Face problem alone with minimum of interaction	■ Keep pushing ■ Insist on heavier participation	♦ Address self to procedure ♦ Ask for help in setting up plan, getting data and regular follow-up ♦ Slow down

4
Leaders Know Themselves

LEADERSHIP DEVELOPMENT

- Intimacy with God – Hearing God's Voice.
- Communication skills
- Character development

    1. Scarred people
        a. flawed families
        b. society standards
        c. sin's scar tissue
    2. Not an ambulance mentality
    3. Integrity
    4. "Putting off, putting on"

- Knowing Self

    1. Leadership style/managerial style
    2. Spiritual gifts
    3. Natural talents
    4. Vision gauge
    5. Understanding call
    6. Body confirms gifts
    7. Know limitations
    8. Know weaknesses
    9. Know situations to avoid

- Leadership Skills

    1. People skills
    2. Criticism
    3. Personal security
    4. Time management
    5. CEO management
    6. Problem/conflict management
    7. Marketing the church
    8. Strong Biblical foundation
    9. Exegete the secular culture and the Christian sub-culture
    10. Visionizing-faith temperament
    11. Agent of change.
    12. Equip and empower lay people for ministry
    13. Survival skills: Spiritual warfare
    14. Manage and raise money

ARE LEADERS AND MANAGERS THE SAME?

Introduction

I. New Testament Words

A. Leadership – προ (before) ιστημι (to stand)

1. Owns ship; gives order
2. Romans 12:8

   "If it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully".

3. I Timothy 3:5

   "If anyone does not know how to manage his own family, how can he take care of God's church?"

4. To be head of, to direct; to conduct, to be concerned about; to care for; to give aid

B. Administration – κθβεπνησισ (steersman, pilot, administration)

1. Runs ship
2. I Corinthians 12:28

   "And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues."

3. To have the ability to manage the work of God so efficiency, holiness and ministry are the results.
4. Tend to criticize people who don't fit our mold.

II. A Biblical Perspective

A. God as creator – created us as we are

B. Man as thinker
   1. use mind to evaluate
   2. accept how He created us

C. Romans, I Corinthians … not clear distinction; overlap

ARE LEADERS AND MANAGERS THE SAME?

LEADERS

1. Do the ***right thing*** as they influence & guide a course of action.

2. Deal with ***global*** issues
   - Live above the ripples

3. Thinks effectiveness – activities of ***vision*** and ***judgment***
   - knows what to do
   - create commitment from people
   - motivate
   - mobilize

4. Are driven by ***vision***
   - vision grabs their attention
   - leaders communicate vision
   - are generalists
   - people are motivated by vision not by authority or loyalty to an organization
   - operates on spiritual and emotional resources

5. Are determined; they know how to get things ***accomplished***
   - Theodore Friend III.
   - President of Swarthmore
     "Leadership is heading into the wind with such knowledge of oneself and such collaborative strength as to move people to wish to follow."

MANAGERS

1. Do ***things right*** as they accomplish the task given to them

2. Deal with issues of ***detail***
   - live with the ripples

3. Thinks efficiency – activities of ***Mastering the routine***
   - know how to do it
   - control the flow

4. Are driven by ***system***
   - policies and plans grab attention
   - managers communicate detail
   - are specific
   - people are motivated by rules (procedures)
   - operates on physical resources; task orientation, non-ambiguity

5. Are determined; they know how to get things ***delegated***

ARE LEADERS AND MANAGERS THE SAME?

LEADERS	MANAGERS
6. Are willing to be ***unpopular*** Nixon "Great leadership requires a great vision, one that inspires the leader and inspires him to inspire the nation. People both love and hate the great leader; they are seldom indifferent toward him."	6. Must be aware of ***others*** - accountability to leaders - aware of fatigue and boredom - relate down, up and across
7. ***Inspire*** and ***empower*** their people to action - Develop people: Little boys become men Young men become fathers Fathers nurture sons - Richard Baxter - "People will not cast away their dearest pleasure upon a drowsy request of someone who does not seem to mean what he says." - Mears: "Small dreams never inflame the minds of men."	7. Are ***aware*** of their people - they place them correctly
8. Have ambition, hopes and great dreams for the future. - lack of clarity does not bother them	8. Love to work within a system - order and clarity are necessary
9. Does not necessarily thrive on ***close relationships***	***9.*** Need ***relationships*** but they may not be ***personal***
10. Are ***innovative*** - deal with uncertainties - think outside the organization	10. Are ***technical*** - deal with certainties - think inside the organization

THE UNDERSTANDING OF LEADERSHIP

- Leadership, Romans 12:8 — πρυσ τμι προστμι prohistēmi
- Administration, I Corinthians 12:28 — κυβερνεσις kubēr nē seis

Leader	**Administrator**
Deal with global issues - live above the ripples	Deals with issues of detail - live with the ripples
Thinks about vision	Thinks about organization
Driven by vision	Drive by the details of the task
Communicates vision	Communicates organization
Operates on spiritual resources	Operates on physical resources
Inspires and empowers people to action	Places people correctly
Does not need close relationships	Builds people and relationships for task
Deals with uncertainties	Deals with certainties

Conceptual Leadership	**Operational Leadership**
Foresees the future	Sees immediate needs
A risk taker	Resolves issues
Moves ahead to show the way	Needs clear guidelines
Persuades, recruits	Works well with the risk-taker

Where do you put yourself on this continuum?

PRINCIPLES FOR SUCCESSFUL LEADERS

I. Know yourself; be honest with self

   A. Image and perceptions
   B. Motivate and mobilize

II. Skill Sets are the big question

   A. Self discipline
   B. Pace of life
   C. How many talents
      1. Isaiah 42.8
      2. Jeremiah 9:23,24
      3. Jeremiah 45:5
   D. What will bring fulfillment?
   E. Obedience
   F. Faithfulness

III. The Church

   A. “Follow me”
   B. Worship
   C. Teach
   D. Empower

IV. Key questions

   A. What effectiveness do you want?
   B. What style do you want?
   C. What size do you want?

V. Another look

   A. Giftedness
   B. Vision
   C. Discipline
   D. Focus

VI. Knowing your Church

   A. Life cycles
   B. Potential
   C. The cost of change on the church and on the pastor

VII. Successful pastorates

A. Minneapolis' police officer's definition of success: "Success is how your children describe you when you are not present."
B. Redefining success
    1. Large
    2. "Fallen Angel"
C. Key principles
    1. Stretched in vision
    2. Maximizing giftedness
    3. Spirit controlled disciplining
    4. Sharp, determined focus

VIII. Characteristics of successful pastorates

1. A hard worker. (100%)*
2. Proven record under supervision or authority. (95%)
3. Sure of call. (95%)
4. An attitude of optimism and faith. (95%)
5. Good social skills, friendly, easily liked. (95%)
6. Takes responsibility for church growth. (95%)
7. Both husband and wife felt called to the church. (90%)
8. Held values, priorities, and philosophy of denomination. (90%)
9. Indigenous or extra-local support from other leaders. (80%)
10. A strong marriage. (80%)

*Results based on telephone interviews of 20 pastors of successful, growing churches. In many instances they had raised up several churches. The numbers in parentheses are the percent who had this strength.

IX. Characteristics of unsuccessful pastorates

1. The inability to identify, recruit, train, and deploy workers and leaders. (95%)*
2. Use of ineffective methods of evangelism, and willingness to be ruthless at evaluating the results of those methods. (77%)
3. No clear plan and goals, which results in working hard at wrong things or lack of focus. (77%)
4. No proven record under supervision or authority. (73%)
5. A nurturer/enabler/facilitator rather than an assertive leader and equipper. (68%)
6. Failed to adequately research and understand the community in which trying to build a church. (64%).
7. No local or extra-local support and encouragement from other leaders. (64%)
8. Unsure about the Holy Spirit's leading for the church. (59%)
9. Not willing to take responsibility for church growth. (55%)
10. Success or failure of church tied to self-image; ego strength problems. (55%).
11. Unsure of call. (50%)

*Results based on telephone interviews of 22 pastors whose churches had failed. The interviewer, Todd Hunter, had supervised or known the pastors, and could in most instances agree with their evaluation. The numbers in parentheses are the percent who had this problem.

X. Life cycles of churches (handout)

FIVE METHODS OF MOVEMENT:
Leading Through Personality

John Aker, David Fisher, John Vawter

Five Methods of Movement

Critical Mass	Drive the Idea	Personal Passion	Consensus	Powerful Personalities
Deacon approved small study group Gather small group (one year) Share vision of reaching friends Let group decide on strategy Collegiality	Have an idea Get finances ($) Discuss with elders Hold meeting (system) Meet with group Leader Driven	Had an idea Talk openly about it. Little discussion Little system, little planning Recruit people It happened	Wants idea Little discussion Little delegating Wide board participation	Have the idea Creative Delegates Very good people person Developed Efficient

Principles:

Process	Leader Driver	Leader Energized	Static	Visionary
Patient Shared ownership Develop people	Impatient Lots of ownership Looking for developed people	Tunnel Vision Ultimate ownership Little development	Group ownership Little development Warm bath	Broad based ownership Quick decisions Excitement High morals Extensive development
They Do it	***We Do it now***	***His energy gets people to do it right now***	***It MAY happen***	***It WILL happen***

Realities of Church Movement

1. Ninety percent (90%) of people will come to faith through friends.
2. We need training programs.
3. Special events for non-Christians. (Bridge events)
4. Follow up discussions.
5. Small groups for transition into church.
6. New worship services for new converts / new demographics

THE FIVE "I BELIEVES" OF LEADERSHIP

Bill Hybels

1. Church is the most leadership-intensive enterprise in the world.

    - The church is utterly altruistic
    - The church demands a higher motivation than corporate world

2. I believe there is a spiritual gift of leadership— Some have it, some don't.

    - People feel, see, are seized and then they talk about it (vision casting)

3. I believe most churches unintentionally undermine the leadership gift.

    - Teachers don't know leadership
    - Releasing leaders releases energy

4. I believe most everyone loves to be led.

    - We can't afford not to lead people
    - People in a leader-less society need leadership in the church.

5. I believe the church is the hope of the world.

10 QUALITIES OF LEADERSHIP

Dr. Howard Hendricks described 10 qualities of leadership. These include:

- A strong sense of purpose. Both Jesus and Paul knew why they were on earth, and worked toward that end.
- Persistence. Once leaders determine their goal, they focus all their energies in that direction.
- Self-knowledge. Leaders know their strengths, weaknesses, and limitations. They lead from their strengths and "staff" from their needs.
- A perpetual need to learn.
- A love for their work. Their excitement is what inspires their followers. They love their work while workaholics endure their work.
- A personal attractiveness. People love to follow leaders.
- Strong interpersonal relations. He said the majority of persons who fail in ministry fail for lack of interpersonal skills, not for lack of ability or knowledge.
- Risk-taking. Transformative leaders are always risk-takers. There is no such thing as faith without risk-taking.
- No fear of failure. Jesus prayed that Peter's FAITH would not fail, not that Peter would not fail.
- Being followers. Leaders follow so well they usually are catapulted into places of leadership. They know how to follow since they are following Jesus Christ.

EYEWITNESS TO POWER

The Essence of Leadership Nixon to Clinton

By David Gergen

Reagan wandered into an even deeper swamp later in his second term because he had blithely allowed Treasury Secretary Don Regan and White House chief of staff Jim Baker to swap jobs in late 1984. A president who had been a shrewd judge of personnel in his first term didn't think through what he needed in a second. With Meese and Deaver going out the door at the same time as Baker, the President surrounded himself with a considerably weaker team. His new chief had been a success as treasury secretary and as former CEO of Merrill Lynch, but he wasn't cut out to run the White House, especially with a president who heavily delegated power. Neither Reagan nor Regan tended the store as they should, giving a young Oliver North and his national security boss, John Poindexter, an opening for extraordinary mischief. The result was the Iran-contra affair, a scandal so serious that it stirred up impeachment efforts on Capitol Hill and badly impaired their capacity to govern.

In effect, there were three Reagan presidencies: Reagan I, when he had the troika; Reagan II, when Don Regan was staff chief; and Reagan III, the Baker-Duberstein era. The first and third were successes, but the second bordered on disaster. Together, they showed a president whose extensive delegation of authority and inattention to important details made him more dependent upon the quality of the people around him than is wise. In one instance, he paid dearly because he chose the wrong people. This experience suggests that Reagan was not a model in every respect. It is important for chief executives to have a firmer hand on the tiller than he had. He himself must have realized that the Iran-contra affair damaged him badly in the eyes of historians.

But the interesting point is how successful Reagan was despite the weaknesses. Even with his failings, he was a leader. Something about him obviously compensated – overcompensated, really – for the lack of a curious, penetrating mental ability that we normally associate with strong presidents. Biographer Lou Cannon points us toward the answer. "The riddle of Reagan's intelligence for along time seemed insoluble," Cannon writes in his biography. "Then I came across the work of Howard Gardner, a Harvard psychologist who has pioneered in developing a theory of 'multiple intelligences.' … In place of a single intelligence, Gardner postulates seven specific intelligences with distinctive characteristics. In Gardner's categorization, Reagan ranks high in a form of intelligence he calls 'interpersonal,' high in 'bodily-kinesthetic intelligence,' high in an aspect of 'language intelligence' and low in the 'logical-mathematical intelligence' at which lawyers and professors usually excel…Gardner's analysis of the way Reagan functions intellectually produced in me the sense of discover that a scientist or a detective must feel when a gigantic mystery abruptly becomes comprehensible."

Cannon continues: "Others who have struggled even longer to explain Reagan think this theory of intelligence makes sense. 'That's exactly right,' said Stuart Spencer, who understands Reagan as well as anyone I know. 'Exactly. I'm always asked to explain

him, and I talk about him as intelligent but not intelligent in the way politicians are intelligent. This explains him.'"

Since the original publication of Cannon's biography in 1991, Daniel Goleman has written extensively about one element of multiple intelligence that most clearly fits Reagan – what Goleman calls "emotional intelligence." A person's "EQ" is his capacity to relate both to self and others. Goleman argues that there are five components to a person's emotional intelligence. Three measure relation to self: self-awareness, self-regulation, and personal motivation. The other two components are empathy for others and social skills, both measuring one's relationship to others.

The interesting point for our purposes is Goleman's research into corporate leaders. From his study of 188 companies, summarized in the *Harvard Business Review*, he concludes that the higher up on climbs in the corporate world, the more important emotional intelligence is to effective leadership. To gain a place on the corporate ladder, one needs reasonable brains and technical competence. Those are entry-level requirements. But as one acquires more responsibility, what distinguishes a leader who succeeds is increasingly his emotional intelligence. People who are only smart usually flame out. The leader most likely to success has perhaps only a relatively good mind but strong emotional intelligence. Goleman writes: "The higher the rank of a person considered to be a start performer, the more emotional intelligence capability showed up as the reason for his or her effectiveness. When I compared star performers with average ones in senior leadership positions, nearly 90 percent of the difference in their profiles was attributable to emotional intelligence factors rather than cognitive abilities."

The "emotional intelligence" Goleman describes seems to be exactly what we traditionally have called "temperament." Reagan exhibited all five of Goleman's characteristics. He was certainly self-aware, self-regulated, and self-motivated. Even more, he had an ability to read others and to inspire their trust. (Note how Clinton, who is empathetic and has strong social skills, falls short on other elements of Goleman's scale.)

LEADERSHIP QUESTIONNAIRE

In order to provide adequate training for those entering leadership roles, maintain a standard of excellence among our leaders, and encourage healthy families within our church, please complete the following questionnaire.

1. When did you become a Christian?

2. Have you ever been instructed in the basic doctrines of the Christian faith? (The Bible, God [Father, Son, Holy Spirit], the church, man, salvation, end times) Please circle those for which you feel the need for additional training.

3. Has anyone ever taught you how to nurture yourself spiritually?

   Do you daily spend time in bible reading, study and prayer?

4. a) In what leadership capacities do you present serve?

   b) Do you clearly understand the responsibilities of your leadership position?

   c) What difficulties/problems do you face in meeting those responsibilities?

5. What resources/assistance would maximize your effectiveness in this position?

6. a) Is your family or household environment one that encourages and supports spiritual growth and your leadership involvement in the church?

   b) Is your spouse supportive of your leadership involvement?

   c) Does your spouse know how to properly respond to church gossip, personal criticism (directed towards you or family members) and problem people in the church?

5
Important Leadership Issues

THE CIRCLE OF ORTHODOXY

- Our orthodoxy should be God's Word; beliefs that are foundational to faith. God's Word is absolute.

- However, many believers enlarge their circle of orthodoxy by adding to the Good News. We add to the Good News by making our values and views as important as God's Word. Some additions to people's "circle of orthodoxy" include:
  Their interpretation of Scripture
  Their doctrine
  Traditions
  What "so and so" said
  Ministry methods
  Cultural ethics
  Politics
  Personal values and behaviors

- We often judge others by what is in our "circle of orthodoxy."

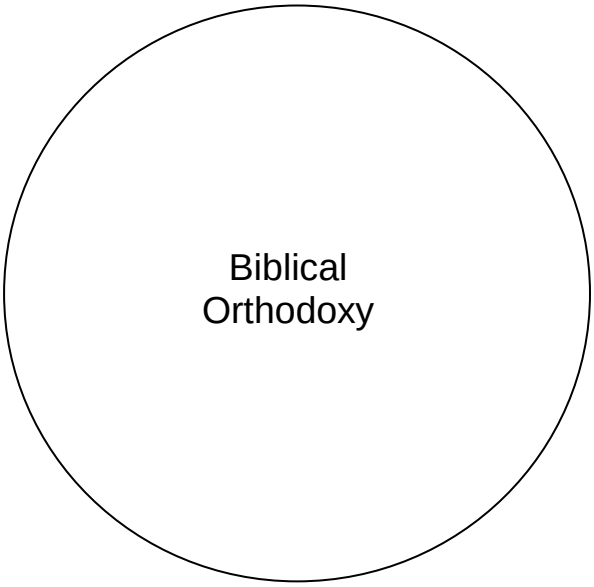
- We need to distinguish between absolutes and values! We must help people understand the difference. Neibuhr's "Christ and Culture" is an important study and help on this issue.

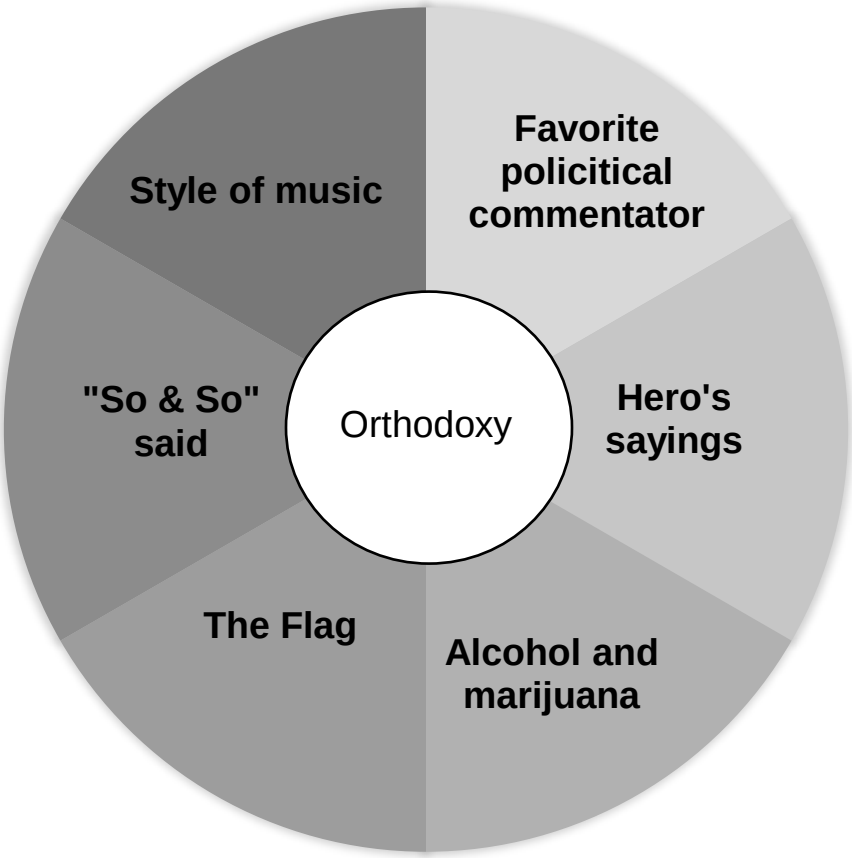
Absolutes:	**Values:**
- the Bible's truths - do not change - God's thinking	- in our tradition - do change - my thinking - God's point in time thinking

- We must be careful to judge by absolutes not our own values.
  - Many times we decide our orthodoxy by the *Principle of Lowest Common Denominator.* In the end we are controlled by the people who would get angry and leave. Such people are more concerned with protecting, than outreach!

- In the end we should:
  - Agree to differ on the non-essentials
  - Resolve to love
  - Unite to serve Christ

The Circle of Orthodoxy
Adding to the Good News





The pieces of the pie are some of our values which we wrongfully consider as important as Biblical orthodoxy.

What other additions to the Circle of Orthodoxy have you seen?

THE ETHICS OF PREACHING GOD'S WORD

Galatians 2:20 I have been crucified with Christ and I no longer live but Christ lives in me. The life I live in the body. I live by faith.

2 Corinthians 5:17 If anyone is in Christ, he is a new creation; the old has gone, the new has come.

Email exchange
From: John Vawter
To: Kem Olberhozer

Kem, I remember you asked in a faculty meeting one day, "How come some of the non-Christians I know are more Christian than some of the Christians I know?" I have pondered the question since then…and still do not have an answer. But, I think it is a true statement. Have you come to any conclusions?

The closest I can get…relative to fighting dogmatists for their particular theological distinctive is this: "It is not about theology but psychology." That is, they would fight over which is best…Ben and Jerry's or Hagen Daz. This is the closest I can come to an answer.

Where are you on the subject and question?

From: Kem Olberhozer
To: John Vawter

John,

Great to hear from you again.

This is still one of those areas that I don't believe I will ever have final resolution on.

As I grow older some thoughts have emerged…maybe senility or maybe wisdom…

In youth, we "need" to have all of the answers and the dots connected. Traditional seminary training will do this for you. You graduate, as I did, and believe you have doctrine and systems "tight." This implies that your position and doctrine are correct because they appear to be in complete harmony with each other…thus the importance of Systematic Theology. We intuitively know this is inaccurate since others graduate from Seminaries of different theological persuasions with their systems just as "tight" except we view ours as correct. (LOL)

Pastoring is the most humbling of all vocations in that after studying 8 years, numerous ancient languages and a Ph.D. you realize that you have many "answers" but very few

actual solutions for wounded and hurting sheep. O yes, we give answers but that doesn't imply real solutions…which ultimately comes back to a personal clinging to Jesus, which we must direct them toward. (No, I have not gone Mystic.)

As this relates to your "Why non-Christians behave better than Christians at times…" The nastiness must be sourced in our flesh and our need to have security of "final answers" to comfort us because we are right. In our "rightness" we often hurt others because we must have our security first and then reach the world, in love of course.

I am still clinging to the fact that the "church" is God's ordained agency for accomplishing His work on earth but it sure can be painful when his leaders and laymen bite each other so hard and with such fervor of convictions. And yet, in this wounding/pain, is what causes us to cling to Jesus for healing and hope. (I have experienced a great deal more pain from believers than the unbelievers.)

Sorry about the ramblings…hope this may stir you to "love and good deeds."

Blessings in Jesus
Kem

COMMUNICATION
Dr. Ken Sylvester

In order to communicate effectively, we must become familiar with the system of communication.

It is *not* always language and words which produce miscommunication. It is frequently the way ideas are put together into an argument, the way some ideas are selected for special emphasis, or the way emotional information about the ideas is presented that cause misunderstanding. It is these ways that form a communication "*system*." Linguistic rules, sentence structure, sentence patterns, syntax, language style, and organization impart the words, while the "*system*" discloses how to interpret the meaning and intent of the message.

The challenge is *not* in only understanding the words that a person uses, *but* in understanding *to what purpose* it has been used; in other words, their meaning.

One aspect of cultural diversity involves knowing that when people speak they do not signal in the same ethnic way. This is why misunderstanding can result even where the words are exactly alike. To the contrary, communication can succeed, even if the words are quite different, if there is agreement about the basic assumptions (the "system") behind the words.

Children learn the "system" usually before they can speak. They learn the "system" through socialization indoctrination, intellectual conditioning, and caregivers. These "systems" are, for the most part, unconscious and unaware to those using them – but affect *all* communication. These "systems" are commonly related to an individual's self-concept or self-identity. Therefore, any attempt to change the person's "system" can be a threat to that person's security, worth, expectations, values, etc. The "system" becomes a behavioral pattern and a way of thinking that can promote stereotyping.

Speaking is one of the main ways in which people present themselves to others. So, how do words make sense? Although not exhaustive, the information structure – "the system" – can be described as follows:

- By the way we begin and end conversation;
- Whether or not interrupting is considered good or bad;
- How one "gets the floor;"
- Whether one primarily is supposed to ask questions or make statements (asking or telling);
- Which ideas are emphasized;
- Pitch, loudness, and tone of voice;
- How one reasons;
- Choice of words;
- Attitude displayed;
- The topics which we select;

- Roles for gender;
- Whether we sort *internally* (personal proof) or *externally* (external proof);
- Whether we sort by *possibility* (opportunity to make the world a better place) or by *necessity* (survival);
- Whether we sort *away* (risks to avoid) or *towards* (opportunity to achieve positive outcomes);
- Whether we sort by *self* (what's in it for me) or by *others* (how it will effect self and others);
- Whether we sort by *sameness* (patterns of similarity) or *difference* (looks for uniqueness and difference).

Where the above "system" components are different or unaware among those communicating, there frequently is confusion connected with the information structure. This is often referred to as *miscommunication*. In communicating, people present a particular view of the world and of self. It might be preferred to *expect miscommunication*, more readily than to expect understanding. If we expect miscommunication, at least our expectations would be more frequently met.

- It helps to identify . . .
  - Roles
  - Rules
  - Relationships
    - If you are creating an organization or community, you should start with the type of relationship(s) you want and define the roles and rules of the system!

The Competitive Approach	**The Collaborative Approach**
• **Win/Lose** • **Focus on position** • **Statements of power** • **Entrenchment / Defensive** • **Human will / pressure** • **Threatens relationship** • **Any advantage is fair / no rules** • **Ineffective** • **Attacks people** • **Concerned about what is best for individual (self).**	• **Win/Win** • **Focus on principle** • **Questions / understand / listen** • **Problem solve / solution** • **Criteria / standard / scientific merit** • **Protects relationship** • **Agreed upon rules of the game** • **Effective** • **Attacks problems** • **Concerned about what is best for corporate world (mission).**

- There are three levels of conflict . . .
  - Satisfactory – have tools to solve and the mission is not compromised
  - Dissatisfactory closure – there is a hang-over effect
    - (somebody wins / somebody looses / somebody leaves)
  - Non-closure.

Skills for Conflict Management:

1. Ask Questions
2. Listen
3. Be Assertive
4. Provide Constructive Analysis
5. Clarify each party's contribution
6. Build upon their ideas (when reasonable)
7. Keep in mind . . . everyone is coming from their own perspective and is restricted it some degree! (Limited point of view)

Taken from "Negotiating in the Leadership Zone" by Dr. Ken Sylvester

PHILOSOPHICAL ALTERNATIVES FOR NEGOTIATION CHARACTERISTICS

The Competitive Approach What not to do	**The Collaborative Approach** What to do
● Win/lose	● Win/win
● Focus on position	● Focus on principle
● Statements of power	● Question/understand/listen
● Entrenchment/defensive	● Problem solve/solution
● Human will/pressure	● Criteria/standard/scientific merit
● Threatens relationship	● Protects relationship
● Any advantage is fair/no rules	● Agreed upon rules of the game
● Ineffective	● Effective
● Attacks people	● Attacks problem
● Concerned about what is best for individual.	● Concerned about what is best for corporate world

Taken from “Negotiating in the Leadership Zone” by Dr. Ken Sylvester

STAGES OF THE COMPETITIVE PROCESS

STAGE 1 Power & Territorialism	Internal win/lose strategies promote territorial boundaries. Identifying power becomes the major focus of management meetings and company policies. Managers spend a large percentage of their time guarding their territory against power acquisitions, instead of focusing on organizational productivity.
STAGE 2 Entrenched/ Defensive	Individuals protect self and their place in the hierarchy, which results increased rules, policies, and paper-trails. Communication becomes increasingly complex. Holding information becomes a power play.
STAGE 3 External Control	Priorities must be determined by external controls. Individual control (internal over self and task diminishes. Creativity and innovation are not safe, and thus usually not pursued. Following the rules is the safe way to survive power shifts within the hierarchical battle zone.
STAGE 4 Threat of Attack	The need to influence and control others increases as the primary tool for gaining power. The perception is that conflict originated in the hierarchy, and that conflict can only be resolved through manipulation of relationships within the hierarchical structure. Thus, reorganization (the shifting of structure) becomes the strategy to eliminate/control conflict, and there is continual internal threat to one's position.
STAGE 5 Tribal Environment	Threat and attack leads to alienation. Employees identify with their "tribe," not with the corporate whole. It becomes difficult to know how to work and relate to others without "bumping into" invisible lines of territorial power. The primary question is not whether an action profited the company, but whether the decision is passed through approved channels of authority and procedure. This leads to fragmentation and concern only for part (Reductionism), not the whole. The need to control others increases, and holistic decision making disappears.

STAGE 6 Frustration	Individual and corporate frustration is related to not being able to work and/or communicate with others across territorial lines of power and status. Trust lessens. Passivity increases. Initiative declines. Responsibility is avoided. The mentality sets in that "they" will have to be in charge of addressing all problems and challenges.
STAGE 7 Aggression & Resistance	Operational reality focuses on pursuing control and authority and in making decisions that are advantageous for individual survival. Hierarchical status must be maintained at all costs. Status means taking no risks, avoiding failure, doing nothing that is outside corporate policy. The focus is on not losing internal advantage, rather than gaining against external competitors.
STAGE 8 Micro-systems	Micro-organizations form within the macro-organization, resulting in greater fragmentation of the organization into many separate parts. Information is withheld, interaction is limited, and interdependence is discouraged. The sum of the parts is no longer greater than the whole, and in the long term, impacts the ability to compete successfully in the marketplace.
STAGE 9 Decreased Effectiveness	Focus is upon micro-organizational survival and alignment with the political power holders. Internal politics, rather than fending off external competition, becomes the primary corporate function. The reward system does not reinforce corporate effectiveness or the mastery of job functions.

Taken from "Negotiating in the Leadership Zone" by Dr. Ken Sylvester

"SO, YOUR CANDIDATE'S CHRISTIAN; BIG DEAL"

Sunday Oregonian, July 11, 2004
In My Opinion by Bob Balmer

When a self-proclaimed believer cons a laptop buyer,
faithful politicians justifying their views come to mind.

Recently, after scanning the classified ads, I bought a used Toshiba laptop from a jolly, white-haired woman. We talked. We laughed. I handed her $500 cash. She handed me a laptop.

It was that vaunted win-win thing.

Twenty-four hours later the laptop's screen went blank, so I took the laptop to a shop. Then I called the woman. After she said "Hello," I said: "This is Bob. I bought your computer." There was a pause, and then a rush of words. "The computer exploded, didn't it? It's yours now, though."

"That's true," I agreed, "and you have my $500. Not much I can do about that. But please tell me what's wrong with the computer. It's in the shop; I'd like to give the technician some clues."

"There's nothing wrong that I know of. Maybe the battery. But nothing that I can think of. I wouldn't lie. I'm a Christian, you know," she said.

When I told the shop technician the woman was a Christian, he said, "There was a spill near the number one and two keys. There was a loose wire, which she would have known about. Your Christian lives her faith differently than I do."

That jolly, senior swindler started me pondering the inconsistency of Christianity as a brand. Christians affirm homosexuals; Christians condemn homosexuals. Christians oppose the death penalty; Christians support the death penalty. Christians are pro-life; Christians are pro-choice. Two Christians will debate the morality of war and each will call Scripture as a friendly witness.

Not surprisingly, the candidates for president advertise their Christian faith. (A president of faith; nothing new here.) During the Civil War, President Lincoln often turned to God. Why not a wartime president in 2004? A simple prayer may lift his heart. Foster courage. Strengthen resolve. Offer solace. Good for the president; good for America, too.

But with two Christian men seeking the presidency, the questions become: is he a Christian of international cooperation or unilateralism? A Christian of butter or guns? A Christian of tax cuts or tax increases?

And from the candidate's Christian perspective, who will receive the benefits of tax reform? The woman who sold me the laptop.

Maybe she isn't a Christian. Maybe she branded herself Christian to see me her lousy laptop. Or perhaps she's a Christian who believes that the Ten Commandments don't apply to the marketplace.

Recently, when I bought another laptop, I remembered that devout, elderly huckster. Come November, I'll remember her when voting for president.

For a mere 500 bucks she taught me that when spending dollars or ballots, the sellers' advertising of their faith should not preclude the buyer from remembering that caveat: Christian…or Christian…It's buyer beware.

LYLE SCHALLER … ELEVEN YEARS LATER

Let's have a little fun. Here are notes from a presentation Lyle Schaller made eleven years ago to the Northwest Conservative Baptist Association. Please read his notes. Mark what you think has proven to be truth.

If you can create any insights for the next eleven years, job them down.

"Advancing the Church…the 90's and Beyond"
Seminar by Lyle Schaller

1. Be patient, baby boomers, because the older generation will die off – but it will take about 7 years longer.

   In the meantime, you still have to shape up.

2. There are 3, #1 changes today:

   #1 – Undercutting of the traditional, nuclear family.

   Today you raise your family alone, without much support for other institutions.

   The key to ministry in the 90's will be to help parents raise their children.

   Since there is no other institutional help, the church is not only the last resort, but also the best.

   The most critical issue in today's society is children.

   #2 – People today want their freedom of choice.

   Their education, will they marry, when and who, and where will they live.

   No longer do people pick churches/denominations based on their parents.

   Do not count on automatically keeping your second and third generation. Today you have to earn every inch you get.

   The likes and wants of today's young adults are very different from their parents.

   #3 – Protection of person and protection of property.

   Crime is prevalent. It is predictable, because of self-actualization.

3. At least two worship service are needed to represent two different styles and two different target audiences.

   First time visitors do not come back because they do not feel that what they saw and what was done was what they liked.

   It is a GENERATIONAL issue. So the more options which are offered, the more generations you will reach. And on any given Sunday you have about 4 generations present.

4. Church names.

   The name "Baptist" does not carry positive publicity. Nor do other denominational names. They all carry more bad news.

   We have to ask ourselves the question, are we trying to reach Christians or non-Christians? Denominational names only reach "Christians."

   Even in the marketplace, trade names do not carry a positive message. Generic names sell more for less.

   You need a name which has both "heart and soul" words which describe who they are and what they do – that is if you are trying to reach people.

   The name "Community" no longer has the desired appeal because it is a name now associated with the gays and lesbians.

   Even the word "church" no longer communicates what it once communicated, especially to the unchurched.

   Baby boomers and busters have no idea the denomination of the church they attend, and do not care. Religious tradition is not important to them anymore.

5. The three most important things to church shoppers.

   #1 – Does this church speak to my religious agenda?

   #2 – What does this church do for its people?

   #3 – Do I like the pastor?

   We all have our reference point from the era into which we were born and raised.

   This affects where people whop, and also for churches.

6. The expectation level which people have today has raised.

Therefore public schools are probably on the way out because they have minimum expectations. That is, just to keep their doors open. Home school and Christian school are more of an option today.

7. Younger pastors and credibility.

   Younger pastors may be liked, but they are not trusted for their judgment. Today "like" does not mean "trust."

   Younger pastors have thrown out the rule book.

   Older people still have the money, and since they came by it the hard way, they want to make sure it is wisely spent.

   The issues are:

      Generational leadership.

      Different expectations.

      Raising expectations, i.e. air conditioning.

8. As a church grows, the pastor is able to make more and more decisions. As a church declines, the congregation takes away more and more of his decision-making privileges.

   Over half of the leaders need to have come since the pastor has come.

   But this means that the pastor has to stay there long enough for this to happen.

   Pastor is the first among peers. He is to be the Prime Minister.

9. We need to offer a wide range of choices, even in how decisions are made.

   If all age of people groups are represented in the decision making process; it will be killed. Because the older ones will make sure that tradition is kept.

10. Today real estate is a big deal. It takes more and more space every decade to minister to people.

    What was adequate 40 years ago is about ¼ adequate today. So staying in the same building and on the same property, you guarantee that you will be able to minister to less people today than in the past.

    The first key is parking, as is the second and third. Then recreational facilities are needed.

The automobile has separated the pace of work and church from the place of residence.

30-minute drives are no problem to people today.

Churches are no longer being described in geographical terms.

The greater the quality which you offer, will mean the farther people will drive for it.

Relocation because of being land-locked should be strongly considered.

You simply cannot grow beyond your size of space.

11. Think about becoming a “regional” church more than a “neighborhood” church.

The only way to keep a neighborhood church is to have a neighborhood Christian school.

Since people are willing to drive, they will now go almost anywhere in the area to have their needs met.

Issue #1, How much off-street parking do you OWN? That will determine your further growth.

Issue #2, Are you scheduling your ministry keeping in mind what other forces are going on in your people’s lives?

Issue #3, Within the next 3 years, there will be about 500+ choices of TV, so many more choices must be offered. Plus costs of TV ministry will greatly decrease, and those who are first in line will get the spots.

TV has changed us from the written and spoke word to visual communication.

M.A.S.H. is not sequential, but concurrent. Two story lines going on at the same time. They have taught us that we can do two things at once or concurrently.

Good preaching today involves two story lines; one the biblical text, and the other, life application stories. Go back and forth through a 30-40 minute message.

People are turning to movies to address the human condition.

So what is the church going to do about it in its messages?

Most know what does not work, but we do not know what does work.

TV has taught us that communication is one-to-one.

Preaching must be one-to-one, and we need to look into their eyes.

TV has changed all of the rules.

Drama in services is a must.

Visual communication has a much greater impact than verbal.

Old trend that sermons are getting shorter. But the new trend is that teaching sermons are getting longer and longer, and worship services with more music are getting longer and longer.

TV emphasizes the individuality of people. It causes us to define what we mean by the pictures we give.

We have gone from the handshake to the hug.

Learn to hug or sell insurance.

12. Key question today: "Who am I?" There is an identity crisis today. It is no longer, how do I survive?

Personal identity needs must be defined within the local church.

Today loyalty and identity go together. If they cannot identify with what you are doing for them, they will not be loyal to you.

Loyalty will have to be earned over and over again, even among the same people.

Today you build an identity, but it might not work for everybody.

For some, the adult choir is a strong identity. They seem to stay regardless of the pastor because they have each other and they have their director.

13. TV has taught us that the #1 loyalty is to the individual.

There is no loyalty to the network or local station.

The only loyalty is to a person/personality.

Many people talk about who their pastor is. But that is not the best. There needs to be focus about what they are doing in ministry.

If you were to put a church float into a community parade, what would you communicate?

14. Advertising:

There are 2 ways to compete:

#1 – The old tombstone, product ad, which talks about what you are selling, and who you want to buy it.

2 – Today, needs to be the reader's agenda. It begins with the consumer's agenda, what the recipient wants.

Today's people have 4 basic needs:

#1 – They want to understand what life is all about.

2 – They want to be understood.

#3 – They want hope.

#4 – They want community relationships.

When considering advertising, there are two questions which the church must be prepared to answer.

#1 – Who are we?

2 – Who are the folks we are trying to reach?

It is very difficult to get the church to agree on its identity.

Ask newcomers why they came.

Ask yourself the question: Who, if they would come, would feel excluded or not feel welcome here?

Those not speaking English?

Those poor, poorly dressed, unemployed?

Those younger, or older?

Those handicapped in any way?

One way to deal with the competition is to advertise.

15. Regional thoughts:

    Orange County, California – where you can go and visit and see tomorrow.

    In the Northwest, independent churches are getting larger, and mainline denominational churches are getting smaller.

    It takes about $700-$900 to minister to each person who attends your worship services, regardless of age.

16. Written annual reports are out. Video presentations with testimonies are “in”, a slide show is second, and printed are the least effective.

    Movies speak to the heart and soul.

    Movies are very powerful, and are the way to move people and to change attitudes.

    We can now use videos/movies to move our congregations.

17. People born since 1942 want:

    #1 – Music

    #2 – Drama and movies

    #3 – Preaching

    Music is the clearest way to speak to people’s heart and soul.

    Music is both powerful and divisive.

    Pastors and leaders need to understand MTV if they want to reach the unchurched.

    It is not rational, but it is sequential. It has taken over. It is music with movies.

    Soccer has replaced baseball because soccer involves active participation, and baseball has little of it.

    So too our music.

Music changes churches.

Singing brings cohesion – a unifying force.

"Amazing Grace" is now the most known hymn.

We resolve the conflict by starting new churches with new music.

Start new churches with numerous concerts with the style of music in these concerts telling the public who you are.

Music tells more who you are than your sermons.

In Oregon, a Saturday evening service to reach the unchurched would work well if it is designed around "Saturday Night Live" or MTV.

Why Saturday night? Because there are no expectations. It is non-traditional. It is looking for a different, younger audience, with no dress code. And Saturday night does not disturb the existing Sunday morning schedule.

You are able to reach a people raised in music rather than on the printed page or oral tradition.

Even use a series of concerts to start a new service at an existing church, especially if you are seeking to target a different generational group.

18. The future of the Sunday evening service:

You have to have an audience.

You must meet the needs of that audience.

That service is distinctive of who comes and why they come.

It needs to be a very predictable service, which happens before dark.

More and more churches are moving away from it.

19. Danger of small group ministries.

In a declining church it is too easy for complaining and criticism to occur there without control of the leadership. They need positive leaders present.

They are very labor intensive because they are understaffed.

Best to have small groups at church, on neutral turf. In homes, the host can set the agenda. And when they do not like the pastor or something else at church, it goes done hill from there.

20. Generational Theory:

Patriotic
1928 ----------

Married…parents
1942 ----------
Threw away the rule book
1953 ----------
Conservative in religion, politically, socially
1968 ----------
Very different soul…they turn in their term papers but do not finish them.

For those born between 1969 and 1983, they are a radically different generation of people.

You cannot do youth ministry like you ever did it before.

You must minister to their soul.

This takes music, not preaching.

Build worship around soul with more music.

Build a high degree of participation with peer leadership.

Today's youth are very frustrated.

We are focusing on 1/3 of today's youth, and have written off the other 2/3.

They are more like soccer, not baseball.

21. What people today want in a leader: (in order)

#1 – Honesty
#2 – Intelligence
#3 – Inner strength
#4 – Leadership ability
#5 – Integrity
#6 – Religious conviction
#7 – Caring and sincerity

#8 – Courage
#9 - Competence

22. What are we going to do tomorrow?

There is a shift today and nothing is nailed down.

What are the people looking for in a pastor? That depends on them and their needs.

Smaller churches (100 or less) want the #2 (second) commandment, to love your neighbor as yourself.

They want the pastor to be a chaplain to care for them. They do not want a leader.

Larger churches want the #1 (first) commandant which speaks of loving God.

They are more organized around religious needs than spiritual needs.

Caring is organized, not spontaneous.

Sermon response by the people to the pastor:

#2 = you meet my needs

#1 = you helped me see and grow

The larger the church the more it is a first commandment church.

#1 = worship and strong preaching, more professional.

#2 = small groups, need to marry and have a family for identity.

It takes a pastor about eight years to move from a #2 to a #1 commandment church.

Assign future planning to an ad hoc committee for that purpose.

This committee needs to be made up of people who have come there since the pastor has come.

In fact, over half of the elders should be people who have come to the church since the pastor has come because they fully buy into him, his vision and philosophy of ministry.

Standing committees oversee and maintain, and resist change.

A study committee only studies. They might recommend changes, but they never do it.

People will respond according to the type of committee they are placed on.

An ad hoc committee can make changes which are too great for the congregation to make.

The issue is not church growth, but it is CHANGE.

Today's society is growing larger and younger, but most churches are growing older and smaller.

Those in leadership need to make changes about that.

23. Leadership and change.

There is a need for a more purposeful leadership style.

Ask questions and make statements which end with a period.

Do not ask dumb questions. There are no neutral questions. Questions show your agenda.

Ask questions and then give people time to think.

Problem is that we take literally what people say.

Children do not take "no" literally.

Do not take a negative response as a final answer. "No" means "Not yes at this time." "No" is a request for more time.

The bigger the issue the more time ti will take for people to understand it.

Do not ask for votes on too many things.

But ask for COMMITMENTS.

Sign up if you want it.

Ask for volunteers.

24. Who is going to initiate change?

(1) Pastor and allies

(2) Long range vision, planning committee who are the pastor's allies.

(3) Crisis and needs.

(4) Some new leaders.

Those since the pastor has come, since they do not carry any tradition which precludes them.

(5) Pastor alone.

Must be really good. Like pumping water uphill.

24. What are the income streams into the church?

The poor today are no longer the elderly, but it is the single mother.

Sources of income into the church:

(1) Offering plate.

(2) Stocks/bonds certificates.

(3) Designated gifts.

(a) Out of their accumulated wealth.

More and more giving comes from people's accumulated wealth than ever before, and less and less from their current income.

With the nation/world in such miserable condition, people are looking for better ways to invest their money.

(b) Out of their tithes and offerings.

(4) Bequests.

You will not get it if you do not ask for it. People give away their money, and do not want to leave it all to their children.

Those who are asking for it are the ones getting it today.

Ask people to write the church into their will.

(5) The Big Gift.

Some like to give major gifts while they are still alive.

(6) Giving major gifts every other year, and then taking the standard deduction on the opposite years.

(7) Memorials.

Get people committed to this before and their special project before they die.

(8) Sales of things like books, T-shirts, etc.

(9) User fees and charges for events and services.

You can charge for childcare except on Sundays. Also for VBS, day camp, youth activities, weddings, concerts, etc.

(10) Income from investments.

Add more streams of income into the local church.

There should be a limit as to how many times you ask people to give. BUT! The less you ask, the less they will give to you, and since others are asking all of the time, what you do not ask for, you will not get.

Give more to missions.

Missions is the most attractive and risk-free giving available today.

Will this undercut your general fund giving? Probably not. People will still only give to what they want to give to.

20-30% of the money from your members is given outside of church anyway. They plan to give where they think their money will do the most good.

Baby boomers vote today more quickly with their feet than with their pocketbook.

25. The Board of Elders cannot be the long-range planning committee

They lack the faith, vision and creativity, because they serve by making sure that things get done.

When the Elders do not trust the staff, you either get new elders or new staff.

26. Today's ministry to children:

Judgment day question: What did you do with the children of the 1990's?

It is no longer true that if you attract the children that their parents will follow.

With the exception of the parents of teens.

What can we do to make this world a better place for our children to live?

Evangelize them.

Socialize them.

Give them a healthier environment to grow up in.

Greatest problem in education today: FEAR of education.

They have watched too much TV, and believe what they see will happen to them.

Need to put more eggs into the private Christian school in the church building.

If you want to grow a strong Sunday School:

When parents come in they drop their little ones off in the nursery.

Older children walk with parents to the parent's class rooms, and then go on to their own rooms.

After Sunday School, the older children come back to where the parents are talking and see that mom and dad like Sunday School.

The most powerful dynamic in learning is MODELING, and this is modeling.

Conservative Baptist are known for missions.

It would be better if they were known for the church which cares most about children in today's society.

Hire staff which are ministers to families with children.

Need to work with the whole family, and especially with the children before they become teens.

It is far better to have a ministry to families of teenagers than to just teenagers themselves.

You then can double your support and impact upon the teens.

27. Ministering to gays and lesbians.

We have been grossly inconsistent.

Most gays were raised in conservative churches and therefore they are not interested in the liberal churches which are seeking outreach out to them.

Gay and lesbian churches are organized around death.

They come home to die.

But their home church does not accept them.

So they go where they are accepted.

Then after their death, their parents stay, and those churches are becoming more and more straight.

6
Dealing With & Loving Critics

SURVIVING AND THRIVING IN A TOUGH PROFESSION
"Living above the ripples…and waves"

Introduction:

- The reality of leadership
  - There is a price.
  - Much criticism is guilt producing . . .don't be had.
  - Criticism is inevitable.
- Some relevant quotes
  - *"The people of our churches are unbelievably short-sighted. Pastors live with a constant dull pain. I have told my wife Lynn that I believe that for the rest of my live I will live with a dull pain because of the pain of people criticizing me."* (Bill Hybels)
  - *"God is more interested in what happens in us rather than what happens to us. Examine your personal life and desire for holiness. Any criticism that makes us less effective for God is not from God. Pure and simple. So, are you more or less effective for God these days?"* (Bob Moeller)
  - *"Here are four thoughts on criticism:*
    a. The first is that criticism usually comes when we least need it.
    b. Secondly, criticism usually comes when we least deserve it.
    c. Thirdly, criticism usually comes from people least qualified to give it.
    d. Fourthly, it seems to me that criticism frequent comes in a form that is least helpful to us." (Dave Roper)
  - *"As it relates to criticism, longevity teaches you:*
    a. This is the way the life of ministry is.
    b. People do not like to confront so they gossip.
    c. Church people are not bad people.
    d. It is the devil's work. (Arthur Rouner)
  - *"It's not the critic who counts…the credit belongs to the man who actually is in the arena, who strives violently, who errs and comes up short again and again…who if he wins, knows the triumph of high achievement; but who if he fails, fails while daring greatly."* (Theodore Roosevelt)

I. The Test That Needs To Be Applied

A. How is our own spiritual life affected by it?

B. Did we "ask for" the criticism?

Deborah Bright in "*Criticism in Your Life*" says that many people are responsible for the criticism they receive:

1. Poor organizers
2. Agreement breakers
3. Successful and aggressive people
4. Quick-draw criticizers
5. The ostriches
6. Social norm violators
7. Those needing affirmation
8. Those doing stupid things

II. Why Are Pastors Criticized?

A. We confront sin

B. We are change agents

C. We are safe targets for those with internal struggles

D. We give answers

E. We appear strong

III. The Initial Response to Criticism

A. Do not resist it…listen

B. Admit the pain of it

C. Think through how it comes and prepare a response

1. Hallways
2. Phone calls
3. Letters
4. Third party conversations

D. Consider what you are hearing

E. "Weight the critics; do not count them"

IV. Handling Criticism Wisely

A. Be thankful for it…Romans 8:28

B. Think about it:

- Is it accurate?

- Is it inaccurate?
- Is there a question mark?

C: As God for insight into the critic. What is the motivation?

- Love
- Edification
- Anger
- Disappointment
- Internal Struggles
- Carnality

V. Move Toward Supportive But Honest Individuals

A. Trusted friends

B. Trusted colleagues

C. Trusted elders

D. Trusted staff

VI. Meeting Critics Face to Face (Gary Marx, Assoc. School Admin.)

A. **Hostile** They are not prepared to listen. Let them be comfortable. Listen carefully. Repeat what they said.

B. **Uninformed** Set them right. Apologize if you can. Share their embarrassment.

C. **Enlightened** They want chapter and verse. Get them with trusted people who disagree with them.

D. **Profession** They will state clearly why they are against you. Strategize With them; work together.

VII. Classify the Critic (LaReau Thorwall)

A. **Destructive** attacking, inflicts hurt, out of control

B. **Insensitive** reactive; thoughtless

C. **Constructive** concerned; gentle but firm

D. **Productive** involves critic and criticized partnership and growth oriented

VIII. Do Not Hesitate to Discipline and Confront Bad Attitudes

A. Proverbs 27:5-6

B. Titus 3:10-11

VIII. Apply Self-Examination

A. Matthew 7:3

B. Luke 6:28

C. Galatians 2:20

D. Philippians 3:10

E. I Peter 2:20-23

F. I Peter 3:9, 15, 16

G. I Peter 4:8

CRITICS: DEALING WITH THEM AND LOVING THEM

Why do People Criticize?

- Leaders are strong.
- Leaders give answers, make decisions.
- Leaders are educated.
- There is nowhere else to complain.
- Sin in their lives.
- Arrogance
  - Think they know better than the leader.
- Leaders do not acknowledge their own personal sins and inconsistencies.

Our Response to Criticism

- Is there any truth in it?
- Does it hurt?
- Do I need to confess anger, sin, etc.?
- Peter and Paul – 2 Peter 3:16

How Would Christ Respond?

- Controlled by God
- Truthfully
- Directly – Luke 7:36

Insights on Critics

- Evaluate the criticism; don't count the number of critics.
- Wisdom from God helps us grow. Wisdom can come through a negative source, although God does not approve of that method.
- Some criticism is true but comes in harmful ways.
- I Timothy 5:19. "Do not receive an accusation…"

Dealing with Critics

- Alexander the coppersmith. 2 Timothy 4:14
- Titus 3:10, Proverbs 22:10
- Challenge them to confess sin.
- Meet the need in their life.
- Don't be sidetracked by them.

HOW TO HANDLE CRITICISM

Dealing with criticism appropriately is a must-have skill for any pastor or ministry leader. Here is some practical advice in understanding and dealing with criticism.

Christian author Deborah Bright, in the article, “Critics in Your Life,” suggests that some people “ask for it” by being poor organizers, agreement breakers, overly aggressive, social-norm violators, or too dependent upon the affirmation of others.

Pastor LaReau Thorwall wrote that pastors are criticized because they confront sin, serve as change agents, become easy targets for those with internal struggles, provide answers to life, and appear to be strong.

Although none of us wants to be criticized, here are five principles to remember:

1. **Expect to be criticized.** Everyone receives criticism; no one is immune.

2. **Don’t ignore the pain of it.** Criticism hurts. Acknowledge the pain and let God work in that area of your life.

3. **Learn from criticism which is valid.** When the criticism is accurate, admit it and seek growth in that area.

4. **Don’t be controlled by invalid criticism.** Your critics won’t be right 100 percent of the time. Be tough mentally so you can ignore criticism that is unwarranted.

5. **Weigh your critics, but don’t count them.** It is important that you don’t keep score, don’t get angry, irritated or negative, and don’t react rashly. Rather, recognize the criticism as an opportunity to serve those in the church by bringing them back to biblical patterns of thinking.

Chuck Swindoll gave some helpful words, “We pastors receive 100 letters. Ninety-nine are complimentary and one is negative. We throw away the 99 and memorize the one.” His message is clear: *don’t be had by critics*.

LIVING WITH A LOW-GRADE INFECTION

An elder told me two couples were upset with our worship services. We were in the process of evaluating the services, so I asked him to have them contact me. A few days later, the elder returned and said, “They don’t want to meet with you, because they feel you would intimidate them.”

“Well,” I said, “would they be willing to write me a letter outlining their concerns?”

The elder agreed to ask them.

A few days later, the elder, beginning to feel like a rubber ball bouncing between us, returned again. “They refuse to write a letter, and they say they don’t want to be identified.”

“How can we make changes,” I exclaimed, “when people won’t tell us what’s bothering them?

Low-grade infections

After pastoring for almost twelve years now, I’ve come to realize that not every problem can be neatly resolved. No matter how prayerful and circumspect the ministry, some degree of criticism, disrespect, and tension will exist. I call ministry in this atmosphere “living with a low-grade infection.” It is the price any pastor has to pay for the privilege of influencing dozens or hundreds of lives for Christ every week.

I was quite close to one couple. A few years earlier I had helped them through a tragedy in their family. I heard they were upset about some issues in the church, so I called them on Friday to talk about it.

“Have you read our letter?” they asked.

“No, I haven’t received it yet,” I said.

“Well, be sure to read it before Sunday.” They didn’t want to say any more about the issue.

The letter arrived later that day. In essence, it said, “For two years we have observed the Holy Spirit leaving our church. It is our perception that He has left. And we are leaving also.”

I thought the couple and I were close. This was their first indication to me that anything was wrong.

When I met them Sunday night, at a meeting with two elders and two other couples, they complained the church was no longer friendly and was too large – but they left for a church that was larger. When challenged to help us solve the “problems” they said they had already decided to leave. The Spirit supposedly had left our church, but one of them stayed in our small-group ministry for seven more months. Later, I invited them to let me pray with them and affirm them as they left our church. They chose not to do so.

In retrospect, one or two disgruntled couples per congregation probably indicates a low-grade infection rather than a terminal illness. But when you’re living with the infection, the fever is not easily understood or solved. How do you know whether you’re facing a church-threatening disease or a simple flu?

Symptoms to observe

I’ve learned to watch for a couple of symptoms of the low-grade infection:

● *The actual number of people involved is much smaller than reported*. In one meeting, a man said, "And hundreds of people feel just the way I do." After the meeting, though, when one elder challenged him about the statement, the man conceded the figure was unsupported.

● *Dealing with the stated issue doesn't solve the problem.* Church consultant Carl George says, "The issues are never the issue. Control is the issue."

Three months into our infection, I believed the situation had gone on long enough, that control was the issue, and that the discussion should be cut off. The elders, particularly the one who chaired the previously mentioned meeting, disagreed with me. He had worked hard to collect comments and had promised to respond to the concerned group after the elders reviewed their complaints. Since this elder tends to move slowly and thoughtfully, while I have been known to be a bit impetuous, it seemed prudent to stay with his approach.

Just a few days later, however, the man who had been most vocal in complaining met with two other elders to complain to them. The first elder, who'd been listening patiently to his concerns, felt betrayed. The complainer seemed not as interested in getting answers as in fomenting discontent.

I called the former pastor of this man and found he had left the previous church saying the same things about that pastor and church. When confronted, he admitted nothing. One elder finally told him, "Every time we scratch an item off your list, you add another. We are no further along then when we started talking six months ago."

Pastoral antibiotics

Eventually, though not without a struggle, we were able to bring our infection under control. Along the way, we learned a number of lessons:

● *Meet with people, listen, and be prepared to make changes.* Tracking down issues can and does take lots of energy and time. But it must be done. The person's motivation may be correct and his or her suggestions helpful. In some cases, we followed suggestions that were made, even though the *way* there were made was not the best.

● *Clarify your position.* People made comments such as, "The Holy Spirit's power is missing," and "There's not enough 'brokenness' in the church." We did not declare clearly and quickly enough, "No, the Holy Spirit is still here, and these are the things that confirm that."

Carl George says that in a controversy, the one who clarifies the prevailing position prevails. Ultimately, when we did clarify our belief that the Holy Spirit was still present, that view prevailed.

● *Confront individuals when necessary.* After the elders had listened carefully to all the concerns and had tried to respond to them, they felt confident about the congregation's direction. For example, some folks complained that we needed to "allow people to worship God as he leads them." But our style of services had already been established in response to surveys of the congregation and planning by the staff and elders.

The elders decided then to talk with the people who continued in gossip and criticism. One man had, in an elder's presence, praised and thanked me for help I'd given during a painful time in his life – and then, at a public meeting, which I did not

attend, forcefully criticized me. The elder told him this was hypocritical and that he should apologize to me.

The man never came, but when I ran into him in the community, he did offer some feeble words. I didn't recognize them as an apology until the elder asked me if the man had come to apologize.

● *Realize that losing some people is not all that bad.* As a controlling, driving person, I found the situation hard to give to the Lord. A friend helped me with his explanation of "palms down" giving of issues to God. When we give Him our cares with our palms up, we can keep control of them. But with palms down, we truly "cast all our cares upon Him."

What happened? We lost at least 5 percent of our people, but I believe there is a new moving of the Holy Spirit in the church. There is much evidence to support this. And as Carl George points out, "People leaving is not always bad because the people who leave usually involve themselves in their new churches." However, it usually takes two years of fully overcome such a leaving because those who leave frequently continue to talk about the church and have a negative influence.

● *Keep close to the leadership team.* I learned to be honest with the elders. They made it safe for me to share my anger, frustration, and pain with them. They ministered to me, corrected me where I was at fault, and guided me back to a Spirit-filled life.

I also learned to recognize their role. After an initial meeting with critics, the leaders asked me not to be involved with the dispute. They wanted me to focus on leading, preaching, and setting vision. They were concerned the focus of my ministry would blur if I got caught up in what was happening. It was impossible not to know what was going on, but the elders did the hard work of confronting and listening. When the ordeal was over, I presented each elder with a plaque reading, *In appreciation for your faithfulness, love and courage during a time of great testing. God bless you. James 1:2-4.*

Frankly, it's been a long, tough year. I told the elders, "I never want to experience such an ordeal again."

They I went on to say, "But I wouldn't have missed it for the world." Learning key lessons, discovering areas I needed to grow in, seeing the love and concern of the elders, and becoming more confident the church was headed in the right direction – none of these could have happened without our bout with the low-grade infection.

Originally published in *Leadership Journal*, written by Dr. John Vawter

DEALING WITH DIFFICULT PEOPLE*

- Assumptions and Guidelines

A. There are people we cannot help – that is, see significant change in their attitude, behavior and ability to relate in healthy ways to God, others and self.

B. Many difficult people have a personality disorder. They display a distorted way of living, of managing their affairs and relationships, and have persistent unchanging ways of perceiving, thinking and relating to the world around them. They do not see themselves as the major contributing cause of their own difficulties. They leave trails of disturbed interpersonal relationships with behavior that is persistent, long-term and highly resistant to change.

C. It is appropriate, healthy and responsible to say no to demands and efforts to control and manipulate. Setting up boundaries and defining our limits is essential in dealing with difficult people. Our expectations need to be realistic.

D. Rescuing is not helpful – it just feels like it is.

E. Enabling allows another person to continue with destructive, unhealthy – sinful behavior.

F. Consequences are a part of God's natural order of life, used by Him for correction and discipline.

G. To be effective the gift of mercy must be tempered/disciplined by the gift of wisdom.

H. The cause of Personality Disorders can be generally grouped under three major headings: Abandonment – Neglect – Abuse.

- Identifying Difficult People

A. Healthy people are open to teaching and discipline, obedient to God, are faithful in their service to Him and assume responsibility for their own behavior.

B. Unhealthy, difficult people are often seen in the context of ministry as:
   Lacking a teachable spirit
   Lacking a conscience
   Rebellious
   Unable to learn from consequences
   Possessing a consuming selfishness

Unable to learn from Biblically sound counsel, insights & discipleship.

C. Four Personality Disorders/Difficult People most frequently encountered in church work.

1. Histrionic Entertaining/Seductive

Histrionic Criteria:

A pervasive pattern of excessive emotionally and attention seeking, beginning by early adulthood and present in a variety of contexts, as indicated by five or more of the following:

1. is uncomfortable in situations in which he or she is not the center of attention.
2. interaction with others is often characterized by inappropriate sexually seductive or provocative behavior.
3. displays rapidly shifting and shallow expression of emotions.
4. consistently uses physical appearance to draw attention to self.
5. has a style of speech that is excessively impressionistic and lacking in detail.
6. shows self-dramatization, theatricality, and exaggerated expression of emotion.
7. is suggestible, i.e., easily influenced by others or circumstances.
8. considers relationships to be more intimate than they actually are.

Belief System:

The belief system of the individual with histrionic personality disorder is summarized as follows:

1. I am an interesting and exciting person.
2. In order to be happy, I need other people to pay attention to me.
3. Unless I entertain or impress people, I am nothing.
4. If I don't keep others engaged with me, they won't like me.
5. The way to get what I want is to dazzle or amuse people.
6. If people don't respond very positively to me, they are rotten.
7. It is awful if people ignore me.
8. I should be the center of attention.
9. I don't have to bother to think things through – I can go by my "gut" feeling.
10. If I entertain people, they will not notice my weaknesses.
11. I cannot tolerate boredom.
12. If I feel like doing something, I should go ahead with it.
13. People pay attention only if I act in extreme ways.
14. Feelings and intuition are much more important than rational thinking and planning.

Biblical Correlate:

Like a gold ring in a pig's snout, is a beautiful woman who shows no discretion. Proverbs 11:22

Like a bandit she lies in wait and multiplies the unfaithful among men. Proverbs 23:28

2. Histrionic Entertaining Seductive

Dependent Criteria:

A pervasive pattern of excessive need to be taken care of that leads to submissive and clinging behavior and fears of separation, beginning by early adulthood and present in a variety of contexts, as indicated by five or more of the following:

1. has difficulty making everyday decisions without an excessive amount of advice and reassurance from others
2. needs others to assume responsibility for most major areas of his or her life
3. has difficulty expressing disagreement with others because of fear of loss of support or approval. (Note: Does not include realistic fears of retribution)
4. has difficulty initiating projects or doing things on his or her own (because of lack of self-confidence in judgment or ability rather than a lack of motivation or energy)
5. goes to excessive lengths to obtain nurturance and support from others, to the point of volunteering to do things that are unpleasant
6. feels uncomfortable or helpless when alone because of exaggerated fears of being unable to care for himself or herself
7. urgently seeks another relationship as a source of care and support when a close relationship ends
8. is unrealistically preoccupied with fears of being left to take care of himself or herself.

Belief System:

1. I am needy and weak.
2. I need somebody around, available at all times to help me to carry out what I need to do or in case something bad happens.
3. My helper can be nurturant, supportive, and confident – if he or she wants to be.
4. I am helpless when I am left on my own.
5. I am basically alone – unless I can attach myself to a stronger person.
6. The worst possible thing would be to be abandoned.
7. If I am not loved, I will always be unhappy.
8. I must do nothing to offend my supporter or helper.
9. I must be subservient in order to maintain his or her good will.
10. I must maintain access to him or her at all times.

11. I must cultivate as intimate a relationship as possible.
12. I must make decisions on my own.
13. I can't cope as other people can.
14. I need others to help me make decisions or tell me what to do.

Biblical Correlate:
Do not speak to a fool for he will scorn the wisdom of your words. Proverbs 23:9

3. Antisocial/Rebellious

Antisocial Criteria:
1. failure to conform to social norms with respect to lawful behaviors as indicated by repeatedly performing acts that are grounds for arrest
2. deceitfulness, as indicated by repeated lying, use of aliases, or conning others for personal profit or pleasure
3. impulsivity or failure to plan ahead
4. irritability and aggressiveness, as indicated by repeated physical fights or assaults
5. reckless disregard for safety of self or others
6. consistent irresponsibility, as indicated by repeated failure to sustain consistent work behavior or honor financial obligations
7. lack of remorse, as indicated by being indifferent to or rationalizing having hurt, mistreated or stolen from another.

Belief System:
1. Justification – "Wanting something or wanting to avoid something justifies my actions."
2. Thinking is believing – "My thoughts and feelings are completely accurate, simply because they occur to me."
3. Personal infallibility – "I always make good choices."
4. Feelings make facts – "I know I am right because I feel right about what I do.
5. The impotence of others – "The views of others are irrelevant to my decisions, unless they directly control my immediate consequences."
6. Low-impact consequences – "Undesirable consequences will not occur or will not matter to me."

Biblical Correlate:
A rebuke impresses a man of discernment more than a hundred lashes a fool. Proverbs 17:10
The proud and arrogant man – mocker is his name – he behaves with overwhelming pride. Proverbs 21:24
Do not speak to a fool for he will scorn the wisdom of your words. Proverbs 23:9

4. Borderline/Manipulator

Borderline Criteria:

1. frantic efforts to avoid real or imagined abandonment
2. a pattern of unstable and intense interpersonal relationships characterized by alternating between extremes of over idealization and devaluation
3. identify disturbance: markedly and persistently unstable self-image or sense of self
4. impulsivity in at least two areas that are potentially self damaging (e.g., spending, sex, substance abuse, reckless driving, binge eating)
5. recurrent suicidal behavior, gestures, or threats, or self-mutilating behavior
6. affective instability due to a marked reactivity of mood (e.g., intense episodic dysphoria, irritability, or anxiety usually lasting a few hours and only rarely more than a few days)
7. chronic feelings of emptiness or boredom
8. inappropriate, intense anger or difficulty controlling anger (e.g., frequent displays of temper, constant anger, recurrent physical fights)
9. transient, stress-related ideation or severe dissociative symptoms

Belief System:

1. I will be alone forever. No one will be there for me.
2. I can't cope on my own. I need someone to rely on.
3. People will hurt me, attack me, take advantage of me, I must protect myself.
4. It isn't possible for me to control myself or discipline myself.
5. My needs must be met immediately.
6. My extreme reactions are always justified.
7. My recollection and interpretation of what you said is always right.
8. I love you, but I hate you.
9. Change is something to be feared and avoided at all costs.

Biblical Correlate:

Though his speech is charming, do not believe him, for there are seven abominations fill his heart. Proverbs 26:25

Suggestions for Ministry

1. Limit your time with the person.

2. Refer to counseling.

3. Provide teaching and guidance.

4. Do not rescue or enable.

5. Watch for hidden agendas.

6. Do not equate “God talk” and knowledge of Scriptures with spirituality.

7. Hold them accountable for honesty and following through on what is expected of them. Ask: “Do you want to get well?”

8. Model healthy emotional expression, i.e., anger.

9. Pray for WISDOM.

*Dr. Steve Dowdle
Casas Adobes Baptist Church
Tucson, Arizona

Resources:

Diagnostic and Statistical Manual
DSM IV. American Psychiatric Association

Behind The Masks: Personality Disorders in the Church.
Marvin Pate and Sheryl Pate
Broadman Press 2000

ANSWERING THE CRITIC

Dear John,

I hope this note finds you well.

John, I am troubled by something in church yesterday. I am often reminded of your statement about teenagers today, the orange hair, the baggy pants and the jewelry, being as you say, just the uniform of the day. It has helped me be more tolerant and accepting. Yesterday morning a rather large young man came in wearing a tee-shirt with large printing across the back reading "EAT YELLOW SNOW". He sat down in front with his peers and the words "EAT YELLOW" were visible throughout the service and when he stood, you got the rest of the message. While raised in the desert, I do know what that means. Perhaps it could have been a worse or more vulgar message. What if it had been?

We have come up with a wonderful format for a contemporary service. But where do we draw the line, how far must we go to be tolerant? I ask, What would Jesus do? I think He would react as He did with moneychangers in His Father's house. What should we do?

This is probably not the biggest issue of the day for you and your staff, but we should give it some thought. I have.

Steve

Hello, Steve:

Thanks for the note. I will forward your note and my response on to Scott our youth pastor. I would say for starters that lots of these kids did not have the fathers you and I had who taught us the value of hard work, watching our language, etc. Secondly, I would think it would have been most appropriate for you to have introduced yourself to him after the service—not to mention the shirt—but to try to ascertain what is on the inside (his mind and heart) and then discern if he even knows that this kind of tee shirt is offensive to some. He may not know that. Thirdly, once knowing the young man's heart and mind, and having gotten his name in the mix we can pass onto Scott to make him a special project. Fourthly, I expect that the mature will understand this kind of thing will happen in the church. We are attempting to reach a culture that is far from Christ. Some have already left the church because I will not make the kids take off their hats. But, we do not stand in the lobby telling the angry, resentful, gossipers, etc. to clean up their attitudes before we let them in. Somehow, those of us "who know how to dress" find it easy to narrow our focus just down to dress rather than looking at hearts. In that vein I had to make an adjustment when I came to Bethany because of people

wearing shorts to church. In Minnesota that would have been disrespectful. But, I soon learned to look at hearts rather than shorts—and in some cases, some pretty ugly legs on men in those shorts.

As usual, you and I have good dialogue. So, this is a start. Let me know what you think.

John

Dear John,

I keep reminding myself of your message several weeks ago. I try not to judge. I know I have been far too judgmental of people in the past, (but it comes naturally to bankers, or they fail). The difficult part of change is the learning process. Learning what to do, how to do it and when to do it. I actually thought about what I would say to him, when I was sitting in church. I'm not confident that I could find right words. Others could. Yours is the response I would expect and the one I respect. I don't want a church where everyone is just like me or those who expect it to fit their sense of propriety. I so enjoy seeing those young kids, young adults. I only wish my sons could see that worship can be something for everyone. That's where I failed as a father. Thanks for hearing me out and here's hoping that young man will find his answers in our church and realize the message doesn't need to be on his tee shirt, but in his heart.

Steve

Dear Steve:

Your response is one of grace, love and dependence on God. You were struggling to judge. That is good—God is working. You knew you should have talked to him—you did not know what to say. So, you have to depend on God. I trust God will let you see the young man—gross shirt or not—and you will take the step of faith to go up to meet him. It will do you good—that initial fear helps us depend on God. You are hoping the young man will find answers. Those answers may well be found through you because I think God is giving you a burden for him. That is the end of the sermon for the day. God bless you, Steve.

John

7
Cutting Edge & Healthy Churches

CHURCH HEALTH

Churches should be healthy if they are going to honor God and do ministry His way. But, to know if our church is healthy, we must evaluate. Just as evaluation by our physical doctor is not always easy it must happen. The issue is clear…someone who knows more about the human body that we do examines us.

So it is with the church. The church is healthy when ministry is being done God's way. But, to know if we are doing ministry His way we must evaluate – against Biblical standards. This is not easy nor does it happen enough. Jesus said it well when He told us to take the log out of our own eye first. There seems to be a principle that He was laying out for us when He spoke those words. As we know, self-evaluation is not easy, convenient or fun.

Nevertheless, we must do it. We must do it if we want our church to be healthy. We are not about our business but His business. Thus, we must be evaluating to see if we are doing His work in His way in a way that honors Him. We can go all the way back to the creation to see that God the Father was evaluating. He was creating, looking at what He had created and "saw that it was good." This is evaluation. And, we know the environment God created was healthy because He declared it good.

Because the Spirit of God has provided so many competent consultants to the church evaluation points do not need to be belabored here. Thus, this section contains three works that will help the pastor motivate the church board to do hard-nosed, honest evaluation of how the church's ministry is doing…as it is determined whether or not the church is healthy.

Characteristics of Cutting-Edge Churches

1. They are crystal clear on what their mission is.
2. They have identified and made a commitment to a set of core values.
3. They have tremendous vision for what God can do through them.
4. They are purpose, mission and vision driven.
5. They have developed highly adaptive cultures anchored by their mission.
6. They make a very high commitment to the strategic planning process on a monthly, quarterly and annual basis. This included honest evaluation of each ministry facet of the church.
7. They value and practice strong leadership.
8. They communicate the mission/vision and values of the church constantly and seek to create a culture which supports these. Policies, personnel, action plans, communications, and ministries all reflect the mission, vision and values.
9. They are unashamedly passionate about their mission and vision and pursue it with energy.
10. They have a high commitment to excellence in all that they do.

DISCOVER THE METAGLOBE

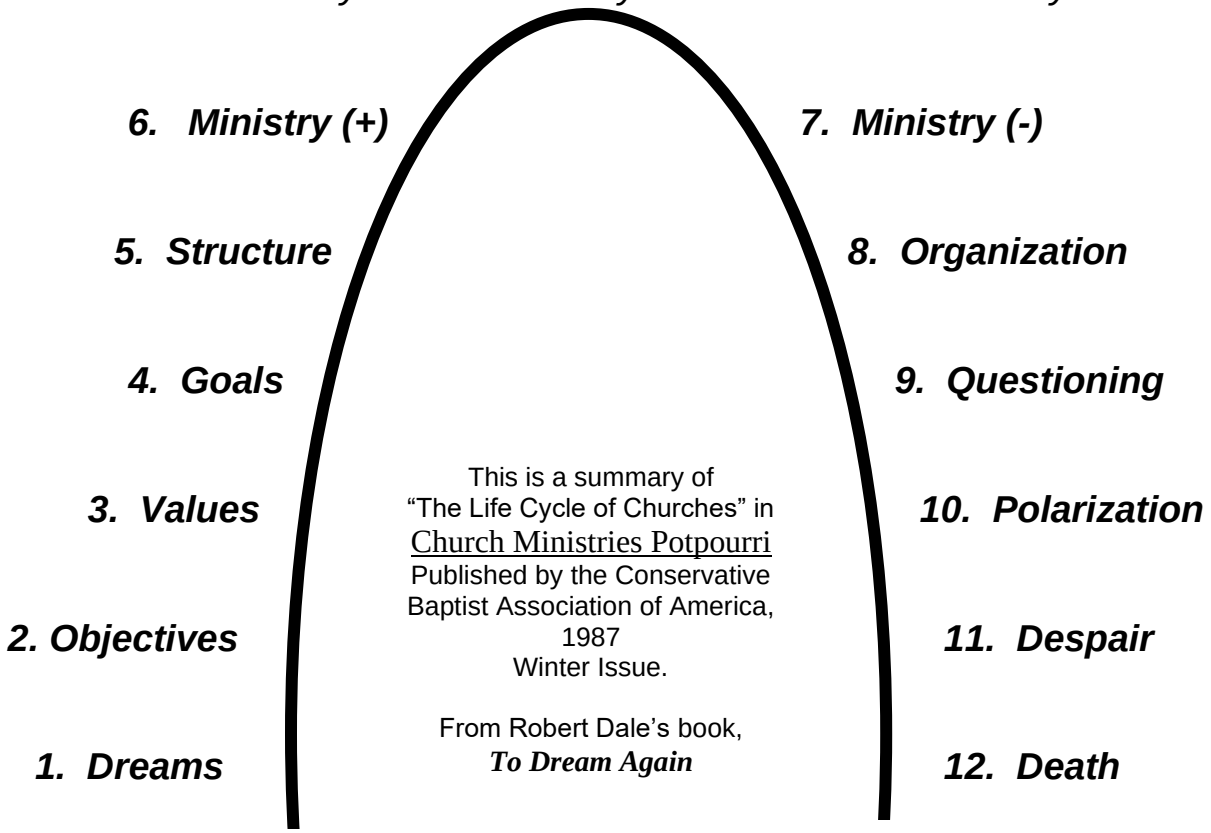
N.C.D. = New Church Development
C.R.T. = Crisis Response Team
M.O.D = Minister of the Day

The metaglobe provides a revolutionary perspective on the needs and mission of the church. It enables both clergy and lay leaders to instantly visualize how each particular ministry contributes to the big picture. By using the globe to map out the interface between outreach, worship, discipleship and nurture, leaders can keep ministry personal and effective.

Carl George

LIFE CYCLES OF A MINISTRY

Ministries are born, they live and some die while others continue on.
What are the cycles of a ministry and what affects these cycles?



Dream: Ministries begin as a result of a dream! (Vision & vitality)

Objectives: The leader and people begin to talk about mission and purpose. (Why we are here)

Values: Focus on unity, beliefs and comradery (Main beliefs & fellowship)

Goals: Expectations that are the outgrowth of the dreams, objective and values. (What we expect to happen)

Structure: A flexible skeleton is designed to hang all the programming and ministry on. (Structure to support ministry)

Ministry (+): An outward orientation focused on serving and not begin served. (Future and other)

Ministry (-): Ministries begin focusing on the good old days. The ministry wants guarantees not risks. It is more important to meet the needs of the members than to reach the lost. (Past & inward focus)

Organization: The ministry now serves the organization rather than the organization serving the ministry. (Form over function)

Questioning: Lack of future goals and questions about why exist. (No vision and lack of purpose)

Polarization: People begin focusing in different directions and become divided (Critical attitude)

Despair: Almost dead. No vision, no vitality, no concern (Tired)

Death: Buy the Headstone.

How does a church keep from descending down the negative side of the bell curve?

The Answer:

> *Go back to basics. The current congregation must have faith, courage and vision to dream new dreams. These dreams must be translated into new statements of mission and purpose. As a result of these dreams and goals a flexible organizational structure must be put in place to handle the plans and programming.*

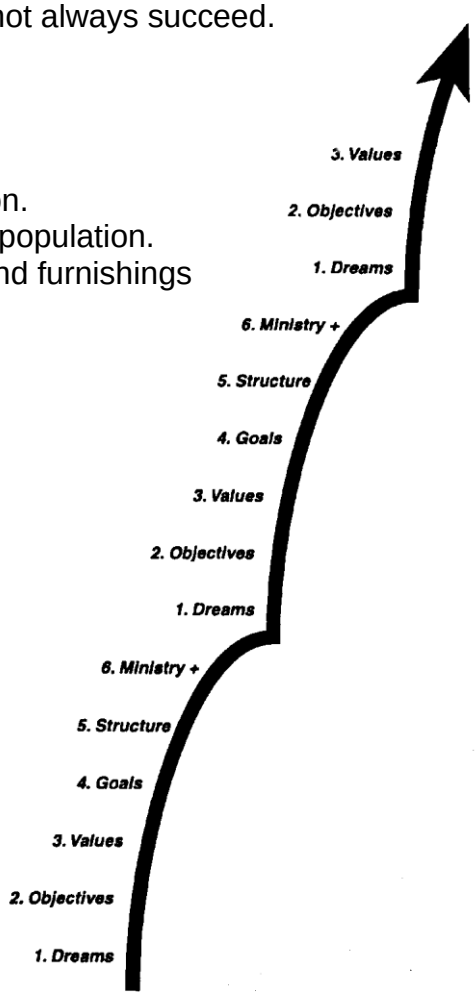
Dreaming New Dreams is Risky Business:

You launch out by faith to achieve goals that might not always succeed.
New dreams could mean:

1. New approaches to worship.
2. New people in leadership roles.
3. New Sunday school curriculum for eduction.
4. New ministry for a special segment of the population.
5. New appearance in church construction and furnishings
6. New roles for pastors and staff.
7. New fellowship groups and structures.

And the list goes on!

The Cycle Should Look Like This:



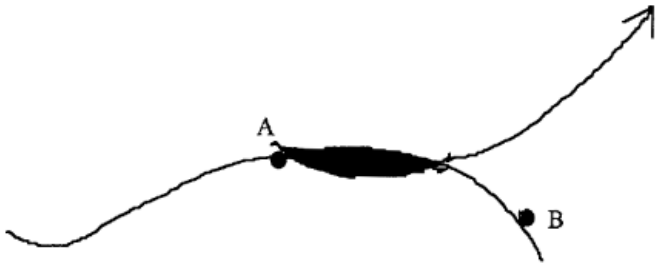
NET FAX

A SERVICE OF LEADERSHIP NETWORK ... HELPING CHURCH LEADERS MAKE THE TRANSITION FROM THE PRESENT TO THE FUTURE

Number 8 December 12, 1994

WHERE ARE YOU ON THE "S" CURVE?

One of the most useful tools in understanding the natural life cycle of a product, an organization, a church or even a relationship is the sigmoid or S curve. The secret to constant growth is to start a new S curve before the first one ends and the right place to start the second curve is at point A when there is the time, energy and resources to get the new curve through its initial stages before the first curve plateaus and declines.



Why do we not recognize the obvious principle of beginning the new curve at point A? At point A all the messages received by the individual or organization indicate that everything is fine...there is no need to change. Why tinker with success?

The second curve, whether it is a new product, a new strategy, or new program, is going to be different from the old. It has to be and so are the people leading the new curve. Those who lead the second curve are often not the people who led the first curve. For a time, new ideas and new people have to co-exist with the old until the second curve is established and the first begins to wane. The shaded area thus becomes a time of great confusion. Two, or more, groups of people and two sets of ideas are competing for the future.

In the 1990's, the first curve is now peaking for thousands of institutions and organizations ... and yes, churches and denominations. Where is your church or organization on the "S" curve? And where are you personally on the "S" curve of your career or ministry?

These principles of the "S" Curve are taken from *The Age of Paradox* by Charles Handy. (Harvard Business School Press, 1994)

CATS, COLLIES, RANCHES AND NATIONS*

Name	Size	Characteristics
Cat	0-40	No leadership No plan Much independence Pastor is there
Colie	40-100	Do you love us? Do you really love us? Will you always love us? Pastor loves the people
Garden	100-175	Organization begins Rows are planned Rows are planted Sensitivity to differences Pastor has some organizational skills
House	175 -250	Owner cannot do all the work Specialists are called in Delegation happens Pastor welcomes other staff
Mansion	250-450	Strangers at dinner More organization is needed Pastor does not know everyone
Ranch	450-700	Foremen are hired Managers are hired A major change is here Staff help pastor get things done
County	700-1200	Lots of talent Create own ministries Nothing like it Pastors, recruit, train, deploy and manage Decisions are spread out More make small decisions No one controls all facets of ministry Vision is crystal clear

State	1200-1800	Pastor is leader Church is organized Staff recruit volunteers Vision is crystal clear Communication of vision is necessary
Nation	1800-2400	Staff must develop and deploy Few staff can succeed at this level Stagnation is probable Staff are key
World	2400-3000	Staff being recruiters, trainers and “empowerers” is a must Excellence in execution is key Excellence in every area is key Focus, understandable ministry and constant evaluation are necessary The senior or executive pastor keep staff and the ministry focused Execution is key Colossians 3:23 is key

*Adapted and combined from “Cats, Collies & Ranches” by Lyle Schaller and “Breakthrough Catalysts” by Dan Reiland.

CHARACTERISTICS OF A HEALTHY CHURCH
Vision: New England

Vision: New England is an interdependent network of individual Christians and local churches which is committed to evangelizing New England through healthy churches.

We assert that a healthy church is prayerful in all of the following aspects of church life and ministry, is reliant upon God's power and the authority of His Word, and values. . .

1. GOD-EXALTING WORSHIP

The healthy church gathers regularly as the local expression of the Body of Christ to worship God in ways that engage the heart, mind, soul, and strength of the people.

Worship includes such elements as:

- Prayer – adoration, praise, thanksgiving, confession and petition
- Reading of Scripture
- Preaching from God's Word for instruction, guidance, encouragement, comfort, challenge, and rebuke
- Singing songs and hymns that praise God and encourage us as believers
- Affirmation of those things we believe
- Dedication to the service of God in our lives

Corporate worship is the ongoing reminder of:

- The Lordship of Christ
- The power of the Holy Spirit
- The redemptive work of God the Father among us
- The truths of God's Word
- Our need to share the gospel
- Our mandate to serve others in need

Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and in truth, for they are the kind of worshipers the Father seeks. John 4:23

2. GOD'S EMPOWERING PRESENCE

The healthy church actively seeks the Holy Spirit's direction and empowerment for its daily life and ministry.

In seeking to understand and implement God's will, the church:

- Articulates a clear understanding of who God is
- Teaches the "whole counsel of God," and relates it to the 20th century American church
- Emphasizes a supernatural-reliance instead of a self-reliance

- Creates enthusiasm about being part of the Kingdom of God
- Prays for God's initiative and anticipates that God will act
- Encourages its leaders to be change-agents under God's guidance
- Desires the fruit of the spirit for all its members
- Seeks the gifts of the Spirit within the body

The Spirit Himself testifies with our spirit that we are God's children. Rom. 8:16

3. AN OUTWARD FOCUS

The healthy church places high priority on communicating the truth of Jesus and demonstrating the love of Jesus to those outside the faith.

Specifically, the church with an outward focus:

- Communicates the message of Christ in culturally relevant ways to those outside the family of God
- Commits to the passing on of our faith to the next generation
- Demonstrates to the world through acts of love, justice, and mercy that "God became flesh"
- Welcomes and enfolds a steady stream of new people at all stages of their spiritual journey:
    - Seeking nonbelievers
    - Recent converts
    - Enthusiastic young Christians
    - Believers with questions, doubts and struggles
    - Active kingdom builders, and
    - Wiser, older Christians
- Experiments continually to find more effective ways to communicate the gospel to nonbelievers in the family, marketplace, community and neighborhood
- Develops a strategy for global awareness and international mission involvement

For the Son of Man came to seek and to save what was lost. Luke 19:10

4. SERVANT-LEADERSHIP DEVELOPMENT

The healthy church identifies and develops individuals whom God has called and given the gift of leadership and challenges them to become servant-leaders.

For church government, the healthy church:

- Is led by persons who understand the church's vision, communicate it clearly to the congregation, and organize the body and each of its ministry groups so that the vision becomes reality
- Motivates potential leaders by challenging them to serve for the glory of God
- Develops a sense of collegiality among leaders – both lay and clergy
- Encourages turnover yet stability in lay leadership
- Evaluates the church's effectiveness, manages change, and plans for the future

- Seeks to unify the congregation behind its leaders

For ministry leadership, the healthy church:

- Creates an environment in which men and women with ministry gifts are developed to serve as servant-leaders
- Encourages ministries to be led by lay persons as much as possible
- Makes sure that ministry leadership is shared widely among congregation members
- Works hard to assure that lay persons are partners who are respected, honored, mobilized, and freed to minister both inside and outside the church
- Equips and empowers others to serve in ministry

From Him (Christ) the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. Eph. 4:16

5. A COMMITMENT TO LOVING/CARING RELATIONSHIPS

The healthy church is intentional in its efforts to build loving, caring relationships within families, between members and with the community they serve.

The healthy church understands, models, teaches, and affirms the essential elements of quality relationships and recognizes the needs of those who come from dysfunctional families. The Body serves as an affirming place for marriage and family life, including single adults, senior adults and all phases of family development.

It builds relationships within the body of Christ through:

- Sharing lives with one another
- Caring for one another
- Open communication
- Conflict resolution
- Forgiveness
- Healing
- Bearing one another's burdens

It acknowledges and encourages great diversity within the body of Christ, and teaches its members how to work together, disagree with love and respect, and creatively resolve conflicts.

It includes people of different:

- Ages
- Ethnic groups
- Socioeconomic groups
- Previous church affiliations (or no affiliation)
- Stages of spiritual maturity

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lies for our brothers. 1 John 3:16

6. LEARNING AND GROWING IN COMMUNITY

The healthy church encourages believers to grow in their walks with God in the context of a safe, affirming environment.

To accomplish this objective, the healthy church:

- Enables people to see Jesus clearly
- Helps them to know His will for them
- Equips them to follow Him in all of life
- Helps each person to find his/her calling – either at home or abroad, either clergy or lay person
- Encourages people to identify their God-given gifts and trains them accordingly

It does these things through:

- Individual mentors
- Small group Bible studies/discipleship groups
- A variety of training opportunities

Let us therefore make every effort to do what leads to peace and to mutual edification. Romans 14:19

7. PERSONAL DISCIPLINES

The healthy church provides training, models, and resources for members of all ages to develop their daily spiritual disciplines.

These disciplines include such things as:

- Bible study
- Personal worship
- Confession
- Petition for themselves and others
- Journaling
- Recognizing and utilizing one's spiritual gifs
- Listening to God's voice
- Pursuing God's will
- Growing to Christ-like maturity
- Instilling a strong sense of integrity
- Growing as a person in body, mind and spirit

But the wisdom that comes from heaven is first of all pure, then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. James 3:17

8. STEWARDSHIP AND GENEROSITY
The healthy church teaches its members that they are stewards of their God-given resources and challenges them to sacrificial generosity in sharing with others.

The attitude of the leaders and members of the local church express tangibly the attitude of Jesus who taught that 'to whom much is given, much is required' and 'where your treasure is, there will your heart be also' and includes:

- Teaching on generosity and financial planning
- Sharing facilities and programs with others
- Giving a generous portion of the annual budget to local and international missions
- Providing abundantly for those in need within the fellowship of believers, including the unemployed, the widowed, single parents, etc.
- Operates within its income and can account for all contributions
- Operates in accordance with the principle of the Evangelical Council for Financial Accountability

Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. 2 Corinthians 9:6

9. WISE ADMINISTRATION AND ACCOUNTABILITY
The healthy church fosters wise administration and accountability as it:

- Strives for excellence, effectiveness, and efficiency through management practices that emphasize responsibility and accountability
- Creates support systems to meet the functional needs of the ministry
- Conducts an ongoing evaluation of church progress against its mission and vision
- Develops a broad base of support among its members
- Provides appropriately for its staff
- Plans for the longevity of the ministry and for leadership transitions
- Conducts an honest assessment of the strengths and weaknesses, opportunities and threats to its ministry
- Thinks strategically

So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? Luke 16:11

10. NETWORKING WITH THE REGIONAL CHURCH
The healthy church reaches out to others in the Body of Christ for collaboration, resource sharing, learning opportunities and united celebrations of worship.

Networking with the regional Church includes such things as:

- Pastors within the same town meeting regularly to pray for each other

- Churches developing ministry specialties that meet the needs of their community without overlapping or competing with each other
- Ministry leaders receiving training for their specific ministry with other leaders throughout the entire region
- Area-wide celebrations where Christians join to worship God together and affirm their unity in Christ
- The gathering of the church in a variety of training and networking settings
- Sharing resources between churches
- Fostering interdependence across denominational boundaries
- Communicating with one another over the Internet

May they (the Church) be brought to complete unity to let the world know that you sent me and have loved them even as you have love me. John 17:23

Permission Granted by EANE Assoc.

Copyright 1995 by Evangelistic Association of New England, Burlington, Massachusetts. All rights reserved.

THE TWENTY-FIRST CENTURY CHURCH

by Paul Borden

I. THE CONTEXT IN WHICH THE CHURCH EXISTS TODAY

A. The Churched People

1. 89% of those who attend believe that church exists to take care of their need and the needs of their families.
2. 11% of those who attend believe the church exists to evangelize the world.

B. The Un-Churched People

1. There is no value in attending church.
2. Churches have too many problems.
3. People do not have the time for church.
4. People are not interested.
5. Churches are always asking for money.
6. Church services are simply boring.
7. Churches are irrelevant to the way people live.

II. THE PURPOSE OF THE CHURCH (THE CHURCH'S MISSION)

A. The Issues

1. The church's message never changes. However, the church's methods do change and have changed over generations.
2. The church must understand what it is about (its business) and determine who it serves first (primary customer).

B. Three Possible Options

1. The purpose of the church is to develop the believer and meet the believer's needs (Inward focus)
2. The purpose of the church is to reach lost people whose greatest need is redemption (Outward focus)
3. The church should do both. If this purpose is adopted then the church needs to determine who is served first. Serving believers first creates an inward focus. However, serving unbelievers first creates an outward focus.

C. Targeting Four types of People That Bring Focus to the Purpose

1. The churched believer (inward focus)
2. The churched unbeliever (semi-outward focus)
3. The non-churched believer (semi-outward focus)
4. The non-churched non-believer (outward focus)

D. Implications Related to Purpose

1. Unity is produced when people work together for a common purpose.
2. Unity is based upon the common values that under lie the accomplishment of the mission. Membership in any organization, including the church, should be based upon adherence to the common values of the mission and a willingness to implement them. Membership should always be less in number than the people participating in the group.
3. A compelling mission is necessary for a group to have positive energy.

III. THE VISION OF THE CHURCH

A. The Issues

1. Vision is an attempt, by faith, to see a preferable future of a local church, as that church accomplishes its mission in its cultural context.
2. A vision statement is brief, inspiring and acts as a rallying cry for people to become involved in the mission. It is stated broadly enough to give individuals a sense of how they can help implement the vision in their particular area of involvement. Also, it is stated with enough specificity to create hope and expectation.

B. Implications

1. Vision is cast by leaders to the level of redundancy.
2. Vision is generated through stories, a positive attitude, and by addressing the community more than the individual.
3. Vision validates the past while celebrating a preferable future.

IV. VALUES

A. The issues

1. Values are beliefs, attitudes, and priorities that congregations hold in their highest esteem.
2. Values are often assumed, unrecognized, unarticulated, and are often not obvious until individuals, groups, or congregations face stress.
3. However, the values held to by the leaders and the majority of the congregation reflect the true mission or purpose of the church, regardless of what any mission or vision statements might declare.

B. Implications

1. A new mission and vision will produce no change in a congregation until new values consistent with that church's new mission and vision statements are adopted and initially implemented.

2. The adoption of new values often begin as an intellectual exercise. This intellectual exercise becomes a series of spiritual choices as new values replace previously held values.
3. A new mission and vision will never be implemented without the difficult exchange of new values for one's previously embraced by first the leaders and then the congregation.

V. STRUCTURE

A. Quote (Plato Paraphrased)

"Good people do not need laws to act responsibly, while bad people will always find ways to get around laws that have been created."

B. Issues

1. The issue of structure is crucial to mission (purpose), vision, and values. Structure is like a skeleton that allows or hinders growth, health, and vitality in a body.
2. The underlying issue is the ministry paradigm of the church. Either the laity run the church and hire pastors to do ministry or pastors lead churches and equip the laity to do ministry.
3. Many church structures are designed to prevent growth, health, vitality. They assume people cannot be trusted and therefore separate authority from responsibility.
4. The creation of an abundance of policies, rules, and other forms of control lower morale because such things treat adults as children. Micromanagement through policies is the death of common sense decisions. Initiative is lose.
5. Deciding issues on the basis of majority vote allows the spiritually immature people in a church to have more control than the spiritually mature people. This decision-making process, which is not Biblical, ignores the roles and gifts of leadership.

C. Implications

1. Structuring for health and growth means asking pastors to lead the church while they equip laity for ministry. This means the laity must give up control of church leadership while pastors give up control over ministry.
2. A new ministry paradigm marries the three concepts of authority, responsibility, and accountability. These three terms can only be brought together in individuals not groups or committees.
3. The pastor is responsible for the staff of the church. The staff work for the pastor. Staff are given the authority and responsibility for ministry and are held accountable by the pastor for the accomplishment of the ministry. The pastor in turn provides a yearly accounting to the board of

how well specific, measurable, and objective goals were met by the pastor and the pastor's staff.

4. Church boards deal with five major areas which are:
    a. Ends: The ends policy states the church's mission in terms of outcomes not activities.
    b. Pastoral Limitations: The prudent and ethical principles that limit how the pastor and staff will act in accomplishing the mission of the church.
    c. Board-Pastor Relationship: The manner in which the pastor is given responsibility and accountability to lead the church in the accomplishment of the church's mission.
    d. Board Process: The members of the board agree that any position resulting from a fair process is, and of right, should be, the position of the board.
    e. Finances: The board is responsible for the financial health of the church.
5. A spiritually health board "cradles" the mission and vision, addresses only fundamental issues, maintains an external focus, and enables the church to become an outcome-driven organization.
6. No church can develop health and sustain growth unless its vision, mission, values and structure are aligned.

VI. HEALTH AND GROWTH

A. Issues

1. A healthy church develops faithful disciples of Jesus Christ while constantly making new disciples. It is both faithful in its task and fruitful in its purpose.
2. An obedient church takes the great commission seriously and assumes responsibility for growth.
3. A church grows from four sources:
    a. Biological growth – Believers have children
    b. Transfer growth – Rearranging the sheep
    c. Prodigal growth – Wayward believers return.
    d. Conversion growth – Pagans become disciples

The church today needs to focus on conversion growth.

Leonard Sweet says USA is third largest pagan society in world.

4. The growth and health of the church in the New Testament is focused on conversion growth. The term often used for conversion growth, is evangelism. Evangelism, even in the New Testament, required contextualization.
5. In 1960 many unbelieving un-churched people in the United States still held beliefs and maintained values similar to Christians. For example they believed the Bible was true, Jesus was God, pastors and churches were valued, and there was a sense of guild and often shame of sin. Therefore, outreaching strategies used by the church to reach such people, often worked well. It was a matter of helping them fill in the crucial details of faith.

6. By 2000 many unbelieving un-churched people in the United States had no or little understanding of the Christian faith and seldom held similar values. Truth is relative, Jesus was a man, pastors and churches are irrelevant, and the term sin has no meaning theologically or personally.
7. By 2000 a new phenomenon had occurred. Unbelieving people no longer see the church or even a religion as providing a solution for meeting their spiritual needs. The sensitivity to spiritual needs is as high as ever, while the church is seen as being irrelevant for meeting such needs.

B. Implications

1. Local churches must determine how their real mission, vision, values, and structure relate their congregations to seekers (pagans looking for answers to their spiritual needs). Churches fall into the following categories:
   a. Seeker hostile
   b. Seeker indifferent
   c. Seeker hopeful
   * d. Seeker sensitive
   e. Seeker targeted.
2. Churches must recognize that a contextualized evangelism in this day and time is both a process and an event. Evangelism is a process in that intentional strategies, for developing relationships with seekers, must be implemented. Evangelism is an event when people, with whom relationships have been developed, are given an invitation, usually personally, to believe. The church must move in its thinking from Peter and John preaching to Jews to Paul reasoning with philosophers on Mars Hill.
3. Churches need to develop strategies to help believers build bridges of relationships with seekers. These strategies must include individual and group bridge building events. There must also be collection events where seekers are invited in a group and then individually to believe the Gospel.

Schaller says many people come to Christ through Habitat for Humanity.

***(You make the seeker your primary customer and you run the church for company so that they will understand what you're saying)**

PAUL BORDEN SEMINAR NOTES

1. Role of the Church

   - Jesus has 2 bodies

     - In humanity He did the will of Father by doing redemption
     - When he ascended He left His body – the church – to do redemption. (Dallas taught Paul chief end of church was to build up the saints who would do evangelism. Paul thinks until Hybels and Warren came along, para-church did most of the evangelism.)

2. In USA average church size is 75

   - Description
     Apple 0-250
     Orange 250-1000
     Bigger orange 1000-20,000

   - Commentary
     Is quantity and quality issue
     They are different organizations

   - In California Paul has
     Churches evangelizing
     Apples acting like oranges

   - Must be aware of people who bring apple mentality into orange churches

   - In small church (apple) thinking the board runs the church and the pastor is hired to do ministry. Build on premise that you can't trust people.

   - In orange church the pastors run the church and the laity are equipped to do ministry. Thus, board does major policy, cheerleaders and protectors of staff

   - Policy – what is vision; mission; salary packages but staff create budget.

   - Some pastors and elders have trouble transitioning from apple to orange … or from orange to larger orange. Some lay people never get it.

   - Changing from one fruit to another is a major mind shift.

Some people are in large orange, but don't know it.

3. All N.T. churches are dead. This is good – if they ultimately existed to serve themselves.

4. 2004 1960

1	2	3	4	5	6	7	8	9	10
pagan									believer

- In 1960 most Americans knew what it took to become a Christian. In 1960 most evangelism efforts were events because you were getting people from 8-10 on the scale above. 1960's had busing, revivals, EE

- In 2004 evangelism is process <u>and</u> an event

  We are post-modern and post-secular. Post-secular = looking for spiritual answers but they are not looking for the church. High priest of our culture is the therapist.

  So, churches must function differently than in 1960. Church still sees people as needing 1960's values and ministry. Today's methods are <u>bridging</u> events and <u>collection</u> events.

  <u>Bridge event</u> – get people to church. Honor police officers….

  <u>Collection events</u> – Baptizing done together. Names of family, friends, etc. done for special service. Have friends stand.

  At <u>Bridge event</u> announce the church class on whatever that bridge group struggles the most with.

  <u>Bridge events</u> – develop relationships. Gossip may not even be presented there.

  <u>Collection Event</u> – is the strategy to get people from Bridge event into church.

5. Deciding your #1 customer is lost and not just a believer takes a lot of visceral on part of elders.

6. Test of spiritual maturity of board is that they are willing to take the heat for decisions that go against what majority wants … but the church needs. They are willing to bear the pain to get the church where it needs to be. But board and pastors must be committed together on it.

7. Bill Hybels said:

Cell	Celebration	Evangelism	Ministry
25%	25%	25%	25%

One year later evangelism needed 40% because Hybels says evangelism is swimming upstream … the rest is downstream.

8. We do worship in community.
We do instruction (adult small groups) in our community.
We should help our people build relationships to do evangelism in community.

9. What are common values that board members must have:

- Purpose of church
- Agreement on mission
- Who is our primary customer
- Goals for each pastor to reach people to reach people
- Agreement on bridge events
- Hard look at church calendar to see if it focuses on non-Christians
- Agreement that Sunday morning can relate to non-Christians

10. In California churches as people meet Christ average age goes down.

11. People under 40 give to vision, cause and need. Does your financial report inspire the over 40 crowd, or under 40 crowd.

12. Offering envelope is same size as old pay envelope when people were paid every week in chase. People took 10% right then and put it in church envelope.

13. Young Boomers and Busters will give more with credit cards … automatic transfer.

14. Budget needs to be presented in terms of ministry goals – not dollars.

15. High Commitment Church – 101, 201, 301, 401 – is the place to talk about giving.

16. Some churches that are outreach oriented close adult communities that don't grow.

17. Mission → Vision → Values → Structure

Mission

Vision – Reach the lost

Values – No kids with earrings. Vision does not equal value.

Structure – Structure helps or hinders growth.

18. Organizations experience slow painful death or deep painful change.

19. Benecia Baptist Church in California says “We will have a traditional service when those who want it will guarantee that it will grow.

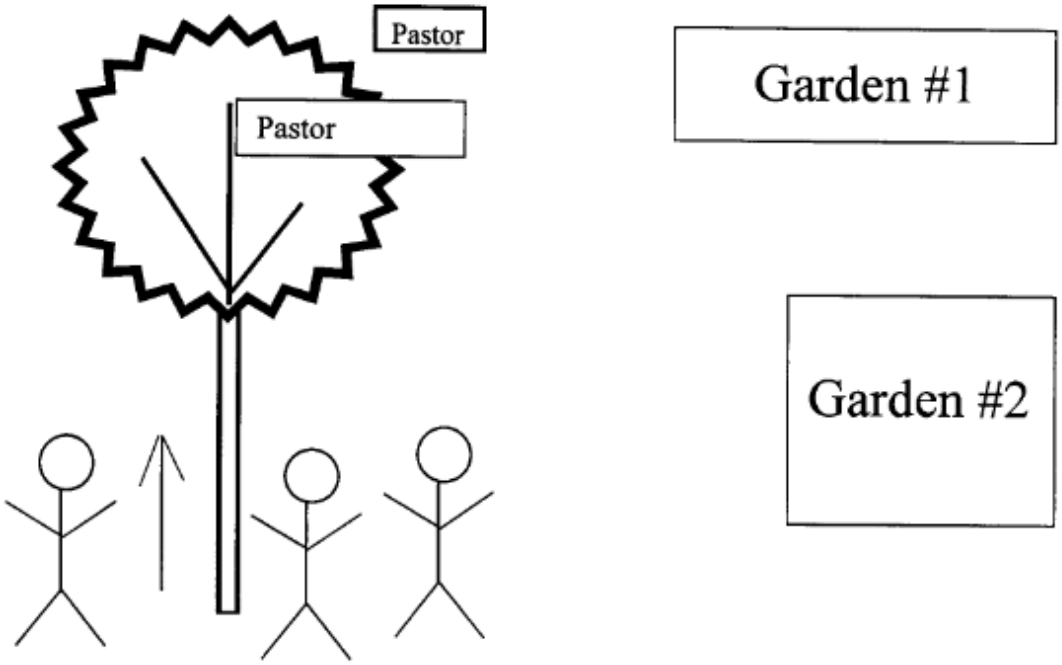
20. Paul thinks traditional services are for those how want to be served.

21. One of the best ways for elders to support staff members is never to listen to criticism of a pastor but to make that person go to the particular pastor. Also, say to that person, *“If I hear you talking about this elsewhere I’ll bring you before the board for gossip.”*

22. Paul maintains that pastor is:

    - Preacher of Word
    - Primary recruiter
    - Primary vision-caster
    - Trainer of leaders
    - Primary fund-raiser

23. Board keeps pastor up the tree and deals with issue



    - If Pastor comes down, the elders spear him and send him back up.

    - Staff runs up and down tree

- Pastor says Garden #1 needs to be Garden #2. But, people say, “We’ve always had it here.” Elders take spears over and make them move the garden from #1 to #2.

- Once a month Board comes up the tree to sit with the pastor. He gives elders a report about the ministry. And, pastor helps elders get the big picture and he trains them.

24. Kennon Callahan says people over 35 are excellent marathoners. People under 35 are excellent sprinters. Over 35 go to church; under 35 make a decision to go to church every Sunday. Therefore, with GenXers you may have a small group for 4-5 weeks, take 4-5 weeks off, then meet again for 4-5 weeks.

WHY I STOPPED GOING TO CHURCH

And Other Acts of Christian Disobedience

by Charles Moore

Going to church is a trap—a first-class web of deception. No, what follows is not a diatribe. I love the church too much to cut it to pieces. But shock treatment is sometimes necessary when one is stricken with a serious disorder. And when it comes to the way we do church today, nothing less than major deconstruction is needed.

Going to church is less an act and more a mentality. It is a way of thinking, a paradigm within which one approaches the Christian life itself. Within the "church system" is intertwined a web of interrelated practices: worship services, sermons, offerings, prayers, hymn singing, spiritual instruction and other religious undertakings, all occurring at a given time and in a place deemed holy or special apart from private life. Along with this package comes a clergy, those who are paid for performing religious services, and a laity, the rest of us who perform our religious duty by supporting those who keep the church running. Little of this has anything to do with being the church described in the New Testament.

Take away the pulpit and the pews, the audio-visual system, the pastor's salary, the praise band, the bulletin, the tithes and offerings and Sunday school, and what is left of the modern church? Jesus told His critics that the temple would be destroyed, only to be raised up again. But was He thinking in terms of steeples and stadiums, or of a people in whom the Spirit dwells? If the Spirit gives birth to the church, and if genuine worship is "in spirit and in truth"(John 4:24), then where are the edifices, vestments, rituals, and hymnals on that first Pentecost? We won't find any. Instead we read about fire, wind, power, food, joy, unanimity and sharing—in short, a communism of love (Acts 2 and 4).

When was the last time you went to church at an undesignated hour? If you had I bet you found the building empty (except, perhaps, for a secretary and janitor). Ah, you're thinking, this is because believers aren't supposed to be caged within the four walls of some sanctuary. Their task is to disperse themselves, and fulfill their various callings in society as salt and light.

True, life together in Christ extends far beyond the confines of stained glass windows. But this notion of dispersion is tricky. For with dispersion a general state of diffusion has crept in—a condition in which the "church" has lost its distinct identity as a community under the rulership of God.

This is why I stopped "going to church." For the church is not an institution, or an event, and least of all a building. Rather it is distinguished by the kind of relationships its members have with one another. It's not about suits and ties, or about sermons and singing, but about a radical realignment of relationships governed by Christ's lordship. It is, in Bonhoeffer's words, life together *in Christ.*

There is much talk today about an emergent church, one that is more authentic, relational, liquid, culturally relevant, organic and missional. This is a church that works for nonbelievers, where unnecessary barriers of traditional church are removed, via alternative worship gatherings, while at the same time integrating the spiritual in the warp and woof of everyday existence, by practicing the Divine Hours, for example. This is encouraging. But in too many cases, these postmodern alternatives confuse the symptom for the cause. The church is still conceived as another structure, albeit sacred, along side those of family, work, neighborhood, education, etc. The church is an add-on to real life in the world.

The Biblical notion of church, the "ekklesia," however, is far more radical. It is a community that is called out, called together and called forth—a community in which the presence of the risen Christ transforms existence itself. Church is the locus of Christ's ongoing work of reconciliation and redemption, where people exhibit a new way of living together as an expression of their new life in Christ. Church is not about what gets proclaimed by a preacher or taught by an instructor. It's not just songs, sacraments and ceremonies. The church is what gets lived out in daily life by a people who bind themselves together to live for God's kingdom of unity, justice and peace.

Contrary to popular wisdom, the first words about the Christian life are not about what we as individuals can experience, but about the kind of society God intends. The gospel, or good news, is that in Christ, God's coming kingdom is breaking into the here and now—in the depths of the believer's heart, but also in the world itself. This kingdom encompasses economic, material, psychological, political, social and spiritual existence.

The gospel is *not* that there is still more to come in the future. It's not about going to heaven when we die, or about being forgiven now and awaiting freedom later. It's not about experiencing the sacred in the midst of the secular. Neither is it a new teaching or a new moral code. It is the promised "power of God for salvation" (Romans 1:16)—a power that frees us from all that opposes God and his will and all that alienates us from ourselves and each other. This power frees us to live according God's original plan, where selfless sharing, justice, mutuality, respect, trust, forgiveness and joyful community become realized. As Norman Kraus puts it, "The gospel message is that promise is now becoming reality. The gospel message—new life—and the gospel medium—a new people—are simultaneously one."

That's why I stopped attending worship services, ceased tithing, and basically quit doing Sunday mornings (and also Wednesday nights). For what do I ultimately owe God? Everything, including my body (Romans 12:1). But how can I show this if I keep back what I perceive as mine, instead of seeing it as belonging to his body, the church? When am I to pay God homage? Always. But how is this possible if I wait for some "hour of power"—be it divine or otherwise—while much of my day is governed by priorities dictated by consumer values and competitive self-interest? Where am I to bow my will and talents to the one who is master of all? Wherever I am. But none of this makes much sense unless I surrender every area of my life to God's new order. In short, how does the private life, with all its accoutrements of personal property,

autonomous decision-making and self-betterment, coincide with the “more excellent way” of love to one’s brothers and sisters?

On the day of Pentecost the Spirit began something entirely new. The people who heard Peter that day were cut to the heart and exclaimed: “What shall we do to be saved?” Peter’s answer? “Repent and be baptized.” And with many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.” Those who embraced his message were baptized and joined the fellowship of Jesus’ disciples (Acts 2:37-41). What did all this mean? One thing is clear. Those being saved declared their allegiance to Christ by throwing in their lot with the original apostolic band. They didn’t just “receive Jesus into their hearts,” and then decide to attend worship services in Jerusalem. No, they declared and defined their allegiance to the Kingdom by joining themselves with God’s new society—with those whose lives were marked by an altogether different way of living where heart, soul, house and property were shared.

God’s goal for human history is a universal community under His love. Paul refers to this as “the reconciliation of all things” in Christ (Eph. 1:10). Going to church is a far cry from realizing such a cosmic plan. It may make us feel more religious and closer to God and to each other, or it may enable us to become more familiar with the Bible, but it fails to encompass the meaning and purpose of the church. Unless we find ways of building up a life together—daily, material, face-to-face life—that counters the spirit of this age, going to church, be it in a shopping mall or in a cathedral, is both a diversion and defection. It vivisects Christ, the head, from his body, the church, and relegates him to some realm entirely out of our orbit, thereby reducing his body to a few vital organs stripped of flesh and bone.

If Christ left His prerogative as God to become a human slave (Philip. 2:5-8), what are we going to let go of to become His body? We have a lot of changing to do if the world is ever going to see Christ in us. Much of this will depend on whether we become an answer to Jesus’ prayer for unity or not (John 17:21-23). This is the task of the church: to show the world, by the way we are as God’s people, that unhindered communion is possible in all things. It’s not just a question of believing it, but of doing it.

© 2004 Bruderhof Communities

SHERMAN CHURCH OF THE NAZARENE

From The Shepherd's Heart

I am sitting in the Phoenix airport as I write this article. I am trying to get home after a week of doctoral studies. When I got to the airport, I learned that my flight was going to be delayed by about an hour. Considering the fact that the flight originally was going to get me home at well after midnight, I wasn't that thrilled with the news.

While I was waiting at the gate, I got an idea of trying to hop an earlier flight to a connecting city and possibly making it home sooner. So, I walked up to a gate which was boarding a flight to Albuquerque. The young man behind the counter was messing with some papers as I walked up and stood in front of him. So, I stood there and just waited patiently (*which you know is very easy for me to do – **NOT**!*).

I stood there and stood there and stood there. The guy never did ask me if he could help. For that matter, he never even acknowledged my presence. Consequently, being the patient person that I am, I proceeded to find out for myself whether I could make a connecting flight by checking a flight schedule. I walked away from that counter without the guy ever saying even two words to me.

Now, here is the reason I tell you my tale of woe. You see, as I continued to sit there waiting for my delayed plane, I realized that I have met that flight attendant before. Not that particular attendant, but other people who are just like him. And I've met them in the church.

They are the people I run into whenever I visit other churches on vacations and trips. They are the people who treat me with benign neglect because I am a stranger; I am not one of the family.

Now, listen to me carefully: If we here at SCN treat new visitors – especially unchurched visitors – like that young attendant treated me, how do you think they will feel? Will they think that they matter to us or that we want to help them or make them feel at home?

Remember now, this young man didn't growl at me. HE didn't say anything rude to me. He didn't tell me to go away. He just neglected me. But the result was the same. I left and didn't come back. Which is exactly what visitors will do in our church if we neglect them.

I want you to seriously think about that this Sunday as you gather for worship. Those strangers that you meet in the hallways, those people in the next pew that you don't know; they have stepped up to our counter for help. What message are you going to give them?

Russell Hosey

P.S. After I finished this article and finally boarded the plane, ironically I read the following in one of those airline magazines: *Rule #1 – "If we don't take care of our customers, somebody else will."*

The McIntosh
Church Growth Network
Ministry Insights for Church Leaders
P.O. Box 892589 Temecula, CA 92589-2589
Volume 13 Issue 2 www.mcintoshcgn.com February 2001

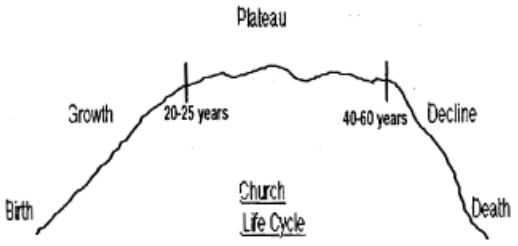
St. John's Syndrome

We all live through a predictable life cycle that begins with birth, grows through adulthood, and ends in death.

What most people in our churches do not realize is that there is also a normal life cycle for churches. Most churches go through a cycle of birth and growth, followed by a period of plateau, and then eventual decline and death.

When the birth of a church takes place, there is often a feeling of excitement and hope for the future. This vision propels the church to experience growth over the next ten to twenty years or more, depending on the expanse of the vision.

Eventually a church moves onto a plateau which may last from twenty to sixty years. A lot of ministry takes place during this time of plateau. Missionaries are sent to the field, people are won to Christ, and children are discipled. Ever so slowly, however, a church experiences more of a plateauing, rather than growth. The typical life cycle of a church looks like this:



While there are always exceptions, for most churches the best years of growth are over by the church's twenty-fifth birthday. It is not that the remaining years are bad ones, but there is a slowing of growth as the church moves into a maintenance mode of ministry. Unfortunately, if this plateauing is allowed to be left unchallenged, the eventual result is decline and often death of the church.

Most of us do not like to think about churches dying. However, a church dies when it closes its doors or when it becomes so ineffective that it no longer carries out the Great Commission. No one really knows for sure, but the best estimates assume that about 4,000 churches actually close their doors every year. There are many others that remain open but for all intents and purposes are not effectively fulfilling their purpose.

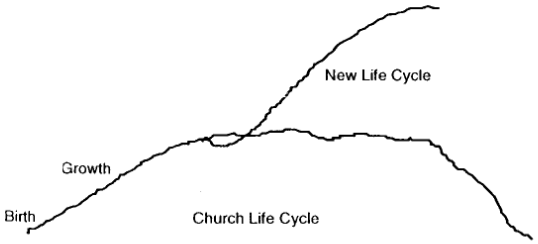
This life cycle is so predictable it has been named *St. John's Syndrome*. The name comes from the last book of the Bible: The Revelation. As you may recall, St. John received a vision while he was exiled on the Isle of Patmos. In the first part of his vision he saw what has come to be called the Seven Churches of Revelation. The churches all started out well but gradually became less effective as they grew older.

St. John's Syndrome is the tendency of churches to become less effective the longer they are in existence.

Is a church doomed to follow this life cycle? No, it is not! I call St John's Syndrome the life cycle of a church ***without*** intervention. Churches do not have to blindly travel this path. They can take action to restore the vitality they once experienced. How does such a renewal take place? By looking back to past values and leaping forward to take advantage of new ministry opportunities.

One reason churches plateau after twenty to twenty-five years is that they have fulfilled their original vision. Most churches begin with a clear sense of their values around which they build a vision for the future. It only takes about ten to twenty-five years to fulfill most of their dreams. Unfortunately, the majority of churches never develop a new dream or vision for the future. It is often said that the saddest day in the life of a church is when the church's mortgage is burned. The reason? Most churches never replace the dream of paying off the church's mortgage with a new vision for the future. Thus, the church begins to plateau which leads to an eventual decline.

The key to overcoming St. John's Syndrome is to rediscover a church's values and then discover a new dream for the future based on those values. It looks like the following:



When a church is searching for new direction, it must look back to rediscover its essential values, and then leap forward by developing a new dream for the future based on those values. For long-term growth, a church must start a new life cycle by looking back and leaping forward about every five years.

Growth Point

by Gary L. McIntosh

Do you have a dream for your church?

While reading an airline magazine, the title of a lead article caught my attention: "I Didn't Do This for the Money . . . I Did This To Make a Dream Happen." That should be the theme of every pastor.

Someone once said that pastors ought to be hired to dream dreams and then plan and execute them. Robert Dale writes in *To Dream Again*, "Behind every great achievement is a dreamer of great dreams. Much more than a dreamer is required to bring it to reality; but the dream must be there first."

As you sit in your study or car, ask yourself, "Do I have a dream for my church? Have I shared it with anyone? Have I helped my church redefine its dream in the last five years?"

Healthy churches have a dream of what God wants to do through them. And the pastor is the chief dreamer. These pastors continually ask God to help them see his dream for their churches. If God does not spark you with his dreams for your church, it is unlikely that your church will grow. On the other hand, if you do have a clear vision for the future of your church, there is great potential for growth. You should stay to see it become a reality.

The CGN is published twelve times a year. The subscription price is $16 (U.S. Funds on a U.S. Bank or World Money Order) per year.
Permission is granted for use in a local church. For other reprint rights or usage, advance permission must be obtained. (909) 506-3086.
Dr. Gary L. McIntosh (Professor of Christian Ministry & Leadership at Talbot School of Theology) Editor. © Copyrighted 2001 ISSN 1520-5096

8
The Church of the Future

TOWARD A CHURCH FOR THE 21st CENTURY

David Fisher and John Vawter

Introduction

Cultural Quakes:

INTERNATIONALIZATION

URBANIZATION

SECULARIZATION

INDIVIDUALISM

TECHNOLOGICAL

MATERIALISM

CONSUMERISM

ROOTLESS

MORAL BREAKDOWN

CONFLICT/CULTURE WARS

DESCENDING QUALITY OF LIFE

Transcendence: The Missing Link

1. Texts:

    Matthew 16:13-20

    Matthew 18:19-20

    Matthew 28:18

I Corinthians 5:4-5

I Corinthians 14:24-25

James 5:14-16

2. The Structure of Christian Faith

Supernatural Christ

Supernatural Salvation

Supernatural Word

Supernatural Body

Supernatural Worship

Supernatural Gifts/Ministry

3. The Issue Today: Demonstration

Cultural Quakes	Biblical Response
INTERNATIONALIZATION	●
URBANIZATION	●
SECULARIZATION	●
INDIVIDUALISM	●
TECHNOLOGICAL	●
MATERIALISM	●
CONSUMERISM	●
ROOTLESS	●
MORAL BREAKDOWN	●
CONFLICT/CULTURE WAR	●
DESCENDING QUALITY OF LIFE	●

4. Contemporary Examples

THE CHURCH OF THE FUTURE AND HOW IT WILL LOOK

I. The Outward Focus

II. The Need for New Thinking on an Old Subject – Transcendence
- A powerful sense of the presence of the God who is superior to us in every way...He is not ordinary or normal.
- To want nothing more than to be aware of that presence as often as possible…in as many life situations as possible.
- Transcendence is not:
    1. manipulation.
    2. working of a formula
    3. cloning of a method or person
    4. predictable.

III. Cultural Quakes That Transcendence Must Surmount

The Quake	The Description	The Response
Internationalization	Communication	Family of God
Urbanization	Leave faith	Show hope
Secularization	Divine is down	Life style
Individualism	God is in me	Small groups
Technology	Dehumanization	You are loved
Materialism	Toys and more toys	Eternity
Consumerism	A godless addiction	Values & service
Rootless	Nuclear family minority	Family of God
Moral breakdown	I am captain of my ship	Woman at the well
Culture wars	Values, gender, race	Peace like river
Life quality descending	Fear, envy, loneliness	Press toward mark

IV. The Heart Condition
- Lack of compassion
- “Christianese”

- Lack of grace and love
- Anger

V. The Church – Shaped By And For The Culture

A. Francis Schaeffer
B. Racial discrimination – Acts 6
C. The church must relate to its culture but not be shaped by the culture.
D. Nevertheless, that is a statement of the ideal; but we must press on.
E. Some confused thinking
   1. Minnesota Vikings and Minnesota Twins
   2. Anti-communist crusades
   3. The Panama Canal and Jerry Falwell
   4. The political parties
F. We must speak:
   1. prophetically to the saints
   2. graciously to the sinners
G. We must recognize the culture is always reflected in the church. But what is happening is that we have people in the church who have deified the culture of the 1950's, do not recognize they have done that, and now resist the people of the 1990's who are bringing their own culture into the church.

VI. New Thinking About an Old Church

A. Acts 1:8 … "you will be My witnesses in Jerusalem, Judea, Samaria and to the ends of the earth."
B. The Mission Outpost
   - good-bye to the professional pastor
   - hello to the missionary pastor and mission outpost
   - hello to caring, compassionate people.
     "I gave a copy of my project to my deacons and had them read it. The articles I included were not well received. When the articles talked about reaching homosexuals, single parents and drug addicts, some of the deacons thought I was asking them to compromise our convictions. This lead to a long, heated discussion. I finally (I think) convinced them we do not compromise values or convictions but these people need to be reached for Jesus. One deacon said, 'Let someone else reach them.' I have a long way to go." Anonymous DMin student
C. Worship versus Outreach
   - "I will make you fishers of men"
   - A return to the basics
D. No compromise … it is worth the fight

VII. A New Vision for Ministry to Contemporary Society – Global

A. Some will have to die – form and function
B. Some will have to leave the pastorate
C. New wineskins are needed – in many cases
D. A new outward focus is needed
E. Para-church and risk-taking churches will lead the way and force change…or churches will die
F. Barriers that keep sinners out and saints in must be broken down
G. The secular culture must be respectfully engaged in discussion of eternal value…and not be constantly shot at or ignored by the follower or Christ
   - Idaho pastor
     <u>I am aware that changes are happening in society…but I only have a vague sense of what exactly is changing and the impact it will have on ministry. Understanding culture and change is like a mission trying to understand another land and culture…but it turns out to be my own land and culture. The single most important need (in our community) is to understand minorities. At our high school 25% are Hispanic. Most are not Mormons or in any Christian eduction. They are unreached. We are not reaching them.</u>
H. The church of Christ must once again be filled with compassion.

VIII. A New Vision for Ministry to Contemporary Society – Personal

A. Personal witness –
B. Personal decorum –
C. Personal obedience –
D. Personal behavior –

IX. Concluding Remarks and Conclusions
A.
B.
C.

WORSHIP IN THE 21ST CENTURY: REVERENT HUSH OR JOYFUL NOISE?

David Fisher & John Vawter

I. Two Styles: Two Defining Moments

A. Reflective, Reverent Hush

But the earth will be filed with the knowledge of the glory of the Lord, as the waters cover the see. (Habakkuk 2:20)

B. Expressive, Joyful Noise

Let them praise his name with dancing, making melody to him with tambourine and lyre. For the Lord takes pleasure in his people; he adorns the humble with victory.
(Psalm 149:3-4)

II. Reformed and Reflective

A. Rooted and Framed by Glory of God (especially Holiness)

In the year that Kind Uzziah died, I saw the Lord on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings; with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said:
"Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."
The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. (Isaiah 6:1-4)

His feet were like bronze, refined as in a furnace, and his voice was like the sound of many waters. In his right hand he held seven stars, and from his mount came a sharp, two-edged sword, and his face was like the sun shining with full force. When I saw him, I fell at his feet as though dead. But he placed his right hand on me saying, "Do not be afraid; I am the first and the last, and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades. Now write what you have seen, what is, and what is to take place after this. As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands; the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. (Revelation 1:15-20)

B. Formed by Highly Educated and European Males

1. Tend Toward Abstract

2. Often Impersonal

3. Objective Experience of God

C. Altered by Revivalists

1. Popularized Orthodoxy

2. Centered in Experience of Salvation

3. Very Personal and Often Human Experience

"He's A Wonderful Savior To Me"

4. Gospel Songs and Choruses (1850s on)

D. Contemporary Renewal

1. Catholic and Protestant

2. Liturgical and Scriptural

III. Contemporary and Expressive

A. Rooted and Framed By the Joy of the Lord

Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them: "Sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea." (Exodus 15:20-21)

David and all the house of Israel were dancing before the Lord with all their might, with songs and lyres and harps and tambourines and castanets and cymbals. (II Samuel 6:5)

B. Formed by Pentecostal Renewal and Generational Experience

1. Deeply Personal and Interpersonal

2. Subjective Experience of God

C Result: Tension, Change, Worship, Wars

IV. Resolution

A. The First Principle of Worship

B. The First Principle of Incarnation

C. The First Principle of the Gospel

D. The First Principle of Obedience

Some Interesting Quotes on Worship/Music

I have no use for cranks who despise music, because it is a gift of God. Music drives away the devil and makes people happy; they forget thereby all wrath, unchastity, arrogance, and the like. Next after theology I give to music the highest place and greatest honor. I would not exchange what little I know of music for something great. Experience proves that next to the word of God only music deserves to be extolled as the mistress and governess of the feelings of the human heart. We know that to the devil music is distasteful and insufferable. My heart bubbles up and overflows in response to music, which has so often refreshed me and deliver me from dire plaques. (Martin Luther, in Bainton's *Here I Stand,* page 267)

This precious gift has been bestowed on men alone to remind them that they are created to praise and magnify the Lord. But when natural music is sharpened and polished by art, then one begins to see with amazement the great and perfect wisdom of God in his wonderful work of music, where one voice takes a simple part and around it sing three, four, or five other voices, leaping, springing round about, marvelously gracing the simple part, like a square dance in heaven with friendly bows, embracing, and hearty swinging of the partners. He who does not find this an inexpressible miracle of the Lord is truly a clod and is not worthy to be considered a man. (Martin Luther, in Bainton's *Here I Stand,* page 269)

Devil hates gaiety … he can sneer but he cannot sing. (Luther in Emurian, *Living Stories of Famous Hymns*, 1953, page 11)

Music is to be praised as second only to the word of God because by her are all other emotions swayed. (Martin Luther, in Bainton's *Here I Stand,* page 268)

The church service is the most important, momentous and majestic thing which can possibly take place on earth, because its primary content is not the work of man but the work of the Holy Spirit and consequently the work of faith. (Karl Barth, Gifford Lectures, 1937-38, Edinburgh University, *The Knowledge of God and the Service of God According to the Teaching of the Reformation*)

A non-sacramental Christianity tends to become non-supernatural, or else takes refuge in a mysticism which is not distinctively Christian because it has lost the living link with history. (C.H. Dodd, *Christian Worship,* Micklem, ed.)

TOMORROW'S CHURCH TODAY

Eternal Principles

1. Acts 1:8
2. Ephesians 2:10
3. Romans 3:23

Life Ministry Principles

1. John 13:34-35
   * authenticity
   * relationship not religion
2. Matthew 22:37
3. Word of God

Ministry Application Thoughts

1. Need to build community
   * less neighborhood more work related and interest related for social network
   * so, how does the church build networks and friendships which lead to discipleship?
2. Family focus
   * with breakdown of family training in this area is crucial
   * need for family has not diminished – gangs
3. Rebuilding lives – cannot expect born again behavior from non-born agains. People need to be regenerated.
4. Small groups
   * people need support
   * desperate for connections
   * family not as connection oriented as in the past
   * one of best ways to apply Word
5. Disciples not decisions
   * without ethic need Word exposure
6. Awareness of our Jerusalem
   * seniors looking for significance
   * families – peers, music, media, school, family
   *transition

A MAN AND HIS CHURCH

David Fisher

- Male Competitiveness
  (a) Comes into the church and destroys work of the church.
  (b) We will cover it with grace…but it is male aggressiveness.
  (c) Some men say to pastor…I will never submit to you as leader or teacher.
  (d) This is not about theology but psychology.
  (e) Spiritual growth is in direct proportion to how much we are willing to be submissive.

- Why bother? – three reasons

  1. Biblical
     (a) Requires commitment to church
     (b) People of God form a community.
     (c) Accountability groups are not church.
     (d) Church is to have accountability.
     (e) Matthew 18:15 Reconciliation
     (f) What we do is bound in heaven.
     (g) There cannot be an issue in the church that arises that we are not willing to take on head-to-head.
     (h) Christians today evade responsibility by saying, "Church is all God's people."
     (i) 90% of references to church in New Testament relate to local church.

  2. Logical Reasons
     (a) Life of church and nature of salvation
        - Accepted by God
        - God was in world
        - Character of God is grace
     (b) Character of church needs to be grace
     (c) What we are is more important than what we do.
     (d) Church must e graceful because God is full of grace.

  3. Practical Reasons
     (a) We need it. We all need other people.
     (b) We need protector; we need to protect…because of the male competitiveness and the need to dominate.

RELATING TO AND SHARING WITH NON-CHRISTIANS

David Fisher & John Vawter

I. Introduction

A. Respect subcultures

B. Remember God created them. Christ died for them (James 3:9-10)

C. Don't by angry

D. Remember the need behind the fault

E. Don't build fences

F. Don't be afraid

G. Take time with people

H. Romans 5:8

II. Subcultures

Subculture:	Characteristics:	Outreach Model:
1. Gays		
2. Homeless		
3. Latinos		
4. Families		
5. Singles		

II. Subcultures (continued)

Subculture:	Characteristics:	Outreach Model:
6.		
7.		
8.		
9.		
10.		
11.		
12. A hidden subculture		

III. Principles for witnessing to subcultures

A. Invite to church

B. Barriers

C. “Christianese”

D. Jesus

E. Authentic

1. Truth
2. Community

F. Listen

G. Compassion

H. Relevance

I. Visibility

STAINED GLASS BARRIERS

David Fisher & John Vawter

1. Why do we do church the way we do it?

2. How did we get to this point?

3. Why do we stay committed to it?

4. What would a pagan see at your church this Sunday?

5. What would the average pagan feel at church Sunday?

6. Do we want them to come?

7. What would we have to change to get them to change?

8. What would your new service look like?

YOUTH IN THE 21ST CENTURY
Four Cries Of Today's Youth

Few would argue that growing up in today's world is both different and more difficult for the youth of today than for past generations. The world is more complex, the issues faced by teens and their families more serious and ministry to young people is more challenging as we approach the beginning of a new year, a new century and even a new millennium. Last month, thousands of youth leaders from throughout the country gathered in St. Louis to learn from resources and each other about ministering to 21st century youth. **Walt Mueller, founder of the Center for Parent and Youth Understanding+,** in his workshop on "Understanding Today's Youth Culture" identified four cries of today's youth.

1. **The cry of the changing family.** The family has traditionally been the strongest cultural force and greatest influence on a teen-ager but the family of today is changing. Divorce (3,000 kids a day see their parents divorce), fatherlessness (40% of kids will go to bed tonight in a home where their father is not present), workaholic parents, sexual abuse in the home, latch key children, alcoholism and drugs all contribute to changing families. The response to the cry of the changing family is to build relationships with youth that are accepting, loving, and model for them healthy families.

2. **The cry of media influence.** By the 90's media has become the major influencing institution, surpassing family, schools, friends, and church. MTV has been successful in its goal to create a world wide youth culture. The average teen today listens to four hours a day of music and will see 23,000 hours of TV by the time they leave high school. For those youth who are asking questions and seeking to understand their world (as most teens do), the media provides teens with "maps of reality." They make it their business to understand the world in which youth live and their issues and concerns. A response to the cry of media influence is to provide for youth understanding and a sense of direction.

3. **The cry of moral relativism.** Today's youth live in a world in which more and more people believe that absolute truth cannot be known (60% of people in the USA according to Barna's study). It is no longer possible to just say "the Bible says" and have youth accept that as a moral authority. A response to the cry for moral relativism is truth, explained clearly, but firmly, and in a language and cultural context youth can understand.

4. **The cry for hopelessness.** This is a generation of youth without hope . . . between ten and twenty percent will attempt suicide. Their lives are out of control and they know it. When kids get hopeless, we have a door of opportunity. The response to the cry of hopelessness is to offer them hope. Know and live the Word of God, use their culture to communicate with them, build relationships, and become more intentional in family ministry.

NetFax, **Leadership Network**, Number 61, December, 1996

WORSHIP IN THE 21ST CENTURY

Three Key Shifts In Worship

One of the benchmarks of the 21st century church is worship. It is also one of the topics most often discussed at Leadership Network forums. Not just a subject at the Worship Leaders forum, the changing form, style, and role of worship are discussed by Senior Pastors, Executive Pastors, Young Leaders and other leaders of innovation in the church who attend the forums. Brad Smith, who is responsible for the Leadership Network forums, recently summarized three of the most often discussed shifts related to worship and key questions from the forum participants.

1. From Presentational Worship To Participatory Worship

Are modern forms of the worship service designed to grow big churches or big people?

In what ways do worship leaders who are musically inclined or classically trained force people gifted in other forms of expression to lay aside those gifts and worship through the style and gifts of the leader?

2. From Paid Staff as Worship Leader To Paid Staff As Worship Facilitator

Worship Leader	Worship Facilitator
Talent – artist – display personal gifts	Recognizes other's gifts – catalyst & equipper
Training in music – creates appreciation of music	Creates appreciation for various means of worship accessible to a larger percentage of the body's gifts
Evaluated by personality & performance and its impact upon mood, and responsiveness in a particular event	Evaluated by empowerment & use of other's gifts and its impact upon drawing people into whole-life worship
Visible, up-front presence	Decreasing personal visibility
Emphasis on the worship event	Emphasis on whole-life worship throughout the week

3. From a Sunday Event Called Worship To a Sunday Event Designed to Encourage Week Long Worship

How do we change the language to stop calling an event "worship" and help people understand that worship can occur through an attitude of reverence in all aspects of their lives?

How do you evaluate public worship by its effect on whole life worship?

NetFax, **Leadership Network**, Number 54, September 16, 1996.

OBSERVATIONS ON THE "NEW" CHURCH

Dr. Steve McCoy

Example from Steve McCoy's Dissertation

Donald E. Miller, professor of religion at the University of Southern California, was despondent in the world of faith until he began to research the new paradigm churches that were sprouting up across southern California and other parts of the country. Among many other lessons he learned that these churches have restructured the organizational character of institutional religion and have ushered in a new ear of post-denominational Christianity in America.

[1] In his five-year research of these "new" churches he was surprised by numerous observations. One noteworthy observation was the leadership factor of the senior pastor and his staff. These new paradigm pastors developed a decentralized, lay-oriented organizational structure that removes hierarchical strata.

[2] Taking on a charismatic leadership style, these pastors tend to be authoritative and even autocratic, holding ultimate veto power over individual programs. The senior pastor is surrounded with a counsel of spiritual mature and wise individuals. These churches are not run democratically or by a popular vote of the congregational members.

[3] Miller notes, "More generally, new paradigm churches fit a number of the postmodern trends emphasizing decentralization, flexibility, and networking, rather than centralized management."

[4] Peter Drucker writes that "post-capitalist society has to be decentralized. Its organizations must be able to make fast decisions, based on closeness to performance, closeness to the market, closeness to technology, closeness to the changes in society, environment, and demographics, all of which must be seen and utilized as opportunities for innovations."

[5] In profiling these new pastors Donald Miller observed that they were extremely creative, innovative and risk-takers. In addition these pastors surrounded themselves with staff who are like them. In his analysis Miller asks key questions then posts an answer: "But why are the mainline denominations not creating leaders with the same qualities? One possibility is that their selection and acculturation process weeds out people with innate leadership ability. Successive levels of higher education may domesticate leadership, rewarding those who think and write well but are not risk takers and entrepreneurial innovators."

[6] In order to turn a declining church into a growing one the senior pastor needs leadership, entrepreneurial skills. When the senior pastor is empowered to implement necessary changes the mission and vision have a greater likelihood of being achieved.

THE McINTOSH
Church Growth Network
3630 Camellia Dr. San Bernardino, CA 92404

Volume 8 Issue 12 December 1996

The Disciple Making Church in the 21st Century

Dr. Gary E. Tangeman, Pastor and Author from Southern California, is this month's guest writer.

As society stands on the brink of a new century, catastrophic changes in government, education, and the family are presenting new challenges for the church.

Churches wanting to thrive in the next century must have a firm grasp on their biblical mission and priorities.

The Mission of the Church

If you ask Christians, "What is the purpose of the church?" you will receive a variety of different answers. Some will suggest worship, fellowship, missions, or even Bible study. Although the church must be concerned with these things, not one of them is primary. The Bible teaches that the purpose of the church is to glorify God, and the way this is accomplished is by "making disciples." As people are redeemed, baptized, and taught the things Christ commanded, God is glorified.

Jesus never intended disciple making to be just another ministry of the church. The process of making disciples is not some specific ministry carried out by a few, but rather encompasses and includes all that the church does to bring glory to God. The effective church of the 21st Century will be a mission driven church that focuses its energies and resources on nine strategic areas easily remembered by the letters in the word D-I-S-C-I-P-L-E-S.

The Priorities of the Church

Effective churches in the 21st Century will be ones that learn to eliminate and concentrate. They will wisely eliminate old and ineffective approaches to ministry. In so doing, they will concentrate their energies on developing the following.

Defined Purpose: A study of the New Testament reveals that a disciple is a Christian (Acts 11:26) who is characterized by three things: he abides in the Word of Christ (John 8:31), he loves other believers (John 13:34-45), and he bears fruit (John 15:8). The disciple making church has a clearly defined purpose to build believers who meet the divine criteria of a biblical disciple.

Intentional Strategy: Jesus utilized an intentional process in training his disciples. First, He focused their faith in Him (evangelism). Second, He strengthened their faith (edification). Third, He trained them (equipping). Finally, He prepared them for His departure (encouragement). Thus, a disciple making church wins people to Christ, builds the faith of young believers, trains growing Christians for ministry, and supports and resources believers who are doing ministry.

Simple Structure: An important organizational principle that enables a church to major on disciple making is a simple structure. There are two keys to a

simplified structure: 1) have a minimum number of committees (7 maximum), and 2) allow decision making to occur at the lowest possible level. This means empowering each committee with the responsibility and the authority to carry out their designated roles.

Climate for Change: One of the major hindrances to effective ministry in established churches are programs that have lost their meaning. Ministries based on outdated approaches often become barriers that block people's vision of the future and prevent newer creative ministry ideas from developing. Disciple making churches work at creating a climate where change is accepted, training leaders to evaluate existing programs, building a sense of trust with the congregation, enlisting the input and support of influential leaders, and inviting the participation of those most affected by the change.

Inspiring Worship: Worship that inspires is God centered and characterized by a sense of excellence, an atmosphere of hope, a positive spirit of joy, and an attitude of friendliness and acceptance. An important guideline is: the higher the predictability in a service, the lower the impact. Creativity is being able to take the various elements of worship and put them together in different, yet cohesive ways. A good question to ask when planning worship is, "Is what I am planning appropriate and in keeping with our congregation's sense of dignity?"

Prayer Foundation: In disciple making churches, prayer is a prominent feature. To increase the prayer potential in your church train people in intercession. Most people know they need to pray, but they need help. Emphasize the how-to's of prayer from the pulpit, in small groups, in yearly prayer conferences, and on prayer retreats. Establish a prayer chain where emergency requests can receive immediate attention. Arrange prayer partners for every staff person. Form prayer teams for each ministry.

Lay Ministry: Churches that are effective in making disciples have a least 60% of their people involved in a role, task, or ministry. In a traditional church, the pastor is seen as the one responsible to do the work of ministry. When this occurs, the church's impact is limited to what one person can do. In the disciple making church the impact increases because many do the work of ministry. Three ways to increase your lay ministry involvement are 1) determine how many people are actually involved, 2) have written job descriptions for every ministry position, and 3) invest time in providing lay people with initial and ongoing training.

Evangelistic Focus: A church that makes disciples experiences conversion growth by balancing its ministries of edification, equipping, and encouragement with an emphasis on reaching people for Christ. An evangelism consciousness is created in the worship services of the church through brief testimonies. Every 12 to 18 months adults are trained in the principles of lifestyle evangelism. Bridge building events and worship services are held where people are encouraged to bring their F.R.A.N.s—friends, relatives, associates, and neighbors. At Easter and Christmas direct mail advertising is used to invite neighbors in the surrounding community to church services.

Small Groups: The most consistent spiritual growth in disciple making churches occurs in small groups. This is where people find encouragement, support, and accountability. An effective small group ministry may use a set curriculum for every group or use a variety of different groups and subjects to accommodate the varying needs of people. Three keys to a good small group ministry are 1) continual promotion of small groups, 2) beginning with a clear purpose and well trained leaders, and 3) starting new groups on a regular basis.

Dr. Tangeman's new book,
The Disciple Making Church in the 21st Century,
is available from your local Christian book store.
[Christian Literature Crusade, $10.95]

The CGN is published twelve times a year. The subscription price is $15 (U.S. Funds on a U.S. Bank or World Money Order) per year.
Permission is granted for use in a local church. For other reprint rights or usage, advance permission must be obtained. (909) 882-5386.
Dr. Gary L. McIntosh (D.Min. Director at Talbot School of Theology) Editor. © Copyrighted 1996

NEXT GENERATION CHURCHES

Dr. Mark Platt

I am more convinced than ever that we need more churches! There are two reasons why YOU should be convinced too.

First, **churches are dying in the United States**. My friend, Lyle Schaller, says seven churches go out of existence every day. Mainline, liberal, and independent churches are the most likely to dissolve.

Another researcher, George Barna, says 6,000 churches die every year. Praise God that there is a now a surge of interest in starting new churches in most denominations that is causing 5,000 churches to be planted every year. But this still means a *net loss of 1,000 churches every year*.

Every night Peter Jennings and Tom Brokaw show us continuing proof of this decline. The local news gives the same evidence of a society in decline. Child abuse, promiscuity, drugs, corruption, sexual perversion, wickedness, cruelty, hate, and dozens of other manifestations are positive proof of how this decline grows.

Recently, a survey said that only 41% of all Americans would turn to a minister or priest in a time of personal trouble. Less churches, I believe, is having a direct and disastrous impact on our beloved land.

That's one of the main reasons I have devoted my life to severing the Lord. All the civil rights legislation, all the social welfare programs, all the political activism, and all the peace treaties cannot change the human heart. Only Jesus can do that! More churches brings heart changes.

One of the main objectives of CBA/NEXT GENERATION CHURCHES is to start churches. And when we start a church, it teaches the Bible, inspired and errorless, in a practical way. When people commit their lives to Jesus Christ as Lord and Savior, it changes marriages, families, habits, behavior, and everything. In the nearly 70 churches we have started, we have seen the dynamic power of the way God changes lives. That's why we need to start more churches.

Secondly, **we need more new churches because they are evangelistically more productive**. Bruce McNichol of Interest Ministries has found that 90% of all churches reach their peak in attendance, outreach and giving in their 12th year of existence. Among evangelicals, churches that are one to three years old have 10 people become Christians per year for every 100 members. McNichol also found that after these churches pass their 15th birthday that figure drops to three conversions to Christ per year.

Generally, the older a church becomes the less evangelistic it becomes. That's why it makes good sense to start churches in towns and cities where there may already be other good and strong churches, even CBA churches. And of course, if they are both effective in conversion growth, there will be plenty of people to be reached.

HIP NEW CHURCHES PRAY TO A DIFFERENT DRUMMER

by John Leland, New York Times, February 28, 2004

It was “alt. worship” night at Bluer on a recent Saturday, and as a crowd of about 50 people, mostly in their 20’s and 30’s, milled around an open loft space filled with couches and candles, John Musick, the pastor, sat behind a drum set, accompanied by three other members of the musical “ministry team.” Light fixtures dangled from exposed pipes; slides and videos of old stone crosses or statues flashed on two screens.

Mr. Musick, 37, wore a faded T-shirt and blue jeans and had mussed hair and a soul patch beneath his lower lip. Instead of his weekly sermon, he directed the congregants to make their way among three makeshift altars, each with a stack of cards carrying a prayer and a list of topics to think about.

“You’re going to be put in a position where you have to think about your relationship with God,” Mr. Musick said.

Bluer, which began four years ago as a young adult ministry at a more conventional church, is one of several hundred small evangelical congregations that have formed around the country in recent years to pursue an alternative idea of how to do church.

Called “emerging” or “postmodern” churches, they are diverse in theology and method, linked loosely by Internet sites, Web logs, conferences and a growing stack of hip-looking paperbacks. Some religious historians believe the churches represent the next wave of evangelical worship, after the boom in megachurches in the 1980’s and 1990’s.

The label “emerging church” refers to the emergence of a generation with little or no formal attachment to church. The congregations vary in denomination, but most are from the evangelical side of Protestantism and some are sponsored by traditional churches. Brian McLaren, 48, pastor at Cedar Ridge Community Church in Spencerville, MD., and one of the architects of the fledgling movement, compared the churches to foreign missions, using the local language and culture, only directed at the vast unchurched population of young America.

The ministries are diverse in their practices. At Ecclesia in Houston and Vintage Faith Church in Santa Cruz, Calif., artists in the congregation paint during services, in part to bring mystical or nonrational elements to worship, said Chris Seay, 32, pastor of the four-year-old Ecclesia, which draws 400 to 500 people on most Sundays.

At Spirit Garage in Minneapolis, in a small theater, congregants can pick up earplugs at the door in case the Spirit Garage Band is too loud. At Solomon’s Porch across town, a crowd of about 300 takes weekly communion “house party”-style, chatting with plastic cups of wine and pieces of pastry before one announces, “Take and eat the body of Christ.”

In Denver, a gathering called Scum of the Earth, started by a Christian rock band and named after a passage in I Corinthians, features pizza and a D.J.

Many emerging churches, including Bluer, have revived medieval liturgies or practices, including prayer labyrinths and lectio divina, or sacred reading, a process of

intense meditation and prayer over a short biblical passage. Some borrow Roman Catholic or Eastern Orthodox rituals that pre-date the Enlightenment.

"The Orthodox practices represent stability," Mr. Musick said. "Marriage you can't rely upon. With the dot-com failures, having had computer skills doesn't guarantee you a good job. That stability isn't there."

Since the churches are diverse, their numbers are elusive, but the Web site www.ginkworld.net, lists more than 300 emerging or postmodern churches.

Like discussion groups on the Internet, the churches are nonhierarchal and open to multiple points of view, which has drawn criticism from some leaders of established churches who say the emerging churches undercut absolute truths for the vagaries of multiple interpretations. Other leaders have embraced emerging churches as a way to reach young people.

Robert E. Webber, a professor of ministry at Northern Baptist Theological Seminary in Lombard, Ill., and author of "The Younger Evangelicals: Facing the Challenges of the New World," likened the emerging churches to the growth of fundamentalism in the middle of the last century, which took root in small community churches.

"The same thing is happening now," Mr. Webber said. "Lots of people are starting neighborhood groups or house churches. The emerging church is being birthed underground. Give it a few years, and it's going to explode."

The churches are a reaction to the highly polished services at megachurches, said Dan Kimball, 42, pastor of Vintage Faith Church and author of "Emerging Church: Vintage Christianity for New Generations."

Mr. Kimball, a former drummer in a punk rockabilly band, ran a youth group for a megachurch in the 1990's when he noticed that the church's services were out of touch with his charges' popular culture. Like punk rock fans, he said, many young people wanted not an easier involvement with faith but a more interactive, demanding one.

Expanding his ministry, Mr. Kimball brought in candles and crosses from garage sales, and began reading long passages from the Bible, inviting people to talk back to him or discuss what the stories meant to them as a group. In contrast to the bright and cheerful big churches, he said, "younger people want it like a dusty cathedral."

"They want a sense of mystery and transcendence," he said. "Anything that sniffs of performance turns them off."

Though the churches are often small, most break down into even smaller groups throughout the week and set a premium on eating together. Larry Eskridge, associate director of the Institute for Study of American Evangelicals at Wheaton College in Illinois, said this interest in small groups, in which everyone knows each other, marked a generational shift from baby boomers, who found strength in numbers, whether at Woodstock or in megachurches.

On a Tuesday morning in Minneapolis, eight members of Solomon's Porch gathered at a Peruvian café for their weekly men's breakfast. They were in their 20's to mid-40's, and most were musicians or artists; only one wore a tie. Though the group did not discuss religious matters, such meetings are just as important to the church as Sunday services, said Dough Pagitt, 37, the pastor, who started the church four years ago.

"It's about us finding our way as a community," Mr. Pagitt said.

Laura Bates, 25, a member of the church, said it was the sense of community that drew her to Solomon's Porch.

“I’m not saying the Bible is watered down here,” Ms. Bates said. “It’s the opposite. We’re figuring it out together.”

Many emerging churches preach the same message as their sponsoring churches, but use different methods. In Basking Ridge, N.J., Peter L. Pendell, 59, preaches a conservative Baptist sermon on Sunday mornings, and Tim Lucas, 32, who is not ordained, leads a looser gathering called Liquid in the evenings.

“We both preached about baptism recently,” Mr. Pendell said. “Tim used a film clip from ‘Oh Brother, Where Art Thou?’ I’ll say, ‘This is what the Bible says about baptism.’ He’ll talk about people’s lives and why they get baptized, then get around to telling what the Bible says about baptism. I’m speaking to people who know what the Bible says, so I don’t need to win them into it as much as he does.”

Mr. Lucas said that the dialogue gave him leeway to discuss topics like homosexuality and pornography in ways that might be divisive in a conventional sermon.

“If anything,” he said, “we talk about sin more because we’re more forthcoming about our own lapses.”

At the same time, Mr. Lucas said, unlike some traditional churches, “we don’t pretend there’s an invisible hierarchy of sins.”

“As we live in community, someone living a homosexual lifestyle doesn’t have any more issues before God than I do as a heterosexual man,” he said.

At an Irish bar in downtown Minneapolis on Wednesday, 10 members of Spirit Garage met for the weekly Theology Pub, a mix of Biblical discussion and other spirits. The discussion quickly moved through the history of St. Valentine and the personal life of Martin Luther to the question of how to be a Christian in the world. Most said they were put off by political declarations of faith.

“I always feel like I have to qualify it, like, ‘I’m not that kind of a Christian, I go to a cool church,’” said Lindsey Gice, 26, a graphic designer who had given up church after high school.

The church and small groups provide a different kind of community, Ms. Gice said.

“I’d go to churches that were way too judgmental or too ambiguous,” she said. “At Spirit Garage, there is no question what we’re doing. We’re talking about Jesus. We’re taking communion. We’re just doing it together as a journey.”

9
Change: Following the Holy Spirit

CHANGE: THE CHALLENGE OF FOLLOWING THE HOLY SPIRIT

Introduction:

Change is difficult; change is necessary; change is exhilarating; change is energizing. The solid leader knows how to bring about change with a minimum of pain. But, he/she is willing to bring it about when it is needed but resisted .. and when it causes pain.

I. Biblically Based Thinking
   A. For self
   B. For church

II. Conceptualizing – What Could This Be
   A. Describe present
   B. Describe potential
   C. Describe how to get there

III. Visionizing – What Does God Want
   <u>Three levels of change:</u>
   A. Tinker (Walt Disney)
   B. Redesign (major)
   C. Radical (start over)

IV. Key Point
   A. Not – change for change sake
   B. But – evaluation based on Word of God
   C. And- being led by the Holy Spirit

V. Resistance to Change
   A. Commentary on past
   B. Insecurity
   C. Comfort zone
   D. Genuine conviction
   E. It changes the future

VI. The Pathology of Change*
   A. Change is an event; it happens over time
   B. Transition is a psychological reorientation to a change
   C. Change is accomplished by individuals first; then institutions
   D. Change is a highly personal experience
   E. Commentary:
      1. Individuals change at different rates in different ways because they react at different paces.
      2. Some need lots of dialogue.
      3. Some just leave.

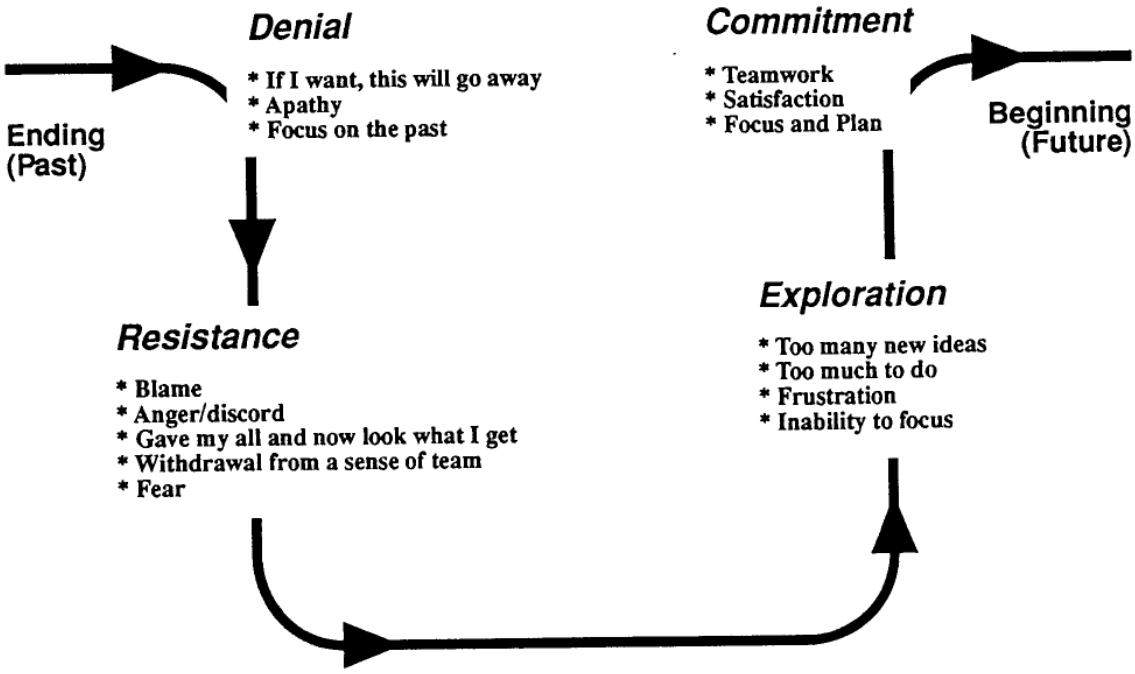
*Dr. Larry Ayers

VII. Potential Losses Resulting from Change*

A. **Relationships**: Loss of co-workers, students, supervisors, communities
B. **Turf**: Loss of physical space, assignment, organizational power and influence, responsibilities.
C. **Structure**: Roles, routines, policies, procedures.
D. **Competence**: Knowledge, skills and abilities.
E. **Sense of Direction**: Purpose and meaning, what is to be done and why.
F. **Security**: Expectations about the future, sense of control, predictability.

VIII. Stages of Transition*

[*Adapted from Scott and Jaffe, *Managing Organizational Change*, and Bridges, *Managing Organizational Transition*.]



IX. Responsibility to Communicate

A. Affirm the past
B. Speak to feelings
C. Be sensitive – “prefer one another”
D. Be articulate
E. Take your time
F. Relate it to purpose statement and past
G. Remember “issue is never issue”
H. Keep moving

X. Understanding the Church and Change – Five Responses to change

Understanding Resistance to Change*

A. Innovator – 6.5%

1. Risk Takers
2. Read
3. Know experts to quiz
4. Spark new ideas

B. Early Adapter – 9.5%

1. Same as above but not as risky
2. Need to investigate more

C. Early Majority – 34%

1. Don't read
2. Won't go beyond local church for help
3. Fear failure
4. Have to see a model before they try it.

D. Late Majority – 34%

1. Same as C.
2. Recognition needs are met outside church (Kiwanis)
3. Not too faithful.

E. Non-adapters – 16%

1. Won't do anything

*"Working With Volunteers in the Church" (McDonna, Reginald – Southern Baptist) (Bowen, Beal – Iowa

XI. Facilitating Change

A. Understanding risk
B. Change means . . .
   1. a change in values
   2. a change in assumptions
   3. pain
C. Two sources of change:
   1. Internal (faith, Word, evaluation)
   2. External (forced, leadership)
D. Give people a hearing
E. Give people a future
F. Explain risks; level them out as best as possible.
G. Do not leave God out of the picture

CHANGING THE FOCUS OF THE CHURCH

Introduction

- An outward focus
- A realistic appraisal

Back to the future

- Matthew 28, Acts 1:4, 8
  - Going
  - Witness
  - Disciple
  - Baptize
  - Teach to obey

II. On to the People Groups

- Know your Jerusalem
- Know you targets
- Know your brothers and sisters
- Agree on targets

III. Endure the Pain

- II Timothy 2:3-6; 4:5
  - Tough
  - Clear focus
  - With guidelines
  - Hard work

CHANGE

* We are now living in a very different culture than that of the 50s, 60s and even early 70s. What the church was like during that time period no longer works for the generations of the 80s, 90s, and now 2000s. Some changes include:

- **We live in a world that is connected**. If two teenagers from the Philippines can create a "love bug" that shuts down Ford for two days, then we no longer can say the U. S. is separate from other parts of the world. Or that now we as a country needs to be aware of places in the former Soviet Union that we have never even heard of before.

    - **There is growing polarity in our culture**. It is said that Generation Y (20 years and younger) will most likely outnumber the Baby Boomers. And yet we are a society of the aged. Some generations are able to get along and some cannot even tolerate each other. We live in a country that travels at the speed of light and yet the most important area of life people are thirsting for is relationships. People in our culture today are trying to stay up with "the speed of life."

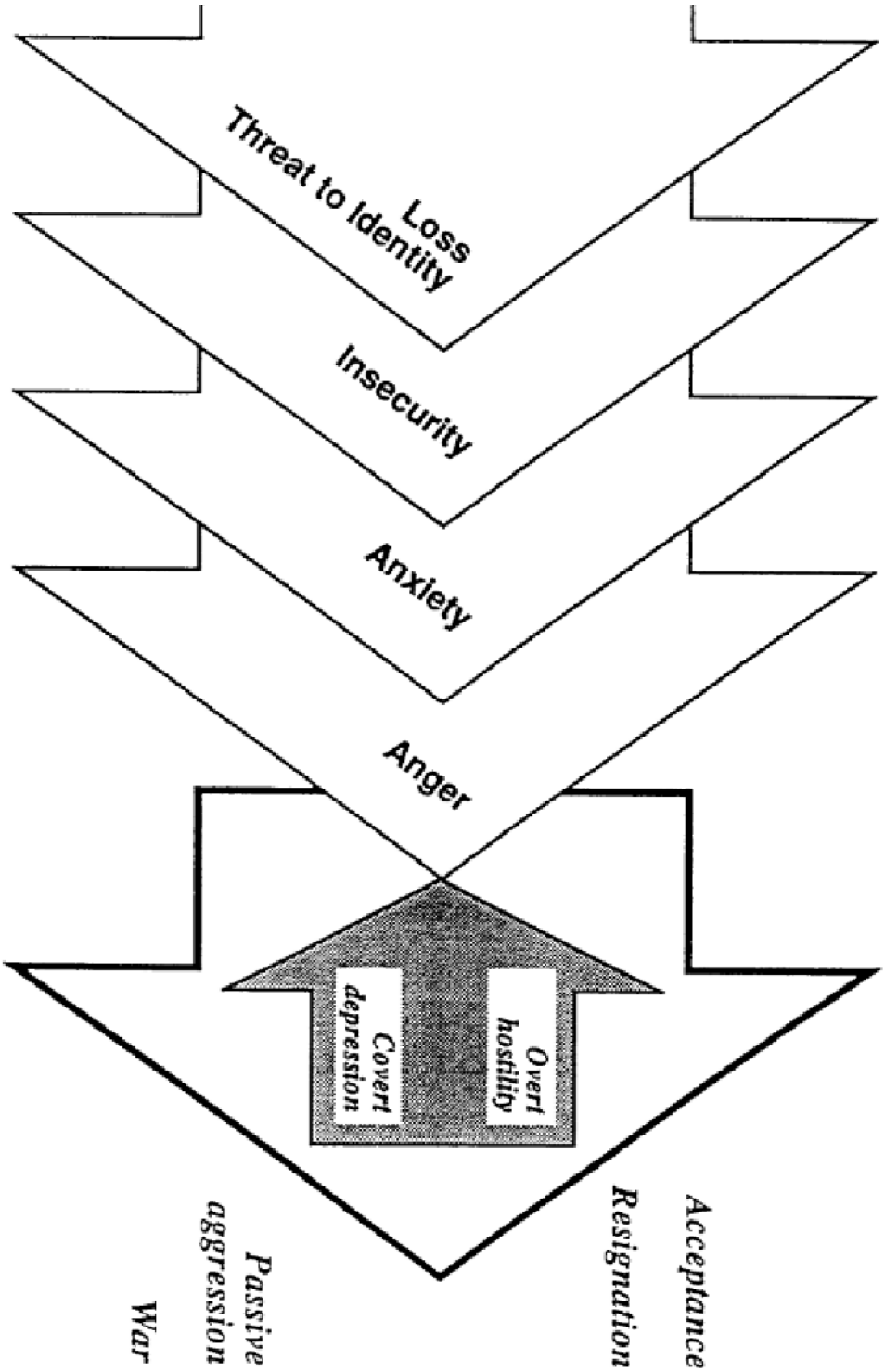
    - **We are an experience-based culture**. One example is in how birthdays were celebrated. Before 1960, if a child had a birthday the mother would bake the cake from "scratch". After 1960 and into the 70s, if a child had a birthday, the mother would make the cake from a "box." Into the 80s and the beginning of the 90s, if a child had a birthday, they bought the cake from Price Club. Now if a child has a birthday, they go to Chuck-E-Cheese and the restaurant provides the birthday "experience" for the child and those attending the party. The new generations come to church for the "experience" and if God meets them there, then all the better.

    - **The center is collapsing**. No longer are churches the center of society. And if they do not change to meet the needs of a changing society (without giving up their core values), then the church will die!

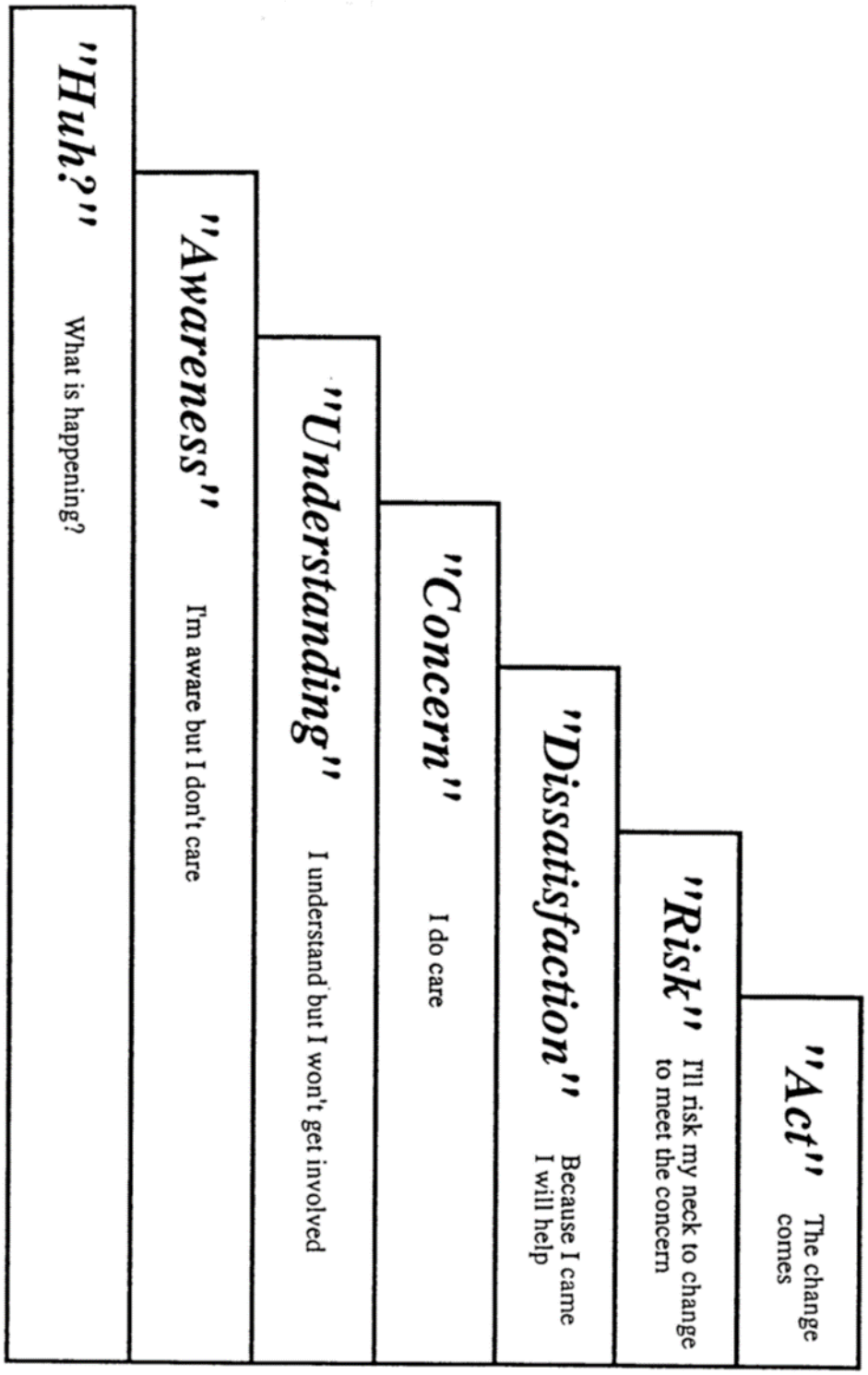
*** We are now called to think as missionaries as we create for our churches!!!**

(Author Unknown)

THE PATHOLOGY OF CHANGE
PART I



THE PATHOLOGY OF CHANGE
PART 2



"The Six Phases of a Project"

1. Wild enthusiasm
2. Intense disillusionment
3. Mindless panic
4. A desperate search for the guilty
5. Cruel and unusual punishment of the innocent
6. Praise and honors heaped upon the non-participants

RESISTANCE TO CHANGE

- Ego
- Arrogance
- The Holy Spirit is resisted
- Unaware of new methods and changing mentalities
- Fear
- Under pressure
- Comfort zone
- Lack of vision
  - 15%
  - 85%
- Lack of compassion for the lost
- Combative
- Don't want to work
- Genuine respect for the past
- Carl George – "The issue is not the issue"
- Interaction with Leith Anderson (see below)

Email to Leith Anderson

Hello, Leith.

A question: Did you say, "I did not make any changes for the first few years at Wooddale?" Or words to that effect? I want to quote you…but I want to do it correctly. Thanks for letting me know.

John Vawter

Response:

Good to hear from you. Actually, I don't remember the quote.

Truth is that I made some changes in the first year or so but the changes were very few. It was difficult for me to make changes when I was new.

Leith

THE PRICE OF CHANGE

Understand God's Reasons For Planting The Church

Matthew 16
Matthew 28
Leaders used by God describe the present and believe for the future
"Not by power or might but by My Spirit…." Zechariah 4:6
"I have brought You glory on earth…." John 17:4

Understand God's Eternal Principles

They do not change
We are in a pluralistic culture
"Born again"
"Spirituality"
"Grace and truth" John 1:14

Understand Christ's Evaluation

God…"It is good" Genesis 1:31
The Seventy…Luke 10:18-20
"Well done, you good and faithful servant"
We tend not to evaluate

Understand How to Paint a Picture of the Future

Leaders know the future
Leaders follow God
Leaders paint a picture of a better future
The past got us to the present; the present gets us to the future

Understand How to Be Sensitive to Roots

Be a positive commentary…as opposed to a negative commentary
Different time zones
Treat the past with respect

Understand How to Be Willing to Endure Pain

2 Timothy 2:3-6; 4:5

MAKING A DIFFERENCE—THE REALITY OF CHANGE

Followers of Christ who make a difference in their circles of influence understand the times in which they live. They do not get angry with those times; they live above them and see them as opportunities to share their faith in Christ. Acts 17:16, 17 and 23 help us understand this. "**While Paul was waiting in Athens, he was greatly distressed to see that the city was full of idols. So he reasoned in the synagogue with the Jews and the God-fearing Greeks, as well as in the marketplace…I see that in every way you are religious…I even found an altar with this inscription: 'to an unknown god.' Now what you worship as something unknown I am going to proclaim to you."**

The Barna Research Group helps today to understand what is happening in our American culture so we can relate Christ to the people with whom we interact—just as the Apostle Paul did in Athens. Here are some of the trends in our culture of which we must be aware:

- Since 1990 the share of born-again believers age 50 or older has grown from 31% to 41%.
- The percentage of Hispanics who have embraced Christ as Savior since 1991 has remained unchanged.
- It is now harder to penetrate the ranks of those under the age of 30 with the Good News of Christ. In 1991 28% of adults ages 18-29 had embraced Christ as Savior. Today, the figure is 26%.
- Teens, although more likely than adults to participate in church activities, said this involvement has more to do with being among friends than a faith focus.
- Most churchgoers, beyond Sunday morning activities, have **one** two-hour block of time to give to the church.
- Despite busy schedules 20,000,000 adults are currently engaged in some type of discipleship activity. (This is at a time when there is declining interest in traditional religious activities.)
- Women are almost twice as likely as men to be involved in a discipleship process.
- Most discipleship is being done through small groups.

The message is clear for those of us who have been around the church for a while—we must realize that yesterday's methods might not work today. Thus, we must not idolize our methods but constantly be assessing the effectiveness of ministry. For those of us new to ministry we must remain vigilant to ask if our methods of ministry are effective. And, for all of us, we must constantly be aware of how to relate the unchanging message of Christ to a culture that changes its values, habits and interests.

THE EFFECTS OF CHANGE*

I. People do not recognize the societal changes but they feel the effects

A. People are different

B. People speak different languages

C. People live together outside marriage

II. People recognize the changes and are frightened by them

They are frightened for:

A. Personal safety

B. Their future

C. Their church

III. People worry about their families and friends

A. Moral purity

B. Drugs

C. Homosexuality

IV. People are asking, "How can the church help me?"

The church must be:

A. Giving answers and life direction

B. Training leaders

Otherwise, the pressure intensifies on the pastor

**from Dr. Reggie MacNeal, Southern Baptist Association, South Carolina*

CONGREGATIONAL TRANSFORMATION MODEL*
The Three Dimensions

I. Spiritual Relational Vitality

- The life giving power that faithful people experience together as they passionately pursue God's vision for their lives.

II. Change Process

- **Making personal preparation** means carving out the time and space to discern God's voice and direction for the leader's own ministry and for the congregation, and living with the tension that this creates.
- **Creating urgency** means generating energy for change by contrasting God's ideal for the church with an accurate perception of current reality.
- The **vision community** is a diverse group of key members who become a committed and trusting community to lead the church in discerning and implementing God's vision.
- **Discerning the vision and determining the vision path** mean understanding God's preferred future for the congregation and the implications for congregational life.
- **Communicating the vision** is a comprehensive, intentional, and ongoing set of activities that are undertaken to make the vision clear to the congregation.
- **Empowering change leaders** means cultivating a broader base of committed leaders and removing barriers that would prevent them from serving effectively.
- **Implementing the vision** is a specific set of coordinated, high-leverage actions that move the congregation toward realization of God's vision.
- **Reinforcing momentum through alignment** means creating an environment in which commitment to God's vision is increasingly evident in all aspects of the congregation.

III. Learning Disciplines

- **Creative tension** is the discipline exercised by leaders and congregations when they generate and sustain a constructive gap between current reality and a vision of the future.
- **Mental models** are the images, assumptions, and stories we use to interpret our world and guide our actions.
- **Team learning** is the process of enabling a team to produce results far beyond its combined capabilities as individuals.
- The discipline of **systems thinking** deals with congregations as spiritual and human social systems that are complex, connected and changing.

*Author unknown

CHANGE

Ken Blanchard

I. If it does not feel awkward, then it is **NOT** something new.

II. When asked to do something new people do not ask what will be gained but what will be lost. It is important to understand the levels through which they move:

   A. The loss is mourned
   B. When they resist, persist
   C. Deal with their issues and the concern will subside
   D. People have a number of concerns
      1. Information … Will the truth be told?
      2. Impact … How will it impact me?
      3. Implementation … What is the plan?
      4. Impact of benefits … What will the future be?
      5. Collaboration … Who will help us?
      6. Refinement … How do we make it better?

III. Get your own support system

IV. People cannot handle more than 3-5 changes at once. Therefore, have a plan to keep you on track

V. People resist change because of a lack of resources. Help them be creative.

VI. People are always at different readiness levels

VII. Keep the pressure on. A relapse to the original state is normal

VIII. Walt Disney had four principles for success

   A. Find your uniqueness
   B. Do your uniqueness so well that people want to come to experience it … and copy it
   C. Improve it; refine it. Accept no complacency
   D. Romance it; make it fun

THE SEVEN DYNAMICS OF CHANGE

by Ken Blanchard Ph.D.

To implement changes at your company successfully,
first understand how individuals react to change.

These seven dynamics of change illustrate how your employees respond to new ideas and works processes:

1. People will feel awkward, ill-at-ease and self-conscious

   Change means doing something different, and as such, people will almost always react with some degree of discomfort. In fact, if you don't feel awkward when you're trying something new, you're probably not really doing anything differently.

   Say your organization is going to reorganize to allow for greater autonomy on the part of individual work groups. Initially, such a change will feel awkward to almost everyone involved, including individuals who will gain more autonomy, because everyone will have to think and act differently than they have in the past.

2. People initially focus on what they have to give up.

   It's human nature for an individual's first reaction to a suggested change to be a personal sense of loss. To move forward you must deal with this sense of loss. It may seem silly, but individuals need to be given a chance to mourn feelings of loss, perhaps just by taking time to talk with others about how they feel.

   In the case of increased autonomy, initially individuals are apt to react to what they are losing. Perhaps this will be staff resources they previously could count on for advice, or even the simplicity of a time when their roles were clearer and they could simply focus on putting in their hours and collecting their paychecks.

3. People will feel along even if everyone else is going through the same change.

   Again, it is human nature to have a "Why me?" attitude about change even if everyone around you faces the same thing. It is ironic that for the change to be successful, we need the support of others around us. In fact, often you will need to ask for such support.

   Workers may feel a sense of individual punishment to have to learn new ways of working. If you want the change to be successful, you will need to recruit the help and understanding of those around you, many of whom will be feeling the same way you do.

4. People can handle only so much change.

   Beyond a few changes, or only one if the change is significant, people become immobilized and may lose effectiveness. That's why you need a clear plan and

strategy for focusing your energy on the few things that will net you the greatest results in terms of desired behaviors.

In reorganization, work teams need to start by mutually deciding on simpler tasks, like jointly determining a work schedule, before they take on more extensive responsibilities regarding budgeting, personnel and disciplinary actions. They need first to have some successful experiences to build a momentum for using the new behaviors that you want to achieve.

5. People are at different levels of readiness for change.
   Although most everyone will experience some resistance to change, some people will be able to get excited about a change more immediately, while others will dread and resist doing anything differently for as long as they can.

   In the case of autonomous work groups, some individuals may quickly become excited about the change to implement their own ideas, while most others will need to warm up to the new challenge and responsibilities. This doesn't mean that one person is better than another, it just means people will have different outlooks and degrees of flexibility for what you are asking of them.

6. People will be concerned about enough resources.
   Often in an organizational setting, as individuals are asked to do things differently, they may perceive that since they are being asked to do more, they need additional resources. Increasingly, however, in order to remain competitive in today's markets, organizations must be more productive with fewer resources. Thus you'll need to focus energy to get more done with fewer resources rather than to get more (and sometimes less) done with more resources.

   In autonomous work units, individuals may have to accept additional responsibilities. They'll need to work smarter to be able to do that well.

7. If you take the pressure off, people will revert back to their old behavior.
   Typically, when the focus on a change effort ends, people tend to revert to what they were previously doing. Though it is natural, managers must counteract such behavior. The relapse is not the problem. Often when we revert back to old behaviors we simply ignore all we have learned. For change to be lasting it must be self-perpetuating. Managers must make it clear that there is no going back to the old days.

   With autonomous work group example, a company might change is compensation plan to reward new and desired team activities. When a relapse does occur, step back, take a deep breath and focus on the new benefits and positive gains you have achieved.

WHAT HAPPENS WHEN YOU INTRODUCE A NEW IDEA?

by Charles Arn

When a new idea is introduced in your church, people will fall into one of five categories in terms of response:

Innovators (2%): The dreamers/visionaries. They regularly talk about the church and its future. Not acknowledged as leaders or policy makers. Many have spiritual gifts of faith (I Cor. 12:9).

Early adapters (18%): Those who know a good idea when they see it. Opinions generally respected in the church. Often receive credit for ideas not their own. Many have the gift of wisdom (I Cor. 12:8).

Middle adapters (60%): The majority; respond to proposals of others. Generally reasonable in their analysis of a new idea, but inclined toward the status quo. More easily swayed by those opposing change than those supporting it.

Late adapters (18%): The last in a church to endorse an idea. Often speak against and vote against proposed change/new ideas. May never verbally acknowledge acceptance, but generally adopt if the majority has demonstrated support.

Laggards (2%): New ideas seldom, if ever, are encouraged by this group. Their commitment is to the status quo and the past. Often sow discord after change is adopted. Eventually leave if they don't get a following.

The Next Time You Have A New Idea…

- Realize the longer a church has gone without change, the more resistance a new ideal will encounter.
- Solicit support of *early adapters* before the change is publicly introduced.
- Seek out suggestions for refinement prior to public discussion.
- Let *early adapters* speak first and last when public discussion occurs.
- Present the idea as an addition rather than a replacement.
- Set a date when the new idea will be evaluated on whether it achieved its purpose. Keep careful records.
- Share the credit for the success of a new idea.
- Over the long term: put early adapters in positions of leadership (boards, committee chairpersons, etc).

Charles Arn (Ed.D.) is the president of Church Growth Inc. based on Monrovia, California. Dr.Arn has written numerous books and resources in the field of church growth and has been the editor of *The Growth Report* for seven years.

THE CHANGE AGENT

The Strategy of Innovative Leadership

Lyle Schaller

Introductory Statement – The basic thesis is that a systematic and anticipatory approach to change is the most effective tyle for an agent of change.

Chapter 1: How to Cut Your Own Throat

1. All change agents must realize the discrepancy between the ideal and what church members perceive to be reality.

2. Change agents must narrow the level of discontent but allow creative tension among church members.

3. A good change agent encourages people to develop their own conclusions.

Chapter 2: The Natural of Change

1. The change agent must be aware of his own assumptions and values. Unless he has insight into these he will not only be ineffective but destructive in attempting to bring about change.

2. People must change their values and assumptions before any organization can be substantially changed.

3. A change in values and assumptions is always more complex than it first appears.

4. There are two sources of change:
    a. Internal motivation.
    b. External motivated change.
    c. A third change is indecision in which nothing is changed.
    d. The best change comes about when people are internally motivated.

5. Nature of innovation. There are three major risks in innovation.
    a. Innovation will make the current obsolete.
    b. Innovation will fail.
    c. Innovation will succeed but produce new problems.

6. Innovation is usually resisted by any organization. Innovation always focuses on the new not the old. This will offend some people. The innovator is not an opponent of the old. He is a proponent of the two. He must be clear to explain it.

7. Change agents must decide whether they are going to be innovators and seek to press for change through introducing new ideas or act as facilitators and seek to

increase the degree of involvement in innovation on behalf of the entire organization.

8. Any creative organization has the following attitudes in regard to innovation:
    a. Innovators think of the contemporary needs rather than yesterday.
    b. There is an acceptance that problems do exist.
    c. There is a focus on needs of people.
    d. The emphasis is on problem solving rather than institutional maintenance.
    e. There is a continuing effort to moderate the pace of change so that the benefit of change outweighs the cost of disruption.

9. Structuring an organism to change.
    a. Develop a list of characteristics that will encourage creativity.
    b. Ask questions that will help bring people to the point that they realize that change needs to be made as they answer those questions.
    c. Be careful to ask questions rather than suggest answers.

Chapter 3: <u>Emphasis – The Process of Planning Change</u>

1. In change the implementation of ideas is needed.
2. A second resource needed is personnel. That is people who are able to turn the power generated by an effort in the channels that cause things to happen.
3. A third deferential resource is goodwill. There can be no hostility, distrust or enmity. This is even more important than the process of intentional change.
4. The fourth resource is the implementation of loyalty.

Chapter 4: <u>Questions For The Change Agent</u>

1. Every problem has more than one possible solution.
2. Frequently outside consultants can help increase the organization's capacity to solve its own problems.
3. The easiest, most tempting and least creative response to conflict within an organization is to pretend it does not exist.
4. As an organization becomes more sensitive to the needs of its people it becomes more complex or it must have an easy-to-read evaluation of change-fulfillment or it will be in maintenance mode. The organization that does not have an easy-to-read evaluation of the fulfillment of its purpose can add survival institutional maintenance to the top of the priority list.
5. "Unless you know where you are going, any way takes you there."

Chapter 5: Anticipating and Managing Conflict

1. Conflict must be expected, otherwise it will inhibit the process.
2. Anticipating conflict can keep it from becoming destructive.
3. The one anticipating conflict is prepared to distinguish between surface sentiments and real hurts in the change process.
4. Anticipating tension helps the change agent anticipate the points of potential conflict and this helps him to be prepared at the limit of permissible conflict. Anticipating conflict means preventing the polarization that immobilizes an organization.
5. Prevent polarization by:
    a. Keeping communication open.
    b. Depersonalizing dissent.
    c. Encouraging people to look inside the other frame of reference.
    d. Open the door to creativity and meaningful participation.
    e. Keeping new opportunities open for people to invest themselves.
    f. Seek agreement on short term goals.
    g. Build a sense of mutual trust within the organization.
    h. Reorganize the events and factors that produce tension and conflict and delay their influence.

Chapter 6: Organizational Change

1. Organizational development is a deliberate move to improve the effectiveness of an organization.
2. Organizational development is designed to improve the health of an organization in its ability to choose its goals.
3. Organizational development is a response to change; it includes a strategy for a plan of more effectiveness.
4. Organizational development is a means of helping people in the congregation to understand their situation more clearly, to enable them to work out more effective means in defining contemporary goals and to examine their present operation against these goals.
5. There are three dimensions that cannot be overlooked by change agents.
    a. The older the organization the more difficult it is for people to understand the contemporary function of the organization.
    b. There will be resistance.
    c. The change will be worth the pain.

PRODUCING CHANGE

Gary Buckmiller

Change is difficult. It is a make or break affair. The bigger the change the harder the task. So, how do we have Christ-like attitudes during change?

A Servant Attitude and Heart

Leadership Versus Dictatorship
- Whose perspective
- Seeking God's will

Vision is Given in a broad form
- Listen to God
- Listen to self
- Listen to others
- Big—world
- Specifics—Acts 1:8

Implement the Plan and Tactics
- Series of smaller pieces implemented by persons other than the leader
- Stair-stepped plan
- Implement in pieces

Keep the team motivated
- Communication update
- Encourage stragglers
- Suggestions for growth
- Replace in love if need be

Failure—expect some not to agree
- Be honest; things happen out of our control
- Situations change
- Refocusing is necessary

Holy Spirit leads
- Lord builds the house
- We are only tools in His hand
- None of us are indispensable

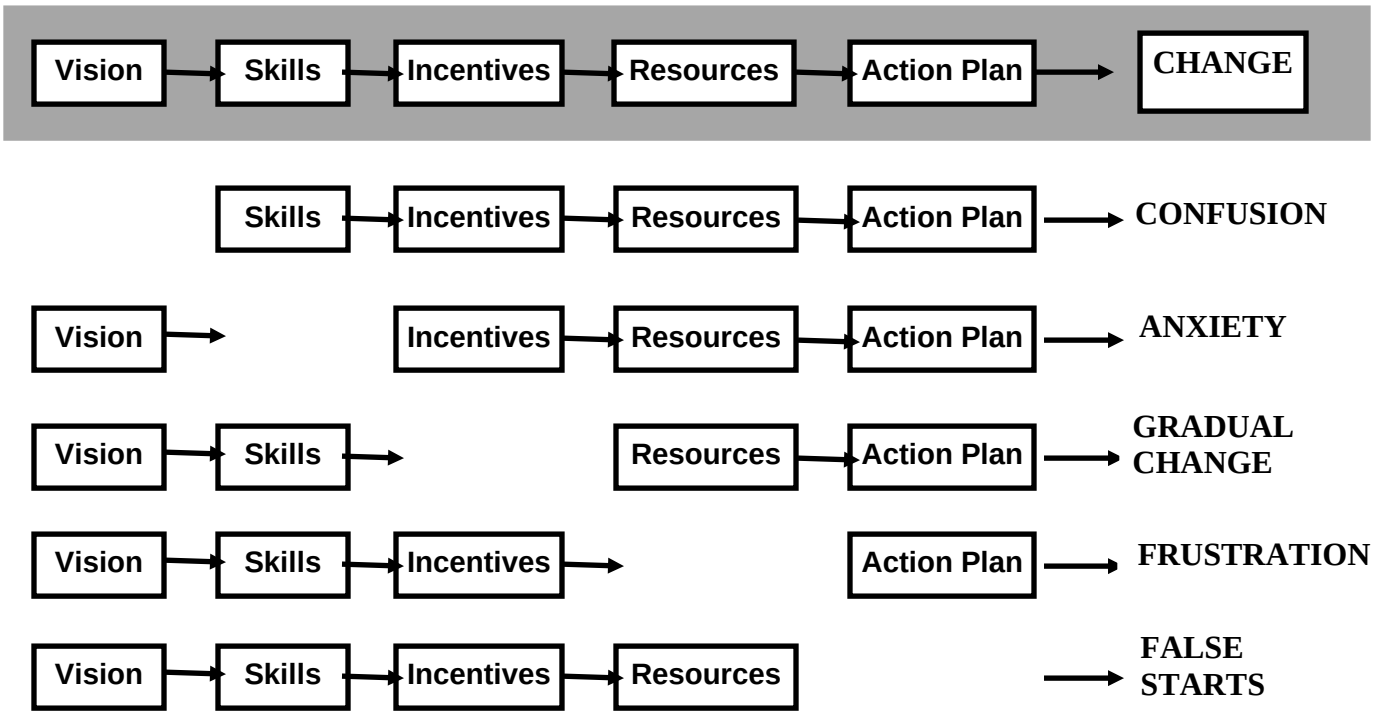
Why is change difficult for us?
- It is uncomfortable
- We are most comfortable leaving this alone
- Fallen man is self-centered

Our adversary prefers our moving at less than optimum speed so we accomplish less for God
Sometimes people just do not understand. We need to communicate clearly
There is no substitute for communication
See it as an opportunity not a problem

So, with humility, purpose, boldness and compassion for each other, let us work together. To the best of our abilities, to understand our task and do it with a servant's heart. We pray the result to be completed in such a way that God is given the glory.

MANAGING COMPLEX CHANGE

Dr. Ken Sylvester



* Taken from “Negotiating in the Leadership Zone” by Dr. Ken Sylvester

BASIC GUIDELINES DURING CHANGE

Following are eight guidelines for changing an organization, team or culture. Whenever possible you should:

1. **Have a good reason for change**
   Culture changes are usually not fun. Take them seriously. Make sure you understand why you are making the change and that it is necessary.

2. **Involve people in change**
   People who are involved are less likely to resist. Being a part of the planning and transition process gives people a sense of control. Ask for opinions about how they would do it. Consider conducting surveys, focus groups and polls.

3. **Put a respected person in charge of the process**
   Each change needs a leader. Select someone who is seen in a positive light by the group.

4. **Create transition management teams**
   You need a cross-section of your group to plan, anticipate, troubleshoot, coordinate and focus the change efforts.

5. **Provide training in new values and behavior**
   People need guidance in understanding what the "new way" consists of and why it is more desirable. Training brings groups together. It allows them to express their concerns and reinforces newly learned skills.

6. **Bring in outsider help**
   For some reason, there is often more power in what an outsider says than the same suggestions coming from the inside. Use this power to reinforce the direction you want to go.

7. **Establish symbols of change**
   Encourage the development of newsletters, new logos or slogans, and/or recognition events to help celebrate and reflect change.

8. **Acknowledge and reward people**
   As change begins to work, take time to recognize and recall the achievements of the people who made it happen. Acknowledge the struggle and sacrifices people have made.

Reprinted from Managing Organizational Change by Dennis T. Jaffe, Ph.D.

THE McINTOSH
Church Growth Network
3630 Camellia Dr. San Bernardino, CA 92404

Volume 7 Issue 11 November 1995

Turn Your Church Around

Do you know the danger signs that could spell D-I-S-A-S-T-E-R for your church? Do you know what steps to take to turn your church around?

In our fast changing environment, disaster happens when church leaders take their eyes off what the church is all about. Leaders of growing churches ask themselves on a regular basis "what is the purpose of our church?"

Some leaders ignore the present by daydreaming about the future. Of course leaders are visionaries, but there is a difference between having vision and daydreaming.

Visionaries have a view of what their church should be and they make decisions that are relevant to where they are right now! Daydreaming, without making sound decisions today, is just wishing.

How do you turn a church around?

To turn a church around you can't do ministry as usual. You have to work as if you were starting from scratch. There's no safety in playing it safe.

•Take the "mirror" test.

Interrogate yourself with the following questions.

–Is your church flexible enough to face the future?
-Is change necessary?
-Is the time right?
-How urgent is the need for change?
-Will your people need lengthy preparation?
-Do you have the money or other resources?
-What are you up against?
-Is there trust between leaders and the congregation?
-What must be done?

•Control any damage.

If you make a mistake, own up to it immediately and correct it even faster. Establish high morals, ethics, and credibility and stick to them. Show your people daily that these principles are more than words—that they live and thrive in you. Leaders who lack such principles are doomed to fail.

•Create a focus for change.

Recruit a small group of the most committed and forward-thinking people to spearhead the effort. Give them special training and a variety of experiences to make them experts in change management.

•Define your church's purpose, vision, and values.

Use strategy meetings or retreats to formulate a purpose, vision, and core

values statement. Refine these statements until they can stand as significant, meaningful, believable, and actionable guides for everyone in your church.

•Listen to the unchurched.

Pay more attention to what people outside your church want. What are they saying? Why don't they come to your church? What would draw them to you?

•Lift morale.

When times are bad, people's morale may fall to a low point. Lift their morale by asking for their input and sharing your plans for change. Keep people abreast of results. Start prayer groups which focus on asking God for future direction. Morale will improve as people see results from their prayers and actions.

•Communicate well to your people.

Visit every ministry on a regular time schedule. Communicate to your people a minimum of 12 times a year concerning your purpose, vision, and the overall progress of your church toward its goals. Be candid with everyone.

•Make the hard decisions.

Face reality as it is, not as it was or as you wish it were. You can't turn a church around with half measures. Be sure to go far enough! Half measures will give you less than half way results! The key word is "proactive." Control your destiny, or something else will.

•Strip out the cholesterol.

To accomplish more, try doing less. Narrow your focus and reduce your programs (those not honestly needed). With key leaders, make a list of all the ministries and programs your church conducts on a black board. Go through and underline the ones that are absolutely needed. What MUST your church continue to do. If possible, eliminate the rest and begin all over.

•Focus on your core ministries.

Identify your core ministries. Look at all your church ministries and categorize them by the following titles:

Stars: The most profitable ministries, i.e. the ones which are responsible for bringing in the most new people or reaching the most people for Christ.

Puzzles: The ministries which appear to be good but aren't producing the results you think they should.

Plow Horses: The popular ministries which don't honestly result in many newer people coming to Christ or your church, but which you must keep.

Dogs: The ministries which are draining your church of resources and produce almost no results. Deal with dogs by retooling them, reinventing them, or replacing them with stars.

•Start a new ministry.

The underlying success factor is the willingness to fall down, pick oneself up, and start over again. The rules—do it, try it, fix it. Start a minimum of one new ministry each year.

•Use action teams.

Assign each team to accomplish a single goal and celebrate when it is reached. Teams allow people to buy into new concepts from the beginning and share their diversity of experience. In short, they build ownership.

Remember: your church will not be fixed in a year. In generally it takes 4-5 years to turn a city church around and 10-12 years to turn a rural church around.

The Church Growth Network is published twelve times a year. The subscription price is $12 (U.S. Funds, U.S. Bank) per year.
For reprint rights or other usage, advance permission must be obtained. (909) 882-5386.
Dr. Gary L. McIntosh (D.Min. Director at Talbot School of Theology) Editor. © Copyrighted 1995

THE McINTOSH
Church Growth Network
3630 Camellia Dr. San Bernardino, CA 92404

Volume 7 Issue 1 January 1995

Bringing Change To A Traditional Church

Anyone who has watched people on water skis has observed skiers crisscrossing back and forth hopping over the wake created by the boat that is pulling them along. Jumping the small wakes created by ski boats appears to be easily done. Water skiers master the technique quite easily and they always seem to have fun doing it.

One of the most popular innovations in water recreation has been the development of Jet Skis or SeaDoos. These small water vehicles allow the driver to sit, kneel or stand up while he jets around a lake or ocean, much like water skiers, but without the necessity of a towing boat. In lakes it is common to see these jet skis running over the wakes created by boats or other jet skis. But in the ocean, where the waves are much larger, it becomes more of a challenge. Still the people running the waves appear to have great fun.

Occasionally one of these wave runners will attempt a jump over a much larger wave, or perhaps try to cross one at a wrong angle. When this happens the craft often capsizes and throws the rider off. Fortunately the manufacturers of these water vehicles built in a device that causes them to stay in one place to allow the rider time to swim back to the jet ski.

Dr. Gary L. McIntosh

Running Waves Of Change

Bringing about change in a traditional church can be as much fun as running waves in a lake. At other times, it can be disastrous.

Sometimes the wakes caused by change are fairly small like those usually traversed by water skiers. Other times they can be much larger like waves found in the ocean. Occasionally they become almost tidal waves, too powerful for anyone to jump.

As wave runners in our churches, we need to carefully structure a plan to effectively run the waves of change.

Starting new ministries, restructuring older ones or eliminating previously successful programs is difficult in any situation but can be a major wave to jump in a traditional church.

The following ten steps are a composite of ideas suggested by those who have run the waves before us and are given here as insights for running our own waves of change in a traditional church.

Step #1: Bless the past.

Unless you are a church planter, you will be building on the foundation of others. It was their commitment, sacrifice and love for the Lord that provided for your church to be where it is today. Always respect and honor the leaders who have served faithfully over the years.

Step #2: Affirm previous ministries.

Learn what ministries are legend in the history of your church and begin to affirm them and the people who served in them. This is particularly important to do with ministries that you are planning on restructuring or replacing.

Step #3: Stress principles not methods.

Highlight the foundational principles that undergirded past ministries. Think through each ministry that will need to be changed and identify the biblical principles that made it valid. Teach and preach those values and principles that are timeless and remain valid today.

Step #4: Present change as an extension of past ministries.

Present your new approach to ministry as an "extension" of a former ministry. For example, if your desire is to begin a new worship service, focus on the fact that you are just expanding your present worship service so that it will reach more people.

Step #5: Illustrate how the change carries on values of a former ministry.

One church wanted to move from a mid-week prayer meeting to a small group ministry. The church leaders helped their people to see that the value of the mid-week meeting was prayer. As church leaders demonstrated that more people would be praying if there were several small groups meeting at different times during the week, the congregation agreed to give it a try.

Step #6: Assure people that you will be carrying on biblical principles.

Take time to educate people so that they understand it is the "form" of the ministry that is changing and not the "foundation." Keep stressing the biblical principles of the past more than the styles of the past, bridging into an explanation of how the newer forms carry on the old principles.

Step #7: Listen and love.

Leaders need to give people time to share their feelings, vent their frustrations and become accustomed to the new ways of ministry. It is wise to provide small forums where a few people can ask questions, rather than have a full congregational meeting.

Step #8: Communicate that traditions are honored best when they are carried on in new ministries.

There are dead traditions and living traditions. The dead ones continue to be remembered but with little impact on life and people today. The living traditions continue on by providing the historical reason for ministries that are being accomplished today. The best traditions are the ones that point to the future through effective ministries that reach people today.

Step #9: Be patient.

Understand that in urban and suburban areas of the United States, it normally takes 5-7 years to turn a traditional church in a new direction. In more rural settings it often takes 10-12 years and sometimes longer.

Step #10: Trust God to make it happen.

The old hymn says it well, "O God, our help in ages past our hope for years to come." What better words to bear in mind while leading a traditional church. As we love God and His people, He will help us bring about the necessary changes for effective ministry.

The Church Growth Network is published twelve times a year. The subscription price is $12 (U.S. Funds, U.S. Bank) per year.
For reprint rights or other usage, advance permission must be obtained. (909) 882-5386.
Dr. Gary L. McIntosh (D.Min. Director at Talbot School of Theology) Editor. © Copyrighted 1994

10
Visionary Leaders

VISIONARY LEADERS

Introduction

Vision – “Where there is no vision (Biblical revelation) the people are unrestrained. But happy is he who keeps the law." Proverbs 29:18

Vision – One of the most important elements of ministry.

- It seizes us.
- It motivates us.
- It focuses for us.
- It focuses us.

Vision – Is valuable.

- It must be nurtured.
- It must be cared for.

The Essential Aspects of Vision

Definition:

- The belief (conviction) that a person is where God wants them to be. (The Spirit leads.)
- The ability to see what God wants done. (The Spirit gives insight.)
- The ability to do what God wants done. (The Spirit empowers.)
- The willingness to admit one's human frailties and depend on God. (The Spirit makes His leaders willing.)

Faith Related to Vision

- Romans 1:17 "The righteous shall live by faith."
- Romans 14:23 "That which is not from faith is sin."
- Mark 5:38-39 "The child is asleep...."
- Exodus 14:10-14 Red Sea
- James 1:5 Wisdom from God
- Faith and vision are developed like a muscle; they grow when exercised.
- There is the spiritual gift of faith.
  I Corinthians 12:9
- Moving in faith to fulfill the vision.
  - work hard and diligently
  - believe God for results
  - see the situation and the future with God's eyes

- Hebrews 1 "Faith is assurance of things hoped for, evidence of things not seen."
- See "accomplished" fact before us.

The Visionary Leader

- Filled with God – en - thusiasm (in theos)
  ἐν θεός;
- The ability to communicate the vision.
- Knows why and how God blesses.
- Knows spiritual or human forces that work against the ministry.
- Recruits and develops leaders to help fulfill the ministry.
  - Motivates people to join.
  - Mobilizes them to be involved.
  - Organizes them for stability.
- Getting the vision.
  - God speaks to our minds.
  - We use our creative minds.
  - We talk to and observe other ministries.
  - Creative team work.
- A very important question.
  - Is vision....
    - a spiritual gift
    - a natural tendency
    - a Biblical motivation
    - an energy level

    } **Yes!!!**

Evaluating Our Vision for Our Ministry

Personal

- What does God want to do with your life?
- What do you want God to do with your life?
- Are you willing to pay the price for what God wants to do with you?
- Consider Ephesians 3:20 as it relates to your life.

For Your Church or your ministry

- Why did God create your church?
- What does God want to do in your church?
- What price are you willing to pay to see God work in your church?
- Consider Ephesians 3:20 as it relates to your church.

KEEPING AND MAINTAINING THE FOCUS OF VISION

"You, therefore, my son, be strong in the grace that is in Jesus Christ." 2 Timothy 2: 1

Reason why we need to be strong:	*Alternative Sources to be strong in grace:*	*Reality with which we must deal:*	*How to be Strong:*
We have potenital to be: - Weak - Discouraged - Without faith - Lack self-esteem - Minister in flesh	Instead of trusting God we can trust: - Strategy - Our knowledge - Our abilities - Our preaching abilities - Our power to persuade	We can lose focus and be consumed by: - Pressure - Disunity - Spiritual warfare - Personal sin	- Accountable leaders - Let others minister to you - Be honest - Don't ignore temptation - "Be still and know He is God" - Repent - God gives grace to the humble

INTRODUCTION TO VISION

VISION – **"Where there is no vision (Biblical revelation), the people are unrestrained. But happy is he who keeps the law."** Proverbs 29:18

*Exodus 18:13ff

VISION – One of the most important elements of ministry

* It seizes us
* It motivates us
* It focuses for us
* It focuses us

VISION – Is big better and small insignificant?

*We cannot be worldly…driven by society
- Global
- Personal

*Vision should maximize our gifts
- Different people have different gift levels

VISION – We are proactive not reactive

* Many ministry situations are reactive
* The doctrine of non-insistence
* Vision has clearheaded thinking

VISION – Vision is as valuable as gold

* It must be nurtured
* It must be fanned
* It must be cared for constantly

THE VISIONARY LEADER

1. Has enthusiasm (filled with God--- en theos). Is able to communicate a vision that is contagious.

2. Knows why God has blessed and how He has blessed.

3. Knows what God wants done next.

4. Knows and counteracts factors and forces that work against the vision.

5. Deals with small details that convey and impart excellence.

6. Stair-steps the process.

7. Develops leaders for the future.

The visionary leader makes the **right** decision even it is contrary to his/her personality or is threatening to him/her.

The vision and the visionary leader must **motivate, mobilize and stabilize** the congregation.

- **Motivation** takes place when: 1, the vision is global (defined and bigger than us) and 2, the vision is compelling.
- **Mobilization** takes place when: 1, the leader shows the people the stair-steps to how they are going to fulfill the vision and 2, the vision is properly placed.
- **Stabilization** takes place when the leader makes sure people realize that things are under control.

SOME THOUGHTS ON VISION

Introduction

Personal opinion: Many people call purpose, objectives, mission and vision different things. Frequently, we waste time by arguing over human definitions. Feel free to attach your own meaning to words…words and definitions are to serve your institution and make your ministry more effective.

Some Definitions as a Starting Point

A. Related to planning

1. Purpose…This may be the reason stated in the constitution as to why the organization began. This statement would probably have a Biblical reference and be more eternal in its scope.

2. Mission…A broad, general statement about who you wish to reach and what the church hopes to accomplish. (Barna)

3. Vision…A specific, detailed, customized, distinctive and unique to a given church. (Barna)

4. Objective…Sub-points within the short and long range vision statement.

B. Related to leadership

1. Leadership…Think the "big picture" as they move from mountaintop to mountaintop. They energize the organization and keep it believing God for bigger and more significant things.

2. Management…Figure out how to achieve the visions of the leader in an orderly and well-ordered fashion. They do not necessarily think the "big picture" but they know how to help the organization achieve it once it is articulated.

Vision Defined

- **Defined**

  A. Ability to see what needs to be done.

  B. Ability to do what needs to be done.

  C. Conviction that one is placed where God wants them to be.

  D. Willingness to admit inadequacies in doing what needs to be done.

  E. Willingness to grow in faith.

  F. Vision without strategy is wishful thinking.

- **Amplified**

A. Example: Exodus 3:1-4:23 (God's call of Moses)

1. NOT ABLE but God's man.
2. NO TALENT (he thought) but God's man.
3. RESPONDED to God's call.
4. Took care of his personal affairs first.

B. Romans 12:1-8

> "For though the grace given to me I say to every man among you *not to think more highly of himself than he ought to think; but to think so as to have sound judgment as God has allotted to each a measure of faith."*

C. Firm conviction of what God wants to do in our lives and our ministries.

D. Moving in faith.

1. Pray
2. Working hard
3. Believing God for results
4. Keeping picture of accomplished fact before you.
   Faith is evidence of things not seen.
   Substance of things hoped for.
   "Now faith is the assurance of things hoped for, the conviction of things not seen." Hebrews 11:1 (NASB)
5. Pressing on, working hard, believing fully when things do not seem to be what we want them to be.

BIRTHING A VISION

- ***Getting*** the Thought
  A. Direct revelation
  B. Using one's creative mind
  C. Observing and refining others' ideas
  D. Creative teamwork

- ***Reducing*** it to Paper
  This is a picture of what you want in very broad strokes. We tend not to spend enough time here.

- ***Refining*** it Down to Measurable, Achievable, Strategic Steps

- ***Controlling*** the Movements in Order to Stay on Target
  There are many "ministries" that can take our time but we must support only those that are consistent with our mission.

- ***Conceptualizing*** the Vision
  The issue is leadership. All leaders are located somewhere along the continuum below ranging from a conceptual leader to an operational leader. Organizations need both types of leaders. The conceptual leader gives direction to the organization and the operational leader keeps the organization functioning. The greatest danger is probably the pastor becoming completely operational.

Leaders (two extremes)

Where do you place yourself on the continuum?

CONCEPTUAL

- ***Foresees the Future***
- ***Risk taker; limb climber***
- ***Moves ahead to show the way***
- ***Persuades***
- ***Needed if institution is to make a strong distinction for itself***

OPERATIONAL

- ***Sees immediate needs***
- ***Resolves present issues***
- ***Does well with established objectives in terms of reaching them where set by others***
- ***Needed for stabilization***

VISION: DON'T LEAVE HOME WITHOUT IT!

Introduction

Is vision... - a spiritual gift?
- a natural tendency?
- a biblical motivation?
- an energy level?

I. Necessary Evaluation

Think Through Self	***Think Through Church***
• What does God __*want to do*__ with your life?	• Why did God __*plant*__ your church?
• What do you __*want God*__ to do with __*your life*__?	• What does __*God*__ want to do in your __*church*__?
• Are you willing to pay the price for what God wants you to do?	• What price are you __*willing to pay*__ to see that __*happen*__?
• If your giftedness is __maximized__ what could happen for God?	• If your church's giftedness is __*maximized*__ what could happen for God?
• What does Ephesians 3:20 mean for your life?	• What does Ephesians 3:20 mean for the life of your church?

II. Necessary Life Principles

A. Recognize that living out your vision will not be easy
B. Realize a price will be paid
C. Personal and corporate visions are intertwined
D. Vision must have a sense of risk taking to it

Envisioning Process

Vision:
"a clear and challenging picture of the future of a ministry as its leadership believes it can and must be"

Christian Leader:
"a godly person (character) who knows where he or she is going (vision) and has followers (influence)"

1. **Recognize** the Need for a Ministry Vision
2. **Understand** the Nature of the Ministry Vision
3. **Develop** the Ministry Vision
4. **Communicate** the Ministry Vision
5. **Implement** the Ministry Vision
6. **Preserve** the Ministry Vision

From:
Developing a ***Vision for Ministry*** *in the 21st Century*
by Aubrey Malphurs
(Grand Rapids: Baker Books, 1992), p. 17, 20, 31

11
Planning: Seeking God's Mind

PLANNING: SEEKING GOD'S MIND FOR THE FUTURE

Introduction

- When groups plan, (ask God to work in the future) they have less problems to solve.
- Planning brings unity, faith and vision.
- Planning keeps the organization on track.
- Leaders lead in planning.

Planning is Knowing God

- Knowing His mind.
- Knowing His will.
- Knowing His church.

Planning is Holy Work

- We do not rely on our minds alone.
- We seek God's mind.
- Planning and vision are partners.

Planning Has to be Communicated

- People need to understand.
- Planning builds faith.
- Planning brings change.
- The plan cannot be too big or too complex or people will not understand the plan.

The Plan

- Communicated by the leader.
- Explained by the leader.
- Understood by the people.
- Prepares us for the future.
- It is clear.
- It is understandable.
- It is accepted.
- We ask God to move.

THE VALUE OF PLANNING*

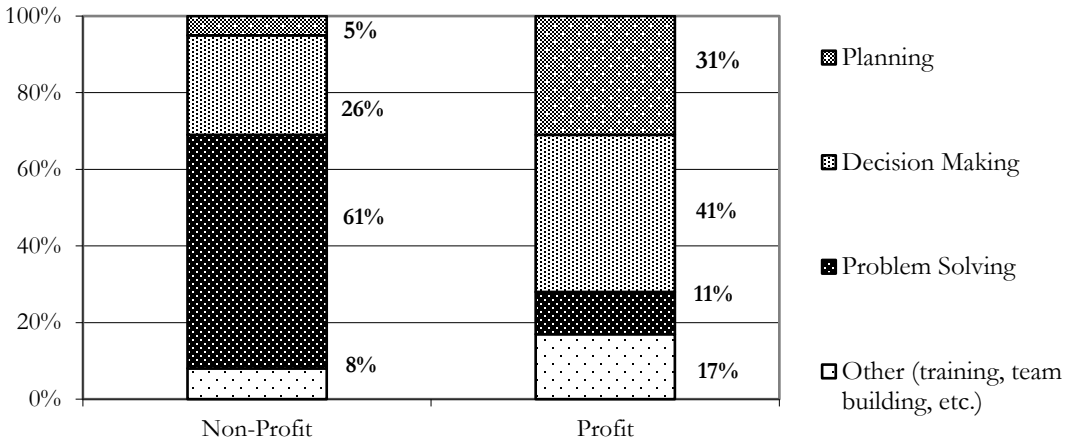
Introduction: Important Definitions

- ***Planning:*** development of an overall strategy for accomplishing a task or reaching a goal (future oriented).
- ***Decision Making:*** choices made in the development and implementation of the plan (future oriented).
- ***Problem Solving:*** choices made in response to the obstacles encountered in implementing the plan (present oriented).

The Peter Drucker Study

45% of the 700 groups that Drucker studied were churches.

PERCENTAGE OF BOARD TIME SPENT TOGETHER ON EACH AREA:



The Conclusions Drucker Draws

1. Planning tends to bring unity of purpose and direction and fosters a sense of vision.
2. Planning provides context for decision making. Without an overall plan there is no common context. Therefore, decisions are harder to make and more divisive.
3. Non-profit organizations do not plan more because planning reduces the board's most tiresome task of putting out fires. If boards planned first, there would be less fires to put out. (This is also true of individuals as well.)

* Dr. Bill Yarger, Executive Dean
Phoenix Seminary

PLANNING & GOAL SETTING

I. The Biblical Basis for Goal Setting.

A. The ultimate purpose in ministry

1. Isaiah 42.8

2. John 17:4

3. Ephesians 1:5,6

B. The Basic Objectives of Ministry

1. Birth – salvation of the unbeliever

I Timothy 2:4

John 3:16

2. Growth – sanctification of the believer

John 17:3

Romans 8:29

Romans 12:1,2

II. The Channel Through Which Objectives Are Met

A. The Church's objectives

1. When gathered – sanctification
– edification
– growth

Ephesians 4:11-16

I Corinthians 14:12, 26

Ephesians 5:18, 19

Colossians 3:16

2. When scattered – evangelism
– birth

Ephesians 4:11-16

Matthew 28:18-20

Acts 1:8

B. The Basic Ingredients

1. Truth

2. Relationships

III. The Sad Facts of Our Ministries

A. Leadership slippage

1. There is a gap between the plan and reality

2. The touching of lives is not important

3. The fear of criticism

B. The lack of priorities

1. Glorifying God is the highest priority

C. Birth and growth are general terms

1. We need to define them

2. Every element has to be filtered through these terms

IV. The Result of Sad Facts

A. Not having goals equals failure

B. Not having goals facilitates failure

C. Not having goals prevents growth

D. Not having goals equates to lack of faith

V. The Solution

A. Honest Appraisal

1. Why are we here?

2. What are we doing?

3. How are we doing?

B. Goals Grow

1. Ephesians 3:20

2. Mark 5:35-43

C. Goals Grow

1. Our faith

2. The ministry results

VI. Practical Application

A. The Goal Application – next year (What areas need help?)

1.

2.

3.

4.

5.

B. The Goal Application – present year

Project	Resources Needed	Development Needs
1.	1.	1.
2.	2.	2.
3.	3.	3.
4.	4.	4.
5.	5.	5.

C. The Goal Application – How to Start

1. What is Biblical?

2. What is the Area?

3. Realities

   a.

   b.

   c.

   d.

   e.

4. Ideals

   a.

   b.

   c.

   d.

   e.

D. Putting it All Together

PURPOSE	OBJECTIVES	STRATEGY	TACTICS	EVALUATION
1. Birth				
PURPOSE	OBJECTIVES	STRATEGY	TACTICS	EVALUATION
1. Growth				

Long-Range Planning						
Area: Sub-area: Purpose:						
Objective:	Existing Ministry:	1st Year Goal:	1st Year Resources Needed:	2nd Year Goal:	2nd Year Resources Needed:	Future:

*adapted from Bobb Biehl's *Planning Arrow*

Long-Range Planning

Objective:	Existing Ministry:	1st Year Goal:	1st Year Resources Needed:	2nd Year Goal:	2nd Year Resources Needed:	Future:
Discipleship	0	10 small groups	• 10 leaders trained • Study materials	20 small groups	10 more leaders trained	100 groups
Satellite campuses	1	2 new satellites	• 2 local pastors • Building staff, etc.	4	etc.	10

STRATEGIC PLANNING: DECIDING AND KNOWING WHERE TO GO

I. Some Observations about Strategic Planning

1. Affects the present and the near future (12-18 months).
2. Done by core leaders (few, not many) with input from many.
3. Need, vision or crisis centered (before crisis is agenda item).
4. Overcomes institutional inertia.
5. Prompts change, creates climate for long-range planning.

II. Necessities For Strategic Planning

1. Determine where you are now (constituencies, environment, threats, opportunities).
2. Discover how far you can go.
3. Decide how far you want to go.

III. Implementation of Strategic Planning – Some Observations

1. Won't work unless top people are committed to it (ownership).
2. Must top-down plan in church … but utilize grass roots people.
3. Must be continual – a cyclical part of institutional life.
4. Most churches over plan – limit to 4-6 strategic points in next 12-18 months.
5. Be decisive or little implementation will be the result.

IV. Biblical Principles

1. Exodus 18:21
2. Acts 6:3
3. Acts 20:28
4. 2 Timothy 2:2

V. Leadership Principles

1. Leaders lead
2. Senior pastor's role is key

3. Staff's role is vital
4. Board's role is necessary
5. Clarity
    1. Keeps church on the focus of its mission
    2. Helps church decide on alternative ministry ideas
    3. Allows people the freedom to minister
    4. Allows people the freedom to leave graciously

VI. Knowing Self – Where are you according to Schaller's analysis?

Schaller's analysis:

Designation:	Size:	Characteristic:
1. Cat		
2. Collie		
3. Garden		
4. House		
5. Mansion		
6. Ranch		
7. Nation		

VII. Knowing God

1. His mind
2. His will
3. His agenda
4. His church
    1. Matthew 16:18
    2. Ephesians 4:11

VIII. Steps in Strategic Planning

1. Determine a mission statement and 4-6 strategic objectives. Should be very short and exceptionally precise. It explains what you are and do.

   e.g. The mission of this church is to fulfill the Great Commission by making Christian disciples (Bullets or strategic objectives).

   - Worship
   - Evangelism
   - Education
   - Missions
   - Fellowship

2. The rationale

   1. Clarity
   2. Graspability
   3. Greatest number will know
   4. Direction set

3. Strategize to maximize opportunities

   1. Prioritize and activate strategies
   2. Evaluate effectiveness of strategies

      a. Consistent with mission?
      b. Consistent with environment?
      c. Consistent with resources?
      d. Consistent church organization?
         (Note: change organization to fit strategy, not vice versa)
      e. Is it workable now?
      f. Is it worth the risks?
      g. Is it definable and defensible?

IX. Important Definitions

1. Strategic planning

   This is a function. It is a process of identifying the action to take today to give us the greatest advantage tomorrow: Short range planning aimed at moving us toward the broad goals. The tools of strategic planning are the Vision Statement, the Mission Statement, Bullet Statements, and specific goals.

2. Vision statement:

   This is visionary, creative and imaginative. It is a brief statement that helps us keep our reason for existence in mind. It communicates the broad goals of the church.

3. Mission statement:

   This is motivational. It is a brief statement focusing our attention on the immediate action taken. It represents one step in a larger effort of accomplishing the goals of the Vision Statement. The Mission Statement communicates immediate goals.

4. Bullet Statements:

   The means of accomplishing the immediate goals of the Mission Statement. The broad areas of action we intend to take.

5. Specific goals:

   The specific, individual actions, programs and efforts in which we as a church will engage. These will be developed by boards, commissions and the staff in response to the Vision Statement, Mission Statement and Bullet Statements.

N.B.
1. Scriptures alone are non-negotiable and sacred.
2. The process of planning is more important than the statements developed.
3. The mission of the church determines the organization of the church, not vice versa.

X. Models of Planning from Four Churches

<u>The Wayzata Free Model</u>

1. Privileged work

2. The process

   1. Letter written by senior pastor
   2. Staff and elders work to refine it
   3. Content of letter

      a. Evaluation of ministries – pro & con
      b. Changes to be made in certain areas.

3. Public emphases

Public	**Departmental**
Mission Statement	Staff and commission refined
Bullet Statements	Departmentally decided
Town Meetings	
Public pronouncements	

4. The result – publicly

   1. **Missions Statement:**
      To help people mature so they can influence others for Christ.

   2. **Bullet Statements:**
      a. Celebrating our life in Christ:
      Our services are structured to allow Christian people to worship God while being relevant to the unchurched person who is considering the claims of Christ.
      b. **Cultivating personal growth and service in Christ:**

Opportunities for spiritual growth and service are offered through educational times, People Builder groups, one-on-one ministry and the Ministry Equipping Center.

c. Caring for one another in Christ:

People Builder Groups are the most effective way to care for the needs of people – regardless of the size of a church. Thus, maximum effort must be expended to build and nurture People Builder groups.

d. Communicating Christ to our world:

Sharing Christ on a local, metropolitan, national and international level. Locally, we must be serious about the 71,000 functionally unchurched in our area.

3. Bullet Statements in Bullet Form

Celebrating

- Teaching — Two different styles
- Worshipping — Saturday evening service
- Participating
- Evangelizing
- Being relevant
- Accepting
- Growing

Cultivating

- Understanding God's love
- Understanding the Holy Spirit's role
- Understanding one's personal responsibility to become more Christlike
- Understanding one's personal responsibility to serve

Caring

- Learning
- Loving
- Serving – every group serving in some way
- Deciding
- Birthing
- 80% of our people 10th grade and above involved in groups

Communicating

- Acts 1:8 mind-set
- Bridge events
- Relational
- Mission teams

A Prayerful Search
For God's Direction

for

Wayzata
Free Church

Written by John Vawter
Refined and revised by Staff
Approved by Elder Board

MISSION STATEMENT:

To help people mature so they can influence others for Christ

MISSION FULFILLMENT:

The Mission is fulfilled through:

Celebrating our life in Christ

Our services are structured to assist Christian people in worshipping God while being relevant to the unchurched person who is considering the Person of Christ.

Cultivating personal growth and service in Christ

Opportunities for spiritual growth and service are offered through the educational times. People Builder Groups, one-on-one ministry, and the Ministry Equipping and support groups.

Caring for one another in Christ

People Builder Groups are an effective way to care for the needs of people — regardless of the size of a church. Specific needs are met through counseling, Stephen Ministers, and support groups.

Communicating Christ to our world

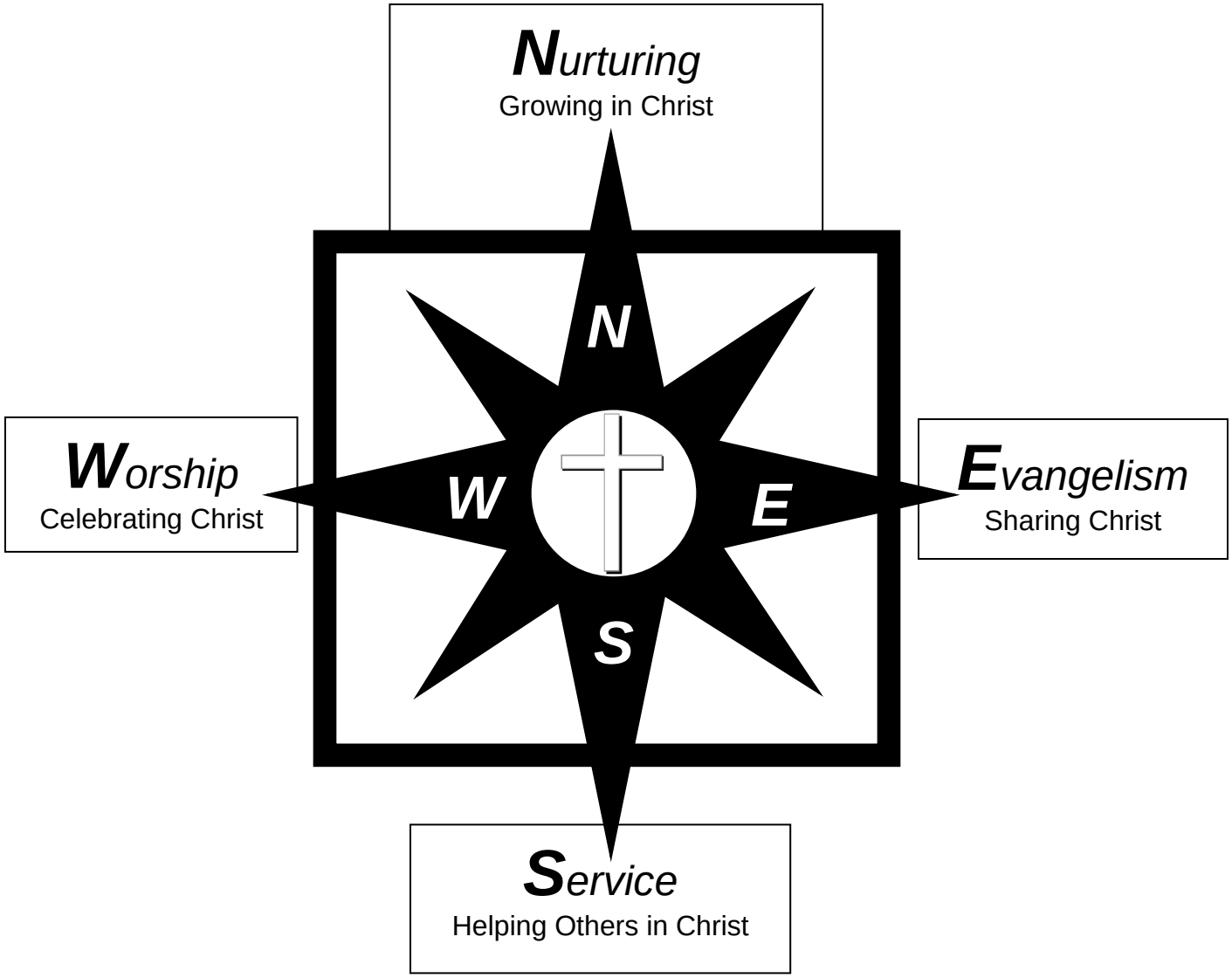
We must be committed to communicating Christ to our world on a local metropolitan, national, and international level. Locally we must be serious about the 71,000 functionally unchurched in our area.

THE BETHANY GLOBE

PERSPECTIVE
Bringing People to Maturity in Christ

The goal of ministry is to see people growing in Christ. To see this goal fulfilled requires perspective and a clear picture of what we want to see happen, be able to explain how it will happen and let this picture motivate people to want to be involved. This picture is the reality of the goals the church sets and for which they believe God.

The following model, called the "Ministry Compass," is the way one church painted the picture of how it planned to help people grow.



Nurturing

Nurturing is the process of seeing people grow in their faith in Christ so they not only relate their lives to Him, but also know His mission plan for their lives.
(Credit for this thinking must go to Rick Warren and Saddleback Community Church.)

Welcome

Accepting and welcoming newcomers
Explaining they are loved by God and the church.

- Understanding our relationship with God
- Assurance of relationship with God

An Exciting New Life

- Spirit-filled life
- Discovering spiritual maturity
- Fellowship
- Small groups
- Discovering the Bible
- Studying the Bible

Understanding our Uniqueness

- Discovering one's gifts
- Equipping seminars to help people learn their uniqueness
- Understanding prayer

Manifesting our Uniqueness

- Discovering our personal mission
- Realizing God has a purpose for us
- Utilizing one's gifts

Service

Service is the process of discovering the unique abilities that God has given a person and being trained to use those abilities to serve God by serving others.

Discovering

- What are my unique set of gifts and interests?
- Spiritual assessment tool

- Teaching on gifts
- Encouraging people to experiment to learn their giftedness

Matching

What service opportunities fit my gifts and interests?

- Catalogue the present ministry opportunities to the congregation
- Initiate new projects and training
- Celebrate the fun of being involved

Training

Receiving ongoing training, support and supervision

- Empowering "ministers"

Serving Others

- In the church
- In the community
- In the larger body of Christ

Evangelism

Evangelism is the process of talking to people about the "Good News" of Jesus Christ and telling them He wants to forgive their sin and have a relationship with them.

Sharing Jesus with Others

- Identify an Ephesians 4:11-2 evangelist
- Identify church people with the gift of evangelism
- Think through evangelism training methods
- Identify target groups to be touched by the church and timeline to reach them
- Think through specific evangelistic events on campus
- Identify churches and parachurch ministries that can touch target groups we can't touch

Thinking Strategically

- Strategize evangelism/outreach in specific "Jerusalem" ministries
- Create more entry points into the church
- Evangelism strategy for entire church and all departments
- Reorganize specific ministries for more evangelism
- Consider which compassion organizations we can help
- Consider schools which could use our help with single parent families

- Create “Serve the City and Neighborhood” teams

Planning Outreach

- Outreach and missions – with specialties in ministries in “Jerusalem, Judea, Samaria and uttermost parts of the world”
- Cross cultural ministries
- Back to school drives for needy children (back packs, supplies, clothes, etc.)
- Utilize those with the evangelism gift

Thinking About “Jerusalem”

- Deploy evangelists in our Jerusalem
- Church planting and satellite campuses
- Consider www.trypraying.com

Worship

Worship is the process of learning how to respond to God for Who He is and what He does. Worship is passionate and personal, yet flavors every area of our lives as we pursue a meaningful relationship with God and others.

Admiration

- Praising God for who He is
- Acknowledging God for His wonderful and unique attributes (Ps. 34:8)

Appreciation

- Recognizing what God has done in my life
- Recognizing what God has done in the lives of others (Ps 34:1-3)

Adoration

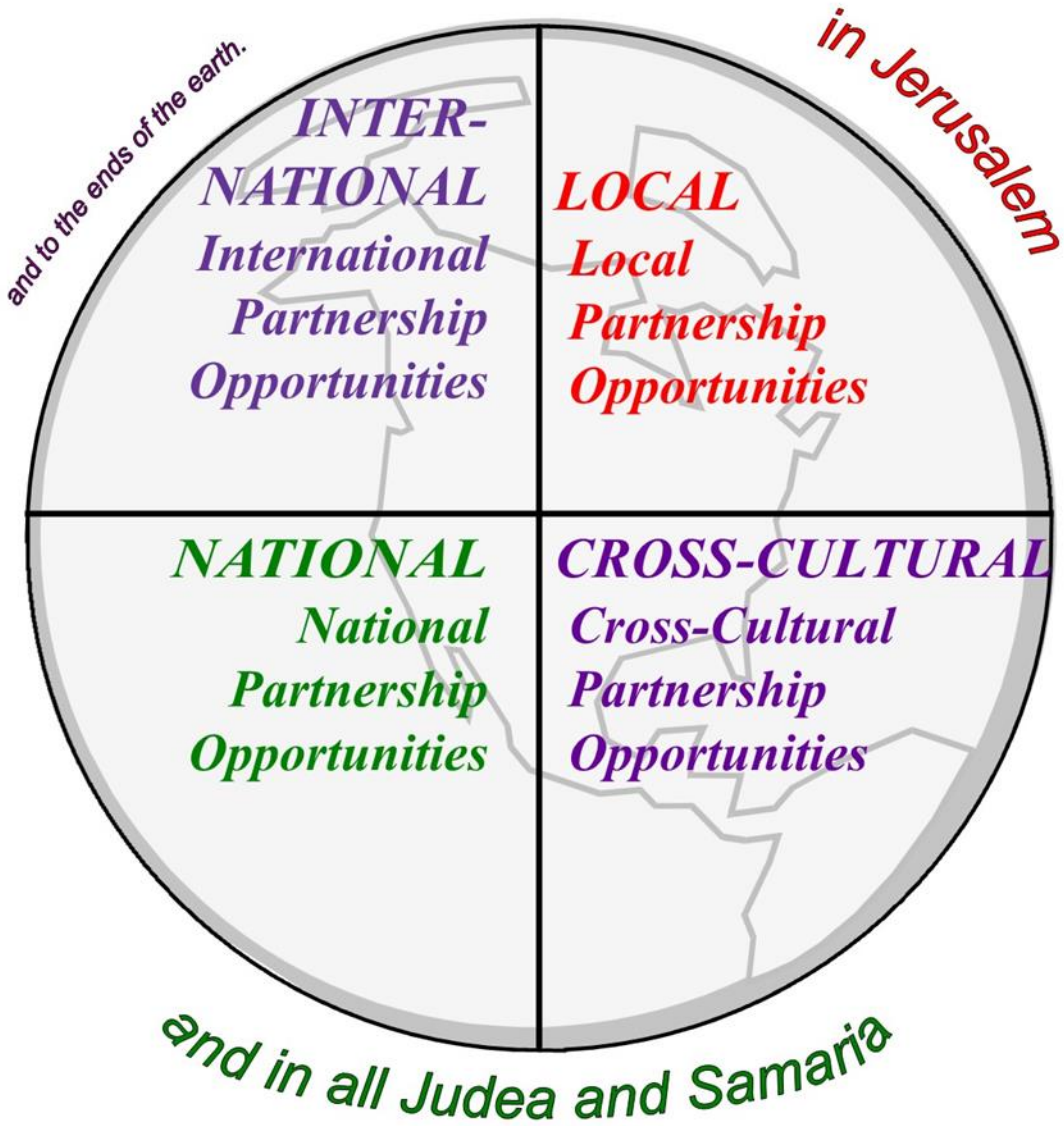
- Responding to God with genuine humility
- Living honestly and purely before God and with others
- Relating every area of our lives to God (Ps. 34:11-6)

Application

- Living so God’s presence in my life is apparent to others
- Purposing to treat others with grace, dignity, and kindness as a result of my understanding of God (Ps. 34:19, 22)

THE BETHANY GLOBE

Lifting up Jesus Locally, Nationally and Internationally



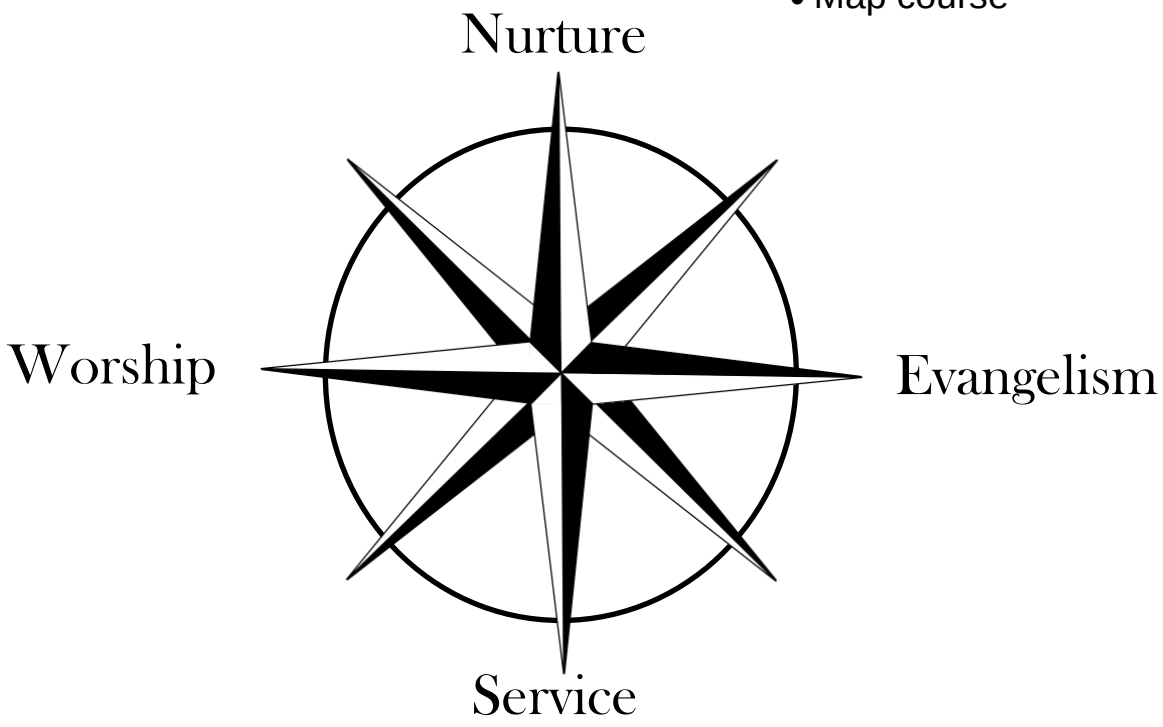
BAY AREA CHURCH
Modeled After The Bethany Model

MINISTRY PLAN

Mission

Motto

Ministry Direction
- Gain heading
- Set direction
- Map course



Ministry Objectives/Strategies

Goals
Milestones
Measurement

Personnel
Budget
Infrastructure

STRATEGIC PLAN

John Ziulkowski

- **What is strategic planning?**

1. It is a mental exercise which develops our capacity for envisioning God's future for Paul Baptist Church (PBC).

2. It is concerned with capturing God's vision for PBC.
   George Barna writes:

   > *"…[C]apturing God's vision for the ministry of the congregation is the single most critical step in the process of growing a healthy and vibrant church."*

   And:

   > *"No matter what stage of ministry your church is at, please be certain that your plans, your people, your programs, and your resources are all dedicated to ministry that is wholly in concert with your understanding of God's vision for your church."*

   Ministry Millstones: A Dozen Mistakes You Can Avoid, a Barna Report, Ministry Information from the Barna Research Group, 1990, p. 2,3.

3. It is developing specific short-range goals (for the next 12-18 months) that will enable us to confidently move in the direction of fulfilling God's vision for PBC.

4. It is the work of the lead pastor, staff and key leaders.

5. It is a work that is never completed.

6. It is a work that demands quantities of time invested in at least six areas:

   A. Prayer

   B. Studying God's Word
      What is His vision for His church?
      What is His job description for leaders and followers?

   C. Networking with visionary leaders
      Articles, books, seminars, Doctor of Ministry classes

   D. Self-examination
      Personality, giftedness, leadership skills

   E. Congregational analysis
      What are the gifts, strengths, weaknesses of the present leadership team?
      What are the available people resources?
      Where is the church in its life-cycle?

   F. Community analysis

Who are the people God wants us to seek, win, and develop into reproducing followers?

- **Why is strategic planning important?**

  1. It forces us to ask and answer crucial questions.
     A. What is our direction?
     B. Where will we be in one or two years from now?
     C. What strategy will we use to get where God wants us to go?

  2. It forces us to develop a clear vision or God's future for PBC.

  3. There are six reasons* why it's important for us to develop a clear vision:
     A. Vision provides direction.
     B. Vision provides glue for the ministry.
     C. Vision enables a group to handle change in a positive way.
     D. Vision energizes and moves a ministry forward.
     E. Vision provides (generates) giving.
     F. Vision becomes the lens for evaluating the effectiveness a work.
     *adapted from *Developing a Vision for Ministry in the 21st Century*, by Aubrey Malphurs, (Grand Rapids: Baker Books, 1992). pp. 19-28.

- **What are the goals of strategic planning**

  1. The Vision Statement, the Mission Statement, Bullets and Specific Goals.

  2. The primary tool is the Vision Statement.

     A. Vision Statements vary.

     B. Vision Statements often include information about the ministry's purpose, distinctives, strategies, target people and place (Jerusalem).

- **What is God's vision for PBC?**

  1. My understanding of God's vision for PBC.
     (Presented in the document identified as "Vision Statement.")
  2. **Your** response!

- **What specific goals (action steps) will we work toward in 1993/94 in relationship to our Vision Statement?**

  1. Target the Lost
  2. In Luke 19:10 Jesus summarizes his mission and mission strategy. He says: "For the Son of Man has come to seek and save that which is lost," Jesus was committed to the intentional pursuit of the lost with the object of winning them to His cause. Why? Because sinners have a high value to God and are worth intense pursuit.

12
The Decision-Making Pastor

DECISION MAKING

Dr. John Vawter

Introduction

Decision making is one of the most difficult of all pastoral functions. It makes no difference what decision is made; it will be criticized by someone. Thus, one must realize that the pastorate is not for the faint-hearted.

On the other hand, there is no greater thrill than making decisions that are in the center of God's will and have the results of affecting many lives for Christ. Thus, the pain of being a decision maker is worth it.

Some solid principles of decision making are as follows:

A. Be pro-active not re-active
B. Have a master plan you are following
C. Elucidate the ministry objectives for the plan

There are some real hindrances to decision making. They are as follows:

A. Fear of the unknown
B. Critics
C. "Someone will leave"
D. Uncertainty about the Spirit's leading. (But this cannot go on indefinitely)
E. Lack of faith
F. Indecision
G. Unanimity
H. Lack of prayer
I. Lack of collegiality and brotherhood

I. Decision Making on the Personal Level

A. Rigorous Self-Examination
   1. Motives—what are my motives?
   2. Benefits—will this benefit the ministry?
   3. Reputation—am I worried about my reputation?

B. Self-Awareness
   1. Style—will my leadership style help us make the decision?
   2. Needs—do I have any ego needs involved in this decision?
   3. Responses—how are people responding to this decision?

C. The Pain of Decision Making
   1. Criticism—it cannot be avoided
   2. Lack of Thanks—not everyone will say thanks

D. The Test of Decision Making
   1. Awareness of God—is He in the process?
   2. Awareness of implications—am I aware that not all will be happy?
   3. Christ-honoring stability—will stability be the result of the decision?
   4. Christ-honoring responses—will most responses honor Him?

Godly Guidelines for Decision Making

Word of God	Mind of Christ	Leading of the Holy Spirit	Around the Room	Time Line	Faith Walk	Report	Evaluation
Psalm 119:105	I Cor. 2:16	Acts 13:2	Acts 1:23-26	John 2:4	Romans 14:23	John 17:4	Genesis 1:3

Decisions needing to be made	The Issue	When will you decide?	How will you decide?	How will you know you have decided?	Driver of decision	Report date
1.						
2.						
3.						
4.						
5.						
6.						
7.						

Potential Decisions Discussed	The Issue	Conclusion Yes or No?	When will you decide?	No decision is a decision
1.				
2.				
3.				
4.				
5.				

Decisions you have decided and not acted on	The Issue	Why no action taken?	Decide to decide Yes or No?	When will you decide?	Driver of decision	Report date
1.						
2.						
3.						
4.						
5.						
6.						
7.						

WHY DECIDING IS ONLY HALF THE BATTLE

The way you follow through is as important as the decision itself

There really was no choice. After four years of growth, despite enlarging the parking lot, our problem was becoming more severe. Street parking was already jammed. Purchase of adjacent land wasn't feasible. The only alternative, concluded the long-range planning committee, was to pave part of the church ball field, which hadn't been used in three years and was covered with weeds two feet high.

The elders voted unanimously to recommend the proposal at the next congregational meeting. It seemed such an obvious decision that we quickly moved on to the next item of business.

At the congregational meeting, however, person after person, raised strong objections:

"Buy more property."

"We built that for the kids."

"Are you certain we need more parking?"

Where the vote was taken, the motion failed to carry. I was more stunned than disappointed. I was amazed at the vociferous reaction over a minor issue. And why weren't the people more concerned about our continued growth?

As I evaluated the meeting with the chairmen of the elder board and long-range planning committee, I realized we had made a fundamental mistake in our decision-making process: We had made a decision without adequately preparing to follow through. We had not informed the congregation prior to the meeting that the vote was going to be taken. We had not considered how to prepare the congregation for the vote, nor had we marshaled the evidence to support the paving of the ball field.

Simply making a decision is meaningless unless it is carried out effectively. Later on, when clearly shown the implications of our decision, the congregation voted overwhelmingly to pave the field.

Unfortunately, this incident didn't cure me of my penchant to neglect the second half of the decision-making process. I had to learn the hard way.

Recently we completed a new worship center. In our old facility, we had been filled to capacity with double services and two Sunday schools. Now, since everyone could fit, I announced we could return to one worship service. It seemed a simple decision, so I made it…and nearly had revolution on my hands. If strangling wasn't outlawed in Minnesota, my staff members might have tried it.

I hadn't thought through how the decision would affect the Christian education department which had grown so much with double sessions that even the new facility couldn't handle everything at once. But I had announced one worship service, and therefore one C.E. session.

After much negotiation and analysis, we finally agreed that we'll likely grow enough this year to be in double worship services again next September. So we settled on a less-than-ideal C.E. program for a year in order to have everyone together in worship.

One worship service, I'm convinced, was the right decision. But I went at it all wrong. I didn't think through the follow-through and thus I was responsible for a lot of grief. In retrospect, the decision needed to be discussed with my colleagues, those affected by the decision, before everything was set in cement.

Since then, I've become more aware of the steps necessary *after* the initial decision is made. In many cases these are as important as the decision itself.

Be Prepared for Resistance

Any decision-making process should include asking these questions:

● Who might this decision affect, and should their advice be asked before a final decision is made?

● What will be the impact when they hear the decision?

● What kind of resentment will have to be lived with if this decision is made? Is it worth the price?

My staff members felt betrayed when I announced we would have one Sunday school. I should have consulted them before making the final decision. On the other hand, if you wait until everyone is happy before making a decision, you can bring the church to a standstill. It is a fine line to walk.

I once heard that every institution is made up of 10 percent innovators, 40 percent maintainers, and 50 percent inhibitors. The percentages may exaggerate the point, but the principle holds: You must weigh, not count, the critics. Some will always complain and resist change if they haven't made the suggestion themselves. We must be ready and prepared for this resistance.

Are there certain people who should *not* be consulted in advance? I have made it a practice not to ask the advice of the chronic complainers and those who appear to resist all change. Nor do I seek out those who appear consistently carnal. I refuse to mollify (here you see my personality style coming through) those who never seem to have a good word to say about anything. Those who aren't spiritual people, those who don't let God reign in their lives, I think, have no right to advise the church or pastor.

Disagreement, however, is not the same as carnality. It is foolish not to listen to the Spirit-filled dissenters and use their insights when implementing a decision. After all, no one person, including the pastor, has a corner on truth and wisdom.

Know Who Is Responsible

Frequently decisions go to waste because no one is given responsibility to carry them out. Board members agree to act on something, but no one is assigned to make sure it's done. Sometimes too many subjects are discussed at once, and just as discussion on one item winds down, someone introduces the next agenda item or raises a question off the subject. Assignments are overlooked, and no action is taken.

We're improving on this, thanks to our chairman, who is a strong proponent of making as few decisions as possible but making certain the ones we do make are effective. He runs a tight ship, making sure one subject is completely finished and assignments made before a new topic is raised.

We've also discovered the assignments must be specific. Usually this means *one* person must be given responsibility, not the group.

When we were adding the new worship center, we also decided to renovate three portions of our old facility – the kitchen, the old worship center, and the balcony. Since this renovation was not part of the building contractor's contract, we decided to do the work ourselves and assigned three individuals to research the costs if we used volunteer labor. Unfortunately we did not assign one person to oversee the whole project. Consequently, blueprints were lost, communication broke down, time spent on research was wasted, and ten months later, we were no further ahead than when we began.

The fault was not the three volunteers'. The problem was caused by not authorizing someone to be in charge of the project. No one was ultimately responsible, and therefore the job wasn't completed.

Sometimes the opposite problem occurs, and too many people feel responsible, which leads to confusion and tension. In this situation, not only responsibility but *authority* must be spelled out.

For instance, one of our secretaries has the responsibility for the maintenance of our building and grounds, authorizing repairs, directing the custodian, and paying the necessary bills. Although she is accountable directly to me, because of her newness in the job and her conscientiousness, some people in the church began telling her what to do. Trying to keep everyone happy, she was intimidated until I made clear that she reports only to me, and *she* is the one in the best position to decide and follow through on maintenance problems.

Make Wise Assignments

When responsibilities are assigned, they must (1) be given to responsible people, and (2) be defined clearly.

Responsibility to carry out decisions is sometimes given to people without considering their capabilities. It is naïve to assume that everyone in the church is equally able to follow through.

"One of our elders is a detail person," said a pastor friend. "He loves data, and although he's good one-to-one, he has a hard time getting groups of people motivated. Thus, we are careful not to assign him to personnel tasks, but we do give him responsibility in areas demanding paperwork. On the other hand, another elder does poorly with details, but he's a great motivator and recruiter. We assign him the people tasks."

Too often decisions turn sour not because they were wrong but because they were assigned to the wrong person. Thus, part of the responsibility of the pastor and/or board chairman is to know people well and what they can handle.

Sometimes even capable people fail to follow through because they weren't given clear enough directions and parameters. Do they have the authority to act or just inform? What are the deadlines? Is there a budget at their disposal?

Several years ago, we were trying to discover ways to maintain our building more effectively and be more energy-efficient. We asked one woman to research several churches in the city to see how they handled these problems.

When her report came in, it detailed administrative systems of the churches surveyed but said nothing about building, grounds, or energy conservation. It was a classic case of poor parameters. The report and the researcher's time were wasted.

Assign a Supervisor

In addition to assigning the specific responsibility, someone else needs to be responsible to make sure the assignee is on target and on schedule.

Often in church circles, we act as if everyone is a "nice guy," and therefore we don't need to supervise assignments as we would in any nonchurch situation. Consequently, decisions are sometimes carried out poorly or not at all.

One of our elders, a genius at long-range planning, has helped me with this. As I was preparing my section of the church's five-year plan, he called almost every week to ask how everything was coming along and if there was anything he could do to help. He knew this was a new area for me, and ultimately he was responsible to the board for the plan. Thus, he wasn't taking anything for granted and was making certain I was getting the report done the way it needed to be. I did not take this as a put-down of my pastoral office or personal abilities; I perceived it as good leadership on his part.

Another way we're working on this is having my secretary take minutes at all elder meetings. She knows what assignments have been given to each elder and what needs to

be done before the next meeting. Everyone knows she'll be calling before we meet again to give gentle reminders of the assignment and the deadline.

Organizations and churches can get sloppy and allow details to escape out of leaky memories. Assigning someone to keep track of the implementation of decisions is the best prevention.

I remember sitting on the district board of our denomination when we decided to subsidize a mission church for one year. The decision was made with the understanding that the church would be required to show significant growth and development within a year's time or the subsidy would be discontinued. Exactly one year later, without any discussion, we were voting to continue that subsidy when a board member said, "Wait a minute. Wasn't this subsidy only for one year?" He was exactly right. No report had been made, and without it, no continuing subside should have been even considered. We informed the church the reports would have to be submitted before we could authorize further funds.

Only the board member's memory kept us from being careless administrators. Assigning someone to monitor the project would have been better.

If a Decision Was Bad, Admit It

A sometimes overlooked reason why decisions are not carried out is because they were poor decisions in the first place. Often we don't see the flaws in a decision until we try to implement it.

For example, in the midst of discussion of our evangelism efforts, I decided we needed some kind of outreach in the local park. I immediately assigned an assistant pastor to work on it. Later, he came to me and said he didn't think the timing was right and that he didn't see how it fit into our overall strategy. Rethinking it, I realized he was right, and we decided not to pursue the idea further.

Backing down from a poor decision is wiser than trying to prove yourself right when the follow-through falls apart.

Be Prepared to Stand Alone

Often, especially in the initial stages of implementing a decision, the pastor will have to stand (and sometimes act) alone. Learning to live with resistance and criticism is part of the pastoral task.

My predecessor was more of a topical preacher than I am; mine is more book-by-book exegetical style. My first series on Ephesians took fifty sermons, and I was criticized for that. I have been criticized for not being sufficiently committed to our denomination – although I serve on our district board and have been asked to serve on various committees. I have been criticized for my tight control of what appears in the bulletin. Regardless of the issue or decision, there will be criticism. I am learning to accept criticism without second- and third-guessing myself continually.

Occasionally, it is also necessary to stare down the critics. A colleague in another church was criticized because he allowed guitar music in a worship service – in spite of the fact that the kids in the growing and healthy high school ministry appreciated it. The critics thought worship music should be confined to organ and eighteenth-century melodies. He held firm, however, saying, "We are a family, and we will endeavor to have a bit of music for everyone's tastes. Each of us needs to be patient when our tastes are not being met."

Finally, at times you must act alone to implement a necessary decision. In some circumstances, the pastor has to function as shepherd and enforce tough decisions unilaterally.

Another pastor friend is in a church with a detailed and involved process for removing deacons from the board. One deacon, however, was disruptive, given to anger at board meetings, and had alienated the other board members. His presence was so counter-productive the pastor felt he couldn't wait for the "system" to work. He felt he needed to take immediate steps to correct the situation, to confront the sin involved that was affecting the whole group.

In a spirit of gentle correction, the pastor met with the deacon and said, "I love you, Ed, but I also need to protect the unity and effectiveness of the board. Your anger is inappropriate and is sabotaging the church's ministry. I think you need to either stop your outbursts or resign." The man admitted his anger and agreed to resign because the board was more pressure than he could handle.

I'm not a proponent of violating guidelines. However, there are those rare occasions when decisions must be acted on immediately. The pastor must invoke the "War Powers Act" because waiting for "an act of Congress" would prove disastrous. Obviously this must not be done impetuously but with a genuine sense of God's guidance – and an explanation to the board.

Difficult but Inevitable

Last September, as the National Football League season was beginning, Dallas Cowboys coach Tom Landry made the decision to bench starting quarterback Danny White and replace him with Gary Hogeboom. Landry, a successful coach for many years, said the decision was so unpleasant he wished he were "on a lake fishing with Bud Grant instead of making decisions like this!" (Grant had just retired as head coach of the Minnesota Vikings.)

The significance of Landry's sentiment was not lost on me. Landry is a veteran coach, brilliant football mind, a strong leader. And yet he still struggles with decisions.

The same will be true of our decisions in ministry. That is why we need to know ourselves and whether or not we are capable of making the necessary and difficult choices necessary to develop and protect the parts of the body we have been entrusted. We need receptivity to God's signals and willingness to obey those signals, which allows us to make wise decisions – and make them in such a way that we can follow through on them.

*Published in *Leadership Journal*, written by Dr. John Vawter

13
Healthy Churches Evaluate Their Ministry

MINISTRY EVALUATION

1. The Biblical Basis for Evaluation

    A. Genesis 1:3

    B. Exodus 18:14, 17

    C. Nehemiah 13:7-9

    D. Matthew 18:5

    E. I Corinthians 3:1-4

2. Some Rational Reasons for Evaluation

    A. To guarantee good stewardship

    B. To have a clear conscience—corporately and individually

    C. To guarantee being in the flow of the Holy Spirit's direction

    D. To avoid falling into the trap of ineffectiveness

3. Some Reasons Why We Avoid Evaluation

    A. It hurts to hear the truth

    B. We do have issues that are sacred—along with the Bible

    C. We view evaluation as a negative commentary on the past

    D. We do not like to admit it can be done better—or that we are doing it poorly

4. Some essentials for Effective Ministry Evaluation

    A. A practice of Romans 12:1-2

    B. A remembrance of the Golden Rule

    C. A commitment to absolute honesty

    D. A commitment to improvement

    E. A commitment to Biblical and rational thinking

CHURCH MINISTRY EVALUATION

DEPARTMENT_____

SPECIFIC MINISTRY	Needs Improvement			Doing Great
_____	1	2	3	4	5
_____	1	2	3	4	5
_____	1	2	3	4	5
_____	1	2	3	4	5
_____	1	2	3	4	5
_____	1	2	3	4	5
_____	1	2	3	4	5
_____	1	2	3	4	5
_____	1	2	3	4	5

KEY RESULT AREAS

Performance Scorecard

	Needs Improvement ←→				Great
Shared strategic vision	1	2	3	4	5
Ministry team/staff	1	2	3	4	5
Lay leadership	1	2	3	4	5
Communications (staff-board-congregation)	1	2	3	4	5
Program quality					
Children	1	2	3	4	5
Youth	1	2	3	4	5
Adult CE	1	2	3	4	5
Small groups	1	2	3	4	5
Evangelism					
Local	1	2	3	4	5
International	1	2	3	4	5

MINISTRY MATRIX

Ministry	Started By	Still here?	Still involved?	Who leads now?	To whom accountable	N, S, E, W?	Cost		How effective is it?	Impact on goals and purposes	Future
							People	$$			
											Discontinue
											Probation?
											-changes needed
											-time line
											-decision time?
											Shall we continue

EVALUATION OF MINISTRY BASED ON EPHESIANS 4*

1. Do I have a sense of calling? Do I know in my heart that God has called me? Ephesians4:1

2. What are the gifts God has given me? Ephesians 4:11, Romans 12, I Corinthians 12

   a) What are the leadership gifts?

   b) How can I discern what gifts I have?

3. Is what I am doing in ministry intentionally preparing people for service? Ephesians 4:12

4. Does my ministry have as a priority the goal of unity? Ephesians 4:13

   a) Is there unity in our faith, in doctrine and in practice?

   b) Is there unity in our understanding and grasp of our life in Christ?

5. Is my church fulfilling its distinctive role in God's big plan? Ephesians 4:13

   a) What is the mission/vision God is setting before me?

   b) What is our distinctive ministry?

6. Is there consistency in my life? Ephesians 4:14

   a) Steady in leadership?

   b) Christocentric in teaching?

   c) Clear and Biblical in doctrine?

   d) Sensitive in relationships?

7. Do my people and I speak the truth in love? Ephesians 4:14

8. Is there healthy body life in our church? Ephesians 4:16

*Based on Dr. Bob Garippa's work on page 31

MANAGING MINISTRY: OPPORTUNITY OR OXYMORON?

It was a panel discussion on managing ministry. I was in my first year of pastoring and was talking about investing time in a few key lay people for ministry to others in the church. One of the panelists became upset and said quite adamantly, "I am not a manager; I am a pastor." He implied that somehow the two responsibilities are mutually exclusive. However, 1 Timothy 3:5 underlines the truth that pastoring is managing: "If a man can't manage his household, how can he manage the church of God?"

Briefly, managing ministry involves such things as teaching people how to think, establishing for them priorities (even if that process prompts criticism), and empowering them for ministry.

Let's begin by considering the most basic but profound concept of child rearing. Our function and responsibility as parents is not simply to control our children and keep order in our homes. We must teach our children how to think. Notice, I did not say what to think. . .but how to think. Teaching our children how to think equips them to live life beyond the protection and constant presence of their parents.

A friend's experience provides a good example of how important this "how to think" approach really is to managing ministry. Although he had spent his entire life in the church, he told me when he went into the Army he "tubed out" spiritually because the church and his parents hadn't taught him how to live – and think – outside the church. He did not know how to respond to real-life challenges and temptations.

Putting First Things First

Often the pastor of the small church thinks he does not have adequate time to both pastor and manage. The question is asked, "How do I find time to manage the church when there is so much pastoring to do?"

I contend that pastoral leadership, which truly meets the Biblical standard, does not just consist of a pastor who tries to meet the physical, emotional and spiritual needs of people. The truly effective pastor realizes that pastoring is recognizing a certain list of priorities for the church and committing oneself to the completion of those priorities. In a word, managing.

This requires resolve, fortitude, conviction and firmness. Another way to say it is toughness. I often tell young pastors that pastoring churches -- with all the diversity and demands of our culture – is tough.

In many cases, we evangelicals have strayed far from the Biblical mandate of pastoring. The New Testament is filled with principles for and examples of equipping and releasing people for ministry. Our straying is unbiblical. If we claim the Bible as our standard and guide for faith and practice, we need to be willing to stand for what the Bible teaches the church to do – even when it means correcting the way we have gone about "doing church" in the past.

Having said all that, let's think through a number of principles that will help us understand that pastoring is more than one person (the "hired gun") touching everyone's life.

Biblical Mandate

You and I probably do not agree on every point of doctrine as it relates to ministry in the church. That does not trouble me for as, John Wesley reminds us, the proof of our imperfection is that we disagree on the Scriptures.

Having said that, let me be quick to say I believe Exodus 18, Jesus, training the Twelve for ministry, the truth of spiritual gifts, Ephesians 4:11-13, etc., all point to the fact that ministry is not to be limited to the pastor.

An experienced lay person helped me understand this truth during my first week at the church I pastored (for 14 years). He came to tell me his wife was addicted to prescription drugs. Then he added, "If you ever need help with someone who is chemically dependent, please call me." Well, because I had little experience with those issues, my friend became my resident minister in that area. He helped me realize that I did not need to be an expert on drugs to be an effective pastor.

Priorities

Every church needs to decide what it can do, what it is called to do and what it cannot do. The pastor needs to do the same as he manages his ministry.

When I first arrived, I prioritized the immediate needs of the church in this order:

- Focus on strong, relevant exegesis of the Bible
- Shape up the morning worship service
- Train lay men and women in principles of Biblical leadership
- Train people to call on visitors in the church
- Hire a new youth pastor and get that ministry established
- Expand our new home Bible study ministry
- Enlarge the building
- Establish a tape ministry
- Decide whether or not to go on two morning services
- Rethink the purpose of Sunday evening services

Obviously, some people wanted me to focus much more attention on Sunday evening and make it the highest priority. For others, expanding our facilities should have had top billing. But with what God was doing in our midst it simply couldn't be our evening services that were central to a church's vitality. I had to be firm (and gracious, I trust) In explaining that we simply had other priorities. I did not ask these brothers and sisters to agree with current priorities, but I did ask them to understand them.

Pain and Criticism

We know that pastoring is not for the fainthearted. Pastors are to be leaders. Pastors are to set the pace. If we do not want to live with those realities, it may be that God has gifted us to be in a staff position or in another vocation/ministry. But the reality is that pastors will be criticized. It's inescapable and sad. . .but true.

One author who has given me perspective in this area is Deborah Bright. In her article, "Criticism in Your Life," she points out that some people "ask for it" by being poor organizers, agreement breakers, overly aggressive social-norm violators or too dependent upon the affirmation of others. Another author, LaReau Thorwall, wrote that

pastors are criticized because they confront sin, serve as change agents, become easy targets for those with internal struggles, provide answers to life and appear to be strong – among other things.

Although none of us want to be criticized, remember five things:

- Realize it will happen. Everyone will be criticized; no one is immune.
- Do not ignore the pain of it. Criticism hurts and we need to acknowledge the pain and let God work in that area of our lives.
- Recognize that which is valid. When the criticism is accurate we need to admit it and seek growth in that area.
- Do not be controlled by invalid criticism. Your critics won't be right 100 percent of the time. Be tough mentally so you can ignore criticism that is unwarranted.
- We should weigh our critics. . .but not count them: It's important that we don't keep score. . .don't get angry, irritated or negative, and don't react. Rather, recognize the criticism as an opportunity to serve those in the church by bringing them back to Biblical patterns of thinking.

Entrust Ministry to Others

My very first Sunday as a pastor, a person came to me after the morning service and said, "The spot light on the church sign is burned out." My response was, "Spot lights are not my department. Please tell the chairman of the building and grounds committee." I did not mean to be abrupt or unkind, but wanted to underline the fact that I could not do everything nor was I called to do everything. I heard later that the phrase, "that's not my department," was making its way around the church as people began to realize that God had gifted different people to do different things!

So it is in ministry. When we commit ourselves to teaching people how to think about ministry we help them realize they are part of the ministry team...and we empower them for ministry. To do any less than this robs people of the joy of being involved in the lives of other people; robs the body of the ministry others can give to one another; and violates the principles Paul lays out in Ephesians 4:11-13.

Paul says that gifted people are given to the church to equip (prepare) saints (lay people) for the work (it's not always easy) of the ministry (ministry is for all, not just the pastor).

Managing and pastoring need not be mutually exclusive. Both these aspects of ministry are indispensable for the church's true effectiveness. With the Spirit's guidance, a core of trained and committed leaders, and willingness to flex strategically, pastors who manage can lead so that we are helping to "...cause the growth of the body for the building up of itself in love."

Suggested Reading

1. Anderson, Leith, Dying for Change, Bethany Press, St. Louis, 1990
2. Blanchard, Tim, Finding Your Spiritual Gifts, Tyndale House, Wheaton, Ill., 1986
3. Clinton, Robert, The Making of a Leader, Navpress, Colorado Springs, Colo., 1988
4. Logan, Robert E., Beyond Church Growth, F.H. Revel Co., Tarrytown, N.Y., 1989
5. Schaller, Lyle, The Change Agent, Abingdon Press, Nashville, Tenn., 1972
6. Voges, Ken and Ron Braund, Understanding how Others Misunderstand You, Moody Press, Chicago, 1990

CORE VALUE ASSESSMENT RESULTS

This church of 1,000 attenders surveyed its people college age and above. Four hundred twenty-nine people responded. This helped the staff ascertain the respondents' level of spiritual maturity and spiritual interest. The staff used this information for determining sermon topics and class teaching topics.

	Respondents
Length of time at church	
Visitor	17
0-1 yrs	30
2-5 yrs	106
5+ yrs	276
Demographics	
Male	188
Female	241
Married	326
Single	103
Age	
College	5
20	25
30	74
40	111
50	117
60	58
70+	39

PRAYER **How often do you pray individually?**	**Respondents**
several times daily	230
once a day	143
once a week	26
once a month	6
rarely	5
What I pray about	
health	345
job/school	252
family	352
relationship w/Jesus	302
guidance	350
salvation for others	277
missions/world issues	188
forgiveness of sin	310
adoration of God	331
thanksgiving for what He has done	368
speaks	180
answers	254
extraordinary	140
experience	165
How often do you pray w/family members?	
several times/day	133
once a day	98
once a week	57
once a month	27
rarely	140
I am comfortable praying out loud w/family	
usually…before meals	273
usually…with kids at bedtime	96
regularly share requests…	166
How often do you pray in some church setting?	
once a day	9
once a week	259
once a month	34
rarely	62
What we pray about	
health	281
job/school	242
guidance	234
someone's salvation	206
missions/world issues	177
adoration of God	205
thanksgiving	263

DISCIPLESHIP Describe your Faith Walk	Respondents
seeking to know Jesus	28
made a decision	4
been a Christian for 1+ years	206
How often do you read the Bible?	
daily	160
weekly	139
monthly	21
only at church	45
rarely	54
Growth Experiences	
I regularly attend a group…	198
I lead a group…	66
I am being equipped…	81
I have equipped one…	23
This year, the Holy Spirit has prompted me to	
restore a broken relationship	69
increasing giving time/talents/money	103
change a behavior/habit	211
go on a short-term trip	59

EVANGELISM	
I have a 5-for-5 list	**Respondents**
yes	76
no	230
I pray for the salvation of friends & family	
daily	102
weekly	113
monthly	48
rarely	57
Care	
…relationships w/non-Christians	275
…creative ways to care for non-Christians	149
…pray that God will give me non-Christian friends	33
In the past year, I have	
invited seeker…interact w/Christians	205
invited seeker…respond to gospel	96
share my testimony w/seeker	136
shown a seeker…receive Christ	42
taught a believer how to witness	33
led someone to Christ	49

THE DYSFUNCTIONAL CONGREGATION

The Parish Paper – September 2002

What is the most common characteristic of a dysfunctional organization? That question introduces this brief summary of ten characteristics of the dysfunctional congregation – and of dysfunctional denominational systems.

1. The most common characteristic of the dysfunctional organization is the leaders keep doing the same things over and over again, year after year, but they expect different results. A common example is the numerically shrinking and again congregation that allocates most resources (staff time, building use, money, energy and schedules, et al.) to taking better care of today's members and hopes that next year will bring a big influx of new comers.

From a denominational perspective a similar tendency is to use the 1950s model of planting new missions by sending out a mission developer pastor who schedules the first worship service that has an attendance of 60 to 125. The hope is that by starting small, that congregation will grow into a big church. That method is quite a contrast with enlisting a team that beings with an attendance of 300 to 500 at that first public worship serve.

Is it best to launch a new mission with people who prefer to be part of a small church? Or with people who prefer to help pioneer a large congregation? The answer is it depends on what the leaders want to create.

2. In the third week after arrival, the new pastor confronts members of the finance committee with suddenly discovered bad news. "In looking over the financial reports for the past five years, I was startled to find in each year the expenditures exceeded the total giving from members by thousands of dollars. Last year that gap was nearly $35,000, and I've been told that the budget for this year includes a projected deficit of just over $40,000. It seems to me we have to do something about that right away!"

"There is no problem, Reverend," Quietly explained a key member of the finance committee. "This is my sixth year on this committee, and we've always budgeted a deficit. Expenditures always exceed our projected receipts, but we budget on faith. We believe God is alive and at work in this world and we know God will provide. As you know, we have an older membership, and every year God calls home one or two or three of our members who have remembered this church in their will. Those bequests always cover the projected deficits and usually allow us to make expenditures that were not in the original budget. I think it's safe to say we will receive at least a dozen substantial bequests over the next five years. We simply don't know which ones will come in each year, but we have faith God will provide."

While far from common, this ranks as the worst sign of a dysfunctional congregation. It is difficult to find a truly live and vital congregation living off the dead!

3. "We used to have a couple of hundred college students in the balcony every Sunday morning during the school year," replied a veteran leader who had graduated from that nearby church-related college in 1956. "It's a rare Sunday morning now when we have as many as a dozen college students worshipping with us."

"I have an idea," suggested a member who had graduated from the same college in 1957. "There are at least twenty alumni from the college in our membership. Let's get

together and see if we can identify what led us to be so active in this church back in the 1950s. If we can do that, we might be able to replicate that and attract more of today's students."

That is a creative suggestion if the goal is to attract today's nineteen-year-olds that were born in the late 1930x and early 1940s.

If, however, the goal is to attract nineteen-year-olds born in the early 1980s, it might be more productive either to (a) visit a couple of congregations that are attracting substantial numbers of today's college and university students or (b) listen to the nineteen-year-olds attending that nearby college.

4. "This is my sixth meeting since I was elected to serve on the board here. I was told these monthly meetings are scheduled for no more than ninety minutes. At my first meeting we argued for over an hour on a proposal to revise the budget. At the second meeting, we spent nearly two hours on a report from a special committee on a revision of Sunday morning schedule before we finally rejected their recommendation. At the third meeting, we sent close to two hours on whether we should replaced our Director of Christian Education, who is retiring, or use those funds to create three part-time jobs for lay specialists, and we still haven't settled that one. At the fourth meeting, we stayed overtime for an hour to decide whether we should continue our weekly ads in the local newspaper and our display ad in the Yellow Pages. Last month, we almost had a fight over whether or not we should purchase the house next door and tear it down to expand our parking. It seems to me we should spend our ninety minutes every month concentrating on ministry, missions and evangelism and trust committees and task forces to make wise decisions on means-to-an-end issues."

A common characteristic of dysfunctional congregation is that the governing board finds it easy to choose up sides on means-to-an-end concerns and avoids the need to focus on ministry questions. A common practice is for governing board in small congregations to micromanage and to place a high priority on means-to-an-end concerns. That also has proved to be useful organizational principle in shrinking the size of congregations averaging more than 300 at worship.

A different expression of the same issue is to place a high priority on "making sure every group, class, age cohort, faction, organization, committee, and interest group is represented on the governing board." The result may be a governing board with two or three or four dozen members. The guiding generalization is the larger the size of the board, the more difficulty it probably will encounter in reaching agreement on difficult policy questions.

5. "Our pastor announced last month that he will be retiring as of June 30," explained a member of Central Church. "He probably should have left a few years ago. We have been drifting in a goal-less pattern for several years now, and we need a new pastor who can inspire us with a vision of a new tomorrow and rally the people in support of that vision."

That wish often is a sign of a passive and dysfunctional congregation. The volunteer leaders in the healthy congregation know (a) the direction the Lord is calling that congregation to go in the years ahead and (b) the style of ministerial leadership required to fulfill that call.

6. Perhaps the most common symptom of the dysfunctional congregation is this statement, "We welcome everyone! Regardless of age, race, gender, income, marital

status, social class, ethnic identity, education, or the stage of your own personal spiritual pilgrimage, you will find a warm welcome here. We invite you to become a part of this worshipping community." While this is a noble statement of hope, if taken seriously it makes it impossible for 99.99 percent of all Protestant congregations in the Unites States to make informed decisions on such questions as the language to be used in worship, the choice of music, the priorities in budgeting scarce dollars, the priorities in the use of the real estate, the design of the weekend schedule, the criteria for selecting staff (there is a national shortage of clergy who are fluent in even three or four different languages), and a dozen other operational decisions.

A more realistic statement in a pluralistic demographic context is, "This is the slice of the total population we have the resources to reach, attract, and serve."

7. "Build It and They Will Come!" That was the theme of a popular movie. The ecclesiastical translation has been that a beautiful new church building at an excellent location will attract large numbers of prospective new constituents. A not uncommon result is an expensive and largely empty building with a big mortgage. What happens in the lives of the people inside that building is far more influential than the age of the structure! A better slogan would be, "Identify and offer a relevant and high quality response to their spiritual needs and they will come."

8. A frequent consequence of a long history that produces dysfunctionalism is a matter of scale. This is the congregation with a room for worship that seats 450, classrooms with a combined capacity of 150, a fellowship hall that is crowded when occupied by more than 200 people at tables, and off-street parking for three dozen motor vehicles. It is difficult for that congregation to compete with a church of the same denomination that is housed in a functional building on a site with 250 off-street parking spaces and located only two or three miles away.

9. Placing a high priority on designing the perfect organizational system for governance and inviting the most committed and gifted volunteers to staff it, instead of designing and implementing a ministry plan, is another common sign of dysfunctionality.

A parallel symptom is the goal of "handing this sacred meeting place over to the next generation in better condition than we received it from the last generation."

The denominational counterpart to that is to place a high priority on polity and practices rather than on a clearly stated belief system and on missions, evangelism, and resourcing congregations.

10. Finally, a common characteristic of the dysfunctional congregation is to base its self-identity on age, history, the location of the meeting place, or "problems" rather than on strengths, resources, the slice of the population it serves, or potentialities.

One of the big advantages new congregations usually have over the churches founded before 1960 is they have had less time to accumulate a variety of dysfunctional characteristics.

Copyright © 2001 by Lyle E. Schaller

KNOW YOUR CHURCH

A Presentation After A Church Evaluation
Dr. Gary McIntosh and Dr. Glen Martin

Changes in Churches Today

- Decentralization
- Authority given to teams

Future Changes

- Greater burden for personal evangelism
- Greater burden for touching whole person
- Reemphasis on prayer

Regional Differences

- Lots of difference
- Exegete text; exegete people
- Demographics

Commonalities

Multiply choices – targeting different generations

- Services
- West Coast / Contemporary/ Traditional (Sat. night)
- Boston / Sat. night - Liturgical

Glen	Sat. night	- Shorts	Message is	Sermon is not
	Sun. a.m.	- Dockers	contextualized to	tailored but
	Sun. 11:00	- Tie	each audience	nuanced

Large churches need to target different people groups.

Traditional is mind-set, not age.

Average person knows:
Glen – 60 people in church
Gary – 60-90 people in church
Your church is multiples of congregations

Motivating force – What are we doing to reach people in Jerusalem?

Adult Education

- Historically people have stayed in same class because community.
- After WWII, electives grew. People met people…but destroyed community.
- Lots of churches are now going to "Life Stage" classes.
- Your church should have some elective and some life-stage classes. Life-stage classes provide anchor.
- Glen's church offers life-stage classes as entry points.

Small Groups

- In order to grow large, we need to grow small.
- Small groups show life and care.
- With facility limitations, homes are important.

At what stage does a church plant a church rather than growing larger?

- Planting is a good way to expand.
- How big should a church get?
  - God has to determine that.
  - Don't ever put a limit on God.
  - Healthy bodies have babies.
  - Church planting is good in Judea.
  - Church planting is very labor-intensive.
  - A church can send 10% of its people without hurting the body.

Child Care

- People not wanting to volunteer in childcare is happening everywhere.
- Boomers and busters need to catch a vision for this.

Video Recruiting

- It is an important medium for the younger generation.

New Members

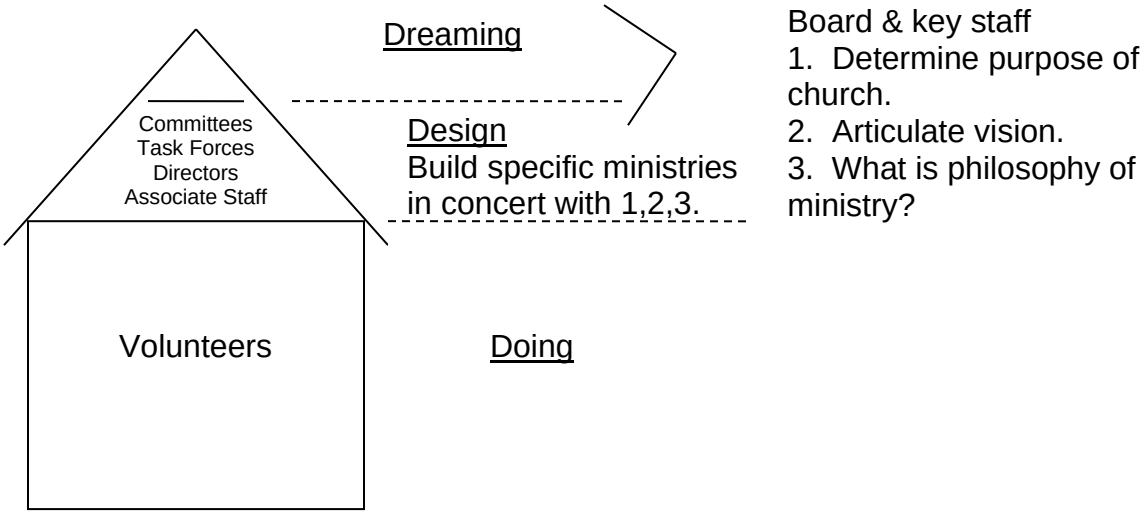
- Where are you going to serve?

The bigger the church, the more thought-out your recruiting system has to be.

Leadership

- The larger the church gets, the more the operations are given to staff.
- Board becomes policy-setting board.
- Staff has freedom to create new programs.

- Glen tries to integrate staff and elders. One pastor and two elders run new member's class.
- Staff always needs to be on lookout for potential leaders.



Time → trust → permission → purpose → production

There can be tension as new pastor comes in …but trust comes through weathering storms.

Glen does training of elders at most Board meetings.

* In most churches of our size, Board and senior pastor form a team. Board holds senior pastor accountable for staff.
* At Glen's church, each elder has responsibility for communicating to a specific group in the church.
  Elders are on prayer teams, shepherd a small group and new membership class
* Survey and try to figure out who is coming to Bethany.
  - Barriers to get in etc.
  - Boomers – at age 12, 85% had some kind of religious instruction.
  - Boosters – most have no religious memory.

Glen's 3 classes

When a group is together after 18-24 months, they close down to new people.

- It is easier to start new groups than to divide them.
- Many large churches track newbies for one year. You cannot keep monitoring after one year.

Boomers like small groups because they like to talk.

Boosters do not like small groups because they came from dysfunctional families and do not have good people skills. They like larger groups.

Glen's new Sunday School classes are for Busters.

Content - head Character -heart Competence - hands	Pool is small to find people who understand large church.

Insight on age of church:

15-20 years	Peak
15-20 years	Plateau
10-15 years	Decline begins

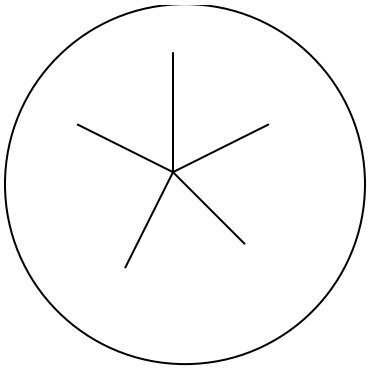
The original vision is fulfilled at 20 years. So, new vision needs to be rekindled. Then the leadership needs to redefine purpose, vision and philosophy.

LEADERSHIP NETWORK

Music Ministers Forum

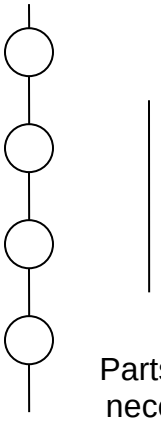
Worship planning

Thematic



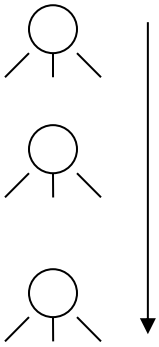
All elements flow from them

Variety



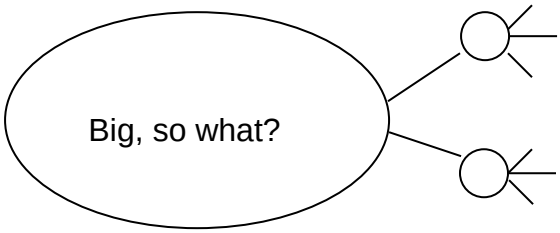
Parts do not necessarily connect

Neo Liturgical Gatherings



Word/Teaching

or combination of 1 & 3



RESPONSE TO A LEADERSHIP CLASS

T.S. Burris Sr.

In answer to the question of how this course will benefit my ministry I offer the following analysis.

The first way that my ministry has already been impacted is by the realization that I cannot maintain the status quo that presently exists. Our community and its needs have changed considerably. What is happening in the macrocosm of American culture (as seen in our reading) is happening in the microcosm of our community. I have become more sensitized to the disparity between congregation and community. I find my focus shifting (paradigm shift?) to view our ministry through two lenses: that of the church family and that of the needs of the community.

Second, I have been forced to look more closely at my personality and leadership style (or lack of it) in light of the need to move our church's ministry toward the newer paradigm (Why does that bother me??) or a "full-service" church. Incidentally, I have already met with a close friend and lay leader in our church who is a vice-president of Motorola and a bona fide, card-carrying capital "D", and asked him to help me in this evaluation. He was overjoyed at the prospect. I anticipate some interesting interaction!

Another way in which the class will be helpful to me is in providing tools for our leadership to use in evaluating our stage of life and what is demanded of us. We have already become very much aware of differences the "average" long-time member of our congregation and the new, younger people coming to our church. Some of the things that have been taken for granted as "Christian" are viewed as irrelevant by newer people (Sunday dress, mid-week prayer meeting, theater, use of <u>any</u> alcohol), and other issues are more pressing to them (homelessness, abuse, child-nurturing, education, simple lifestyles). I think that the discussions and material used in the class will help in evaluation and direction. Knowing how others have dealt with the same issues is encouraging, even if the same pattern is not followed.

The discussions and reading will help us to more easily assess cultural barriers that we may have erected that hinder our ministry to those outside. These barriers are of two sorts: unintentional and intentional. Some of these barriers will be difficult to change, and others will be rather easy to deal with. My concern and vision <u>at this point</u> is not primarily doing something with them, but <u>understanding what they are and their effect on our ministry</u>.

A fourth and final benefit I think will come from this class is being able to identify the types of attitudes (early/late adapters, etc.) we are dealing with as we seek to make necessary changes. We as leaders recognize some of these, but it is important to realize the whole spectrum is there and we must deal with them in a sensitive yet straight-forward manner. A survey just completed by our congregation on contemporary/traditional services has re-enforced the truth of this.

I believe that many of the things I have been exposed to in this class will help me to more adequately interpret the needs within our congregation and our community.

14
Know Your People

KNOW YOUR PEOPLE

There is nothing magical in this section. It is simply answers to questions a pastor asked his congregation so he could share with others what the aggregate wisdom of people was. So, he asked people by age groups what they were glad they did as they matured. And, he asked about what they were sad as they evaluated their lives.
This pastor is a great believer that the body ministers to the body. So, he wanted others to see what people said by age groups…so they could learn no matter where they were as it relates to age.

Ages 20-30
Glad
1. Accepted Christ.
2. Glad I had this first experience in school work, wish I had been more spiritual. Had to recognize God's plan for my life.
3. Glad to have been raised as a Christian.
4. Glad for background that prevented straying.

Sad
1. Wish we had lived more closely to Him.
2. Didn't give Christ enough time.
3. Was in service and a back-sliding Christian but gained life experiences.

Ages 30-40
Glad
1. That we insisted children go to Sunday School and church.
2. At least one child is a Christian.
3. That we always had devotions in the home and children were involved.

Sad
1. Wish we had chosen a more fundamental Evangelical church when we first married.
2. Wish we had been more firm about regular family attendance and had devotions in the home.
3. I wish I had more affection to my children by touching as their mother.
4. More patient and living in disciplining children as a father.

Ages 40-50
Glad

1. Firm discipline in love – consistently (Deuteronomy 6:7)
2. Did not assent to habits or even use alcohol or drugs.
3. Taught that service to the Lord was an opportunity for joy.
4. Taught graces of Titus 2:2 and critiqued honestly when improvement was appropriate.
5. For love and cooperation of mate.

Sad

1. Didn't live quietly and monopolized conversation.
2. Too busy with house, work and away from home.
3. Martha – Mary: Worked on home too much.
4. Didn't do better teaching job in classes we taught.

Life Stages & Needs

18 30 40 50 70+

The Learning Years	The Contributing Years	The Investing Years
• The critical question:	• The critical question:	• The critical question
Who am I?	**What should I do?**	**Who & what do I invest in?**
• The critical ingredient	• The critical ingredient	• The critical ingredient
Faithfulness	**Stewardship**	**Generosity**
• The greatest danger: ✓ Identity defined by relationships. ✓ Not enough exposure & evaluated feedback ✓ Little concentration on inner life.	• The greatest danger: ✓ Time demands, growing career & family. ✓ Not developing inner life & necessary mentor/peer relationships -plateauing. ✓ Mid-life: reality of mortality. ✓ Not developing in gifting-dabbling.	• The greatest danger: ✓ Not finishing well. ✓ Not leaving a legacy
• The key element: Mentors	The key element: Mentors & Peers	The key element: Peers

15
Know Your Jerusalem

KNOW YOUR JERUSALEM

We should always be motivated by what Jesus said in Matthew 28 and Acts 1:8.

It is healthy to ask yourselves, “What is our address?” For example, a church cannot say part of its Jerusalem is a community many miles away. Rather, think through normal boundaries, travel patterns, school districts, etc. in determining your Jerusalem. We know of one church that did it by their zip code. We know another which did it by a river to the north, a freeway to the east, a different people group/different language to the west and a freeway to the south.

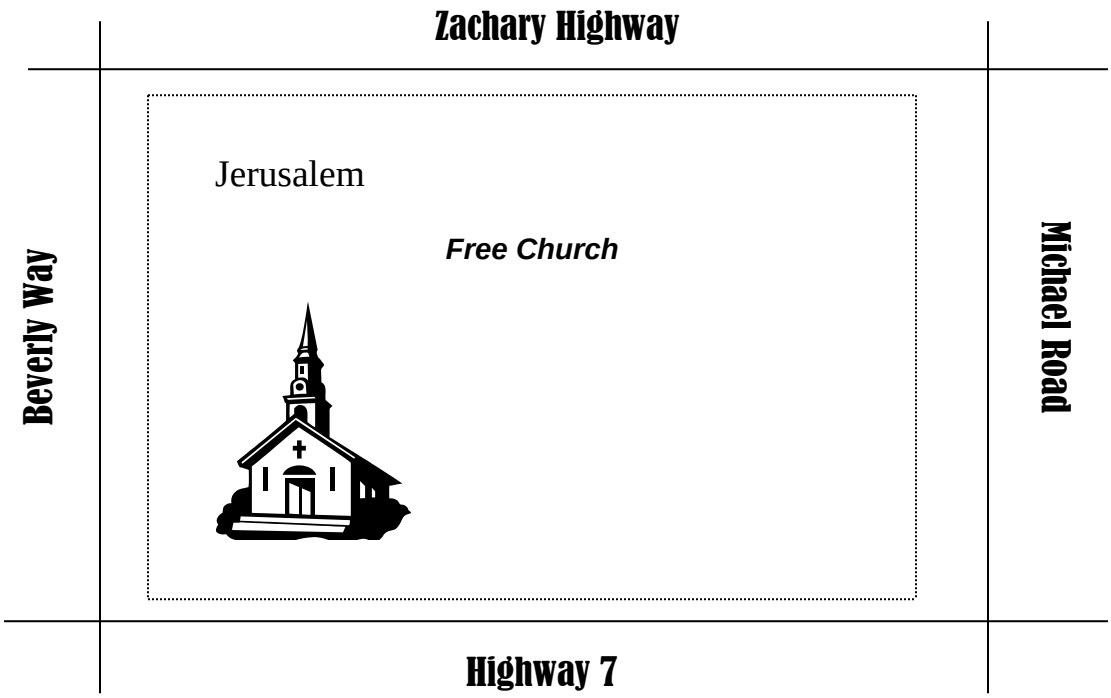
A veteran pastor new to the church helped his church understand and know its “address.” Before his arrival the church leadership had no sense of natural geographical borders that made its Jerusalem obvious, did not know the number of residents in that area, did not know the demographic profile of the area and did not have any clear sense of how to minister to the people in the area. Interestingly (and probably tragically), the church did not reflect the demographic profile of its Jerusalem.

There are many fine research ministries which can tell you how many people are in your Jerusalem, who they are (married, single, single parent, nationality, language, etc.) and then help you gear ministry to reaching them.

FIRST CHURCH VISION MAP

"But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." Acts 1:8 (NASB)

Every church should be able to define its "Jerusalem."



Metro area = Judea and Samaria

100,000 people in our Jerusalem

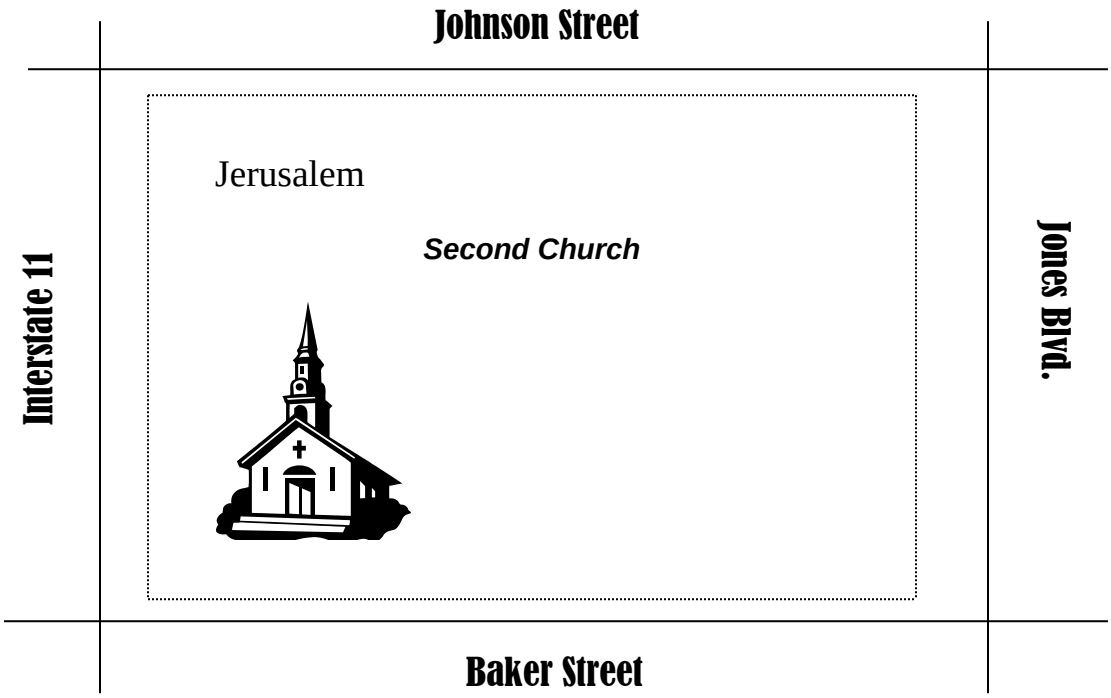
29% attend church

71% functionally unchurched

SECOND CHURCH VISION MAP

"But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." Acts 1:8 (NASB)

Every church should be able to define its "Jerusalem."



30 Square Miles

170,000 People

52% Caucasian
35% Hispanic
6% African/African American
4% Native American
3% Asian

40,000 say they are Christians
130,000 unchurched

June 7, 1995

Dr. John Vawter

Dear John:

What a delight it was to renew our acquaintance yesterday at Le Bistro!! Congratulations on your past ministries, and especially for this new role you have assumed.

As I was thinking about the meeting yesterday some ideas occurred to me and I'd like to pass them along for what they are worth as you seek to implement your vision for ministry in Tucson.

THE COMMUNITY

This is not your typical city. A significant number of people have come here to get away from their past - - whatever that might have been. There is a kind of passion for anonymity in the sense that folks don't look for an opportunity to belong. Just in the our orbit, we found that there are so many hurting people that we felt obliged to pen a full-blown counseling center, professionally staffed, in order to free up the pastoral staff so they could carry on with their non-counseling ministries.

Tucson is second (after San Francisco) in witchcraft/satanic rituals, etc. Illustration: With some regularity Satanists visit our current property, as well as the site of our future location and leave visible signs of having placed a curse on the properties. Six or eight months ago my wife and I returned to our nice little town house in an unusually nice - - albeit, modest - - housing "development" to find just 12 inches from our rear patio door the severed head of a cat. No signs of its having been mauled by coyote, or whatever. Our counseling center has a steady clientele of people who have been victims of satanic rituals.

"South Tucson" has a large Hispanic population which actually is a channel for illegal Mexican immigration. This results not only in a "closed" community (for self protection), but also is a significant drug dealing center.

There is an aggressive "gay" community, as well as a core of younger intelligentsia drive by the "New Age" agenda.

While we don't subscribe to the idea that there is a demon under every rock, we do live with the reality of interaction with a community that knows very little about the spiritual values upon which our nation was founded.

There is no doubt that there is a "circled wagons" mentality in Tucson, but I don't think the key "wagons" involved are Christian elements.

THE EVANGELICAL CHURCH COMMUNITY

The churches here have a long history of non-cooperation. While there is a lot of excitement on the day of the "Jesus March", efforts like Leighton Ford's city-wide evangelistic efforts have bombed. There is a strange kind of pastors' mentality here. The only signs of "unity" here are within strictly defined sets of denominational "wagon trains."

With all of the above as a backdrop, the fact is that among the lay Christians there is a significant hunger for the truth as found in God's Word. You heard yesterday about the good interest in the work of Bible Study Fellowship. Churches that have a strong pulpit (exegetical) ministry tend to have large congregations. And regularly I am asked for information on where there might be available good solid courses of Bible study. So I have no doubt that your seminary could have a remarkable ministry in Tucson, if only you can find the key to entrance. For all the reasons listed above, and more, I think Tucson has a greater need (strategically) than does Phoenix!!

The approach, some how, will have to be directed at the Christian community, with the knowledge and approval of the pastors, but without expecting them to be the chief promotors. And I think there are number of creative ways this could be done.

What I have said about "need" here refers especially to your "enrichment option" as described in your literature - - rather than to offering training for "professionals."

Well, I've rambled on at some length. But I do so because I think you are onto something big. And I would like to see God's blessings flow through your leadership.

If I can be of any help along the way, please feel free to call on me. My Ph.D. at New York University was in the area of the administration of higher education, and that is what I have been doing for more than 35 years. I have no illusions about being an authority, but I have had a lot of experience both within and outside of Christian education circles. And I am not looking for a job, or more work. I would just like to be able to help a friend. :-)

Cordially,

16
Know Your Culture

EXEGETING THE CULTURE

I am aware that changes are happening in society…but I only have a vague sense of what exactly is changing and the impact it will have on ministry.

Understanding culture and change is like a missionary trying to understand another land and culture…but it turns out to be my own land and culture.

The single most important need in our community is to understand minorities. At our high school 25% of the kids are Hispanic. Most students are not Mormon or in any Christian education. They are unreached. We are not reaching them.

Anonymous DMin student from Idaho

Principles for Exegeting the Culture
Joe Stowell
(Notes from a talk on culture)

<u>Eight attitudes in current society</u>

1. Cynicism toward institutional realities
2. Despair—no hope
3. Aloneness (not alone)
4. Abandonment
5. People of the immediate
6. High risk since there is no future
7. Extremely pragmatic—whatever works now
8. Pessimistic

<u>Busters have four longings</u>

1. Relationships
2. Hope
3. Direction
4. Answers

<u>Antidotes</u>

1. Reality
2. Relationships
3. Regard for them

TACKLING TOUGH CHALLENGES:

INTRODUCTION
- The minister's motivation

I. THE 1950'S
- "Godless communists"
- "under God" in Pledge of Allegiance

II. THE 1960'S---MY CONVERSION
- Monogamy
- Drug free
- Playboy magazine
- Judeo-Christian values
- My Three Sons
- Father Knows Best

III. THE 1990'S
- Not monogamous but gay
- The endangered species
- Drugs are the rule, not the exception
- Sexual overtones
- Few values—advocate for any behavior in our society

IV. THE ISSUE: HOW DOES THE CHURCH AFFECT A CULTURE FOR CHRIST?
- Successful ministry trends
  - Crusades in churches
  - Sunday evenings
  - Sunday school
  - Sunday morning
  - Support groups
- Understand fads
  - Clothes
  - Language
  - Food
  - Sub-cultures
- Understand philosophies
  - Pluralism – the conviction that no religion/ethic/morality can claim priority over any other. All religious claims are equal.
  - Rationalism – the conviction that "truth" is out there, can be known and that the human mind is capable of proving final truth.

- Secular humanism – a “popular” western cultural force that finds the hypothesis of God unnecessary and understands human experience to be ultimate.

* Language
  - “Jesus loves you”
* Understand people
  - How they respond?
  - What is their default system?
    (“I know there is a system here, but it is not my system!”)
  - People want to see love
  - They want to be accepted
  - AIDS, “I was looking for love”
  - LA gangs, “Acceptance”
* The successful church will love
  - Lobby evangelism
  - Love is inconvenient but it is worth it
* “I will make you fishers of men”

V. GAY MARRIAGE
* Few absolutes
* Sex is biological

VI. Eight Attitudes in Current Society (Joe Stowell)
1. Cynicism toward institutional realities
2. Despair – no hope
3. Aloneness (not loneliness)
4. Abandonment
5. People of the immediate
6. High risk since there is no future.
7. Extremely pragmatic – whatever works now
8. Pessimistic.

VII. Today’s Youth Have Four Longings (Joe Stowell)
1. Relationships
2. Hope
3. Direction
4. Answers

VIII. Living in a Post-Christian Culture
1. A startling number of American Christians are unable to say who preached the Sermon on the Mount.
2. American evangelicals are almost as likely as their neighbors to divorce, commit adultery, practice child abuse, etc . . .
3. American Christians are just as likely as their secular neighbors to accept . . .
   a. Evolution-as-fact premises of *Jurassic Park*.

b. The sexual-exploitation of MTV
c. The dumbed-down factoids of *USA Today*.

4. HOWEVER, was America ever really Christian *per se*?
5. What really matters?
   a. Christian / non-Christian issues??? (Political?)
   b. It comes down to what does someone do with Jesus? (Jesus is the way, the truth, and the life)

VII. More important thoughts

<u>Evangelicalism</u> . . . (James Wellman)
(50 million Americans . . . about 1/3)

Core / Foundational Values:

- People who believe the Bible
- Believe the Bible literally (40%-50%)
- Believe in the Blood Atonement & Conversion
  - Jesus (who is God) died as a sacrifice
  - His blood is a cover for the sin of humanity
  - When you believe/accept that you are saved from the ultimate result of sin (death)
- Believe in the Second Coming of Christ

Maximulists / Minimalist / Fundamentalists:

- Fundamentalist (Belief in the core/foundational values)
  - ***Now means any kind of dogmatic & extreme belief***.
- Maximulists:
  - Want their faith to shape both their private and their public lives
  - The goal is to change the world.
  - They want to create a *Theocracy*.
- Minimalists: (Evangelicalism is primarily a minimalist religion)
  - Want their faith to shape only their private lives.
  - It is private and it is personal.
  - If you can change your own heart, then you can change your world.

*** Why are Evangelicals so pro-American, pro-Republican, pro-Iraq War, pro-death penalty, pro-life, etc . . .
- They see them as "just."
- They see American democracy as moral.
- Every person has a desire for freedom and democracy.
- The task of a good government is to resist and punish evil. (protect and deter evil)

The groups that are growing in America . . .

A. Those with no religion.
B. The Evangelicals. (Very Religious)

THE POINT . . .. this stuff (issues) does not make us effective believers!

- We have to get back to the REAL issue . . . Jesus Christ
- *"I came to seek and save that which is lost."*

The 50's	The 90's	The 2000's
-Monogamy -"Father Knows Best" (mother stays home) - Male dominance - Respect for authority - Melting pot-dominated by Caucasians - English language dominated - Sexual purity - No open homosexuality - Book and movie standards - Personal achievement - Deferred reward (preset effort) - Majority rules - Heroes	-Partnership - - sequential -"Rosanne" (both parents working, single parents, gay parents, foster parents, surrogate families) - Women's rights - Lack of Respect for authority - Diversity of culture - Multi-language - Instantaneous - Sexual freedom - Gay pride week - No censorship - Entitlement - Present reward (deferred effort) - Special rights and single-issue people - Anti-heroes	-Arrangements -"Desperate House Wives" - Gay rights - No regard for authority - Multi-cultural pluralism w/ respect - Multi-language - Multi-task - Sexual confusion - Gay marriage - Push/pull media - Expected reward (no effort) - Cyber-heroes

UNDERSTANDING RELIGIOUS CHANGES IN AMERICA (Dr. Steven Nicholson)

Religion	Christianity	Spirituality
Time and place product	Resurrection	The goal is the goal The path is nebulous
Group process	Spiritual Gifts	Individual & Private journey
A path to a goal, with codes of conduct	" . . . complete in Christ."	Virtues
A system of thought	"Mind of Christ"	Moving beyond one's source
A set of beliefs	Systematic Theology	A state beyond the senses or thoughts
Institutions, organizations	Church	One's true self

OBSERVED CHANGES (Pat McLeod, CRU director at Harvard University)

They are seeing more and more that kids are damaged by the time they get to college:

- alcohol abuse … many college kids arrive already in AA
- sexual abuse victims
- normal results of broken families
- sexual addiction
- eating disorders

They are seeing more and more kids with warped belief systems and hedonism or relativism as their outlook. Relativism is leading to a loss of conscience as it relates to lying, cheating and plagiarism.

Thus, the CRU people are doing a lot more "damage control" with students who convert to Christianity.

Dallas Willard

- The President of University of Chicago told incoming students that the aim of university education is not:
    - To provide with the truth about important issues we study.
    - To provide moral guidance.
    - We want to create independent thinkers who would know how to think.
    - We expect you to figure out the truth if there is one.
- We give moral guidance by living with others, especially the young . . .

LIVING IN A POST-CHRISTIAN CULTURE

As secularism takes a greater hold, how can we exert our influence as followers of Christ? Do American evangelicals live in a post-Christian era? Consider this:

- A startling number of Americans who consider themselves Christians re unable to say who preached the Sermon on the Mount
- Studies show that evangelicals are almost as likely as their neighbors to divorce, or to experience or practice child abuse.
- With their secular neighbors, evangelicals lap up the evolution-as-fact premises of *Jurassic Park*, the sexual exploitation of MTV, and the dumbed-down factoids of *USA Today*.

A Christian needn't believe that America was ever the New Israel to recognize that Americans are less informed by Christian thinking in 1994 than they were a few decades ago.

Several evangelical culture-watchers agree that Americans' knowledge of Christianity is deteriorating. Yet the decay has been so slow and steady that sometimes it has gone unnoticed.

Demographer George Barna uses such measures as what people know about Christian values, how they develop values, and how they make moral and ethical decisions.

"Almost every measure that we have suggests that when people are making their decisions, God's point of view of the Bible's principles are not uppermost in their mind," Barna says. "Even those people who claim to be Christian…exhibit a kind of confusion over how to make good decisions."

George G. Hunter III, dean of the E. Stanley Jones School of Evangelism at Asbury Theological Seminary, cites sobering data from pollster George Gallup Jr., an evangelical Episcopalian.

Since 1968, Gallup's organization has asked a random sampling of adult Americans if they have any religious training in their background.

Hunter also points out that 48 percent of parents told Gallup in 1988 that their children are receiving no religious training.

"Just in terms of the cognitive preparation for making sense of Christian truth claims, more and more people lack that preparation," Hunter says. "When you add to that the fact that a lot of people who have some religious training in their background didn't get it, and it just didn't stick and they can't appropriate it now, we're talking about a majority of the American people."

Marvin Olasky, editor-at-large for *World* magazine and a journalism professor at the University of Texas, also senses a widening secularism in American culture.

"There's always been a battle within the intellectual elite. If you go back to the 18th century, there was certainly a battle there. You had strong Christians and you also had deists, "Olasky says. "What's interesting now is that the battle within the elite has spread through the country – not just on a high theological plan, but on a cultural plane as well. You used to have people broadly through the country who, whether they were Christians or not, at least had some understanding of what the Bible says. Now there

are Texas kids I'm teaching who have had absolutely no exposure at all. It's novel to them. Or, what exposure they've had has been so watered down that it's worse than nothing."

Os Guinness of The Trinity Forum observes many dimensions of this secularization. One is the secularization of consciousness. "I would say, although this is a sweeping generalization, that many evangelicals are almost atheists unawares, in the sense that their practicing world-view has very little of a super natural dimension."

No Golden Age

Many evangelical culture-watchers hesitate to use the phrase "post-Christian America," fearing that it reflects a romanticized notion of Christian prevalence in American culture.

"I don't think there ever was really a Christian nation per se," says John Whitehead of The Rutherford Institute, which defends the civil rights of pro-life activists, home-schooling parents, and Christians arrested for public evangelism.

Still, Whitehead says, "There's no doubt this is a culture that no longer even looks to Christianity for an answer. At one time, when people had a question, they went to their pastor. That's no longer true. Now it's either a psychiatrist, a public schoolteacher, or a social worker."

In Europe, where most nations were officially Christian, the phrase "post-Christian" is more meaningful, Guinness believes. "Here it's confusion," he says. "On the one hand, most people were and still are Christians, but America never was officially an established Christian nation. I think 'post-Christian' is rather unhelpful over here."

But Guinness believes two significant changes have taken place in America, including "the growth of secularity in American life – the pressing of religion back to the margins – and the pluralization of American life, with the enormous expansion of all the wold's religions."

Hunter recalls hearing a radio report that 80 percent of American people still consider themselves Christians, yet 49 percent did not know that Jesus preached the Sermon on the Mount.

"What we're talking about is an astonishing and growing number of people I call 'ignostics.' They're not agnostics ('I don't know if I believe in your God or not'), but ignostics ('I don't know what you're talking about'), Hunter says.

What that means, Hunter believes, is that America is a growing mission field. "And yet most of our churches function as though all of this hasn't happened, and we're still churches in an established Christian country, where ministry is mailing a chaplains, taking care of people who are already Christians."

Tracing the Changes

Evangelical scholars cite a number of reasons for the increasing sense of secularization - including popular culture, a never-ending array of sophisticated technology, and a greater interest in non-Christian beliefs.

"The media and the world of art, music, the entertainment, and the instruments of technology have molded us to a point where reality is completely redefined," says

evangelist Ravi Zacharias. "What virtual reality will bring is, in effect, already here without the headgear. We already create our virtual realities and do not recognize the fallout of it all. I think technology and the world of the arts have become the molding instruments of our consciousness today. In that sense, we are in a post-Christian era, because truth is relegated to subjectivity."

"Most Americans, for most of American life, have understood themselves and the world from their Christian perspective," Guinness says. "But today, the key group that doesn't is the leadership group. Between 1959 and 1969 there was an enormous expansion of secularism from 2 percent to 10 or 11 percent. That is disproportionately strong in the elites. The elites of America today, the gate-keeping elites, are largely tone-deaf to religion…which is largely a result of ignorance."

Worse, Guinness says, evangelicals have exerted little influence as secularism has taken a greater hold in American culture.

"For 150 years, evangelicals have been marked by a sinful anti-intellectualism. For many decades in the 150 years we didn't pay for it, but now we're living in the Information Era, and with the elites disproportionately secularist, the tragic result is a literal education gap," says Guinness. "Before 1960, we had more-educated believers and less-educated believers – there was no education gap. Since the '60's, to be more educated is to be less religious, and to be less educated is to be more religious."

Olasky traces secularization to decaying standards in journalism, churches, and schools.

"Journalists not only set agendas, they 'certify,'" Olasky says. "They certify people as big shots and nobodies. A lot of people yearn for that certification. For example, when you're doing things to help homeless individuals, you can do it in a way that will allow you to receive praise from local journalists, or you can do it in a way that will be ignored."

As for churches, Olasky believes there's "a lot of very weak evangelical preaching going on," and, as a result, many church members who affirm certain beliefs on Sunday, but do not carry those beliefs into their everyday lives. "Thus, the tendency is to adjust beliefs to practice over a long period of time," Olasky says.

"Certainly the schools are disasters areas. In the past, the problem was non-eduction. If you could get people to schools, then they would learn how to read and they would be able to read the Bible and *McGuffey's Readers*, which had good moral precepts. They were trying to go from non-education to literacy. Now we're going from education to mis-education."

Like Olasky, Whitehead believes secularization has spread from intellectual elites into the general culture.

"To really understand this, you have to go back into the 1800s, with the onslaught of Freudianism, which was readily accepted in America, and the theory of evolution, which had a great impact and was adopted into every major institution. Evolution is accepted as a fact – look at the biggest movie of all time now, *Jurassic Park*.

Christians have failed for years," Whitehead says. "When the real signals were being blasted throughout culture, Christians were not involved. They had stopped being the leading thinks. Christianity went into an enclave for a while, withdrew, and became very pietistic. It wasn't until the 1970s, after *Roe vs. Wade*, that Christians came back and said we can be involved in social concerns. But there was about a 100-year lapse.

Those who either thought Christianity was irrelevant, or were hostile to it, stepped into his vacuum, and effected change."

How Christians Can Respond

The same evangelicals who express concern about secular trends believe that Christians can make a difference – in part be learning from past mistakes.

Our first priority should be examining our own lifestyles, Zacharias says. We need to ask ourselves, "Am I yielding to the allurements around – materially, sensually, artistically? Have I kept integrity within my own heart?" he says.

"We need to take our spiritual disciplines of reading and reflecting seriously. An expenditure of words without an income of ideas leads to conceptual bankruptcy."

Zacharias has led several forums at secular universities, including Harvard, and has found great spiritual hunger amount students.

"If our experience of the last five years is any indication of the demand out here to deal with the intellectual credibility of Christianity, then we have not even begun to scratch the surface. The demands are out there, and people await that kind of response from the church."

Guinness believes secularism should compel Christians toward a more authentic evangelism.

Many evangelistic techniques were developed during the '40's and '50's, when it was assumed that most Americans understood Christianity. "The increase in pluralism and the increase of secularization means we need to rediscover apologetics and become persuasive people again," Guinness says.

"It's note enough to say 'the Bible says' in our modern culture. It's not that modernity requires a new evangelism; it's that modernity requires the old evangelism that was in the Scriptures. What we've had in the last generation is not the real thing."

Barna expresses a concern for more effective techniques. "I'm absolutely convinced that, as we've been studying evangelism in the contemporary context, the old routines and approaches do not work. Communication styles are different today, attention spans are very different, assumptions about who Christ is and support of absolutes are very different. All of those things combined mean that we have to rethink – not the message, but the means and mechanisms for communicating that message in a meaningful fashion."

Barna believes Christians may have to use what he calls "Socratic evangelism," in which "you don't tell people about the truth, but you ask them about their perceptions of truth, and you keep quizzing them about their reactions until they get to a realistic answer."

Christians should "take the time to become sensitized to the different opportunities we have around us," Barna says. "I'm constantly amazed at how ignorant almost all of us are to the different tragedies, crises, and challenges that live right in our own path on a day-to-day basis. We sidestep them, we overlook them, we ignore them, we reject them – as opposed to having a mindset of, 'What would Christ do in this situation? Why is this opportunity in my path? Is there some kind of divine reason for that? How could I respond to that in a way that would be most pleasing to God?"

Barna also believes that evangelicals should ask what they can contribute to the Christian community.

"If the church is important to God, if I am a Christian and therefore called to be pat of the church, then what is my contribution to that body of believers, to that communion of saints? How can I be faithful to that particular calling? What are some of the things that I can bring to the table, rather than constantly taking stuff off the table for my own benefit?"

"I think the real answer is meeting people's needs," Whitehead says. "If you're going to change culture, they have to see relevance. The greatest witness I've seen in a few instances is the Christian who goes to the homosexual halfway house and scrubs the floors."

Olasky believes that Christians should be willing to be "small successes" by secular standards because of their obedience to God.

"Do I want to get applause from the ruling elites, whether politically or in academia or in culture? Or, do I have the "no little people' idea? Am I willing to go to the periphery? Am I willing to be a small success rather than a large success? Olasksy says.

He adds that evangelicals could redeem education by advocating school vouchers, even if they are home-schoolers or can easily afford to send their children to private Christian schools.

"There's a problem with suburban parents, some of who are Christian, who have made their peace with their public schools. We saw this in the California vote on vouchers. They don't understand how terrible the schools are in the inner cities. In order to hold onto their own, they're willing to sacrifice the interests of the inner-city kids by maintaining that public school system," Olasky says.

Hunter believes that spiritually starved modernists will respond, if only Christians will hear their muffled cries.

"I think a large majority of secular people are asking profoundly religious questions, but they don't ask them in the traditional language of history Christianity or of the particular denominations we come from. They ask it in their own way. If we have the ears to hear that, we can discover some points of contact between the gospel and what people are already saying they want."

"A lot of secular people ask questions about justification, but they don't know that term," Hunter says. "What they ask is how they can discover or experience acceptance, or how they can validate their life. Some of them even talk about the need to justify their life. I think they are even wanting something like what we would call a Christian or biblical world-view. That's indicated with questions like, How can I make sense of my life? How can I find my place and my contribution in this world?

"As best as I can tell, almost every church that works through a change in priorities and decides to become an apostolic congregation – to prioritize reaching unchurched people, to be culturally relevant enough to do that – most every church that makes the collective decision to do that pulls it off, and they start growing among unchurched populations."

* Doug LeBlanc, *Moody*, June 1994

THE 'GOD GAP': A POLITICAL MYTH

Amy Potter, an evangelical Christian from Detroit, voted for George W. Bush in the 2000 election. She says she values Bush for giving greater legitimacy to discussing faith in public. But she is increasingly disenchanted with his stance on other issues and would consider voting for the Democratic candidate this time if he would more clearly show how his social agenda were grounded in his faith in God.

Democrats should pay better attention to religious voters such as Potter. John Kerry's campaign recently hired a director of religious outreach. That is a first step, but because of its reluctance to approach the faith electorate beyond African-American communities, the Democratic Party has much work to do.

Potter is among voters whom scholars such as John Green of the University of Akron have identified as "freestyle evangelists" – "mostly white, living in suburbs in the South, Midwest and Northwest, attending mega-churches and sending their kids to public schools." They are theologically conservative but politically independent, interested in social welfare and the environment and ripe for the plucking by a Democrat who will reveal how his faith informs his political decisions.

In past presidential elections, this vote swung from Jimmy Carter to Ronald Reagan to Bill Clinton to George W. Bush. Moreover, says Amy Sullivan in *The Washington Monthly*, these "swing faithful" also could coalesce with other religious moderates disillusioned with Bush. Sullivan, a doctoral candidate in sociology at Princeton University, identifies for instance:

- Arab-Americans whose approval of Bush has fallen sharply because of his stricter immigration policies.
- Hispanic Catholics who overwhelmingly support Democrats.
- "Liberal Catholics" whose urban roots, support of unions, pro-choice attitudes and advocacy of contraception tilt them to Democratic policy positions.
- Non-Orthodox religious Jews, who are dissatisfied with his social policies.
- "Notional Christians" – those who describe themselves as Christian but are neither evangelical nor "born again." Barna Research reports that only 34% of this faith group approve of the president's performance.

USA TODAY recently reported that in the 2000 presidential election, 87% of those who attend church once a week backed Bush. Earlier polls by Gallup and Pew reinforce an erroneous assumption that a "God gap" favors the GOP.

At a conference on religion's role in this year's election, the God-gap assumption was refuted by Green and Mark Silk, director of the Leonard E. Greenberg Center for Study of Religion in Public Life at Trinity College in Hartford, Conn. Yes, it is true that those who worship weekly tend to vote Republican by a large margin. But Green and Silk note that when other gauges of religiosity are measured – such as attending church services a few times a month, belief, prayer and Bible reading – the gap narrows significantly and even reverses. "So it's a weekly worship difference," Green explains, "but not much of a God gap based on other factors."

With some justification, even Democrats have bought into the myth that they are the party of secularists and Republicans are the party of believers. Green says that because the Democratic umbrella must be broad enough to incorporate both those suspicious of organized religion and diverse religious groups, it is simpler to speak in

non-religious language. In the past month, Kerry has done better, using terms such as "traditional American values," thus expressing a kind of "civil religion." But even those references are too vague for religious voters.

The Democrats' timidity regarding faith is out of sync with much of the electorate and is based on an outdated model. In fact, a Fox News poll found that 69% of Americans think religion plays too small a role in people's lives.

If Democrats continue to cater to the secular component of the party, they will misread where a good share of the electorate stands.

This election is dominated by moral and religious issues important to the swing faithful. Obtaining universal health care, for example (favored by 72% of Americans), fulfills the biblical mandate of caring for the powerless among us. Sending Americans to their death in a war fought on a false premise, even if unintentional, could be construed to violate the commandment, "Thou shalt not murder."

Because many of the swing faithful live in key electoral pockets in the Midwest, the border South and city suburbs, their vote could play a decisive role in a close election. Democrats can capture that vote, and perhaps bridge a political divide, by breaking the tethers to outdated paradigms and speaking with a bolder faith accent.

by Gerald L. Zelizer, USA Today, 07/14/04

TEENAGERS TODAY…WHAT A DIFFERENCE A DECADE MAKES

By most accounts, the 80's will rank as one of the most change filled decades in human history as seismic shifts occurred at global, national, organizational, and individual levels. While the teen age years have always been times of transition and "difficult" for teens (and parents!), the past decade was one of significant changes in teenagers. A national think tank of youth workers identified the following 12 changes (in random order) in teenagers today as compared to a decade ago.

1. A DIMINISHED ATTENTION SPAN…there is an increasing inability for teens to focus on anything except the immediate.

2. A DIMINISHED RESPECT FOR AUTHORITY…be it at school, home, church, or society in general.

3. A FRENETIC PACE OF LIFE…their Day-Timers are full of activities and events.

4. A SEVERITY OF CRISIS SITUATIONS…there's been a significant increase in the number of teens who face crisis situations…abuse (both sexual and substance), family, etc.

5. THEY ARE MORE SOPHISTICATED, YET IMMATURE…they are exposed more frequently to adult pressures and responsibilities, yet for all of their sophistication remain emotionally immature.

6. THEY HAVE BECOME AN IMPORTANT ECONOMIC SEGMENT…from retailers to medial buyers, teens today are a multi-billion dollar market.

7. THE INFLUENCE OF GANGS AND VIOLENCE…they are at risk more than ever.

8. SEXUAL ISSUES ARE BLURRING…there is less unanimity in advice from adults on sexual issues and the cultural acceptance of diversity on sexual identity and behavior only increases the normal tensions about sex that are present in adolescence.

9. MORE AUTONOMY AND LESS PARENTAL INVOLVEMENT…parents seem to be spending less time with teens and as a result, teens are more in control of their schedules and lives than ever before.

10. THERE IS A GROWING POLARIZATION AMONG STUDENTS…based on race, ideology, music…there seem to be fewer and fewer common connecting points.

11. THEY ARE MORE AWARE OF THEIR LEGAL RIGHTS AND MORE QUICKLY CHALLENGE AUTHORITY…they are not afraid to bring litigation against teachers and other authority figures…they use the legal system to their advantage.

12. RENT-A-RELIGION…in an age of religious plurality, the key questions is "so what does your religion have to offer me?" Few are in search of ultimate truth.

NetFax, Number 21, June 12, 1995

AN UNNAMED TWIN CITIES NEWSPAPER

I have a friend who writes for a very profitable Twin Cities newspaper. She made me promise that I would not divulge the name of the paper or her name. But, you will find this interesting and I think agree that it has implications for the church.

This particular newspaper is very profitable. But they have chosen to do a complete evaluation of every facet of their operation – which includes to some degree an evaluation of their content – to guarantee that they will be profitable in the future. They are asking: What are we doing? What do we like about what we are doing? What do we not like about what we are doing? What are we not doing that we should be doing? What are we covering? What do we like about what we are covering? What do we not like about what we are covering? What should we be covering? What do we wish we did?

She says the newspaper readership in the USA is declining. In the Twin Cities, it is stable…but the readers are an aging population. 25% of their readers are Generation X people but they are not "loyal" newspaper readers. They read it for what they want and when they want it.

Surveys tell them there are five types of newspaper readers:

*ACTIVE INFORMATION SEEKERS – If they do not have a newspaper on the morning table, the will read the cereal box. They read; they look for information.

*PRACTICAL INFORMATION USERS – They probably do not read the paper to know about Haiti or Saddam Hussein. They are looking to see if there is information they need, e.g. is Captain Kangaroo coming to town this week. These readers are almost all women.

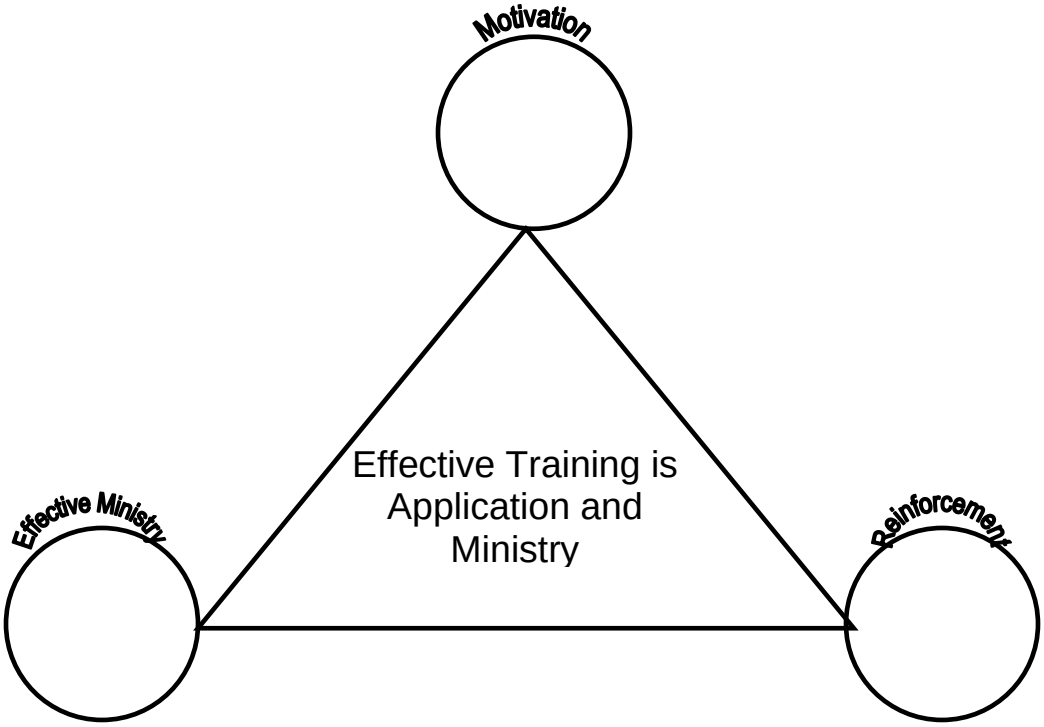
*INTEREST DRIVEN READERS – Their interest could be any particular section: sports, food, local news, etc. They do not care about the rest of the paper.

*GRAZERS – They flip through the paper, looking at headlines, asking the questions, "Where do I stop?"

*DISENGAGED – They do not read the paper. They can be broken into many sub-categories and sub-cultures. The paper would like to get some of them to become regular newspaper readers.

17
Motivating & Mobilizing Volunteers

MOTIVATING LAY PEOPLE FOR MINISTRY



Motivation:	Effective Delivery:	Reinforcement
Why is the ***motivated*** involved or considering involvement?	The ***motivator*** must excel here.	The ***motivated*** must do well upon return to the environment. The ***motivated*** needs tools and support.

UNDERSTANDING VOLUNTEERS' MOTIVATION

Marlene Wilson, author and corporate relations consultant

Church Volunteers are Motivated by One of Three Issues:

1. Tasks
    * They want to accomplish something
    * They like tangible results
    * They like a beginning and an end

2. Affiliative Relationships
    * They like to be liked
    * They will do anything to be liked
    * They can not say "no"

3. Power
    A. Personal Power
        * they want to influence and control
        * they like being "church boss"
        * effectiveness and fruitfulness are not the issue; control is the issue
    B. Socialized Power
        * they love to enable and empower others
        * they are satisfied when the ministry is successful with no regard for credit to themselves
        * they are motivated by Ephesians 4:11-12

She goes on to say:

1. The most INEFFECTIVE churches are those that have a pastor with a strong affiliative need and a mean spirited "personal power" church boss.
2. Strong pastors do not let church bosses have their way.

UTILIZING RESOURCES

Introduction:

I. Five Resources to Cultivate

A. Prayer

1. Experience with board meetings

2. Strategy: "We are working with God to determine the future. Certain things will happen in history if we pray rightly." Celebration of Discipline, by Richard Foster.

3 Intentional: "It is because of prayer that (our church) has been growing phenomenally. The people in our church pray without ceasing. Every weekend…about 10,000 gather to intercede in prayer for souls to be brought into the Kingdom…" Prayer: Key to Revival, Paul Cho.

4. Develop a personal prayer support team

5. Peter Wagner's discovery on time spent in prayer:
   28%.….10 minutes
   33%.....10-19 minutes
   13%.....20-29 minutes
   14%.....30-39 minutes
   6%.....40-59 minutes
   9%.....60+ minutes

B. People

1. "I will make you fishers of men"

2. "…for the equipping of the saints for the work of the ministry."

3. In mainline churches, 80% of the members have no ministry within the church. 90% have not been discipled or equipped to get the ministry done. Traditionally, we rely on the organization or program to get the ministry done. Surveys point out that the biggest reason people do not become involved in ministry: no one asked them.

4. Stimulating gift awareness
   * preaching and teaching
   * philosophy of ministry
   * new members
   * one year annual renewable membership

* gift network
* train, assign, supervise and recognize

C. Time

1. "33% of the people said they would give less time to church activities than one year ago; 20% said more; 47% said about the same." Barna Research Group, 1992

2. Assume people will give you two two-hour blocks of time for the church each week. This includes Sunday morning.

3. What does our church organization communicate to people relative to how we care for them and their time?
   * committees
   * guilt

D. Money

1. In what do people invest and why:
   * First…… People give to people
   * Second…People give to purposes and causes
   * Third….. .People give to programs
   * Fourth… .People give to paper

2. "Money follows mission, not the reverse." Kenyon Callahan, Twelve Keys, page 111.

3. How to ask for money
   * Believe and then ask
   * Pay attention to how you ask
   * Who asks is all important

4. Know realities of the times
   * Thirty protestant denominations studied show:
     1968 – gave 3% after taxes
     1990 – gave 2.5% after taxes
     2000 – gave 2% after taxes

   *Lyle Schaller – "In healthy congregations, approximately 1/2 of the members contribute 2/3 of money given by members. In many congregations, 1/4 give 3/4, a narrow financial base. When 1/5 give 80% there is cause for alarm; the question is bigger than stewardship.

5. Promoting stewardship
   * Stewardship is more than money…it includes time and utilization of gifts.

* Special programs
* User fees
* Need lists

6. Capital fund drives
    * These drives generally raise 1-3 times the annual budget to be given over a two year period. The collection rate is 80-90% of the total pledged.

E. Facilities

1. Worship center
    * Clean
    * Comfortable
    * Welcoming to the newcomer

2. Fellowship space
    * Room to take visitors after services

3. Nursery
    * Clean
    * Secure
    * Friendly personnel
    * Safe

4. Parking
    * Visitors
    * Special needs

5. Restrooms
    * Availability
    * Cleanliness
    * Accessible

6. Signs
    * Front entrance
    * Offices
    * Nursery
    * Restrooms

MOTIVATING, MOBILIZING AND MANAGING VOLUNTEER LEADERS

The ministry of the church of Jesus Christ has been built on the recruiting and training of leaders since its inception. Jesus' initial words to His potential followers were, "Follow me, and I will make you fishers of men." He was not intending to do the work of the ministry Himself but rather empower others to do it. Paul the Apostle taught the same principle in Ephesians 4 when he described the ministry of the gifted servants as equipping the saints.

The challenge for the pastor is to know how to take this principle of empowerment and translate it into a game plan that makes for healthy, dynamic, effective, and spiritual ministry. Here are some important issues for pastors evaluating this aspect of their ministry.

CASTING VISION: The pastor must have a clear, definable, energetic, and Spirit-driven vision for the ministry of his/her church. This vision must be so strong and compelling that the pastor exudes enthusiasm for, passion about, and commitment to it. Only then will others be motivated by how God wants to move through the ministry of that church. The following quotes say it well:

- Theodore Friend III said, *"Leadership is heading into the wind with such knowledge of oneself and such collaborative strength as to move people to wish to follow."*
- Richard Nixon said, *"Great leadership requires a great vision, one that inspires the leader and inspires him to inspire the nation. People both love and hate the great leader; they are seldom indifferent toward him."*
- Richard Baxter said, *"People will not cast away their dearest pleasures upon a drowsy request of someone who does not seem to mean what he says."*
- Henrietta Mears said, *"Small dreams never inflame the minds of men."*

ACCOMPLISHING THE VISION: Being a visionary leader goes beyond the ability to paint a picture of what the future can be. The visionary leader has the ability to see what needs to be done, has the ability to do what needs to be done, has the conviction they are placed exactly where God wants them to be, and is able to admit their inadequacies in doing what needs to be done . . . and therefore grows in their dependence on God.

MOTIVATING FOR THE VISION: The ability to motivate people is not sufficient for the top-drawer leader. He/she must be able to mobilize others to commit themselves to the vision. Peter Drucker says, *"The first task of the leader is to make sure that everybody sees the mission, hears it and lives it."*

BUILDING PEOPLE IN THE VISION: The pastor who motivates and mobilizes volunteer leaders understands the art, value, and reality of managing by touch. Managing is not the art of control; it is the art of making success stories out of people while helping them grow in their walk with Christ. Leaders are "touched" by the pastor

talking positively about their ministry in sermons, presentations, and informal talks. People do not have to be mentioned by name; but the ministry they are doing must be legitimized, honored and complimented.

COMMENDING PEOPLE IN THE VISION: The pastor who manages well knows how and when to give encouraging words in private and public, through post cards, or thank-you notes.

Just today, a church volunteer leader described another leader in this fashion: "It is easier to get _____ critical than it is to get a compliment from him." People do not work for and with this man because they want to but because they have to. He does not reflect Christ in how he treats his people; nor do they grow in Christ because of him.

RECOGNIZING OBSTACLES TO THE VISION: The leader who is committed to the holistic leadership style of motivation, mobilization, and management knows that volunteer leaders will always encounter obstacles. Instead of ignoring the reality of those obstacles or telling people to push through them, anticipate the obstacles, create strategies to deal with obstacles and protect the volunteer leader from being unnecessarily criticized or injured in the process.

MANAGING CONFLICT CAUSED BY THE VISION: The pastor is able to manage conflict and not succumb to it when one accepts that conflict is inevitable and not always wrong. Conflict is also managed when the pastor understands the culture (and sub-cultures) of the church, denomination and community. This allows innovations to be presented with sensitivity to those cultural nuances. I know a fairly sophisticated pastor who is moving to a fairly blue collar church. He understands the sub-culture there; he will lead, cast vision, motivate and mobilize in a manner understandable by the people of that church---and in a manner different from how he would lead and relate to a church with more sophisticated people.

PROTECTING VOLUNTEERS COMMITTED TO THE VISION: Managed conflict protects volunteer leaders because the potential for conflict is explained prior to the advent of the mission. Furthermore, the pastor helps leaders anticipate responses to conflict. This allows one to follow the principle of "seeking to understand before being misunderstood", model redemption and maintain an unwavering commitment to agenda. One successful pastor sat with all the lay volunteers involved in a new and innovative ministry; he reminded them of how God had led in bringing about the new ministry, anticipated types of criticism that would come and encouraged the leaders in how to be gracious in the face of that criticism. The result was little reaction to the criticism, gracious responses that grew relationships and a great movement forward for the sake of the kingdom of God.

The successful pastor does not see ministry success in a vacuum of being unaware; the successful pastor sees success because they think through what God would want to happen in their ministry; they motivate, mobilize and manage their leaders; and they trust God to be glorified in all they do on His behalf.

CULTIVATING GIFTEDNESS

Introduction

I. Recruiting Gifted People

A. Define the vision

B. Clarify the vision

C. Cast the vision

II. Nurturing Gifted People

A. Principle: __*Leaders*__ attract leaders

B. Do not __*give*__ this responsibility to someone else.

C. Know what __*motivates*__ people.

D. Develop people __*according to*__ their giftedness.

E. Appreciate __*different*__ styles.

F. Make __*success*__ stories of them.

MAXIMIZING GIFTEDNESS

Introduction

Getting to know yourself
- Vision quotient – What is yours?
- Appraisal of your gifts

I. Who, What, When, Why and Where?

Player or position?
Be explicit
- Maturity level needed
- Gift mix required
- Time demands

Do not waste people's time
Program/administration
Pastoral care/discipling
Do not assume too much

II. Important Principles

Be clear on:
- The ministry's goals
- The ministry's purpose
- The end result

Communicate the expectations
Give clear authority
Roles, rules and relationships
Give appropriate supervision
- Direction <u>through</u> them
- Coaching <u>with</u> them
- Support <u>encourage</u> them
- Delegate they <u>do</u> and are accountable

Evaluate the performance
Celebrate achievement
- Notes
- Newsletters
- Public affirmation
- The principle of repeating
- Personal words

MOTIVATION

I. The Example of Jesus

A.	Intentional	I will make you fishers
B.	Leadership	He led
C.	Conviction	
D.	Resolute	Turned face
E.	Glorified God	

II. Attitudes

A. Golden Rule
B. Don't use people
C. Be passionate
D. Leaders attract leaders

III. Awareness

A. Know your style
B. Know their style
C. Of history

IV. Focus

A. Faith building
B. Future – build it better and growing
C. Devleop them to look to future
D. Be absolutely clear in vision, focus, mission

V. People

A. Touch People
B. Be firm

INCREASING YOUR CHURCH'S VOLUNTEER POWER

Most pastors today are convinced of the need to empower their lay leaders. This idea of unleashing the church, as Frank Tillapaugh phrased it in the title of one of his books, is foundational to New Testament practice – from Jesus' goal of shaping His disciples into "fishers of men" (Mt. 4:18) to Paul's teaching that pastors are to "equip the saints for the work of ministry" (Eph. 4:12).

The pressing question for most pastors in the 1990s is not so much *what*? or *why*? but *how*? As you seek to motivate, mobilize and manage the volunteer leaders in the church you serve, here's a checklist of five potential empowerment snags and how you might address them.

Of the following stages, where are you strong? Where do you need improvement? For each topic, ask yourself, "Al I …?"

- **Casting Vision?** According to Richard Baxter, a famous Puritan preacher, "People will not cast away their dearest pleasures upon a drowsy request of someone who does not seem to mean what he says." Henrietta Mears, pioneering Christian educator, said that "small dreams never inflame the minds of men."

In short, a pastor must communicate a clear, definable, energetic, and Spirit-driven picture of the future, and show how it applies to what God wants to do in this church. If lay people are not enthusiastic about becoming involved, it may be due to the absence of a strong, compelling, prayerful passion on the part of the pastor.

- **Specifying the Action Steps?** A visionary leader is more than a person who can paint a picture of what the future can be. Such a leader will know what needs to be done in order to get there, and will have the ability to lead the church in that direction. This action plan will both depend on God and will specify the specific steps that the church needs to take.

- **Securing Commitment?** As Peter Drucker, father of modern management science movement, says, "The first task of the leader is to make sure that everybody sees the mission, hears it, and lives it."

A leader, therefore, will need to go beyond his or her ability to create a general sense of motivation or excitement. Rather, he or she must mobilize others to commit themselves to the specific vision of that particular church.

One way to do so is to "manage by touch," such as by bragging on the volunteer leaders of the church during sermons, presentations, and informal talks. These success stories can be communicated with or without mentioning specific people by name. Similarly, compliments and positive, sincere praise go a long way.

Managing a vision is not about control; it is the art of making success stories out of people while helping them grow in their walk with Christ and be more effective for him.

The key is to legitimize, honor and compliment, by making heroes and role models of those ministries which are contributing to the vision in an exemplary way.

- **Overcoming Obstacles to the Vision?** Every leader, whether paid clergy or lay volunteer, encounters obstacles. The more you can anticipate such barriers, create strategies to deal with them, and protect the volunteer leader from unnecessary discouragement, the more likely you are to ultimately achieve whatever vision you are pursuing.

- **Managing Conflicts Caused by the Vision?** Conflict, though inevitable, is not necessarily wrong. Conflict can, however, be successfully managed without succumbing to it. The visionary leader can reduce and best handle conflict, when presenting ideas that involve innovation and change, by showing great sensitivity to the cultural nuances of a church, denomination, and community.

  Managed conflict also follows the principle of "seeking to understand before being misunderstood," such as by talking through potential conflicts prior to the advent of the mission, and guiding volunteer leaders in how to be gracious in the face of criticism.

The accomplishment of a vision does not occur by accident. When a pastor is convinced of what God wants to happen, the success of that vision will be in direct proportion to how volunteer leaders are motivated, mobilized and managed at each stage in the process.

*Author unknown

SELF-EVALUATION FOR LAY MINISTERS

Ministering to others in the name of Jesus Christ and in the power of the Holy Spirit is one of life's greatest joys. Those who bear the responsibility of ministry leadership endeavor to bring glory to God, not to themselves.

Ministry is not a right;
It is a joyous privilege.

This motivation calls for a commitment to excellence and a utilization of one's gifts. As ministers of the King of Kings, we represent His rule in our lives to the community of His people and to the larger community in which the church is planted. To ensure that our Kingdom representation is attractive in every way, we evaluate ourselves according to these criteria.

Checklist

1. A believer
   A person in ministry has, first of all, a personal relationship with Jesus Christ. *"'Come, follow Me,' Jesus said, 'and I will make you fishers of men.'"* (Matthew 4:19) If we are attractive to the community we serve, it is because we know and follow Jesus.

2. A servant
   This quality is reflected in our attitude toward others. It demands that we have a sensitive and willing spirit. *"For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."* (Mark 10:4) A servant is at the beck and call of the Master. We are responsive to the needs of others with no expectation of a returned kindness.

3. Humility
   A leader has a servant's heart. *"Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves."* (Philippians 2:3) This quality means our sufficiency comes from God. We are quick to pray, we are teachable, and we allow the Holy Spirit to work in and through us.

4. Faithfulness
   God expects us to be faithful in the small things of life as well as in the larger ones. *"Whoever can be trusted with very little can also be trusted with much…So if you have not been trustworthy in handling worldly wealth, who will trust you with riches?*

And if you have not been trustworthy with someone else's property, who will give you property of your own?" (Luke 16:10-12).

5. A clean vessel
   Being a clean vessel means resolving not to let the worldly culture squeeze us into its mold, striving to maintain a clear conscience, and being quick to confess known sin. *"In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work."* (2 Timothy 2:20-21) Only clean vessels are prepared to do any good work. Our usefulness in ministry is in direct proportion to our purity.

6. A good reputation
   "The brothers of Lystra and Iconium spoke well of him (Timothy)." (Acts 16:2) In this passage, we see that Timothy had a good reputation, both in his hometown and in a neighboring town. As others come to know us, they find that we are people of integrity with a clear testimony in our daily lives. What they and others have seen on the outside is matched by what is on the inside.

7. Thankfulness
   This quality means that we acknowledge God in all things. The leader has a positive attitude, looking for God's hand in all circumstances. "*Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus."* (I Thessalonians 5:16-18)

8. Maintaining fellowship
   A leader abides in Him. *"But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purified us from all sin."* (I John 1:7) We stay in step with each other by staying in step with the Spirit. When we are out of step with one another, we are to go directly to our brother and resolve the difficulty in a Biblical manner. *"If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over."* (Matthew 18:15)

9. Protective spirit
   This quality concerns our attitude toward others. The reputation of those who are absent is safe with us; we do not gossip about them, nor do we let others share gossip with us. When we bite and devour each other, the body of Christ suffers and our witness to the community is tarnished. *"Therefore, as God's chosen people, holy and dearly beloved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you have against one another. Forgive as the Lord forgave you."* (Colossians 3:12-13)

10. Giving

Our giving is a good indication of where our hearts are in regards to the Kingdom. *"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal…For where your treasure is, there your heart will be also."* (Matthew 6:19-21) Giving is more than a matter of our obedience; it is a measure of our love for Christ and the work He has left for us to do. We are to be good stewards of our resources.

> ***"Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving."***
>
> **Colossians 3:23-24**

A Word of Encouragement*

Self-evaluation, of course, can be difficult. Some are too hard on themselves; others do not look in the mirror long enough to see any blemishes. As we look, we need to remember that when we are growing and learning in these areas, we have no cause for alarm. We are all growing and learning within God's Kingdom. In fact, most of us experience more "growing and learning" days than "great and fantastic days.

However, if we as leaders, find ourselves grossly deficient in one or more areas, we remove ourselves from the public arena. We excuse ourselves to allow God the opportunity to deal with us in this area of our lives.

God seeks to develop these characteristics in all the saints. But we who lead others in ministry are especially responsible to model these attitudes, lest we bring harm to those we seek to serve. Leaders, above all others, are careful to see that there is nothing in our lives that would cause the weaker brother to stumble.

To this end, our challenge is to hold the mirror of God's Word up to our lives and judge ourselves rightly. May our Lord and Savior Christ Jesus help us "see" ourselves in His light for the sake of attracting others to Him.

*Author unknown

18
Building a Mature Board

DEVELOPING BOARD RECRUITMENT

What to do before someone becomes a board member

1. Under the leadership of the pastor the board members and staff members will create a list of people with the potential to be on the church board.
2. The staff and board members should discuss each person mentioned. But, the discussion is just a "yes" or "no" discussion. There is no arguing, politicking or breaking of confidential information. For example, suppose "Joe" came to Pastor Jack to ask advice about a struggling marriage. No one but Pastor Jack knows that. So, when "Joe's" name is raised and Pastor Jack says, "No," that ends the discussion on "Joe." Elders and pastors must trust one another in this situation.
3. It must be understood at this juncture no commitment is being made on the part of anyone. Names of people are just being brought forward and being considered. There is to be no one-on-one talking to potential board members. This is a group dynamic at this point.
4. Once the discussion has been completed, individuals are assigned to meet individually with the potential candidates. It is suggested the board member or pastor take along a letter (everyone gets the same one) that explains what is happening, the process, the need for the person to consider and pray about the issue and take a prescribed amount of time to make a decision.
   The letter (of which there is a copy of a suggested letter in Section 2) will explain:
   a. The process.
   b. The compliment that people think this person could be a positive board member.
   c. There will be 3-4 "teaching" sessions for the potential board members with the pastor where he will give an overview of what the Bible says about board leadership, what being on the board of this church means and the process for choosing board members. People are encouraged to attend all 3-4 meetings; but, if for some reason during the process a person realizes they are not interested or have no potential to be a board member or have no interest then they step out of the process.
   d. The potential candidates will sit in board meetings for 3-6 months. All is confidential. At the end of the 3-6-month time frame each person will have to decide before God if they want to be considered as a candidate for board membership.
5. This process should not just happen when board members are needed. Rather, it should be happening regularly so a good pool of potential candidates is always at the ready and the word is spread that being a board member at this church is a very serious matter, that people have to be screened, trained and qualified and it is a very humble, growing and holy responsibility.

DISCUSSION WITH DEAN JOHNSON

District Superintendent, Evangelical Free Church

- **BOARD/PASTOR ANIMOSITY**

  - Frequently it is caused by a need for self-worth:
    1. On the part of the pastor – the church must be successful if he is to feel good about himself.
    2. On the part of the lay elder – he has self-esteem in the church only if people honor him.

  - Boards frequently come together without knowing self or each other. Thus, they find it difficult to mesh together as a team.

  - Boards have two "talks"
    1. The need to raise finances
    2. The lack of time
       Today, we have little concept of time…we do not think in eras or seasons…we think of today and what can today benefit me. Therefore, people are not available to do the "work of the ministry."

- **WHY DO NOT MORE CHURCHES GROW – SPIRITUALLY AS WELL AS NUMERICALLY?**

  1. The fear of the unknown.
     - loss of control
     - new people will change patterns of thought and behavior
     - growth and faith take a church into uncharted waters
  2. The sin of being uncomfortable
  3. Sectarianism
  4. The lack of genuine life style
  5. A lack of faith
  6. Judging of visionaries in the church.

- **THEREFORE, REGARDLESS OF WHICH ABOVE DISCUSSION WE ARE HAVING, "TRUTH" MUST BE PRE-EMINENT AND EVERYTHING IS EXAMINED BY IT.**

BOARD MEMBERS SPEAK

- Board members are people too.
  - We're not enemy
  - We don't always have flexible schedules
  - We have business, families and kids
  - We're called; we're part of a team
  - We want church to succeed
  - We don't like surprises
  - We want to breakdown barriers between staff and lay elders
  - We want to be dealt with integrity
  - We don't have time to hatch on ideas the way staff do
  - Don't get ahead of your blockers

- Staff can get creative and do end runs around the systems. This denies mutual respect.
- See boards not as impediments but as proactive
  - Board takes heat on firing
  - School board and church boards when firing people; fired can talk all they want; boards must be quiet
- Pastors need to be real and honest with what they do poorly
- Pastors need to have integrity in every area
- Be credible; don't sell what you can't produce
- Insist on evaluation of staff and board members
- Be a good listener; pastors are oriented toward talking
- Be content with the pay you have
- Guard yourselves in $ and family
- Know yourself as a catalyst
- Remember: ground at the cross of Jesus is level

<u>Board Member "C"</u>

- Highest calling in being an elder for C
- Blessed that God would find him useful
- Wants pastor to help him be best elder he can be
  - Scrutinize me
  - Share with me
  - Respect me for who I am
  - He has skills to benefit me
- C establishes agenda
- Wants pastor to have primary commitment to local church…not stepping stone
- Wants pastor to assert self in developing younger leaders, oversee it…do not delegate it. Don't neglect their training.
- I want him to know I will protect him from:
  - Making unwise decisions

Criticisms

- I want him to be bold in confronting – after elders discuss it.
- I want to be friends with him.
- I want him to be our visionary. This means patience and arbitration…but visionary.

Board Member "D"

- Elder is not easiest job in the world
- Most crisis times have been as an elder. Wants to see modeling of Christ done by pastor in board room as in sermons. Pastors cannot be hypocritical.
- Pastors are not pope. They don't have all the vision.
- D sees lots of poor finances in lives of pastors. Pastors have two things in common when they fail:

  Accountability
  No personal quiet time
  Financial disasters – heavily in debt
- I want to mentor pastor and be mentored by him.

Board Member "R"

- Pastors must be teachable. Can an elder sit down with pastor and be open with him about his ministry?
- Pastors must be in an accountability structure.
- Don't give a dissertation on everything.
- Board is offensive line or defensive line depending on context.
- Most enjoyable times follow the most difficult.
- Take time out for prayer. You can't do that too much.
- Late marathon sessions may reflect poor chairmanship.
- Keep training new leaders.
- If elders don't leave board in better shape than they found it, that board member has not done a good job.

UNDERSTANDING THE ROLE OF THE BOARD

Dr. Steven McCoy, dissertation

John F. Schlegel lists eight basic responsibilities in his *Associate Management* article entitled, "Understanding the Role of the Board."[101] The second responsibility is to establish a partnership with the chief staff executive. The board establishes the guidelines for the authority, responsibility, and accountability of the chief staff person, officers and the board. He notes that successful organizations operate with a strong partnership among these three. The board has the role of establishing the framework in which the chief executive can lead and operate.

Between 1996 and 1998 four key books have been published regarding nonprofit boards. They are (1) *Governing Boards* by Cyril O. Houle, (2) *Boards That Make a Difference: A New Design for Leadership in Nonprofit and Public Organizations* by John Carver, (3) *Perfect Nonprofit Boards: Myths, Paradoxes, and Paradigms* by Stephen R. Block, and (4) *Nonprofit Boards: Roles, Responsibilities, and Performance* by Diane J. Duca. Kathleen Fletcher reviewed these four key works in her article, "Four Books on Nonprofit Boards and Governance" printed in *Nonprofit Management and Leadership*.[102]

Boards That Make a Difference: A New Design for Leadership in Nonprofit and Public Organizations by John Carver believes that boards do not work well because they get too involved in management. In Carver's model, the board's duty is establish policy in four areas: (1) ends (results), (2) executive limitations, (3) board-executive relationships, and (4) board process. The board-executive relationship revolves around the CEO's accountability to the board. The CEO operates within the parameters set by the board. This work will be discussed at further length in this dissertation, but many use ideas from Carver without embracing the entire model. Fletcher seems to appreciate some fresh thinking in board governance, but is skeptical of what is known as "pure Caverism."

Perfect Nonprofit Boards: Myths, Paradoxes, and Paradigms written by Stephen R. Block is different than the previous two. The CEO has the primary role of developing and maintaining the board and is the key to board success. It is a conjoint-directorship between the chief executive and the board. Fletcher doubts the practicality of this model due to time constraints.

Nonprofit Boards: Roles, Responsibilities and Performance by Diane J. Duca is Kathleen Fletcher's favorite for well-balanced, blended approach.

In the chapter on board-executive relationships, Duca has this to day:

> "Over the past twenty to thirty years, different schools of thought regarding the nonprofit board-executive relationship have prevailed. Some professed that the executive should be in control of the board, while others said the board should be dominant and the proper role of the executive should be to manage the

---

[101] John F. Schlegel, "Understanding the Role of the Board", *Association Management*, 49 January 1997, 72-74.

[102] Kathleen Fletcher, "Four Books on Nonprofit Boards and Governance", *Nonprofit Management and Leadership*, 9 Summer 1999, 435-441.

organization according to board directives. Neither of these dichotomous approaches has proven to be effective over time." [103]

Fletcher's review states that Diane Duca describes three different ways to approach the board-executive relationship that she believes is appropriate for today's complex nonprofit organizations: executive focus, balanced partnership, and strong board, strong executive.

Kathleen Fletcher's review of current literature demonstrates the nature of change within the board-executive relationship. This dissertation differs from Fletcher's assessment, maintaining that a staff led structure rather than a board led structure enables the senior pastor of a church to implement necessary changes quickly and efficiently in order to accomplish the mission and the vision of the church.

As indicated in the review of the previous Kathleen Fletcher article John Carver and his *Boards that Make Difference* develops a distinctive policy governance model for boards of nonprofit organizations. He advocates that boards are to establish policy in four general areas: (1) ends (results), (2) executive limitations, (3) board-executive relationships, and (4) board process.[104] His book has spawned other books. One is *The Policy Governance Fieldbook* which helps to implement the policy governance model. At the beginning there is an abbreviated review of the principles of policy governance in ten statements with explanations. They are as follows with this writer's abridgment:

1. The Trust in Trusteeship

   The board acts as trustees on behalf of the "moral ownership." It clearly identifies that group and makes certain it achieves its objective.

2. The Board Speaks with One Voice or Not at All

   The board's group decision must be recorded in policy, and upheld by all members of the board as if it had been a decision each made individually. The board's policies are the board's voice.

3. Board Decisions Should Be Policy Decisions

   Because the board's voice is expressed in its policies, board decision-making is always an amendment of, or an addition to, existing policy.

4. Boards Should Formulate Policy by Determining the Broadest Values Before Progressing to Narrower Ones.

   By "nesting" policies, boards can delegate details and concentrate on why those details matter. For example, instead of deciding that staff members should receive a certain number of vacation days each year, the board could decide that fair and competitive staff treatment is a board value. Board members can then leave it to the chief executive officer (CEO) to interpret their words, or they can go to the next level of specificity.

---

[103] Diane J. Duca, *Nonprofit Boards: Roles, Responsibilities, and Performance* (New York: Wiley, 1996), 89-90 in Kathleen Fletcher, "Four Books on Nonprofit Boards and Governance," *Nonprofit Management and Leadership*, 9 Summer 1999, 435-441.

[104] John Carver, *Boards that Make a Difference: A New Design for Leadership in Nonprofit and Public Organizations* (San Francisco: Jossey-Bass, 1997).

5. A Board Should Define and Delegate Rather Than React and Ratify

If a board truly chooses to govern, then it must not be led by staff members or by its own committees. The board itself should work incessantly, continually, and obsessively to define the results the organization is to produce (Ends policies) and to define the "acceptable boundaries" (Executive Limitations policies) within which it can delegate the achievement of those results to the CEO. If truly governing, the board should not be simply reacting to and ratifying staff or committee ideas.

6.. Ends Determination Is the Pivotal Duty of Governance

On behalf of the moral ownership the board must paint the target toward which the staff should shoot in terms of the benefits to be produced, the people to be served, and the cost of meeting these goals. There is no greater governance job than this, and it cannot be delegated.

7. The Board Can Best Control Staff Means by Limiting, Not Prescribing

Although boards often try to develop complete "to do" lists for CEOs, for other staff members, or for committees, boards cannot oversee all the detail involved. It is easier, and in fact more complete, for a board to tell the CEO what should be achieved on behalf of the moral ownership (in Ends policies) and then to allow the CEO to use his or her expertise and experience to determine how best to get there within the limits of the law, prudence and ethics (Executive Limitations policies).

8. A Board Must Explicitly Design Its Own Products and Processes

Because the board's governance function is distinct from the staff's management function, the board must determine its own definition of governance and then decide how it will actually govern. All board members should clearly understand why the board exists; the purpose is not to oversee staff but rather to define the future on behalf of the moral ownership and to ensure that the future is achieved in a legal, ethical and prudent manner.

9. A Board Must Form an Empowering and Safe Linkage with Management

Role clarity means that the board clearly knows its own role and the staff's role and that the staff has a similar understanding. If both understand each other's roles, if these roles do not overlap, and if both parties agree to adhere to these roles, then staff members can function freely yet be fully aware of their limitations. Board members essentially tell staff members, "We will not interfere if you can achieve the Ends without violating Executive Limitations."

10. CEO Performance Must Be Monitored Rigorously but Only Against Policy Criteria

In a fair contest contestants are only judged if they know the rules. Similarly, in Policy Governance the board judges the staff only according to the board's own rules, and the staff will know those rules because they have been stated in policies.[105]

---

[105] Caroline Oliver, ed., *The Policy Governance Fieldbook: Practical Lessons, Tips, and Tools from the Experience of Real-World Boards* (San Francisco: Jossey-Bass Publishers, 1999), 1-3.

Carver's policy governance model has been adapted to numerous situations. Dr. Cindra J. Smith, consultant for the Association of Community College Trustees, has taken this model and adapted it to the community college board.[106]

This policy governance model is designed for boards in many different arenas with no particular reference to church boards. Some have taken it and adapted it to he church board world. Dr. Paul Borden, church consultant, spells out five basic areas a church board should be concerned with overseeing: (1) ends, stating the church's mission in terms of outcomes not activities; (2) pastoral limitations, the prudent and ethical principles that limit how the pastor and the staff will act in accomplishing the mission of the church; (3) board-pastor relationship, the manner in which the pastor is given responsibility and accountability to lead the church in accomplishing the church's mission; (4) board process, the fair process is the position of the board; and (5) finances, the board is ultimately responsible for the financial health of the church.[107]

Dr. John Kaiser, [Grab your reader's attention with a great quote from the document or use this space to emphasize a key point. To place this text box anywhere on the page, just drag it.]
Church Consultant with American Baptist Churches of the West, has taken this secular nonprofit board model with Dr. Paul Borden's input, and has effectively adapted it to the board of the church.[108] Changing the work "policy" to "principle", Dr. Kaiser identifies seven benefits of principle-based governance: (1) proactive, (2) manageable information, (3) leverage and efficiency, (4) staff accountability, (5) long-term perspective, (6) clarity of board's role, and (7) staff empowerment for principle problems with typical board process.

Bandy wholeheartedly agrees with the concept that churches need to be "permission giving." Instead of composing long lists of what the senior pastor should be doing (prescriptive), they ought to be composing lists of what the pastor cannot do (proscriptive).[109] By doing this they establish boundaries and a playing field on which the ministry can be conducted. This provides maximum freedom for creativity, individuality and expression of spiritual gifts.

By adopting this policy/principle governance model the pastor and board are freer to fulfill their roles. In particular the senior pastor is empowered to implement necessary changes in order to accomplish the mission and the vision of the church.

Donald E. Miller, professor of religion at the University of Southern California, was despondent in the world of faith until he began to research the new paradigm churches that were sprouting up across southern California and other parts of the country. Among many other lessons he learned that these churches have restructured the organizational character of institutional religion and have ushered in a new era of post-denominational Christianity in American[110]. In his five-year research of there "new" churches he was surprised by numerous observations. One noteworthy observation was the leadership factor of the senior pastor and his staff. These new paradigm

---

[106] Cindra J. Smith, *Trusteeship in Community Colleges: A Guide for Effective Governance* (Washington D.C.: Association of Community College Trustees, 2000)

[107] Paul Borden, "The Twenty-First Century Church", Unpublished Notes n.d.

[108] John Kaiser, "Safe and Effective Church Board Strategy", Unpublished Training Material n.d.

[109] Bandy, 16.

[110] Donald E. Miller, *Reinventing American Protestantism: Christianity in the New Millenium* (Berkley: University of California Press, 1997), 1.

pastors developed a decentralized, lay-oriented organizational structure that removes hierarchical strata.[111] Taking on a charismatic leadership style, these pastors tend to be authoritative and even autocratic, holding ultimate veto power over individual program. The senior pastor is surrounded with a counsel of spiritual mature and wise individuals. These churches are not run democratically or by a popular vote of the congregational members.[112] Miller notes, "More generally, new paradigm churches fit a number of the postmodern trends emphasizing decentralization, flexibility, and networking, rather than centralized management."[113] Peter Drucker writes that "post-capitalist society has to be *decentralized*. Its organizations must be able to make fast decisions, based on closeness to performance, closeness to the market, closeness to technology, closeness to the changes in society, environment and demographics, all of which must be seen and utilized as opportunities for innovation."[114]

In profiling these new pastors Donald Miller observed that they were extremely creative, innovative, and risk-takers. In addition these pastors surrounded themselves with staff who are like them. In his analysis Miller asks a key questions then posts an answer: "But why are the mainline denominations not creating leaders with the same qualities? One possibility is that their selection and acculturation process weeds out people with innate leadership ability. Successive levels of higher education may domesticate leadership, rewarding those who think and write well but are not risk takers and entrepreneurial innovators."[115]

In order to turn a declining church into a growing one the senior pastor needs leadership, entrepreneurial skills. When the senior pastor is empowered to implement necessary changes the mission and vision have a greater likelihood of being achieved.

Some critics are skeptical of staff led church, believing it will reduce the involvement of the actual people of the church. The opposite is the actual result. A staff led structure actually maximizes the ministry of lay people in the local church, whereas a committee structure tends to be more inward focused. Lyle Schaller in *Center City Churches* tells the stories of a number o central city churches who went through a revitalization. Robert O. Douglas, Rector of St. Philip's in the Hills Episcopal Church located in Tucson, Arizona, is one pastor who observed that as they grew there was a gradual change in the governance of the church; they were able to encourage busy members to focus on doing ministry, rather than assuming administrative duties.[116] Staff led structure unleash the laity for the mundane task of committee work to actual work of dealing with people, meeting their needs. It initiates teams for actual ministry as opposed to management."[117]

---

[111] Ibid., 146-47.
[112] Ibid., 149.
[113] Ibid., 154.
[114] Peter F. Drucker, *Post-Capitalist Society* (New York: HarperBusiness, 1993), 59.
[115] Miller, *Reinventing American Protestantism*, 170.
[116] Lyle E. Schaller, *Center City Churches*, 135-36.
[117] Kennon L. Callahan, *Effective Church Leadership*, 203-42.

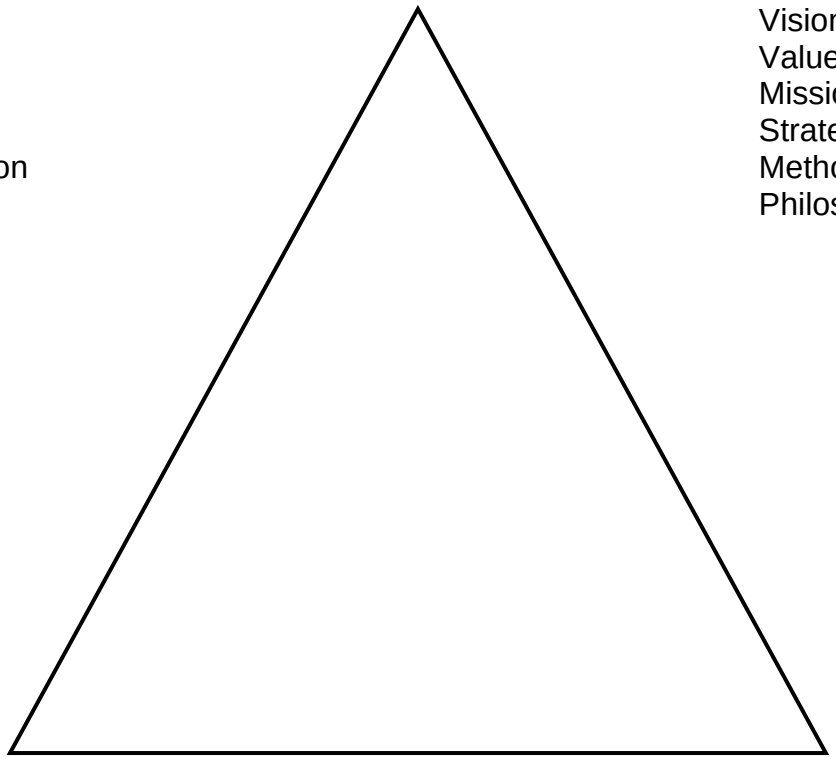
BOARD TRAINING

STRUCTURAL

- Facilities
- Schedule
- Equipment
- Staff
- Organization
- Location
- Finances

CONCEPTUAL

- Vision
- Values
- Mission
- Strategy
- Methods
- Philosophy of Ministry



SPIRITUAL

- Personal Spiritual Foundations
- Personal Spiritual Freedom
- Abiding in Christ
- Strategic Prayer
- Utilizing Spiritual Armor
- Headship of Jesus Christ
- Established in the Church
- Corporate Spiritual Freedom
- Function of Church in World
- Biblical Priorities

Some observations of the book of Acts that have shaped my philosophy of ministry*

1. The Bible is the authority. All goals, desires and strategies are to be formed by and continuously under the scrutiny of the Scriptures.

2. The Bible states enduring principles and records how they have been applied to one degree or another in life. It also records how wrong principles have been applied to life. The outcome of both are there for our learning.

3. What we learn from the life situations personally or in Acts must align with the statements in the teaching portions of Scripture.

4. In the Gospels we have a record both of what Jesus did and declared. In the Acts we have what was done in the early church. In the epistles we have inspired authors seeking to guide churches and pastors in working out the truth and subsequent enduring principles of life.

5. Because the Acts is primarily a life situation, the record of the establishing and expansion of the church in the world by persons called and taught by Jesus Himself, it is good place to begin in developing a philosophy of ministry.

6. In the Epistles we learn why a healthy church is so critical to realization of the last orders given to the disciples by the Lord and why Peter and Paul did what they did in Acts.

I. Acts 1:6-7 Jesus is the foundation, authority and point of reliance for all of life and ministry. Paul stats this in I Cor. 3:10. They waited on the Lord. Isaiah 40:30-31

> Acts 6:7 And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, great many of the priests were becoming obedient to the faith.

II. Acts 6:8-9:31 God by His Spirit establishes His church. The Holy Spirit is the primary, active agent.

> Acts 9:31 So the church throughout all Judea, Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

III. Acts 9:32-12:24 God works through diversity and adversity. Recognize each Christian as one in whom there the foundation, Jesus Christ. II Cor. 5:17 God uses all things submitted to Him for His glory and our well being. Rom. 8:28.

Acts 12:24 But the word of the Lord continued to grow and be multiplied.

IV. Acts 12:25-16:5 Build from an established base with trained and proven leaders.

Acts 16:4-5 Now while they were passing through the cities, they were delivering the decrees, which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe. So the churches were being strengthened in the faith, and were increasing in number daily.

V. Acts 16-19:20 Lives changed through the Word, prayer and fellowship are the most convincing witness to the veracity of the Lord Jesus.

Acts 19:20 So the word of the Lord was growing mightily and prevailing.

VI. Acts 19:21-28:31 Time and circumstances are not determining factors in the effective ministry of the Word. II Tim. 2:9 "but the word of God is not imprisoned."

Acts 28:30-31 And he stayed two full years in his own rented quarters, and was welcoming all who came to him, preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.

* May 31, 1994 – Spiritual Integrity – Bible Study – Acts – Phil. Of Min. (org. 4/91)

19
Building a Budget

BUDGET GUIDELINES FOR CHURCHES

Based on Research of 1000s of Churches
Bill Sisterson

1. Staffing Expenses as a Percent of Budget

Minimum of 45%
Less than 45% and churches consistently decline
Maximum of 60%
More than 60% and churches consistently decline
Within range of 45% to 60% there is direct correlation to effectiveness
Staff % depends on a number of variables to be effective

2. Debt Service

Should not exceed 20%
After 20% there is a serious impact on balanced, effective ministry
There is some negative impact as a church approaches 20%

3. Missionary and External Support

Some say the more money a church gives to missions the more the church people will give to other ministries in the church. But, this study showed that after 14% of the budget goes to missions, there is a direct negative correlation of loss of support and loss of effectiveness.

Also, the study showed there is no correlation to giving when giving to missions is under 14% of the total church budget. There is no correlation that is significant.

4. Program Staffing Ratio

One Program Staff (Pastor or Director) for every 125 in worship attendance, plus one to grow church.