

STEPHEN L. SCHEY & WALT KALLESTAD

TEAM

MINISTRY



**A WORKBOOK FOR
GETTING THINGS DONE**

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Stephen L. Schey
Walt Kallestad

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UNITED STATES OF AMERICA

INTRODUCTION

BUILDING QUALITY MINISTRY TEAMS IN YOUR CHURCH

Committed pastors and congregations desire to develop the best staff and volunteer organization possible. With the resources God and the members provide, when the needs for ministry have been clearly identified, the challenge is to organize and equip everyone for preaching the Word, administering the sacraments, and meeting the needs. This requires building quality ministry teams in your church!

Often a pastor ends up in a congregation that has long ago selected its staff and volunteer organization. Thus the pastor has little voice in the selection process. If one has the advantage of selecting the team, where does one start?

This workbook presents perhaps the ideal situation. It carefully outlines in a logical sequence the order in which a congregation might seek to build the most effective, efficient ministry team of staff and volunteers. We recognize that such an ideal situation is rarely found. Even congregations in which many of the points are mastered, peri-

ods of change in people, mission, or other situations may cause them to lose ground in certain areas. They will then need to refocus and gain back what they have lost.

We also recognize that a pastor will rarely find the opportunity to start from "ground zero" in building a ministry team. Often the culture of the congregation is firmly established and resistant to change. The pastor will be required to assess the climate for any of these points and start where success is most likely. Success in one area can often lead to success in another.

The story of creating this workbook began with building the staff and volunteers at Community Church of Joy. As in all stories, we continually go through transitions, and the ideal is yet to unfold. We hope the illustrations and stories developed in this environment may be of help to you as you make the critical application to your own congregation.

You may recognize terms and ideas that were presented by the authors in *Total Quality Ministry* (Augsburg Fortress, 1994). That book presents a

translation of the principles of total quality management to the Christian church. It also discusses the overall philosophy of quality in congregations. Ministry teams, the focus of this workbook, are one part of the overall congregational quality process.

One of the critical principles of *Total Quality Ministry* is the emphasis on the shared vision of the congregation. Chapter 1 of this book begins laying this foundation for any team that serves in your church. How does a congregation determine its mission and vision? How is shared vision (which is so strongly promoted in the secular business community) created in a congregation?

With the mission and vision clearly understood and articulated, the congregation is ready for changes in organizational structure. This allows the shared mission and vision to be accomplished. Chapter 2 suggests an organizational structure that empowers staff and volunteers to use their gifts and abilities in ministry.

You will carefully consider the people you hire and place in key volunteer positions. Chapter 3 identifies the process of finding the right people so that your ministry can soar.

Once you have hired and appointed the key people, provide them the best atmosphere possible in which to work. Encourage them to use their gifts and abilities in creative ways to solve the ministry problems. Provide new ideas for meeting the ministry needs of people. Chapter 4 presents the environment desired for effective team ministry.

At a training conference we attended in Phoenix in 1995, Zig Ziglar observed that there is one thing worse than training an employee and losing him or her to another company: that is, not to train the employee and then keep him or her. It would be futile to expend the energy to find the best people possible and to create an environment

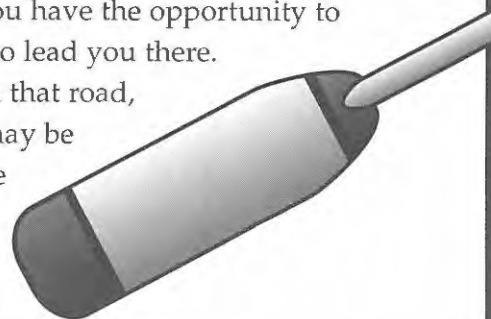
where employees and volunteers can excel if you were unable to retain these employees and key volunteers. Chapter 5 provides suggestions on keeping these teammates active and involved in your ministry and not losing them to another.

The buzzword in business today is "teams." Corporations find that forming teams of people provides opportunities for synergism to create fantastic products. In like manner, teams within the congregation provide opportunities to solve problems and create new ministry ideas that transcend what the typical Lone Ranger can accomplish. Chapter 6 discusses team formation in the congregation.

Recognition and reward systems are also vitally important in relating to staff and volunteers. Chapter 7 involves finding ways to honor exceptional performance without creating competition. It suggests a new way to look at performance appraisals and how to involve team workers in their own evaluation system.

The creation of quality ministry teams may be a lengthy, intensified process. Being alert and aware of your goal to accomplish this can assist you in each of the hundreds of decisions you will make in the coming years. Knowing the objective makes it easier to take the crucial steps to putting the winning team together.

In many communities there is a familiar proverb: "If you don't know where you are going, any road will lead you there." Why wander around without a vision? If you do know where you are going, you have the opportunity to choose the road to lead you there. When you get on that road, ministry teams may be the most effective way to travel.



CHAPTER



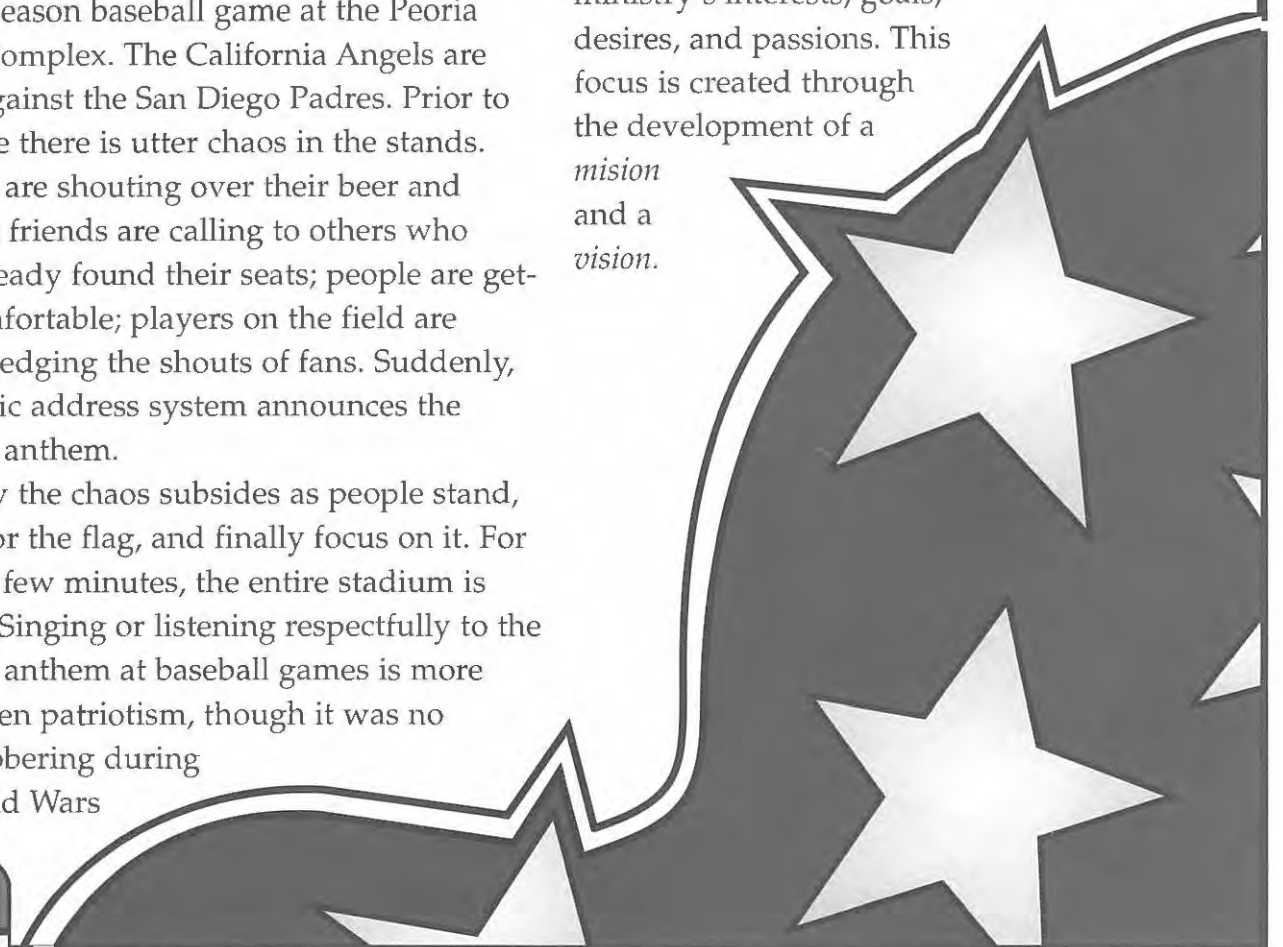
THE STARTING POINT IS VISION

Steve takes his sons, Mike and Andrew, to a preseason baseball game at the Peoria Sports Complex. The California Angels are pitted against the San Diego Padres. Prior to the game there is utter chaos in the stands. Vendors are shouting over their beer and peanuts; friends are calling to others who have already found their seats; people are getting comfortable; players on the field are acknowledging the shouts of fans. Suddenly, the public address system announces the national anthem.

Slowly the chaos subsides as people stand, search for the flag, and finally focus on it. For the next few minutes, the entire stadium is unified. Singing or listening respectfully to the national anthem at baseball games is more than token patriotism, though it was no doubt sobering during the World Wars

as various team members were conscripted to serve and die for the liberty of other countries. The pledge is a centering act for the teams and the spectators, who are reminded that there is more to life than the game at hand.

From this act in baseball we observe that the starting point in building and maintaining a quality ministry team is creating a sharp focus that helps the team recall why they are part of a larger drama in ministry. This focus takes a group of people from concentrating on each person's individual interests, goals, desires, and passions to concentrating on the ministry's interests, goals, desires, and passions. This focus is created through the development of a *mission* and a *vision*.



MISSION

Why Create a Mission Statement?

The world is not the same as it once was. This is obvious, and it is always true, but many in the church do not want to believe it. Loren Mead's book *The Once and Future Church* describes a great history of paradigm shifts in the Christian community since the resurrection of Christ. Mead says that the early church lived under the "apostolic paradigm." Christians saw it as their responsibility to witness to others. Their mission field was right outside the front door of their church.¹

When Constantine
was converted

to Christianity, the paradigm shifted to the "Christendom paradigm." Eventually, the church and the state became one. To be born into the Empire meant that one was born a Christian. Everyone was assumed to be Christian, so in terms of mission there was no need to witness to anyone about the good news in Jesus Christ. The mission field was in a faraway land, and witnessing was pursued by mission professionals who were trained by the church. Parishes were established geographically and ethnically, and since every parish was culturally conformed, being born into a family also determined the parish to which a person belonged.

Even after the Reformation, which perpetuated Christendom in alliance with European nation-states, it made sense for the church headquarters to train the professionals in mission. Churches were not involved in this training, other than through financial support, since they were organized to care for the flock in their parish. They were to preach the

Word and administer the sacraments and be faithful to the traditions of the church. Every denominational church supposedly was the same, such that all Methodists in one geographic area belonged to the Methodist church there, all Lutherans belonged to the Lutheran church there, all Catholics belonged to their Catholic church. It was assumed during periods of population growth, particularly before the automobile

1. Loren Mead, *The Once and Future Church* (Washington, D.C.: Alban Institute, 1991).

allowed rapid transit, that all persons belonged to a church, and therefore telling the story of the faith with others remained a work for professionals in faraway places.

It is now common knowledge that we are in the “time between paradigms.” Some theologians call it the “post-Christendom paradigm.” It is no longer true that everyone around us is a Christian. It is not true that being born in the United States or in any other country automatically makes one a Christian. We are in a culture where more and more people are not Christian, and once again we are being called upon to witness to our story and share our faith with others. Once again the mission fields are directly outside our church doors.

Some of us can remember Sundays as days of relaxation and rest. There were few if any businesses open, and the commandment to “remember the sabbath day, and keep it holy” made sense to the rulers in our communities. Today, Sunday is increasingly like any other day. Do people today even understand a sabbath?



Identify other cultural changes in your community that show the changing of the paradigm to a “post-Christendom paradigm.”

Many church leaders today recognize that their mission is outside their church door. They recognize that preaching the Word, administering the sacraments, and being faithful to church traditions is not enough to keep the story of their faith from dying out. These ordained acts of religious professionals are insufficient for reaching the unchurched, keeping members in church, and reversing declines. Where once the denominational headquarters was able to identify the mission fields and prepare for mission, today the headquarters cannot understand the individual mission fields in every location. While trying to be faithful to their headquarters and still recognizing the diversity and unique nature of the individual mission fields, many church leaders are in a quandary over what to do.

Because the headquarters cannot understand every mission field, it is necessary that each church understand its own mission field. That is the purpose of the congregation’s mission and its mission statement.

WHAT IS THE MISSION STATEMENT?

“Everyone has a wonderful plan for my life!” said a young pastor on his first call. Between the hospital visits, confirmation classes, Bible studies, sermon preparations, home visits, committee meetings, counseling appointments, meetings with city officials,

curriculum meetings, and everything else, he had little time left for individual prayer, personal enrichment and training, and thinking about the future. It is much better to ask the question, "What plans does God have for my life?"

**Have you not heard that I
determined it long ago?
I planned from
days of old what now
I bring to pass.**

—Isaiah 37:26a

While we may be very busy doing God's work, we need to be sure we are doing what the Lord wants done. The question of effectiveness (doing the right thing) is as important as that of efficiency (doing it well). We could easily be doing the wrong things but doing them well. God has plans for us. We need to discern what they are.

**What has God called us to do as the
Lord's congregation?**

The answer to this question defines our *mission*.

But before we can begin to address this question, we have a more personal question:

**What has God called
me to do?**

MY PERSONAL MISSION

If God's call in your life is very evident to you, write the answer to this question here.

What has God called me to do?

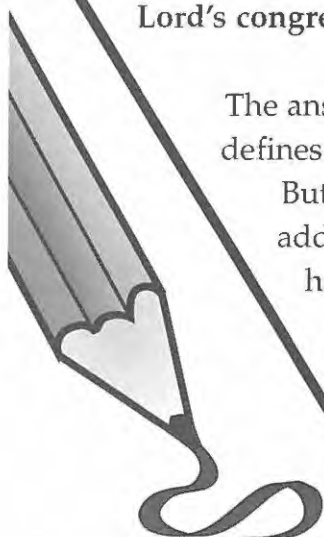
If the answer is not that clear, or it has been some time since you have thought about it, now would be a good time to consider this question anew.

This process begins with prayer. Ask God this question. Seek the Lord's will in your life. Seek God's call. God has promised to answer.

**"Ask, and it will
be given you; search,
and you will find; knock,
and the door will be
opened for you."**

—Matthew 7:7

As you seek God's will in prayer, write the answers here.



What do you do that gives you special energy and drive?

Next, identify your **SHAPE!**



Spiritual gifts. Identify your spiritual gifts below. If you have not taken a spiritual gifts survey recently, do so now. (See appendix A for a spiritual gifts survey.)

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed.

—1 Corinthians 12:1

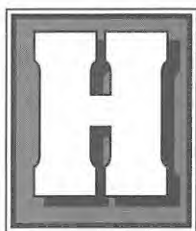
My Spiritual Gifts are:

1.

2.

3.

4.



Heart. Where is your heart in the *doing* of your ministry? What are your special interests?

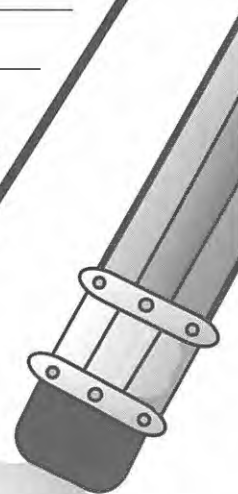
It is out of the abundance of the heart that the mouth speaks.

—Luke 6:45b



Abilities. Consider your activities over the past five years. What activities have you done and continue to do well?

What activities have you not done so well?





Passion. What are the driving passions in your life?

What motivates you for action beyond what you might consider reasonable? If resources were not an issue, what would be your dream?



Experiences. As God directs and leads our personal and spiritual growth, God provides experiences for us from which we can learn much. Identify some of the more vivid experiences (including painful ones) of your life.

1.

2.

3.

4.

Therefore I have uttered
what I did not understand,
things too wonderful for me,
which I did not know.

—Job 42:3

Now look over your **SHAPE**. Pray over your **SHAPE**. You should be able to discover your own call and mission in life. What has God called you to do? If you didn't answer the question before, answer it now.

CONGREGATIONAL MISSION

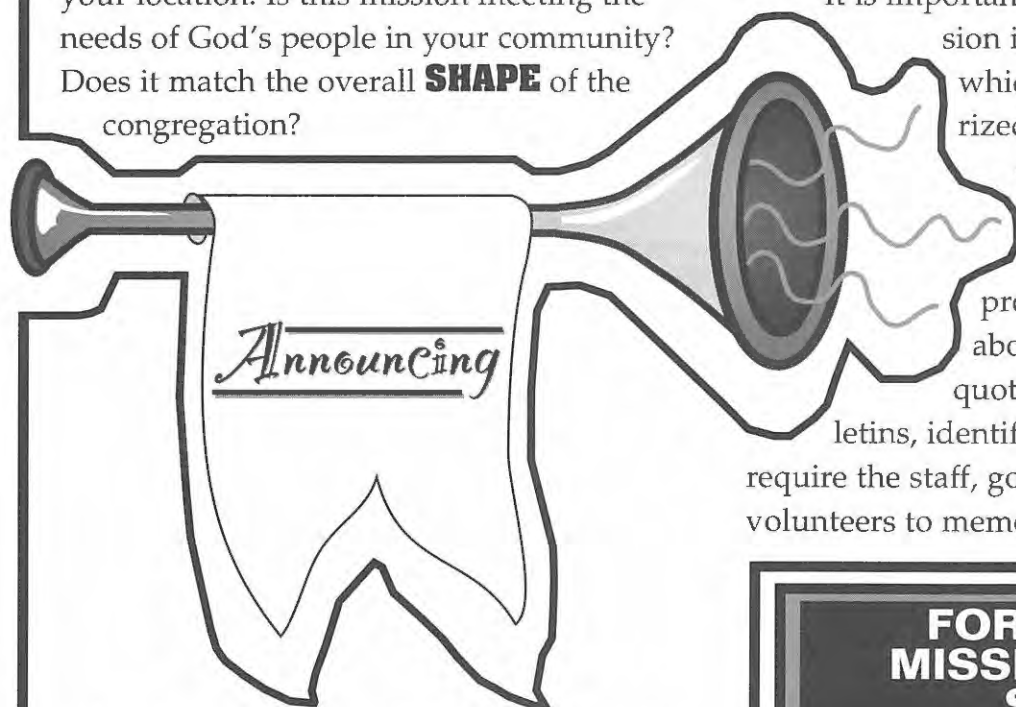
The congregation needs to determine its mission.

What has God called this congregation to do?

As before, the first step is to pray. Seek first God's inspiration and the revelation of the Lord's purpose in this congregation. Pray for the inspiration of key, mature leaders. Pray for your process. Pray for the acceptance by the congregation.

The mission will not be determined by a committee that is appointed by the governing board. It will be sought by mature Christian leaders who truly seek God's will above their own interests. Select a few individuals to take a retreat with the pastor to seek God's will in earnest prayer and discussion. This process may not be quick. Ask the tough questions.

Contextualize your mission. Ensure that what you have determined makes sense in your location. Is this mission meeting the needs of God's people in your community? Does it match the overall **SHAPE** of the congregation?



Next comes the promotion of the mission. Before announcing that you have discovered the mission, discuss it with many key leaders. Conduct a positive public relations campaign to gain support. You will eventually need to gain the support and endorsement of the governing board. Win them over to this mission. Ask them to prayerfully consider this mission. Do they see a different mission? Do they have other insight and ideas that should be considered?

This may be a very challenging time. *A mission may mean change.* Something new is happening. Things will be different. In later chapters we will discuss *change* and its management within teams in greater detail. Your personal leadership and influence will be important as you promote this mission.

Next comes the real promotion! A mission is of no value if it isn't known and practiced.

It is important to summarize the mission into a short statement which can be easily memorized. This provides greater opportunity for it to be thought about and used.

Find ways to publicly promote the mission. Preach about it, place it on banners, quote it in your worship bulletins, identify it on meeting agendas, require the staff, governing board, and key volunteers to memorize it.

FOR CLARITY, THE MISSION STATEMENT SHOULD BE

1. **Biblical:** To have the best potluck dinners may be a desirable goal for one of the teams, but it won't inspire many in the congregation. God's purpose for your congregation should be discernible in or consistent with the Scriptures.
2. **Directed at a target:** Who benefits from this ministry's existence? For whom is the mission targeted?
3. **Results-oriented:** What is it that we seek to accomplish? What is the desired outcome?
4. **Purposeful:** What are we doing? Why are we in existence? What do we do to accomplish our desired results?

"The Son of Man came to seek out and to save the lost."

—Luke 19:10

What an incredible mission statement! Jesus certainly had a mission and knew it exceedingly well. He never lost sight of his mission. His mission was central to everything he did, including his journey to the cross.

If you have an existing mission statement, review it to make sure it truly is reflective of God's call in your life and in your congregation. If it has been some time since the mission was prepared, take time to go through the process again.

Your mission is one of the most important things you will determine in your ministry. Without a compelling mission, teamwork is likely to be misguided activity.

WRITING YOUR MISSION STATEMENT

Prepare to write the mission statement for your congregation. Here are some examples:

That all may know Jesus Christ and become responsible members of His church, we share His love with joy, inspired by the Holy Spirit.²

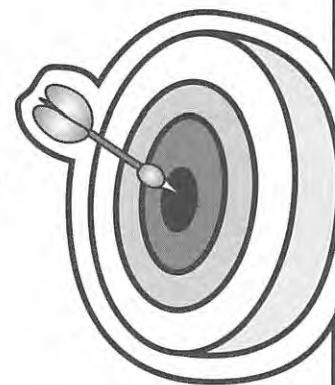
We exist to
praise God,
prepare ourselves for service,
provide love and care for one another,
and proclaim Christ to the world.³

TARGET

Identify your target. Jesus identified "the lost."

Some congregations identify "all who may know"—which is interpreted to mean that they are highly focused on the "unchurched."

Who is your target? Which group of people receive the greatest priority for your congregation? All people are important, but upon whom will your congregation place the greatest energy?



2. From Community Church of Joy (Lutheran).

3. From Hope United Methodist Church, as cited in Norman Shawchuck, et al., *Marketing for Congregations: Choosing to Serve People More Effectively* (Nashville: Abingdon Press, 1992), 223.



RESULTS

Identify the results you desire.

Jesus said that he came to save.

The result desired at one church is to make Christ known to all and to help transform people into responsible members.

What results are you called to achieve?
What is it that you seek to accomplish?

A congregation that is driven by the mission of helping all to know Jesus Christ will have the purpose of sharing the love of Christ, with joy, as inspired by the Holy Spirit.

What is your purpose? Why does your congregation exist? What do you do to accomplish your desired results?

Now condense these three statements (target, results, purpose) into one brief statement that can be memorized. You cannot state your entire theology in one sentence and will need to realize that the mission statement alone is not enough to inspire people. As you discuss this with leaders and preach about the mission, people will begin to understand what is meant by this one statement.



PURPOSE

What is your purpose? How will you reach your target and get the results?

Jesus said that he came to seek the lost. His earthly life, described in the Gospels, shows him going to wherever he could find the lost.

For each of the major steps identified in preparing the mission and mission statement, record the date on which it was completed.

The day I began to consider preparing or reviewing the mission of this congregation:

The day I began to earnestly pray for God to reveal his mission to be done in my life and in my congregation, to raise up the team needed, and to prepare my congregation:

The day I organized my team to seek God's mission in my congregation and we worked to develop the mission and mission statement:

The day the governing board approved the mission statement and we began to announce and promote it to the entire congregation:

The day I gave thanks for God's leading in my life and the life of my congregation:

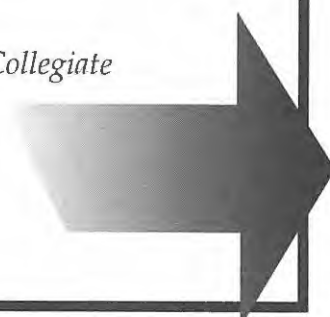
VISION

WHAT IS VISION?

Many books and dozens of speakers on the lecture circuit say that we must have vision. Leaders are visionary. Leaders create a shared vision. One characteristic that distinguishes between leaders and managers is vision. What does this mean?

Before you go any further, write your definition of *vision*:

Merriam Webster's Collegiate Dictionary, tenth edition, defines *vision* as



In this dictionary definition for vision, the ability to perceive something physically (the third definition) isn't as important as the real power of *vision*.

Vision is an image of the present and future. Many times the image cannot be seen physically.

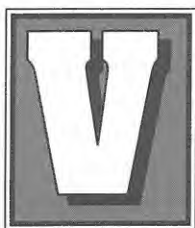


1. **a:** something seen in a dream, trance, or ecstasy; *esp:* supernatural appearance that conveys a revelation
b: an object of imagination
c: a manifestation to the senses of something immaterial
2. **a:** the act or power of imagination
b: (1) mode of seeing or conceiving
(2) unusual discernment or foresight
c: direct mystical awareness of the supernatural usu. in visible form
3. **a:** the act or power of seeing: sight
b: the special sense by which the qualities of an object... constituting its appearance are perceived and which is mediated by the eye
4. **a:** something seen
b: a lovely or charming sight

It is telling that those who lack vision often are looking only for the physical revelation or proof of concepts and ideas.

Vision pertains to concepts and feelings. Many parts of a vision cannot be expressed in absolutes. A vision involves quality, values, drive, effort, and atmosphere. A vision provides excitement as we look ahead. It focuses on *possibilities*, not problems. It is the spark that motivates action toward goals and objectives.

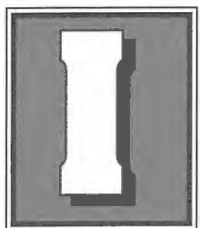
In this book, we define vision as consisting of six components:



Values.

These are the beliefs and personal standards that drive decisions and actions. They help us to clarify gray areas. While a certain action may be legal, the visionary has values that compel the question, Is it moral? What is the *right* thing to do? It may not be the convenient thing. What is of greatest importance in your life?

Values include personal integrity, honesty, trustworthiness, truthfulness, and so on. Character counts. What is done in private will be revealed in public.



Imagination.

Information is limited.
Imagination is unlimited.

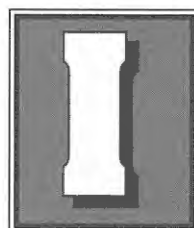
Clearly God has an incredible imagination. Imagination is the instigator of inventions. Imagination leads you to investigate the unknown. Even if every material possession in the world is lost, with imagination we can rise up and rebuild.



Servant's Heart.

We will discuss in the next chapter the importance of seeking servants when selecting persons to leadership positions for ministry teams. Jesus demonstrated his servant's heart

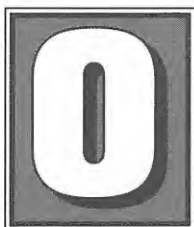
and told us to do likewise. To overcome our relentless self-interest, we constantly need to be in service to others.



Innovation.

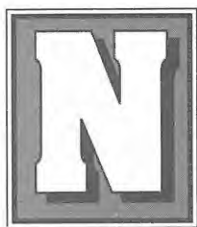
Like imagination, innovation encourages new ideas.

Imagination thinks of possibilities which may not currently exist. Innovation looks at what is and seeks to improve it. The last seven words of a dying church are, "We've never done it that way before." That is probably a good reason to try. Try new methods even when the old way seems to be working. Encourage staff and volunteers to think of new methods. Ask "Why?" frequently. Challenge everyone to question old ways and methods. Maybe they are the best, and this thinking will confirm that. If they are not the best, this thinking will encourage innovation.



Optimistic Outlook.

Pessimistic dreams or projections will inspire no one. Be realistic and accurate with information, but seek what is positive. Be enthusiastic about what God has prepared. Seek the possibilities. Be aware of the problems but don't make them the focus. Seek solutions. Obstacles become opportunities. Put your best thinkers and problem solvers on the issues and don't settle for "can't."

**Nurture.**

Care for your people. Many cannot see the future. Most don't know how to see tomorrow. Some are not sure they will make it until tomorrow. As you care for your people, help them to make the transition from today's view to the future view. Help people through the chaos that happens anytime change is introduced. Without a vision, the people perish (or go to another parish).

VISION answers the question,

*What has God called us to be as
God's people?*

For the congregation, **VISION**
answers the question,

*What has God called this congregation
to be as God's congregation?*

This question applies to both the present and the future.

VISION is a gift from God. For the congregation, that gift may be given to individuals or to a small group of people. Dreaming and *vision* do not come easily to everyone. Frequently, a *vision* granted to one will blossom into dreams in others, which will blossom into ideas for implementation in others.

For surely I know the plans
I have for you, says the
LORD, plans for your welfare
and not for harm, to give you
a future with hope.

—Jeremiah 29:11

As a gift, vision needs to be something we clearly ask God to provide. We spend time in prayer to determine God's plan for our future. We know God has a plan for us; God has said so.

The vision needs to be clearly communicated to the leaders of congregational teams, so that others can see and claim the vision and spark the dreaming and planning process.

HOW TO ENVISION GOD'S WILL

Envisioning God's will is perhaps easier said than done, since the vision may not be clear at first.

Confide in a small group of people you believe to be mature in their faith and truly seeking God's will for the future of the congregation. Tell them of your desire to envision the future. Seek time together in prayer and discussion over your future. Don't *plan* the future now; that comes later. Now you are simply dreaming and seeking God's desire.

There are several approaches to thinking about the future. Your thinking may be based upon specific goals, specific needs, or the big picture.



SPECIFIC GOALS:

From what we understand of our congregational purpose and mission today, we expand our look to the future and set specific goals and targets for the future. A congregation that seeks the unchurched in a multicultural area might set a goal of developing a bilingual worship style.

What are your goals for the future? How do you see your mission changing or evolving in the next five years? How might your "target" be changing?



SPECIFIC NEEDS:

What are the specific unmet needs or emerging needs of your community and your con-

stituents which you see as your responsibility to meet? What are the critical issues you face as a congregation? How will your future resolve these issues?

For example, a congregation that is rural but sees the urban expansion heading its way may need to address the coming population growth; a congregation faced with an aging constituency may need to think about how to minister for the current members while reaching out to new ones; a congregation that finds gang warfare is closer than it used to be may need to seek ways to teach peace. How will you address the issues facing your congregation?



THE BIG PICTURE:

In this process, look to the future, test several major philosophical and directional assumptions about the congregation. Which path or scenario shall this congregation take?

A congregation faced with growth but limited space may consider establishing "daugh-

ter congregations," forming partnerships with adjacent businesses, relocating, or other alternatives. Each has specific effects on the future of the congregation.

In truth, as you envision the future, you will consider all these areas. Of highest priority, however, is a revelation that God might grant. As you are called in worship day by day to confess your shortcomings and repent of your sin, God's purpose often is to redirect your thoughts and efforts to align them with his will.

Just as you wrote down your mission statement, once you clearly understand the scope of the vision and the future, you must put it in writing. Prepare a one- or two-page summary of the vision you and your team have just prepared.

Share this vision statement with other trusted friends and key congregational leaders. Use your personal powers of persuasion and influence to gain support. Listen for feedback and be sensitive for new insights.

Be prepared for God to work in inspiring others with this vision. Some will begin to "see" what you see and absorb this vision as their own. Their imaginations will be ignited and some will begin to plan. Some will be driven to action to accomplish this vision. This will lead to strategic planning, which we will discuss further in chapter 3.

You will find that there is nothing more exciting than to have a dream for the future. People are excited about mission; but to begin to see the future and then plan and prepare for it ignites personal drive and enthusiasm.

In your congregation, this vision will pro-

vide unity among the leadership, staff, volunteers, and congregation. This vision will provide

direction

for all actions, plans,
and decisions you need to make;

focus

for leadership, staff, volunteers, and
members of the congregation;

information

on the plans and direction the congregation is taking;

motivation

to inspire the entire congregation;

enthusiasm

as it creates an attainable dream;

inspiration

as it calls forth the best in people and the congregation;

anticipation and expectation

of future events;

humility

as we realize our dependence on God to prepare the way to our future.



At times there is little happening at a baseball game. As the innings stretch on, the Angels are leading the

Padres, but for the most part Steve and his sons eat their peanuts and talk. Suddenly, they hear a sound that everyone in the stadium recognizes. There is a distinctive “crack” as a bat hits a ball with tremendous power. They all know that the ball is well hit.

Those fans who are paying attention watch the ball rise in the air. Steve’s youngest son is not watching. As the ball clears the infield and the crowd starts to rise in anticipation, Steve’s son asks frantically, “Where is it? Where is it?”

Steve cannot describe where the ball is. He points to it as it levels out over the outfield. His son still cannot see it. It’s hard to find the ball in midflight.

The crowd roars as the ball clears the center-field fence. Steve’s son now sees where the people on the grass are scrambling to claim their prize. He is disappointed that he hasn’t seen the whole flight.

Your congregation will react to your mission and vision in ways that remind you of this incident at the ball game. Some of your members will be paying attention and will catch the mission and vision, and they will be cheering in great enthusiasm as they see the “home run”: the successes of ministry, the accomplishment of your mission, the transformation of lives through Jesus Christ.

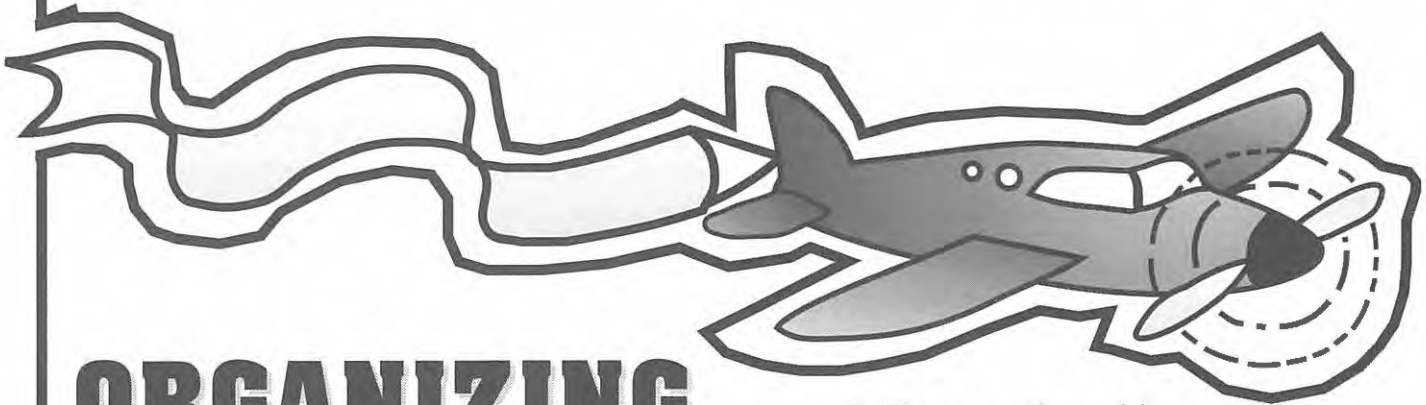
Some of your colleagues will not be paying

attention. The other cares of daily life, perhaps combined with lack of vision, will prevent them from finding the ball in flight. They won’t see the ball clear the fence. They won’t share in the excitement. Don’t let them steal your dream. Don’t let them dissuade you from the mission and vision God has granted. The home run counts even if they do not see it.

**“Just so,
I tell you,
there will
be more joy
in heaven
over one
sinner who
repents than
over
ninety-nine
righteous
persons who
need no
repentance.”**

—Luke 15:7

CHAPTER



ORGANIZING FOR EFFECTIVE TEAM MANAGEMENT

The young woman arrived at the church in great excitement about her call to be the youth director. With enthusiasm she relayed to the pastor her ideas for a big event to be her welcoming party but also to be a rallying point for youth who were lost to the program during the interim without a leader. She could see renewed excitement among the teens as she would begin to reestablish relationships that had been lost.

The pastor thought it was a great idea, but she could not make such a decision without the approval of the church

council. The council would meet in two weeks, and she would ask permission.

During the meeting, the pastor relayed her excitement about the new youth director and suggested this big event to rally the youth. After deliberation, the council determined it was really a question that needed a recommendation by the youth committee. It was referred to that committee, which was to meet in three weeks.

At the youth committee meeting, there were several questions raised: How much money would it cost? Were the facilities sufficient? Who would be in charge—the Committee or the Director? This needed more time and thought. It was tabled until the next meeting, which was canceled due to inclement weather.

At the next monthly meeting, the questions were resolved, and it was recommended for approval at the next church council meeting, the following week.

The church council approved the action, but by this time ten weeks had elapsed. With the preparation time for

the event, three months would have passed between the birth of the idea and its implementation. The opportunity for a fantastic beginning was lost. The youth director was already disappointed, discouraged, and had found other ways to begin to establish the relationships.

The building of high quality ministry teams in your church will require effective management and governance structures. The starting point is the mission and vision developed in chapter 1. In most cases, when the congregation understands, believes, and seeks to accomplish its mission and vision, it will seek ways to become more effective and efficient in its methods of governance and management. Without rejuvenation born of a fresh vision, attempts to change the governance structures will be met with apathy and regret.

In this chapter we will discover ways to evaluate the governance and management structures we put in place to see if they are effective in helping us to accomplish our ministry and mission. The organization of the management and governance teams are crucial to developing ministry teams who get things done.

GOVERNANCE

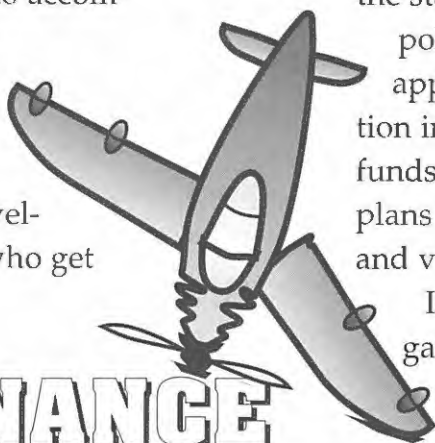
Congregations define their governing board in many different terms (many not too kind). Some are called church councils, some

are called the session, some are called elders or trustees, some are called boards of directors. As we discuss governance, we will identify this governing body to be the group legally required and legally responsible for actions by nonprofit corporations: specifically churches, and we will call it the *governing board*. Substitute your own name for your congregation's governing body when you see this term.

Your congregation's organizing documents identify the specific responsibilities of the governing board. Find your articles of incorporation, your constitution, and your bylaws. These will identify the areas for which your governing board is legally responsible.

It is at this point that many congregations confuse governance and management. Although the governing board is *responsible* for the things listed, it is not necessarily true that the governing board needs to *do* them. The governing board sets certain policies, but the staff (paid and unpaid) ensures that the policies are followed. The governing board approves the budget (as does the congregation in many cases), but the staff manages the funds. The governing board establishes the plans to reach the vision, but the staff (paid and volunteer) takes the day-to-day action.

Is this the model in use in your congregation? In what ways is your structure different?



THE TRADITIONAL GOVERNANCE STRUCTURE

THE WORK GROUP

Many denominations have established a form of governance that presupposes the Christendom paradigm. This style of governance is called the *work group*. In this style, the elected members of the governing board are also assigned specific duties in the management of the organization. For congregations, this means that a member of the governing board may also be the primary volunteer leader for the youth committee or the stewardship committee or any other committee formed to carry out the ministry functions.

Figure 1 represents the structure of a church whose governing body is a work group. The work group board traditionally consists of several elected board members who have specific responsibility for serving on or heading a committee. Figure 1 illustrates that these committees are offshoots of the board. The committee meets to address topics within its area of responsibility, and the committee representatives who are elected board members meet as a board to address topics of concern to the whole body. A typical church work group board could have committees on evangelism,

youth, education, and so forth. The senior or solo pastor position and staff positions are noted with question marks because, as we will see later, their official relationship to this type of board is unclear.

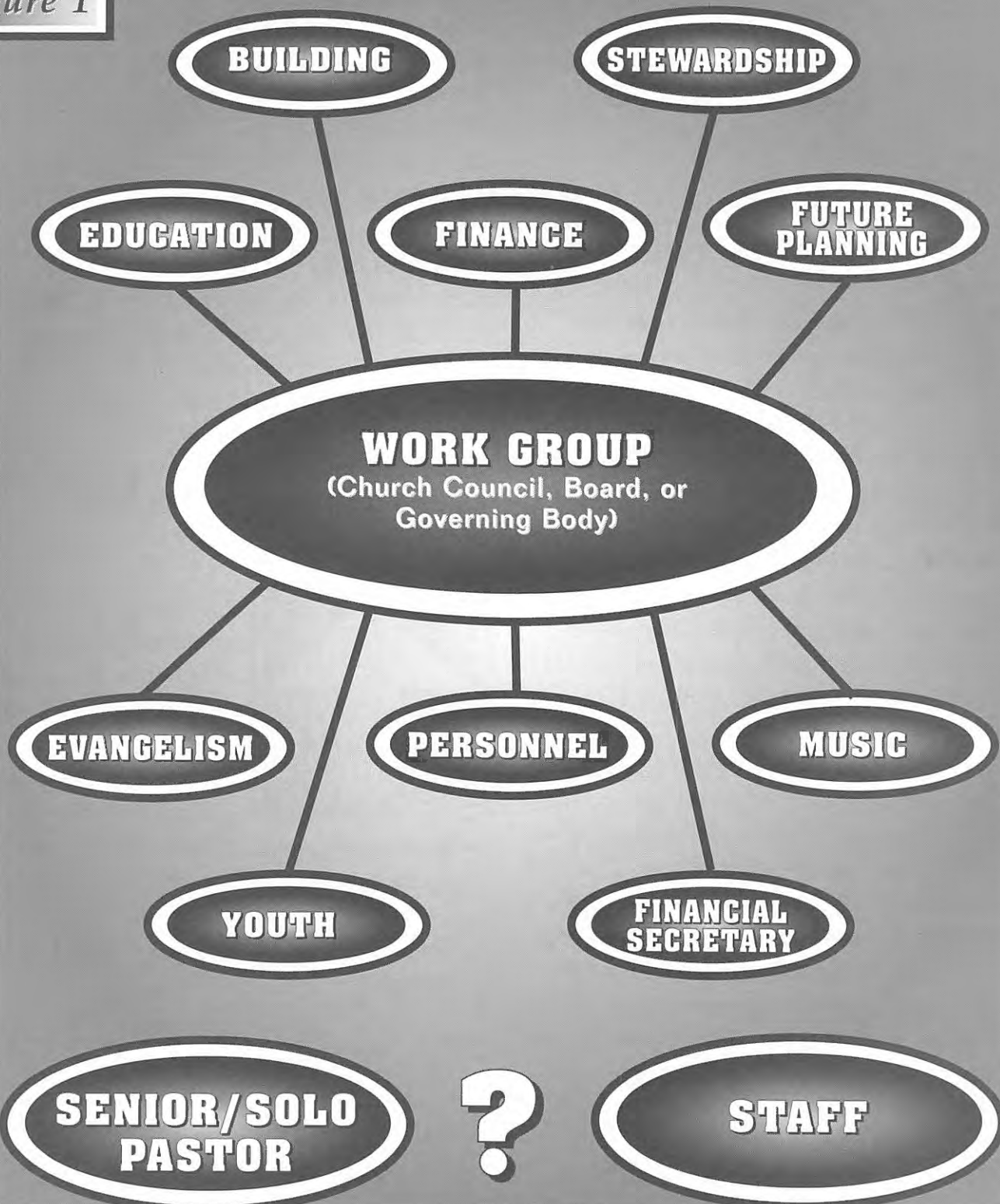
Often called a committee structure, this system of governance has been used by various denominations for specific reasons, but the system has some serious drawbacks as well. These reasons for and against utilizing a committee structure are described below. As you read, identify events or incidents from your recent experience with your governing body that support or contradict the comments below. The comments presented are drawn from discussions with many pastors and lay leaders in North America and western Europe.

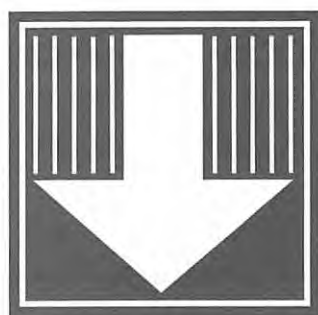


For most small congregations, this is a way not only to make management decisions but also to get the work done. The group decides on a plan of action and assigns the appropriate committee chairperson to carry it out. That person has a supporting committee to assist in accomplishing the work, and so the task is completed.

Comments:

Figure 1

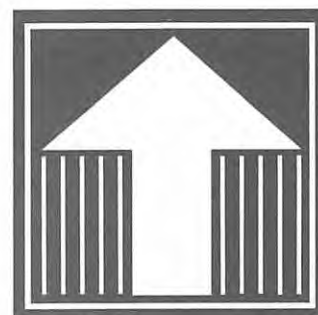




Frequently, however, the committee seeks or is given the power to make decisions that the board as a whole then simply endorses. Many times the other

board members feel that the "experts" serve on the committee, and since they have studied a question, they must know the answers. The board is poorly informed, and committees seek power.

Comments:

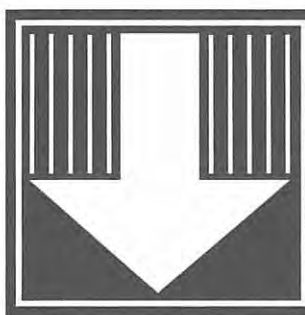


The congregation is able to utilize the many gifts and talents within the congregation for its own benefit. A banker in the congregation may be

elected treasurer. A CPA may be elected to the auditing committee. A school teacher may be

the director of education. A parent of teens may be the youth director. A soloist may be the chairperson of the worship and music committee.

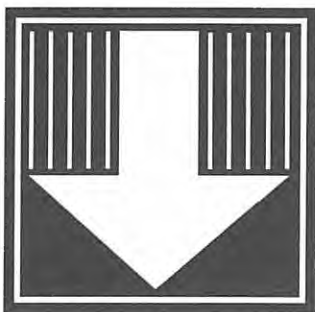
Comments:



Frequently, however, the expert has a personal feeling that directs the focus of the committee and that may differ from the needs of the congregation.

The soloist might like a particular style of music and use his or her position to promote this style alone. The banker may direct all ministry activities by simply saying, "We don't have any money." Private agendas, or the practice of seeking to direct activities based on one's own goals and wishes, are very common on a work group board.

Comments:



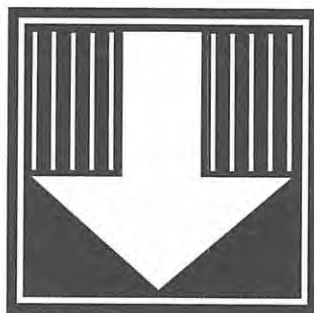
The work group structure tends to abuse power in the congregation. Persons seek positions on the board in order to ensure that their own

ideas are pushed through. (Incidentally, a board member legally holds the power of the position only when the board is called to order in official session. Outside the meeting, the position carries no authority to act or direct.) Some people seek the power that comes from these positions for their personal gain (recognition, getting their way). But Jesus said we are to seek service, not power.

“You know that the rulers of the Gentiles lord it over them. . . . It will not be so among you; but whoever wishes to be great among you must be your servant.”

—Matthew 20:25-26

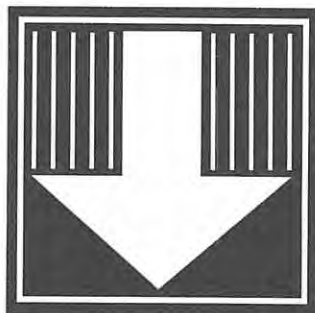
Comments:



Frequently, a person may be well-suited to a particular position but cannot see the big picture in order to make well-founded governance decisions. The

youth director may be able to manage a great youth program but unable to understand financial reports.

Comments:

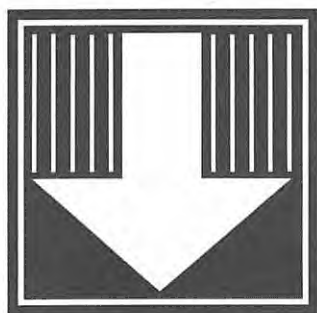


Decisions at work group board meetings are frequently emotionally charged. Decisions that may be for the best of the congregation often affect

the members making the decisions. How can the board discuss updating the youth program when the youth director, who has devoted so much time to the existing program, is present? How can anyone question

the treasurer's priorities when that person is a well-respected banker or financial planner?

Comments:



At times, people have not been correctly chosen for a particular committee position. How can you "fire" someone who has been elected by the congregation,

even if that person fails to carry out his or her responsibilities? Removing poor performers on the governing board is hard enough and may cause a great deal of pain in a congregation.

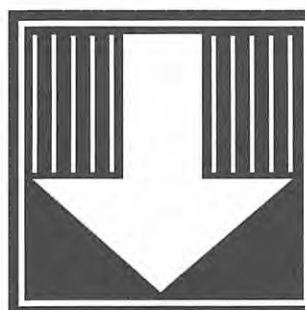
Comments:



This style of governance involves members of the congregation. People like to be involved. With the many committees, there is a great opportunity

to involve people in one way or another.

Comments:



Unfortunately, people are busy. While people are being encouraged in their busy lives to simplify by saying no to more and more demands on their time,

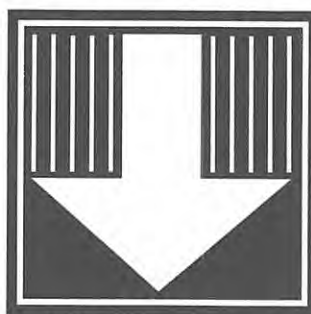
congregations are finding it increasingly difficult to find faithful volunteers to keep a committee functioning. People view a lot of committee work as a waste of time. They don't have time for it anymore.

Comments:



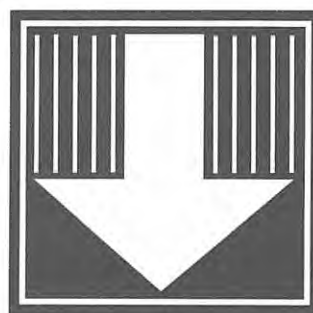
Involving the members in a democratic process allows consensus on deciding how ministry should be done. It builds ownership in the decision.

Comments:



People need to be involved in the ministry, but it is far better to involve them in the *doing of ministry* rather than in the decisions on *how to do ministry*.

A committee may decide what programs the care ministry should offer, but people find greater fulfillment in giving care to those in need. A committee may decide to hold a youth retreat, but the sponsors and adult leaders will find greater joy in being with the youth on the retreat.



Many times, ministry decisions should not be made in a democratic process. Mission and vision are two examples. Decisions need to be

made by mature Christian leaders who are truly seeking God's will for the congregation. That may not be a majority of the congregation. God told the Israelites to take the land that had been promised them through Abraham long before. The democratic vote was ten to two against. The vote did not yield the right decision.

Comments:

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. . . . These twelve Jesus sent out.

—Matthew 10:1, 5

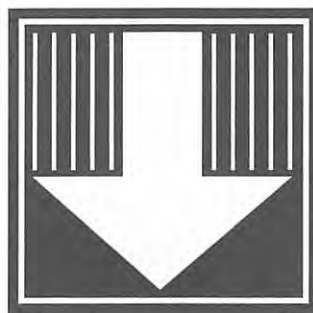
Comments:



The committee structure maintains an orderly and logical way to sustain the ministry. It is stable and predictable. It has worked for decades. It

allows proper deliberation and discussion over the questions that arise.

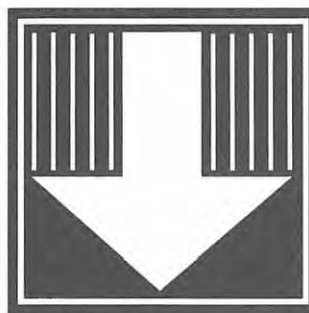
Comments:



The structure is slow and cumbersome. It takes a long time to make decisions through each of the committee steps. It tends to prevent due

deliberation and limits discussion. Committees cannot respond rapidly to the needs of people and end up preserving, protecting, and promoting the needs of the organization rather than meeting the needs of people.

Comments:



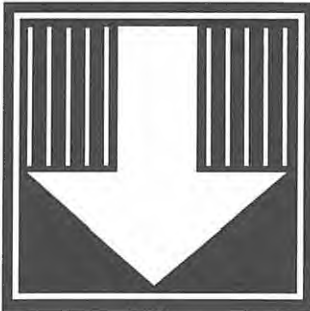
In most cases, the current work group structure has evolved over the years to fit the needs of the congregation and maintain the status quo. Therein lies

the problem. The organizational structure should be in place to meet the needs of people. As the true story of the new youth director whose welcoming party was delayed for months demonstrates, the requirements for committee review and deliberation at the expense of meeting the needs of people are wrong. Red tape is no excuse for poor ministry.

Comments:

The twelve came
to him and said,
"Send the crowd away. . . ."
But he said to them,
"You give them
something to eat."
They said, "We have no
more than five loaves and
two fish—unless we are
to go and buy food for all
these people."

—Luke 9:12-13



Finally, and there is no "upside" to this point, the lines of responsibility to the senior or solo pastor and his or her staff are totally confusing in a work group style of governance. When the youth program grows to the point that it requires a staff person to coordinate the activities, to whom does that youth director report? The senior or solo pastor should be the senior staff person, and the youth director should be a professional. Does the youth director report to the pastor or to the chairperson on the youth committee? This is one of the biggest problems encountered with this type of work group board.

Comments:

Quite frankly, what has happened over the years is that congregations have combined the governance with the management. We are trying to make decisions affecting the entire congregation from a mind-set of one particular volunteer position. We are trying to find people gifted in ministry management and make them governing board members. We are encouraging people to seek positions of power rather than positions of servanthood. This has caused and is causing great pain in congregations.

While some congregations have effectively struggled with these issues, and the structure is apparently working well for them, such congregations are a rarity and are rapidly becoming extinct.

Just as people in the business community have found that they need to respond quickly to the needs of their customers if they are to remain in business, the church needs to realize that it must respond quickly to the needs of its people if it is to retain them *for service* in the ministering community. In this post-Christendom paradigm, our members and visitors have the option to simply go down

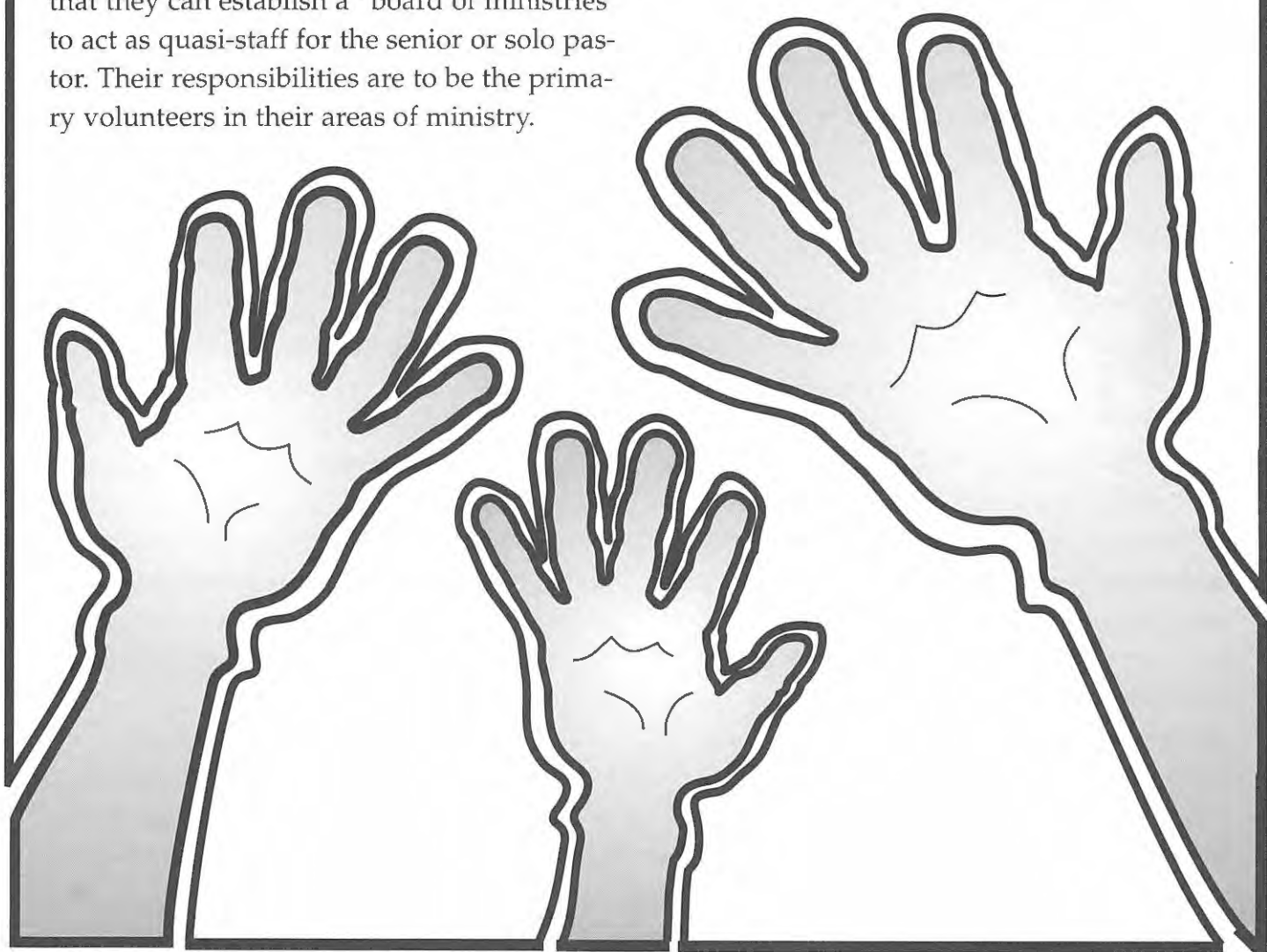
the street to another church or, worse still, to no church.

AN ALTERNATIVE TO THE WORK GROUP STRUCTURE

The answer is simple: divide the responsibilities of the governing body and the volunteer ministers.

More and more congregations are finding that they can establish a "board of ministries" to act as quasi-staff for the senior or solo pastor. Their responsibilities are to be the primary volunteers in their areas of ministry.

They may retain a working committee if necessary, but the committee only assists them in carrying out their volunteer role. Such a committee is not a decision-making body of the church. When the budget and needs of the congregation determine that a staff person should be hired, the volunteer holding the position may be asked to interview for the position. Slowly, as the congregation and ministry grow, the volunteer board of ministries becomes the staff, and board of ministry meetings become staff meetings. If a person is unable or ill-equipped to manage the



ministry, he or she can be quietly replaced or moved to another position without great public disturbance.

The role of the governing board becomes that of governance only. It is no longer involved in management. The role of management is assumed by the senior or solo pastor and the rest of the ministry team. (We'll talk more about management later.) The governing board in effect becomes a board of directors. This is illustrated by figure 2.



2. Plan for the future. The mission and vision of the congregation has been established.

The governing board, as "trustees" of the vision, determines how the vision is to be accomplished. Strategic planning is the systematic approach of viewing the future and taking the steps on a year-by-year basis to reach that vision. Then, as the vision is nearing completion,

The four major responsibilities of the governing board are to set policy, to plan for the future, to monitor and evaluate ministry, and to lead the congregation.

strategic planning means setting in motion a review of the vision and establishing a new vision. The strategic planning effort will be covered in more detail in chapter 3.



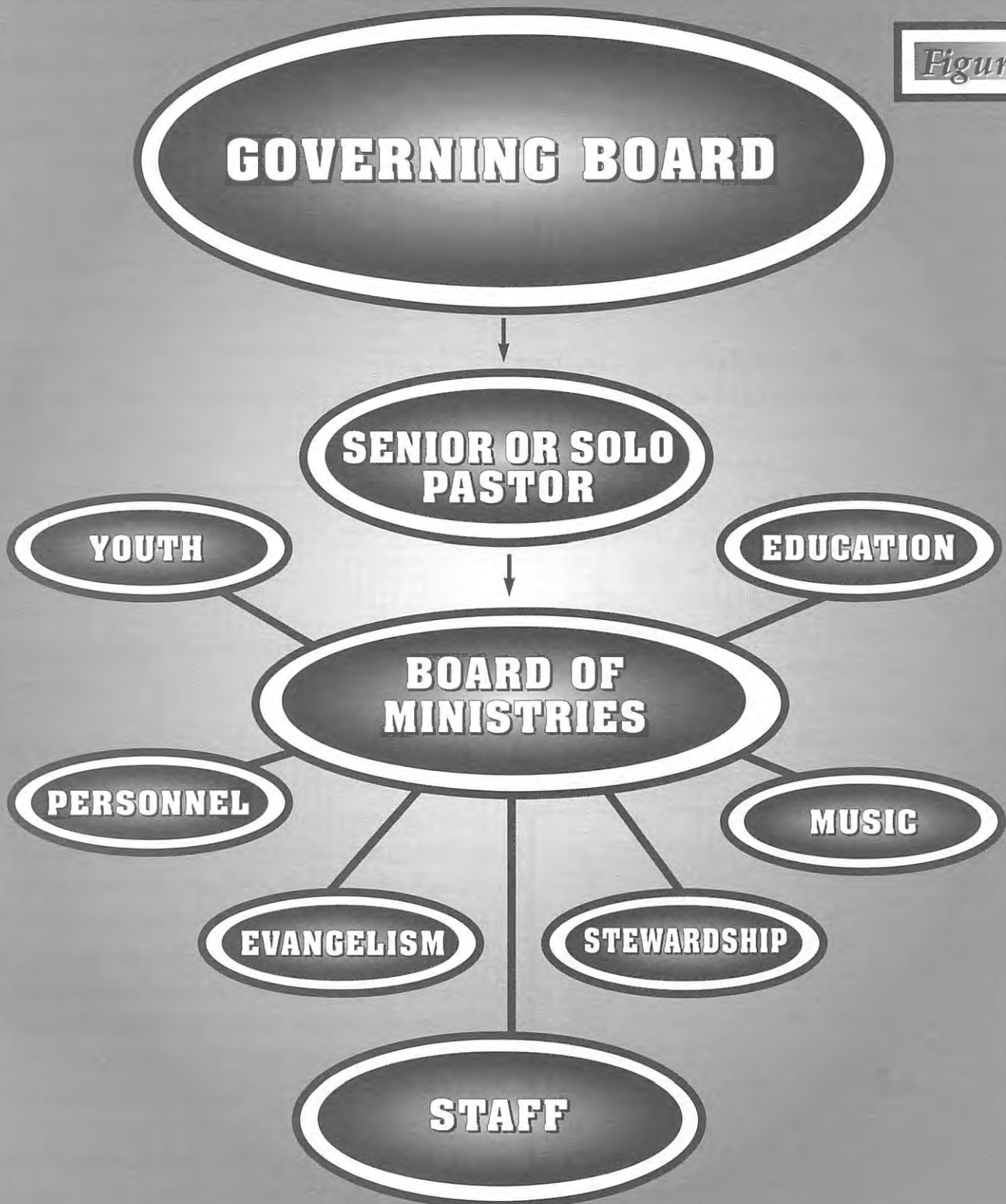
1. Set policy. The governing board translates the responsibilities outlined in the governing documents into operating policy for the congregation. If the documents require the board to make sure insurance is in force, the board establishes a policy requiring the staff or the board of ministries to review insurance programs periodically. The governing board sets personnel policies concerning holidays, vacations, compensation, benefits, working hours, sick leave, and so forth. The governing board sets the policy and holds management responsible for its implementation. The governing board does not do the management.



3. Monitor and evaluate ministry. As elected leaders, the governing board members must be accessible to the congregation. The congregation should be able to air complaints and make suggestions. The board members should be looking at the ministry performance not as watchdogs but as persons truly interested in the quality of the ministry produced.

In addition, as the board plans for the future, the board holds the staff accountable for the accomplishment of the strategic plan action steps.

Figure 2



The board monitors itself to determine its overall quality and to take actions necessary to improve itself. It investigates governance structures and ideas that can improve the way the congregation carries out its mission and vision. *Total quality ministry* is one such idea, encompassing various management styles and techniques to bring overall quality ministry.



4. Lead the congregation. Your governing board members are the elected leaders of the congregation. As leaders, they are called to *lead*. It is true that the congregation will never grow beyond the leaders. They set the standards to which others will look. You can ask your congregation to tithe, but if the board members are not tithing, the congregation will follow their example rather than your exhortation.



A congregation might encourage its members to mature in faith and demonstrate it by

- regular worship attendance,
- daily prayer and devotional life,
- growth through Christian education classes or seminars or involvement in small groups
- commitment to tithe,
- sharing their faith and being involved in missions.

If this is what a congregation expects of its members these qualifications should become requirements for service on the church governing board.

Determine what kind of governing requirement you desire for your congregation:

Will your governing board members lead the way?

Take time now to review the membership on your governing board. If your structure currently combines both management and governance, make three lists. In the first, identify those on the board who are able to see the "big picture" of ministry, who are mature Christian leaders, who can see the mission and vision and enthusiastically support it, who place the needs of the congregation at a higher priority than their own desires and wishes. These are governing board members.

In the second list, place those current board members who have great gifts and talents in the area of ministry management. Here you

will place your leader of worship and music (if he or she is particularly gifted in that area) or your youth committee chairperson or your evangelism chairperson. People are placed here as the beginnings for your board of ministries. Make sure you can work with these individuals as staff reporting to the senior or solo pastor.

In the third list, place those current board members who fit in neither category. Perhaps they should be removed from both management and governance and shown a place in which their individual gifts may be utilized. Sometimes these persons require additional training in order to be more effective. Sometimes they simply need to discover their spiritual gifts and be placed in an area in

which they are gifted.

Place your current members into one of the three lists below.

You may need considerable help to bring about a change such as this. Only the governing board can change its structure. You cannot force it to change. The leadership on the current governing board must see and understand the benefits of such a change or be in such pain over the existing systems and processes that change will be welcomed. Many congregations today are in this pain but are not aware of remedies such as this. At times, you may need to bring in an outside expert or consultant or trainer to assist the board in seeing what is necessary.



GOVERNING BOARD

BOARD OF MINISTRIES

OTHER

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

1. _____
2. _____
3. _____
4. _____
5. _____
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9. _____
10. _____

Assuming now that you see and are willing to make the change in your style of governance, how does management take it from here?

MANAGEMENT

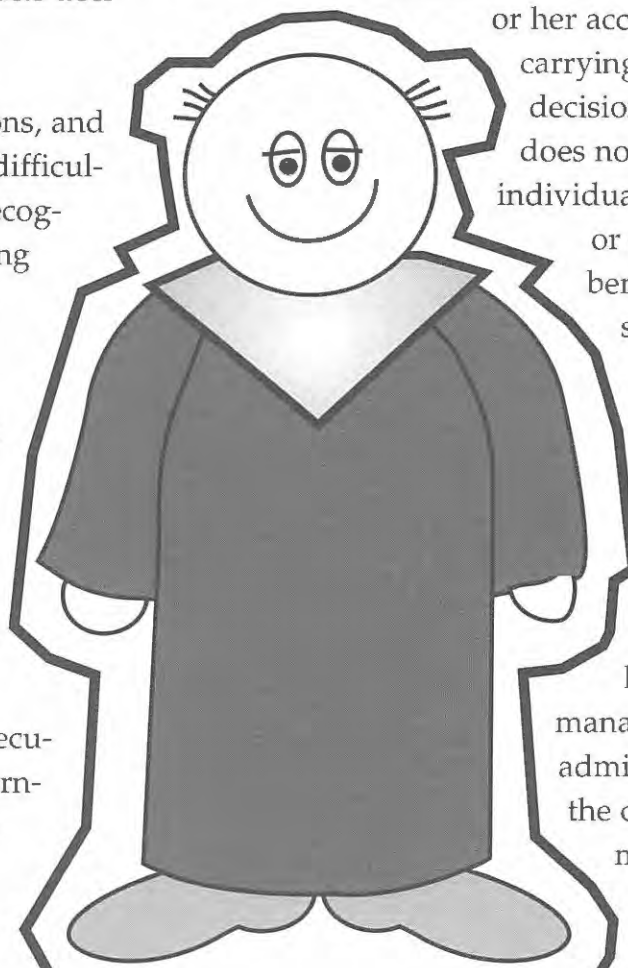
When the governing board is reorganized as a board of directors, it is in a position to empower others. When the purpose of the governing board is to set policy and hold management accountable, it must authorize and empower the senior pastor to make decisions and take risks.

The governing board is no longer involved with the day-to-day decisions, and this is liberating. One of the biggest difficulties in this transition for a board is recognizing that they can't know everything that is happening. A popular phrase from the marketplace today states, "Only hire people you trust; and when you do, trust them." Once you have hired trustworthy people, recognize that they are professionals, and treat them accordingly.

The senior or solo pastor is in most cases the senior staff member and fills a role similar to the chief executive officer in corporations. The governing board makes its policy and planning decisions and works with the senior or solo pastor and holds him

With the governing board reorganized in this manner, three changes will be evident:

1. The mission and vision will take a higher priority than private agendas.
2. The needs of people will take a higher priority than the needs of the organization.
3. Persons will want to be on the governing board to seek service rather than power.



or her accountable for carrying out these decisions. The board does not work with individual volunteers or staff members unless the senior pastor is involved.

In cases in which the senior or solo pastor is not particularly gifted in management or administration, the congregation may establish a management team.

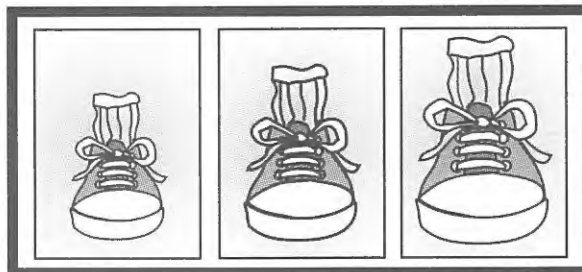
In this case, the role of each member of the team is clearly identified and documented. Still, the board does not directly deal with any individual staff or volunteer person.

Are you as the senior pastor (or, if you are not the senior pastor, is the senior pastor of your congregation) equipped and gifted to manage a team of compensated staff or ministry volunteers? _____

If the answer is yes, then continue with the design of your management organization. If the answer is no, determine who may be assigned to assist in a management team and outline the duties and responsibilities of each of these people.

Your team of compensated staff and uncompensated volunteer ministry team leaders will be your primary resource for accomplishing ministry and mission. Its design is not simple or standard. Your starting point should be your mission and vision. Design your organizational structure in a way that maximizes your resources and energies in accomplishing what God wants you to do and become. The next few chapters will assist you in developing this design.

When we feel our congregational structure doesn't fit anymore, we should not look to find a structure that "feels good," nor should we look for a structure that is canonized throughout a region or denomination. We

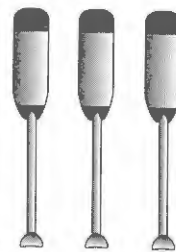
**S**

teve's son turned thirteen this year and has entered his growth

spurt. It is very difficult to keep him in sneakers—his only choice for shoes. It is a lost cause to try to buy dress shoes for him, and besides, soon he will be able to wear his dad's. When shopping for his shoes, a comfortable fit is important, but it is also important to find a shoe that will allow him to be as active as he can be.

should be looking for a structure that equips us for action. A "feel-good" structure is usually one in which the needs of the organization are taking the highest priority. The accomplishment of our mission and vision should take highest priority, and that does not always happen in the structure with the greatest comfort.

CHAPTER



BUILDING A CHAMPIONSHIP TEAM

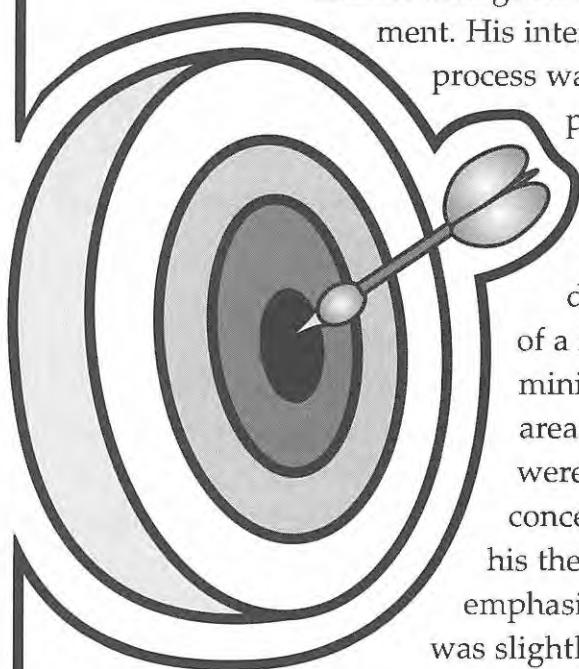
of the pastoral staff, but his enthusiasm and tremendous gifts overshadowed these concerns. He assured the church leaders that he could easily minister under their direction. He soon convinced the

leadership of the need for additional personnel in his department, and his ministry organization grew. His talent and personality granted him great favor among the ministry volunteers, and soon his popularity led him to boldness with his theological point. Ever so slightly, he was leading his ministry away from the mission and vision

of this particular congregation. As he was confronted by the pastor on these issues, he became very defensive and rallied his supporters against the pastoral leadership. He demanded a hearing before the governing board, and as they listened to his accusations, the board members wondered how things could have gone so wrong.

His departure was very troubling for the congregation, but the overwhelming support of the church's mission and vision carried it through. A valuable lesson was learned: *You cannot have a*

Thomas came to his new post at the church with great excitement. His interview process was very positive, and he was now the director of a major ministry area. There were a few concerns over his theological emphasis, which was slightly different from that



championship team unless you hire champions who are in complete alignment with the mission, vision, and values of the congregation.

WHAT ARE THE STEPS IN BUILDING A CHAMPIONSHIP TEAM?

I. KNOW YOUR NEEDS

For a small church of one hundred in worship, usually only one pastor is needed as full-time staff member. By the time the ministry grows to three hundred in worship, the staff is often augmented by positions such as a part-time youth director, a part-time adult education director, a part-time custodian, a part-time assimilation director, a part-time nursery director, and a part-time secretary.

Church leaders frequently ask, "Who should be hired first?"



It depends on your needs.
How do you decide your needs?



It depends on your mission and vision as described in your strategic plan.

A. Strategic Planning

Strategic planning is the process of building a structured plan that focuses the ministry toward the accomplishment of the vision. We saw in chapter 1 how important vision is to the congregation. We discussed in chapter 2 that long-range planning is a task for the governing board. A crucial part of that strategic plan will involve the hiring or appointment of teammates.

If you attempt to separate vision casting and strategic planning from the decision to add volunteer or paid staff, you will likely slip into the bureaucratic mode of filling slots on committees with more warm bodies. In other words, without casting a new vision and planning strategically for a different way of doing ministry, you might not change anything but terminology.

In essence, a strategic plan will take a long view (typically, five or more years) into the future. The *vision* will set the tone in that it answers the question,

What has God called us to become?

After the team organized by the senior pastor has developed a vision statement, the governing board and staff (compensated and key volunteer positions) work with this statement to turn it into specific steps for the congregation.

**“Have you not heard that I
determined it long ago?
I planned from days of old
what now I bring to pass.”**

—Isaiah 37:26a

The vision statement presents a complete view of the future. As you begin the planning, the vision is the starting point. Each person involved in the strategic planning effort is in tune with the vision. The whole planning effort frequently returns to a discussion on the vision. This will keep the focus of the entire group.

As each person relates the vision to his or her particular area of service, individuals begin to interpret the vision personally.

What needs to happen in music and worship for the vision to be accomplished?

What needs to happen in missions for the vision to be accomplished?

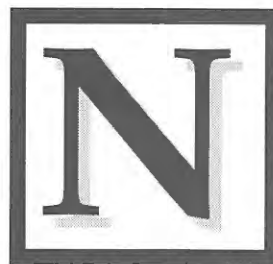
What needs to happen in adult education for the vision to be accomplished?

**“For which of you,
intending to build a tower,
does not first sit down
and estimate the cost,
to see whether he has
enough to complete it?”**

—Luke 14:28

As the answers are formulated in a general, long-term perspective, they become ministry *objectives*. Each objective is tested to ensure it is in alignment with the mission and vision.

VISION → OBJECTIVES



Note that lack of resources—finances, personnel, physical space, or anything else—is not identified yet as a limitation. Rather, the objectives are established, and these resources are then planned to support the objective.

For example, one congregation decided through strategic planning that it would relocate four years later. When a suitable piece of property was identified, the team went to negotiate with the owner of the land. During the negotiations, he asked, “How much money do you have to put down.”

“Nothing,” the team had to reply. It was true. The church had nothing.

That soon changed, because *what God decides, God provides*. If finances had dictated this congregation’s future, the prime property would not have been purchased, and construction would not be in progress.

If you determine first your vision, *stick with this decision*. Then determine how it will be accomplished. Resources such as finances, staffing, physical space, and so forth will be listed as objectives necessary to achieve the

vision. Then, *never* let the problem-solving stage interfere with the decision-making phase.

Always make the decision, then solve the problems that the decision creates. As one wise person said, "If I waited until all the lights turned green before I went on a trip, I'd never go anywhere."

Your vision leads the ministry; finances don't.

From your vision, identify at least one major objective you know must be achieved in the next three to five years.

Now you are ready to plan the steps necessary to achieve each of these particular objectives. You will establish goals based on these objectives. While objectives may be more abstract in terms of aims, feelings, attitudes, and atmosphere, the goals begin to interpret specific steps and time lines.

OBJECTIVES → GOALS



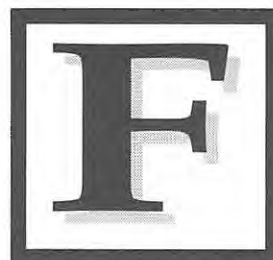
For the objective you identified above, list some goals you know must be achieved in the next one, two, or three years.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own.

—Philippians 3:12

The goals then are translated into specific annual action plans. An action plan determines what has to happen in the next year to make reaching the goal a reality. For each goal, there may be several action plans.

GOALS → ACTION PLANS



For one of the goals you identified above, prepare an outline of an action plan to be accomplished in the next year.

Action Plans

Again, there will be several action plans to be accomplished within the next year to support reaching this goal. One is, "Within the next year the youth involvement in missions will be strengthened through establishment of a regular bimonthly mission opportunity trip to an orphanage in Mexico."

At the conclusion of the strategic planning effort, you will have a document that helps to direct all important decisions of the congregation. If you are to accomplish the vision, the energy and focus of the congregation needs to remain on the strategic plan.

If you intend to build a set of championship ministry teams, begin discussions now with your leadership team to complete the work on your strategic plan. Begin to schedule time for a retreat to discuss in detail.

My date for the discussion with the leadership team: _____

One objective in the strategic plan will now be the resources: specifically, the employed staff and volunteers necessary to accomplish the ministry objectives. *This is the starting point for your championship team.*

Through strategic planning, a staff position on this team has been planned long in advance. The position needs to be filled in order to accomplish the vision for the congregation.

Although strategic planning is necessary for the accomplishment of the vision, it is mal-

When the action plans are achieved, the goal is achieved. When all the goals are achieved, the objective is achieved. When all the objectives are achieved, the vision is reality! In one congregation, the steps work out as follows:

Vision

"To create the most imaginative Twenty-First Century Mission Center—bringing joy to the world."

Objectives

There are several supporting objectives to the vision. One is, "*Mission and Outreach: To reach out in an innovative and loving way to the people living within thirty minutes of our church with the Good News of Jesus Christ. Keep missions at the heart of the church. Our target will continue to be the unchurched person. The new site will enhance this objective.*"

Goals

There are several supporting goals for this objective. One is, "Establish a missionary training program for youth and adults in three to five years."



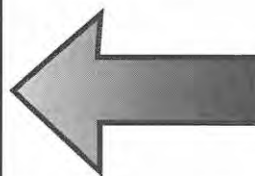
POSITION	TEAM RANK	YEAR
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____
8. _____	_____	_____
9. _____	_____	_____
10. _____	_____	_____
11. _____	_____	_____
12. _____	_____	_____

You may have more positions in mind; if necessary, use another sheet of paper to list them all.

to blur your vision. When the best-laid plans are thwarted, strategic planning is not the only source for determining your staffing and ministry team needs.

Whether or not you have completed a formal strategic plan, you probably do know the help you need to carry out your ministry and mission and when that help will be required. (Yes, having it yesterday would have been helpful.)

Consider the next three to five years. What team members will you need to add? On the table provided, enter these voluntary and compensated positions in the left-hand column. When you have listed them all, reread your mission statement, and rank the needed teammates in the order that you sense is most important. In thinking about the fulfillment of the mission, don't forget to add supporting staff such as secretaries or data entry persons.



Next to the team rank, add the year that you need or desire this person to start.

B. Identifying Needs

You may be presented with opportunities to add staff persons through means other than strategic planning. After a Sunday morning message, a parishioner tells you how your message struck a responsive chord and met a need in her life. You note that others have also mentioned this to you. These discussions of a particular need might suggest a program

leable. New ideas and methods are developed and carried out. Some of the activities you try may not work as planned. Some action plans may not be completed due to circumstances beyond your control. The strategic plan should be reviewed at least annually so that you can name those chaotic things that seem

for which you need help. This may lead you to think of a particular person who might be able to fulfill that role as a staff member or a volunteer.

God's call for meeting a special ministry need may lead to an individual presenting himself or herself to you as a particular gift important to your congregational body. The individual may be seeking a means to exercise this gift for the greater good of the body.

New members suggest that they have observed a particular ministry in another congregation which has worked wonderfully. They might volunteer to begin such a ministry in your congregation.

There are unlimited possibilities of how opportunities may be presented to you. There is a word of caution, however. If the need for a person or ministry is not identified in all the planning, prayer, and preparation you have completed in strategic planning, it may be a distraction rather than a gift.

**My people have been lost
sheep; their shepherds have
led them astray, turning them
away on the mountains; from
mountain to hill they have
gone, they have forgotten
their fold.**

—Jeremiah 50:6

We do not limit the work of the Holy Spirit in raising up persons to meet the needs of the

body. However, whenever someone else suggests a ministry or person to begin the ministry always ask several questions:

**Will this person or
position help us
accomplish our
mission?**

**Will this person
or position help us
realize our vision?**

**Will this person or
position help us fulfill a
need that is important to
our ministry?**



If the answer to any one of these three questions is no, creating the position is a distraction of the ministry from its mission and vision. Your energy and resources could best be utilized elsewhere.

**The hand of God was also on
Judah to give them one heart
to do what the king and the
officials commanded by the
word of the LORD.**

—2 Chronicles 30:12

Return to your list above. Are there additional positions or persons that need to be added?

II. DECIDE WHETHER YOU NEED PAID OR UNPAID SUPPORT

In your work above, you listed the numerous positions you need to support your ministry. Should these positions be volunteer support or paid staff?

Ministry teams require management to provide direction, planning, scheduling, resources, training, and recruiting. You might be providing all this management yourself at this time and wondering how you can juggle it all, or you might have some volunteer or paid management help (for example, a youth ministry team leader).

Ministries also require teammates to carry out the goals of your mission by using the resources and training provided, in ministering firsthand (for example, the ushers or greeters).

As you consider hiring staff or finding volunteer help, you should first determine the function and purpose of the proposed staff person or volunteer. A staff person is not simply a paid volunteer! Some medium-sized congregations are experimenting with paying gifted “volunteers” a part-time wage. For example, the “volunteer” youth team leader in a church of four hundred in worship might be paid \$10 per hour for ten hours of team management work each week. This approach is wise for a year or two, but if the “volunteer” is an effective team leader, the pressure

mounts from the paid “volunteer” or the governing body to make the team leader into a full-time staff person. This is a good problem to have if the worship attendance is increasing so that there is enough financial support to expand the staff. It is also a good problem to have if your youth ministry is a primary means of fulfilling your mission. If you do continue the practice of rewarding volunteers with a part-time wage, take care to remember that the role of a staff person is quite different from that of a volunteer. And this role can be complicated in the small- to medium-sized church if the paid person is both staff member and volunteer.

Simply put, *a staff person manages the ministry teams; a volunteer does the ministry.* As you move from hybrid roles to hiring full-time staff, it will be crucial to teach new team leaders (and the governing board) that the positions to be filled by paid staff members should be those that will help strategically manage the ministry—not those who will do the ministry.

As an example, consider the Christian education of children. The role of the children’s ministry director would be to develop the children’s education program, including the development of resource material, the recruiting and training of teachers, classroom preparation, and budget management. Whether paid or accomplished through volunteer support, this is a management position. The question is, At what point should this volunteer management position be changed to a paid staff position? What sort of confusion among the ministry team leaders ensues if

some volunteer managers are paid, and others are not? It depends on your mission and objectives.

The role of the children's ministry teachers, on the other hand, is a volunteer role. A congregation need not turn these positions into paid staff positions. A few of the well-established (and wealthy) Sunday morning churches in larger cities have paid children's staff, but this practice (usually pursued at churches near universities, which emphasize adult ministries rather than youth or children's ministries) is likely to fade as congregations rediscover their mission and restructure their activities into self-directed ministry teams.



While reviewing the options in organizational management in chapter 2, we suggested that the ministry management team

could be organized as a board of ministries. The team members could be either paid or unpaid. In either case, their function remains the same: they are support personnel for the senior or solo pastor to carry on the ministry of the congregation. These positions may change from unpaid to paid positions when any of the following things happen:

A. The work involved becomes more than a volunteer has time to do.

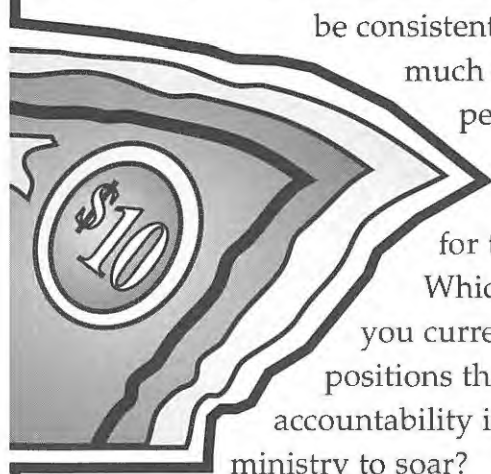
In most cases it will be time to hire staff when the work increases over twenty hours per week. Some dedicated volunteers will work beyond this, but not many.

Which volunteers do you currently have in positions that need more dedicated time in order for your ministry to soar?



B. The accountability for work completion becomes intentionally evaluated.

Although volunteers are essential for ministry, volunteers are more likely to make their volunteer area a more flexible priority than other job- or family-related activities in their lives. Consequently, their urgency to complete tasks and manage ministry may not



be consistent. It is often much easier to hold persons accountable if they are being paid for their work.

Which volunteers do you currently have in positions that need more accountability in order for your ministry to soar?

C. The task requires special skills and abilities that may not be available through volunteers.

Many volunteers are extremely gifted and dedicated individuals. However, there may not be many available in your congregation who have an education in elementary childhood education to be a children's ministry director. Also, there may not be anyone available who has the education and experience in finance it takes to be the financial director.

That is why it is important to take an honest inventory of every person and find out which volunteers you currently have in posi-

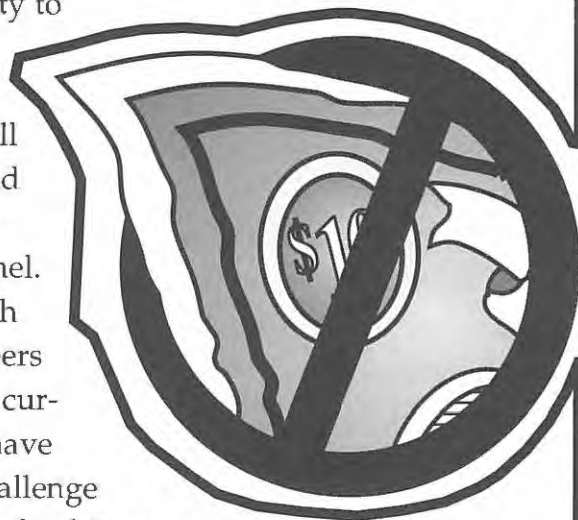
tions that need additional special skills or abilities in order for your ministry to soar.

D. Lines of authority and responsibility need to be focused and sharpened.

In many congregations, particular volunteers have been managing ministry areas for so long that people believe they are the primary decision makers. This is particularly difficult for a pastor responding to a new call. However, in any effective congregation, the senior or solo pastor ought to have the authority to

lead and direct all paid and unpaid personnel.

Which volunteers do you currently have who challenge your leadership or authority and need to be released in order for



you to enable your ministry to soar? (You may wish to omit writing names here or use "code" names.)

When the decision is made to make the transition from volunteer management support to paid management support, you will have the opportunity to broaden the selection options for the position. While there still may be a limited number of skilled volunteers available, there may be a much larger pool from which to choose if the position is to be a paid one.

As you plan the ministry development, the transition from volunteer management support to paid support should also be planned. It will be necessary to plan the financial resources you will need in order to make this transition a reality.

Now that we have explored some of the ambiguous issues about hiring paid and volunteer staff, you may wish to return to your list of the positions you wish to add and consider changes.

III. HIRE CHAMPIONS AS EMPLOYEES

You have determined to hire a person to fill a particular position. What steps should be next?

A. Create a written *job description*.

Writing the description requires that you consider carefully what you need.

Think about the special *qualifications* you seek in the individual: education, skills, personality, experience, interpersonal skills, writing ability, compatibility, attitudes, faith maturity level, and so on.

Think about exactly what this person will do, for whom it will be done, who will provide supervision, what the salary range will be, what (if any) benefits will be provided, and what will be the working hours. Identifying these



points in writing allows all potential candidates the same understanding of what will be required.

The following pages provide a sample outline for a job description. Tailor it to fit your congregation.



JOB DESCRIPTION FOR THE POSITION OF

FOR [YOUR CHURCH'S NAME]

[Scriptural basis for this position]

Prepared by: _____

Date: _____

In general, the job description is created *before* the person is selected for the position. Therefore, the description does not include a person by name.

B. Conduct a *search* for possible candidates.

The volunteer who has been filling the unpaid position may or may not be a candidate. Because this is a professional position, you might be able to generate a significant list of candidates, many of whom may have had considerable experience in a similar position.

JOB TITLE

FUNCTION: A brief description of the actions for which a staff person is being employed and of the role the person will occupy within the church's organization.

QUALIFICATIONS: A statement that describes the qualities or abilities required of a person in this specific position or task. The statement will include any educational qualifications and any required experience relevant to the position. Specify which qualifications are requirements and which are desired qualities. Specify whether the individual must be a member of the congregation.

SUPERVISION: The person to whom a person in this position reports. This will include administrative supervision and should also indicate others from whom job activities might be directed.

DUTIES AND RESPONSIBILITIES:

A specific list of activities, services, functions, tasks, expectations, products, and anything else required by this position. Attempt to include all areas in general terms.

ADMINISTRATIVE: Identification of expected number of hours per week to be worked, the salary range (not a specific amount), whether benefits will be provided, and other such items.

You may seek the advice of other pastors you know. Perhaps they have gone through the same process you are now entering.

C. Conduct formal interviews with the potential candidates.

Each candidate should be interviewed by several persons either individually or as a group. Each person will have a different viewpoint and may perceive characteristics others miss. If possible, allow some of the primary volunteers in the ministry to participate in the interview.

During the formal interviews it is important to discuss the candidate's theological viewpoint and his or her reaction to your mission statement. Be aware that a candidate who strongly desires the position offered might tailor his or her responses in a way that suggests stronger support than they actually feel. Attempt to determine a true feeling and understanding through addi-

tional or more probing questions.

At the time of the interview, you might consider administering certain tests to the candidates. Personality and psychological testing may be helpful in determining whether the person will fit the position or will work with the congregation. It will also give you an idea of what style of management this person prefers.

D. Conduct *reference checks.*

You should always talk with the previous employers of the person you are considering hiring. They may be quite helpful in confirming impressions you form during the interviews, or they might identify a personality totally unlike what you identified. Reference checks help you identify whether candidates are indeed who they say they are.

E. Take this *responsibility seriously.*

Finding the resources and finding the right person to fill a position are exciting times, and you will be anxious to complete the search and hiring, but you do have key responsibilities in this process.

1. You have a responsibility to hire the best person available for the position.

It may take you time, but your congregation needs the best person available. The best candidate is not always the person who has been filling the position as a volunteer. It may be diffi-

cult for you to hire another when this person also desires the position, but find the best candidate and justify your selection.

2. You have a responsibility to safeguard your congregation from persons convicted of crimes.

Churches are a target for those who molest children. Churches offer molesters an opportunity to be close to children in an atmosphere of expected trust. Churches offer thieves and others who prey on people the same environment. Make it part of your employment process to be aware of these problems. Screen dangerous candidates by asking questions about their court and criminal records, and conduct the necessary background and reference checks.

NOTE

You should have a personnel policy manual that provides the specific terms of employment. That is, salary ranges by position should be specified, along with information about vacation time, holidays, personal time off, medical and dental benefits, life insurance, and pension. In addition, the policies should address reimbursement for household moves and interview trips.

3. **You have a responsibility for stewardship of the congregation's resources.**

As a steward of the congregation's donations, you will be expected to invest these donations wisely. The best candidate for a position is not always the first candidate interviewed. On the other hand, you may not have unlimited funds to pay for interview trips.

4. **You have a responsibility not to discriminate against individuals on the basis of sex, race, or any other factor that would not hamper job performance, and a responsibility to ascertain whether the person can legally work in the United States.**

If you have any questions at all, you may wish to discuss them with an attorney who can provide you with more specific information and individual state requirements regarding equal opportunity employment and employment of legal immigrants.

Now that you have hired a new management team member, celebrate! Find ways to publicly welcome and recognize the new person: a reception, an open house, an announcement during worship. Provide an orientation guide to help him or her get started. Provide support, direction, and assistance. Quickly determine the amount of coaching and direction this new team member needs from you in order to explore and use the gifts given him or her.

IV. PLACE VOLUNTEERS STRATEGICALLY

Volunteers are an essential part of your ministry teams. The selection and placement of volunteer support is critical, for it will determine whether or not a team can become self-directed in its opportunities to minister.

Frequently, congregations search for volunteers simply to fill needed positions as ushers, Sunday school teachers, youth leaders, caregivers, and all the other many ministries of the congregation. While the nominating search is noble and well-intended, the results of the nominating process are often dissatisfying for both the volunteer and the ministry teams.

Recently, Walt was speaking in a church in the Midwest. As he entered the worship center and proceeded up the aisle to the front, he was blocked by the head usher. "Where are you going?" he asked. Walt explained his purpose and was reluctantly allowed to pass.

A short time later, Mary Kallestad entered the worship center and also proceeded toward the front. Also blocked and questioned by the head usher, she was allowed to pass after explaining her need. She heard the head usher mutter softly, "If everyone gets to sit where they want, what's the purpose of my job?"

A. Create job descriptions for volunteer positions

What's the purpose of my job?

That is the first question many volunteers will ask. When seeking volunteers for min-

istry teams, anticipate their questions; ask yourself, What is the job? What skills, qualifications, gifts, abilities, or experiences will be necessary to fulfill this need?

Matching people with gifts to positions needing those gifts will result in meaningful and successful volunteer team ministries.

Writing job descriptions for paid staff requires us to really think about the position to be filled. The same care and thought should be used in preparing for volunteers. A volunteer job description will be very helpful, but it works best if the volunteer team member is coached in writing his or her own description.

Even if you follow the recent advice of church consultants to do away with written job descriptions, the question "What's my job?" still needs to be answered. For ushers, the position certainly requires the Sunday bulletins to be distributed. People need to be seated. The offering needs to be taken. Communion needs to proceed smoothly.

These are duties required of the usher, but they do not define the job of the usher team.

The ushers' primary purpose is to provide *hospitality*. Ushers and greeters are your public relations persons. They serve primarily to welcome and greet people—to make them feel special and cared for. They are to assist in making the worship service a great experience for the member, guest, and friend. Their job description should emphasize qualifications and gifts in hospitality.

When searching for teachers for adult education classes, interpersonal skills may be more important than knowledge, being humble may be more important than being correct, hospitality may be more important than control, imagination may be more important than information.

First, identify the foundational purpose and function of each position. This will help determine the best volunteers to fill these positions, and it will be a guideline for coaching teammates in owning their own tasks and activities.

Take some time to think about the following positions. What are the true purposes and functions of these positions? What gifts should be sought?

POSITION	PURPOSE	GIFTS
1. Nursery worker		
2. Offering counting team		
3. Sunday school teacher		
4. Phone caller		
5. Adult education teacher		
6. Youth group bus driver		
7. Volunteer coordinator		

Add your own list of volunteer positions and determine the purpose and gifts needed.

1.		
2.		
3.		
4.		

B. Match volunteers to team ministries

Our first step is to consider the needs of the volunteers. While the ministry certainly needs the volunteers, the congregational member or associate needs to volunteer. People find fulfillment in volunteering when they are exercising their God-given abilities for the building up of the body. When people genuinely feel they are making an important difference, it becomes a pleasure to serve. In the movie *Chariots of Fire*, 1924 Olympic gold medalist Eric Liddell says, "God made me fast. And when I run it gives God pleasure." Liddell got pleasure from giving God pleasure. Volunteers who find it a pleasure to serve have been matched perfectly.

In our society, time is often more valuable to people than money. People are being encouraged to say no to things that take their time. They are being encouraged to determine a personal mission and develop a personal mission statement. When asked or invited to participate in something that is not aligned with their personal mission, they should say no. Often this no comes in response to requests for volunteering.

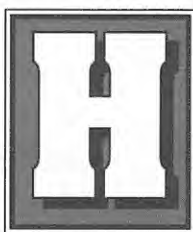
However, when the volunteer opportunity is in alignment with an individual's personal mission, the ministry supports the personal mission and the volunteer finds the greatest satisfaction. The best way to align a volunteer opportunity with an individual's personal mission (which you may not know) is to determine the gifts and abilities of the congregational member and place that member where the gifts may best be utilized.

Instead of placing the volunteers where the ministry needs them, direct them to places where they are gifted to serve. They are much more likely to be successful and fulfilled in this volunteer role.

To determine the best place for a volunteer to serve, we start as we did in determining our personal mission and the mission of the congregation. We assist the potential volunteer teammate in determining his or her **SHAPE**.



S is for **spiritual gifts**. Provide an opportunity for your members and guests to determine their spiritual gifts. This is the starting point. They may discover gifts of which they were not aware or may discover that those areas of service that have been the most rewarding in their experience are also where they are best gifted.



H is for **heart**. Where is the heart of the volunteer? Is the volunteer's heart for disadvantaged persons, for children, for youth at risk, for seniors?



A is for **abilities**. What special abilities does the person possess? Is he or she gifted in the use of hand or power tools, the computer, speaking, teaching, and so forth?

P is for **passion**. What provides the driving motivation in the person's life? What would he or she rather be doing than anything else? This is another way of asking, What is the call to ministry in the volunteer's life?

E is for **experiences**. What life experiences mold the character of the volunteer? What painful experiences have provided learning opportunities that can be shared with others?

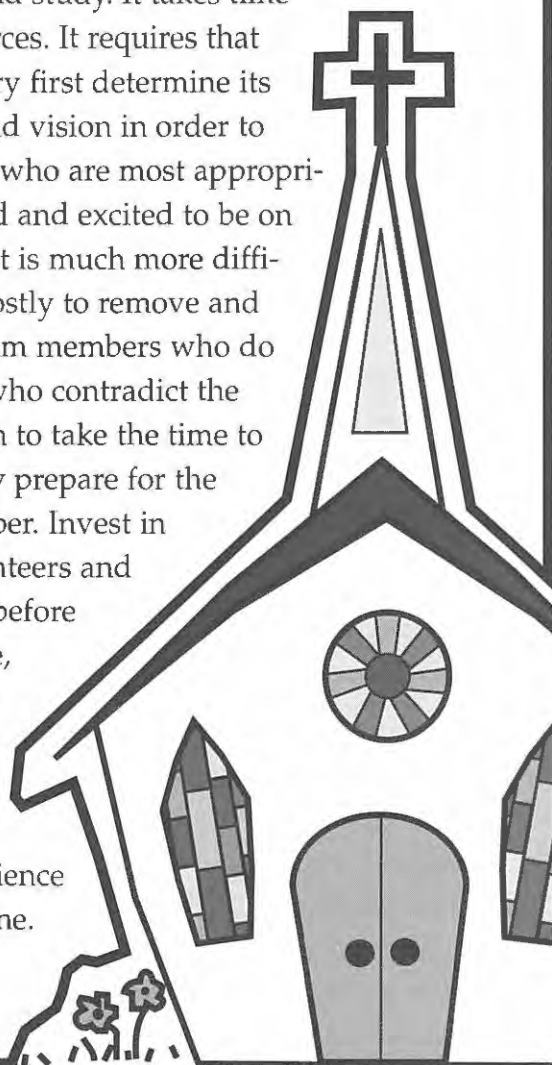


Placing volunteers effectively will require the time to determine the volunteers' **SHAPE**. A volunteer coordinator should be gifted in human resource management to most effectively assist volunteers in determining their **SHAPE**. Once this is done, the administration of placing volunteers where their **SHAPE** matches the ministry need may proceed.

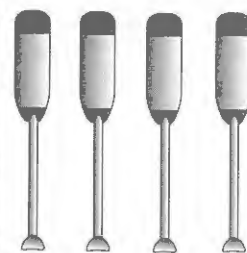
This process is not finished the first time a volunteer is placed in a ministry team. Continually carry on the process of determining volunteers' **SHAPE** in order to rethink your process for placement of volunteers. Outline the new processes that you will take to discover the gifts of your people and match

them to volunteer opportunities. Avoid using the same system for gift discovery for more than three to five years. There are many useful resources for discovering gifts that will renew people's desire to be in vital team ministry. Go back to the list of volunteers and gifts you just identified. Think about who is currently in each position. Does that person possess the gifts you identified? Plan to determine each person's **SHAPE**.

Building a championship team requires a great amount of hard work and preparation. Team ministry is not just a buzzword. It takes thought and study. It takes time and resources. It requires that the ministry first determine its mission and vision in order to find those who are most appropriately gifted and excited to be on the team. It is much more difficult and costly to remove and replace team members who do not fit or who contradict the vision than to take the time to adequately prepare for the new member. Invest in your volunteers and paid staff before they arrive, and it will be a more effective and enjoyable experience for everyone.



CHAPTER



CREATING A QUALITY ENVIRONMENT FOR YOUR TEAM

The senior pastor of a large congregation was very interested in establishing a high quality ministry for this congregation. He believed that the ministry management team of the congregation would greatly benefit from studying the principles of *total quality ministry*. These principles are derived from the literature of the quality movement, inspired by W. Edwards Deming, that has reformed the global business community. For total quality ministry to move beyond studying to implementing a different way of acting in ministry, the pastor knows that empowerment of every team member, staff and volunteer is essential.

Team members function at their best when they are empowered by ministry management to utilize their talents and abilities.

The key is for the paid church leader to coach rather than direct. The team members need authorization to question the status quo. They have a right to expect legitimate answers. Each individual is expected to make suggestions for improvement. Each is allowed to take risks without fear. The ministry teams are self-directed—by the mission of the congregation.

As the pastor talked about the benefits of this way of behaving in ministry with the staff, on his desk was a coffee mug imprinted with the words, “I’m the boss, that’s why!” This mixed signal was very confusing to the staff. Another mixed signal was sent by the designated parking spaces that are next to the front door, covered by a roof, and marked by painted signs proclaiming, “Reserved for Senior Pastor,” “Reserved for Youth Director,” “Reserved for Worship Pastor.”

There are several keys to creating a quality environment for your team. The first is to create an environment of *trust*.



TRUST

Trust is “assured reliance on the character, ability, strength, or truth of someone or something” (*Merriam Webster’s Collegiate Dictionary*,

communities of love and joy, people often expect congregations to have no problems with trust. But it is often in congregations that people are afraid of hurting or offending others, and thus they do not speak the loving truth. As



we will see in this chapter, failure to be truthful destroys trust.

tenth edition).

Trust is an emotion frequently defined by its absence rather than its presence. Trust is gained or earned through personal contact, trial, testing, or interaction. People trust one another because of collective experiences with one another. The “assured reliance” comes through repeated contact and confirmation. Ministry team members trust or don’t trust their leaders on the basis of repeated experiences.

As people work together, they develop a sense of one another’s character, abilities, or strengths. They evaluate their level of trust based on what they observe. If you observe a person make errors in spelling, you won’t trust that person to help you spell, although you might fully trust that person in other areas. If a person you know is always late to events, you will not trust him or her to be on time for anything.

Once trust is developed, it hurts terribly when the trust is broken.

Because congregations are supposed to be

FACTORS INVOLVED IN TRUST

C H A R A C T E R

Contrary to what some politicians may say publicly about competence and charisma, character does matter. What a person does in secret or away from work is important. It all supports or detracts from trust.

High standards for effective leaders cannot be compromised. Every church, every political structure, every enterprise private or public will never be any more disciplined than its leadership. Therefore, for a leader, moral and ethical discipline is not optional—it is essential. An effective leader knows that his or her private life is a public matter. What leaders do in private shapes their habits. If their private lives are morally healthy, they will lead with morally healthy habits. If, privately, a leader compromises the highest Christian values, morals, and ethics, then that leader will self-destruct.¹

1. Walt Kallestad, *The Everyday, Anytime Guide to Christian Leadership* (Minneapolis: Augsburg Fortress Press, 1994), 42.

Character is the sum total of the internal values and beliefs that direct our behavior. We act in response to these directions.

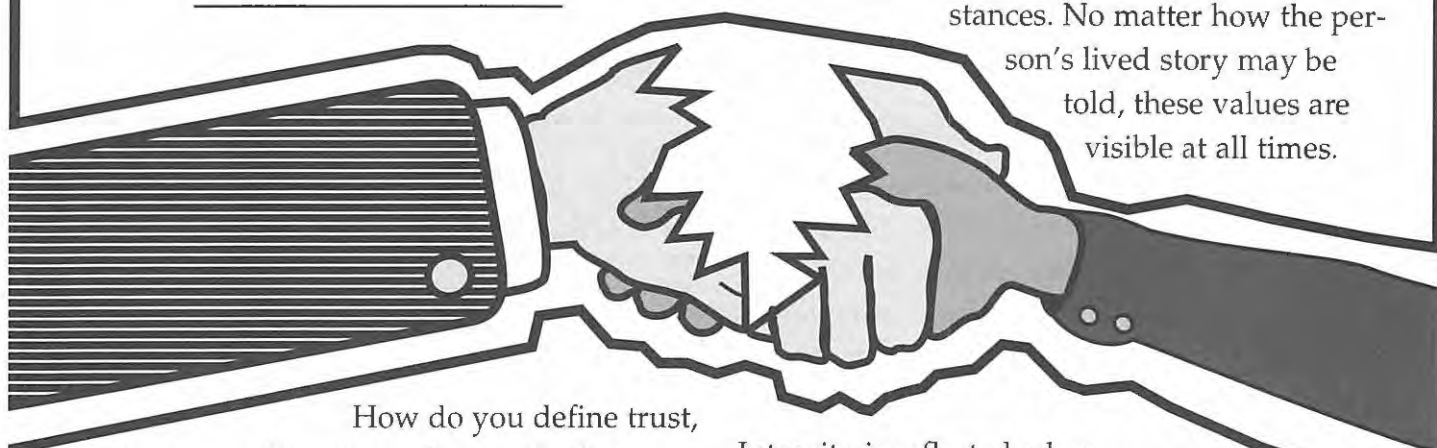
For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible.

—Ephesians 5:12-13

Some essential character traits that ought to be nonnegotiable are integrity, loyalty, honesty, discipline, and humility.



Integrity is essential for trust. Today, many leaders, especially those who must be reelected each year, believe that the situation should determine the ethical response. However, integrity is discerned through the story that a person's life tells by example. The ethical values in this living witness do not depend on situations or circumstances. No matter how the person's lived story may be told, these values are visible at all times.



How do you define trust, in terms of trusting others to do their part in ministry? Name some "character words" that are important to you (for example, integrity).

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

Integrity is reflected when actions match words. When a promise is made, is it kept? When a statement is made, is it the whole truth? Does a person act differently when he or she is away from home—where no one is checking out the story?

When one's actions and words do not match, integrity is questioned, and mistrust develops. Questions are then raised concerning other things the person has said or done. Think about situations you've encountered in which integrity was questioned and mistrust has developed.



Loyalty is another essential character trait. So many relationships are

broken when one feels betrayed by another.

When loyalty is suddenly questioned in a personal relationship, anger and hurt are the frequent responses.

Likewise in a religious organization, lack of loyalty to one another or for the organization will lead to distrust and ill-feelings among the members. It is not surprising that church members'

loss of loyalty to their denominational agencies and programs is the result of many decades of mistrust between the leaders and the members. The more the trust grows dim, the more the leaders behave according to their own agendas, for their self-interest grows strong and stubborn. Integrity is very difficult to restore in these social connections.



Honesty is an important character trait. Honesty includes both telling the truth and being fair. People expect fair treatment. Prejudicial behavior either in favor of or against a person is not fair and will be detected by others. People will wonder if they need to gain your favor in order to receive fair treatment. The aspect of truthfulness is discussed in more detail below.



Discipline is one's internal drive to train one's mental, moral, and physical abilities by instruction, control, and exercise. The training is revealed when testing comes. One is disciplined when situations or circumstances do not sway one from making the

prudent moral decision.

Athletes exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one. So I do not run aimlessly, nor do I box as though beating the air; but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

—1 Corinthians 9:25-27



Humility is the desire to emphasize one's activity but not oneself. The recognition of the team is more important than that of the individual. A humble person is not weak or insignificant but rather is driven from inner strength and conviction. He or she does not need the acclaim of others to be fulfilled.

Before destruction one's heart is haughty, but humility goes before honor.

—Proverbs 18:12

A B I L I T Y

Along with character, a quality team also needs ability.

Every congregation has at least one individual who believes he or she has a soloist's voice but in reality does not. That person is not trusted to sing, because he lacks the ability. It doesn't mean that he is a bad person, but he should probably be encouraged to use other abilities.

In like manner, people who are placed in positions of responsibility but who lack the ability to carry out those areas of responsibility will not be trusted. There will be no "assured reliance" on such people when their lack of ability becomes apparent.

Thus, no matter how much risk is placed in self-directed teams, it is imperative that when persons are interviewed for staff or volunteer positions that care is taken to clearly identify the job requirements and qualifications and ensure the candidate meets those conditions.

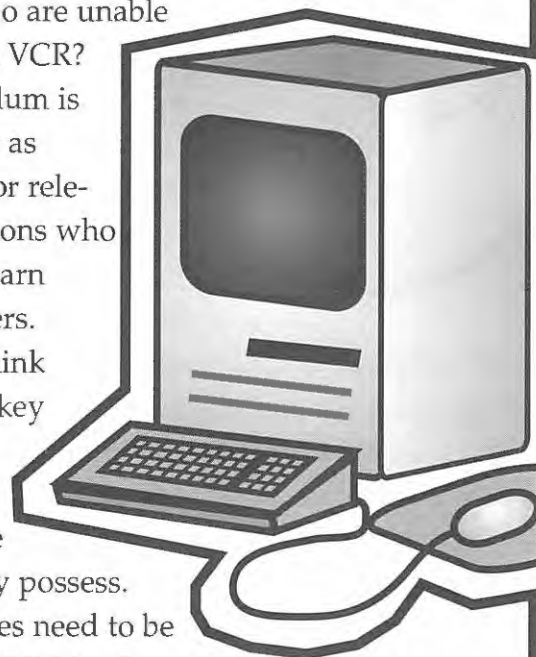
Jesus said, "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability."

—Matthew 25:14-15

Continued training (see chapter 5) is also important in order to ensure the people keep

their skills and abilities sharp. Advances in technology soon cause many important skills to become unimportant. What happens to the typist who cannot understand computers? Communication breaks down. What happens to teachers who are unable to operate a VCR? The curriculum is perhaps not as interesting or relevant to persons who no longer learn from lecturers.

As you think about your key volunteers and staff, consider the abilities they possess. What abilities need to be sharpened? Which of your volunteers and staff need to be encouraged to change positions because they do not have the abilities needed in their current positions? Make your notes here or on another sheet of paper, but do it now, while you are thinking about it.



S T R E N G T H

There is a game that is often played on retreats, in which one person is challenged to

allow himself or herself to fall backwards into the arms and hands of another. Without seeing the other, the person who is falling must be able to trust the other person to have not only the willingness but also the strength to catch him or her.

In questions of trust in a team environment, strength doesn't always refer to physical might but also to stamina. The determination to carry on, to complete tasks, to not only start well but also finish well, to persevere in the face of difficulties are signs of stamina.

**So let us not grow weary in
doing what is right, for we will
reap at harvest time, if we do
not give up.**

—Galatians 6:9

In the 1992 presidential election, Ross Perot lost a great deal of trust when he withdrew from the race. He was perceived as a quitter. Although he later returned to the race, he had lost a considerable amount of support. If he quit once, could he be trusted not to quit again?

Consider people in your congregation who have quit before completing a task. Have you trusted them with other important tasks?

When thinking about who fits where, it is sometimes easy to assume that a person with disabilities would not have the stamina or strength to function on a particular ministry team. But you might find that a disabled person has more perseverance than any other. Think about persons in your congregation who live in pain or discomfort. On what ministry team

could they be challenged to persevere?

Again, trust is the "assured reliance on the character, ability, strength, or *truth* of someone or something."

T R U T H

The character trait of honesty is essential for trust. Honesty can be very difficult for people. People tend to see truth in varying degrees. Consider some of the ways we try to rationalize and justify dishonesty:

Outright lies are thought to be wrong, but are "white lies" wrong? (After all, white lies are told to protect people from hurt.)

Partial answers that withhold information aren't lies, are they? (After all, the part of the answer that was given was true.)

Exaggerations merely embellish the truth a little and aren't really lies, are they? (People do need to see my point of view.)

**They did not ask an account-
ing from those into whose
hand they delivered the money
to pay out to the workers, for
they dealt honestly.**

—2 Kings 12:15

Frequently, congregational members fear telling the truth because they don't want to hurt someone's feelings. The fact is that, often, withholding the whole truth ends up hurting more deeply.

Pastor Bob is talking with Ruth, a member of the congregation, about a lack of participation

in the youth program. Pastor Bob attributes the poor showing to the youth director's lack of contact with the youth in the community. Suddenly the youth director rounds the corner and comes face-to-face with the two. Pastor Bob says how pleased he is with the work of the youth director.

While this may avoid hurt feelings and conflict for the present, the perpetuation of this lie will eventually cause greater hurt and conflict. It will lead to confusion when the truth is finally revealed and the director is surprised after receiving all the positive affirmation. It will lead to feelings of betrayal and bitterness.

This is hurtful not only for the youth director but also for Ruth. Would Pastor Bob also talk this way about her? Her feelings of mistrust may lead her to discuss this with others. Soon staff and volunteers cannot believe what Pastor Bob says, and his positive affirmation creates nothing but suspicion.

Lies destroy trust. Without trust it is not possible to have a healthy relationship.

Partial truths, withholding necessary information, and deliberate distortions or exaggerations are forms of lies.

"Hear, for I will speak noble things, and from my lips will come what is right; for my mouth will utter truth; wickedness is an abomination to my lips."

—Proverbs 8:6, 7

Another form of lying is to avoid conflict by speaking one way to one person and another way to a second person. The avoidance of conflict in this manner not only doesn't solve the problem, but also causes the problem to grow. The conflict is not resolved, and it will return. But this time it will be compounded by the lies.

If we are careful to know the truth and express it with grace and consideration, we are speaking with integrity. If we honestly approach someone with an issue or complaint with the desire to maintain relationships, the issue can be resolved without hurt feelings.

Quality fixes the problem—not the blame.

When deficiencies occur, the leader who is highly trusted focuses on the deficiency—not on the person. The deficiency can be corrected without personalizing the problem. Consider your approach to deficiencies and problems. Are you honest and forthright? Do you speak the truth in love? If two people with whom you have discussed the same issue get together, will they agree on what you said?

Consider your key staff and volunteer team leaders. Are they honest and forthright as well? Do they gossip about others? Will they tell you and one another the truth? Nothing will destroy trust faster than dishonesty.

R E S P E C T

Other factors affect trust as well. Each person is unique. God has created each person with gifts, abilities, and talents. Personalities develop. People are not alike. On almost any topic, intelligent and informed people can disagree.



At times there is little happening at a baseball game. As the innings stretch on, the Angels are leading the

Padres, but for the most part Steve and his sons eat their peanuts and talk. Suddenly, they hear a sound that everyone in the stadium recognizes. There is a distinctive "crack" as a bat hits a ball with tremendous power. They all know that the ball is well hit.

Those fans who are paying attention watch the ball rise in the air. Steve's youngest son is not watching. As the ball clears the infield and the crowd starts to rise in anticipation, Steve's son asks frantically, "Where is it? Where is it?"

Steve cannot describe where the ball is. He points to it as it levels out over the outfield. His son still cannot see it. It's hard to find the ball in midflight.

The crowd roars as the ball clears the center-field fence. Steve's son now sees where the people on the grass are scrambling to claim their prize. He is disappointed that he hasn't seen the whole flight.

Your congregation will react to your mission and vision in ways that remind you of this incident at the ball game. Some of your members will be paying attention and will catch the mission and vision, and they will be cheering in great enthusiasm as they see the "home run": the successes of ministry, the accomplishment of your mission, the transformation of lives through Jesus Christ.

Some of your colleagues will not be paying

attention. The other cares of daily life, perhaps combined with lack of vision, will prevent them from finding the ball in flight. They won't see the ball clear the fence. They won't share in the excitement. Don't let them steal your dream. Don't let them dissuade you from the mission and vision God has granted. The home run counts even if they do not see it.

**"Just so,
I tell you,
there will
be more joy
in heaven
over one
sinner who
repents than
over
ninety-nine
righteous
persons who
need no
repentance."**

—Luke 15:7

ter congregations," forming partnerships with adjacent businesses, relocating, or other alternatives. Each has specific effects on the future of the congregation.

In truth, as you envision the future, you will consider all these areas. Of highest priority, however, is a revelation that God might grant. As you are called in worship day by day to confess your shortcomings and repent of your sin, God's purpose often is to redirect your thoughts and efforts to align them with his will.

Just as you wrote down your mission statement, once you clearly understand the scope of the vision and the future, you must put it in writing. Prepare a one- or two-page summary of the vision you and your team have just prepared.

Share this vision statement with other trusted friends and key congregational leaders. Use your personal powers of persuasion and influence to gain support. Listen for feedback and be sensitive for new insights.

Be prepared for God to work in inspiring others with this vision. Some will begin to "see" what you see and absorb this vision as their own. Their imaginations will be ignited and some will begin to plan. Some will be driven to action to accomplish this vision. This will lead to strategic planning, which we will discuss further in chapter 3.

You will find that there is nothing more exciting than to have a dream for the future. People are excited about mission; but to begin to see the future and then plan and prepare for it ignites personal drive and enthusiasm.

In your congregation, this vision will pro-

vide unity among the leadership, staff, volunteers, and congregation. This vision will provide

direction

for all actions, plans,
and decisions you need to make;

focus

for leadership, staff, volunteers, and
members of the congregation;

information

on the plans and direction the congregation is taking;

motivation

to inspire the entire congregation;

enthusiasm

as it creates an attainable dream;

inspiration

as it calls forth the best in people and the congregation;

anticipation and expectation

of future events;

humility

as we realize our dependence on God to
prepare the way to our future.

There are several approaches to thinking about the future. Your thinking may be based upon specific goals, specific needs, or the big picture.



SPECIFIC GOALS:

From what we understand of our congregational purpose and mission today, we expand our look to the future and set specific goals and targets for the future. A congregation that seeks the unchurched in a multicultural area might set a goal of developing a bilingual worship style.

What are your goals for the future? How do you see your mission changing or evolving in the next five years? How might your "target" be changing?



SPECIFIC NEEDS:

What are the specific unmet needs or emerging needs of your community and your con-

stituents which you see as your responsibility to meet? What are the critical issues you face as a congregation? How will your future resolve these issues?

For example, a congregation that is rural but sees the urban expansion heading its way may need to address the coming population growth; a congregation faced with an aging constituency may need to think about how to minister for the current members while reaching out to new ones; a congregation that finds gang warfare is closer than it used to be may need to seek ways to teach peace. How will you address the issues facing your congregation?



THE BIG PICTURE:

In this process, look to the future, test several major philosophical and directional assumptions about the congregation. Which path or scenario shall this congregation take?

A congregation faced with growth but limited space may consider establishing "daugh-

**Nurture.**

Care for your people. Many cannot see the future. Most don't know how to see tomorrow. Some are not sure they will make it until tomorrow. As you care for your people, help them to make the transition from today's view to the future view. Help people through the chaos that happens anytime change is introduced. Without a vision, the people perish (or go to another parish).

VISION answers the question,

*What has God called us to be as
God's people?*

For the congregation, **VISION**
answers the question,

*What has God called this congregation
to be as God's congregation?*

This question applies to both the present and the future.

VISION is a gift from God. For the congregation, that gift may be given to individuals or to a small group of people. Dreaming and *vision* do not come easily to everyone. Frequently, a *vision* granted to one will blossom into dreams in others, which will blossom into ideas for implementation in others.

For surely I know the plans
I have for you, says the
LORD, plans for your welfare
and not for harm, to give you
a future with hope.

—Jeremiah 29:11

As a gift, vision needs to be something we clearly ask God to provide. We spend time in prayer to determine God's plan for our future. We know God has a plan for us; God has said so.

The vision needs to be clearly communicated to the leaders of congregational teams, so that others can see and claim the vision and spark the dreaming and planning process.

HOW TO ENVISION GOD'S WILL

Envisioning God's will is perhaps easier said than done, since the vision may not be clear at first.

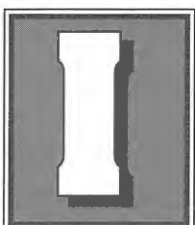
Confide in a small group of people you believe to be mature in their faith and truly seeking God's will for the future of the congregation. Tell them of your desire to envision the future. Seek time together in prayer and discussion over your future. Don't *plan* the future now; that comes later. Now you are simply dreaming and seeking God's desire.



Values.

These are the beliefs and personal standards that drive decisions and actions. They help us to clarify gray areas. While a certain action may be legal, the visionary has values that compel the question, Is it moral? What is the *right* thing to do? It may not be the convenient thing. What is of greatest importance in your life?

Values include personal integrity, honesty, trustworthiness, truthfulness, and so on. Character counts. What is done in private will be revealed in public.



Imagination.

Information is limited.
Imagination is unlimited.

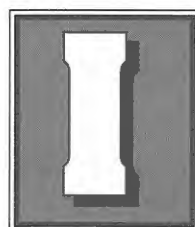
Clearly God has an incredible imagination. Imagination is the instigator of inventions. Imagination leads you to investigate the unknown. Even if every material possession in the world is lost, with imagination we can rise up and rebuild.



Servant's Heart.

We will discuss in the next chapter the importance of seeking servants when selecting persons to leadership positions for ministry teams. Jesus demonstrated his servant's heart

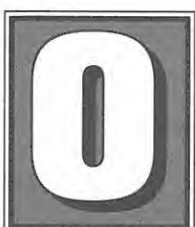
and told us to do likewise. To overcome our relentless self-interest, we constantly need to be in service to others.



Innovation.

Like imagination, innovation encourages new ideas.

Imagination thinks of possibilities which may not currently exist. Innovation looks at what is and seeks to improve it. The last seven words of a dying church are, "We've never done it that way before." That is probably a good reason to try. Try new methods even when the old way seems to be working. Encourage staff and volunteers to think of new methods. Ask "Why?" frequently. Challenge everyone to question old ways and methods. Maybe they are the best, and this thinking will confirm that. If they are not the best, this thinking will encourage innovation.



Optimistic Outlook.

Pessimistic dreams or projections will inspire no one. Be realistic and accurate with information, but seek what is positive. Be enthusiastic about what God has prepared. Seek the possibilities. Be aware of the problems but don't make them the focus. Seek solutions. Obstacles become opportunities. Put your best thinkers and problem solvers on the issues and don't settle for "can't."

In this dictionary definition for vision, the ability to perceive something physically (the third definition) isn't as important as the real power of *vision*.

Vision is an image of the present and future. Many times the image cannot be seen physically.



- 1. a:** something seen in a dream, trance, or ecstasy; *esp:* supernatural appearance that conveys a revelation
- b:** an object of imagination
- c:** a manifestation to the senses of something immaterial

- 2. a:** the act or power of imagination
- b:** (1) mode of seeing or conceiving
(2) unusual discernment or foresight
- c:** direct mystical awareness of the supernatural usu. in visible form

- 3. a:** the act or power of seeing: sight
- b:** the special sense by which the qualities of an object... constituting its appearance are perceived and which is mediated by the eye

- 4. a:** something seen
- b:** a lovely or charming sight

It is telling that those who lack vision often are looking only for the physical revelation or proof of concepts and ideas.

Vision pertains to concepts and feelings. Many parts of a vision cannot be expressed in absolutes. A vision involves quality, values, drive, effort, and atmosphere. A vision provides excitement as we look ahead. It focuses on *possibilities*, not problems. It is the spark that motivates action toward goals and objectives.

In this book, we define vision as consisting of six components:

For each of the major steps identified in preparing the mission and mission statement, record the date on which it was completed.

The day I began to consider preparing or reviewing the mission of this congregation:

The day I began to earnestly pray for God to reveal his mission to be done in my life and in my congregation, to raise up the team needed, and to prepare my congregation:

The day I organized my team to seek God's mission in my congregation and we worked to develop the mission and mission statement:

The day the governing board approved the mission statement and we began to announce and promote it to the entire congregation:

The day I gave thanks for God's leading in my life and the life of my congregation:

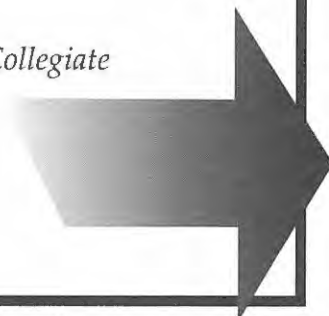
VISION

WHAT IS VISION?

Many books and dozens of speakers on the lecture circuit say that we must have vision. Leaders are visionary. Leaders create a shared vision. One characteristic that distinguishes between leaders and managers is vision. What does this mean?

Before you go any further, write your definition of *vision*:

Merriam Webster's Collegiate Dictionary, tenth edition, defines *vision* as





RESULTS

Identify the results you desire.

Jesus said that he came to save.

The result desired at one church is to make Christ known to all and to help transform people into responsible members.

What results are you called to achieve?
What is it that you seek to accomplish?

A congregation that is driven by the mission of helping all to know Jesus Christ will have the purpose of sharing the love of Christ, with joy, as inspired by the Holy Spirit.

What is your purpose? Why does your congregation exist? What do you do to accomplish your desired results?

Now condense these three statements (target, results, purpose) into one brief statement that can be memorized. You cannot state your entire theology in one sentence and will need to realize that the mission statement alone is not enough to inspire people. As you discuss this with leaders and preach about the mission, people will begin to understand what is meant by this one statement.



PURPOSE

What is your purpose? How will you reach your target and get the results?

Jesus said that he came to seek the lost. His earthly life, described in the Gospels, shows him going to wherever he could find the lost.

"The Son of Man came to seek out and to save the lost."

—Luke 19:10

What an incredible mission statement! Jesus certainly had a mission and knew it exceedingly well. He never lost sight of his mission. His mission was central to everything he did, including his journey to the cross.

If you have an existing mission statement, review it to make sure it truly is reflective of God's call in your life and in your congregation. If it has been some time since the mission was prepared, take time to go through the process again.

Your mission is one of the most important things you will determine in your ministry. Without a compelling mission, teamwork is likely to be misguided activity.

WRITING YOUR MISSION STATEMENT

Prepare to write the mission statement for your congregation. Here are some examples:

That all may know Jesus Christ and become responsible members of His church, we share His love with joy, inspired by the Holy Spirit.²

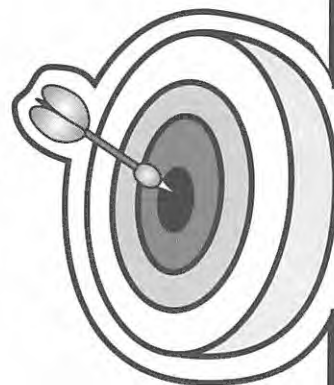
We exist to
praise God,
prepare ourselves for service,
provide love and care for one another,
and proclaim Christ to the world.³

TARGET

Identify your target.
Jesus identified "the lost."

Some congregations identify "all who may know"—which is interpreted to mean that they are highly focused on the "unchurched."

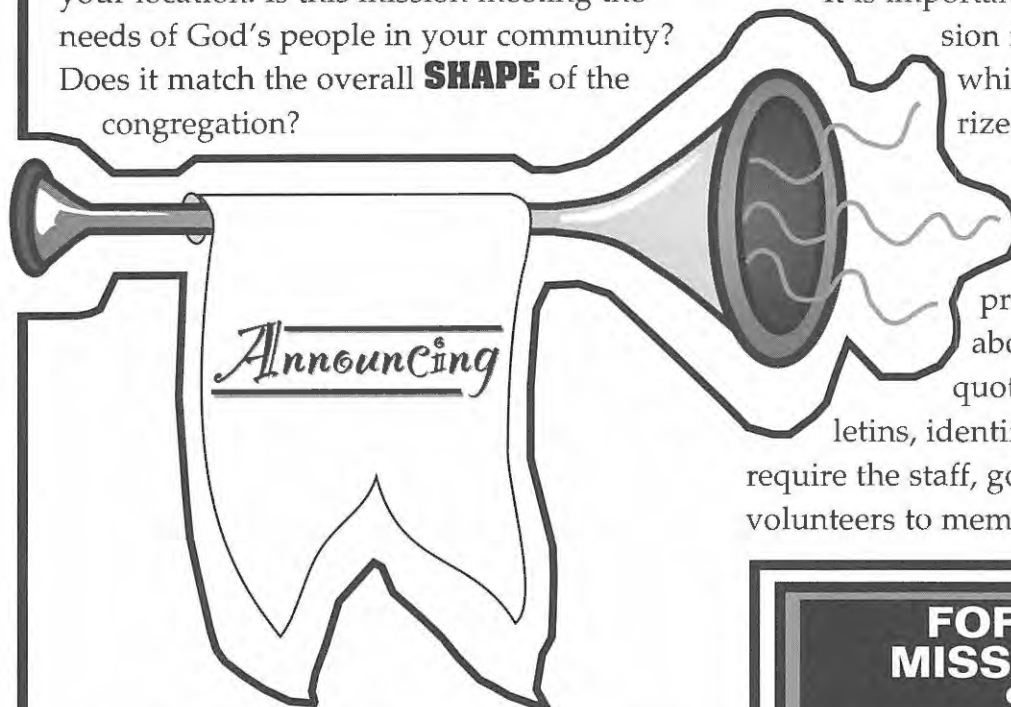
Who is your target? Which group of people receive the greatest priority for your congregation? All people are important, but upon whom will your congregation place the greatest energy?



2. From Community Church of Joy (Lutheran).

3. From Hope United Methodist Church, as cited in Norman Shawchuck, et al., *Marketing for Congregations: Choosing to Serve People More Effectively* (Nashville: Abingdon Press, 1992), 223.

Contextualize your mission. Ensure that what you have determined makes sense in your location. Is this mission meeting the needs of God's people in your community? Does it match the overall **SHAPE** of the congregation?



Next comes the promotion of the mission. Before announcing that you have discovered the mission, discuss it with many key leaders. Conduct a positive public relations campaign to gain support. You will eventually need to gain the support and endorsement of the governing board. Win them over to this mission. Ask them to prayerfully consider this mission. Do they see a different mission? Do they have other insight and ideas that should be considered?

This may be a very challenging time. *A mission may mean change.* Something new is happening. Things will be different. In later chapters we will discuss *change* and its management within teams in greater detail. Your personal leadership and influence will be important as you promote this mission.

Next comes the real promotion! A mission is of no value if it isn't known and practiced.

It is important to summarize the mission into a short statement which can be easily memorized. This provides greater opportunity for it to be thought about and used.

Find ways to publicly promote the mission. Preach about it, place it on banners, quote it in your worship bulletins, identify it on meeting agendas, require the staff, governing board, and key volunteers to memorize it.

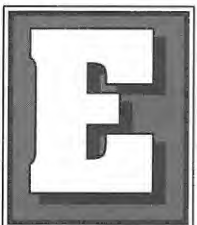
FOR CLARITY, THE MISSION STATEMENT SHOULD BE

1. **Biblical:** To have the best potluck dinners may be a desirable goal for one of the teams, but it won't inspire many in the congregation. God's purpose for your congregation should be discernible in or consistent with the Scriptures.
2. **Directed at a target:** Who benefits from this ministry's existence? For whom is the mission targeted?
3. **Results-oriented:** What is it that we seek to accomplish? What is the desired outcome?
4. **Purposeful:** What are we doing? Why are we in existence? What do we do to accomplish our desired results?



Passion. What are the driving passions in your life?

What motivates you for action beyond what you might consider reasonable? If resources were not an issue, what would be your dream?



Experiences. As God directs and leads our personal and spiritual growth, God provides experiences for us from which we can learn much. Identify some of the more vivid experiences (including painful ones) of your life.

1.

2.

3.

4.

Therefore I have uttered
what I did not understand,
things too wonderful for me,
which I did not know.

—Job 42:3

Now look over your **SHAPE**. Pray over your **SHAPE**. You should be able to discover your own call and mission in life. What has God called you to do? If you didn't answer the question before, answer it now.

CONGREGATIONAL MISSION

The congregation needs to determine its mission.

What has God called this congregation to do?

As before, the first step is to pray. Seek first God's inspiration and the revelation of the Lord's purpose in this congregation. Pray for the inspiration of key, mature leaders. Pray for your process. Pray for the acceptance by the congregation.

The mission will not be determined by a committee that is appointed by the governing board. It will be sought by mature Christian leaders who truly seek God's will above their own interests. Select a few individuals to take a retreat with the pastor to seek God's will in earnest prayer and discussion. This process may not be quick. Ask the tough questions.

What do you do that gives you special energy and drive?

Next, identify your **SHAPE!**



Spiritual gifts. Identify your spiritual gifts below. If you have not taken a spiritual gifts survey recently, do so now. (See appendix A for a spiritual gifts survey.)

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed.

—1 Corinthians 12:1

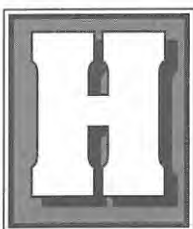
My Spiritual Gifts are:

1.

2.

3.

4.



Heart. Where is your heart in the *doing* of your ministry? What are your special interests?

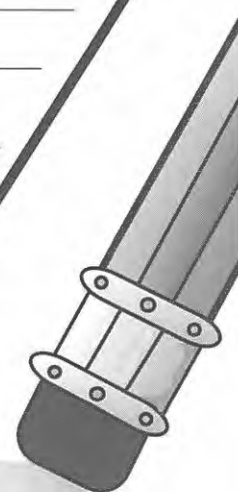
It is out of the abundance of the heart that the mouth speaks.

—Luke 6:45b



Abilities. Consider your activities over the past five years. What activities have you done and continue to do well?

What activities have you not done so well?



curriculum meetings, and everything else, he had little time left for individual prayer, personal enrichment and training, and thinking about the future. It is much better to ask the question, "What plans does God have for my life?"

**Have you not heard that I
determined it long ago?
I planned from
days of old what now
I bring to pass.**

—Isaiah 37:26a

While we may be very busy doing God's work, we need to be sure we are doing what the Lord wants done. The question of effectiveness (doing the right thing) is as important as that of efficiency (doing it well). We could easily be doing the wrong things but doing them well. God has plans for us. We need to discern what they are.

**What has God called us to do as the
Lord's congregation?**

The answer to this question defines our *mission*.

But before we can begin to address this question, we have a more personal question:

**What has God called
me to do?**

MY PERSONAL MISSION

If God's call in your life is very evident to you, write the answer to this question here.

What has God called me to do?

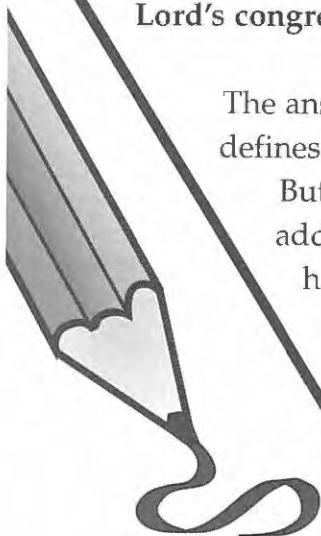
If the answer is not that clear, or it has been some time since you have thought about it, now would be a good time to consider this question anew.

This process begins with prayer. Ask God this question. Seek the Lord's will in your life. Seek God's call. God has promised to answer.

**"Ask, and it will
be given you; search,
and you will find; knock,
and the door will be
opened for you."**

—Matthew 7:7

As you seek God's will in prayer, write the answers here.



allowed rapid transit, that all persons belonged to a church, and therefore telling the story of the faith with others remained a work for professionals in faraway places.

It is now common knowledge that we are in the "time between paradigms." Some theologians call it the "post-Christendom paradigm." It is no longer true that everyone around us is a Christian. It is not true that being born in the United States or in any other country automatically makes one a Christian. We are in a culture where more and more people are not Christian, and once again we are being called upon to witness to our story and share our faith with others. Once again the mission fields are directly outside our church doors.

Some of us can remember Sundays as days of relaxation and rest. There were few if any businesses open, and the commandment to "remember the sabbath day, and keep it holy" made sense to the rulers in our communities. Today, Sunday is increasingly like any other day. Do people today even understand a sabbath?



Identify other cultural changes in your community that show the changing of the paradigm to a "post-Christendom paradigm."

Many church leaders today recognize that their mission is outside their church door. They recognize that preaching the Word, administering the sacraments, and being faithful to church traditions is not enough to keep the story of their faith from dying out. These ordained acts of religious professionals are insufficient for reaching the unchurched, keeping members in church, and reversing declines. Where once the denominational headquarters was able to identify the mission fields and prepare for mission, today the headquarters cannot understand the individual mission fields in every location. While trying to be faithful to their headquarters and still recognizing the diversity and unique nature of the individual mission fields, many church leaders are in a quandary over what to do.

Because the headquarters cannot understand every mission field, it is necessary that each church understand its own mission field. That is the purpose of the congregation's mission and its mission statement.

WHAT IS THE MISSION STATEMENT?

"Everyone has a wonderful plan for my life!" said a young pastor on his first call. Between the hospital visits, confirmation classes, Bible studies, sermon preparations, home visits, committee meetings, counseling appointments, meetings with city officials,

MISSION

Why Create a Mission Statement?

The world is not the same as it once was. This is obvious, and it is always true, but many in the church do not want to believe it. Loren Mead's book *The Once and Future Church* describes a great history of paradigm shifts in the Christian community since the resurrection of Christ. Mead says that the early church lived under the "apostolic paradigm." Christians saw it as their responsibility to witness to others. Their mission field was right outside the front door of their church.¹

When Constantine
was converted

to Christianity, the paradigm shifted to the "Christendom paradigm." Eventually, the church and the state became one. To be born into the Empire meant that one was born a Christian. Everyone was assumed to be Christian, so in terms of mission there was no need to witness to anyone about the good news in Jesus Christ. The mission field was in a faraway land, and witnessing was pursued by mission professionals who were trained by the church. Parishes were established geographically and ethnically, and since every parish was culturally conformed, being born into a family also determined the parish to which a person belonged.

Even after the Reformation, which perpetuated Christendom in alliance with European nation-states, it made sense for the church headquarters to train the professionals in mission. Churches were not involved in this training, other than through financial support, since they were organized to care for the flock in their parish. They were to preach the

Word and administer the sacraments and be faithful to the traditions of the church. Every denominational church supposedly was the same, such that all Methodists in one geographic area belonged to the Methodist church there, all Lutherans belonged to the Lutheran church there, all Catholics belonged to their Catholic church. It was assumed during periods of population growth, particularly before the automobile

1. Loren Mead, *The Once and Future Church* (Washington, D.C.: Alban Institute, 1991).

CHAPTER



THE STARTING POINT IS VISION

Steve takes his sons, Mike and Andrew, to a preseason baseball game at the Peoria Sports Complex. The California Angels are pitted against the San Diego Padres. Prior to the game there is utter chaos in the stands. Vendors are shouting over their beer and peanuts; friends are calling to others who have already found their seats; people are getting comfortable; players on the field are acknowledging the shouts of fans. Suddenly, the public address system announces the national anthem.

Slowly the chaos subsides as people stand, search for the flag, and finally focus on it. For the next few minutes, the entire stadium is unified. Singing or listening respectfully to the national anthem at baseball games is more than token patriotism, though it was no doubt sobering during the World Wars

as various team members were conscripted to serve and die for the liberty of other countries. The pledge is a centering act for the teams and the spectators, who are reminded that there is more to life than the game at hand.

From this act in baseball we observe that the starting point in building and maintaining a quality ministry team is creating a sharp focus that helps the team recall why they are part of a larger drama in ministry. This focus takes a group of people from concentrating on each person's individual interests, goals, desires, and passions to concentrating on the ministry's interests, goals, desires, and passions. This focus is created through the development of a *mission* and a *vision*.

translation of the principles of total quality management to the Christian church. It also discusses the overall philosophy of quality in congregations. Ministry teams, the focus of this workbook, are one part of the overall congregational quality process.

One of the critical principles of *Total Quality Ministry* is the emphasis on the shared vision of the congregation. Chapter 1 of this book begins laying this foundation for any team that serves in your church. How does a congregation determine its mission and vision? How is shared vision (which is so strongly promoted in the secular business community) created in a congregation?

With the mission and vision clearly understood and articulated, the congregation is ready for changes in organizational structure. This allows the shared mission and vision to be accomplished. Chapter 2 suggests an organizational structure that empowers staff and volunteers to use their gifts and abilities in ministry.

You will carefully consider the people you hire and place in key volunteer positions. Chapter 3 identifies the process of finding the right people so that your ministry can soar.

Once you have hired and appointed the key people, provide them the best atmosphere possible in which to work. Encourage them to use their gifts and abilities in creative ways to solve the ministry problems. Provide new ideas for meeting the ministry needs of people. Chapter 4 presents the environment desired for effective team ministry.

At a training conference we attended in Phoenix in 1995, Zig Ziglar observed that there is one thing worse than training an employee and losing him or her to another company: that is, not to train the employee and then keep him or her. It would be futile to expend the energy to find the best people possible and to create an environment

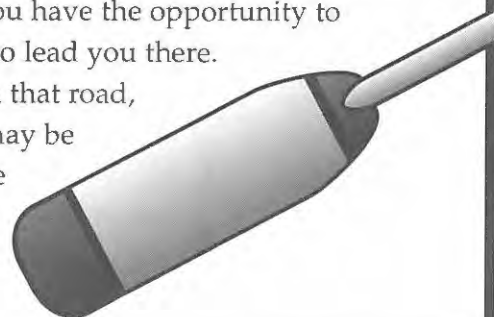
where employees and volunteers can excel if you were unable to retain these employees and key volunteers. Chapter 5 provides suggestions on keeping these teammates active and involved in your ministry and not losing them to another.

The buzzword in business today is "teams." Corporations find that forming teams of people provides opportunities for synergism to create fantastic products. In like manner, teams within the congregation provide opportunities to solve problems and create new ministry ideas that transcend what the typical Lone Ranger can accomplish. Chapter 6 discusses team formation in the congregation.

Recognition and reward systems are also vitally important in relating to staff and volunteers. Chapter 7 involves finding ways to honor exceptional performance without creating competition. It suggests a new way to look at performance appraisals and how to involve team workers in their own evaluation system.

The creation of quality ministry teams may be a lengthy, intensified process. Being alert and aware of your goal to accomplish this can assist you in each of the hundreds of decisions you will make in the coming years. Knowing the objective makes it easier to take the crucial steps to putting the winning team together.

In many communities there is a familiar proverb: "If you don't know where you are going, any road will lead you there." Why wander around without a vision? If you do know where you are going, you have the opportunity to choose the road to lead you there. When you get on that road, ministry teams may be the most effective way to travel.



INTRODUCTION

BUILDING QUALITY MINISTRY TEAMS IN YOUR CHURCH

Committed pastors and congregations desire to develop the best staff and volunteer organization possible. With the resources God and the members provide, when the needs for ministry have been clearly identified, the challenge is to organize and equip everyone for preaching the Word, administering the sacraments, and meeting the needs. This requires building quality ministry teams in your church!

Often a pastor ends up in a congregation that has long ago selected its staff and volunteer organization. Thus the pastor has little voice in the selection process. If one has the advantage of selecting the team, where does one start?

This workbook presents perhaps the ideal situation. It carefully outlines in a logical sequence the order in which a congregation might seek to build the most effective, efficient ministry team of staff and volunteers. We recognize that such an ideal situation is rarely found. Even congregations in which many of the points are mastered, peri-

ods of change in people, mission, or other situations may cause them to lose ground in certain areas. They will then need to refocus and gain back what they have lost.

We also recognize that a pastor will rarely find the opportunity to start from "ground zero" in building a ministry team. Often the culture of the congregation is firmly established and resistant to change. The pastor will be required to assess the climate for any of these points and start where success is most likely. Success in one area can often lead to success in another.

The story of creating this workbook began with building the staff and volunteers at Community Church of Joy. As in all stories, we continually go through transitions, and the ideal is yet to unfold. We hope the illustrations and stories developed in this environment may be of help to you as you make the critical application to your own congregation.

You may recognize terms and ideas that were presented by the authors in *Total Quality Ministry* (Augsburg Fortress, 1994). That book presents a

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TEAM MINISTRY: A WORKBOOK FOR GETTING THINGS DONE

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MANUFACTURED IN THE
UNITED STATES OF AMERICA

TEAM MINISTRY

**A WORKBOOK FOR
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Walt Kallestad

Abingdon Press
Nashville

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