INSTITUTE OF CHURCH LEADERSHIP DEVELOPMENT

North New Zealand Conference

Leading Change Part 2

Changing Your Meetings
-Ideas for Leading More Effective Meetings

The culture of your church will come to mirror your meetings. Mediocre, passionless meetings bring with them a mediocre passionless organization.

Are the meetings you lead productive, compelling and energizing?

If you didn't have to go to meetings would you like your job more?

Do you look forward to your board meeting?

Would your board members rather spend two hours in a meeting or go to a movie?

"If we hate meetings, can we be making good decisions and successfully leading our organizations? I don't think so. There is simply no substitute for a good meeting – a dynamic, passionate and focused engagement – when it comes to extracting the collective wisdom of a team. The hard truth is, bad meetings almost always lead to bad decisions, which is the best recipe for mediocrity."

Most meetings are lethargic, unfocused and passionless. However it should not be this way.

When properly utilized meetings are actually time savers.

Structure Your Board for Effectiveness

Governance will rarely be achieved by a board structured for management. We do need both functions in a church. How might you separate these functions?

Is your meeting a small group designed for decisions or a large group designed for information sharing? There is a place for both types of meetings however when we mix these meetings up we get frustration.

Have board members clearly trained on what it means to be part of the board and the need for self-leadership especially in regard to the character they bring to a board meeting.

Prepare Well

- Be very intentional in how you shape the agenda. Ensure priority is given to governance issues if you are in a board that is both governance and management.
- Ensure Agenda items are ready to be presented with expectations of what decisions are being made.
- Clarify what needs to be dealt with at what level of meeting. E.g. should an issue actually be dealt with by that ministry department/leader rather than the whole board and just reported on.
- Have real data about the problems everyone knows exist.
- Encourage leaders to report well with concise information that is pertinent to the whole board. Reports need to be prepared as opposed to on the spot ramblings. Issues that might arise out of the report need to be thought through and if discussion is needed should be on the agenda. Some churches use a reporting template.
- Send agenda out early with necessary background readings and points of pre meeting prayer.
- Use assessment tools or discussion aids to help clarify what issues are. Using a tool separate to your ideas can make it easier to generate discussion and be a reflection of the wider meeting rather than one person's opinion.
  E.g. Quick life-cycle assessment.
  Change readiness questionnaire
  Seven habits questions.

Make Space for Board Members to Engage in Community
Structure board meetings around a meal from time to time
Make time to share with and pray for each other. Task oriented people will not like this however may see if differently if they know 'community' is the task at this point.
Your Devotional Time is Crucial
Remind people of the mission and why they are doing what they do
Ideas:
- Pray for new people in the congregation
- Pray in various places
- Shift where you hold your board meetings to promote creativity
- Use stories to illustrate what the vision and mission look like

How does the Holy Spirit fit into group decision making? What place does prayer play throughout the meeting?

Clarify What Is Expected
Clarify are people meant to be debating, voting, brainstorming, weighing in or just listening.
Distinguish between the various types of meetings their purpose, format and timing.
- Action Groups – Specific Task
- Decision Making Groups
- Information Trading

- Conflict Resolution
- Governance Meetings

People need to know early in the meeting what is at stake and how it will progress.
Illustrate the dangers of making a bad decision
Highlight a threat that is looming
Appeal to the mission
People are looking for a reason to care
Some want informative and quick. Others think it should be interactive and strategic. Others would like to step back, take a breath and talk meaningfully about company culture. Others want to make clear decisions and move on. All are right and so need to know what is expected on a given issue.

Conflict is Your Friend
Conflict makes a meeting great.
Most leaders of meetings seem focused on avoiding tension
Leaders must look for legitimate reasons to provoke, and uncover relevant, constructive ideological conflict. By doing so they'll keep people engaged, which leads to more passionate discussions and ultimately to better decisions.
The truth is, the only thing more painful than confronting an uncomfortable topic is pretending it doesn't exist. And I believe far more suffering is caused by failing to deal with an issue directly – and whispering about it in the hallways – than by putting it on the table and wrestling with it head on.
"Consensus is usually not achievable. The likelihood of six intelligent people coming to a sincere and complete agreement on a complex and important topic is very low."
Instead
Have a passionate, unfiltered, messy, proactive discussion that ends when the leader of the team decides all the information had been aired. At that point, if no one had made a compelling enough argument for making a decision, the leader breaks the tie.
Once the decision is made, everyone supports it. That's why it is critical that no one hold anything back during the discussion.

Retreats
A regular leadership retreat can be a great time for building community and engaging issues of church life at a deeper level.
What exercises and resources will help people engage?
What exercises resources will help people grow in understanding church life?

Board Training:
How do you train your board in church health thinking?
- Articles and books
- DVD segments with discussion questions

- Worksheets
- Activities
- Guest

Topics for Training might include:
- Life-Cycles
- Discipleship
- Purposes of the Church
- Self-Leadership
- Change Management
- Vision

Books:
Patrick Lencioni – *Death by Meeting*, Jossey-Bass, 2004
Mack Tennyson - Making Committees Work, Ministerial Association
Michael Anthony – *The Effective Church Board,* Baker Books, 1993.

Working With Your Leadership Team

Church Life is a team sport

"The leadership of a church, like the bone structure of a natural body, needs to be healthy and properly aligned in order for the body to work as it should. Teamwork in the leadership promotes teamwork in the body." Michael Fletcher, *Leadership Transitions*, Wagner Publications

Ideas for Good Team Meetings

Get to know your team
Their aspirations, story, perspectives.
Spend time in environments outside the meeting context.

Forge a Clear, Common Goal,
Be concise – if the team can't see it the team can't do it.

Clarify Member Skills and Responsibilities
Teach team skills
Give feedback

Avoid Predictable Problems
Long, drawn out discussions
The Dominators (To avoid dominators taking over try going around the table, asking for input)

Learn To Imagine again
Go for a quantity of ideas rather than quality of those ideas. Generating a volume of thoughts gets people talking about options. Once expressed, ideas can be refined.
Avoid criticism of ideas as they are being formed. Focus instead on how ideas can be improved or used.

Have Fun
Collaboration on a team and creative ideas engenders laughter, jokes and high spirits. Let it flow.

Ensure Participation
What really makes team meetings work is inclusion and contribution. The more team members speak up at the meetings and offer their opinions, the higher the quality of decisions made.

Use Disagreement
Recognise that disagreement is expected
Put the emotion away and listen. Once conflict becomes emotional, resolution becomes more difficult. Make it a team rule to handle conflict without the heat.
When you see a conflict, label it and open it for working through
Ask probing questions

"Team players have to become comfortable with conflict. Oddly enough, if teams are working well, conflict will be part of many discussions. The trick is to view conflict as a by-product of having diverse thoughts around the table. The trap is to see conflict through an emotional lens."

Ask Lots of 'What if' Questions

Trust Each Other
Show an interest in others

Reward The Team
What 'reward language' do people on the team speak?

Run Good Team Meetings
Clear goal for the meeting
Sense of accomplishment or progress
Avoid aimless discussion

From Michael Maginn, *Making Teams Work*.

Your Leadership

Teamwork Requires A Secure Leader

A Secure Leader	**An Insecure Leader**
Encourages others' attempts	Sabotages others' efforts
Points out others' strong points	Brings attention to others' faults
Overlooks flaws	Uses flaws as ammunition
Readily admits own mistakes	Is defensive and justifies mistakes
Gives away credit to others	Demands or manipulates credit
Rejoices when others succeed	Is jealous of others' successes
Is excited when others do it better	Is easily intimidated
Is willing to risk to improve	Plays it safe to retain position
Is content to remain anonymous	Requires others to notice
Is quick to build teams	Wants to do things himself

Wayne Cordeiro – *Doing Church As A Team*, Regal 112

Being a Team Member

From John Maxwell, *The 17 Essential Qualities of a Team Player*, Nelson

Adaptable	Disciplined	Relational
Collaborative	Enlarging	Self-Improving
Committed	Enthusiastic	Selfless
Communicative	Intentional	Solution Oriented
Competent	Mission Conscious	Tenacious
Dependable	Prepared	

Go to QualitiesOfATeamPlayer.com

Level 5 Leadership

You can accomplish anything in life, provided that you do not mind who gets the credit. Harry S. Truman
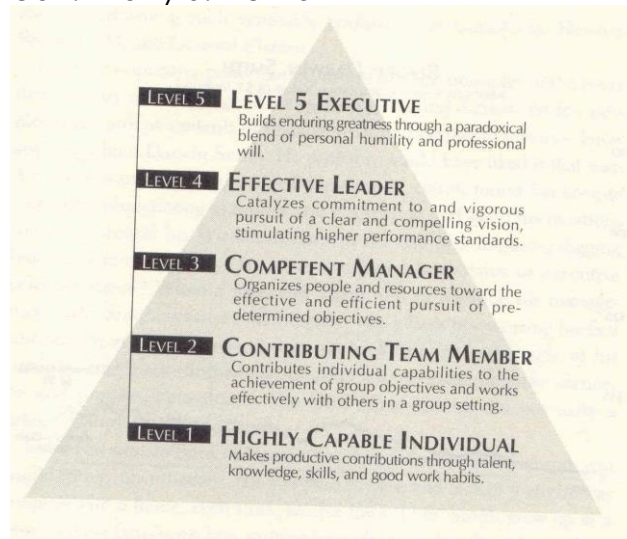
Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great company. It's not that Level 5 leaders have no ego or self-interest. Indeed, they are incredibly ambitious – but their ambition is first and foremost for the institution, not themselves.

Humility + Will

Modest and willful, humble and fearless.

Setting up Successors for Success

'In over three quarters of the comparison companies we found executives who set their successors up for failure or chose weak successors of both.'

A Compelling Modesty

'In contrast to the very 'I'-centric style of comparison leaders, we were struck by how they good-to-great leaders didn't talk about themselves.

Those who worked with or wrote about the good-to-great leaders continually used words like quiet, humble, modest, reserved, shy, gracious, mild-mannered, self-efacing, understated and did not believe his own clippings.'

'We rarely found articles that focused on the good to great CEO's'
In over two thirds of the comparison cases, we noted the presence of a gargantuan personal ego that contributed to the demise or continued mediocrity of the company.

Unwavering Resolve... To Do What Must Be Done

The quiet, dogged nature of Level 5 leaders showed up not only in the big decisions but also in a personal style of sheer workmanlike diligence.

Show horse v Plow horse.

Window and the Mirror

Level 5 leaders look out the window to apportion credit at the same time they look in the mirror to apportion responsibility.
The great irony is that the personal ambition that often drives people to positions of power stand at odds with the humility required for Level 5 leadership. When you combine that irony with the fact that boards of directors frequently operate under the false belief that they need to hire a larger-than-life, egocentric leader to make an organization great, you can quickly see why Level 5 leaders rarely appear at the top of our institutions.

Summary: The Two Sides of Level 5 Leadership

Professional Will	Personal Humility
Creates superb results, a clear catalyst in the transition from good to great.	Demonstrates a compelling modesty, shunning public adulation; never boastful.
Demonstrates an unwavering resolve to do whatever must be done to produce the best long-term results, no matter how difficult.	Acts with quiet, calm determination; relies principally on inspired standards, not inspiring charisma, to motivate.
Sets the standard of building an enduring great company; will settle for nothing less.	Channels ambition into the company, not the self; sets up successors for even greater success in the next generation.
Looks in the mirror, not out the window, to apportion responsibility for poor results, never blaming other people, external factors, or bad luck.	Looks out the window, not in the mirror, to apportion credit for the success of the company—to other people, external factors, and good luck.

Breakout Churches

Fewer than 1% of senior pastors studies obtained the level 5 leadership.

Figure 2G. Levels of Leadership

Level of Leadership	Description	Percentage of Senior Pastors Who Have Attained This Level
Acts 1 The Called Leader	Knows of God's call to ministry and has responded to that call	98%
Acts 2 The Contributing Leader	Takes time to do well the basics of Christian ministry such as preaching, teaching, and prayer	22%
Acts 3 The Outwardly-Focused Leader	Seeks to lead church and self to ministry beyond the walls of the church	14%
Acts 4 The Passionate Leader	Exudes a contagious enthusiasm for ministry; others gladly follow	6%
Acts 5 The Bold Leader	Is willing to take risks, where success is only possible in God's power	3%
Acts 6/7 The Legacy Leader	Has a burden for a successful ministry beyond his own lifetime	Less than 1%

We noticed in the leadership styles of pastors we studied a significant difference when a leader moves from one level to the next. A church inevitably experiences noticeable gains if its leader moves just one level. Perhaps a goal leaders should establish immediately is to move from their present level to the next.

Our studies found that the damage wrought by an autocratic leadership style is often swift and deep and sometimes irreversible. The 'peacemakers' by contrast, tend to lead churches downward slowly and even imperceptibly, yet at the end of the day, what remains is hurting, unhealthy and usually smaller churches.

Acts 6/7 Leaders:

- Desired to communicate clearly their love for the members of the congregation. They did not feel that people should be readily discarded id they disagreed with the vision.

- Recognized that the established church is often entrenched in tradition and therefore change is difficult and often takes time.

- Knew that change must ultimately take place and that goals must be achieved if that church is to move forward. Unlike that

peacemakers, they moved persistently and patiently toward their goals.

- Accept slow progress.

- They are sensitive to criticism, but they do not let their critics deter them from the goals and visions they sense God has given them.

- Consistently finds ways to communicate the love they have for their congregations

- Are reluctant leaders. They neither planned nor desired to serve in their present position.

- While they were strong leaders, their humility precluded them form being dictatorial leaders. Yet some of these leaders admitted that they were autocratic in the past. One of the major transformations that took place in their lives personally was the move away from dictatorial leadership.

- Have a long tenure

- Confident humility

- Accepted responsibility for their ministry and did not blame others.

- Show an unconditional love for the congregants they serve

- Are persistent. They never consider a setback a failure

- The visions cast always include an evangelistic passion

- Are concerned about their ministries well beyond their own tenure of even lifetime.

Thom Rainer, *Breakout Churches*, Zondervan 2005

Jim Collins, *Good To Great*, Random House, 2001

Community as a Model of Church

Three questions are at the core of how your church works:

1 - What The Church Is To Be?

The biggest challenge we have in transforming a congregation is in how people think about the church.

The first picture that comes into the mind of your church members when they hear the word 'church' will determine how they will go about being and doing church.

The question of what the church is to 'be' needs to be answered first if we are to put our "do" and "how" into the right context. When we fail to pray about, work through and communicate a healthy, Biblical picture of the church we then also easily miss the point in regard to how we will minister and what resources, processes and programmes we will use.

Common Pictures of 'church' include:
-A building
-A service
-An organisation

These picture have more to do with a Constantinian construct of the church then they do a New Testament picture.

A Healthy Picture of the 'Church'

Community

The primary pictures of 'church' in the New Testament are ones of community. The Greek word which we translate 'church' is ekklesia, the Greek word for community.

Community is at the very essence of God's nature. God, as expressed in the trinity, already existed as community. God created us for community and until we understand how this works we will keep

chasing the wrong things. God is expressed as we live out his dream of community where there is a love for God that is reflected in a deep love for His other children.   The church should be the primary place where this community is expressed. "They will know you by your love"

The whole Bible is the story of God's ongoing attempts to create community; how sin destroys it and how God does whatever it takes to make a way for that community to be experienced again. The way community is expressed among believers is vital in showing that there is a group of people who live by God's plan and shine His character to the world.

Ideas for Creating a Picture of Community:

- Think about what's on your Bulletin cover?
- Think about what pictures you paint of 'church'?
- How does what you preach contribute to a picture of community. For Adventists our theological understandings of 'Sabbath' and 'State of the Dead' are wonderful pictures of community.
- Vision cast for community i.e Cast it, Celebrate it, Live it.

Myth-Debunking Truths About The Church

-The church is a living organism, not a static institution
-The church is so much more than a building
-The church is not to be bound to a single location
-God is the seeker, we are on His mission to seek
-The church is much more than a one-hour service held on day a week
-The kingdom of God is meant to be decentralized but people tend to centralize
-We are each God's temple and together we are also His temple

I think Starbucks cares more about selling my neighbours coffee then the little church down the street cares about helping its neighbours find forgiveness in Christ. Churches would never admit this, and to say it out loud sounds harsh, but they live it every day. – leoskwo posting on OutofUr.com

The gospel says, "Go," but our church buildings say, "Stay."
The gospel says, "Seek the lost," but our churches say, "Let the lost seek the church."
Howard Snyder (The Problem of Wineskins)

"The answers are not found in our models, methods and manmade systems but in the truth of God's Word and in being filled and led by the spirit of God." *Neil Cole (Organic Church)*

2 - What Is The Church To Do?

If we are to be this 'community on a mission' we must do those things that ensure this community is lived out. Once again this is not something we need to invent. The Bible makes it very clear what this new community is to do.

(1), **Evangelism** - A continuous effort to find lost people must be made. (Matthew 28:19-20; Mark 16:15, Acts 1:8; Colossians 1:28)
(2), **Community**- genuine fellowship must be facilitated among believers (Acts 2:42; Hebrews 10:24-25; Philemon 2:1-4; 1 John 1:3.)
(3), **Worship** – The church must facilitate worship (John 4:23-24; Acts 2:42)
(4), **Discipleship** – Instruction, reproof and spiritual growth must happen in an intentional way. (Acts 20:28-32; 2 Timothy 2:2; Ephesians 4:12-13)
 (5), **Service** – Each member is to be glorifying God and edifying one another through ministry (Ephesians 4:11-12, 1 Peter 4:10, 1 Corinthians 12, Romans 12:6-11)

These to 'do' purposes are summarised well in our Adventist Fundamentals:

Seventh-day Adventists Believe…

The church is the **community** of believers who confess **Jesus Christ** as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for **worship**, for **fellowship**, for **instruction** in the Word, for the **celebration** of the Lord's Supper, for **service** to all mankind, and for the worldwide **proclamation** of the gospel. The church derives its authority from **Christ**, who is the incarnate Word, and from the Scriptures which are the written Word. The church is **God's family**; adopted by Him as children, its members live on the basis of the new covenant. The church is the **body of Christ**, a **community** of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish –

Fundamental Belief, 12 (was no 11 before introduction of new fundamental at 2005 General Conference Session)

We are then growing people to become

Sharing,
Serving,
Connecting,
Growing
Worshipping believers.

The Purpose of the Church in Revelation

This New Community is not just any ordinary gathering of people. It is Christ's body. Christ gives His new community a mission and for Adventists this understanding of mission is intensified in the book of Revelation.

Revelation 12 & 14 give a picture of an end-time community on a mission. The description includes**:**

1 – Obey God's commandments and hold to the testimony of Jesus 12:17. We must be teaching our churches what it means to be disciples of Christ and how to apply the gospel in their everyday lives. **(Growing Spiritually).**

2 –The rest of her offspring (remnant) Rev 12:17 (God's new Community). The remnant is a community that shows the world what happens when a group of people choose to live life God's way. We need to grow our churches in the sense of community where we are loving one another deeply, encouraging each other and putting othes needs ahead of our own. The world needs to see God's word applied in the lives of a group of believers. **(Community)**

3 – Proclaiming the gospel 14:6, including that Babylon (systems of worship that do not put God first) are fallen14:8. We are to take seriously our command to be outward focused. We need to let the world, that is 'drunk on self', know that there is a better way of life for now and eternity. **(Sharing)**

4 – Giving Him glory for judgment is come. Worship Him 14:7 We are commanded to take worship seriously. Worshipping God for what he has is and will do. In this context we are to commanded to worship God for his creative power which brings with it a responsibility to steward our environments. **(Worshipping)**

5 – Following the lamb wherever He goes 14:14. This is a fantastic picture of a community of people who have given their own lives away and are prepared to follow God on His mission. **(Serving)**

Ellen White and The Purpose of the Church

Ellen White repeatedly describes what a missional church will be doing. Her descriptions of church life revolve around the five biblical purposes.

Evangelism

Christ ministered to people's needs before inviting them to follow Him.--Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."--MH 143. {PaM 117.1}

Devise methods to reach the people where they are.--Let every worker in the Master's vineyard, study, plan, devise methods, to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest. We are on the very verge of times of trouble and perplexities that are scarcely dreamed of.--Ev 122, 123. {PaM 117.2}

A "beehive" church will have a multi-faceted program for reaching the community.--During the past few years the "beehive" in San Francisco has been indeed a busy one. Many lines of Christian effort have been carried forward by our brethren and sisters there. These included visiting the sick and destitute, finding homes for orphans and work for the unemployed, nursing the sick, and teaching the truth from house to house, distributing literature, and conducting classes on healthful living and the care of the sick. A school for the children has been conducted in the basement of the Laguna Street meetinghouse. For a time a workingmen's home and medical mission was maintained. On Market Street, near the city hall, there were treatment rooms, operated as a branch of the St. Helena Sanitarium. In the same locality was a health-food store. Nearer the center of the city, not far from the Call building, was conducted a vegetarian cafe, which was open six days in the week and entirely closed on the Sabbath. Along the water front, ship mission work was carried on. At various times our ministers conducted meetings in large halls in the city. Thus the warning message was given by many.--RH July 5, 1906. {PaM 117.3}

"We are laborers together with God." Christ is the head of the church on earth, and he requires that every one who believes in him as the Redeemer, shall surrender himself to obey his word, to love God supremely, and to love as Christ loved those who are perishing in sin. In every church there should be men who will set in operation missionary efforts, and teach the workers how to exercise tact, and how to carry out the best missionary methods. There should be many workers in every city, and laborers sent to every possible field. We have the promise of the Creator of all worlds, the promise of him who has all power at his command in heaven and earth, that he will be with us,

and will work with the living, working church on earth. He appoints angels to cooperate with human agencies in advancing his work for the saving of perishing souls. All heaven is employed in ministering to the heirs of salvation, imparting the renewing power of the Holy Spirit to those who shall work for the salvation of souls. {YI, November 7, 1895 par. 1}

Worship

Preparation for the Church Above--God is high and holy; and to the humble, believing soul, His house on earth, the place where His people meet for worship, is as the gate of heaven. The song of praise, the words spoken by Christ's ministers, are God's appointed agencies to prepare a people for the church above, for that loftier worship.--YI Oct. 8, 1896. {VSS 432.3}

Thus it is with the great majority of religionists. God calls for sincere heart-worship. The door to light and an intelligent knowledge of the truth is open to every sincere worker for God. In order for worship to be acceptable, it must be offered in faith and hope, and the life must be in harmony with it. God requires the devotion of heart, mind, soul, and strength. Our noblest powers are to be used to do Him homage. Our thoughts are to be conformed to His will; our affections sanctified to His service.--Letter 143, 1904, pp. 3,4. (To Marian Davis, April 28, 1904.)

Sing With Spirit and Understanding--The evil of formal worship cannot be too strongly depicted, but no words can properly set forth the deep blessedness of genuine worship. When human beings sing with the spirit and the understanding, heavenly musicians take up the strain and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices so that they can speak and sing in a way that all can understand.--9T 143, 144. {VSS 433.2}

Service

The church must be educated to the idea that they are not to use their time and their money upon themselves, but must devote themselves to the diffusing of light to those who are in darkness. The whole law is fulfilled by him who loves God with all his heart, and his neighbor as himself. Upon these two principles of love hang all the law and the prophets. The Lord Jesus loves those for whom he died, and he requires all who believe on his name to cooperate with him in self-denial and self-sacrifice. Those who believe in Christ as their personal Saviour will put forth earnest efforts to make him known. He is the way, the truth, and the life, and by presenting the truth as it is in Jesus, souls that are perishing will be saved. {YI, November 7, 1895 par. 2}

Many feel stirred with an ambition to minister to others. Let them learn to walk humbly with God, to be doers of His Word where they are. Let them learn to be obedient, to serve in whatever capacity they may. Let them learn to do the humblest work, and to realize that they are serving Christ in whatever circumstances they may be placed. In doing humble physical work, you may reveal the fact that God is with you, and that you are trading upon the talents He has entrusted to you. Right where you are, opportunities and privileges will present themselves to you, and if you are seeking to serve Christ, you will see and improve them. In the humblest situations you will find occasions for the exercise of firm integrity and fidelity; and if faithful in serving God in the lowest place, you will be entrusted with higher responsibilities. If you are faithful in a few things, your faithfulness will testify that you are a student in the school of Christ, and that you are cultivating your ability to serve Him in larger fields. {OHC 298.3}

Fellowship/community

The apostle Paul, speaking of the church of Christ, likens it to the human body and its members. The unity existing between the members of the body represents the unity that should exist between the members of the church. The mutual dependence of the followers of Christ is illustrated by the dependence of the members of the body one upon the other. "Now ye are the body of Christ, and members in particular." "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." This figure, as representing the church is full of the most tender significance to God's people, both as to their relation to Christ, and to one another. As in the natural body the suffering of one member is recognized by every part of the being, so in the church the weakness or sorrow of one member reaches all others with its influence; and the strength of one is the gain of all. Christ, the head of the, is "touched with the feeling of our infirmities." {ST, May 18, 1888 par. 1}

We have been brought from the world to become members of the church, the body of Christ. We are to come into perfect harmony of feeling, and unity of faith. "Speaking the truth in love," we are to "grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The natural defects of our characters must not be allowed to create disunion. We must surrender our wills to God, till every thought is brought into obedience to Christ. There is a work for us to do before we shall be able to work as harmoniously together as is represented by the union of the body. {ST, May 18, 1888 par. 3}

Those who profess to be members of God's family, and who expect to stand one day around his throne, should be careful to cultivate here

the spirit that will prevail in Heaven. "Love is the fulfilling of the law," and the love of Jesus in the heart will bind his church together in bonds of Christian fellowship, like that fellowship which will exist in the courts above. We have no need to err; for we possess a perfect pattern in the life of Jesus by which to fashion our life-actions, and the fact that we represent him so poorly should make us humble, and should lead us to exercise love and forbearance toward others who may err. Unless we do cultivate humility in view of our own deficiencies, there will be developed in us an element of hard-heartedness akin to that in the character of Satan. Criticism and coldness and disunion in the church will undo the work of the Holy Spirit of God. {ST, May 18, 1888 par. 4}

There are those all around us who are dying for want of the love of Jesus expressed in the life of his followers. When the lifeless hands have been folded over the silent breast, how many have wished they had been more gentle, more tender. You cannot make confession in the ears of the dead, but you can exercise love and forbearance toward the living. Oh, that all might appreciate the privilege now given to sweeten the existence of those around them by the loving sympathy that so cheers and encourages the sad and lonely heart! {ST, May 18, 1888 par. 10}

Spiritual Growth

For the health and vitality of the soul the divine Physician has prescribed communion with Christ. Spiritual health is dependent on the food which is given to the heart and mind, and on the atmosphere which is breathed. The soul needs food, and in order to get this food, the Word of God must be studied. Christ declares:-- {ST, September 18, 1901 par. 4}

The young convert to truth must not always remain a child in spiritual knowledge. A child, however beautiful as a child, is a dwarf if it makes no development as years pass by. And every Christian who is indeed a Christian, must grow. He must constantly increase in wisdom and knowledge. Day by day he must approach more nearly to the full stature of a man in Christ Jesus. He must advance into a deeper appreciation of the love of God, and a clearer knowledge of His will. {ST, September 18, 1901 par. 8}

Many an honest, well-meaning person makes no advancement in the Christian life because he does not see the necessity of constantly learning more of Jesus. When first converted, he rejoices that he has taken his position on the Lord's side. A year later, he bears the same testimony. There is no evidence of spiritual growth; he is still weak as a child. {YI, December 5, 1883 par. 3}

3 - How Is The Church To Do Ministry?

There is no one right way to do church. In fact, there are as many ways to go about how we apply the purposes as there are congregations. The 'how' of church life is where we must, with our leadership teams, pray about and discern what God wants to do in and through the congregations we serve in.

The diagram here uses the eight Natural Church Development factors as a link toward establishing the 'how's'.   Research of congregations world-wide in various contexts highlights how in churches that are achieving their mission these eight factors make up the framework of "how" to go about being and doing church. Keep in mind these may not be the only "how" factors and will be lived out in different ways in each congregation.

Too often congregations take on models and programmes that are the "hows" for other environments and wonder why they do not work for them. It is seemingly easier to take on an already established model rather then doing the seeking of God's will and evaluation of our congregational contexts to determine how God wants our congregation to go about ministry.

This does not mean we cannot borrow from other churches. We will find useful resources and processes that work for them and can then be adapted for effectiveness in our context. Answering the 'be', 'do' and 'how' questions allows us to use various resources with a measurement in place that determines what and how we will use these other tools.

Centre circle: what the church is to be.
Middle circle: what the church is to do.
Outside circle: how this can be done.

Empowering Leadership

Functional Structures

Service

Passionate Spirituality

Loving Relation-ships

Fellow-ship

Worship

Community On A Mission
Rev 12 & 14

Inspiring Worship

Gift Orientated Ministry

Discipleship

Outreach

Holistic Small Groups

Need Orientated Evangelism

There is no one Biblical way to do church

Churches must be free to develop creative forms and structures to apply the New Testament principles.

Explore Dream Discover

Thinking About Functional Structures

When creating functional structures, it is not merely a matter of redesigning a board, congregational flow chart or implementing a new programme. While these aspects of church life are often indicators of a congregation's values and systems, they are only the outward workings of a more fundamental change. At a deeper level, there needs to be an understanding of the principles of structure and the nature of the "church".

What Healthy Adventist Churches Know About Structure

1 – The Church Is The _____ ____ _____- God's Community On A Mission

The church is an interconnected body that exists to show the world what happens when Jesus is at the head. The church should never be so reliant on its forms and structures that it forgets its spiritual nature. Forms and systems used in the church need to be consistent with Christ's character. **Church leaders need to continually remember that the source of vitality in the church is not its structures or processes, but its connection with the Godhead. Spiritual vitality is central to effective structural renewal.**

It is not sufficient for the church to be defined as a building, or merely a place where a worship service happens. It needs to be viewed and explained in relational and experiential terms as God's new community.
_____

2 - Each Church Is A _____ _____ System

The church needs to be seen as an integrated, unique living system. Because each congregation shapes and responds to its own unique environment, each church will have different structures that allow it to be functional. These structures will need to adapt as various changes in the context of ministry call for different responses to ensure continual effectiveness.   Seeing the church as a system brings with it a more

dynamic, fluid view of the church as it inter-reacts with its environment and mission.

_____

3 – There Is An Important Difference Between _____ and _____

A concept of church must be established that allows members to identify the difference between what is a core purpose of the organic nature of the church and what are simply forms that allow the organic sphere to be effectively facilitated.

The role of organisational aspects of the church needs to be clearly seen as necessary in achieving the dynamic, spiritual aspects of the church. It is important to remember that designing functional structures is not the endpoint in itself. Structures should not be considered "sacred" in themselves, so that they cannot be changed. The goal of functional structures is to facilitate the mission of the organism.

_____

4 - Ministry Needs To Be _____ Holistically

Structures must revolve around facilitating five biblical ministry concepts. These concepts are evangelism, worship, service, spiritual growth and community. This means that in designing structures, the church needs to be seen in holistic terms. To fill just one, or some, of the purposes misses the overall biblical design for the church.

Understanding the biblical purposes of church is important in developing a more flexible environment for expressing church structures. People in the church need to be able to differentiate between biblical principles and cultural forms. This education process is important so that they realise what practices can be changed but also identify what about the church is absolute and needs to be protected.

_____

5 – Structure Needs To Be _____ Based As Opposed To _____ Driven

The way the ministry flow plan is designed, reinforces and shapes structural values. While there are countless ways to work through the ministry flow plan, to be functional it needs to have a concept-base rather than be programme driven. The five concepts of church (worship, evangelism, spiritual growth, community and service) are underlying environments for ministry that are applicable at all times

and in all situations and which must be facilitated in every ministry plan. Programmes are merely the forms that deliver the concepts. A valuable exercise for a church leadership team is to assess each purpose of the church and determine what the church does currently to facilitate it and what ideas could make it happen more effectively.

By structuring around concepts, the institutionalisation of programmes is less likely. Rather than having a programme represented at leadership level, that programme can be under the overall concept area. The leadership team is then more likely to work through ways of lifting a concept area rather than adjusting a confined programme. Most times this does not involve finding new leaders and alienating current leaders, but rather re-envisioning current leaders to a broader role. For example, the Sabbath School leader may be willing to become the spiritual growth leader for the whole church and someone else in the Sabbath School team takes on his/her role.

_____

6 – Open _____ Is Vital

Effective communication allows the church to move away from systems of dependency and engenders a greater degree of belonging and involvement. A continual communication flow between the various areas of church life is essential in creating an environment that allows for structural fluidity while still retaining overall interrelationships and a common focus. Communication pathways must be intentionally outlined to ensure the flow of information from and back to leadership.

This communication system must include a tolerance of healthy conflict, with structures in place that allow for people to disagree and express their opinion so that together the underlying values can be addressed and structures shaped that facilitate effective mission.

_____

7 – Church Structure Is A _____Rather Than An _____

There are no quick solutions. The application process is a continual journey for the church, rather than a task to be completed. Because structural forms provide an organisation with predictability and security, changing them can be threatening. The process needs to be worked through with care and diligence.

Church leaders need to avoid the temptation of attempting to "fix" their structural deficiencies with a model that has worked in other environments. While it might offer immediate results, this kind of prescriptive approach often ignores the underlying issues of the church that created the initial dysfunction. The process of healthy structural

renewal grows out of changes in values and mind-sets which takes time.

_____

8 –Skilled Leadership Needs to be _____ and _____

Leadership is crucial in the structural renewal process. Lyle Schaller claims that "the reason more churches are not renewed is that 95% of today's church leaders do not bring the gifts, skills, passion and persistence required for that most difficult assignment."[1]
The beginning point for the leader who wants to move the church toward structural renewal is self-assessment. The leader needs to be clear on the reasons and motives for embarking on this process. The leader must also be willing to lead in an environment that may involve risk, disharmony and a large time investment in learning new leadership skills.

Because each church is different, the role and expectations of the leader will also be unique in each environment. However, in most cases of successful structural renewal, the key leaders role was defined in terms of facilitating church health and leadership for change.

_____

9 – A _____ Environment Creates Vitality

Having a team creates vitality through collaboration and participation. In many cases, this team will already exist as the leadership team. In smaller churches, it may even be the whole congregation. The goal of this team is to help articulate and communicate the vision along with identifying obstacles and assisting in embedding the new values into the church culture. The skill of the leader is in perceiving the rate of change that is possible at any given point without destroying the system. Resistance to a new idea can never be eliminated, but it certainly will be minimised through collaboration and involvement of a wider group.

While there needs to be defined systems of leadership and accountability, the environment for decision making should be a supportive team as opposed to a hierarchy that communicates control. In the case studies of functional Adventist churches, a relationally based teams approach to ministry was found to be more conducive to creating functional structure than the formalised hierarchical structures that generally characterise a committee. Each leader talked in terms of teams and relational styles of meetings rather than more clinical systems of operation.

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[1] Lyle Schaller, in forward to Donald Morgan, *Share The Dream, Build The Team* (Grand Rapids, Mich: Baker Books, 2001), 11.

10 - A Clear Picture Of The Current State of the Church: Values and Mission Needs To Be Established

For the right changes to be made, an assessment of where the church currently is in relation to structural renewal is required. Often an objective assessment, like NCD, can help in this process. This stage will include identifying and working through the implications of where the church is at on the institutional life-cycle and its attitude toward structural renewal. Knowing how a church reached a given point helps in identifying the values that currently hold the system together and at what pace the structural renewal process can proceed.

Growing out of the church's analysis process, a set of values and a mission statement need to be clearly articulated. A mission statement provides a measuring point for all existing and new programs. The need for this process in Adventist churches was shown in the SRS responses where just under half the churches (49%) had not developed a mission statement. The mission and values need to be modelled and taught so that when changes are made people can see the basis for them. In addition, goals and objectives need to be shaped so that there is a clear picture of the direction the structural renewal process is taking. The results of NCLS and CLSNZ highlight that a large group of Adventists in Australia and New Zealand are not aware of the goals and future plans of the church.[2] If people are expected to change, they need to know where they are going. Keeping the vision continually before the congregation is also important in guarding against institutionalism.

11 – A Church _____Process Is Essential

The church has to be clear about the New Testament principles of the church and what its purposes are. The pictures of "church" in the minds of each church member needs to be those that express community.   The importance of functionality also needs to be made clear to church members. This will include an explanation of the cost, in terms of mission, of not making changes. The values that underlie structural change, including the value of "lost" people, cultural relevance and a commitment to biblical purposes need to be established before significant changes begin to be made. The congregation should feel a sense of being part of the change process toward something better. This can happen in many ways including

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[2] Summary of NCLS and CLSNZ is above, p 155.

newsletters, courses, one-on-one conversations, small group curriculum and sermons.

It is important that the five ministry purposes are taught, modelled and kept before the church. This must be an ongoing process as these concepts require continual reinforcement. It is only when the church understands its biblical mandate that it will begin to see why structural renewal is necessary.

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12 – Structures Must Be Shaped In Relationship To Size

The "one size fits all" method that has often characterised the Adventist approach to local church structure has made for congregations that are often trying to be something that they are not. When shaping structures, it is important to recognise the church's internal size environment and what structural type works best as a function of size.

For smaller churches to be functional, it is vital that they make the shift to family size structures (0-60). A small church should not be expected to run the same structures as that of a larger church. The small church's internal environment is better suited to structures of informality. The small church could take advantage of its size and achieve the five purposes of church through a small group meeting in place of a formal worship service. If the informality works the church will soon have more people. At that point the informality will be strained and the church will need to transition to a structural system that better suits its new size. In a similar way, larger Adventist churches need to restructure in view of the programme (200-350) or corporate (350-400) size dynamics. The structure of each local church should be shaped in response to its own internal environment.

It is important to think through and anticipate the structural transition points and begin preparing the congregation before the size transition is required. The church should be reminded that even though their current structures work well, with growth (or decline), they will necessarily become obsolete.

_____

13 - Ministry Flows Out of _____

The way the ministry flow plan is designed, reinforces and shapes structural values. While there are countless ways to work through the ministry flow plan, to be functional it needs to have a concept-base rather than be programme driven. The five concepts of church (worship, evangelism, spiritual growth, community and service) are underlying environments for ministry that are applicable at all times

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By structuring around concepts, the institutionalisation of programmes is less likely. Rather than having a programme represented at leadership level, that programme can be under the overall concept area. The leadership team is then more likely to work through ways of lifting a concept area rather than adjusting a confined programme. Most times this does not involve finding new leaders and alienating current leaders, but rather re-envisioning current leaders to a broader role. For example, the Sabbath School leader may be willing to become the spiritual growth leader for the whole church and someone else in the Sabbath School team takes on his/her role.

_____

14 – Structures Need To Be Shaped Around _____

How ministry leaders are selected is also an important process in the establishing of functional structures. Once again, this process will be very different in churches of different natures. The structures need to foster a person's individuality while placing him/her in an environment that encourages interdependence.

Ministry placement structures, while needing clear definition, require flexibility in the way people are shaped in to ministry areas. Opportunities for first time service need to be available along with systems of ongoing training.

_____

15 - Systems of _____ Allow Ongoing Fucntionality

To change structures in an effective, ongoing manner an intentional evaluative environment needs to be developed. Evaluation builds a body of knowledge that can help leaders refine activities, select appropriate resources, describe impact and understand more fully the context that is being addressed. It allows current church needs to be determined against the backdrop of biblical principles, historical lessons and social implications. Forms and structures require continued evaluation to see if they are facilitating biblical principles and reaching New Testament goals and objectives.

Evaluation systems can be as simple as a debrief meeting after a programme or as complex as a system of ministry key performance

indicators. The larger the church, the more formal its evaluation system will need to be. In large churches, no one person or team can know the overall situation of the church. It is only through combined evaluation that the larger picture emerges.   Even in smaller congregations, it is useful to have at least some objective data, for example NCD, which reveals an overall picture that might be different from each person's separate opinions.

Authority, Responsibility & Accountability

Working through governance means getting systems of **authority**, **responsibility** and **accountability** sorted. To this point, these aspects of structure have been poorly defined in most Adventist congregations and as a result we have had a very low level of accountability. This leads to institutionalism, an unwillingness to address issues, evaluate and work through more effective forms of ministry.

Each leader needs to clearly know what objectives they are to be working toward, what boundaries they are working in, what authority they have in terms of decision making to achieve the objectives and then to who and how they are accountable.

The principle is:

-People given **authority** must also be given **responsibility** and then held **accountable.** This holds true at each level of church leadership. It follows that you cannot be held accountable for a team that you have not been given the responsibility to put together or do not have authority over.

-While we aim sto work in a team environment, teams are not easy to hold accountable. Therefore it is team leaders who will be given the authority and in turn be the ones held accountable for achieving the objectives.

-A positive environment for accountability is important. Accountability is not something to avoid but rather is to enhance ministry effectiveness and in so doing maximise the ministry impact of every person who is involved in the ministry of the church.

-The Senior Pastor is responsible for shaping the ministry directors group to achieve the elders set objectives. This means the Senior pastor will oversee the ministry directors team. Ministry directors will then take the objectives for the church and be given the authority and responsibility to shape their ministry teams to achieve the objectives. They will be accountable to the Senior Pastor who in turn is the one accountable to the Elders.

-The ministry directors will then work with their team leaders in terms of implementing ministry strategies to achieve the objectives. These teams will be accountable to the ministry director but will need clear lines of accountability and responsibility in terms of how they can achieve their objectives.

ENSURING THE STRUCTURE REMAINS EFFECTIVE

To put in place a particular structure and see it as the answer is to miss the point of functionality. Churches, along with the wider environments they work in, are continually changing. Consequently, the forms that facilitate the church achieving its mission at one point are unlikely to do so at another. Functionality, in terms of structure, calls for regular evaluation of the forms and systems that facilitate congregational life and its mission. This is an area needing emphasis in Adventist congregations where in 77% of churches there was no evaluation process in place to assess effectiveness.

Being Intentional

Effective evaluation of a ministry structure requires a defined expectation against which it can be measured. This should be expressed in terms of how a particular ministry contributes to the purposes of the church. The evaluation can then determine how well a particular form is achieving its function.

Leaders need to understand the concepts of structural functionality so well that when a particular form they are overseeing is deemed to be not functional it is changed and rather than being seen as a failure, is a step on the way toward increased effectiveness. Leaders must continually be reminded of the fact that their programme is just a vehicle for facilitating a ministry concept. The vehicle will inherently become dysfunctional at some point and new ideas need to be tried. If leaders see ministry structures as flexible and adaptable, evaluation opens up the process of discovering alternative strategies for fulfilling the mission.

The reason that an evaluation process exists needs to be kept in mind, so that it in itself does not become organisational bureaucracy. Ministry evaluation forms or key performance indicator information should be used to shape ministry responses. The evaluation system itself requires regular evaluation in a process that is always adapting and moving the church toward increased functionality.

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bpratt@adventist.org.au
www.gscadventist.org.au