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# These dead bones can rise again: preventing church closures in North America

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GEORGE FOX UNIVERSITY

THESE DEAD BONES CAN RISE AGAIN  
PREVENTING CHURCH CLOSURES IN NORTH AMERICA

A DISSERTATION SUBMITTED TO  
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY

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PORTLAND, OREGON

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George Fox Evangelical Seminary  
George Fox University  
Portland, Oregon

CERTIFICATE OF APPROVAL

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DMin Dissertation

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This is to certify that the DMin Dissertation of

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has been approved by  
the Dissertation Committee on March 11, 2013  
for the degree of Doctor of Ministry in Leadership and Spiritual Formation.

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All Scripture references are taken from The New American Standard Bible unless otherwise noted.  
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## ABSTRACT

Within the United States most denominations are experiencing church closures and some of them at alarming rates<sup>1</sup>. Dr. George Barna first pointed this problem out two decades ago with Dr. Stetzer reinforcing it in 2007. According to Dr. Ed Stetzer, one who has been serving churches for twenty-four years, and is a seminary professor as well as an author of many books on church revival, seventy to eighty percent of North American churches are stagnant or declining and 3,500 to 4,000 churches close each year<sup>2</sup>. In response to these shocking statistics, this study first takes a broad sweep of the identifying markers of this epidemic in an attempt to answer why. Then the scope of this research was honed further still and came to rest on churches that rely on the impact of their leadership—and especially those dependent on volunteer leaders. In light of Christ’s example, the question is asked: Which aspects of leadership should the pastor and the leadership teams focus on in order to turn a failing church around?

The author of this paper, after realizing that these dying churches look like dried up bones scattered all over, remembered Ezekiel 37. The image of churches drying up and becoming dead caused this study to seek an alternative. Therefore, this paper will incorporate twelve personal interviews with pastors who have been successful in turning around failing churches. In addition, the research utilizes data and theory from many different leadership sources, both secular and spiritual, in its search for a prognosis and

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<sup>1</sup> George Barna, *Turn Around Churches* (Ventura, CA: Regal Books, 1993), 31-41. Also Ed Stetzer and Mike Dodson in *Comeback Churches* (Nashville: B&H Publishing Group, 2007), 17-25. They both agree this is a problem that is not being resolved today.

<sup>2</sup> Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville: B&H Publishing Group, 2007), 19.

effective strategy for saving a dying church. This study reviews different leadership styles, discussing both their pros and cons for helping with the task of turning around a church.

After much deliberation, the conclusion of this research is this: Of the many different styles of leadership, the one method that will work best for a declining evangelical, primarily volunteer-staffed church is that of a strong, unified team structure using Servant-style Leadership, with the senior pastor at the helm.

For the sake of illustration, three fictional churches in Anywhere, Oregon, are being presented, each a composite of real churches struggling with the core problem of not having a strong and unified leadership team. These are for illustration only and do not reflect any particular church known to the study.

**The Artifact:** Attached to this paper is a four-lesson curriculum plan to help senior pastors guide their leadership team (whether paid, volunteer, or incorporating both) into becoming a strong unified team working for the same goal—that of turning around<sup>3</sup> the particular church for which they are responsible. This artifact will include a facilitator's manual plus student work sheets. Both this paper and the artifact is making the assumption that the declining church using this material has a new pastor that has an interest in growing this church and has not caused any of the declining church's problems. Ed Stetzer implies that only a small percentage of turn-around churches succeed, because the pastor or key leadership become the bottleneck by refusing to

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<sup>3</sup> The definition the author is using for a *Turned around church* is: A church that has learned to finance their entire ministry, is growing primarily spiritually however there is also a numerical growth, and has developed a missional focus in line with the call of Jesus on their lives.

change therefore these people must be replaced in a good number of declining churches.<sup>4</sup>

The scope of this paper is not to explore staff replacement, while acknowledging that in some cases it may be necessary to turn-around a church.

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<sup>4</sup> Stetzer, 19-35

## Section One

### THE PROBLEM

During the past twenty-four years within the United States many denominations are experiencing church closure at alarming rates<sup>1</sup>, appearing as if nothing being done is slowing this problem down. According to Dr. Ed Stetzer, seventy to eighty percent of North American churches are stagnant or declining and 3,500 to 4,000 churches close each year.<sup>2</sup> This epidemic of shocking proportions demands a verdict, as it look metaphorically like dead bones scattered all over the valley. Not only are these dead bones ugly to look at, but it also makes Christianity appear weak and ineffective.

This study's first area of focus is that of defining the problem. Dying churches<sup>3</sup> may display many different problems affecting their lack of growth and vitality. The word "*decline*" or "*thrive*" can mean different things to different people. For the purpose of this paper, the working definition of "declining church" is borrowed from District Superintendent of the Oregon Pacific District for the Nazarene Church, Dr. Stanley W. Reeder.<sup>4</sup>

According to Reeder, a dying-declining church is experiencing at least three of the six dynamics listed below:

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<sup>1</sup> George Barna, *Turn Around Churches* (Ventura, CA: Regal Books, 1993), 31-41. Also Ed Stetzer and Mike Dodson in *Comeback Churches* (Nashville: B&H Publishing Group, 2007), 17-25. They both agree this is a problem that is not being resolved today.

<sup>2</sup> Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville: B&H Publishing Group, 2007), 19.

<sup>3</sup> For the purpose of this paper, dying churches and declining churches are synonyms.

<sup>4</sup> Reeder is now District Superintendent of the Oregon Pacific District for the Nazarene Church. He has been involved in the restoration of five different churches across North America before becoming a D.S. within that denomination.

1. Financial shortfall, which results in little or no money spent on outreach and significant deferred maintenance of the building and grounds.
2. Steadily declining attendance over the last few years.
3. Ministry styles and offerings not in keeping with the community (eg. outdated worship style).
4. An average age significantly older than the demographic of the community.
5. People in the church typically "driving in" with few participating from the community around the church.
6. Internal power struggles between board, pastor, and people with large portion of pastor's time being taken by working hard to keep everybody happy.<sup>5</sup>

Dr. Reeder makes some excellent points; however, it might actually be more helpful to break some of them into two to three additional points. Jerry Moen, Senior Pastor at The Church on the Hill in McMinnville, Oregon, identified causes of a declining church to include, but not limited to: conflict management; inadequate church funding; failure of the church to raise up and disciple new leaders; failure of the local church being missional within their community; and leadership. Moen explains his concerns regarding leadership by saying, "The primary issue is usually a lack of leadership starting at the senior pastor's desk and going all the way through both the church board and staff."<sup>6</sup> Because turning around a church is an enormous task, this paper will not attempt to address all of these socio-spiritual issues. Instead, the topic of local leadership within the "turn-around" church will be at the center of debate here.

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<sup>5</sup> Stanley W. Reeder e-mail to author.

<sup>6</sup> Jerry Moen, is the Senior Pastor at Church on the Hill, He has been there twelve years and has taken a church that was stagnant and turned it around to a thriving church of 1500 in attendance every week. He was interview by author, McMinnville, OR. November 21, 2011.

For the purpose of this study the term *to lead or leadership*, means the ability to not only give and share Jesus' vision but also to motivate and train up others to follow after the goal. According to Leonard Sweet, one of the foremost leadership authors and professors at both Drew University and George Fox University, leadership in the world today is all about casting vision, yet in the church leadership needs to be so much more.<sup>7</sup>

Sweet continues observing about vision by saying:

In one sense, the last thing the church needs is “more Vision.” When Christians sing “Be Thou My Vision” we are testifying to the fact that we have all the vision we need in Jesus. Where we need help is in developing a musical ear: ears to recognize the vision that is already at work in our world, ears to hear the false notes, and ears to tune ourselves to God’s Perfect Pitch, Jesus the Christ.<sup>8</sup>

Church success happens when the leaders within that local church unite and begin to lead;--only then will the church see growth both spiritually and numerically. Bill Hybels says, “Can I come right out and say it? It’s time for church leaders to really lead. It’s time for us to be about our Father’s business with diligence, dependence, and get-it-done leadership.”<sup>9</sup> George Barna addresses the issue of church leadership a bit differently: “In successful churches, while the pastor was usually a dominant leader, he was ultimately a team player. It was *the team orientation* that enabled these churches to disperse authority and responsibility, and move forward.”<sup>10</sup>

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<sup>7</sup> Leonard Sweet, *Summoned to Lead* (Grand Rapids, MI: Zondervan, 2004), 11-14.

<sup>8</sup> *Ibid.*, 14-15.

<sup>9</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 72.

<sup>10</sup> George Barna, *User Friendly Churches: What Christians Need to Know about the Churches People Love to Go to* (Ventura, CA: Regal Books, 1991), 153. Italics mine.



Unfortunately, when it comes to discussing spiritual leadership within the church, many church boards<sup>11</sup> tend to believe that there are more important things to talk about such as the budget or the latest membership numbers. Stacy Rinehart, author of the book *Upside Down; The Paradox of Servant Leadership*, says there are two reasons for this problem. First, most leaders are not convinced spiritual leadership is any different from the leadership in the world. And second, most board members are not sure the Bible has anything definitive to say on the topic, because the word *leadership* is after all a secular word.<sup>12</sup> Rinehart continues by saying, “Leadership in the Body of Christ means more than just taking business practices and overlaying them with a few Bible verses.”<sup>13</sup>

Leadership and how to conduct it today has become big business for many church leaders. For others, it is a troublesome topic to be avoided. Therefore the question remains: How does a church go about understanding leadership that empowers and grows a healthy body, rather than focusing, as many do, on the budget and membership numbers.<sup>14</sup> Perhaps Jerry Moen said it best: “It is time for the church to wake up and begin to do the work that God has called us to do.”<sup>15</sup>

In order to put these problems more in focus, this study will consider three fictional churches located in a city with five evangelical Christian churches. Three of the five have found themselves in a similar quandary: They are stagnant and failing. Each is

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<sup>11</sup> Many churches have a board that forms a part of their leadership circle; however, not all churches have a board and therefore their leadership circle would be smaller.

<sup>12</sup> Stacy T. Rinehart, *Upside Down: The Paradox of Servant Leadership* (Colorado Springs: NavPress, 1998), 85-87.

<sup>13</sup> Ibid.

<sup>14</sup> Not that budgets and membership numbers aren't important; however, many boards get themselves lost in these subjects and fail to embrace the other tasks.

<sup>15</sup> Jerry Moen, interview by author, McMinnville, OR. November 21, 2011.

struggling with a core problem, that of not having a strong and unified leadership team. As with any illness or dysfunction, knowing what the *symptoms* are does not necessarily mean one knows the *cause* of a system's failure. For example, a person can have a lack of energy and painful joints without knowing whether the malady is anemia or a life-threatening cancer. The answer lies in doing research and asking the hard questions. The same is true for languishing churches.

### **Three Illustrations of Church Leadership Problems**

For the sake of illustration, three fictional churches in Anywhere, Oregon, are presented. Each a combination of real churches that are struggling with the core problem of not having a strong and unified leadership team, nor are they leading their church with an attitude of servanthood. These illustrations are intended to model specific leadership styles that are falling short, such as: a lack of shared mission, the need for a servant leadership style, and the need for a unified team. The author will further utilize these three model churches to illustrate the fallout of not addressing these leadership issues.

#### **The Great Redeemer:**

A church with a lack of shared mission using a *Laissez-faire* leadership style

The first of the metaphorical churches to be reviewed will be called The Great Redeemer. This church fits within a conservative Holiness denomination. They have seventy-five members, with a little over fifty percent of the membership attending on any given Sunday. The Great Redeemer was founded sixty years ago in what was then a middle-income neighborhood; however, they are not located near any major highways.

Until recently, the biggest change they have had to deal with in the span of the church's life was learning to adapt to women entering into the work force.

Today, The Great Redeemer has a radically different situation. The neighborhood has changed; they are now located in a low-income area, with hunger, addictions, and crime being major problems. The church has been in a decline both spiritually and numerically for the last five years losing over ten percent of their members every year. Their greatest challenge today is determining where they are going and who will lead them.

Pastor Jack, now in his seventh year, is a nice man, about forty-nine, married, with two teenage boys. Each morning he arrives at the church office at nine o'clock sharp, checks the mail, and then goes out for his coffee. After his coffee break he comes back to his office to "study" while waiting for the phone to ring or for someone to stop in needing help, which happens very seldom. Whenever he does receive a call, and it happens to be a complaint, he will listen to the person and then tell them what he thinks they want to hear. He hopes that this answer will solve their problem. He would rather play solitaire on his laptop than make home or hospital visits. Jack has no personal or church goals.

Jack also struggles with having to deliver hard news so he chooses to sugarcoat problems to help them slide away. He carries this attitude into his board meeting and when he meets with his all-volunteer staff. When hard issues are brought up during meetings, he quickly buries them by saying, "Let's table this so we have time to look into it further." The board knows it will never get brought back up. Each member of the board sees different problems that need attention. Still, no one speaks up because they are all

waiting for direction. Jack wants to think all is well because his board meetings are over within an hour and nobody is complaining.

In spite of the appearance of there being little conflict, Jack is tired of pretending there isn't conflict when in fact there is! He is also floundering, and worn out; mainly because he keeps everything to himself. He is convinced that every task will be cared for by doing the labor himself. Jack has a willing group of volunteers around him; however, he does not let them do the church work. He believes that because they are volunteers their personal life must be busy so he does not ask for help. The end result is that there are many tasks left undone. Never before has this church needed to experience the miracle they need now; they need to stop and ask Jesus to radically redeem them of their attitudes.

Eternal Hope Church:  
A church with a need for Servant Leadership

The second church in review is Eternal Hope, a liberal liturgical denominational church located on the east edge of town in perhaps the fastest growing, middle income, section of the town. Their building has over thirty thousand square feet, and is in fair condition. The building maintenance is a potential problem, but not a major one yet. This church was planted just over fifty years ago when the area was a farming community. The church membership now sits at one hundred fifty members; most are over the age of sixty. The church has not seen any growth in the last seven years so they have brought in another new pastor, Elizabeth, a thirty-one year old married seminarian who graduated three years ago. Elizabeth has been at this church about six months and has found that

there are some major problems, which were left to her by the previous four pastors, none of whom managed to stay longer than two years.

First, the last pastor created a lot of havoc by refusing to give credit to anybody for his or her ideas and successes, instead insisting that any success the church did have were her ideas and therefore her victories. Her vocabulary was all “I” and “me” unless something failed, as most projects did. She would then go around to the people and say, “I told you so.”

Second, the previous pastor talked down to her staff trying to show them how much knowledge she possessed. Many times, to the grief of her staff, she would spend hours going down “rabbit trails” in order to prove that she had a grip on a peculiar point of knowledge. Because of her own personal insecurities she was never able to allow others to know more than she did.

Third, she told her leadership team that she was a champion delegator, however, as soon as she would pass over a task she would immediately start to micro-manage it. Many times she completely took control back, embarrassing the staff and all those working with a particular staff person. The congregation is discouraged and no longer wants to volunteer to do anything. Pastor Elizabeth, the new appointed leader, may need more than eternal hope to turn this church around.

His Sanctuary Church  
A church with the need for a Unified Team

The third church is His Sanctuary, a non-denominational church located in a prosperous neighborhood in the center of town. This church boasts a membership and

attendance of over five hundred. His Sanctuary started fifteen years ago with just thirty-five people seeking to share the “Good News” as their primary focus. They grew very fast and by their fifth anniversary were running six hundred every Sunday. That is when everything seemed to come to a halt.

Pastor Robert is the planting pastor. He is now forty-two, married, and has a ten-year-old daughter. Robert is very frustrated by the fact that the church has stopped growing. Seemingly more people are going out the back door than coming in the front. He keeps trying new innovative programs but nothing appears to be working; in the last three years they have lost over one hundred members. When Pastor Robert goes to the monthly board meeting, an event he now dreads, the members just yell at each other and eventually blame him for the lack of growth.

It appears that the members at His Sanctuary do not like one another or those in the community around them. Getting together to share time and fellowship is a thing of the past. The staff (though all are paid good wages) performs as if they hate coming to work. Staff members, like the board members, are fighting to get whatever they can for their own department or favorite ministry, with no regard for the whole unit. For example, the worship team and the outreach team will not share calendar information; therefore, no one has any idea what the other departments are doing. As the worship team starts organizing their annual potluck dinner, they do not realize it is on the same evening that the outreach department has already planned an event that will be using many of the same people. By the time the communication reaches the department heads, much work has already been done that needs to be changed, causing hard feelings. The future for His

Sanctuary looks dim and their present reality is that they are anything but a safe place for worship.

The need for biblically based, Christ-modeled leadership is imperative. These three fictional churches demonstrate examples of churches that are declining due to languishing leadership. As identified in each vignette, this paper will take a close look at three of the problems within church leadership today, which are caused by a lack of:

1. A shared vision<sup>16</sup> and mission<sup>17</sup>
2. Problems with hierarchy [or top-down] versus the need to lead from a strong, unified-team style
3. A need for servant leadership instead of an individual needs-driven model

These three major leadership problems and challenges being faced by North American churches were determined via the data collected during interviews with twelve pastors involved in restarting churches in California and Oregon as well as from research that utilized data and theory from many different leadership authors and sources, both secular and spiritual. Throughout this section, reference will be made to one or more of these fictitious churches to help illustrate a point, and explore further how these three problems play out.

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<sup>16</sup> “Vision” is defined in a number of different ways by various authors; however, for this paper the simplest definition is being used: The unique way a local church participates in fulfilling the mission that Jesus has given them.

<sup>17</sup> “The Mission” is defined in a number of different ways also by various authors. One isn’t more accurate than the other. However for this purpose of this paper it is the Missio Dei all believers are to embrace as outlined in God’s word. The “how” of accomplishing the vision.

## Exploring the Problems of Church Leadership

Today, like yesterday, church leaders want to be successful, therefore many feel they are not a good leader unless they are successful. However, few seem to have a good definition of what success is or looks like within a church. Many believe that it is the accumulation of wealth, while for others success is having a position of power. Still others believe that success happens when he or she is happy or get a particular possession or achievement. John Maxwell, one of the foremost Christian authors on leadership says, “Success is: knowing your purpose in life, growing to reach your maximum potential, and sowing seeds that benefit others.”<sup>18</sup> The Apostle John in his first letter to the Church (1 John 3:1-3) tells us the same thing using slightly different words:

See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure.

We must anticipate and clarify how the definitions of Church “success” will differ from those of the world’s most powerful leaders. In light of this “great love bestowed upon us” and for the purpose of this paper, this author is accepting Maxwell’s definition of success: *people need to know who they are, where they are going, and how or what they need to do to get there.*

Knowing who we are then defines where we are going and what we need to do to get there. It is from this foundation that we proceed to the discussion of problems resulting from lack of shared vision and mission, hierarchical models, and individualism.

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<sup>18</sup> John Maxwell, *Your Road Map For Success* (Nashville: Thomas Nelson, 2002), 11.



We, the Church, must constantly remember who we are—the body of Christ. The Apostle Paul says in 1 Corinthians 12:12-26:

For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. For the body is not one member, but many. . . . But God has so composed the body, giving more abundant honor to that member which lacked, that there should be no division in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. Now you are Christ's body, and individually members of it.

Being united in Christ is a spiritual reality for all who are in Christ regardless of church structure or even doctrine. Therefore, because unity is an important biblically supported value, this section will explore three problems found in many church leadership forms being used today that can cause separation. These include: (1) The church not having a shared vision and mission; (2) A church using a corporate hierarchical model (top-down) versus a unified-team leadership style; (3) When a church uses an individual driven paradigm versus a servant-hood paradigm.

## Problem of Not Having a Shared Vision and Mission

King Solomon addressing how the law gives vision, wrote in Proverbs 29:18, “Where there is no vision, the people are unrestrained.” To which Sweet adds, “We have all the vision we need in Jesus.”<sup>19</sup> Henry Blackaby, a pastor responsible for over thirty-eight successful church starts from California to Canada and author of numerous books on church growth and leadership, agrees and wrote in his book *Spiritual Leadership*, “Jesus did not develop a plan nor did he cast a vision. He sought his Father’s will. Jesus had a vision for himself and for (all) his disciples, but the vision came from his Father... to follow the Father’s plan to the letter.”<sup>20</sup> So if we have this vision from *Jesus*—*which means doing the will of our Father*— the question becomes, as Blackaby continues, “What is keeping churches from following it?”<sup>21</sup>

After reading many books on leadership, this author especially appreciates Patrick Lencioni, founder and president of The Table Group, a management consulting firm, and author who writes many books on leadership including one which shows the conceptual model of the five dysfunctions a team can develop which takes the team off their desired track.<sup>22</sup> Pastors Dr. Larry Osborn from Vista, California, and Andy Stanley from Atlanta, Georgia (both have taken different struggling and declining churches and helped them come back to where both are active mega churches today), agree with these five

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<sup>19</sup> Sweet, 14.

<sup>20</sup> Henry Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville: Broadman and Holman Publishers, 2001), 24-26.

<sup>21</sup> *Ibid.*, 26

<sup>22</sup> Lencioni’s five dysfunctions are: A lack of trust; lack of commitment; Settling on the Status-Quo; Improperly Dealing with Conflict; Lack of Team and Personal Accountability.

dysfunctions; they, however, add three more.<sup>23</sup> Of these eight dysfunctions the author believes that three of them will keep a church from following the vision or mission of the church: a lack of trust, a lack of commitment, and settling for the status-quo.

### *The Lack of Trust*

The first problem, which we see in all three of our fictional or example churches, is that these leadership teams do not exhibit trust with and for each other. As we learn to trust in each other we build reliance and confidence in the team that flows into the church body. Patrick Lencioni says, “Trust lies at the heart of a functioning, cohesive team. Without it, teamwork is all but impossible.”<sup>24</sup>

The first step in building trust comes as each team member learns to respect the other members, knowing that they will endeavor to provide care and protection for each other, above self. John Maxwell says, “A good team fit requires an attitude of partnership.”<sup>25</sup> This partnership only develops out of a relationship that has trust at the forefront. A good team requires many different attitudes depending on the type of team they are; however, every good team has this one common and over-riding element: They know that the other members will give everything for the success of the team and its goal. Trust happens and grows as the team members understand that their individual rights

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<sup>23</sup> The other three dysfunctions are; Inability to drop the “I” not liking to serve; failure to replace yourself. (Stanley, *7 Practices of effective Ministry*, 185 and Osborne, *The Unity Factor*, 91-140).

<sup>24</sup> Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco, CA: Jossey Bass 2002), 195.

<sup>25</sup> John Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson 2005), 137.

need to be willingly placed beneath that of the common goal and/or interest of the team. “Once team members begin to develop genuine trust in one another, they will be in a position to demonstrate true teamwork.”<sup>26</sup> As this working together as a trusting team happens the church begins to start growing stronger and more mature.

In our first church example Pastor Jack struggled with trusting his team of leaders to do anything and therefore nothing was getting done. In the second church, Pastor Elizabeth had a congregation so beat up by the previous pastor; the congregation did not know who they could trust. In the third church, Pastor Robert had a team that did not get along. Each member knew that the other would “throw them under the bus.” They were all fighting with each other for whatever gain they felt was needed for their particular department. The entire leadership team lost their original goal and the vision for reaching the community with the hope of Jesus; they all moved into survival mode.

Dr. Osborn says, “Every board I have worked with has a basic bent toward either trust or suspicion. Dysfunctional boards ask, ‘Why?’ Healthy boards ask ‘Why not?’”<sup>27</sup> Osborn continues to explain that churches that focus on suspicion rather than trust create an environment that is drawing over-attention to insignificant details, creating a bottleneck to ministry.<sup>28</sup> Stanley, in his book *7 Practices of Effective Ministry*, goes on to explain that without trust a person will not hand over the reins of control to an upcoming leader and therefore bring to a halt ministry for a lack of new leadership.<sup>29</sup>

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<sup>26</sup> Ibid., 136-137.

<sup>27</sup> Larry W. Osborne, *The Unity Factor, Developing a Healthy Church Leadership Team* (Vista CA: Owls Nest 1989), 57.

<sup>28</sup> Ibid., 57-61.

<sup>29</sup> Andy Stanley, Reggie Joiner and Lane Jones, *7 Practices of Effective Ministry* (Colorado Springs, CO: Multnomah Books), 166-170.

### *The Lack of Commitment*

All three of our churches are struggling with the second aspect of poor leadership: that of a deficiency of commitment on the part of the church leadership, which has flowed as well into the whole church body. This alone is a major sign that the leadership team as well as the body has lost, not bought in to, or perhaps never been presented with, their vision. It also lends evidence that they do not understand the vision any more, or perhaps they never did.

Patrick Lencioni says that “The two greatest causes for the lack of commitment are the desire for consensus and the need for certainty.”<sup>30</sup> One hundred percent consensus is not a realistic expectation, nor is it normality.<sup>31</sup> Yes, sometimes it does happen, but waiting for it as a rule will create an environment where little gets done.<sup>32</sup> We need to teach and explain that differences of opinion are good and welcomed, but when after conversation, prayer, and the majority have voted, it is expected that the leadership team will all get in step and support the issue.

The need for certainty arises out of a need for security. Too often church bodies have seen their leadership not being committed to the task and therefore they wonder why they need to be committed. “Until the people are convinced the [leadership] is as

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<sup>30</sup> Lencioni, 207.

<sup>31</sup> Blackaby, 178-187.

<sup>32</sup> Lencioni, 207.

committed as they are, they won't let them lead."<sup>33</sup> Church leadership needs to remember that the membership is always watching. If the leaders have not bought in to the program, how can they expect anybody within the body to do so? John Maxwell says it best in his small book, *The 17 Essential Qualities of a Team Player*:

Many people tend to associate commitment with their emotions.... But true commitment does not work that way. It's not an emotion; it's a character quality that enables us to reach our goals. Human emotions go up and down all the time, but commitment has to be rock solid. If you want a solid team—whether it's a business, ball club, marriage, or volunteer organization—you must have team players who are solidly committed to the team.<sup>34</sup>

As we see with our example church, the Eternal Hope, there is no visible commitment and nothing is getting done. No one who is left has bought into the current church program; they are waiting around to see if there is any real reason to stay. The entire volunteer team, and even the church membership, has been demoralized and Pastor Elizabeth will need to show everyone that she has a vision that is feasible and will bring life back into the congregation. In addition, Pastor Elizabeth needs to show that she is totally committed to staying through the hard times ahead, understanding that the current turnover rate is caused by the perceived lack of leadership commitment.

### *Settling on the Status-Quo*

Data reveals that churches fail to grow because the membership is no longer focusing their attention and actions toward the result of reaching the church's vision—perhaps the church members do not even know what is needed to accomplish the vision.

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<sup>33</sup> Osborne, *The Unity Factor*, 66. Brackets are my words.

<sup>34</sup> John Maxwell, *The 17 Essential Qualities of a Team Player* (Nashville: Thomas Nelson, 2002), 22.

Therefore, they fall into a routine and settle for yesterday's victories.<sup>35</sup> The status-quo becomes good enough. Many churches begin to listen to well-worn excuses such as "We never did it that way before," or "We tried that once and it didn't work," and "We have always done it this way."

Some churches may find that their good employees and volunteers have moved on and those who are left are no longer looking toward the goal of the church, but rather, at how they can personally advance their own career. Many leaders find that they become easily distracted, to the point of postponing work that needs to get done and doing mundane tasks, which can and should be delegated out to others. Some leaders even resort to playing games rather than dealing with the environment and/or organizational problems.<sup>36</sup>

Most have no difficulty in seeing that there is a problem. However, finding the solution takes someone willing to work a bit harder than the average person. John Maxwell says leaders need to be problem solvers, not people who are stopped by problems. He quotes Alfred A. Montapert who says, "The majority see the obstacles; the few see the objective; history records the success of the latter, while oblivion is the reward of the former."<sup>37</sup> The only way to solve a problem is to first think outside the box, find an objective believed to work, and then set a goal to reach that objective.<sup>38</sup> However, there is one last step: that of regularly reviewing the results and then adjusting one's

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<sup>35</sup> Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville: B&H Publishing Group, 2007), 176-190.

<sup>36</sup> Lencioni, 187-220.

<sup>37</sup> Maxwell, 136.

<sup>38</sup> Objective is an idea that may or will solve the obstacle.

actions as needed. Almost all problems are solvable; the leadership must be willing to put in the time required to investigate, do the work that is required, assess the results, refocus, work again, and repeat this process until the problem is resolved. If a leadership fails in this, they are settling for the status-quo.<sup>39</sup>

All three of our case churches are struggling with the leadership problem of settling for status-quo. Jack is actually looking for the distractions rather than dealing with problems. Robert has a leadership team that cannot get past the fact that time has evolved and they need to make changes. Elizabeth has a church that is so beaten up they think that if they just do what we have always done maybe the pain will go away.

#### The Problem with Hierarchy (or top-down) and a Need for Servant Leadership

In John 13:12-18 the apostle tells us the story where Jesus teaches all Christians the importance of being a servant to each other.

And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them, ‘Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.

Duane Elmer, a professor of international studies at Trinity Evangelical Divinity School, has written many books book dealing with the topic of servanthood. In *Cross-Cultural Servanthood*, Elmer writes about the importance of showing others the servant spirit that our faith portrays. He goes on to say that when we do not serve, what we end

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<sup>39</sup> Ibid., 135-140.



up portraying is an attitude of superiority. He writes about a time when he returned to an area after being gone for a while so he took the time to renew many of his old friendships:<sup>40</sup>

I asked many one question, ‘What could Christians do to more effectively minister the Gospel of Christ?’ I was not sure what I was expecting. But the answer did surprise me. Many said that they valued the presence and the love they felt from the Christians coming to share, but many said with hesitation but conviction, ‘Christians could more effectively minister the gospel of Christ if they did not think they were so superior to us.’ Several said virtually those exact words, and others made statements approximating it. I was stunned. I assumed, at first, that I was just talking to a few discontented people. But over time I realized their motives were pure and their comments were made out of deep concern for the integrity of the gospel.<sup>41</sup>

In today’s culture many of us are concerned that we are known by our ministry title: I am the director of this program or my name is Pastor So-and-So. Elmer explains that people are not impressed and in many cases are put off with our positions and titles because titles imply that we believe we are better than they are. He continues by suggesting that when we minister out of or from our title we do not create an environment of *openness*<sup>42</sup> as Jesus does in Luke chapter 15 when he was willing to put aside who he was and sit and eat with sinners.<sup>43</sup> Elmer goes on to say, “Every day [we should] ask what we have learned about how a servant looks and acts. Otherwise, we may be deluded into thinking we are serving when other may not see it that way at all.”<sup>44</sup>

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<sup>40</sup> Duane Elmer, *Cross-Cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, IL: Inter Varsity Press, 2006), 12-20.

<sup>41</sup> *Ibid.*, 15.

<sup>42</sup> Openness is the ability to welcome people in to your presence and make them feel safe. *Ibid.*, 39.

<sup>43</sup> *Ibid.*, 57-75.

<sup>44</sup> *Ibid.*, 37. Brackets are my words.

Ed Stetzer and Mike Dodson in their book, *Comeback Churches*, say that the day of top-down ministry is over because the generation of today wants to be involved with the “why and how” of ministry and will not be involved because they are “told to.” Today declining churches require several important components of leadership: “the development of an attitude of growth, intentionality and proactivity, shared ministry and the activation of a shared vision.”<sup>45</sup> Stetzer and Dodson go on to explain that people want to work together hand in hand as servants serving God, not just following orders from one person. Most of the authors writing on leadership strongly suggest leading from a team format.

#### Problem of Individual Versus a Unified-Team Leadership Style

As seen in all three of the example churches, the individually motivated leader was failing to move his or her church into health. George Barna claims, “In successful churches, while the pastor was usually a dominant leader, he was ultimately a team player. It was the team orientation that enabled these churches to disperse authority and responsibility, and move forward.”<sup>46</sup>

Even secular corporate leaders, who are not operating from a “body” paradigm as described by the Apostle Paul, recognize the need for a unified approach. An approach where everyone is not doing the same thing, but rather each is embracing his or her own unique place of contribution while working together to accomplish a commonly agreed-

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<sup>45</sup> Stetzer and Dodson, 211.

<sup>46</sup> George Barna, *User Friendly Churches: What Christians Need to Know about the Churches People Love to Go to* (Ventura, CA: Regal Books, 1991), 153.

upon goal. Trudy Bourgeois, the founder and CEO of The Center for Workforce Excellence and one of America's leading performance strategists, claims that only through successful team leadership is the organization going to see the accomplishment of its goal. She writes, "The biggest contributor [to the large failure rate of all business], is poor leadership, and lack of quality teams....Today's leaders fail to earn respect, not due to a lack of knowledge, skills, integrity and being intimidating, they fail to show concern for or build relationships with their team members."<sup>47</sup> Bourgeois continues by saying, "Nothing turns a person off more than reporting to someone who has the 'I' mentality instead of the 'we' mentality."<sup>48</sup> For any church community to become successful today, the complete leadership team must find ways to step up to the task of leading, which happens as they jointly come together to analyze and solve the organization's issues as they become unified in resolving and perhaps even eliminating the different community problems.

Patrick Lencioni, who is dedicated to helping organizations beat other unhealthy business practices and agrees with Bourgeois, claims in his book *Silos, Politics, and Turf Wars* that the top three reasons that a team will fail after the "I" issue is:

- Silos
- Accountability
- Conflict

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<sup>47</sup> Trudy Bourgeois, *The Hybrid Leader, Blending the Best of the Male and Female Leadership Styles* (Winchester, VA: Oakhill Press, 2006), 5.

<sup>48</sup> *Ibid.*, 7.

### *The Existence of Silos Within The Organization*

There are many problems that confront all leadership teams today; one of them is that of silos—a known enemy to unity. They are dangerous primarily because most organizations do not know what they are, whether they can be removed, or how to confront them. Perhaps the “silo effect” gets its name from the farm storage unit called the silo, a tall building set off by itself, which is used to hold a crop waiting to go to the market. The silo’s primary purpose is to keep this crop separated, not allowing it to come in contact with contaminants such as another crop, the weather, and airborne chemicals. This separation in the farming world is desirable; in the church and the business world, however, it is not. Organizational silos can and do arise in any type of organization—large, small, profit or non-profit—and they cause separation! They are detrimental to the organizational success in today’s swiftly changing environment, because they kill information by not encouraging communication between departments. In addition, it is hard for insiders to notice and then take ownership of silos. Lencioni claims that all businesses need to “keep information alive in the course of running their organization.”<sup>49</sup> The local church, by definition, is both an organism and an organization, and it is that organizational aspect that can become subject to this same problem of silos.

The word *silo*, when used in reference to a business, refers to a system of deliberately not sharing information and/or resources so one department can look better than the others. This arrangement creates an environment where trust becomes non-existent. Communication and common goals disappear, and competition between the

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<sup>49</sup> Patrick Lencioni, *Silos, Politics, and Turf Wars: A Leadership Fable About Destroying the Barriers That Turn Colleagues into Competitors* (San Francisco, CA: Jossey Bass, 2006), 197.

different departments becomes commonplace. This lack of communication increases the problems within the organization because when there is a major problem that needs many good ideas and resources to solve, each department is too concerned with promoting themselves and retaining what resources they already have, therefore they do not bring their best ideas to the table for the common goal of the organization.

According to Lencioni, who is dedicated to helping organizations beat silos and other unhealthy business practices, “Silos are nothing more than the barriers that exist between departments within an organization, causing people who are supposed to be on the same team to work against one another.”<sup>50</sup> These barriers will cause the individual departments within a church to develop hard feelings and resentment between themselves, which painfully stops all meaningful communication. Silos cause whatever ministry the church is doing to slow way down. Drawing from one of our previous metaphorical church examples, within His Sanctuary, the worship team and the outreach team are not sharing calendar information; therefore, no one has any idea what the other departments are doing. As they start organizing a potluck dinner to encourage people to get involved with the worship team, they do not realize it is on the same evening that the outreach department has already planned an event that will be using many of the same people. By the time the communication reaches the department heads, much work has already been done that now needs to be changed, causing hard feelings. Because of this isolation, any church that has become silo'd finds that they cannot act quickly on opportunities that may arise in today's very fast-paced landscape.

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<sup>50</sup> Ibid., 175.

Patrick Lencioni says, “In most situations silos rise up not because of what [leaders] are doing purposefully but rather because of what they are failing to do: provide themselves and their [teammates] with a compelling context for working together.”<sup>51</sup> Andy Stanley says it this way, “Generally volunteers want to do what the church wants them to do, but problems occur when the volunteers try to score runs in foggy conditions: Without clear direction, they are forced to chart their own course or follow whoever seems to have the best plan at the moment.”<sup>52</sup> It is so important that there is open communication between all the departments within a church to prevent this “fog” from setting in. One way to do this is open up all the channels of communication by making sure that the context of why we are doing what we are doing is always out in front. The issue of silos needs to be constantly addressed, and when found, removed by every church team, so they do not become the cause that kills the flow of information within that local church.

### *The Lack of Team and Personal Accountability*

Another issue or dysfunction within the leadership of the local church today, according to Lencioni, is a lack of team and personal accountability. The struggle with completing the tasks due to habits, daily life schedules, and/or personal issues is a universal one. Many times due dates of different tasks fall away without even being missed or noticed. This alone supports the reason to be in an honest relationship with our

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<sup>51</sup> Ibid., 176.

<sup>52</sup> Andy Stanley, Reggie Joiner Lane Jones, *7 Practices of Effective Ministry* (Colorado Springs, CO: Multnomah Books), 72.

team members. Church leaders must come to the understanding that they personally, and also the team, needs to decide that they are willing to be a team that is held accountable. They need to be answerable to one another; motivating one another to accomplish what needs to be finished. Allowing others on the team to ask, “How’s it going on this or that project?” encourages one to stay with a task just so he or she is able to answer that the task is progressing. No one likes to say, “Oh, I’ve just not started to do what I said I would do.”

In addition to the administrative tasks that a team has to accomplish, they need to be fully accountable to each other. There is also a need for accountability with relational issues to keep producing a quality product. Bill Hybels, the founding and senior pastor at Willow Creek Community Church, says that the primary pathway to God is relational. “When leaders understand this and acknowledge a need for this relational pathway which includes them leaning into it, they will all begin to flourish in ways they never could have if they attempted to go alone.”<sup>53</sup> Patrick Lencioni agrees and says that there should be “a willingness of each team member to call their peers on performance or even behaviors that are hurting the team.”<sup>54</sup> Bill Hybels says it best when he confesses, “I have learned over the years that I am not strong enough to face the rigors of church life alone. In addition to the support of my wife and kids, I need the support of close friends... I need a few safe people with whom I can process feelings of frustration so I don’t become emotionally toxic.”<sup>55</sup> Without this accountability among the team members the whole

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<sup>53</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan 2009), 218.

<sup>54</sup> Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco, CA: Jossey Bass 2002), 212.

<sup>55</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan 2009), 249.

church falls into the trap of nothing getting done and in the worst situation, total dysfunction. Leonard Sweet explains the reason we are not to go it alone. In his book *Summoned to Lead*, he explains, “The key to the power of one is two. When the number one is multiplied to the nth power, it is still one. One to the 100<sup>th</sup> power is still one, but two to the 100<sup>th</sup> power is astronomical. The power of one is nothing without another. The power of one is powerless without a team.”<sup>56</sup>

Both Pastor Jack from our first church example and Pastor Robert from church number two, are dealing with this issue. Neither is being held accountable. No one is holding Jack accountable over his time management or about having the difficult conversations that are needed. By endeavoring to do the majority of the work, Jack is really accomplishing very little. The only thing happening within the body of this church is that many would rather not come to church or just leave than deal with the issues. Jack appears to have forgotten that he does have a team, his board, yet he is not using them. Furthermore, they are not trying to be used. Perhaps the reason is that the majority of the board members are afraid that forcing Jack to step up will cause discomfort to the friendships they have with Jack. He will benefit by taking the time to stop and train them to become a unified leadership team, thus bringing this church fully into life as Christ would have it.

Pastor Robert is dealing with a leadership team that is on the blame game. No real accountability is being required by anybody. Merely sitting around and blaming each other for their problem is not being accountable or unified. Jesus prays that all Christians would be unified and become one just as he (Jesus) and the Father are one so that the

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<sup>56</sup> Leonard Sweet, *Summoned to Lead* (Grand Rapids, MI: Zondervan 2004), 75.



world would know that God the Father sent Jesus to show his love for us all,<sup>57</sup> therefore one would expect that the leadership team of God’s church truly needs to be unified. Currently, no one sees love or unity coming from Robert’s leadership team. The board has stopped being in relationship with one another and started working on their own personal agendas.

### *Improperly Dealing with Conflict*

The next issue, according to Osborn, Stanley, and Lencioni that hinders the quality of church team leadership is the fear of conflict. Dr. De Bono, a professor who has taught at Oxford, Cambridge, and Harvard universities says, “Today, too many church leaders have fallen for the belief that conflict is not good for growth and instead go to great efforts to make it taboo on their organizational teams.”<sup>58</sup> It is important here to mention that conflict is not the destructive infighting and personal attacks that are sometimes displayed at organizational meetings; those actions are not constructive and are not allowed in teamwork. Organizational conflict is necessary because it is the ability to welcome and passionately discuss all types of ideas. By allowing full discussion, businesses, including churches, are able to find and then produce the best possible solution to a problem. “All great relationships, the ones that last over time, require productive conflict in order to grow. This is true in marriage, parenthood, friendship, and certainly in business.”<sup>59</sup>

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<sup>57</sup> John 17:11-23.

<sup>58</sup> Edward De Bono, *Six Thinking Hats* (New York, NY: Black Bay Books 1999), 47-70.

<sup>59</sup> Lencioni, *The Five Dysfunctions of a Team*, 202.

All three of our example churches are facing this quandary. Pastor Jack, because of his own fear of conflict, goes to great lengths to just postpone conflict every time an issue comes up, hoping it will go away, which it never really does. Pastor Robert's church, on the other hand, resorts to interpersonal attacks and infighting when faced with an issue that they do not agree on. This is something Robert, with the help and involvement of the rest of the team, needs to bring to a halt. Pastor Elizabeth, in our third church, however, has a church full of people afraid of even trying anymore. Their ideas were taken from them and squashed by the one who was supposed to lead them to victory.

Today we need to be a church that hears and sees different perspectives. "The goal is not to duke it out until one perspective 'wins' over the others; neither is the goal to meld all the perspectives into a blended, mushy soup," writes Sweet. "Rather, the goal is to learn to see things from many perspectives simultaneously by listening to one another. This kind of collaboration is sorely lacking in the church."<sup>60</sup> Therefore, it is important that the leadership team be able to sit and openly discuss all the aspects of a problem without fear that they will be ridiculed or attacked for their thoughts and ideas.

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<sup>60</sup> Sweet, *Summoned to Lead*, 91.

## Conclusion

In order for a church to develop a strong and unified team to successfully lead their congregation into the future, they will need to address all eight of these issues:

- Dealing with the Lack of Trust
- Dealing with the Lack of Commitment
- Stopping the Leadership Team from Settling on the Status-Quo
- Becoming a Servant
- Dropping the “I” issue
- The Existence of Silos within the Organization
- The Lack of Team and Personal Accountability
- Improperly Dealing with Conflict

Most churches have different governing styles and polity; however, the failure to look at and address these eight issues can cause problems in all of them. Will addressing these eight issues guarantee a church’s future success? No. It will, however, be a good start toward a healthy church.

Paul teaches in Colossians 3:14-15 that it is important for the body of Christ to have a goal of unity; “Beyond all these things put on love, which is the perfect bond of unity. Let the peace of Christ rule in your hearts, to which indeed you were called in one body.” This paper will now look at the structures and styles of leadership that many of the churches in North America use to accomplish this goal; many of them being unsuccessful.

## Section Two

### OTHER PROPOSED SOLUTIONS

Many pastors in North America use secular business models to manage their church.<sup>1</sup> Rick Savage claims that churches use secular business models because they are rarely taught differently and because of the amount of money collected each week.<sup>2</sup> Leonard Sweet, in his book *So Beautiful*, agrees. He calls this management style “worrying about the A,B,C syndrome” (Attendance, Buildings, Cash).<sup>3</sup> The point of this paper is not to imply that it is wrong for the church leadership to copy or imitate a secular management style or plan that has worked for them. However, with the large number of churches in decline and closing,<sup>4</sup> perhaps it is time that all of the leadership involved in these declining churches gets involved at several levels, which will include showing compassion, offering hope, and the wisdom of some sound management advice, so that these churches can find a way to survive.

Before one can decide which organizational structure and which management style to use, it is best to have an understanding of what is already being facilitated by the church body, and how those leadership styles are working. This section will be looking at two parts of church leadership: the organizational structures and the different styles of

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<sup>1</sup> See Appendix A at the end of this paper. The author surveyed over one hundred churches in the Northwest section of North America to confirm this fact.

<sup>2</sup> Rick Savage is one of twelve pastors the author interviewed. He is a pastor in Southern California who has managed to turn-around three churches in his thirty-five year pastoral career.

<sup>3</sup> Leonard Sweet, *So Beautiful: Divine Design for Life and the Church*,(Colorado Springs Co. David C Cook, 2009) 18-37

<sup>4</sup> Stetzer and Dodson, *Comeback Churches*, 19.

management, churches are currently using in North America, while looking at both the pros and cons of each. While embracing management styles designed by secular business, this paper will wrestle with understanding what Paul wrote in Romans 12: 2-3: “Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

### **Organizational Structures**

In the 21<sup>st</sup> century, North American businesses primarily ascribe to eight different organizational structures.<sup>5</sup> In tandem with the style of how a business is administered, these structures help form the direction and success of that business. These structures include: simple, functional, divisional, conglomerate, hybrid, matrix, team-based, and network.<sup>6</sup> Organizational structures have a way of framing the way people respond to each other. For instance, a top-down organizational structure can lead to a “them—us” attitude and approach toward employees and customers. The same is true for a church. Because of the overall configuration of the Church body here in the United States, simple, functional, and team-based structures are the primary format churches use, with a few mega-churches venturing into the network structure.<sup>7</sup>

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<sup>5</sup> Stephen Robbins, *Fundamentals of Management: Essential Concepts and Applications* (Upper Saddle River, NJ: Pearson Prentice Hall, 2008), 131-136.

<sup>6</sup> Angelo Kinicki and Brian Williams, *Management a Practical Introduction 3<sup>rd</sup> ed.* (New York, NY: McGraw Hill, 2008), 251-269.

<sup>7</sup> See Appendix A. The author surveyed over one hundred churches in the Northwest section of North America to confirm which structures they were using. Data reveals that that over 90 percent are using simple or functional/divisional structures.

One of the first tasks of understanding the solutions for turning around failing churches is to have an understanding of these three primary organizational structures being used by churches across North America and to see where each structure comes up short.

### Simple Structure

The first structure, *Simple*<sup>8</sup>(see Figure 1 below), can be found in the earliest stages of a business and is also the norm in “mom ‘n’ pop” style businesses. When an entrepreneurial person becomes an owner-founder of a company, the structure of that company normally reflects his or her personality and any employees they may hire basically are their assistants doing their bidding. The primary advantage of using the simple structure is that small business decisions are fast and easy to administrate; all authority is centralized under the owner or leader of the group.

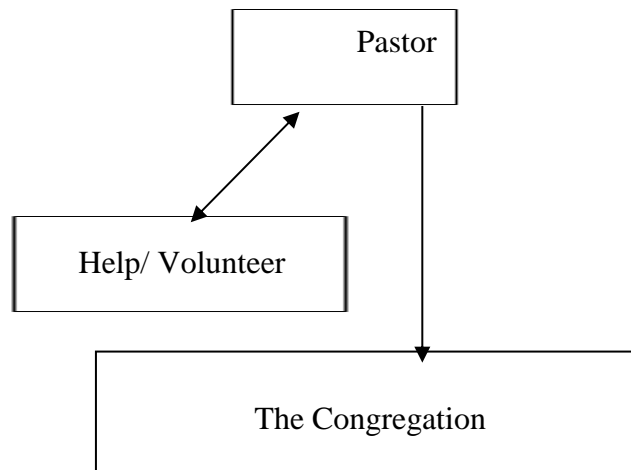
The disadvantage is that, as the business grows, information overload almost always happens at the top. Therefore, decision making and accountability can be slowed way down even to the point of that business coming to a standstill.<sup>9</sup> The primary reason for this appears to be a lack of delegating daily responsibilities and rewards to the ones most qualified to perform the tasks. A Second disadvantage is that everything is dependent upon the “one” lead person; if he or she should get sick, distracted, or overwhelmed, everything comes to a halt.

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<sup>8</sup> The term “Simple” here is used only as a name of a structure with very little management, it is not to be confused with the concept of Thom Rainer & Eric Geiger, who argue in their book “Simple Church,” that simple represents a values driven approach to operating a local church of any size.

<sup>9</sup> Stephen Robbins, *Fundamentals of Management: Essential Concepts and Applications* (Upper Saddle River, NJ: Pearson Prentice Hall, 2008), 145.

Figure 1: Simple Structure



As the business grows it is forced to progress into the functional/ divisional structure. If the organization does not progress they will usually find that they have limited their growth with the additional possibility that the business will just die off. Remaining a Simple Structure does not mean that a business will not grow; it just limits the possibilities.<sup>10</sup> Many churches today start as a Simple Structure: with the pastor at the top giving direction to a volunteer staff and a small congregation. Unfortunately, as they start to grow and the structure does not change to accommodate the growth, the church finds itself in a quandary, wondering why continual growth is so hard.

Our first church, The Great Redeemer, is a very good example of a Simple Structure. This church is a one-man show. The church has in fact *become* Pastor Jack; it has taken on the leader's noninterventionist attitudes and personalities. When the church

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<sup>10</sup> Angelo Kinicki and Brian Williams, *Management a Practical Introduction*, 3<sup>rd</sup> ed. (New York, NY: McGraw Hill, 2008), 260-269.

refuses to see the problems around them and continues to do business as normal, the community around takes notice. They are repelled and naturally choose to go elsewhere.

### Functional Structure

Perhaps the most common structure being utilized today by churches<sup>11</sup> is called *Functional Structure* (very similar to divisional structure).<sup>12</sup> This method aligns and groups people by their function or duty within the organization.<sup>13</sup> (see Figure 2 below.) Within this type of structure, seldom is a board found in a secular business, whereas with a church many do have a governing board for a few reasons. First, the church is complying with how God says we are to treat civil law,<sup>14</sup> (because most churches are a non-profit 503(c)'s and are required by federal law to have a board). Second, some churches believe that the commands of the apostles found in Acts chapter six enforce the need for a church board to carry out the details of ministry freeing the pastors to share the Word.<sup>15</sup>

Depending on the polity of the particular church, the board has varying duties ranging from advising the pastor to actually being in charge of the pastor (in this case the “Church Board” would move to the role above the pastor in Figure 2).

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<sup>11</sup> This information was found by the author going on the internet using Google and checking the structure of approximately 150 different churches, (see Appendix A) and personally interviewing twelve pastors of different churches (see Appendix B).

<sup>12</sup> An organization method that aligns the people by the division they work in rather than the job they do, this method is very similar to the functional system and is sometimes used in church organizational structuring.

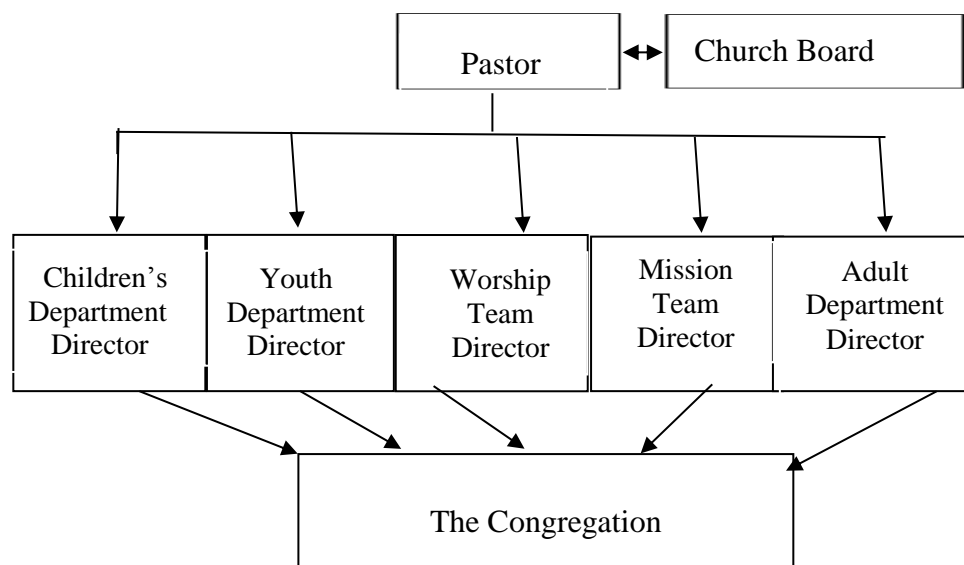
<sup>13</sup> Kinicki and Williams, *Management a Practical Introduction*, 262-263.

<sup>14</sup> Matthew 22:21.

<sup>15</sup> *Manual/2005-2009 Church of the Nazarene* (Kansas City: Nazarene Publishing House 2005), 63,90.



Figure 2: Functional Structure



With the permission of the leader, the director of each department in a Functional Structure makes the decisions affecting his or her group. For example, all of the worship team people are in one group together, and all the people working with the children form another group, each led by a leader answering to the pastor (see Figure 2 above).

The obvious advantage is that more work is being accomplished by the people trained to do the presenting task. Also, when done properly, there is an increase of morale because the people are working on a similar task together. Another advantage is the minimizing of the risk in the duplication of tasks being done, and if one person gets ill there is another to step up and continue the work. The biggest disadvantage is that this structure can cause silos all around the church. It also has the disadvantage of separating the pastor from the congregation in some cases.

Our second church, His Sanctuary, uses a Functional Structure of leadership. However, because of a breakdown of management, silos have happened at every level,

tearing down much-needed trust and the quality communication. The only communication left is only what is absolutely necessary, and the negative comments that are being made between the staff members. This lack of leadership is the major reason why this church has stopped growing.

### Team-based Structure

The next structure form is called Team<sup>16</sup> based. This structure takes the entire organization, including all of those in leadership, and places them into work groups or teams that align with their particular assignment within the organization. The pastor and a few others (normally six to twelve people)<sup>17</sup> develop the leadership team being responsible to set the mission, vision, and direction of the church. Each of the other teams report to the leadership team on how they are accomplishing their goal. In this structure the leadership team helps each team stay on track to the mission and vision of the church (see Figure 3). Because no rigid chain of command exists, each group is free to perform the organization's work, making all decisions that affect them.<sup>18</sup>

The members of each of the teams come from within the congregation—each are working in the area they enjoy and/or feel led to minister. As member of that team, each has a voice and the authority for how things are done within their own department as long as they stay within the agreed-upon boundaries set by the leadership team using their

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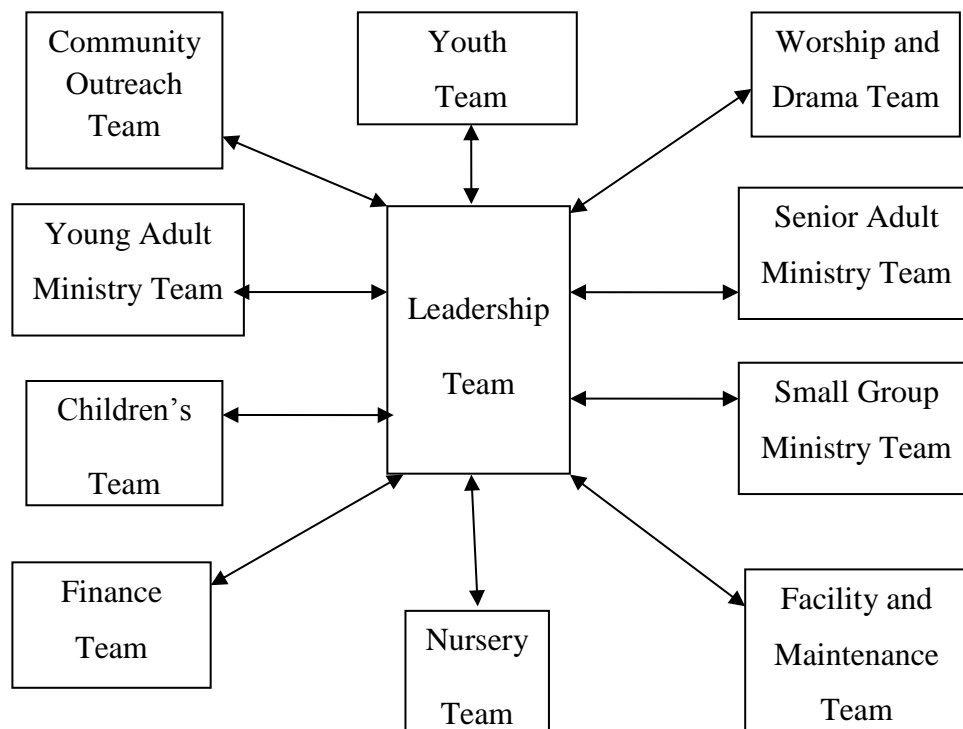
<sup>16</sup> The working definition of *team* is found in section four of this paper.

<sup>17</sup> Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman and Holman Publishers, 2001), 16-29.

<sup>18</sup> Stephen Robbins and David A. DeCenzo, *Fundamentals of Management: Essential Concepts and Applications* (Upper Saddle River, NJ: Pearson Prentice Hall, 2008), 147.

vision as the guideline. As an example, they are free to order supplies within their department budget without going to the finance committee to get permission.

Figure 3: Team-based Structure



The advantage to this structure over the Functional Structure is three fold: first, interdepartmental communications are radically improved; and second, the decision making is accelerated and new church ideas can be implemented faster. There is also the additional benefit of increased morale as employees and volunteers see that their opinions are valued.

The disadvantages are that for a Team-based Structure to work one cannot merely arrange his or her employees/volunteers into teams; they must be trained. Unfortunately,

this training seldom happens. There needs to be a deliberate training, which includes cross-functional skills training. Everyone on the team needs to understand what the other team members are doing, why they are doing it, and what is involved in doing their task successfully.

This structure also carries with it the disadvantage that some employees/volunteers become so involved with their own team that they lose the focus and or goal of the big picture, therefore losing sight of what a team is. Many of these individuals then get the impression they are not receiving proper compensation (or recognition).<sup>19</sup> Some of the paid employees may feel that they now deserve more of a financial reward—to pay for their additional ideas and input—which will add cost to the overall budget.

Volunteers, though not paid with dollars, receive emotional pay,<sup>20</sup> and when focus is lost the emotional pay is not there, which causes the volunteer to feel empty and lost.<sup>21</sup>

This structure does create the need to look at how the team members will be *compensated* because without a proper plan, the benefit of a team structure could become lost. As team members begin to give ideas and input, they need to see how they are advancing the cause so that the focus does not become just about increased financial compensation. Especially when dealing with volunteers in this type of structure, close attention must be paid to the emotional pay. There needs to be a realization that each volunteer may have different areas that they need to see and feel compensation in.

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<sup>19</sup> Ibid., 147-152.

<sup>20</sup> Emotional pay includes, but are not limited to, such items as: feeling good for helping to feed a hungry person; the joy for knowing that you were involved in guiding a lost soul to an eternity with God; being able to use your gifts and talents to help humanity

<sup>21</sup> Daniel Spaite and Debbie Salter. Goodwin, *Time Bomb in the Church: Defusing Pastoral Burnout* (Kansas City, MO: Beacon Hill Press of Kansas City, 1999), 76-82.

A third disadvantage of a Team-based Structure is explained by Dave Shrout. Though communication within the department is radically improved, cross-department communication can diminish to the point of hurting the entire organization. Shrout<sup>22</sup> claims, “Within teams there is the large possibility where one department does not communicate with another especially in dealing with budgets.” He continues by giving an example that happened to him when he was pastoring.

Our budgets are made at the beginning of each fiscal year based on projected income (offerings). The offerings are down this one quarter. Our children’s department went ahead and ordered an expensive item that was within their team budget, however, our cash flow was so low we had to shuffle a lot to pay that bill. If the children’s department team leader had just communicated with the finance team this problem would not have happened.<sup>23</sup>

It is not wrong for a church to copy or imitate a secular management style or plan that has worked, or is working for them. However, considering that there is a large number of churches that are in decline and closing,<sup>24</sup> perhaps it is time for all in leadership, regardless of their level, to get involved by: showing some compassion, offering true hope, and using the wisdom about unified teams and servant leadership that is readily available.

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<sup>22</sup> Dave Shrout is the District Superintendent of the Church of God, covering South West Washington and all of Oregon. He had been a minister for twenty years before becoming the D.S eight years ago.

<sup>23</sup> Dave Shrout, interviewed by author, Portland, OR. December 13, 2011.

<sup>24</sup> Stetzer and Dodson, *Comeback Churches*, 19.

## Management Leadership Styles

Not only is the structure important, so is the *style* of leadership that the pastor and each person in leadership implement. When we think of great leaders, many names come to mind such as Franklin Roosevelt, Abraham Lincoln, Nelson Mandela, and Margret Thatcher, just to name a few. For a long time leadership was believed and promoted to be an innate, instinctive quality, one with which a leader is born. Fortunately, humanity has progressed beyond this idea. Robbins and DeCenzo assert that leadership skills can be and are developed within each person that desires to be in leadership.<sup>25</sup>

Every good leader has a style that is brought to the table. As already mentioned, for the purpose of this study, the terms, *to lead* or *leadership*, connote the ability to not only give and share Jesus's vision but also to motivate and train up others to follow this same goal. To train others to follow, it is imperative that anyone wishing to lead has an understanding of the different leadership styles that are available because the trainee may not wish to imitate the trainer. This study includes an Artifact, a tool to train others to follow the vision. With this in mind, the possible styles of leadership must first be understood.

### *Styles Defined*

In the 1930s, Kurt Lewin and his associates at the University of Iowa completed one of the first studies on leadership styles. Their data led them to believe that there are three primary behavioral styles. They then sought to determine which of these three

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<sup>25</sup> Robbins and DeCenzo, 12-13

behavioral leadership styles was best: autocratic, democratic, or laissez-faire.<sup>26</sup> An autocratic leader seldom makes decisions without consulting his or her staff. Robbins and DeCenzo claim, “This leader is one who centralizes the authority, while dictating the work methods with very little employee contribution.”<sup>27</sup> In contrast, the democratic leader tries to involve as many employees in the decision making process and in how a job is done, all the while encouraging everyone to get involved through delegating authority and responsibility. Last, Lewin and associates described the laissez-faire leader. *Laissez-faire* comes from a French word that means “leave it be,” therefore, this style of leader gives his or her employees complete freedom, allowing them to do their work in any fashion they choose. “Basically this type of leader supplies materials and will answer questions but gives little to no direction.”<sup>28</sup>

Kurt Lewin and his team’s studies were inconclusive regarding which leadership style was best: either the autocratic, which worked best when a job needed to be done quickly and urgently, like putting out a fire, or the democratic leadership, which worked best when team agreement and employee satisfaction matters. Depending on the time needs and employee pressures, each style showed mixed results. When it came to the laissez-faire style, however, the tests were indeed conclusive—this style was ineffective in almost every condition. The only area in which the style somewhat worked was in teams that were highly capable, very motivated, and did not need close monitoring. In

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<sup>26</sup> Ibid., 295-296.

<sup>27</sup> Ibid., 295.

<sup>28</sup> Ibid., 296.

most cases the laissez-faire leadership style arose because the leader was lazy or distracted by personal issues, and because of this the team almost always failed.<sup>29</sup>

Other studies have disagreed with Lewin's team findings regarding the number of styles. Ralph Stogdill who in 1948 worked with Ohio University believed that there are at least five.<sup>30</sup> One style of leadership, which seemingly does not fit within Lewin's paradigm goes all the way back to early Bible days, is that of bureaucratic leadership. Angelo Kinicki and Brian Williams state, "This form attempts to elicit employee compliance, using strict rules, a rigid hierarchy, well-defined job descriptions, and administrative mechanisms such as budgets, performance appraisals, and compensation schemes to get results."<sup>31</sup> This style of management is where a leader is strictly "by the book." Much like the Sadducees and Pharisees of Jesus's day, a leader following this style believes that the rule itself is god. Without asking what the intent is, these leaders believe if there is a rule it must be followed. This style of leadership, though very similar to an autocratic style, is different in that a bureaucratic leader *follows rules*, whereas the autocratic leader *believes he is the rule*.

Bureaucratic leadership is still common today and in some rare instances is still needed. Examples can be found in work involving the military, working around dangerous machinery, or dealing with large sums of money as in banks and insurance companies.

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<sup>29</sup> Ibid., 296

<sup>30</sup> Angelo Kinicki and Brian Williams, *Management a Practical Introduction*, 4<sup>th</sup> ed. (New York, NY: McGraw Hill, 2008), 442-443.

<sup>31</sup> Ibid., 517.



In the late 1940s two additional important facts on leadership styles came out of the Ohio State University study, which showed that out of 1,000 different dimensions of a leader's behavior, only two categories accounted for behaviors that employees valued highly. They called these two categories: initiating structure (What do I need to do to get the job done?) and consideration (What do I do to show consideration for my employees?).<sup>32</sup> Then in the late 40s, University of Michigan did a research study on the effects of leader behavior and they identified two forms of leadership styles: job-centered and employee-centered, thus confirming the Ohio State study.<sup>33</sup> Kinicki and Williams write, "The management experts conclude from the Michigan and Ohio studies that the effective leaders (1) tend to have supportive or employee-centered relationships with employees, (2) use groups rather than individual methods of supervision, and (3) set high performance goals."<sup>34</sup>

In the 1970s Robert House developed the path-goal leadership theory and then revised it in 1996. This is a theory that a leader is to use the eight different leadership styles to assist the employees in attaining their goals through rewards in the workplace. This therefore provides the necessary support and the continual clarification of the path that will help the employees achieve their goals. As of today, there have not been enough tests done to ascertain whether this model truly is working effectively. However, House does introduce two important modifications to the theory. He holds that a good leader may be able to function in several different styles but he or she works best in one and the

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<sup>32</sup> Robbins and DeCenzo, 297.

<sup>33</sup> Ibid., 446-447.

<sup>34</sup> Ibid., 447.

workers need to make the necessary adjustments. He claims, “A good leader should use multiple leadership styles, and should modify his or her style to fit what the employees and the task characteristics need.”<sup>35</sup>

### *Transactional Verses Transformational*

Most of the above leadership styles use the form of leadership that is called transactional. Stephen Robbins and David DeCenzo say, “These types of leaders [transactional leaders] guide established goals by clarifying role and task requirements.”<sup>36</sup> However, another style appearing in the corporate world is called transformational leadership, and is recently becoming popular in the church world.<sup>37</sup> Stephen Robbins and David DeCenzo explain, “This form [transformational leadership] seeks to inspire the followers to transcend their own self-interests for the good of the organization and is capable to have a profound and extraordinary effect on his or her followers. They pay attention to the concerns and developmental needs of their individual followers.”<sup>38</sup> James Kouzes and Barry Posner writing about transformational leadership state, “The kind of leadership that gets people to infuse their energy into strategies is called transformational

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<sup>35</sup> Ibid., 449-452.

<sup>36</sup> Robbins and DeCenzo, 308.

<sup>37</sup> Ibid., 308-309.

<sup>38</sup> Ibid., 308.

leadership...And when people are part of something that raises them to higher levels of motivation and morality they develop a belonging to something very special.”<sup>39</sup>

Transformational leadership employs new styles as well as several aspects of the above-mentioned styles. Many of these have been around a long time, but they were not given a name until the last decade. One example is the charismatic leadership style. A charismatic leader will inspire a great deal of enthusiasm and is very energetic to the point that some say he or she is driven. In the eyes of the charismatic leader’s followers, and /or employees, success is directly connected to the presence of this leader.<sup>40</sup>

Charismatic leaders use a four-step process beginning with the leader sharing an appealing vision—a vision that evokes community involvement with a future that can and will be better. Second, the leader is able to communicate very high standards, all the while sharing his or her belief that the followers can achieve these standards, therefore building self-esteem among the followers. Third, this leader shows through his or her own personal actions and words that the new values he or she introduces are achievable not only by the leader but also by all of the followers. Fourth, this type of leader will make many personal sacrifices and even engage in an avant-garde style of behavior to demonstrate that his or her vision is of value. The majority of the time people working with charismatic leaders find that they feel more motivated and willing to go the extra mile. Kouzes and Posner claim this motivation is due in part to the respect they receive

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<sup>39</sup> James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4<sup>th</sup> ed. (San Francisco: Jossey-Bass, 2007), 122.

<sup>40</sup> *Ibid.*, 305.

and give back in return.<sup>41</sup> Some examples of a charismatic leader would be John F. Kennedy, Dr. Robert Schuller, and Martin Luther King, Jr.

### *Servant Leadership*

Another style of transformational leadership is called servant leadership, a term coined by Robert Greenleaf, as quoted by Kinicki and Williams says, “Servant leaders focus on providing increased service to others—meeting the goals of both followers and the organization—rather than to themselves.”<sup>42</sup> This type of leader is always concerned about the other person, wanting nothing but the very best for him or her. Spears and Lawrence highlight Greenleaf’s beliefs when they say a servant leader will see success if he or she will:

- First listen and then empathize with the employees
- Seek out ways to make the employees’ working environment better
- Make it a priority to focus on healing the suffering he or she finds
- Become totally aware of his or her personal strengths and weaknesses
- Use persuasion to get things done rather than the authority which his or her position gives him or her
- Be willing to use broad-based conceptual thinking and thus foresee possible future outcomes
- Understand that he or she is only an overseer of the employees and the company resources; the employees are not there for personal pleasure and/or advancement
- Make it an obligation to promote the growth of people
- Always be looking to build community everywhere<sup>43</sup>

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<sup>41</sup> Ibid., 305.

<sup>42</sup> Kinicki and Williams, 459.

<sup>43</sup> Larry C Spears and Michele Lawrence, *Practicing Servant-Leadership: Succeeding Through Trust, Bravery, and Forgiveness* (San Francisco, CA: Jossey-Bass, 2004), 6-19.

Kinicki and Williams remind us, "Servant leadership is never a quick fix approach to leadership, rather it is long term, transformational approach to life and work."<sup>44</sup> Examples of highly visible servant leaders outside of the Church include: John Wooden the UCLA coach, Sam Walton of Wal-Mart, and Howard Schultz of Starbucks.

As mentioned above, a transformational leader may use one or many of the particular leadership styles mentioned; the important fact is that this leader is focusing on inspiring his or her followers by passing on a vision that includes changing ideas and best practices. While this leader's enthusiasm is critical to the team, he or she needs a detail-oriented person or people to support the project. This is why many transformational leaders have people who are in the middle-management level who lead using the transactional style to ensure that routine work is done reliably. Top management understands that the transactional style is needed to provide a direction toward the goal; however, to add value and a desire to be at work, an organization or church should consider looking at the transformational leader for their top positions. Good examples of a transformational leader are Bill Gates of Microsoft and Jeff Bezos of Amazon.com.<sup>45</sup>

After looking at the pros and cons of most structures and styles used by church leaders, the author would propose another solution. By combining the servant leadership ideas from the transformational leader and using the structure of a unified team, perhaps local church leadership will, working with the Holy Spirit, see some of these dead bones rise again.

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<sup>44</sup> Kinicki and Williams, 460.

<sup>45</sup> Robbins and DeCenzo, 308.

## Section Three

### The Thesis

#### ANOTHER POSSIBLE SOLUTION: A UNIFIED TEAM STRUCTURE USING A SERVANT-LEADERSHIP STYLE

Colonel Frank E. Bertholet often said, “A team of men and women on fire with a vision will always out shine the very best qualified individual.”<sup>1</sup> He believed this to be true because an individual who stands alone has no one to help him or her maintain a burning desire to finish the task at hand. He told this author a story about leadership to illustrate his point. Though anecdotal, it is appropriate for us to consider here.

One day two men were asked to cook a meal for a large group of people. They were both given a large slab of beef with all the trimmings and told to go out into the field and gather what they would need as fuel to cook this glorious piece of meat into a meal that would satisfy their people’s hunger. The first man went north looking for just the right fuel. Knowing that he had to prepare the meat, he understood that there was not a lot of time to look for and gather wood. After about 15 minutes he found a log of mesquite about eight inches in diameter and three feet long. Being excited he rushed back to the camp to begin preparing the meal that he would cook over this choice piece of wood. However, he found that getting his log lit was a problem and every time he got it going, it would burn out. He was never able to fully complete the task of cooking the food for the people for whom he was responsible.

The second man quickly put a dry rub on his cut of meat and then headed out gathering bits and pieces of wood that he found on the ground. After half an hour he had gathered a large bag full of wood chips from different trees, each ranging in size from an inch by two inches to two inches by four inches. Coming back to camp he went about the task of building a fire bed of coals, and proceeded to cook his meat into a pleasant meal for the people to enjoy.<sup>2</sup>

Colonel Bertholet’s point was that just as the second cook knew a variety of many different types and sizes of wood were needed to build the most effective bed of coals and in turn would keep the other coals hot to reach the desired goal—a successful

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<sup>1</sup> Colonel Frank E. Bertholet, instructor at United States Military Academy, West Point, New York.

<sup>2</sup> Ibid.

cooking event. This paper will demonstrate that having a *united leadership team* focused on a common goal will empower any organization (churches included) to bring about true and lasting growth. However, one must first review specific definitions of words central to this leadership approach. The following are used with intentionality: *united*, *servant leadership*, and *unified team*. These words will be defined and discussed.

## **United**

Being *united* is a term and concept that we see throughout scripture. It is so common that it is mentioned over 100 times while scanning through God's Word. How this word is used has many meanings and implications. Therefore, because *united* is such an important part of the concept of this research, it is imperative that the time is taken to discover what *united* means for the purpose of this paper.

The church being called to unity is nothing new; God called for his people to unity in the Bible as we see in Philippians 2:1-3:

If therefore is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself....

David, in his Psalms 133, told us of the pleasure we would receive by being united.

Behold, how good and how pleasant it is  
For brothers to dwell together in unity!  
It is like the precious oil upon the head,  
Coming down upon the beard,  
Even Aaron's beard,  
Coming down upon the edge of his robes.  
It is like the dew of Hermon,

Coming down upon the mountains of Zion;  
For there the LORD commanded the blessing— life forever.

Jesus, himself, prayed for unity among all his followers in his last prayer before going to the cross, as seen in John's gospel 17: 20-24:

I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me.

And Paul taught about the importance of unity in the body of believers in his letter to the Ephesians:

I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.... And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.<sup>3</sup>

Paul also gave a command to the Church when he said in Colossians 3:14-16, "Beyond all these things put on love, which is the perfect bond of unity. And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful."

When discussing the definition of the word "*united*" or "*unity*," there is very little agreement among many of the authors on leadership, leaving the definition to appear relatively vague. This fact was also true within the twelve pastors interviewed for this

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<sup>3</sup> Ephesians 4:1-4; 11-14.



paper. There is an enormous variance in defining this word. Osborne in his book *The Unity Factor*, brings clarity while discussing his definition of unity:

When I realized that I had no idea what a unified board was supposed to look like, I began asking questions: Is there room for doctrinal disagreement? If so, how much? Can we have a split vote and still be unified, or does unity mean unanimity? How close are our relationships supposed to be?

Eventually, I settled on three irreducible components, things we must have in order to become a unified team: First, doctrinal purity (agreement with the church's statement of faith, not theological uniformity); second, sincere and warm friendships (genuine appreciation and respect for one another); and third, philosophical purity (basic agreement on our priorities and methods).<sup>4 5</sup>

Many would perhaps say that people who are Christians are naturally unified; after all, we claim Christ to be our head. As nice as that sounds, research reveals this to be far from the truth. There are powerful forces at work within each human being that drives his or her agendas. Henry Blackaby, summarizing Psalms 118, implies that people do *not* naturally do things the way God wants them to; when they follow the world's reasoning they may find that they are out of God's will.<sup>6</sup> Osborne wrote that in every town he ever served there would be one church that rapidly grew then collapsed. He explained that "each time the problem was the same: a dynamic ministry, great programs, lots of excitement, but an unstable, *dis-unified* leadership base."<sup>7</sup> Andrew Carnegie is said to have expressed that it makes a big step in one's development when he or she

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<sup>4</sup> Larry W Osborne, *The Unity Factor: Developing a Healthy Church Leadership Team* (Vista, CA: Owl's Nest, 1989), 16-17.

<sup>5</sup> John Maxwell in his book *Your Road Map For Success*; Patrick Lencioni in his book *The Five Dysfunctions of a Team*; and Andy Stanley in his book *Next Generation Leader* all agree with Osborne and the three components that must be in existence for there to be "unity."

<sup>6</sup> Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving people on to God's agenda* (Nashville: Broadman and Holman, 2001), 179.

<sup>7</sup> Osborne, 15. Italics mine.

realizes that other people help him or her do a better job while working together in unity.<sup>8</sup> According to Stan Reeder, when a group of people work on a project together without unity their particular unit value adds to the value of the other team members' work. However, when they become unified their work no longer simply adds to the others' but multiplies and the sum (thus quality) radically increases.<sup>9</sup>

Figure 4: Stan Reeder's Example of Unity

$$5+3+3+5+3+4+5=28$$

$$5 \times 3 \times 3 \times 5 \times 3 \times 4 \times 5 = 13,500$$

Unity begins to take place in a group when its members dare to trust each other. In order to trust one another, each team member needs to be willing to be vulnerable and honest with his or her fellow teammates. To be vulnerable one should be willing to admit his or her strengths, so the team can work together maxing out their abilities, while at the same time admitting weakness so that other teammates will know where they need to step in to add complimentary strength. With unity a church is one step closer to seeing "the dead bones rise."

Being honest with each other means that when something is vague, or does not sound completely right, all team members are willing to ask questions until the issue is understood. Sometimes this will include having to hold one's self and /or teammates accountable for their actions. Patrick Lencioni says that a united team stays focused on results, enjoys staying together during meetings and even during down times, has

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<sup>8</sup> John C Maxwell, *Developing the leader within you*. (Nashville: Thomas Nelson Inc, 1993), 180.

<sup>9</sup> Stan Reeder, interview with author, Portland, OR. May 2<sup>nd</sup> 2012.

passionate discussions but always bring it around to results, and eventually finds that the most prevalent sound is laughter.<sup>10</sup>

### **Servant Leadership**

Parker Palmer<sup>11</sup> wrote, “Alfred Whitehead claimed that all true education is religious education. Therefore in the same spirit, all true leadership is religious—for religion has to do with cleansing the human self of toxins that make leadership more death-dealing than life-giving.”<sup>12</sup> Duane Elmer<sup>13</sup> is asserting that Palmer is referring to the particular toxin called *pride of self*, which has caused more death-dealing within the Body of Christ here in America than can otherwise be imagined. He continues by saying that sometimes “leadership positions are used to consolidate power, exploit others, and enjoy excess privileges.”<sup>14</sup> Of course, this runs contrary to the central message of Christ’s gospel of his coming kingdom in which the poor and oppressed are blessed and the rich and powerful are challenged to do some of the blessing through serving them.<sup>15</sup>

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<sup>10</sup> Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco, CA: Jossey Bass, 2002), 176-181. This is a summary of these five pages.

<sup>11</sup> Parker Palmer is an author and leader in religious education. Having published more than one hundred essays and eight books, Palmer’s work has been recognized with ten honorary doctorates, two Distinguished Achievement Awards, the William Rainey Harper Award, and In *Utne Reader* Visionary award.

<sup>12</sup> Duane Elmer, *Cross-Cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, IL: InterVarsity Press, 2006), 155.

<sup>13</sup> Duane Elmer is currently a professor of international studies at Trinity Evangelical Divinity School. He has taught on servant-leadership in over 75 countries and also to many Fortune 500 companies here in North America, along with many relief agencies.

<sup>14</sup> Elmer. 160.

<sup>15</sup> Matthew chapters 5-7

When studying the New Testament, especially the teachings of Jesus, it is plain to see that Christ's primary focus is that we are all called to servanthood. Always.<sup>16</sup> If the leader is focused on how he or she can profit, get his or her way, or resolve a presenting problem with the least amount of personal time invested, one's calling to first be a servant can be easily forgotten. Simply adding the word "*servant*" to "*leadership*" does not fix the problem of poor or misguided notions of what being a godly leader means.

Elmer points out:

How do we combine the concept of service with that of leadership? Usually we resolve this dilemma by simply joining the two like conjoined twins—servant-leadership. This easy fix really doesn't change anything. Leaders still do their thing. Some are gifted and...others obviously aren't gifted leaders. This creates yet other problems. Both situations are equally unbiblical and wreak destruction on the body of Christ. Unfortunately, such people rarely recognize their leadership limitations because, having thought of themselves as a servant-leader, they became convinced that they are.<sup>17</sup>

Elmer suggests that a good servant leader needs to be like the traditional "Tribal Chief": one who calls the elders together to describe all aspects of the problem while being careful to present all relevant information without bias. Then he sits with the elders, not as a head but rather an equal, trusting all of the elders will use wisdom and voice their opinions and concerns. When he sees that there is common support for a particular direction he then stands and announces the decision to all, making sure he accurately represents the wisdom of the group. This way everyone knows they had their say and that their opinion was considered. At this point every member agrees to support the final

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<sup>16</sup> Ibid., 161.

<sup>17</sup> Ibid., 155-156.

decision. Only after being sure he has the entire group's approval will he announce the decision to the village with all of the elders backing him.<sup>18</sup>

Any pastor who considers changing oneself and that of his or her team to a true servant-hood leadership style must first realize the need for a major attitude change—an entirely new framework or paradigm—and that this action is not at all easy and will not happen overnight. Stacy Rinehart agrees and writes in his book *Upside Down*, “It will always be tempting to rely on some form of power or manipulation to advance our own ends.”<sup>19</sup> This is especially true when the project appears to be in danger of failing. To combat this tendency, Robert Greenleaf teaches that to be a servant-leader needs to change how things are done<sup>20</sup>:

- Listen and then empathize with the people.
- Seek out ways to make the people's working environment the best it can be.
- Make it a priority to focus on healing the suffering that is found when it is found.
- Become totally aware of his or her personal strengths and weaknesses.
- Use persuasion to get things done rather than the authority which his or her position gives him or her.
- Be willing to use broad-based conceptual thinking and thus foresee possible future outcomes.
- Understand that he or she is only an overseer of the congregation and also the church resources; the congregation is not there for personal pleasure and/or advancement.<sup>21</sup>

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<sup>18</sup> This entire paragraph is a summary of an event when Elmer learned about how a traditional tribal chief would lead his village. *Ibid.*, 158-160.

<sup>19</sup> Stacy T. Rinehart, *Upside Down The Paradox of Servant Leadership* (Colorado Springs, CO: NavPress 1998) 41.

<sup>20</sup> Sometimes a lot more than simply changing the way things are done is needed. The leader may need to change his/her emotional frame of reference. Especially the part called Self-Regard, the ability to respect and accept your strengths and weaknesses.

<sup>21</sup> Robert Greenleaf founded the Greenleaf Center for Servant Leadership, first called the "Center for Applied Ethics and was the author of many essays on servant hood. He also authored *A Journey into the Nature of Legitimate Power & Greatness*.

Larry Spears and Michele Lawrence's *Practicing Servant-Leadership: Succeeding Through Trust, Bravery, and Forgiveness*, suggests an additional point:

- Make it an obligation to promote the growth of people and to always be looking to build community everywhere.<sup>22</sup>

Unfortunately, many leaders are prone to forgetting that their high calling or gifting is not a list of tasks that need to be achieved and then checked off. Just as Jesus teaches in the New Testament<sup>23</sup> Greenleaf claims that for a team to lead from an orientation of servant-hood, each leader must have a major attitude change.<sup>24</sup> The Gospel of Luke 1:51-52 agrees by saying that God will scatter the proud and exult the humble.

In Matthew 23:1-12 Jesus teaches that people have two choices: Take the authority and glory for yourself, or give all authority and glory to God. Jesus basically explains that the Church is a theocracy, not a democracy. Christians are all a family, brothers and sisters, with God as their only leader; they are not rungs on a corporate ladder each vying to attain more powerful titles. Jesus says in Matthew 23:8-12,

Do not be called Rabbi; for One is your Teacher, and you are all brothers. Do not call anyone on earth your father; for One is your Father, He who is in heaven. Do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

Jesus teaches that the basis for spiritual authority is evidence by the Holy Spirit's work within a humble servant. Stacy Rinehart says, "The church is not a chain of

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<sup>22</sup> Larry C Spears and Michele Lawrence, *Practicing Servant-Leadership: Succeeding Through Trust, Bravery, and Forgiveness*, (San Francisco, CA: Jossey-Bass, 2004), 6-19.

<sup>23</sup> Examples include but not limited to: Matthew 23:12; 2 Corinthians 1:24; 2 Corinthians 4:5; 1 Peter 5:3.

<sup>24</sup> Spears & Lawrence, 6-19.

command but a network of love. This is of course, supremely impractical to people steeped in hierarchical concepts.”<sup>25</sup>

In 2 Chronicles 7:14 God gives all people a promise that is often forgotten:

(If) “My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.”

Those in church leadership roles will do well to establish a discipline of reassessing their personal motives and keeping a daily practice of humility, prayer, and repentance. “Why do I need to repent, since I am doing God’s work?” Jesus explains in Matthew 20:25-28 that leading from a self-motivated power base is reason and need for repentance.

To be Christ-like is perhaps best explained in Isaiah 53 which lists the attributes of the “Servant of the Lord.” Frederick Aston in his small booklet titled *The Challenge of the Ages*, shows that Christ is the Servant of the Lord because he fulfilled all twelve of the requirements listed in Isaiah 53. These requirements are:

- Jesus is real
- He was an innocent and voluntary sufferer
- He was obedient and humble
- All of his suffering was grounded in love
- He followed God’s divine plan
- His suffering was vicarious
- His suffering was redemptive
- His suffering ends in death
- His suffering was gives way to the resurrection
- His atoning work leads people to confession and repentance
- His work is central to the victorious life and kingly glory for endless ages<sup>26</sup>

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<sup>25</sup> Stacy T. Rinehart, *Upside Down The Paradox of Servant Leadership* (Colorado Springs, CO: NavPress 1998), 50.

<sup>26</sup> Frederick Alfred Aston, *The Challenge of the Ages* (Scarsdale, NY: Research Press, 1972), 5-24.

Though Frederick Aston points out that the primary idea of Isaiah 53 is the atonement effected by Christ, he also clarifies what the attributes of a servant of the Lord are. Therefore, if anyone wants to be Christ-like, he or she must seek to have as many of these attributes as possible, which can only be gained through a personal prayer life and the power of the Holy Spirit's infilling.

One of the arguments against servant leadership is that all leaders are to be responsible, because if a leader is not responsible, then neither that leader nor the organization will survive, much less flourish.<sup>27</sup> However, Elmer asserts, "The leaders' first and foremost responsibility is to model the servanthood of Christ. By that standard all expressions of leadership must be measured."<sup>28</sup> All organizations must have a "the buck stops here" person, and this responsibility is an element of being a senior pastor; however, this is only the practical skills side of the job, which is only one of four sides or dimensions of leadership.<sup>29</sup> Elmer says that many times we forget what God says to us in Micah 6:8:

He has told you, O man, what is good;  
And what does the Lord require of you  
But to do justice, to love kindness,  
And to walk humbly with your God?

The church has a primary responsibility to share the Gospel in such a way as to enrich and grow the spiritual lives of each member and human they come into contact with. This responsibility is where the team really goes to work. As servant leaders, team

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<sup>27</sup> John C. Bowling, *Grace—full Leadership Understanding the Heart of a Christian leader* (Kansas City: Beacon Hill Press, 2011), 57.

<sup>28</sup> Elmer, 161.

<sup>29</sup> Dan Reiland, *Amplified Leadership, 5 Practices to establish Influence, Build People, and Impact Others* (Lake Mary, FL. Charisma House Book Group, 2011), 23-24.



members continually look for ways to encourage and lift up the people who God has given to them, by first being in a relationship and then seeking ways to engage each individual through the gifts that God has given to each person. One remembers that God does not give out his gifts equally; rather, each person receives a unique gift or gifts for the common good of the body.<sup>30</sup>

### **Unified Team**

When one hears the word *team*, many pictures come to mind, some of them good and unfortunately, some bad images surface also. As Jon R. Katzenbach and Douglas K. Smith state in their book, *The Wisdom of Teams*, understanding the definition of *team* is important because

Some think entirely of sports, where coaching, “individual best,” and practicing to win matter most. Some think about teamwork values like sharing, cooperating, and helping one another. Some think that any group that works together is a team; some believe that any management grouping is a team; and some think primarily of two-person pairing like those found in marriage and partnership.<sup>31</sup>

With so many differing ideas around the broader concept of team, this paper is using the definition that Katzenbach and Smith give in their book, *The Wisdom of Teams*. “Groups become a team through disciplined action.” The disciplined action they refer to includes: “They shape a common purpose, agree on performance goals, define a common working

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<sup>30</sup> 1 Corinthians 12:1-11; Romans 12:6-7.

<sup>31</sup> Jon R. Katzenbach and Douglas K. Smith. *The Wisdom of Teams, Creating The High-Performance Organization* (New York: Harper Collins Publishers, 2003), 43.

approach, develop high levels of complementary skills, and hold themselves, mutually accountable for results.”<sup>32</sup>

To *function cooperatively* and successfully, each member of the team must, as they face differing and clashing problems, learn to join together and work through problems as one, “not as a grouping of humans acting as a pack of lone wolves looking out only for themselves.” In the book *Leading Congregational Change* the authors say, “Leaders who generate effective change create strong teams, even when it is their natural preference to work alone. They learn how to work interdependently with others.”<sup>33</sup> A team is classified as a quality team when they regularly deal with problems with a united purpose, rather than allowing each team member’s individuality or personal desires to control the situation. They know that, together they are stronger than any of them individually.

For this unity to happen there are things in the way that cause the unity within teams to fail that must be addressed. Osborne says the primary issue goes all the way back to the beginning of time: that of humanity’s sin nature, especially pride and arrogance. However, he is fast to note that there are also five other roadblocks to unity. First is having the wrong meeting place, because if people are uncomfortable and the environment unfriendly, people usually respond in the same fashion.<sup>34</sup> Second is putting business concerns above relational concerns. Osborne says:

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<sup>32</sup> Ibid., 14-15.

<sup>33</sup> Jim Herrington, Mike Bonem, James H. Furr, *Leading Congregational Change: a Practical Guide for the Transformational Journey* (San Francisco: Jossey-Bass, 2000), 98.

<sup>34</sup> Osborne, 22-23.

This outlook – that meetings exist for business and business only – is of the main reasons why prayer and devotions are often viewed as preliminaries to the “real meeting,” and why few agendas include time for cultivating relationships.<sup>35</sup>

The next roadblock that Osborne addresses is that of having infrequent meetings and the constant turnover. He further explains,

We simply were not together often enough to develop into a cohesive leadership team. To develop what Peter Drucker has called the “essential ingredient for teamwork: mutual respect,” we needed to know each other well enough to have confidence in each other’s ability to perform.<sup>36</sup>

The last roadblock is pharisaical leadership styles (ones built on legalism) that rely upon tradition and church polity to get things done. According to Patrick Lencioni these rules and regulations contribute to causing silos, destructive conflict, turf battles, and church splits—the result being extreme dysfunction throughout the church today.<sup>37</sup> For this trend to be reversed we need to take heed of Jesus’ teachings about how authority is to be expressed radically differently in the Christian world than it is in the secular world.<sup>38</sup>

After researching all these works the author summarizes that working together in a dynamic and unified team helps to keep in mind a servant attitude, all the while having fun. Each church should consist of three primary teams,<sup>39</sup> each of them may have sub-committees. The first and primary team is the *board and senior pastor*. They are the team that controls the money and cares for the facility. The second team is the *staff and senior*

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<sup>35</sup> Ibid., 25.

<sup>36</sup> Ibid., 27.

<sup>37</sup> Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey Bass, 2002), 187-190.

<sup>38</sup> See Matthew 20:25-28.

<sup>39</sup> Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on The Same Page* (Grand Rapids, MI: Zondervan, 2010), 23-32.

*pastor*. They are the team that takes the vision out to each age group by directing programs that reinforce the vision. The final team is the *congregation*. This team is the largest as everyone who attends is a member, and everyone is called to serve each other. Larry Osborne says, “A unified leadership team doesn’t just happen. It has to be a priority.”<sup>40</sup>

To change how a church does leadership from a hierarchy method to a united team is not an easy transition and will only happen when *the board* team says. They will be shaped by a common purpose, agree on performance goals, define a common working approach, develop high levels of complementary skills, and hold themselves mutually accountable for results.<sup>41</sup> There is a saying that has been around for a long time that says, “As the church board goes, so goes the rest of the church.”<sup>42</sup> Unity starts with the board and the pastor, and then it quickly spreads out into the congregation, therefore a unified board must always be a priority.

The Bible is clear that a bickering and complaining attitude is sinful and disrupts unity.<sup>43</sup> Therefore, it is something we need to avoid, and when it happens everyone on the team must address the bickering and complaining quickly and firmly. Boards often struggle with this and take the stance that the problem is between the two conflicting parties and the rest need to stay out of it. This decision of inaction is an error, because a team is one unit and sin in one part of the unit affects the whole. In this case, the board would do well to remember the story in Joshua chapter 7 where Achan stole a little

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<sup>40</sup> Larry Osborne, *Sticky Teams*, 24.

<sup>41</sup> Katzenbach and Smith, 43.

<sup>42</sup> Osborne, 25.

<sup>43</sup> James 5:9.

plunder and buried it under his tent, after God said not to take anything. Because of that sin, thirty-two innocent people plus all of Achan's family lost their lives. As Larry Osborne claims, "What goes on behind the scenes and in the hearts of God's people has a huge impact on what goes on in our churches."<sup>44</sup>

Osborne, in his book *Sticky Teams*, explains what a team member (board member or staff member) of the unified team does *not* look like. First and foremost, the team is not to be a rubber stamp or a group of "yes" people for the lead pastor; if that is what it becomes then it is a team trying to be a winner with nothing but losing players.<sup>45</sup> Second, Osborne continues that the team needs to avoid a few types of people with troublesome personalities such as people with a contentious and/or negative personality; because of this personality, other people will spend too much time avoiding personal conflicts and then the people start perceiving that they must walk on eggshells just to avoid such problems. Osborne even experienced that some people started having off-the-record meetings to change and/or conspire to control, and were sabotaging any progress made in the last meeting.<sup>46</sup> Another personality that Osborne says must be avoided is those who are unproductive and /or have toxic attitudes. If a person is not able to produce, he or she forces their ministry into commonplace and boring. When a person has a toxic attitude and refuses to fit into the unit he or she is working, almost all of the positive morale within that unit will die. Larry Osborne says, "The best time to remove a problem player is *before* they have a place on the team. Yet if we're not careful, guarding the gate can

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<sup>44</sup> Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on The Same Page* (Grand Rapids, MI: Zondervan, 2010) 27.

<sup>45</sup> Ibid. 47

<sup>46</sup> Ibid. 47.

look like a power grab.”<sup>47</sup> Power grabs and the appearance of such actions are behaviors that the pastor needs to avoid.

### **Needed Personality Traits for Team Members**

After listing what to avoid, Osborne says that the traits to look for in a prospective team member are:<sup>48</sup> First, the person must be oriented toward servant leadership rather than having a desire to be a representation of the congregation. By being oriented toward servant leadership, a person tends to stay focused on the mission at hand rather than trying to get everyone’s approval, which is impossible. Larry Osborn says, “When faced with a difficult decision, will ask first, not ‘How will people react?’ but ‘What does God want us to do?’ ...a good under-shepherd never forgets that he works for the Chief Shepherd, not the sheep.”<sup>49</sup> Too many times people who lean toward the representative style depend heavily on the tyranny of the “they.” When a controversial issue arises these leaders would say something like, “Well, you know *they* will not like this change.” No one even knows who the “they” is, and as a result the board spends hours worrying about how the *they* will respond to the change being discussed. With a servant leader, however, everybody has a name and the leadership can genuinely approach a problem by knowing who and what they are dealing with.<sup>50</sup>

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<sup>47</sup> Ibid., 48.

<sup>48</sup> Ibid. 51-59.

<sup>49</sup> Larry W Osborne, *The Unity Factor: Developing a Healthy Church Leadership Team* (Vista, CA: Owl’s Nest, 1989), 36.

<sup>50</sup> Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on The Same Page* (Grand Rapids, MI: Zondervan, 2010), 52.

Second, when looking for a prospective team member, and perhaps most important, the person must be spirituality mature and love God above all else. While the definition and interpretation of *spiritual maturity*<sup>51</sup> differ, both Peter (1 Peter 5:1-4) and Paul (1 Timothy 3:1-13, and Titus 1:7-9) in their letters to the disciples were very firm about the need for spiritual maturity. For example, Paul in Titus 1:7-9 said:

For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.<sup>52</sup>

A church cannot waiver in this requirement even to the point where if there is no one available who is spiritually mature, the position should not get filled until such a person can be raised up and trained.

Third, a prospective team member must have both a positive attitude and be able to influence others to follow him or her, not because of his or her position, but rather because they enjoy helping others develop into all they are able to be. This attitude must be observed by many within the body. This individual needs to be able to approach any situation, seeing life with possibilities rather than as a list of problems; they should not accept the normal and allow it to become a limitation to his or her possible solutions. By having a “no-limit mind-set” this person sees that everyday life presents him or her

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<sup>51</sup> Each local church is going to need to do a good job of raising up leaders so they will have to gain clarity and unity on what definition of this term they desire to hold everyone to.

<sup>52</sup> Determining which of these attitudes and actions that a given person holds and how do you empower a person who is close but not quite there yet is an enormous problem. This paper does not attempt to even try to attempt, as an entire dissertation on this passage and theme is very possible. Just acknowledging the bar that God sets for the church.

opportunity to achieve something spectacular, not allowing the status quo to become a limitation.<sup>53</sup>

Fourth, a prospective team member must be known for his or her preparation and the development of a successful track record. Preparation helps the leader to know with confidence where he or she is going. It is only through the process of preparing and studying all the material available, that one develops the knowledge and courage to make the hard decisions. Also, this preparation helps develop a successful track record, bringing this person credibility as being a consistent leader. Respect cannot be demanded; it must be earned, and when a leader is both prepared and can show a history of positive results, respect starts to appear.<sup>54</sup>

Fifth, philosophical alignment is a must. Each person on both leadership teams (the board and the staff) must be in agreement with the basic philosophy of ministry and perhaps most importantly, the direction that God has called this church to take. Not all people work well together; remember Paul and Barnabas?<sup>55</sup> Here in the scripture we have an example of two great men of God who displayed all of the above abilities, but they strongly disagreed on how to deal with a volunteer issue that caused a nasty split between the two of them; this affected the church and took years before being resolved.

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<sup>53</sup> John C. Maxwell, *Developing the Leaders Around You: How to help others reach their full Potential* (Nashville: Thomas Nelson, 1995), 47-59.

<sup>54</sup> Henry and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: Broadman and Holman, 2001), 107-117.

<sup>55</sup> Acts 15: 37-41.



Again, church leadership is not looking for “yes” people, or even people in total agreement, but there needs to be an agreement on the thrust and direction of ministry.<sup>56</sup>

Sixth, the Church will benefit from prospective team members who are effective communicators and display confidence in themselves. John Maxwell, in his book *Developing the Leaders Around You*, says that people will not follow someone who does not have confidence in where he or she is going or in what he or she is doing.<sup>57</sup> The capacity to express this confidence and the ability to communicate go hand in hand. Both actions require a response for the communicator and the responder.

A good communicator will display a genuine concern for the person he or she is talking to as well as express the ability to focus on the responder. Part of this is done by keeping eye contact at all times with the responder as well as keeping a warm smile. John Maxwell reminds us also that body language is very important in conveying confidence when he says, “A smile overcomes innumerable communication barriers, crossing the boundaries of culture, race, age, class, gender, education, and economic status.”<sup>58</sup>

One could easily think that finding the right person with all or most of these six perspectives is an almost impossible task; however, as Paul and the Apostles show us in the book of Acts, it is possible. As Dr. Phil Newell says, “Many churches across America have raised up leaders with these traits very successfully.”<sup>59</sup> This paper has an artifact at the end that is the beginning of a manual that will provide some material to help train and

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<sup>56</sup> Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page* (Grand Rapids, MI: Zondervan, 2010), 55-56.

<sup>57</sup> John C. Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson, 1995), 58

<sup>58</sup> *Ibid.*, 56-58.

<sup>59</sup> Phil Newell, professor at George Fox Seminary speaking with the author during coffee

equip folks to fill these roles and help the local churches understand what a unified servant leadership style is. There are also software programs like *The Counselmaster Software Program*,<sup>60</sup> and Tom Rath's *Strengthsfinder 2.0*<sup>61</sup> that also help make this task a bit more manageable.

## Conclusion

A pastor who is looking to rebuild his or her church by implementing a strong unified team with a servant-leadership style needs a steady reminder that this task is huge and will not be accomplished overnight. As evidenced in the church population survey, the majority of churches in this study's population are using simple or functional structures. Therefore, changing their structure over to a unified team structure will be met with some resistance. Time and lessons from the pulpit will be needed to allow for the congregation to see that this method is scriptural and that by changing, it will allow for more participation by all concerned. Perhaps there will also be some who will choose to move on as some of the disciples did in scripture when Jesus' teachings became too hard for them to handle.<sup>62</sup> This unfortunate fact is always hard but the pastor should remain resolved.

There will also need to be a transition period where the congregation is given the time to absorb that this change is good for the body and will last. The pastor should

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<sup>60</sup> This Software is written by Dr. Robert Tippie, 708-446-3352, [maretwebproject.com](http://maretwebproject.com).

<sup>61</sup> Thom Rath and Barry Conchie, *Strengths Based Leadership: Great Leaders, Teams, and Why People Follow* (New York: Gallup Press, 2008). Also see the survey located at [strengths.gallup.com](http://strengths.gallup.com).

<sup>62</sup> John 6:66-67.

remember that this church he or she is trying to turn around has been doing things out of “hurt and habit” for a long time. Dr. Gerald G. May explains in his book *Addiction and Grace*, that because of the longtime of operating out of a “hurt and habit,” a person develops an addiction mentality. The only way through this is understanding the “process of attachment” that must be broken. The “process of attachment” occurs in three stages: learning, habit formation, and struggle. These three stages have become so ingrained in the “addicted” person that changing is very hard to do. May continues to explain that to overcome this dilemma one needs to use aversion or blocking methods to create change – all of which takes time and endurance.<sup>63</sup>

There is also a time needed for the raising up and training of the staff and board members. This needs to take place over time, allowing each lesson time to captivate and become a part of the trainee. Such training should also be done in a neutral place so the trainees are able to feel free to express themselves and question the new ideas they will be learning. Perhaps the most important element is the environment must be one that encourages relationships to grow.<sup>64</sup> The artifact attached to this paper gives one idea on how to accomplish this training.

Paul says in 1 Corinthians 12:12-26:

For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. For the body is not one member, but many. . . . But God has so composed the body, giving more abundant honor to that member which lacked, that there should be no division in the body, but that

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<sup>63</sup> Gerald G. May, *Addiction and Grace: Love and Spirituality in the Healing of Addictions* (New York: Harper Collins, 1988), 57-63.

<sup>64</sup> This training information is found in John Maxwell’s book *Developing the Leaders Around You*, also in Andy Stanley’s book *Next Generation Leader*, in Patrick Lencioni’s book *The five Dysfunctions of a Team* and also in Larry Osborne’s book *Sticky Teams*.

the members should have the same care for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. Now you are Christ's body, and individually members of it.

Every Christian congregation is a part of Christ's body, so when one church dies, those parts, including all the bones and ligaments, fall to the ground and lie in the dust. God's people must finally humble themselves by becoming obedient to his ways, willing to unify and show his love through serving each other, and finally cry out to him through prayer and repenting of their sins, including the pride that each thought he or she could do it all without him. Then God will act, as he has promised, and the bones of his body will rise again here in North America bringing him all the praise and glory.

## Section Four

### THE ARTIFACT DESCRIPTION

The issues which are causing church closures in North America are numerous including, but not limited to: appropriate conflict management, sufficient church funding, the local church failing to become missional within their community, and of course faulty leadership. The problem of church leadership is merely one of these serious issues leading to the close of church doors. This dissertation, therefore, gives an idea on how to transform weakening leadership of a failing church to help keep that church open. Dealing first with the issue of leadership within most declining churches may give them a head start on many of the other issues that are involved in church closure.

This dissertation's artifact focuses on only two important facets of church leadership: (1) how to reshape thinking and (2) training both the staff and church board members of the local church body to accept a strong, unified team structure using Servant-style Leadership with the senior pastor at the helm. The intent is for the senior pastor and the local church body to accept and embrace a strong, unified team structure using Servant-style Leadership. This artifact, therefore, is designed for the express purpose helping the senior pastor with addressing, bringing awareness and reshaping faulty leadership thinking so that re-training of both the staff and church board members can ensue.

The danger is that by merely teaching the four lessons included here without first sharing a need for unity and servant-leadership with the entire church body and then receiving an assurance of at least partial "buy in" from the prospective team members,

this curriculum will be counter-productive and likely not as beneficial. When presented as intended, however, these four lessons will address first, how to become a truly unified team, and second, what servant-leadership is and how to apply it. The artifact will include four, four-hour lesson plans which include time for prayer and fellowship. Each lesson is designed to help the facilitator lead both the church board and the staff teams so that they may each become one strong unified team with a servant-leadership style. Unity and servant-leadership cannot take place in an organization where people do not want to envision this new paradigm or see the value of becoming a part of this new structure and style. Therefore, the leader must continually be bringing the need for this major change to the forefront. A complimentary study by a well-known author such as Robert Clinton's work on mentoring or perhaps John Maxwell's book, *Mentoring 101: What every Leader Needs to Know* is recommended for use in tandem with this curriculum.

### **Each Lesson Plan Will Include**

#### **I. Identification Data**

The facilitator will take the time to introduce attendees and document who is there. This is a good time to have each person share a story that will fit with that day's lesson (See lesson plan for ideas).

## II. Objectives (Outcomes)

The primary objectives of the course will be described. They are to:

- a) Build unity through building relationships
- b) Teach what is and how to be a servant-leader
- c) Help each student find their place on the team

Each lesson will explain what the desired outcome for that day's lesson is.

This will include an explanation of what each of the team members are expected to learn, feel, and do: focusing on the leadership concepts that are to be covered during this time period and showing what skills, procedures, properties, patterns, problem-solving strategies need to be enforced and/or taught.

Keep in mind that the over-riding objective is unity within the team.

Leaders are encouraged not to overlook or discount the prayer time and the fellowship time as it allows each member of the team to see that the business realm of church is not of primary importance, but rather a joint relationship with God is.

## III. Materials Needed

Each week the lesson will list any visuals that may be needed to reinforce that day's lesson. Also, any other materials that will be needed to help with the lesson development will be listed.

#### IV. Motivational ideas

Each lesson will include ideas for fun interactive ways to get the lesson started, such as: review, warm-ups, mental math, sharing, questioning, and story problems telling.

#### V. The Teaching Sequence (the Lesson)

Each lesson will be outlined with a suggested sequence to follow in the development of the lesson, with an emphasis on any primary discovery points on which team members should be focusing. Each lesson should include open-ended discussion questions so suggestions will be included to help the instructor to get started.

#### VI. Lesson Closure (Summary)

Each lesson will give a creative idea of how the lesson could be concluded. Perhaps doing role play would summarize and review that day's material. Another idea might be to break into small groups to solve, generalize, reinforce, or enrich an idea. Here is where the instructor will be given any assignments that could help the group do independent work.



## VII. Evaluation (Assessment)

At the end of each lesson an area will be provided for the instructor to assess the progress of how the pupils are learning the stated objectives. This will allow the instructor to see if adjustments are needed in his or her instructional methods or any timing issues.

Section Five  
ARTIFACT SPECIFICATION

**Overview**

God desires his followers to unite with each other to show the world that Jesus his Son is sent by him to the world to bring salvation to all of mankind. Therefore, this paper is suggesting that churches which find themselves in the extremely difficult position of being a “declining church” that need to turn-around look at a different leadership style — one which embraces servanthood and unified teamwork as its primary method of doing “business.”

The Artifact—A Training Manual

Pastors and church leaders know the trauma that individuals experience when they are involved in a church that closes because of leadership which has failed to continue leading the church. This Artifact will provide senior pastors with a manual that is intended to help them provide a way to encourage the leaders which are willing to change, to elevate new leaders and train each of them in the value of servant leadership while working within a unified teamwork structure. Enclosed is also team-member work sheets, to help team-members stay focused during the lessons.

The Artifact is specifically targeted to senior pastors that want another way to lead their congregation into the future that is both practical as well as biblical. The Artifact is written to be a self-directed training manual for the senior pastor, with him or her as the facilitator.

The goal is three fold:

- a) Build unity through building relationships
- b) Teach what is and how to be a servant-leader<sup>1</sup>
- c) Help each student find their place on the team

This artifact is designed for use at the local church level. The previous written statement discusses the wider theological issues that undergird the focus for using servant leadership and changing to a unified team structure.

### **Other Considerations**

This Artifact has been “tested” (and the improvements included) by Portland Southeast Community Church of the Nazarene. This church has seen a major turn-around in the last four years both in spiritual growth within its members and numerical growth in its membership and finances. Two other churches have expressed interest in using the Artifact for their leadership development.

### **Budget**

The financial investment is minimal because of the use of volunteers for setting up the meeting place. There is the cost of copying the lesson plan which will be minimal; there is also the cost of the required reading books (suggest that each student purchase their own copy); there is also the cost of the assessments, however, by using *Counsel-Master* the cost at the time of this paper is only \$199.00 and the assessments can be re-used and

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<sup>1</sup> The majority of time will be spent on this goal as there are two different issues, related but not the same: 1. Identifying the characteristics of a leader (biblical, personal, & personal calling to mission); 2, How to become something they aren't or haven't been—the dynamics of change.

re scored as often as the pastor wishes. If the church does a retreat format than there will be the cost for the retreat center which can range from a few hundred dollars to perhaps a few thousand depending on the amenities being provided by the center.

### Continued Development

The next section of the manual will focus on materials that address discipleship by using coaching and mentoring principles. These four lessons are only the foundation of this manual. To be a complete manual to help turn around declining churches it needs to have more lessons added to it, especially lessons that will deal with: Discipleship, vision casting, finding the local church's missional purpose, and dealing with church conflict. Therefore, plans to continue this work will carry on.

Section Six  
POSTSCRIPT

When Karen and I arrived at Portland Southeast Community Church (aka SECC) we were faced with our second church that needed turning around. On Sunday afternoon right after my installation as senior pastor, our district superintendent said that if I was not able to help this church the district would come and close it. A few months later when I was asked to describe the church I remembered Janet Cawley's book, *Who is Your Church?*<sup>2</sup> so I tried to think of SECC as a person and how I would describe her. I came up with, "SECC is a lady about ninety-eight years old has more arthritis and pain than most could understand. She is angry, both at God and also at every person she could see using her failing eye sight."

Today all that is changed! Today I would describe her as: "A young adult perhaps twenty-one years of age, and she is so excited about learning that she just cannot stop going to the library. She knows she is making some mistakes due to her past hurts and habits, however, she is trying very hard to correct those habits. She knows she has some scars as a consequence of her past life, however, today she knows that Jesus has healed her and that with his help she will continue to grow to be like him."

What happened? First and foremost we have had a complete change of leadership. We have moved from a simple structure to a team-based structure (still working on the unified part). Our membership has grown to just over 100 after losing almost all who were here when I arrived. Servant-leadership is the core of our teaching. Being involved with George Fox Seminary has helped me see areas in my ministry that I needed to grow

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<sup>2</sup> Janet R. Cawley, *Who Is Our Church: Imagining Congregational Identity* (Herndon, VA: Alban Institute, 2006).

in. Perhaps the most important is that as we now have a foundation under us, I need to disciple up new leaders to replace me, or all will be lost when I leave.

Yes, there have been many hard days and weeks, times when I just wanted to pack my bags and leave; however, God said to stay, so I have and this church has transformed from an “I” church to a “We” church. We have all learned that Jesus’ way of doing things is far more interesting than doing it our way. For example, four years ago a few members started looking around the community and noticed that there are a lot of hungry people, so we started a food pantry giving each family a week’s supply of food. Another church member noticed that many of these same many families could use some clothes so we started a clothes closet to help with that problem. Today we feed 500+ families every month and give out between 250- 300 pounds of clothes every month. When asked why we do this everyone at the church in unified in their answer: because that is what we believe Jesus would do.

What I have written about I have lived, and cried over for many weeks and years. I know many say it is a great theory, however, I know it works because Jesus told me it would work and it has both here at SECC and also at Eagle Rock Nazarene Church in Los Angeles, California. I am beginning to see some of the bones beginning to stand up and take on life as the breath of God is being breathed back into them. If anybody reading this would like additional information I will be happy to sit with you and talk it over.



Appendix A  
THE ARTIFACT

Welcome. Enclosed are four lessons and work sheets to help you guide your group toward team unity and servant leadership. Note that these lessons are taught four times spread out over the year and then repeated every year for new members. Existing members would continue their learning experience by doing the next phase of lessons. Because regardless of the local church context, there is always new and helpful material that will advance the a facilitator's understanding of these critical issues at the same time bringing new team members up to speed.

Here are a few suggestions that will perhaps improve the success of applying these lessons.

**First: Pray.** Before starting on this venture I recommend that the senior pastor and all members of the leadership team spend a substantial amount of time in prayer seeking the guidance and wisdom of the Holy Spirit.

**Second: Acceptance.** These lessons only work when the people on the leadership teams understand and have accepted that a need to change is upon the church,<sup>1</sup> a change that has to start with them. Two facts that need to be enforced regularly are: (1) Unity within the context of the leadership team is paramount, (2) and leading by a servant-leadership style is commanded by Jesus. Therefore, the primary goals must be to:

- fully explain the concept of approaching change

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<sup>1</sup> This is a huge hurdle for most churches. A few ideas might include: The pastor can have all of the leadership over to his home and spend quality time discussing this issue. In addition the pastor could do a sermon series, he could challenge the small groups to stop their particular study and focus on this topic for a while, or the senior pastor could visit each Sunday school class and have a discussion time with them.



- help each member to accept the concept
- commitment or complete buy-in by every leadership team member

Experience shows that this process is helped by always including as much time for fellowship and community prayer as can be made possible.

**Third: Reading assignments.** The reading is important to the success of this training. One key that does help is for the facilitator to read and re-read the assigned books in order to be conversant with each topic that arises. Much of the discussion comes directly out of the books for that lesson. Another key is during the three month prep-time; spend time fellowshipping with the team members asking them non-threatening questions on the reading material. This will help keep each member reading during their prep time. “Having each student purchase the books will encourage a greater level of personal ownership.” (This also saves the church some money they more than likely do not have.)

The facilitator should acquire a copy of *Strengths Based Leadership*.<sup>2</sup> He or she will need to become familiar with each of the strengths listed and be ready to discuss them in full.

**Fourth: Environment.** These lessons work best if they are not done in a classroom fashion. Get away from the church, perhaps use a comfortable home. Try scheduling four meetings a year (perhaps every fifth Saturday). Each meeting lasts about four hours (a minimum of half an hour is spent opening in fellowship, opening, and closing prayers). People enjoyed posters of quotes from famous people about the importance of leadership placed around on the walls. (Many people remarked that the

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<sup>2</sup> Thom Rath and Barry Conchie, *Strengths Based Leadership; Great Leaders, Teams, And Why People Follow* (New York, NY: Gallup Press, 2008)

posters were missed when they did not get put up.) Most importantly, however, is to change the environment; people will realize that this is new and important information.

It worked best to encourage people to sit in small circles of 4-5 people each. (Which we will call a *team* hereafter) Try separating friends and known clique members (perhaps the hardest part), so that team mates may begin to get to know and respect the others on their team. It is also important to include at least one person from a primary ministry, however do not allow one ministry to dominate any one team. The reason is so that when you break into application time each team will have new ideas from people not involved in a ministry, while there will be one that can explain if an idea is outrageous.

**Fifth: Relationships.** Notice that every introduction time asks each member to introduce themselves using different stories about their past and how they felt about it. The purpose is to have each member of the team to begin the process of opening some of the personal doors of their individual lives so that other members can see who they really are. This is a unity exercise so please try not to cut this from the program just because it sometimes feels tedious or a bit awkward. However, do remember that flexibility in any educational program helps to keep the students engaged. Pick your battles carefully.

**Sixth: Replace Yourself.** This is an important aspect of leadership; immediately start discerning which of your team has been gifted by the Holy Spirit for teaching. Then start mentoring<sup>3</sup> them to take over these classes so others can be added. New leadership classes might include being a missional church, or instruction on discipleship which would cover topics such as mentoring and coaching, or conflict resolution and finance management, to name a few. By the end of class four, one or two team members should be standing out as possible facilitators who have bought fully into this new paradigm of

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<sup>3</sup> The how of this will be in lesson five of this manual.

leading. Ask them to join you the next time around and raise them up by mentoring them to take your place.

**Seventh: Give yourself Time.** Change takes time! This change will also take time *in you* the instructor, as well as in everybody else. Many times people appear to grasp an idea only to have them forget it and everything that was discussed and learned the very next day they are back in the real world. While old habits die hard, change can save time in the long run. As these principles are learned and adopted meetings become more efficient and time effective. For this reason alone, the members are willing to spend the time in leadership training each year while learning and refreshing themselves. Most heard and perhaps even used the quote, “When you stop learning, you stop living in any vital and meaningful sense.”<sup>4</sup> The same is very true of your church leadership teams.

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<sup>4</sup> Eleanor Roosevelt, U.S. Diplomat, Humanitarian and First Lady, in the Forward to *You Learn by Living* (Philadelphia, PA: Westminster Press, 1960).

## Lesson One: The How of Our Vision<sup>5</sup>

Open with a fellowship time and an opening prayer time. (20 min.)

### 1) Identification data (15 minutes maximum)

Have everybody introduce themselves while you document who is present. Have each person share a time when he or she was on an employment team. Ask: *How was their experience? What made it a positive experience? What would you have changed about it to make it better?*

Take a few minutes to remind your people of your basic vision for unity and servant-leadership<sup>6</sup> is. (They should have been hearing this from previous meetings and the pulpit.) Ask everyone to take a minute and write their church's vision down in exact words or their own. (Make sure everyone understands these lessons are not vision casting)

### 2) Objectives - What is the desired outcome? (Facilitator information)

This lesson will help each person understand the need to know where their local church is going and he or she will be able to explain it to others. Time will be spent discussing what the vision of the church is and how it is to be communicated to the body? (See dissertation page 15 for author's opinion on church vision) However, the focus will be on what a "win" is for *this* team, and how do we clarify it. The

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<sup>5</sup> This section is not vision casting by this time the church needs to have a "vision" (what is it that Jesus wants this local community to do to be the hands and feet of Jesus to the people they serve) that they agree on.

<sup>6</sup> Make sure that everyone is on the same page regarding what unity is and what servant leadership is.

leadership concepts that are to be covered during this time period are: learning what a “win”<sup>7</sup> is and how to communicate the importance of it to the body.

A second objective will be for the team members to begin to see the gifts that God has given each of their teammates. This will begin the process of understanding each other bring unity and the growing of respect for each other.

### 3) Materials needed (Facilitator information)

- Prerequisite: Everybody is to have taken the following assessments:
  - *Spiritual Gifts Assessment*, (Pastor to send via e-mail)<sup>8</sup>
  - *Personality Spectrum Analysis*, (Pastor will send via e-mail)
  - *Personal Portrait Inventory*, (Pastor will send via e-mail)
  - *Primary strength survey* located at [www.strengths.gallup.com](http://www.strengths.gallup.com) (personal cost of \$10-\$20) After doing the survey read about their own strengths, and give a copy to the pastor.
- 1<sup>st</sup> year team members please read *7 Practices of Effective Ministry* by Andy Stanley, Reggie Joiner, and Lane Jones<sup>9</sup>
- 2<sup>nd</sup> year members please read *Next Generation Leader* by Andy Stanley<sup>10</sup>
- 3<sup>rd</sup> year members please read *Grace—Full Leadership* by John Bowling<sup>11</sup>

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<sup>7</sup> A win is defined as discovering what is really needed to be done and what actually matters to this particular church, so that the above mentioned vision can be accomplished. Consequently, what action do we expect to see flow out of this commonly held vision to becoming all that Jesus wants them to be. This definition comes from Andy Stanley, *Seven Practices of Effective Ministry*, 71.

<sup>8</sup> These assessments come from [maretwebproject.com](http://maretwebproject.com) for a cost of \$199.00 + a small yearly maintenance fee. Once the program is downloaded a pastor can do as many assessments as he or she wishes.

<sup>9</sup> Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Ministry* (Colorado Springs, CO: Multnomah Publishers, 2004).

<sup>10</sup> Andy Stanley, *Next Generation Leader: Five Essentials for Those Who Will Shape the Future*, (Colorado Springs, CO: Multnomah Publishers, 2003).

<sup>11</sup> John Bowling, *Grace—Full Leadership: Understanding the Heart of a Christian Leader* (Kansas City, MO: Beacon Hill Press, 2011).

- A flip chart or white board with dry erase markers
- 3X5 post it note cards (or regular 3X5 cards and tape) with writing tools
- Bible

#### 4) Anticipatory Set (Motivation idea) (20 minutes maximum)

Use a. or b., but not both.

- a. Tell the teams that you've hidden a "surprise" (which you did not do). Then give each team 3 to 4 minutes to go look for "the surprise" giving no further instructions or guidance.
- b. Think of the scariest thing you, the leader, have ever seen. Now ask everybody to draw this scary item which is in your mind, give 3-4 minutes without giving them any further details. Anything and everything they give you say: "No that's not It!"

The focus is to create confusion by not giving enough information. After about three to four minutes of this confusion, have them all re-gather and talk about how it felt not knowing what was expected from them. This project is illustrating the need for clear instructions.

#### 5) The Teaching/Learning Time

**Part I:** The discussion: (60 minutes) Explain to your people that the idea of unity and servant-leadership begins as everyone understands what they are working for and that they matter in the process of deciding the how it is to be done.

Keep this discussion time short—Make sure that you ask lots of open-ended questions<sup>12</sup>.

Remember, you want your team to talk more than you do. Be sure to keep your people involved in the conversation. Here are points to reinforce.

*Objective One: Discussion about what it means to **Clarify The Win***<sup>13</sup>

Everyone wants to be part of a winning team and the opposite is also true... most people do not want to be associated with a losing team. So let's talk about what a "win" is and how we define it. (Without reading Stanley's Book this will take a lot longer.) Take a few minutes to define what a win is (see footnote 178 and Stanley's book pages 69-84). Here are points that need to be discussed but not yet accomplished as each is done later in the day,

- **Church action points**, -- things the church needs to do, need to be listed plainly.
- **Communicating the win** -- what is truly important and what actions this local church needs to accomplish so the vision, which has already been agreed upon, can have the most effect. [Remind your team-mates that they are not defining the vision for the church but rather how to communicate this vision to the body, and what actions are need to fulfill this vision] Here are some points to reinforce as to why communicating is important however, is not always simple.
  - Generally volunteers want to help the church and do not want to see it fail.
  - Problems occur when volunteers have to run in foggy conditions.

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<sup>12</sup> Open-ended questions are questions that can not be answered with yes-no answers. They are asked in such a way as to pull opinions and thought from the students and participants.

<sup>13</sup> Information for this section of this section is taken from Andy Stanley, Reggie Joiner and Lane Jones, *7 Practices of effective Ministry* (Colorado Springs, CO: Multnomah Books, 2004), 63- 118.

- Without a clear direction people have to chart their own way and therefore do what they feel is best. (Reinforce the activity above.)
- If the win is unclear, you may force those in leadership to define winning in their own terms and they more than likely WILL NOT line up with the church's direction.
- People will work very hard and make incredible sacrifices as long as they know what the goal is and that what they are doing actually makes a difference.
- Most people do not WANT to just go through the motions or to just do menial tasks for the heck of it.
- Countless people quit working and then going to church because they feel that particular church is not "winning".
- **Sum up the win into a simple phrase**
  - When everyone on the team clearly understands the team goal, it changes how they work and what they do along with how they feel. (Share an example.)
- **Keep the win as Specific as possible:** This helps everyone understand the "win":
  - Makes the target clear.
  - Helps the people understand where they are now and where they are going; similar to marking a specific route on a map.
  - Always lead with the positive: The "win" needs to be specific, so avoid general terms.
- **Re-stating the win frequently and creatively**



- Ask: “How can we develop the habit of reminding everyone?”
  - Wait for their ideas.

Some might be:

- By posting it on boards creatively
  - By establishing strategic questions that you ask at meetings to help your leaders to keep thinking about the win
  - By using creative videos to document the win
  - By making it a part of the church’s regular announcements
  - others
- **Meet to clarify the win at every level**
    - You can’t stop at the top. *All* workers need to know what a win is—each department needs to be involved.

Take a short 10 minute break. When they return have them get into their team again.

## **Part II: Application** (50 minutes)

As the people are back into their teams assign each team to take one ministry area. (make sure that ministry is represented on the team) Ask them to now make up a list of actions that their particular ministry can do which will help the local church accomplish the vision and therefore be a win. Then narrow it down to the best ideas. Have each of these best actions placed on a 3X5 card (one per card) to be displayed later. (Give adequate time for this exercise, about 20-30 minutes)

Now bring the teams back together and using the 3x5 cards share the best ideas with the whole group and then narrow each ministry down to one to three mutually

agreed upon actions per ministry. (Give adequate time for this exercise, about 20-30 minutes)

**Part III: Objective Two:** Discussion about *Who am I?* (30 minutes)

This is a time to have the team members share what their spiritual gifts are (each member received this information when they took the assessment that the pastor e-mailed them earlier) with the team. This should be done in a fun and invigorating way. Here are a couple of ideas: (use your imagination for others)

- A game where each person finds others with similar gifting
- Have each person play “What’s my gift”
- Have table partners guess what others gifts might be

Take a short 10 minute break. When they return have them get into their team again.

6) Lesson Closure (**Summary**) (30 minutes total)

(Take a few minutes to remind your people of your basic vision for unity and servant-leadership that they have been hearing from previous meetings about.)

**So now what is a win to us:** Say [something like] “We already agree that we...” [then quickly list what actions you all have decided needs to be done by the leadership team. There is no need to re-hash.]

Now ask: Have we missed anything we can list that will help “clarify the win” for our church? (You will need to spend a good 10 minutes here.) Have them discuss these

discussion questions (make sure they write their ideas on the 3x5 cards, one idea per card).

- Name three areas where you feel we need to clarify the “WIN.” Discuss any area where volunteers may be confused with where we are going.
- Is the win stated clearly and specifically enough for our particular ministry? If not where is the lack of clarity?
- Brainstorm some creative ways to communicate the win for the body.
- What does a score board look like here at our church?
  - How will we keep this information (this score board)?
  - You can only manage what you can measure.
  - A score board will help everyone on the team to keep moving in the same direction.

Post and organize these idea cards on the white board (10 minutes)

- Get an agreement if another “win” needs to be listed and why.
- Ask one more time if anything is left out.

Close in prayer by asking for prayer requests and then praying perhaps using “popcorn style<sup>14</sup>” (10-30 minutes depending on need) Dismiss, and thank everyone for participating and coming.

7) Evaluation (Assessment) (The facilitator does this)

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<sup>14</sup> Popcorn praying is a style of praying, where people pray out as led by the spirit, with no apparent order.

Ask God for wisdom and then evaluate. (This is often best if you ask a few trusted team members to participate.)

- Did I stay on time?
- Did anybody appear lost? If so, who? Follow up on these people by taking time to answer their questions. Usually it's a simple point.
- Did the enrichment ideas work? Do they need adjustments?

## Lesson One: The How of our Vision

### Team member Work sheet

“Where there is no vision the people are unrestrained, But happy is he who keeps the

Law” Proverbs 29:18

1) State the church’s vision statement:

2) Unity +Servant=

3) “The Win” =

a) Action points are

Why is communicating “The Win” to the whole body so important?

a)

b)

c)

d)

e)

f)

g)

Team member Work sheet page two

What does “The Win” look like for our church?

Ideas:

How should we communicate this to the body?

Ideas:

How often should we communicate this?

### Spiritual Gifts

What are they?

Scriptures:

Mine Are (use the assessment you took earlier) :

Team Prayer Requests:

## Lesson Two: Becoming Unified

“A great team is what makes the tapestry of leadership beautiful”<sup>15</sup>

Open with fellowship and prayer time      (20 minutes)

1. Identification Data (15 minutes maximum)

Have everybody introduce themselves while you document who is present. While they are introducing themselves have each person share a humorous story about being part of a team during their high school years.

2. Objectives — what is the desired outcome? (Facilitator information)

*First:* This lesson will help each person understand, grasp, and demonstrate why unity within the team is primary. This will help team member appreciate what is needed to do to accomplish this unity. *Second:* Allowing each team member to see that knowing each-others’ strengths helps to know how to work with them.

The leadership concepts that are to be covered during this time period are:

- How to share opinions completely.
- Working out of strengths instead of weaknesses.
- Helping others to work from strengths.
- Through unity finding the able to share God’s vision to the world.
- How to communicate the importance of this to the church body.

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<sup>15</sup>Dan Reiland, *Amplified Leadership 5 Practices to Establish Influence, Build People, and Impact Others For a Lifetime* (Lake Mary, FL: Charisma House, 2011), 81.

### 3. Materials needed (Facilitator information)

- The results from the assessments:
  - *Spiritual Gifts Assessment*, (each member already received)
  - *Personality Spectrum Analysis*, (given to the member privately)
  - *Personal Portrait Inventory*, (given to the member privately)
  - *Primary strength survey* (results put on a poster and posted)
- Prerequisite: everybody reviewed the book *Living your Strengths*<sup>16</sup> or *Strengths Based Leadership: Great Leaders, Teams, and Why People Follow*.<sup>17</sup>
  - 1<sup>st</sup> year team members please read *The Unity Factor*.<sup>18</sup>
  - 2nd year members please read *The Five Dysfunctions of a Team*.<sup>19</sup>
  - 3rd year members please read *Sticky Teams*.<sup>20</sup>
  - Remind everyone to bring their copy of *The unity Factor*.
- A flip chart or white board with dry erase markers, Paper and writing tools and Bibles

### 4. Anticipatory Set (Motivation idea) (20 minutes)

Divide your group into four tables—Instruct each table to discuss each question below, and be ready to report to the group at large

- What is unity in a church team?
- How do you feel the significance of this should be expressed?
- Is there other options?

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<sup>16</sup> Albert L. Winseman, Donald O. Clifton, and Curt Liesveld, *Living Your Strengths: Discover Your God Given Talents and Inspire Your Community* (New York, NY: Gallup Press, 2008).

<sup>17</sup> Tom Rath, and Barry Conchie, *Strengths Based Leadership: Great Leaders, Teams, and Why People Follow* (New York, NY: Gallup Press, 2008).

<sup>18</sup> Larry W. Osborne, *The Unity Factor: Developing a Healthy Church Leadership Team* (Vista, CA: Owl's Nest, 2006).

<sup>19</sup> Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco, CA: Jossey-Bass, 2002).

<sup>20</sup> Larry W. Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page* (Grand Rapids, MI: Zondervan, 2010).



- Share an example where lack of unity hurt a project you were working on.

5. The Teaching/Learning Time (up to 90 minutes)

1) *First Objective:*

Keep your discussion time short. Make sure you ask lots of open-ended questions.

You want them to talk more than you do. This concept, unity, is one that they have to take ownership of. Make sure that you keep your people involved in the conversation. Here are some points to reinforce.

- Ask: What is unity? What components are expected to build unity? How should it be displayed? (see Ephesians 4:3.)

For many this term and its application will be ambiguous and have many different meanings. However, for you to proceed and build a unified team everyone must first understand, and then take ownership of what unity is and looks like. (Use Reiland, Osborn, and Stanley books for examples) Spend as much time as needed discussing this. Make sure that by the end everyone is on the same page.

Example: For SECC they agree with Larry Osborne regarding unity. The term has three very important components when dealing with a church team. (1) Doctrinal Purity; (agreement with the church's statement of faith) (2) Sincere and warm friendships; and (3) Basic agreement on the church priorities and the methods to be used;<sup>21</sup> Note they have used most of Osborne's definition therefore, make sure to get your returning leaders to talk about Lencioni's

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<sup>21</sup> Larry W. Osborne, *The Unity Factor: Developing a Healthy Church Leadership Team* (Vista, CA: Owl's Nest, 2006) 16.

definition from his book, *The Five Dysfunctions of a Team*. You'll need to expose as many different ideas as possible. If you don't have any 2<sup>nd</sup> year team members, review this material with the group (pages 195-220).

b. Discuss some of the preconceived ideas of being unified:

- Being unified. Does this mean that everyone is nothing more than a “rubber-stamp” of the leader?
- Does anybody have a right to disagree?
- Offer other discussion-oriented questions about unity? (Try to answer any objection that they may have before that objection can take root.)

c. Discuss that having a unified team will not happen overnight; however, it is very important and well worth the effort. Spend a few moments discussing. After reading the material ask:

- How do you see unity as an important issue? (This can go in crazy directions so be ready and keep it to 5 minutes max.)
- How do we make unity happen? This part of the discussion should take the most time. You'll need to discuss types of people on the teams, the propensity toward teamwork being a priority, and each person having courage – willingness to step out from the status quo and vocalize their true opinions, and finally trust – having the ability to know that each member of the team is giving 100 percent.

Take a 10 minute break.

2) *Second objective:*

a. What are your Strengths<sup>22</sup>?

First explain why we should focus on and understand our strengths. (review Rath's book pages 7-17) Open up a discussion about strengths and allow for questions; there should be lots of them. If not: try asking who is: (then name a strength)? When someone acknowledges that they are that strength, ask him or her questions like: "What does having (name that particular strength) mean to you?" "How does it help you?" "Can you give us any examples of hindrances you have experienced?"

(Spend at least 20 of the 90 minutes discussing this)

6. Lesson Closure (**Summary**) (30 minutes total)

(Again take just 1-2 minutes to remind your people of your basic vision for unity and servant-leadership)

Now ask: (Using your book *The Unity Factor*<sup>23</sup> only as a guide): What do we need to do to equip our people to become unified? (You will need to spend a good 10 minutes here.) Again break people into groups and have them discuss these discussion questions. (Make sure they write their ideas on the 3x5 cards, one idea per card.) Ask your group:

- Should this even be a priority? (also see Eph. 4:11-13).
- How about lobbying? Should we even allow/outlaw it?
- Which tools mentioned do we feel are important for our church to use?
- How often should we repeat this training?

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<sup>22</sup> This is referencing back to Thom Rath's book *Strengths Based Leadership*

<sup>23</sup> Osborne, 77-125.

Post and organize these idea cards on the board (10 minutes)

- Get an agreement, then list it boldly on the board/ flipchart for all to see and reference.
- Ask one more time if there is anything else or is something being left out.

Close in prayer by asking for prayer requests and then praying perhaps using “popcorn style.” (20 minutes or more if needed.)

#### 7. Evaluation (Assessment)

- Did I stay on time?
- Did anybody appear lost? If so remember who and follow up on those people by taking the time to answer/ follow-up on their questions.
- Did the enrichment ideas work do they need some more adjustments?

## Lesson Two: Becoming Unified

### Lesson Two Team Worksheet

“A great team is what makes the tapestry of leadership beautiful”<sup>24</sup>

#### Unity

What is unity and what does it look like in a church?

Scripture: Ephesians 4:3-

What components does our church leadership team need to be unified?

How does one express his or her feelings and still remain unified?

What happens when I disagree with the whole team?

Other Questions:

How fast can we make this happen?

What can WE do to make this happen?

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<sup>24</sup> Reiland, 81.

What must I do to make this happen?

**Strengths**

Why do we need to focus on Strengths?

Why not find out what my weakness are, and build them up?

Why is it important for me to know my teammates' strengths?

My Strengths are:

Team Prayer requests:

### Lesson Three: To Be a Servant-Leader Today

“You aren’t a leader if no one is following you!”<sup>25</sup>

Open with fellowship and prayer time. (20 minutes)

1. Identification data: (15 minutes maximum)

Have everybody introduce themselves while you document who is present. As they introduce themselves, have each person share another story that explains either a good leader or a bad leader experience.

2. Objectives – what is the desired outcome? (Facilitator information)

*First:* This lesson will reinforce what traits a good leader should have and why they are important. While guiding the students to begin to take ownership of the facts that:

- Leadership is a learned skill, not something that must be inherited.
- Everyone that desires to lead can learn how.
- Jesus says that his leaders are to lead from a servant mind-set.

*Second:* Discuss the first three steps in becoming a Servant-Leader.

3. Materials needed: (Facilitator information)

- Remind people to bring their results from the assessments:
  - *Spiritual Gifts Assessment*
  - *Personality Spectrum Analysis*
  - *Personal Portrait Inventory*
  - *Primary Strength Survey*
- 1<sup>st</sup> year team members please read *Amplified Leadership*. by Dan Reiland
- 2<sup>nd</sup> year members please read *Upside Down* by Stacy Rinehart

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<sup>25</sup> John Maxwell, *Developing the Leader within You* (~~Nashville, TN:~~[Nashville:](#) Nelson Business, 1993), 7.

- 3<sup>rd</sup> year members please read *Spiritual Leadership* by J.Oswald Sanders
- Their copy of Dan Reiland's book
- A flip chart or white board with dry erase markers
- Paper with writing tools
- Bibles

4. Anticipatory Set (Motivation ideas) (10 minutes)

Have two students role play the enlisting of a volunteer to facilitate a small community group. This is a fun activity however it does help if you ask the two members a few days in advance so they have time to put together their role play.

5. The Teaching/Learning Time <sup>26</sup> (130 minutes) Again remind your people of the vision for unity and servant-leadership.

*I) First objective:* Traits a good leader should have. (20 min of the 130)

Keep this discussion time short—Again make sure you ask lots of open-ended questions. You want your team to talk more than you do. These concepts about leadership can be learned and Jesus wants his people to use a servant-leadership style. They are important and the team has to take ownership of them. Make sure that you keep all of your people involved in the conversation. Here are some points to reinforce. The long term success of any program depends <sup>27</sup> on our ability to develop new and competent servant-leaders. We can do this by (write these on white board):

- Step one - establishing a relationship
- Step two - engage them to be a follower

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<sup>26</sup> The majority of this information is taken from Reiland and Rinehart books mentioned above.

<sup>27</sup> Reiland, xxiii. (Including all five steps.)



- Step three - make them into a team member
- Step four - coach them as an apprentice
- Step five - mentor them into leadership

(note this is Reiland's order. Many other authors reverse steps four and five. Perhaps the facilitator would feel comfortable explaining the difference between the two)

- Delegation is important:<sup>28</sup>
  - If you are a leader you need to know that you cannot and should not do it all on your own! You need help. You also need to learn to delegate responsibility, not just the labor, because the failure to do so destroys trust, as we learned in our last lesson.
  - Ask, don't command: You need to learn to focus on being a servant-leader, understanding as Rinehart says that "servant-leadership is not an impossible ideal in our day. Rather it should be the foundational cornerstone of our thinking about spiritual leadership." So if this is true what does this look like when delegating?

- I. The importance of the four dimensions of leadership: (see Reiland's book page xxiii Intro for extra details) Do not spend a lot of time here, just reinforce the fact that a good leader brings more than his or her skills to the table. Perhaps take the time to discuss the difference between leaders: Practical skills, spiritual

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<sup>28</sup> Stacy T. Rinehart, *Upside Down: The Paradox of Servant Leadership* (Colorado Springs, CO: NavPress, 1998) 28-30.

dimensions, psychological dimensions and organizational dimensions. Focusing on what each dimension adds to the leader.

II. The most important trait of a good leader is character:<sup>29</sup> people aspiring to leadership must remember that, a leader reproduces who he or she is not what he or she does.<sup>30</sup>

- Leaders live in a fishbowl
- Their character is revealed not only in the big issues of life, such as marriage, finances, and career actions but also in how the small day to day tasks are done.
- Only the **POWER of GOD** enables us to keep our character intact

III. Second Objective: Becoming a Servant-Leader

Step one in becoming a Servant-Leader; be relational: (50 Min. of the 130)

All Good leaders should strive to build Relationships.<sup>31</sup> See the quote from Rinehart: “Relationships are not a matter of mere convenience of a triviality that God superimposes on his children. Rather they are essential to life, particularly life in the kingdom.”<sup>32</sup> Ask your team why this is true. The point you want them to say and understand is: because relationships are the cornerstone of enduring leadership. (Additional points you want them to understand)<sup>33</sup>

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<sup>29</sup> Character is defined as a person’s level of integrity; how they act behind closed doors or when they believe that no one is watching.

<sup>30</sup> Reiland, xxv.

<sup>31</sup> Ibid., 1-23.

<sup>32</sup> Rinehart 144.

<sup>33</sup> All three of these points come from Reiland, 3-6.

- If we can't make and keep meaningful relationships our effectiveness as leaders will be in jeopardy.
- Leaders, motivated by love, are called to serve others. Good leaders desire to see the people they serve grow in their walk with Christ, and they want as many as possible to become leaders themselves.
- How do you know which ones to engage with? We must continually pray for wisdom and then trust the Holy Spirit to make for us divine appointments and to select the people we are to build relationships with.

Two stages to being a relational Servant-Leader which will help when trying to build relationships are:

- 1) Learn to appreciate who a person is to discover who he can become.<sup>34</sup> (these are discussion points for them to grasp, so don't just read them off, discuss them)
  - If we focus on a person's short comings we'll never see him for who he can be. And the relationship will eventually break down. Appreciation is NOT TOLERATION it's ACCEPTANCE of the person. (In caps to remind you to stress the difference between toleration and acceptance)
  - To appreciate a person we must make an intentional effort to see the very best in that individual. Appreciating someone is not just saying thank you, though that is important, it is seeing value, worth, and quality in that individual. Yes this is hard and sometimes messy; because people in general are messy.

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<sup>34</sup> All eight of these points are in Reiland 25-39.

- As a leader we have the opportunity to bring out a person's best and to help them tap into their potential, but that takes love and time and patience.
  - When people know their leader loves and accepts them the way they are, they allow themselves to be stretched to become all they can become.
  - Not only focus on who the person is but keep looking for the potential instead of what we see on the surface it's easier to accept them as they are.
  - Leadership overload is a reality! However the answer is not to avoid new sources of potential leadership. The answer is to cut other obligations out of your to-do list by delegating those tasks away and continue looking for more potential in people. Yes this is not easy, but it's a must!
  - You will always find what you look for in people. If you look for flaws, you find them; if you look for a person's best, you will find it.
- 2) You must value people as God's creation – Valuing people is more than merely the decent thing to do; it is God honoring. Remember God created us in his image and as God said (Gen. 1:31) it was very Good: -- David reminds us in Ps. 139 vs.14 “That we are all fearfully and wonderfully made”. To do this we must have a good attitude. (these are discussion points for them to grasp, so don't just read them off, spend time to discuss them)<sup>35</sup>
- Attitude is like oxygen to the body — if we have carbon monoxide in us we won't last long same with our attitude if it is sour your people will turn sour.

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<sup>35</sup> All five of these points are in Reiland 30-31

- A good attitude doesn't ignore reality; it seeks to make the best of it.  
Brings hope from discouragement.
- To have a good attitude you must like people. (1 John 2:7-11) too many leaders say they love people but their actions say they don't like the people they serve.
- Remember that disagreement is not necessarily indicative of a trouble maker.
- Look for the best in people – more often than not you find what you are looking for in a person.

Take a 10 Min. Break (not part of the 150)

Step two in becoming a Servant-Leader. Be engaging. (60 min. of the 150)

A Good leader is always looking to engage a follower: Take a few moments and define: engaging = encouraging and inspiring.<sup>36</sup>

Reminisce for a moment that our mission is to challenge people to abide with Christ, it's not about us. To do this we must display the quality of Servant-Leadership, by engaging a prospective person showing them that strong leaders know how to lead, follow and serve (Mt 20:26, 23:11' Mk 9:35, 10:43, Lk 22:26, Jn 12:26)

- It is impossible to overstate the powerful example you set by submitting to authority

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<sup>36</sup> Reiland, xxiii.

- Our ability to follow cheerfully with a servant's heart never goes unnoticed. Phil 2:3-8
- Submission prevents a spirit of rebellion, arrogance and independence. Each of these spirits are rooted in PRIDE – and pride is the end of all leaders. Proverbs 16:18; 29:23

The how of engaging a follower:<sup>37</sup>

Place your people into two groups. Tell them: So if we engage someone by being an encourager and an inspirer let's use Reiland's book and get an understanding on how to engage someone. Group one is to list the ways to be an encourager (pages 49-62) . Group two is to list the ways to inspire someone (pages 63-79) Points you want them to gather are:

(Keep this to 10 minutes)

Group 1) Be an encourager: Leaders who build up their followers always look to bring out the best in them. Discouragement is a reality of life and people NEED to be lifted up, because:

- Encouragement is a fuel for humans enabling them to reach, try, dig, and hold farther and longer
- Encouragement is the core component of HOPE
- Being an encourager is a skill that can be learned with practice, lots of it.
  - Avoid talking in the negative – have a positive bias
  - Always be sincere in what you say Ephesians 4:29
  - Sincerely communicate love and concern

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<sup>37</sup> Dan Reiland, *Amplified Leadership 5 Practices to Establish Influence, Build People, and Impact Others For a Lifetime* (Lake Mary, FL: Charisma House, 2011) 49-79.

- Try to avoid complaining
- Invest generously in others
- Be grateful for what YOU HAVE
- Encourage people in their faith -- Acts 11:19-24

Group 2) Be an Inspirer: In short, inspiration is a leader's lifeblood. Truly inspirational leaders don't need noble and altruistic personalities to motivate people. Rather they:

- Use relationships: (be sure to note the Down side: a person can only have so many relationships at a time or they will burn out. He or she must therefore invest in developing more shepherds.)
- Be very organized: (Note the downside: it doesn't always feel like fun so followers must be mature. Therefore, find ways to make the process enjoyable.)
- Have Passion: (Note the downside: passion alone can offer no clear direction, and living in the intensity of the passion can cause burnout. Possibly add a person that uses strategy to your team and allow them large amounts of input.)
- Be competent: Note the downside: competence will not carry a vision over the long haul. These leaders must make relationships with their team at least at the basic level.)

Bring the groups back together and discuss the above information being sure they grasp the points. Then ask: “So just what do inspiring leaders do?”<sup>38</sup>

- They bring about change: (Jesus taught change is needed Matt.4:17; showed the benefits, Matt. 5&6; Jesus prepared the people Luke5:36-38)
- They: Establish the need, are not a lone ranger, and make sure the timing is right
- They seize opportunities:
- They take Risk:
- They deliver hope!
- They demonstrate discipline:
- They maintain a consistent level of confidence:
- They communicate the vision in a compelling ways: taking the vision to others daily by:
  - Commit to the vision yourself
  - Capture the hearts of the people you serve
  - Clearly identify the current situation and why there is a need
  - Paint a picture of a preferred future
  - Deliver clear direction with a realistic plan
  - Tell the people they are NEEDED and show them how to participate
  - Keep the lines of COMMUNICATION open

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<sup>38</sup> Reiland 69-79



Take a 10 min. break (Not a part of the 130)

6. Lesson Closure (Summary): (25 minutes)

Step three in becoming a Servant-Leader, Make them a team member. John Maxwell says that the best way to make someone a team member is to use the BEST technique. The BEST technique is an acronym for: “They need to: Believe in them, Encourage them, Share with them, and Trust in them.”<sup>39</sup>

Again using Reiland’s book (pages 81-123) have the two groups re-gather and discuss: Group one should discuss how to invite others to join and Group two should discuss how to go about equipping these others. Then have them share what they learned. Points they need to cover:

The Invite group:

- Being prepared before you invite
- Abandoning after the invitation
- Not just filling a spot but getting someone truly qualified
- Sharing the vision not the task
- Making sure the prospective person truly understands the task
- Follow up

The Equip group:

- The right environment
- Preparing verses developing them which do we want to do?

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<sup>39</sup> John C. Maxwell, *Developing the Leaders around You* (~~Nashville, TN:~~[Nashville:](#) Nelson Business, 2005) 61-62.

- Are we relevant
- Is the training any good?
- How is the church planning for success?

VII. Evaluation (Assessment): Ask God for wisdom, and then evaluate:

- Did I stay on time?
- Did anybody appear lost? If so who and follow up on those people by taking time to answer their questions usually it a simple point.
- Did the enrichment ideas work do they need adjustments?

Close in prayer perhaps using “popcorn style” (10 minutes)

### Lesson Three: To Be a Servant-Leader Today Part I

#### Lesson Three Team Member Work Sheet

“You aren’t a leader if no one is following you!”<sup>40</sup>

Do people inherit leadership skills or are these skills learnable?

What does Jesus say about leadership?

The Long term success of our church depends on what?

Reiland says there are five steps to build a servant leader they are:

- a)
- b)
- c)
- d)
- e)

Some traits that should be in every good leader are:

- a) The ability to **D**\_\_\_\_\_
- b) The willingness to \_\_\_\_\_ not \_\_\_\_\_.
- c) A willingness to develop all four dimensions of leadership. They are:

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<sup>40</sup> Maxwell, 7.

i. Practical Skills

ii S\_\_\_\_\_ dimension

iii PSy\_\_\_\_\_ dimension

iv Org\_\_\_\_\_ dimension

d) The most important trait is \_\_\_\_\_

Why:

Steps to becoming a Servant- Leader:

STEP 1) Be relational;

Relationships are the \_\_\_\_\_ of enduring leadership.

Why:

The two stages to becoming relational are:

I) Appreciate who the person is;

II) Value the person as God's creation.

STEP 2) Being willing to engage others.

Engaging others = \_\_\_\_\_ + \_\_\_\_\_

(Scripture notes: Mt.20:26,23:11;Mk9:35, 10:43; Lk 22:26; Jn12:26; Phil 2:3-8; Prv 16:18-23)

To be an encourager: People NEED to be lifted up because

a)

b)

Being an encourager is a skill we can learn with lots of practice which includes:

To be an inspirer we need to motivate others some ways include:

Inspiring leaders do:

STEP 3) Willing to invite others and equip to join

To invite one must:

To equip one must:

Team Prayer requests:

## Lesson Four: To Be a Servant-Leader Today part II

“I can think of only one reason Jesus came as a servant: it is the very nature of God to serve.... If God connected with us as a servant, that becomes the way we too connect with the people of this world.”<sup>41</sup>

Open with fellowship and prayer time (30 minutes)

1. Identification Data: (20 minutes maximum)

Have everybody introduce themselves while you document who is present. As they introduce themselves ask each person to share something about when they were being mentored or coached by another; please answer the: when did this happen, where did this take place, why was the coaching needed, and how did/do they feel about it.

1. Objectives (Desired outcome): (Facilitator information)

*First:* We will continue to talk about the traits of a good leader and why they are important. We will continue focusing on the fact that leadership is a learned skill and not something that is inherited.

*Second:* The Students must own the concept of servant-leadership. Review and finish any lingering discussion about points A-C. Point out the fact that points D & E are important; we will touch on the importance of them but that the meat of these will be in our next group lesson.

*Final Objective:* Help the students to own the concept that all of Jesus' leaders must be unified and servant-leaders.

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<sup>41</sup> Duane Elmer, *Cross-cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, IL: IVP Books, 2006) 21.

2. Materials needed: (Facilitator information)
- Download the Stephen Hicks and Jerry Cohagan video on leadership or similar video.
  - Bring your copy of Hall's book on Faith Coaching<sup>42</sup>
  - 1<sup>st</sup> year team members please read *The Five Dysfunctions of a Team* by Patrick Lencioni<sup>43</sup>
  - 2<sup>nd</sup> year members please read *Cross-cultural Servanthood* by Duane Elmer<sup>44</sup>
  - 3<sup>rd</sup> year members please read *Silos, Politics, and Turf Wars* by Patrick Lencioni<sup>45</sup>
  - Their copy of Dan Reiland's<sup>46</sup> book,
  - A flip chart or white board with dry erase markers,
  - Paper with writing tools, and a Bible
3. Anticipatory Set (Motivation ideas): (20 minutes)

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<sup>42</sup> Hall, Chad, Bill Cooper, Kathryn McElveen, *Faith Coaching: A Conversational Approach to Helping Others Move Forward in Faith* (Hickory, NC: Coach Approach Ministries, 2009)

<sup>43</sup> Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco, CA: Jossey-Bass, 2002).

<sup>44</sup> Duane Elmer, *Cross-cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, IL: IVP Books, 2006).

<sup>45</sup> Patrick Lencioni, *Silos, Politics, and Turf Wars: A Leadership Fable about Destroying the Barriers That Turn Colleagues into Competitors* ( San Francisco, CA: Jossey-Bass, 2006).

<sup>46</sup> Dan Reiland, *Amplified Leadership 5 Practices to Establish Influence, Build People, and Impact Others For a Lifetime* (Lake Mary, FL: Charisma House, 2011).

Show the Stephen Hicks and Jerry Cohagan video<sup>47</sup> (or similar) on leadership then take the time to discuss it. This video is very funny but illustrates the need to get involved in the lives of those you are mentoring.

5. The Teaching/Learning Time:<sup>48</sup> (90 minutes)

*First Objective:*

- I. Review the traits of a good church leader which we have discussed thus far:<sup>49</sup>
  - The person needs to be oriented toward servant leadership rather than having a desire to be a representation of the congregation.
  - The person needs be spirituality mature and love God above all else
  - Should have both a positive attitude and be able to influence others to follow him or her,
  - Known for his or her spiritual preparation and be developing a successful track record.
  - Philosophical alignment is a must. Each person on both leadership teams (the board and the staff) must be in agreement with the basic philosophy of ministry that God has called this church to take.
  - The Church will benefit from prospective team members who are effective communicators and display confidence in themselves.<sup>50</sup>

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<sup>47</sup><http://www.lillenas.com/nphweb/html/ldol/itemIndexSummary.jsp?index=topic&topicCd=LEADR&heading=Products> . you want to make sure you get the video Bases Loaded and not the drama script

<sup>48</sup> The majority of this information is taken from: Hall, Chad, Bill Cooper, Kathryn McElveen, *Faith Coaching: A Conversational Approach to Helping Others Move Forward in Faith* (Hickory, NC: Coach Approach Ministries, 2009) and Dan Reiland, *Amplified Leadership 5 Practices to Establish Influence, Build People, and Impact Others For a Lifetime* (Lake Mary, FL: Charisma House, 2011)

<sup>49</sup> These came from our reading in Osborne's book *Sticky Teams*, 51-59.



*Second Objective:*

II. Review points A-C from the last lesson: (Spend at least 45 min with this)

- Step one establishing a relationship
- Step two engage them to be a follower
- Step three make them into a team member

Discuss with the group why these three steps are important. Further discuss what personality traits will a leader have to model to be successful in proving to his or her church that these points are truly important to him or her?

III. Mentoring and coaching: (Note you are just opening the door here to a very important and exciting part of church leadership. The primary purpose of these four lessons is to lay the foundation of turning around a church. Unity and servant leadership is the start. All good aspects of leadership includes replacing yourself, therefore we must begin to look at and discuss how to do discipleship. Understand, however, there is not enough time fully discuss this topic, but it must be addressed.

- Being a coach/mentor what is the difference (see page 23 of Hall's book) making sure that everyone understands that while they might start using coaching tools, they won't be a coach unless they receive extensive personal training.
- Why does Dan Reiland say that: "It is our job to develop leadership skills in others so we can pass the church on to the next generation."<sup>51</sup>

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<sup>50</sup> Maxwell, 58.

<sup>51</sup> Reiland, 162.

- So who do we work with? Break into two groups again, using Reiland's book (pages 131-142) and make a list of qualities to look for in prospective future leaders. Transfer this list onto 3X5 cards (one per card). After a few minutes have people come up one by one and post their card saying what it is and why that quality is important.
- Talk about the skills that Hall says one needs to be a good coach: (Hall's book pages 59-72)
  - First being a good listener – talk about the three levels
  - The ability to ask questions. Remember the goal is to help the person understand his or her situation and discover a way to move forward and should never tell him or her what to do. Talk a bit about the quality of questions.
  - Patience, because a coach is only a guide. The guide is not to give answers, only help their client to see a process for them to get the answer or action that will move him or her along.
- Repeat exercise #c, only this time have the groups using Reiland's book look for and list on their 3X5 cards: how are we to involve our prospective future leaders. (pages 147-162)

*Final Objective:*

6. Lesson Closure (Summary): (60 minutes)

(Again take just 1-2 minutes to remind your people of your basic vision for unity and servant-leadership)

First Have everyone open their Bibles to Isaiah 53 ask them to take a moment to read it. After ask them to call out the eleven qualities that Isaiah lists in this chapter that the servant of the Lord is to have. Write them on the board as they are called out get them all. These requirements are:

- He is real,
- He was an innocent and voluntary sufferer,
- he was obedient and humble,
- all of his suffering was grounded in love,
- he followed God's divine plan,
- his suffering was vicarious,
- his suffering was redemptive,
- his suffering ends in death, and
- his suffering was gives way to the resurrection,
- his atoning work leads people to confession and repentance,
- and his work is central to the victorious life and kingly glory for endless ages.<sup>52</sup>

Remind them who Isaiah is referring to while asking them for that information. Then take time to ask if we are to be Christ-like in all we do how can we take these eleven qualities and apply them to our work in the church? Take all the time needed to explore this.

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<sup>52</sup> Frederick Alfred Aston, *The Challenge of the Ages* (Scarsdale, NY: Research Press 1972) 5-24.

Now have them read John 17 5-26. This is the prayer of Jesus in the Garden. Take time to discuss it, asking what are the request of Jesus to his father. Take time grasp the full meaning of this.

Close in prayer by asking for prayer requests and then praying perhaps using “popcorn style” (10 minutes)

7. Evaluation (Assessment): Ask God for wisdom, and then evaluate:
  - Did I stay on time?
  - Did anybody appear lost? If so who and follow up on those people by taking time to answer their questions usually it a simple point.
  - Do the enrichment ideas work do they need adjustments for future lessons?

## Lesson Four: To Be a Servant-Leader Today part II

### Lesson Four Team Member Work Sheet

“I can think of only one reason Jesus came as a servant: it is the very nature of God to serve.... If God connected with us as a servant, that becomes the way we too connect with the people of this world.”<sup>53</sup>

1) Necessary leadership traits are:

(Review) The three stages of making a Servant leader are: Why are they Important:

a) Being in and establishing a \_\_\_\_\_

b) Being willing to E\_\_\_\_\_ others to be a F\_\_\_\_\_.

c) Being willing to bring and to make the follower into a T\_\_\_\_\_ M\_\_\_\_\_.

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<sup>53</sup> Elmer, 21.

Steps four and five: Mentoring and coaching

Whats the difference:

A mentor is:

A Coach is:

Skills a coach needs are:

The qualities of a prospective new leader are:

The 11 Qualities of Christ as listed in Isaiah are:

If we are to be Christ-like how then can we do imitate these 11 qualities in our role as a Christian leader, and apply them to our work in the church?

Team Prayer Requests:

**APPENDIX B: THE CHURCH POPULATION SURVEY**

<u>Menu</u>	
S=Small Church <50	M=Medium Church 50-300
L=Large Church 301-2000	ME=Mega Church >2001
Sim= Simple Structure	F/D = functional or divisional structure
T/B + Team Based Structure	N/W = Network structure

Church Name	Size	Web Address	Phone No.	City	ST	Sim	F/D	T/B	N/W
Bible Pentecostal Church	S	<a href="http://www.biblepentecostalchurch.com">www.biblepentecostalchurch.com</a>	(208) 461-5999	Nampa,	ID	X			
Boise Valley Christian Communion	M	<a href="http://www.bvcc.net">www.bvcc.net</a>	(208) 345-6776	Boise,	ID		X		
Calvary Chapel Boise	ME	<a href="http://www.ccboise.org">www.ccboise.org</a>	(208) 321-7440	Boise,	ID			X	
Calvary Chapel Eagle	M	<a href="http://www.cceagle.org">www.cceagle.org</a>	(208) 891-2635	Eagle,	ID		X		
Calvary Chapel Kuna	M	<a href="http://www.calvarykuna.org">www.calvarykuna.org</a>	(208) 922-9673	Kuna,	ID		X		
Cathedral of the Rockies	L	<a href="http://www.cathedraloftherockies.org">www.cathedraloftherockies.org</a>	(208) 343-7511	Boise,	ID		X		
Cole Community Church	L	<a href="http://www.colecommunity.org">www.colecommunity.org</a>	(208) 375-3565	Boise,	ID		X		
Columbia Heights Baptist Church	M	<a href="http://www.columbiaheightsbaptist.org">www.columbiaheightsbaptist.org</a>	(208) 433-9622	Boise,	ID		X		
Faith Community Bible Church	M	<a href="http://www.satisfiedinjesus.org">www.satisfiedinjesus.org</a>	(208) 375-8172	Boise,	ID	X			
First Presbyterian Church	L	<a href="http://www.first-presbyterian.org">www.first-presbyterian.org</a>	(208) 345-3441	Boise,	ID		X		
King of Glory Lutheran Church	M	<a href="http://www.koglutheran.org">www.koglutheran.org</a>	(208) 377-0220	Boise,	ID		X		
Payette United Methodist Church	M	<a href="http://www.payetteumc.org">www.payetteumc.org</a>	(208) 642-2475	Payette,	ID		X		
RiverWind Fellowship	S	<a href="http://www.riverwindfellows.org">www.riverwindfellows.org</a>	(208) 860-6386	Boise,	ID	X			
The Potter's House Christian Fellowship Church	S	<a href="http://www.caldwellpottershouse.com">www.caldwellpottershouse.com</a>	(208) 250-7187	Caldwell,	ID	X			
Vineyard Boise	ME	<a href="http://www.vineyardboise.org">www.vineyardboise.org</a>	(208) 377-1477	Boise,	ID			X	X
All Saints' Episcopal Church	M	<a href="http://allsaintspdx.com">allsaintspdx.com</a>	(503) 777-3829	Portland,	OR		X		
Anawim Christian Community	S	<a href="http://nowheretolayhishead.com">nowheretolayhishead.com</a>	(503) 888-4453	Portland,	OR	X			
Ascension Lutheran Church	M	<a href="http://alcpportland.org">alcpportland.org</a>	(503) 665-8821	Portland,	OR		X		
Beaverton, Oregon	L	<a href="http://www.bcc.org">www.bcc.org</a>	(503) 646-2151	Beaverton,	OR		X		
Bethany Baptist Church	M	<a href="http://Bbcbethany.org">Bbcbethany.org</a>	(503) 645-2106	Portland,	OR		X		
Bethel Lutheran Church	M	<a href="http://bethelpdx.org">bethelpdx.org</a>	(503) 285-4919	Portland,	OR		X		

Church Name	Size	Web Address	Phone No.	City	ST	Sim	F/D	T/B	N/W
Calvary Chapel	S	<a href="http://www.calvarychapeloc.org">www.calvarychapeloc.org</a>	(503) 656-6006	Oregon City,	OR	X			
Capitol Hill United Mthdst Church	S	<a href="http://capitolhillumchurch.org">capitolhillumchurch.org</a>	(503) 244-8874	Portland,	OR		X		
Cedar Hills Baptist Church	M	<a href="http://www.cedarhillsbaptist.org">www.cedarhillsbaptist.org</a>	(503) 646-7126	Portland,	OR		X		
Central Church of the Nazarene	M	<a href="http://portlandcentralnaz.org">portlandcentralnaz.org</a>	(503) 760-6272	Portland,	OR		X		
Central Coast Baptist Church	S	<a href="http://www.centralcoastbc-florence.com">www.centralcoastbc-florence.com</a>	(541) 902-8068	Florence ,	OR	X			
Christ the King Community Church	M	<a href="http://www.ctkonline.com">www.ctkonline.com</a>	(503) 592-0208	Camby	OR		X		
Christ United Methodist Church	L	<a href="http://cumcpdx.org">cumcpdx.org</a>	(503) 461-6000	Portland,	OR		X		
Christian Meeting Place	M	<a href="http://christianmeetingplace.org">christianmeetingplace.org</a>	(503) 345-6777	Portland,	OR		X		
City Bible Church	Me	<a href="http://www.citybiblechurch.org">www.citybiblechurch.org</a>	(503) 321-7441	Portland,	OR			X	X
City of Destiny Church	M	<a href="http://www.cityofdestinychurch.org">www.cityofdestinychurch.org</a>	(503) 891-2636	Springfield,	OR		X		
City of Grace Church International	S	None	(503) 922-9674	Beaverton,	OR	X			
Corvallis International Church of Christ	S	<a href="http://www.corvallischurch.org">www.corvallischurch.org</a>	(541) 343-7512	Corvallis ,	OR	X			
Countryside Community Church	L	<a href="http://www.countrysidechurch.com">www.countrysidechurch.com</a>	(503) 375-3566	Sherwood,	OR		X		
Crossroads Church	L	<a href="http://crossroadspportland.com">crossroadspportland.com</a>	(503) 433-9623	Portland,	OR			X	
Deeper Life Fellowship	S	None	(503) 375-8173	Portland,	OR	X			
Ethnos Church	M	<a href="http://www.ethnoschurch.org">www.ethnoschurch.org</a>	(503) 345-3442	Beaverton,	OR	X			
Eugene International Church of Christ	S	<a href="http://www.eugenestaints.org">www.eugenestaints.org</a>	(541) 377-0221	Eugene,	OR	X			
Evergreen Presbyterian Church	M	<a href="http://www.evergreenpca.com">www.evergreenpca.com</a>	(503) 642-2476	Beaverton,	OR		X		
First Church of the Apostolic Faith	S	<a href="http://www.fcfa.org">www.fcfa.org</a>	(503) 860-6387	Portland,	OR	X			
First Orthodox Presbyterian	L	<a href="http://firstopcportland.org">firstopcportland.org</a>	(503) 250-7188	Portland,	OR		X		
Friendship Christian Fellowship	S	None (found them on facebook)	(503) 377-1478	Aloha,	OR	X			
Garden Way Church	L	<a href="http://www.gardenway.net">www.gardenway.net</a>	(541) 683-8213	Eugene,	OR		X		
Genesis Community Fellowship	M	<a href="http://www.genesiscommunity.net">www.genesiscommunity.net</a>	(503) 777-3830	Portland,	OR		X		
Gladstone Church of the Nazarene	S	<a href="http://gladnaz.com">gladnaz.com</a>	(503) 888-4453	Portland,	OR	X			
Grace Bible Church	M	<a href="http://graceportland.org">graceportland.org</a>	(503) 665-8822	Portland,	OR	X			
Grace Life Fellowship	S	<a href="http://gracelifefellowship.com">gracelifefellowship.com</a>	(503) 646-2152	Portland,	OR	X			
Grace Point Christian Fellowship	M	<a href="http://www.gcfportland.org">www.gcfportland.org</a>	(503) 645-2106	Portland,	OR		X		
Grace Point Ministries	S	<a href="http://www.portlandgracepoint.com">www.portlandgracepoint.com</a>	(503) 285-4919	Portland,	OR	X			



Church Name	Size	Web Address	Phone No.	City	ST	Sim	F/D	T/B	N/W
Greater Portland Baptist Church	L	<a href="http://gpbweb.org">gpbweb.org</a>	(503) 656-6007	Portland,	OR		X	X	
Gresham Vineyard Christian Fellowship	S	None	(503) 244-8875	Gresham	OR	X			
Heritage Baptist Church	S	<a href="http://www.heritagebaptistchurchportland.org">www.heritagebaptistchurchportland.org</a>	(503) 646-7127	Portland,	OR	X			
Higher Ground Outreach	S	<a href="http://www.highergroundoutreach.net">www.highergroundoutreach.net</a>	(503) 760-6273	Mil-waukie,	OR	X			
Hinson Memorial Baptist Church	L	<a href="http://hinsonchurch.com">hinsonchurch.com</a>	(503) 902-8069	Portland,	OR		X		
Holgate Baptist Church	M	<a href="http://holgatebaptist.com">holgatebaptist.com</a>	(503)761-4554	Portland,	OR		X		
Holy Family Parish	L	<a href="http://holyfamilypdx.org">holyfamilypdx.org</a>	(503) 461-6001	Portland,	OR		X		
Holy Rosary Church	Me	<a href="http://holyroarypdx.org">holyroarypdx.org</a>	(503) 345-6778	Portland,	OR		X		
Hope Presbyterian Church	M	<a href="http://hopeportland.org">hopeportland.org</a>	(503) 321-7442	Portland,	OR		X		
Imago Dei Community	L	<a href="http://imagodeicommunity.com">imagodeicommunity.com</a>	(503) 891-2637	Portland,	OR			X	
Immanuel Christian Fellowship	S	<a href="http://icfportland.org">icfportland.org</a>	(503) 922-9675	Portland,	OR	X			
Intercessory Prayer Congregation Church	M	<a href="http://www.intercessoryprayercongregation.org">www.intercessoryprayercongregation.org</a>	(503) 343-7513	Portland,	OR	X			
Intown Presbyterian Church	M	<a href="http://intownchurch.com">intownchurch.com</a>	(503) 375-3567	Portland,	OR		X		
King of Glory Ministries	S	None	(503) 433-9624	Portland,	OR	X			
Lents Baptist Church	M	<a href="http://www.lentsbc.com">www.lentsbc.com</a>	(503) 375-8174	Portland,	OR	X			
Life Fellowship Evangelical church	S	None	(503) 345-3443	Portland,	OR	X			
LifeChangers Church	S	<a href="http://www.lchurch.net">www.lchurch.net</a>	(503) 377-0222	Salem,	OR	X			
Lincoln Street Baptist Church	M	<a href="http://lincolnstreetbaptist.org">lincolnstreetbaptist.org</a>	(503) 642-2477	Portland,	OR		X		
Living Water Apostolic Church	S	None	(503) 860-6388	Beaverton,	OR	X			
Living Waters Church	L	<a href="http://www.livingwatersmedford.org">www.livingwatersmedford.org</a>	(541) 250-7189	Medford	OR		X		
Lynchwood Church of God	M	<a href="http://lynchwood.org">lynchwood.org</a>	(503) 377-1479	Portland,	OR	X			
McMinnville Hill Church of the Nazarene	Me	<a href="http://www.hillchurch.com">www.hillchurch.com</a>	(503) 472-8476	Mc-Minville	Or			X	
Meadow Springs Community Church	M	<a href="http://www.meadowsprings.org">www.meadowsprings.org</a>	(503) 777-3831	Portland,	OR		X		
Medford First Church of the Nazarene	L	<a href="http://www.medfordfirsnaz.org">www.medfordfirsnaz.org</a>	(541) 888-4453	Medford	OR			X	
New Beginnings Christian Center	Me	<a href="http://www.newbeginningslive.com">www.newbeginningslive.com</a>	(503) 665-8823	Portland,	OR			X	X
New Direction Community Church	S	<a href="http://www.ndccministry.net">www.ndccministry.net</a>	(503) 646-2153	Portland,	OR	X			
New Hope Community Church	L	<a href="http://www.newhopepdx.org">www.newhopepdx.org</a>	(503) 645-2106	Portland,	OR		X		
New Life Church	M	<a href="http://www.nlchurch.com">www.nlchurch.com</a>	(503) 285-4919	Springfield,	OR		X		

Church Name	Size	Web Address	Phone No.	City	ST	Sim	F/D	T/B	N/W
Newberg Church of the Nazarene	M	<a href="http://www.newbergnazarene.org">www.newbergnazarene.org</a>	(503) 656-6008	Newberg ,	OR		X		
Newberg Christian Church	L	<a href="http://www.newbergcc.org">www.newbergcc.org</a>	(503) 244-8876	Newberg ,	OR			X	
Oregon City Evangelical Church	L	<a href="http://www.ocec.net">www.ocec.net</a>	(503) 646-7128	Oregon City,	OR		X		
Portland Christian Center	L	<a href="http://www.pcc.today.com">www.pcc.today.com</a>	(503) 760-6274	Portland,	OR		X		
Portland First Church of the Nazarene	L	<a href="http://www.pfcn.org">www.pfcn.org</a>	(541) 902-8070	Portland	OR		X		
Portland International Church of Christ	M	<a href="http://www.portlandchurch.org">www.portlandchurch.org</a>	(503) 729-1622	Portland,	OR		X		
Portland Southeast Community Church of the Nazarene	M	<a href="http://www.southeastcommunity.org">www.southeastcommunity.org</a>	(503) 777-2264	Portland,	OR		X	X	
Reedwood Friends	M	<a href="http://www.reedwood.org">www.reedwood.org</a>	(503) 345-6779	Portland,	OR	X			
Revelation Station Church	S	<a href="http://www.revelationstationchurch.org">www.revelationstationchurch.org</a>	(503) 321-7443	Tigard,	OR	X			
Rolling Hills Community Church	Me	<a href="http://www.rollinghills.org">www.rollinghills.org</a>	(503) 891-2638	Tualatin,	OR			X	X
Roseburg Church on The Rise	M	<a href="http://www.roseburgchurchontherise.com">www.roseburgchurchontherise.com</a>	(541) 922-9676	Roseburg	Or		X		
Russellville Community Church	M	<a href="http://www.russellvillecommunitychurch.org">www.russellvillecommunitychurch.org</a>	(503) 343-7514	Portland,	OR	X			
Salem First Church of the Nazarene	Me	<a href="http://www.salemnaz.org">www.salemnaz.org</a>	(503) 375-3568	Salem,	OR		X		
Savage Memorial Presbyterian	M	Not working	(503) 433-9625	Portland,	OR		X		
Shabach Church	S	<a href="http://www.shabachchurch.com">www.shabachchurch.com</a>	(503) 375-8175	Portland,	OR	X			
Solid Rock	L	<a href="http://www.ajesuschurch.org">www.ajesuschurch.org</a>	(503) 345-3444	Portland,	OR		X		X
Southside Community Church	S	<a href="http://www.southside.newberg.org">www.southside.newberg.org</a>	(503) 377-0223	Newberg ,	OR	X			
Sunnyside Church of the Nazarene	M	none	(503) 642-2478	Happy Valley	OR		X		
St Philip Neri Church	M	<a href="http://www.stphilipneripdx.org">www.stphilipneripdx.org</a>	(503) 860-6389	Portland,	OR	X			
St. Mark Presbyterian Church	S	<a href="http://www.stmarkpres.org">www.stmarkpres.org</a>	(503) 250-7190	Portland,	OR	X			
Stone Creek Christian Church	M	<a href="http://www.stonecreekonline.com">www.stonecreekonline.com</a>	(503) 377-1480	Oregon City,	OR		X		
Sunset Presbyterian Church	Me	<a href="http://www.sunsetpres.org">www.sunsetpres.org</a>	(503) 292-9293	Portland,	OR		X		
Tangent Mennonite Church	M	<a href="http://www.tangentmennonite.org">www.tangentmennonite.org</a>	(503) 777-3832	Tangent,	OR	X			
Temple Baptist Church	M	<a href="http://temple-baptist.com">temple-baptist.com</a>	(503) 233-5953	Portland,	OR		X		
The Episcopal Church of St. John the Divine	S	<a href="http://www.stjohnspringfield.org">www.stjohnspringfield.org</a>	(503) 665-8824	Springfield,	OR	X			
The Rock Family Worship Center	S	<a href="http://www.therfwc.net">www.therfwc.net</a>	(503) 646-2154	Medford	OR	X			
Tremont Evangelical Church	M	<a href="http://tremontchurch.org">tremontchurch.org</a>	(503) 645-2106	Portland,	OR		X		

Church Name	Size	Web Address	Phone No.	City	ST	Sim	F/D	T/B	N/W
Trinity Bible Church of Portland Oregon	S	<a href="http://www.tbcpdx.org">www.tbcpdx.org</a>	(503) 285-4919	Portland,	OR	X			
Trinity Episcopal Cathedral	L	<a href="http://trinity-episcopal.org">trinity-episcopal.org</a>	(503) 656-6009	Portland,	OR		X		
Trinity Project	S	<a href="http://trinityproject.org">trinityproject.org</a>	(503) 244-8877	Portland,	OR	X			
Waverly Heights Congregational United Church Of Christ	S	<a href="http://waverlyucc.org">waverlyucc.org</a>	(503) 646-7129	Portland,	OR	X			
West Hills Friends Church	M	<a href="http://westhillsfriends.org">westhillsfriends.org</a>	(503) 760-6275	Portland,	OR		X		
West Portland United Methodist Church	M	<a href="http://westportlandumc.com">westportlandumc.com</a>	(541) 902-8071	Portland,	OR		X		
Westside Vineyard Church	L	<a href="http://vcfw.com">vcfw.com</a>	(503) 690-6779	Portland,	OR		X		
Woodland Park Baptist Church	M	<a href="http://woodlandparkbaptistchurch.org">woodlandparkbaptistchurch.org</a>	(503) 461-6003	Portland,	OR		X		
Access Church Spokane	S	<a href="http://www.accesschurchspokane.com">www.accesschurchspokane.com</a>	(208) 321-7444	Spokane ,	WA	X			
All Saints' Episcopal Church	M	<a href="http://www.allsaintstacoma.org">www.allsaintstacoma.org</a>	(208) 891-2639	Tacoma,	WA		X		
All Saints Lutheran Church	M	<a href="http://www.allsaints-lcms.com">www.allsaints-lcms.com</a>	(208) 922-9677	Bellevue ,	WA		X		
Berean Baptist Church	M	<a href="http://www.bbcouthill.com">www.bbcouthill.com</a>	(208) 343-7515	Puyallup ,	WA	X			
Christ Our Redeemer Church	M	<a href="http://www.christourredeemer.net">www.christourredeemer.net</a>	(208) 375-3569	Vancouver,	WA		X		
Columbia Christian Church	M	None	(208) 433-9626	Vancouver,	WA		X		
Columbia River Bible Fellowship	M	<a href="http://www.crbible.org">www.crbible.org</a>	(208) 375-8176	Vancouver,	WA			X	
Cornerstone United Methodist Church	L	<a href="http://www.cornerstonechurch1.com">www.cornerstonechurch1.com</a>	(208) 345-3445	Covengton,	WA		X		
Elevate Church	M	<a href="http://www.elevatenw.tv">www.elevatenw.tv</a>	(208) 377-0224	Vancouver,	WA	X			
Evergreen Bible Chapel	M	<a href="http://www.evergreenbiblechapel.com">www.evergreenbiblechapel.com</a>	(208) 642-2479	Federal Way,	WA	X			
Evergreen Christian Fellowship	L	<a href="http://www.evergreenchristian.com">www.evergreenchristian.com</a>	(208) 860-6390	Sammamish,	WA			X	
Good Shepherd Lutheran Church	M	<a href="http://www.vanflock.org">www.vanflock.org</a>	(208) 250-7191	Vancouver,	WA		X		
Juanita Community Church	M	<a href="http://www.juanitacc.org">www.juanitacc.org</a>	(208) 377-1481	Kirkland ,	WA	X			
Lake Washington United Methodist Church	M	<a href="http://www.lwumc.com">www.lwumc.com</a>	(503) 777-3833	Kirkland ,	WA		X		
Lampstand Family Ministries	M	<a href="http://www.lfmpuyallup.com">www.lfmpuyallup.com</a>	(503) 888-4453	Puyallup ,	WA		X		
Laurelwood Baptist Church	M	<a href="http://www.laurelwoodbc.org">www.laurelwoodbc.org</a>	(503) 665-8825	Vancouver,	WA		X		
Life Center	Me	<a href="http://www.life-center.org">www.life-center.org</a>	(503) 646-2155	Tacoma,	WA			X	X

Church Name	Size	Web Address	Phone No.	City	ST	Sim	F/D	T/B	N/W
LifePoint Church	L	<a href="http://www.lifepointvancouver.org">www.lifepointvancouver.org</a>	(503) 645-2106	Bellevue ,	WA			X	
Liferoads Church	M	<a href="http://www.liferoads.org">www.liferoads.org</a>	(503) 285-4919	Spokane ,	WA		X		
Living Hope Bible Church	M	<a href="http://www.livinghopebible.org">www.livinghopebible.org</a>	(503) 656-6010	Bellevue ,	WA		X		
Marine View Presbyterian Church	M	<a href="http://www.marineviewpc.org">www.marineviewpc.org</a>	(503) 244-8878	Tacoma,	WA		X		
New Day Church	M	<a href="http://www.newdaynw.com">www.newdaynw.com</a>	(503) 646-7130	Tacoma,	WA		X		
New Light Christian Church	M	<a href="http://www.newlightchurch.org">www.newlightchurch.org</a>	(503) 760-6276	Seattle,	WA		X		
Northview Bible Church	L	<a href="http://www.nbcspokane.org">www.nbcspokane.org</a>	(541) 902-8072	Spokane ,	WA			X	
Old Landmark Missionary Baptist Church	S	<a href="http://www.oldlandmarkmbc.org">www.oldlandmarkmbc.org</a>	(888) 421-4CTK Ext. 836	Spokane ,	WA	X			
Open Door Baptist Church	L	<a href="http://www.opendoorbaptist.com">www.opendoorbaptist.com</a>	(208) 461-6004	Lynnwood,	WA			X	
Overlake Christian Church	Me	<a href="http://www.occ.org">www.occ.org</a>	(208) 345-6781	Redmond,	WA			X	
Providence Family Baptist Church	S	<a href="http://www.providencefbcc.org">www.providencefbcc.org</a>	(208) 321-7445	Lynnwood,	WA	X			
Reformation Community Church	S	<a href="http://www.reformationcommunity.org">www.reformationcommunity.org</a>	(208) 891-2640	Spokane ,	WA		X		
Restoration Life Church	M	<a href="http://www.restorationlc.org">www.restorationlc.org</a>	(208) 922-9678	Seattle,	WA		X		
Seattle Community Church	M	<a href="http://www.seattlechurch.org">www.seattlechurch.org</a>	(208) 343-7516	Seattle,	WA		X		
Solid Rock Christian Center	M	<a href="http://www.solidrockspokane.com">www.solidrockspokane.com</a>	(208) 375-3570	Spokane ,	WA		X		
Southside Baptist Church	M	<a href="http://www.southsidebaptists.org">www.southsidebaptists.org</a>	(208) 433-9627	Tacoma,	WA		X		
Spanaway Christian Cente	M	<a href="http://www.spanaway.org">www.spanaway.org</a>	(208) 375-8177	Tacoma,	WA		X		
Spokane Baptist Church	M	<a href="http://www.spokanebaptist.com">www.spokanebaptist.com</a>	(208) 345-3446	Spokane ,	WA		X		
Spoken Word Ministries	S	<a href="http://www.jcswm.org">www.jcswm.org</a>	(208) 377-0225	Tacoma,	WA	X			
Trinity Baptist Church	M	<a href="http://www.tbcsokane.org">www.tbcsokane.org</a>	(208) 642-2480	Spokane ,	WA		X		
University Presbyterian Church	Me	<a href="http://www.upc.org">www.upc.org</a>	(208) 860-6391	Seattle,	WA				X
Wedgwood Community Church	S	<a href="http://www.wedgwoodchurch.org">www.wedgwoodchurch.org</a>	(208) 250-7192	Seattle,	WA	X			
Word of Life	M	<a href="http://www.wolcog.com">www.wolcog.com</a>	(208) 377-1482	Renton,	WA	X			

If blank no information was available

Total of 160 gave information

54

81

19

6

## APPENDIX C: THE LIST OF PASTORS INTERVIEWED

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## APPENDIX D: THE INTERVIEW QUESTIONS

### The questions for dissertation interviews

1. Can you give me a brief account of your Pastoral leadership history?
2. What is your definition of united and what value does it have in church leadership?
3. How important is team unity within the leadership team? Why?
4. What would you say is the top four or five reasons that churches today struggle with turning-around, or being healthy?
5. Of them, if you mention a lack of leadership or unity within the leadership team, where would you rate this issue?
6. What style of leadership would you say is best for a turning around church?
7. Jesus says that unity with in the church is very important (John 17:24-26) that it is our witness to the world, so how does one go about helping create it?
8. What has been your biggest challenge in building unity within the leadership team.
9. If you had a team member that just could or would not get off the I/ me mentality what would you do?
10. Have you heard of the transformational leadership style called servant-leadership originally brought to the forefront by Dr. Greenleaf?
11. If God called you to another turn-around church what is the first step you would do, after you had prayed through, and accepted?
12. Your “training” would it be done in small groups or through your sermons to the body as a whole, or a combination of both? And how would it look

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