



## **ABSTRACT**

# **CREATING THE CONTEXT TO RAISE UP PEOPLE INTO MINISTRY IN THE LOCAL CHURCH: FANNING THE FLAME**

by

Richard James Phipps

Many local churches are facing the crisis of a declining impact in their communities with the Good News of Jesus Christ. One reason for this downward spiral is the negligence of the local church to raise up prepared candidates to enter the ministry force. The development of mature Christians who are able to discern God's call on their lives is crucial if the local church is to return to a position of vitality and effectiveness. This project will explore the strategy of creating the proper context for the raising up of people into ministry.

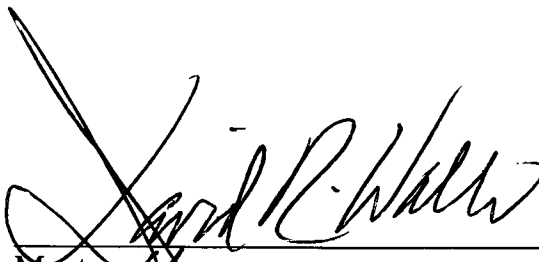
DISSERTATION APPROVAL

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FANNING THE FLAME


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INTO MINISTRY IN THE LOCAL CHURCH:  
FANNING THE FLAME

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In Partial Fulfillment  
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Doctor of Ministry

by

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## CHAPTER 1

### OVERVIEW OF THE STUDY

#### Background and Problem

The church is called to ministry. The church needs strong ministry coursing through and out of it. The church needs pastors and other ministers who are frontrunners, visionaries, and pioneers. The church needs gifted people, called of God, committed to the Word, mature in the faith, who are equipped to be vital and effective in ministry. All of these needs can be met. From within the myriad of churchgoers there can be raised up an army of kingdom growers. If the correct elements are put into place, a proper context can be developed in the local church so that the current church is revived in its mission and purpose, new church members are welcomed in, and people are better equipped to hear and answer the call of God on their lives.

With the decline of many local churches, pastors must begin to ask if they are providing the context and pathway to help people enter into ministry. Pastors and local congregations must honestly evaluate their effectiveness in raising up and developing people so they can carry on and expand the work of God's kingdom.

I believe the United Methodist Church would be strengthened if they recaptured the spirit and vision of John Wesley. Picking up the baton from Martin Luther, Wesley believed heavily in the priesthood of all believers. Without question, Wesley's intentional focus and reliance on scripture led him to believe that every follower of Christ is named a minister. I believe the church has lost its unique and responsible position in the "calling out" process of people into ministry. The body of Christ has been split into two distinct categories: ordained and laity. The church has separated the calling of these two entities

and the results are an unbiblical model for “being” the church. The role of the laity has become one of attender, listener, and “pew warmer.” God’s call on every believer to be actively involved in ministry has been so reduced and diluted that in some extreme cases the mere presence of a heartbeat qualifies one for membership. One’s “ministry” is equated to putting in the required time in a position to satisfy the church’s organizational structure. The slots on the paper need to be filled for Church/Charge Conference. The effect has been a degenerative condition within many local United Methodist churches so that the pastor becomes the sole minister and experiential ministry opportunities are not desired or provided. The end result is that churches are dying for lack of leadership and the resultant lack of ministry.

The church seems to have forgotten the biblical meaning of *laos*, and certainly many new Christians have never heard it before. In particular, I believe the United Methodist denomination has forgotten its role in providing a context, or womb-like environment, where the people of God not only come to a vital faith in Jesus Christ but then, discovering their spiritual gifts, take the next step gird the towel, pick up the basin, and begin using them. Those who do recognize the believer’s call into ministry need to be nurtured and grown into effective servants of the kingdom.

There are several key influences that help guide people into hearing, understanding, and accepting the call of God. It is the role of the lead pastor to lay the path for this spiritual journey. Lead pastors set the direction of the church. The onus of responsibility therefore rests squarely on their shoulders

Many biblical figures could serve as examples here. There is, however, in the Old Testament a descriptive phrase given for King Hezekiah. Although not in the role of

pastor or priest, this simple epitaph holds a measure of truth every lead pastor should note. Found in 2 Chronicles 31:21, it reads, “In everything that he undertook in the service of God’s temple and in obedience to the law and commands, he sought his God and worked wholeheartedly. And so he prospered.” This verse begins to point the way for pastors to prosper in this aspect of their ministry. Hezekiah prospered for two reasons. First, in everything that he did he sought his God. Secondly, he worked hard. Hezekiah set his priorities correctly. He received his proper direction from the Lord and then labored hard to achieve the Lord’s goal. Pastors of local churches must do the same. This example set by Hezekiah is further studied in Chapter 2.

### **Purpose of the Study**

The purpose of this study was to develop a strategy within the framework of Homestead Park United Methodist Church through which an atmosphere would be developed in which people both hear and answer God’s call into ministry. Readiness for ministry does not happen accidentally. A plan must be organized, a structure set in place, and a strategy implemented in order to reach, teach, and release equipped people into gift-oriented ministry. New expressions of worship, relevant and Biblical sermons, modeled leadership, a structured pathway of development, and ministry opportunities were all employed to create this womb-like context. The objective was to motivate this traditional local congregation to assess their unique role in producing an entire environment allowing the transformation of unchurched people and “church goers” into “kingdom growers.” The design was to reach both the unchurched, those not actively involved in a local body of Christ, as well as those currently participating in the life of the church with the biblical truth that all believers are called into ministry, to provide clear



training so as to equip them for ministry, and to release them into the ministry to which God is calling them. The hope is to see changed perspectives, transformed lives, and new people readied and released into ministry.

### **Research Questions**

This study holds out four research questions to discern how to develop the context of reaching, teaching, and releasing and how to discern the context's efficacy in raising up people for ministry from within the local church.

#### **Research Question #1**

What is the lead pastor's role in producing the context needed to change a local church's perspective from "pastor driven" to an "every believer is a minister" perspective and what leadership qualities must lead pastors learn and model in this role?

#### **Research Question #2**

Will the re-structuring of various worship service(s), including worship and preaching styles, influence the reaching ability of Homestead Park United Methodist Church?

#### **Research Question #3**

If more people are reached, will a specified path of discipleship and development prove viable in maturing them spiritually and equipping them with leadership skills for ministry?

#### **Research Question #4**

Once people have been reached and equipped, how are they best released into ministry using their spiritual gifts?

## **Definition of Terms**

Terms used throughout this dissertation describe and delineate people groups or elements of the project.

### **Call**

The term “call” is used throughout this study to refer to both the general call given through the written word to all believers and also the unique and discernable signaling to a person to enter into either vocational or volunteer ministry. Os Guinness defines “calling” as “the truth that God calls us to himself so decisively that everything we are, and everything we do, and everything we have is invested with a special devotion, dynamism, and direction lived out as a response to his summons and service” (29).

### **Dechurched**

A large portion of people within the geographical context of Homestead Park United Methodist Church have church background and experience but are no longer involved or interested in such a lifestyle. The term “dechurched” will be used in reference to these people.

### **Experiential Ministry**

Experiential ministry describes the opportunity given to people to exercise what they believe are their Spiritual gifts, passion, and calling in a ministry area.

### **Ministry**

The term “ministry” serves to represent any position of Christian service. An ensuing discussion deals with the topic of separating the clergy from the laity as an unbiblical practice. “Ministry” in this dissertation describes that which is entered as life

vocation (including but not being limited to lead pastor, associate pastor, either ordained or consecrated, Christian educator, youth minister, music minister, worship leader, or missionary). “Ministry” also describes that Christian service performed by those who serve as volunteers either within the local church or through the local church (sometimes under the same titles as above) or in such capacities as they feel called by God.

### **Spiritual Gifts**

“Spiritual gifts” will be used with the understanding that once people have surrendered and committed their lives to Jesus Christ they receive from the Holy Spirit a gift or gifts to be used to glorify God and edify others in ministry.

### **Unchurched**

Similar to the term “dechurched,” the expression “unchurched” defines persons not involved in a local body of Christian believers. Unlike those who have a church background but simply no longer participate, these people have few or no church memories or experience.

### **Description of the Project**

As previously noted, I entered the role of lead pastor on 1 July 2001. Having done some homework on this church and having had a “take in” meeting with some of the leaders, I was afforded a general survey of the spiritual landscape before arriving. Clearly some actions needed to be taken and strategies put into place in order to reverse the trends now obvious in the life cycle of the church. I entered this ministry with some specific plans in mind. If a context was to be developed and an atmosphere created conducive to the raising up and developing of people in ministry, changes would need to take place.

Worship became the primary target. Homestead Park United Methodist Church had been steeped in tradition since its beginnings, and that traditional flavor had also proven to be its downfall. At the time of my arrival, the then current worship schedule included two worship services during the autumn, winter, and spring seasons. These services were scheduled at 8:30 a.m. and 11:00 a.m. with Sunday school from 9:45 to 10:45. A fellowship and coffee time was offered between services. It was held in the fellowship hall, which is located in the basement of the church building and far removed from the main entrance and exit of the sanctuary. During the summer season a decline in worshippers dictated a single service each Sunday morning.

### **Early Additions to Worship Style**

Our first change was to introduce a more blended approach to worship. We maintained a purely traditional setting at 8:30 a.m. but the 11:00 a.m. service included some “traditional contemporary” songs from the United Methodist Church’s attempt at contemporary music. This resource is entitled, “The Faith We Sing.”

This new worship style at 11:00 a.m. proved successful. The people seemed to be more fully engaged. Whether these people were current church members, returning to the church after some absence, or if they were new to the church altogether, they began coming in larger numbers. They were finding such worship to be meaningful, vital, and exciting. They appeared to be well-served by these worship experiences. The answers to the new member questionnaire verify this observation.

The need was quickly seen for a third service. Changing the 8:30 a.m. to 8:15 a.m. allowed the new service to begin at 9:30 a.m. Initially this service was identical to the 11:00 worship. The numbers of worshippers continued to grow.

## **Retreat #1: Next Step Retreat**

Tasting this spark of new life, I led the church leaders (Church Council) on a weekend retreat in September of that same year (2001) (see Appendix A). Seeking both to minister and mentor, I wanted to engage in two things: (1) casting vision and (2) discovering who my leaders were and learning their perspective of the future of this local church.

Using Rick Warren's work The Purpose Driven Church as a guide, we studied numerous passages of scripture to discover God's purposes for his Church.

## **More Additions to Worship Style**

Armed with the knowledge and excitement of this opening retreat, we identified worship as our primary entry point for new and returning people and so continued to invest much of our energies there. With much deliberation and some painful conversations, we decided to allocate monies into technologies that would help form our worship services into more experiential opportunities. We purchased a powerful projector and a large retractable screen and implemented the use of PowerPoint into all of our services.

In January 2003 the 9:30 a.m. service was given a life of its own. We let it emerge into a purely contemporary worship style. We continue to wrestle with the 11:00 a.m. worship style, trying to find the right blend. At present we offer three distinct worship services each Sunday morning: 8:15 a.m. is purely traditional, 9:30 a.m. is purely contemporary, and 11:00 a.m. is blended.

## **Providing a Pathway**

Two needs would emerge from these changes. First, the current body of

membership was being revived and needed discipleship. Secondly, the influx of new people created a need to assimilate them and provide opportunity to connect with the church. Because the current church operated out of a “pastor is the only minister” mindset, and because the majority of newcomers were coming from a Roman Catholic background with very little understanding of the Scriptures, a developmental pathway needed to be put into place to teach a biblical perspective of God’s call and ministry.

The plan was to provide a step-by-step pathway that would meet the needs of both renewing believers and seekers through a developmental process. This process is called the Path of L.I.F.E. (see Figure 1.1). I developed a process whereby people could start at one end of the path without any previous knowledge of Jesus Christ and his plan for salvation. Once awakened to the call of God on their lives, people would be directed towards the “next step” in order to further their growth and discover their role in the kingdom of God. This intentional pathway was aimed at helping people to explore and advance their personal faith and live into God’s purpose for their lives. By way of the Path of L.I.F.E. believers, dechurched persons, and unchurched persons could travel through a progressive series of steps specifically designed to grow and intensify their walk with Christ to the point where they are prepared to be in ministry.

Although not fully implemented, this strategy has begun to take shape. Those who believe and are already acquainted with the basics of Christianity moved right into the L.I.F.E. Discovery class. This class is for prospective members and is taught by the lead pastor. It is designed to give a biblical view of the role and purpose of the church, provide a historical approach to the United Methodist Church, and present the vision and direction of this local United Methodist church. All people wishing to join the

membership of Homestead Park UMC are required to participate in this class including those transferring from another United Methodist church.

Once people understand the basic tenets of Christianity and the biblical foundations of the church, they are invited to progress into the next class. Now Christians and members of the church, these persons are led to discover how they fit into the ministry of the church. We have used the Network Spiritual gifts study for this class.

After discovering their spiritual gifts and being introduced to the current avenues of ministry, the persons in this class are invited to consider prayerfully where they will serve. It should be noted that those entering the L.I.F.E. Discovery Class are not pressured to join the church, they could simply continue along the Path of L.I.F.E.

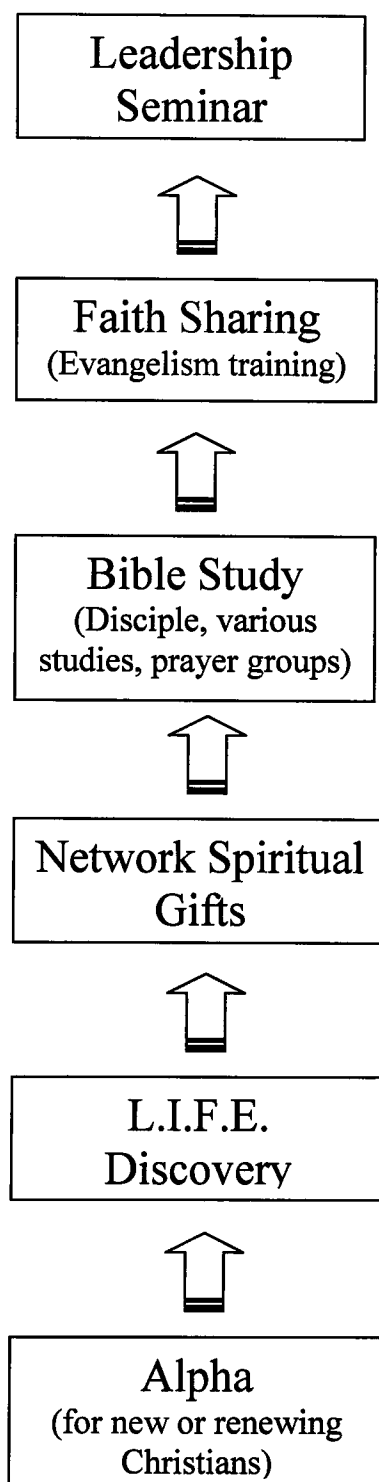
The next stepping stone is Bible study, where the path may branch. In an effort to deepen their faith and learn more about the Word of God, participants are invited into one of several Bible studies. These are offered at different times throughout the week and vary in duration.

After being built up in the faith, the time has come to learn to share it. The next step is to join a Faithsharing class. This class is designed to help Christians express their faith to others, answer questions concerning their faith, and lead others into the saving knowledge of Jesus Christ.

Finally, if individuals feel called into leadership in the church, they are welcomed into the Leadership Seminar. A weekend retreat provides this group with the setting for basic qualities of leadership to be taught and discussed.

If a person were to begin with the Alpha class and proceed through the Path of L.I.F.E. in its entirety, the time frame would be approximately two years, depending on

the Bible study(ies) chosen. To date, we are currently leading people in the first four steps. Each class continues on a revolving basis, meaning that it is repeated periodically throughout the year. Our plans to begin the Faithsharing class and the Leadership seminar will be underway in the summer of 2005.



**Figure 1.1. Path of L.I.F.E.**



### **Sermon Series**

In the midst of this forming context, I preached a ten-week sermon series. Seeking to put into practice the lessons learned by the churches I had studied, I began an intentional drive to teach the biblical truths about God's calling of all believers into ministry. This series was developed with the hope of accomplishing three things: (1) appealing to the hearts of believers, (2) convicting the hearts of the dechurched, and (3) attracting the hearts of the unchurched. If these sermons proved successful, they would create a new or renewed understanding of the ministry of all believers.

For the ten-week sermon series I borrowed Bill Hybel's title "Contagious Christianity" (see Appendix E). I began this series on Sunday, 6 September 2004 and continued it through Sunday, 7 November 2004.

### **Retreat #2: Big Dreams Retreat**

Immediately following the sermon series was a second leadership retreat on 18-20 November 2004 entitled "Big Dreams" (see Appendix F). It was held at Lake Chatauqua in northwest Pennsylvania. The team of leaders who went on this retreat was comprised of those returning in their position of leadership and some newly elected to leadership by the members of the church on 7 November.

Up to this point we had been following the "Reach, Teach, Release" model without naming it. Currently, the Church Council is praying about adopting this three-point strategy as a mission statement to lay beside our vision statement and core values. This mission statement will be formally voted on at the meeting of Church Council in February 2005.

At this second leadership retreat the leaders evaluated the effects of the church's

patterns of change and prayerfully sought God's direction and vision as to the future of this local body of believers.

### **Experiential Ministry**

The final step was to provide avenues of experiential ministry. In an effort to foster a listening spirit, these pilgrims who were currently in or would be completing the Path of L.I.F.E would be exposed to creative opportunities to flex their forming spiritual muscles in service to others. Serving out of their giftedness, they would be able to explore and live into the experience of ministry. Once they have been reached and taught they would need to be released.

### **Lead Pastor's Role**

In developing this overall context, I measured my role as lead pastor very carefully. My aim in providing various worship styles included the presentation of relevant, biblical exposition of the word of God in the midst of varied culturally relevant, celebrative worship.

The first step was to dedicate a large portion of my week to the study of the Scriptures and the preparation of the sermon. This type of wholehearted work in the Word of God was meant to do three things: (1) keep this branch attached to the Vine, (2) create a "new" sense of biblical authority among the members of Homestead Park, and (3) generate excitement about discovering and rediscovering the Word as active, vital, alive, and relevant in people's lives, both current members and those who would be coming in from the community.

I also reevaluated my natural and learned leadership abilities. The practice of right leadership would be important in the leading of this local church through these changes.

## Population and Subjects

The soil of testing for the project was Homestead Park United Methodist Church, Munhall, Allegheny County, Pennsylvania. Located approximately twelve miles southeast of Pittsburgh, Homestead Park serves the suburbs of Munhall, Homestead, West Homestead, West Mifflin, and the Mid Mon Valley. The surrounding context is one of decline. According to statistics reported by the Pittsburgh Post Gazette, the overall population of Munhall borough has declined from 14,532 in 1980 to 13,1158 in 1990 to 12,264 in 2000. These numbers represent a population change of -6.8 percent from 1990 to 2000. The number of people under the age of eighteen, however, has remained constant in the last decade as indicated by the numbers 2,543 in 1990 and 2,544 in 2000. The people groups are defined as white (11,624), black (415), and other (225) “Census Figures”).

The West Mifflin borough shows a similar decline. The overall population has slipped from 26,279 in 1980 to 23,644 in 1990 and to 22,464 in 2000. These numbers represent a decrease of -5 percent from 1990 to 2000. The number of people under eighteen, however, has grown by 2.2 percent in the last decade, moving from 4,731 in 1990 to 4,833 in 2000. Again, the people groups are defined as white (20,193), black (1,987), and other (340) (“Census Figures”).

The West Homestead borough has followed suit. The overall population has waned from 3,128 in 1980 to 2,495 in 1990 and to 2,197 in 2000. This results in an -11.9 percent decrease from 1990 to 2000. Again, the number of young people under eighteen has risen from 409 in 1990 to 462 in 2000. This jump in numbers represents a 13 percent increase. The people groups are white (1,967), black (194), and other (36) (“Census

Figures”).

The major economic factor in this region has been the life of the steel mills. In its glory days, this industry provided a firm tax base and plenty of jobs for the residents; however, when the steel industry began its slide down the negative side of its sigmoid curve, the surrounding area went with it. The steel mills shut down, and some people began moving away.

The upswing of the current reality points in this direction: the immediate area is now in renovation. Following the razing of the steel mills, the new Waterfront Park is currently underway. Breaking ground in 1999, this project will completely alter the face of this side of Pittsburgh. With the family fun bookends of Kennywood Amusement Park and Sandcastle water theme park, the two mile stretch spotlights a Loewe’s Theater with twenty-two individual theaters and a restaurant inside, numerous other quality restaurants, specialty shops in a downtown atmosphere, larger chain stores, several corporate headquarters, an attractive riverside housing development, and parks. Providing this new substantial tax base, I believe these renovations will attract young families and herald new growth to the area. Now is a promising and expectant time to pastor a church in this region.

The Homestead Park congregation has been following suit with the surrounding region by being in statistical decline (in membership and worship) since 1964. Originally located in downtown Munhall, the church relocated in 1965 to its current location slightly removed from Main Street. The move was made to target strategically the growing trend of moving “up the mountain.” As the steel industry flourished, the blue-collar workers moved their money and their families up the hill to nicer neighborhoods. As a strategy to

reach these families the church moved with them. Their intent was to better extend their reach into the surrounding communities of West Mifflin, Homestead, West Homestead, Duquesne, and the city of Pittsburgh. At that time the church boasted a membership of approximately 1,500 individuals. When the steel industry dove into its slump, the church also went into decline. By the year 2000 it listed a total of 815 members.

Pastoring the church through its time of physical transition was Rev. John Hartley. A solid United Methodist leader, his vision and leadership was strong enough for the church to follow him. They built the current structure with the intent of using it for education and allocating a portion of the remainder of the eight-acre campus for a larger sanctuary. Rev. Hartley pastored the church for thirty-four years and retired in 1994. Throughout his tenure, the church learned a very “pastor/staff driven and dependent style of ministry” (Greenway 1).

In June 1994, Dr. Erwin Kerr took the helm. Recognizing the church’s downward spiral, he very intentionally diagnosed the state of Homestead Park and laid a foundation for a shift in ministry style. In his seven years of leadership, he stabilized the church’s membership and witnessed some younger families become active.

Homestead Park had clung to a rich heritage. They had been steeped in traditional United Methodist worship and order. This proved problematic as it was not effective in reaching new people with the love of Christ nor was it effective in maintaining the members they currently claimed. The statistical reports showed a continual decline in membership and worship attendance, both indicators of an unhealthy, even dying church. The leadership style exhibited was mainly pastor driven and was not meeting the emerging culture.

In the year 2000, Homestead Park United Methodist Church lay within the boundaries of the Pittsburgh East District. Again, they boasted a total of 815 members with an average weekly attendance of 178. A few small groups were meeting, including Sunday school classes and periodic Bible studies.

In February 2001, at the invitation of District Superintendent Jeffrey Greenway, my wife, Marsha, and I were involved in a “take-in” meeting with members of the Pastor-Parish Relations committee of the church. This customary type of meeting serves to introduce the church to a potential pastor as well as introduce the pastor to the church. What I learned in that meeting was that these leaders of the church recognized a need for something to change. They knew that traveling on the same track would mean a slow yet progressive death for the church. Marsha and I both felt the Holy Spirit was directing us to pastor this church.

Assuming the role of lead pastor on 1 July 2001, I quickly gathered that these were good hearted people but for many of them Biblical authority was something fairly new. Faith was understood more along the lines of an obligation, not a lifestyle. Many were yearning for a deeper and obedient commitment to God, but ignorance of the Word served as a roadblock impeding their travel. They did not know the Word of God and so could not live into it.

The starting blocks pointed down a track with a mixed group of both contented and yearning people. One faction was contented in the way things have always been and contented to keep the people inside the walls happy. The other group was yearning for something more, something new, something different.

### **Instrumentation**

Relevant to the evaluation of this strategy, one questionnaire and one survey was used in this project. The questionnaire was used with each incoming class of new members asking them what was effective in reaching them and keeping them in this local church (see Appendix G). The survey was administered to people near the end of this project to solicit their perspectives on the changing climate and direction of Homestead Park United Methodist Church (see Appendix H). Both of these instruments are discussed further in Chapter 3.

### **Overview of the Dissertation**

Chapter 2 of this work is designed to establish the biblical, theological, and theoretical context for this study as found in the scriptures and selected bibliography. Chapter 3 provides the basic design for the study. Chapter 4 is a report of the findings resulting from the study. Chapter 5 provides a summary and all conclusions from this study.

## CHAPTER 2

### PRECEDENTS IN LITERATURE

The challenge of raising up and equipping people for ministry is not limited to one church or one denomination. This crisis affects a more universal spectrum. However, the purpose of this study was to develop and implement a strategy into the Homestead Park United Methodist Church. The hope was to provide a model that is both biblical and usable within this local context but also by other pastors and churches in their effort to develop people in ministry. This project sought to determine the most influential context in aiding people to hear and respond to the call of God to enter ministry. An attempt was made to ascertain the elements needed to reach people with the Biblical call to ministry, mature them in their faith, and open the channels to enter ministry. This study strove to answer the following questions:

#### **Research Question #1**

What is the lead pastor's role in producing the context needed to change a local church's perspective from "pastor driven" to an "every believer is a minister" perspective and what leadership qualities must lead pastors learn and model in this role?

#### **Research Question #2**

Will the re-structuring of various worship service(s), including worship and preaching styles, influence the reaching ability of Homestead Park United Methodist Church?

#### **Research Question #3**

If more people are reached, will a specified path of discipleship and development prove viable in maturing them spiritually and equipping them with leadership skills for



ministry?

#### **Research Question #4**

Once people have been reached and equipped, how are they best released into ministry using their spiritual gifts?

#### **Fanning the Flame**

Describing the early spread of Methodism in the United States, the United Methodist Book of Discipline includes these lines: “Preachers were expected to be seriously committed to the faith. Preachers were not only to possess a sound conversion and divine calling but were also to demonstrate the gifts and skills requisite for an effective ministry” (12). The early success of Methodism was contingent upon the raising up of steadfast people who answered the call into ministry. Without such a response, the great river of revivals would have run another course. Today, nearly two hundred years later, the United Methodist Church needs to fan the flame once again to burn with the passion of those early days.

Maxie Dunnam makes the following assertion:

Preparation for ministry has known, and still knows, varied shapes and expressions. The vocation of ministry has always been a monumental issue, and formation and preparation for ministry have always been a serious enterprise of the Church. (3)

#### **A New Paradigm**

One of the most often-asked questions of pastors is, “How large is your church?” This question is often asked from the mind-set that the health of the church, the vitality of the church, is somehow determined by the number of members in the church. While numbers are important in the sense that each “number” represents a person coming to

worship God, the more critical number may not be the seating capacity but rather the sending capacity. In the United Methodist conference journals, meticulous and accurate numbers are tabulated, charted, and published as a matter of record and public review. In perusing these tables, one will find each local church's financial holdings, number of members, number of people joining by profession of faith, those joining by transferring from another denomination or another United Methodist church, number of members according to race, and the list goes on. What one will not find, however, is the number of people from each local church raised up and released into ministry. This glaringly obvious omission should be one of the most important pieces of information registered.

The means of preparing people for a ministry vocation is changing. Anticipating the need for a varied approach to guiding people in this direction, Dunnam writes the following:

The ministry of the Church today is, of necessity, so varied and expansive that vocation of ministry, or the "call to ministry" is not as simple as it once was. The new young student just out of university is a special kind. Many of them, in fact, I would say most of them, have not come out of the Church in the way we would think about that. Many of them have been converted while in university. Many of them have no Christian memory, and they do not know the language of the Church. Their understanding is not the one-track pastor/preacher track that we have known in the past. They want to be in ministry but they are not quite sure what form that ministry is going to take. It is not predetermined that they are going to be pastors. And, if they are interested in working in the local church-they don't have the conception that they should be a pastor in charge of a congregation, and eventually maybe a senior minister of a large-staff church. The whole paradigm has shifted. Vocation is the big issue! How do we discern the shape of our vocation-having been called by God? (4-5)

Dr. Dunnam's assessment expresses a renewed hunger for spiritual things in the hearts of this generation. The church needs to respond to this new challenge. Strategies need to be put in place by the pastor of the church to aid in providing the atmosphere that

allows people to explore ministry as paid or volunteer vocation. Avenues that allow real formation to take place as people wrestle with being called into service in God's kingdom need to be provided.

### **Answering Question #1**

What is the lead pastor's role in producing the context needed to change a local church's perspective from "pastor driven" to an "every believer is a minister" perspective and what leadership qualities must lead pastors learn and model in this role?

### **Leadership Qualities**

The first foundational fact that lead pastors must learn and pass onto their churches is found in Matthew 16:18, NIV. Responding to Peter's confession that Jesus is the Christ, Jesus makes this declaration, "And I tell you that you are Peter, and on this rock I will build my church." Right here Jesus lays the foundation for the church. It is Christ's church and he is going to build it. Once this is understood, the work of raising up people into ministry can begin.

In writing to the church at Ephesus, Paul discloses Jesus' design for his church. He writes, "It was He [Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up" (Eph. 4:11-12, NIV).

This verse clearly identifies two crucial elements in answering the above question: (1) Christ calls and gifts the pastor and (2) the role of the pastor is to prepare or equip God's people for ministry. Some dissention has arisen concerning the precise meaning of this passage in relation to the grammar inserted in the translation. Many of the works studied for this project refer to this problem as the "fatal comma." While the

original Greek does not use punctuation, the King James Version does include a comma between the phrases “for the perfecting of the saints” and “for the work of ministry.” “By separating these phrases with punctuation (absent in the Greek), the King James Version denies laypeople their ministry” (Moy, 41). In holding to the interpretation that King James Version has misplaced this comma, Greg Ogden declares that “apostles, prophets, evangelists, and teachers do one thing: equip the saints. This equipping of the saints is for one thing: the work of the ministry. This work of the ministry results in one thing: the building up of the body of Christ” (132).

When pastors begin to understand and take seriously their biblical role according to this passage of Scripture, two truths become quite clear: Pastors must maintain a very close walk with Christ, who is the Source of their own calling and giftedness, and they must develop some strategy for preparing the people.

Although not a pastor or a priest, returning to the life of King Hezekiah in 2 Chronicles is warranted at this point. Using Hezekiah as a model for leadership, one will discover that this king prospered in God’s purpose for his life for two reasons: (1) in everything that he did he sought his God and (2) in everything that he did he worked wholeheartedly. This model displays for pastors an emphasis on two fronts: the personal and the public.

First, in the arena of the personal seeking of God is where pastors’ characters are built. In the intentional discipline of seeking and listening to the Father that the pastors’ hearts are more finely tuned to his heart. This is the living into and out of the words of Christ in John 15:5: “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.” In aspiring to be a

leader, and in obedience to the charge to prepare others for ministry, the personal character of the pastor must be developed in close communion with our Lord. Following are thoughts and directives on the qualities of the leader as forged in the crucible of daily time with the Father.

As previously noted, the role of the pastor stands at the forefront of effectively raising up people and helping them hear and answer the call of God on their lives to enter ministry. “In order to provide training and opportunities for practice, situations in which the members of our congregations can learn and grow, we must first have a leadership that has already put them into practice. Our [leaders] must be teachers and role models in servanthood for the rest of the congregation” (Fulenwider 9).

### **The Challenge**

“He who thinketh he leadeth and hath no one following him is only taking a walk” (Maxwell, Developing the Leader within 1). The problem is that many church leaders are not even walking. With a desire to maintain the status quo, they are content to chaplain rather than challenge, to hold down the fort rather than advance the kingdom. John Maxwell, in his book Developing the Leaders around You, writes, “Everything rises and falls on leadership” (6). Ray Fulenwider echoes this concern. He writes, “God commands us to have committed, prayerful, spiritual leaders (Acts 20:28-38). Churches rise and fall because of spiritual leadership” (22). Too many churches are suffering from the latter of these two options. They are falling, and the vast majority of them can trace their downward spiral to a lack of leadership.

Now is the time for the bar of leadership to be raised. Now is the time for leaders of churches to consider seriously who they are, where they are, and where God wants

them to go. “Like any organization, the church requires persons who will provide competent leadership. Unlike any other organization, the church also requires leaders who will provide godly leadership” (Slagle 106). Workers are still needed for the harvest, lives are waiting to be transformed, and people still need the Savior. The church need leaders to initiate the charge and carry the people with them.

Answering the call to reflect on and modify oneself and one’s style of leadership is difficult; however, for the sake of the church and those who do not yet have a relationship with Christ, this exercise is *imperative*. The following presents two targets: (1) the key ingredients in the makeup of a leader and (2) the need and the approach to grow other leaders. Leonard I. Sweet has written,

One thing can be said with surety about Christianity in the twenty-first century: the role of pastoral leadership is dramatically shifting from representative to participatory models. Leadership involves less the doing of ministry than the dressing of the nonordained in the intellectual, spiritual, and outdoor outfits needed to minister in the world and become full ministerial partners with the ordained. (8)

### **Start at the Heart**

Most see leadership as an outward ability. In reality, though, it stems from an inward stability. Leaders are those who are thought able to stand firm, to show the way, to lead, feed, and disciple others. True spiritual leaders, however, are the ones who lean into and onto the Holy Spirit, who lie prostrate before the Almighty, who is first led, fed, and disciplined themselves. “God only uses a person in a leadership assignment to the degree that that person is submitted to the Lordship of Christ” (Galloway, Leading with Vision 55). If Jesus is to be the example of the lead pastor, the lead pastor must remember the truth that “[Jesus] comes with the spirit of one who rides a donkey, the

spirit of one who carries a towel and a wash basin” (Fulenwider 9).

Church leaders must understand this crucial component. Dale Galloway states the issue simply and succinctly: “You cannot do God’s work without God” (20/20 Vision 57). Too many pastors have tried. They have learned how to sound good, look good, and even offer good preaching, but leaders can go only so far on borrowed goods. The Source must be tapped; pastors must be plugged into the Power Center. No matter how smooth, how genuine, how passionate one is, “all the leadership insight and expertise on the planet cannot overcome a case of spiritual heart disease or ‘heart failure’” (McNeal x).

A time and a place exists in which the singer receives the song, the preacher receives the Word, and the giver receives the goods to give. That place and that time are daily at the foot of the throne. Leaders must follow the example of Christ, taking the time to listen rather than to speak, to receive rather than to give, to be rather than to do. If any would take up the cross and seek to lead the church, this lesson must be primary. The shaping leaders begins with the shaping of their hearts.

This ingredient is essential to pastors seeking to lead others for pastors can only reproduce what they are. Pastors must first be surrendered if they are to ask the same of their churches.

### **The Power of Humility**

“And all of you must clothe yourselves with humility in your dealings with one another” (1 Pet. 5:5b). These words of Peter to the church and church leaders scattered throughout the Roman provinces speak a crucial word to leaders today. His readers would have understood that to “clothe themselves with humility” actually meant the act of tying on an apron-like garment worn by slaves. This garment of humility was put on for one

reason: to work. Leadership is servanthood.

According to Maxwell, “the three destructive temptations [of leaders] are self-sufficiency, celebrity mentality, and power addiction” (qtd. in Galloway, Leading with Vision 44). The leader’s goal, the leader’s calling, is to serve in the manner of Christ. To feed into any one of these temptations is counteractive and counterproductive to that call—a call to powerful humility.

Some pastors seem afraid to empower others because they see it as taking power away from themselves. “Empowering lay people as priests or ministers can be threatening to professional pastors who do not want to see their clerical authority and privileges diminished” (Moy 48). In reality, though, the giving away of power makes pastors all the more powerful and credible. Maxwell states that “Only secure leaders give power to others. The people’s capacity to achieve is determined by their leader’s willingness and ability to empower” (Leadership 2000 Workbook 49). Empowering people is one of the surest ways to make certain that they will follow. Ogden agrees when he asserts that “when leadership gifts are exercised in a manner consistent with a Christlike character, spiritual authority is the result (190). Giving away power gives others a vested interest and ownership in the vision. Having the humility to gird oneself with the towel and lead from a posture of servanthood will save many lead pastors from simply taking a walk.

### **Learn to Love**

“Make love your number one aim and you will be right on target” (Galloway, 20/20 Vision 74). Love is the great source from which pastors derive their motive and power to lead. Love compels pastors to hold the hand of the dying, to embrace the lonely,



to look for the lost. With a voice of love, pastors claim the world as their parish. Walking in love, pastors dare to stride into darkness with the power to give life. When church leaders learn to love, they learn the secret of connecting with people's hearts. The old adage proves true: "You can love people without leading them but you cannot lead them without loving them."

Perhaps the hardest aspect of this idea of loving people is to learn to do so unconditionally. Here Jesus set the example. While reclining at the table in the Upper Room (see Matt. 26:25), Jesus sat with the twelve and revealed the hand of the betrayer. What is remarkable is that the one who was to betray Jesus most likely sat immediately to his left, the place reserved by the host (the place occupied at this meal by Jesus) for the guest of honor. Knowing that Judas was to betray him, Jesus still shared his bowl with him, a sign of great love. Here is the example for every leader to follow.

All leaders will experience the "traitor." All leaders will encounter the opposition. The leaders who learn to love their enemies and pray for those who persecute them will find their lives and their ministries blessed.

Wise students learn this lesson. What many people entering the ministry do not realize is the amount of criticism and attack they will experience. Having a mentor with whom such pain can be expressed and from whom good advice can be taken will save many from hardening their hearts towards the people they are called to serve.

### **Integrity**

In leadership, few ingredients are more important than integrity. The mark of integrity is to make one's actions match one's words. To stand firm for that which is right, to illustrate one's talk with one's walk, is integrity. Socrates reminds leaders that

“the first key to greatness is to be in reality what we appear to be” (qtd. in Maxwell, Developing the Leader within 35).

Donald T. Phillips writes, “The architecture of leadership, all the theories and guidelines, falls apart without honesty and integrity. It’s the keystone that holds an organization together” (52). The leader must earn the right to be heard by the people. Earning this right in today’s culture is difficult enough. Losing it, breaking trust with them, and then trying to regain it is nearly impossible. Trust is a precious commodity. With all of the hucksters in the world today, people are guarded against giving too much trust to anyone.

Integrity directly impacts the lives of leaders. The amount of integrity leaders demonstrate is directly proportional to the amount of trust others will allot them. The level of integrity with which pastors serve dictates their influence value. Speaking of his own relationship with the participants of his study, Daniel Frederick Slagle states that “no matter what means are used to prepare persons for leadership, if trust is missing, the process is doomed for failure” (99). The setting of standards and the pursuit of a solid reputation over a glossy image promotes credibility and fosters conviction in what is being taught. Without integrity and what it builds into the fabric of one’s influence, leaders will not have much of a following. Pastors who model integrity will teach their churches a valuable lesson and lead more effectively.

### **Attitude Determines Altitude**

Excitement and enthusiasm prove to be extremely contagious. People are eager to be around someone positive, to feed off their optimism and contagious, happy spirit. Some people believe that when folks caught their first glimpse of Jesus, they witnessed

him with his head flung back and his mouth opened wide, with delightful laughter pouring over his lips.

Enthusiasm and zeal can be “caught” by a ministry team. “Your organization will take on the personality of the leader” (Phillips 64). The church will fall into the pace of the pastor they follow. The pastor’s vision will set their vision. The pastor’s priorities will set their priorities. Not only will the pastors’ actions establish the pace of the church moving towards its goal, but their attitudes will determine the spirit in which they get there. Pastors’ “faces” will be mirrored in their teams and other leaders. The pastor’s disposition, approach, and outlook will largely determine that of the others. Keeping spirits of determination, perseverance, humility, and humor will fuel the teams to work together towards the vision God has given them.

In the United Methodist heritage, John Wesley knew the power of passion. The Church needs leaders who are passionate about what they preach and teach. Those who pastor need to infect their churches with such a vibrancy of life in the Spirit that people will indeed “come to see them burn.”

### **Church’s Future = Pastor’s Vision**

“Tell me your vision and I will tell you your future” (Galloway, Beeson Class Lectures). Lead pastors must be able to see far out in front from their leadership positions. An interesting phenomenon occurs when visiting the “mountain lookouts” from which “you can see seven states.” Their advertising billboards are alluring. The view expands from what it was on the well-traveled highway to what it is from the top of the mountain. “The real secret to building a great church is VISION [original emphasis]. If the leadership and the membership do not have VISION [original emphasis], there is

no way God can work through you to build a great church” (Fulenwider 50). Maxwell contends, “Who you are determines what you see” (Leadership 2000 Workbook 39). Pastors must ask themselves, “How far can I view in my leadership position? When the sheep are looking to just the next patch of grass, can I, their shepherd, see the whole meadow and even beyond?”

One of the best leaders to illustrate this gift is Abraham Lincoln. Lincoln’s ability to look beyond the problems and see the goal was amazing. He knew exactly where he was going, and he knew how to get there. Perhaps even more amazing is the fact that he knew how to persuade others to follow him.

“Organizations (and the church) prosper or die as the result of their leader’s ability to embody and communicate the company’s vision” (Phillips 162). Leaders must be clear in the vision God has given them. This vision must then be shared with the team and a challenge made for them to join the journey. In this way the community is invited to become part of what God is doing.

One test of vision is its size. “God has never given me any vision that I could fulfill by myself” (Galloway, Beeson Class Lectures). The temptation is to accept a challenge that can be handled by alone. Good managers want to know they have control over the boundaries and variables of projects. Good leaders know that what they are being called to do is beyond the scope of their own competency. Galloway says, “I love going through the tough times because it makes me rely on God!” The vision that comes from God is one that will take him to fulfill.

Vision takes the church from where it is to where it needs to be. Vision looks beyond the “state lines,” beyond the boundaries that define who and what it is. New maps

wait to be charted, new paradigms to be explored, and new heights to be reached. Leaders with vision will move the church ahead.

Many church goers will enter the development process with a limited experience of the church. Quite possibly their only context has been that in which they currently find themselves. Disciples must accept the challenge to expand their horizons, to broaden and enlarge their vision. Not to do so will create a more concentric circle of leaders adhering to a dogmatic way of doing ministry.

### **The Art of Influence**

“Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life” (Rev. 22:17b). Leaders must know the well of life-giving water. Leaders must know the power of that water of life. As they walk towards that spring, two things must be done: (1) others must be convinced to follow them, and (2) they must be made thirsty on the way. The art of gaining followers and making them thirsty is influence.

“See your people as they could be, and not as they are” (Maxwell, Leadership 2000 Workbook 22). To peer so deeply takes Godly vision. Lead pastors ought to love people enough to see them as God sees them and pilot them along the path that leads them to become all God has created them to be.

“The true measure of leadership is influence,” writes Maxwell, “nothing more, nothing less” (Leadership 2000 Workbook 25). Influence is closely tied with three of the leadership ingredients already listed — *integrity*, *love*, and *attitude*. If pastors walk in such a way that people believe what they say, and if pastors demonstrate genuine love and a successful, happy attitude, they are going to have an easier time influencing others.

One of the key concepts in being a leader who influences is to influence the influencers. This idea is presented by Maxwell in his “Leadership 2000” seminar where he and his staff make a list of the top fifty influencers every six months. This list shifts from time to time. Knowing who the top influencers are does at least two things: (1) it allows pastors to multiply their influence, and (2) it short-circuits negative influence.

First, by influencing the positive influencers, pastors will multiply their sphere of influence. People are connected to other people and have “spheres of influence” in which their opinions count. If they are leaders in those spheres, others will follow. If leaders are following the lead pastor and the people in their sphere are following them, then they are all traveling in the same direction. If lead pastors have such direct influence over ten people, and they each have direct influence over ten people, then the lead pastor’s influence has not reached just ten but one hundred more. The connections and influence do not stop on that level; they trickle down to more and more pockets of people. This ever-increasing ripple is how the pastors’ influence gets multiplied.

Secondly, some people will never get on board with the vision. Some will leave the church; others will stay and try to rock the boat. These people have the potential to have a lot of negative influence. To dismiss them or ignore them would be a mistake. One must keep in mind the 10-80-10 principle (Walls). This principle states that on the top end of the spectrum are 10 percent of the people who are positive influencers. On the bottom end of the spectrum are 10 percent of the people who are negative influencers. The middle 80 percent are ready to be influenced either way. Understanding this principle and guarding against the bottom 10 percent is crucial in moving the church forward.

A certain level of power comes attached with leadership. Even those who practice

a leadership style modeled after the basin and towel approach of Jesus will find themselves granted permission to “rule over” some people. The key for pastors is to encourage those being developed and trained to remain humble enough not to use such power but rather to empower others; thus the people will be encouraged in their roles of ministry. Finding themselves empowered under their lead pastors, they will be more influenced to follow their leading.

### **Effective Change**

For pastors to create a paradigm for the raising up of leaders, they often must implement change. Continuing to do the same old thing and expecting different results is a steady march towards failure. In a church where people have not been asked to consider the biblical concepts of leadership and the biblical mandate for all believers to be in ministry, using the same archetype is imprudent. People, however, fear change. Pastors who see the need for change and try to bring it about, especially in an established church, are up against a formidable challenge.

The first place of change is in the hearts of the lead pastor. “The best leaders never stop learning” (Phillips 142). Humility is one component that allows lead pastors to evaluate their own spirits honestly and to accept new direction when needed. A continual process of being molded and refined by the Maker is necessary for effective change to take place. Unless pastors is willing to be changed within, they will be ineffective bringing change without.

Asking for change within a church necessitates prayerful and strategic planning. Using the amount of influence earned from the congregation, key influencers can be made aware of the new direction. Preparing the people takes timing and finesse. They

must be given a reason around which they can wrap their minds and hearts. By revisiting the core values of the church (or by establishing them if they do not exist) and continually holding them before the people, lead pastors are able to foster the need for change.

Creating urgency is crucial in the equation. In fact “it is absolutely necessary in congregational transformation” (Herrington, Bonem, and Furr 34). Holding up the facts of where the Church is against where God wants the Church to be is one way to provide the motivation needed.

Creating the environment in which change is not only acceptable but also desirable takes conscientious communication. The vision must be cast to the right influencers at the right time. There is also a time for lead pastors to entrust some decision-making to those they are training. “The wise minister will let his ministry leaders make many of the proposals to the elders as he builds a leadership team that the elders really appreciate” (Fulenwider 93). Fulenwider’s assertion rings with the truth that shared leadership promotes the excitement of ownership. When others own into the vision, stronger decisions can be made to bring about the necessary changes. Also, these new “owners” of the vision act as influencers as they reveal the idea of change in their spheres of influence.

In the process of change, leadership issues must be kept at the forefront. Lead pastors must evaluate what the staff will need to look like. The church needs to consider what type of training will be necessary for their staff and leaders. The structure and organization will be needed to be reviewed to make sure they meet the needs of the new paradigm. This type of planning and communication is critical.

Perhaps the most decisive factor in change is timing. If timing is not right, even



the best idea for change will fail.

A church that recognizes its past decline and lifelessness, once exposed to God's desired future, will seek change. This type of church is what may be termed a "ready" church. The old adage, "You can lead a horse to water but you can't make him drink," may be true, but good lead pastors discover how to make that horse thirsty on the way. Wonderful thirst-making opportunities will help a church see the need for, and yearn for, change. People who are maturing in their faith will be excited about being included as change agents. The following is a healthy model for lead pastors to follow in establishing a context of change:

1. Being in prayer;
2. Choosing potential leaders;
3. Being in prayer;
4. Casting the vision;
5. Being in prayer;
6. Letting the leadership team taste the possibilities by sampling other successful churches, taking off the lid and sniffing the results of those churches that are doing and being where they believe God is leading them;
7. Being in prayer;
8. Begin to stimulating change through small groups led by those who share the vision; and,
9. Being in prayer.

The thirst generated in these leaders would be appropriately shared with others of the church.

Every church under the care of a pastor needs to be shown the battle scars of change. Not to change lays a path towards the death of that local church. Change will be an issue with every person entering the ministry. Lead pastors need to teach their candidates how to bring about changes within their churches effectively.

### **Building a Winning Team**

People are pastors' best asset. To build a good team of people in ministry requires intentional effort on the part of lead pastors. If lead pastors can promote a healthy team atmosphere within which people minister, more profitable and productive groups of leaders will emerge. People want to be part of a winning team, but they also want to be part of a healthy team. Creating the context for this kind of healthy team to develop begins with the attitude of lead pastors.

A good example of this truth was set by Abraham Lincoln. Reading of his leadership style reveals that he was smart enough to know how to treat people. Lincoln knew the clout of a compliment, the power of praise, and the influence of flattery. Recognizing the achievements of one's team members and leaders, stroking their pride, and challenging them to stretch themselves by showing confidence in them are important ingredients of ministry together. This models the idea of persuading rather than coercing people to follow.

In team building, empowering others lays a foundation of trust that cannot be disregarded. It is a good model of mentoring and will prove a worthwhile lesson for those aspiring to ministry and leadership. Again, turning to Abraham Lincoln, one can see that he "exercised competent leadership-he delegated responsibility and authority, and empowered his subordinates to act on their own" (Phillips 42). Lincoln gives modern

leaders a good example here, empowering others to take action on things under their title. For lead pastors, this giving away of power will require trust of their teams' abilities and decision-making skills. It smacks of the importance of surrounding oneself with competent, gifted people. No pastor can do everything alone. Wise pastors will remember Phillips' advice: "When you make it to the top, turn and reach down for the person behind you" (57).

In the pursuit of raising up people into ministry, lead pastors will encounter those who may not be the right persons in the right ministries. Either not readily equipped or propelled by less than godly reasons, some people prove more damaging than helpful in ministry. Phillips also gives good advice on how to handle those who do not act wisely once empowered. Citing examples from Lincoln's own experience, he admonishes taking away some of the responsibilities of any persons not performing well. If this strategy is not effective, if they are not able to turn their efforts around, removal from their positions is imminent. Team members not on board with the vision and the commitment to fulfill it will only drag the rest of their team (and churches) down.

Good advice comes from Galloway in one of his Beeson lectures. He states, "Don't do the work of ten people; get ten people to do the work of ten people." Lead pastors who is able to organize those around are and free them to do their work will prove smart and effective.

Many young people forget their need for others. They are confident in their own abilities and strengths. Wanting to encourage the use of other's spiritual gifts, lead pastors must teach their candidates the importance of surrounding themselves with other competent people and doing so in an atmosphere that promotes healthy progress.

## Leading a Balanced Life

One of the most neglected and, therefore, defeating keys of leadership is not leading a balanced life. The pillars of heart (emotions), mind, body, and spirit must each be firmly anchored. According to their gifts and personalities, most church leaders are good at maintaining a healthy level of one, two, or even three of these areas. Rare is the one who can balance well all four. This is discipline and takes intentional effort.

In his book, G. Lloyd Rediger contends that one of the keys to being good church leaders is “fitness: being the best that we can be” (12). He adds that pastors live in a culture that is unfit (physically, mentally, emotionally, and spiritually) and they have accepted this “unfitness” as the norm. He writes, “Part of the denial process is imagining that we can become fit in one part of ourselves while remaining flabby in the others” (17).

Becoming fit and staying fit require discipline. They demand a conscious decision to pursue fitness as a regular pattern of life. Reward comes with such a commitment. Adhering to such a program yields tremendous benefits physically, emotionally, mentally, and spiritually.

Other areas that require balance is between family time and church time. Setting priorities and sticking to them will alleviate some of the struggle; however, even with the determination to be available to and really *with* one’s family, the demands of the church can “take over” if boundaries are not set.

Often the best way of avoiding something is to take premeditated steps to prevent it. Such is the case with burnout. Again, young potential leaders may not recognize this dangerous cliff. Too many will fail to heed advice and experience a traumatic burnout

experience possibly resulting in their leaving the ministry. Perhaps no practical modeling by the mentor is more needed than that of a balanced life.

### **A Sense of Timing**

One of the most critical points of leadership is *timing*. To make the right decision is one thing; to make it at the right time is another. Timing can be the difference between success and failure of project or ministry. A certain level of intuition must be exhibited by the leader, intuition that allows a good sense of timing. Displaying such a sense of timing, however, requires more.

Lead pastors who exhibit this ability prove acutely aware of the processes going on around them. Good leaders see what is going on around them; *great* leaders *understand* what is going on around them. They are conscious of why things are happening and how they connect with other processes. Developing this type of insight, this level of attentiveness, aids lead pastors in their sense of timing.

Timing also requires decisiveness. Peter F. Drucker writes, “Effective executives do first things first” (100). If having the sensitivity to see what needs being done is the first step; acting on it is the next. Warren claims, “Our job as church leaders, like experienced surfers, is to recognize a wave of God’s Spirit and ride it” (14). Having this type of timing comes both with intuition and with experience. Growing in self-assurance allows lead pastors to make decisions with more confidence. Seeing this level of competent poise at the helm encourages others to follow.

Some things are hard to teach; timing is one of them. With proper attention drawn to it from one’s lead pastor, a candidate can learn the importance of timing and begin to develop this important skill.

## **Intent on Being Intentional**

Leadership does not just happen. Leaders may *affect* others without realizing it, but being a great leader dictates being intentional. In each of the ingredients of a great leader listed to this point, being intentional plays a role. Leaders exhibit some innate abilities, but more is needed. Acquiring the “more” takes intentional effort, time, and energy.

Being intentional also connotes an act of sacrifice. In his opening lecture to the 2000 Beeson Pastors class, Galloway made this assertion: “This year you will be asked to give up lesser things for greater things.” Echoing that same sentiment, he writes, “Success in ministry rarely occurs without intentionally denying the lesser to gain the greater” (“Make the Main Thing” 27). Leadership takes courage, and unless lead pastors are willing to embrace this cross, they should not accept the challenge.

Persons considering ministry as a vocation must not be mistaken when they come to the amount of time and energy required of them. This characteristic is crucial for the pastor to model during times of shadowing. Teaching candidates the importance of doing one’s best for the glory of God will develop them into better leaders for the future.

If any would want to aspire to be lead pastors, they must prepare for the hard work of doing so. Maxwell, in his “Leadership 2000” seminar, states, “A lot of folks want to do what I do, but they don’t want to do what I did.” Seeking God and working wholeheartedly are the left and right hands of the leader. This two part process is the being and the doing of the call. To try to lead without being intentional in either of these two areas is shortchanging that call.

## **Leadership Qualities Conclusion**

To aspire to leadership is an honorable ambition (1 Tim. 3:1). God calls people to lead his church, to become workers for the kingdom. That same One empowers them to lead. Lead pastors will be responsible to God for how they lead. He has built into leaders' DNA a desire to be pioneers and in his Word he has called this aspiration honorable.

“Who you are determines what you see” (Maxwell, Leadership 2000 Workbook 30). Followers look at possibilities and ask, “Why?” Leaders look at possibilities and ask, “Why not?” A good leader looks at the possibilities and says, “I think we can.” A great leader looks at the possibilities and says, “Let's take that hill!”

Leaders are always out in front. Even when the rest of the people finally catch up, leaders are way out in front again. Leaders are pioneers, cutting the path for others to follow. They are the ones who see what others do not and influence others to look with new vision. In a church setting, this lonely post is not easy, but it is imperative.

“Leaders dream impossible dreams that change the world” (Galloway, Beeson Class Lectures). Lead pastors should be anxious to bring about change effectively in the world. In so doing they will encounter opposition, apathy, and even antagonism. To step up to and beyond the current cutting edge of where, why, and how church is being “done” correctly now will not always be popular, but real leadership has never been easy. As stated earlier, courage is a necessity to be a lead pastor-to answer the call, to face the challenge, to effect the change. Even in the guiding of others into Christian ministry, lead pastors must always remember that they are to be concerned about an audience of One.

## **Leadership by the Book**

Discovering the process for developing church leaders drives lead pastors into the

pages of Scripture. To exhibit the characteristics of a great leader (as shown above) is only part of pastors' responsibility. Lead pastors must also *cultivate an atmosphere* that facilitates the process of raising up future leaders. But "how can ministerial leadership (clergy) move the people of God (laity) from the baptismal font into the full flow of ministry in the church and mission in the world" (Christensen 8). To answer this question and to gain a clearer understanding of what this atmosphere looks like, one must first appreciate the meaning of the word *call*.

### **Role of the Lead Pastor in Structuring the Local Church**

Scripture clearly shows that God calls people into ministry. What is less clear, however, is who he calls. Helping to clear these muddied waters is the responsibility of the lead pastor.

**Call: A biblical understanding.** "Any serious view of the ministry of the laity assumes an important role of the clergyman" (Garlow 108). Pastors' roles are defined by both institutional organization and by the expectations of the people. "The question that screams for an answer is: To what end is all of this activity directed?" (Ogden, 131). If the job description for the pastor is not matched to the expectations of scripture, it is wrong. If the work of the pastor is not in the end producing people who are oriented towards, outfitted for, and released into ministry, then the pastor is not completing the task. No pastor will effectively fulfill the biblical mandate for leadership without first understanding what that mandate is.

The call of God is a two-pronged movement. First, "our primary calling as followers of Christ is by him, to him, and for him. Our secondary calling, considering who God is as sovereign, is that everyone, everywhere, and in everything should think,



“speak, live, and act entirely for him” (Ogden 31). The call is the call to “come,” to receive Christ and enter into the kingdom of God, to become a part of the royal priesthood of all believers. It is also the call to “go,” to encourage and invite others to do the same. In writing specifically of leaders within the church, Reggie McNeal claims the following:

This call is a divinely orchestrated setting apart of the leader for some special task. God’s part of the call dynamic is to initiate, guide, position, and intervene. The leader’s part of the call drama is to hear, respond, search, and order or reorder life. (95)

Unfortunately, the church has mistakenly affirmed the call of the ordained clergy and neglected the call of the laity. To be an effective and vital congregation, one that is providing a womb in which leaders are grown and developed, it must be one that “teaches and practices the priesthood of all believers. What the Protestant reformation sought to overcome in eliminating the gulf between clergy and laity, the twentieth century church has recreated” (Mathison, Tried and True 73).

In his book Every Member in Ministry, John Ed Mathison agrees:

The Biblical message is that every member of the church should be involved in ministry. Professional staff and lay persons together initiate ministry. The New Testament makes no distinction between professional staff persons and lay persons. All persons in the church are the *laos*-the people of God. (2)

In 1 Peter 2:9, the following words are written: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people [*laos*], in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.” Here one finds the phrases “a chosen people,” “a royal priesthood,” and “a holy nation.” These introduce the following concepts:

God's loving initiative in bringing people to Himself and allowing us to be a part of His church ... that as priests we serve royalty ... that we are part of God's "forever Kingdom,..." that God has set apart the church for his use and that individual believers have a valuable contribution to make to his church." (Walls and Anders 31)

The phrase "a people belonging to God" connotes that his people actually *belong* to God, that "God has claimed for Himself His own people as His prized possession" (Walls 31). Yet with these glorious benefits comes a very real responsibility. Believers are all of the above in order that they may "proclaim the mighty acts of Him who called you out of darkness and into His wonderful light" (1 Pet. 2:9b). Believers' reply to this wonderful inclusion in God's people is to declare his praise, to "tell out or tell forth" what God has done in and for them. This type of advertising in both word and deed is to be their response, and they respond in part by employing their gifts in the ministry of the church.

Following are biblical patterns mapping out a method.

### **Jesus and the Apostles**

No other example merits lead pastors' attention more than Jesus. His plan for planting a tiny mustard seed and watching it grow to enormous size is matched only by his strategy for accomplishing it. A fresh reading of the Scriptures paints the picture of Jesus and the crowds. Continually the crowds pressed in and around Jesus. They were following Jesus, listening to Jesus, seeking Jesus, talking with Jesus, and Jesus ministered to them.

A more deliberate look delivers another image. The majority of his energies and efforts were pointedly directed at the twelve. In the midst of throngs, Jesus chose merely twelve in whom he would invest himself and the hope of his plan:

From the moment He called them to join Him, until He died on the cross, Jesus was with them. He walked with His disciples, ate with them, camped out and slept in the same area as they did, and offered Himself as a model to follow. The Lord Jesus took twelve guys and poured His life into them, so that when He was finished they would be prepared to take over the work of the ministry. (Downer 38)

No other way exists to change a person's life so powerfully, so completely.

Relationships have the potential to change a person's life genuinely-committed, sacrificial, expectant relationships.

### **Christ's Process**

Jesus had a plan to make this strategy successful. He was going to take a dozen *normal* men, each with different personalities, some smelling like the docks, and build his church. His process was priceless. The Master had a master plan that would turn this "mustard seed gang" into a kingdom.

**Call.** The first phase of his plan was to call these men. Reading the passage from Luke 6.12-13, one encounters Jesus doing the following: He went off to the mountain to pray, and he spent the whole night in prayer to God. When day came, he called his disciples to him and chose twelve of them, whom he also named as apostles.

Jesus did not ask for volunteers. He did not simply fill slots on a denominational form. He purposely and deliberately handpicked these twelve. He saw in them the potential to become the leaders he wanted for his church.

The order in which things occurred is important to note. The first thing Jesus did was pray. Lead pastors have nothing so important to do before they do *anything* as to pray. Jesus spent time communing with his heavenly Father. His time of prayer provided so that no guesswork went into the choosing of the twelve. Although sometimes hard to

detect, God's calling is direct, intentionally setting apart certain people for ministry. This type of calling gives authority to the role. Jesus' was a calculated move with a determined goal in mind, and the first step was to call, to select, each of the twelve.

**Mentor.** After distinguishing these twelve men from the rest of the followers, Jesus focused on them:

The Lord made sure He didn't just have a class once in a while; He spent all His time with them. He taught the twelve not only in formal situations, but also in everyday conversation. He constantly looked for teachable moments, when He could reveal something of the heavenly Father.  
(Downer 39)

He often allowed an "inside track" for these twelve. This is exemplified in the parables of Matthew 13. After the teaching was over, "He left the crowd and went into the house. His disciples came to him and said, 'Explain to us the parable of the weeds in the field'" (Matt. 13:36). In an intentional effort to recognize the initiative taken by the apostles he rewarded them with special instruction. In this way he took them under his wing and led them deeper than the rest of the disciples. Jesus seemed to understand that "one essential way to see solid foundations laid is through long-term investment of life into life" (Ogden 151).

Jesus displayed other acts of mentoring. Out of the twelve, he often chose Peter, James, and John, pulling them aside and providing exceptional experiences. Being invited up the mountain, these three were afforded a foretaste of Christ's glory when he was transfigured before them. Again Peter, James, and John, the inner circle, were bid to follow further into the garden on the Mount of Olives on Christ's night of betrayal and arrest.

Jesus' mentoring went well beyond words. As with true mentoring, the life

example proved most beneficial. Repeatedly the window is opened for students to glimpse this aspect of Jesus' method. Time and again Jesus acted out his message of love, grace, and forgiveness. One day, on his way to Galilee, rather than walking around Samaria, he set a course straight through the heart of it. While there, Jesus revealed and restored the broken heart of a woman at a well (John 4.1-30). This was a terrific teaching moment for the apostles. Although surprised by Jesus' act of speaking to a woman in public, they did not question him. The ministry was more important than the marking of social custom. Jesus broke long-established and accepted norms to bring healing and hope to a lost person. Pastors who are going to prove effective in developing others in ministry must prove diligent in modeling this Christlike behavior even in the face of accepted contextual norms.

The role of a leader must be modeled in the form of a servant. Perhaps the most beautiful image portraying this posture came after gathering about the table in an upper room. While conversations of who would be the greatest in the kingdom hung in the air, Jesus quietly left his place at the table, girded himself with an apron, picked up a basin of water, and began washing his apostles' feet. The quiet must have been deafening. Here was the King of Kings performing the most menial of all tasks. The One they called Master was acting as a servant to them. Explaining his actions, Jesus adds these words:

Do you understand what I have done for you? You call me "Teacher" and "Lord," and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you.  
(John 13:h12b-15)

This is a strong teaching model, allowing these men to become prepared to carry on Christ's mission by receiving firsthand that which Christ is asking of them.

“Mentoring works because it offers [a person] the things he needs most: a model to follow, a person to hold him accountable, and a relationship in which he can learn to open up” (Downer 45). It also serves as an avenue where lead pastors multiply their ministries by raising up not just other leaders but other leaders who raise up other leaders and so on. Jesus provided the example for this paradigm.

**Providing opportunities to serve.** “The involvement of people by an adequate involvement ministry is essential. Training and retreats are tremendously important. The pulpit minister is tremendously important as a motivator of the congregation, encourager of ministry leaders and promoter of ministry projects” (Fulenwider 97). Here, again, Jesus demonstrated keen awareness of what his apostles needed in order to mature in their leadership process. A look at the ninth chapter of Luke will yield a good example of Jesus’ insight. Having followed Jesus and watched what he had been doing, the twelve were ripe to try ministry on their own. This evangelistic mission was, in a sense, a dress rehearsal for what was to come after the ascension. The Scripture reveals that Jesus “gave them power and authority to drive out all demons and to cure diseases, and He sent them out to preach the Kingdom of God and to heal the sick” (Luke 9:1-2). Upon their return, they reported to him everything they had done. As recorded in Mark, as the twelve returned so did such a large number of others that Jesus told the apostles to draw away with him to get some rest. This “lay ministry” was a successful lesson of encouragement for his hopeful crew.

“Everything Jesus did had two purposes: He wanted to minister and He wanted to mentor” (Downer 43). When our Lord chose his “few good men,” he impacted them with his life. He practiced what may be called “life ministry.” This type of mentoring takes

great investment, but it yields matchless results.

“It is crucial for every pastor to understand how Jesus spent his time. Rather than spending three years founding a megachurch or launching a mass movement or starting a new religion, Jesus chose to spend what time he had training a small cell of disciples” (Sweet 9). Lead pastors must learn to do the same.

### **Paul and Timothy**

“Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, to Timothy my true son in the faith” (1 Tim. 1:1-2). These are beautiful words from Paul to Timothy. Paul echoes the same sentiments in his opening address of his second letter: “Paul, an apostle of Christ Jesus by the will of God, according to the promise of life that is in Christ Jesus, to Timothy, my dear son” (2 Tim. 1:1-2).

The terms used by Paul are not indiscriminate; he has deliberately chosen to call Timothy his “son.” From the pen of this apostle is revealed an unmistakable relationship. Here again is an example of “life mentoring,” where the mentor does not sign in pencil or even pen but rather in blood. Paul was committed to “raising” Timothy in the faith. He was unswerving in his holding Timothy accountable and unrelenting in his encouragement.

Paul wrote this letter to Timothy while imprisoned under Emperor Nero. Chained like a common criminal in what amounted to a cold and dreary cell, Paul is viewed as lonely. All have deserted him except Luke (see 2 Tim. 4:9-11). The closeness Paul felt with Timothy is clearly expressed in his desire for Timothy to come to him at this time as well as in passages such as Philippians 2:22 where Paul describes their relationship as father and son. These same verses, Philippians 2:19-22, express the esteem and approval Paul has for his “young” student.

This relationship shared by Paul and Timothy beautifully illustrates the process by which a pastor can nurture and foster another person into ministry. Timothy is first mentioned in Scripture when Paul met him in Derbe on his second missionary journey. Timothy is defined by his mother, who was a Jewess and a believer, and his father, who was simply identified as a Greek (Acts 16:1-3). Readers discover later that Timothy's faith has been handed down to him from his grandmother Lois and his mother Eunice, making him a third generation believer (Acts 1:5). Timothy's starting point is already as a believer, but Paul took Timothy as his son in the faith and developed him from a believer into an ambassador.

Paul was encaptured by this notion of developing Timothy into a leader of the church. The reasons for being so encaptured originate on both the side of Paul and on the side of Timothy. First, Paul saw something in Timothy that told of potential. Behind Timothy's tolerance of rank and position, Paul saw the promise of a leader. J. Oswald Sanders writes the following:

Paul had high hopes for Timothy. Paul set about to correct Timothy's timid nature, to replace softness with steel. Paul led Timothy into experiences and hardships that toughened his character. Paul did not hesitate to assign him tasks beyond his present powers. How else can a young person develop competence and confidence if not by stretching to try the impossible? (149)

Paul's method of developing Timothy into a leader cost him time and energy. In return, Timothy saddled himself to Paul's leading as a type of apprentice. Traveling with Paul let Timothy experience firsthand the hardships and trials of spreading the gospel of Jesus Christ in a hard and dangerous time. Surely such adventures tested Timothy's commitment to the cause. He felt the heat of persecution, the threats of opposition, and



even imprisonment (see Heb. 13:23). These hardships also kindled in him a passion to grow in this new calling. The challenges often ended in victories, and Paul encouraged Timothy by sharing with him the responsibility of preaching. Paul challenged Timothy by asking him to plant a church in Berea and to take charge of the church in worldly city of Ephesus. All of these events moved Timothy along in his development from believer to minister. “Paul’s exacting standards, high expectations, and heavy demands brought out the best in Timothy, saving him from a life of mediocrity” (Sanders 149).

A second example of Paul’s modeling of how lead pastors can raise up other leaders is found in Luke, the man. Accepting that Luke, the writer of the third Gospel and the Book of Acts, as the same Luke mentioned as Paul’s companion, students can trace a developmental pathway allowing Luke to be released into ministry. The use of the personal pronoun “we” in Acts 16:10-17 gives the first introduction to Luke. Readers find there that he first joined Paul in the city of Philippi. He journeyed with Paul on his trip to Jerusalem and stayed with Philip at Caesarea (Acts 21:1-18). Following Paul’s imprisonment Luke sailed with him to Rome (Acts 27:1-18:16). Paul’s letters expose clues to how he valued Luke. One finds in 2 Timothy 4:11 that Luke is loyal to his mentor. He is described by Paul as the only one who has not deserted him. In Philemon 1:24, Luke receives high praise with Paul’s commendation of him as a “fellow worker.” Again, the developing of Luke by Paul released Paul to become a vital and effective ambassador of the gospel of Jesus Christ.

The examples of Paul and Timothy and Paul and Luke hold out to lead pastors today a brilliant model of developing leaders. Those pastors who are on the mentor side must be observant in looking for budding, or even dormant, leaders. Often untapped

potential rests in the pews of many churches. Wise leaders will make discovering and uncovering this latent potential his/her aim. Pastors must be willing to “sign in blood” the committing of their time and resources to developing these people. “Leadership training cannot be done on a mass scale. It requires patient, careful instruction and prayerful, personal guidance over a considerable time” (Chambers 150). Taking the apprentice along on one’s “journeys” allows this process to become real and practical. It gives mentors the opportunity to teach the trainees firsthand and gradually expand their responsibilities so as to stretch themselves beyond their comfort zone.

The following passage sums up well Paul’s idea of ministry multiplication: “The things which you have heard from me in the presence of many witnesses, these entrust to faithful men who will be able to teach others also” (2 Tim. 2:2). “With these words Paul presses home a leader’s responsibility to train others to lead. If he is to carry out his trust fully, the leader will devote time to training others to succeed and perhaps even supercede him” (Chambers 147). Considering the sacrifice of time and energy to personally invest oneself in others, Ogden asks this question of pastors, “Are you convinced before God and for the sake of the long-term health of the church of Jesus Christ that you are called to pay the necessary price to see the equipping ministry become a reality?” (183).

### **Answering Question #2**

Will the re-structuring of various worship service(s), including worship and preaching styles, influence the reaching ability of Homestead Park United Methodist Church?

Once lead pastors understand and believe the essential qualities of leadership and

the biblical models of leadership, they must employ them in an effort to create a context that will best enable that local church to reach the lost, teach the believers, and release disciples into ministry. I firmly believe that the church's growth and reach have been stunted in direct proportion to the lack of people being invited, encouraged, equipped, and released. The church must posture itself for the launching of people into ministry. If mature disciples are going to be released into ministry, they must first be taught and matured in the faith. If they are to be taught and matured in the faith, they must first be introduced to the faith in a way that impacts their lives in a meaningful way, and if their lives are going to be impacted in a meaningful way the church must provide entry points to do this. I am convinced that the map of success begins with getting the people in the door. For Homestead Park United Methodist Church, this meant evaluating our style of worship. For, as Ogden writes, "what happens in worship leaves its imprint on every other aspect of ministry" (30). What people experience in worship necessarily carries over into their overall view of the church and its ministries. Through the worship service, most people are first engaged or quickly lost.

"We need to build a congregation which our children and grandchildren will attend. We need to challenge each parent and grandparent with this idea because it is not happening in numerous congregations" (Fulenwider 28). Discerning and providing culturally relevant worship experiences is of vital importance. If a local church is going to entice the unchurched and the dechurched into the church, then that local church will need to understand the culture and spiritual perspectives of it, and those people will need to be made thirsty on the way.

"There was [fifty years ago], in most families, at least a modicum of familiarity

with the Christian perspective” (Park 127). Today, the church is facing a generation of Americans many of whom have zero church memories. They have never been included in the church. In an effort to test this theory, I asked Dr. Steve Vinay to accompany me on a walking tour of the town where our church ministers. Armed with a video camera and some basic questions, we trekked the streets asking people their thoughts on church. What we found was that many of the middle and older generations of people had some church affiliation but not much involvement in it. Many of the younger generation, those in their low twenties and teens, had no church background. The exciting news was that some of them were open to exploring it. If indeed that is the case, the church must discern what style(s) of worship will meet these varying people in their need.

In determining worship style, lead pastors would do well to follow the thoughts of Dr. Eric Park:

As the church of Jesus Christ, our ministry is not built upon the shifting sands of contemporary philosophy. Rather, our ministry is built upon the time-tested solid rock of biblical truth. Therefore, it is imperative for the church to explore the question of whether or not there are impulses in Scripture that would lead us to be open to the possibility of seeker-sensitive worship. (128)

Park gathered ten members of his church as a task force and together they explored the Scriptures for guidance. Finding clear imperatives for various styles of worship, Park launched into a new Sunday night worship experience. In his strategy to present an effective seeker-sensitive worship service, he delineated eleven nonnegotiables. Among the eleven are included “sermons that are solidly biblical, engagingly conversational, and unapologetically relevant; unwavering commitment to excellence in all areas of worship; and new musical language and instrumentation” (132-

39). These nonnegotiables reflect Park's ability to understand and exercise the need for presenting a worship experience that draws people in, looks them in the eye, and touches them in the heart. Park's conclusion was that this different form of worship can prove fruitful and can coexist with traditional forms of worship in the same local church.

Two driving forces are behind exploring various styles of worship. The first is the fact that many local churches have a worship attendance far below their membership numbers. Homestead Park, for example, was averaging 178 people in worship while the membership totaled 815. That number correlates to just under 22 percent. For some reason the current worship style is not engaging a very high percentage of the current membership. "The members of a culturally relevant church are much more likely to invite their friends to a worship service they would like their friends to experience than to a service they would dread for the friends to experience" (MaClaren 21). If the worship service does not resonate and is not impacting the current members, it most likely will not resonate or impact the lives of the unchurched.

The second impetus for exploring varying worship styles is that in many communities the percentage of unchurched people is shockingly high. Coupling this fact with the premise that "50% of the new people who move into your community will change churches or religions" opens up tremendous possibilities to reach people if a church takes the time and expends the energies to discern what will make these people thirsty (Fulenwider 30).

### **Answering Question #3**

If more people are reached, will a specified path of discipleship and development prove viable in maturing them spiritually and equipping them with leadership skills for

ministry? William Lee Strawhun weighs in on this issue:

Many people in church are considered leaders because they have skills and expertise gained through life experience or positions of leadership. There is, however, another set of persons within a congregation who are potential leaders. Providing a model for leadership development that produces the necessary servant leadership that churches need for ministry is an essential goal, and leaders and potential leaders within each congregation need to be encouraged with a definite plan for servant leadership development. (Abstract)

With great passion James Garlow captures the essence of this project:

I am convinced that in many local churches, training for laypersons for their ministry is an extremely low priority. If we are to take lay ministry seriously, training will need to have a priority it has not had in most of our churches in the past. Lay training must be intentional. Much of what has been labeled as lay training has been done by default rather than by design. Lay ministry training needs to happen on purpose. It must be designed with clear objectives, goals, and methods. (104)

In the context of Homestead Park United Methodist Church, no organized, “on purpose” strategy has been in place to mature people into ministry. As recognized by Slagle, “lay persons are frequently given positions of leadership with little consideration for their level of spiritual maturity or readiness for leadership” (1). Attempting to counteract this trend, Slagle initiated a model following John Wesley’s commitment to the spiritual disciplines. His project is discussed later in this chapter.

In his book, Fulenwider notes three main points that motivate people to serve: (1) understanding God’s purpose for the church, (2) meeting God’s conditions, and (3) understanding that gifts come from God and are to be used for him (118). If people hold to the belief that all believers are indeed called by God into ministry, and if people are indeed motivated to serve, then a pathway of discipleship where Christians discover God’s call through Scripture, where they learn God’s purpose for his church, where they

perceive God's conditions, and where they explore and discover their spiritual gifts should prove viable in raising them up into ministry.

Some successful models of this type of process are currently being utilized in churches. In citing the Motivation for Ministry model, originally created by Dr. James Buskirk and effectively employed in the nine thousand member congregation of First United Methodist Church in Tulsa, Oklahoma, Jessica Farish Moffat states the following: "We hang all of our ministries on three tiers: Believing, Belonging, and Becoming" (19). A wonderful progression is shown in this Tulsa three-step. It flows naturally along a path leading a person from the basics of belief to a fuller life in Christ. It is based on detecting the needs of persons in a community and providing ministries to meet those needs. The Motivation for Ministry begins with a launch event. Over a two or three-day period, various worship services are designed for three purposes. The first service is designed for information. The Scriptures are explored and the theology of lay ministry is communicated. The second service is designed for celebration. In this service, lay ministry around the world is highlighted to spark interest and passion. At the end of the service, a card is received by each person in attendance. On the card one question is asked, "What needs do you see in our community to which you wish our church was in ministry?" The third worship service is planned around the identification of each laypersons' spiritual gifts, talents, and passions. By the end of this third night, each person is to be grouped with others who share similar gifts and passions for specific need-meeting ministries. The result of this ministry model has proven highly successful.

The challenge to raise up people into ministry is not a lack of giftedness. Standing on biblical promise, each church has as many ministers as it has disciples of Jesus Christ.

Brian Kelley Bauknight contends that “there are sufficient spiritual gifts in every community of believers to do what God is calling that community of believers to do in this particular moment of time” (9). The challenge is in unlocking the chains that bind people from doing ministry. “When most of us accept Christ, we are faced with the daunting task of trying to overcome a lifetime of selfishness and self-centeredness. It takes practice and training, learning and growing, loving and caring to develop a strong servant spirit” (Fulenwider 9).

As noted above, a model was developed by Slagle to help foster readiness for church leadership. The impetus for Slagle’s project was his experience of people in leadership who were committed and very good at what they did in their secular jobs. When they tried to rely on those skills in their ministry positions, they were not successful. Slagle notes that “this secularization of the leadership seemed to leave the church powerless to fulfill the Great Commission and apathetic in response to the Great Commandment” (2). Slagle set up classes for intentional spiritual formation for forty-one weeks, which were stretched over a twelve-month period. Classes lasted approximately two hours and were divided into Bible teaching, celebration of the Lord’s Supper, and Christian conferencing. Slagle’s idea was to connect spiritual maturity with readiness for leadership. He found that the participants in his study did signal spiritual growth and a corresponding sense of readiness for ministry. Slagle found, however, that the participants all agreed that the duration of the process was too long. He quotes the minutes of the September CRG meeting by citing that “most of our members are sprinters, not marathoners, which is to say that most would prefer multiple shorter projects versus one long project” (99). Evaluating his project, Slagle states that he



believes reading through the entire Bible in one year was helpful but maybe not as profitable as he had hoped. Six of Slagle's thirteen participants still felt unprepared to provide spiritual leadership for their church. He suggests that "perhaps a more focused study on selected passages would accomplish the same goal of regular Bible reading, but with a differing result of deeper understanding" (101).

Slagle did wonderful work in recognizing the need for spiritual formation as the cornerstone of raising up people into ministry. His work provides a strong foundation on which to build.

Another model of raising up and developing leaders comes from Wayne Cordeiro, pastor of New Hope Christian Fellowship on Oahu, Hawaii. Cordeiro cites the four main gears that run his local church:

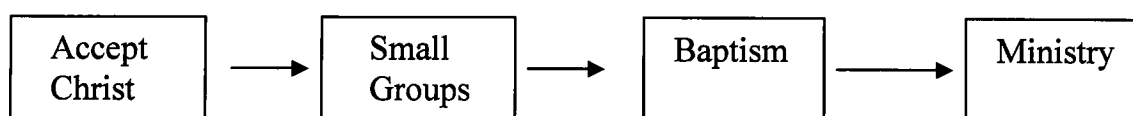
1. Weekend worship,
2. Assimilation,
3. Leaders being equipped and trained, and
4. Spirit and heart (Lecture).

Each gear commands attention. Not one can be removed if the local church is to maintain impact for the kingdom. The web of context begins with worship and moves to assimilation. Then much of the work of grappling with a call from God is done in Cordeiro's third gear. Each stage progresses the process of providing the context in which people can hear and respond to the call of God on their lives.

In his book Doing Church as a Team, Cordeiro focuses on the equipping and training of leaders by likening ministry to a relay race. Making the analogy of passing the baton, he asserts that leaders must not pass it too late. In a race, the baton is exchanged at

full stride, not when the runner is worn out. Cordeiro cautions that if one waits too long to pass the baton, “the mission diminishes and the vision fades. It may take only a moment to pass the baton, but it takes much longer to pass the heart of that baton” (138). Cordeiro’s word is a wise one. Lead pastors must begin training and shaping leaders early, training a team to work together. They must find ways of putting them on the track to practice so that when the race is run the racers are prepared. Even those who may enter the ministry as a second career need quick exposure to proper leadership and modeling.

A primary strength of New Hope Fellowship is their commitment to moving all people into a deeper relationship with Jesus Christ. The current of their mission statement, “Growing Deep, Growing Strong” is captured in Figure 2.1. The flow of the process demonstrates their dedication to raising up new leaders in the church. This process provides fertile soil for leaders to grow and develop. Although many may remain in a volunteer status, it opens the door for some to move into the next step and consider Christian work as a vocation.



**Figure 2.1. Moving people into ministry at New Hope Fellowship.**

Sweet maintains that “we tend to forget ... that the twelve disciples Jesus called to found his movement were all lay people” (8). It is imperative for lead pastors to recognize the biblical mandate of the priesthood of all believers and begin to unearth the latent gifts of the people. Russel Moy writes, “as a seminary professor, I have observed

how churches often do not utilize the skills and gifts of the laity. The result is overworked pastors with churches full of passive pew-sitters” (39). The role of pastors must shift to a shared leadership strategy, where the *laos* are matured and readied for ministry. Perhaps it was captured best in Garlow’s quoting of Thomas Gillespie. In speaking of a revolution of ministry, Gillespie stated that this revolution “will be realized only if the nonclergy are willing to move up, if the ‘clergy’ are willing to move over, and if all of God’s people are willing to move out” (9).

#### **Answering Question #4**

Once people have been reached and equipped, how are they best released into ministry using their spiritual gifts?

This releasing of people into ministry is closely tied with the process of preparing people for ministry. In the stages of the preparation many people may be acting as apprentices in certain ministry areas. Garlow refers to the ordained clergy as “enablers.” He considers a “guideline for enablers to be certain that the training process includes ‘doing’” (112). Following are some examples that are helpful in illustrating effective paradigms.

I have been privileged to visit a number of churches and meet with pastors who are moving people into the next step of being equipped to answer God’s call on their lives to enter into ministry. These churches are purposefully providing the avenues where both young and old can pursue their passions in serving God by serving in his church.

#### **Grove City Church of the Nazarene**

One good example is being practiced in Grove City Church of the Nazarene in Grove City, Ohio. There the children are being trained to lead worship among their peers.

They are afforded the opportunity to lend their gifts and talents as they explore the role of worship leader and being on a worship team. This experiential ministry serves to enrich the children's awareness of their gifts and prepares them to employ those gifts within the church.

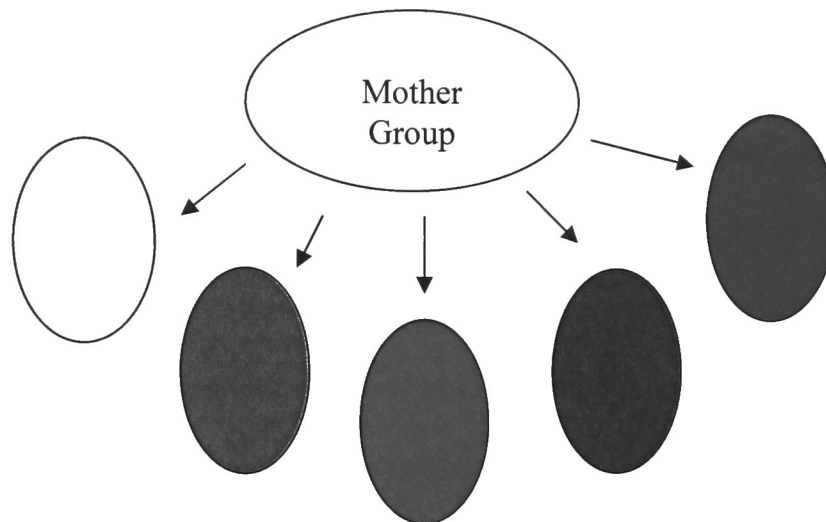
### **Faithbridge United Methodist Church**

Another example of where this intentional passing of leadership is being hammered out is Faithbridge, a United Methodist Church in the Houston, Texas, area. Planted in 1998 by Ken Werlein, this church now averages over eight hundred in worship each week. One of Werlein's strategies has been to wrestle with and implement "The Road to Leadership." He has devised four types of small groups according to what each group's main thrust is to be: (1) Grow, (2) Serve, (3) Love, and (4) Reach.

His plan is entitled "Worship + 2." It is aimed at getting everyone in worship plus two groups (one for growing and one for serving). Right now he sees the need for these two types of groups to be the church's focus as he perceives Christians suffering from the following maladies: (1) some Christians love to worship, worship, worship but never serve; (2) some Christians love to serve but never worship (emaciated, starved Christians); and, (3) some Christians grow, grow, grow but never serve (constipated) (Werlein).

Following this model, Werlein believes the pastor should lead the New Christian group and train up apprentices to take over their own groups (see Figure 2.2). In this diagram, the "Mother Group" is a group of new Christians who, after a year, can produce about five apprentices to go out and start five new groups. The Mother Group continues to meet about once a month so they do not experience that "losing my friends" feeling.

Each group will eventually do the same.



**Figure 2.2. Faithbridge small group multiplication plan.**

### **Northpoint Community Church**

Northpoint Community Church, located in Alpharetta, Georgia, launched in 1995.

This church has a strong leader in Andy Stanley. As a part of their master plan, they have adopted a model analogous to the rooms of a house:

Our church is built around three kinds of environments:

1. The foyer environment, where people are made to feel welcome as a guest.
  2. The living-room environment, where they're made to feel like a friend.
  3. And the kitchen environment, where they're made to feel like family.
- The goal is to move people from the foyer to the living room to the kitchen.  
 ("Invite Them into the Kitchen" 22)

What I witnessed at Northpoint seems deftly attuned to promoting the developing of people equipped and passionate about serving in the church. By the time visitors move through the house and find themselves in the kitchen, they are on board with the vision and mission of the church and fully prepared to take their part in it.

A new and somewhat courageous paradigm of training and releasing adult leaders is currently being explored by the Northpoint Community Church. Deciding to restructure the typical Sunday morning and not offer traditional Sunday school, they funnel their people into small groups throughout the week. In order to get them connected, they offer “Starting Point,” a class on Sunday mornings that is specifically designed to bring new people into contact with each other and small group leaders. This strategy is designed to accomplish two things: (1) provide a setting for new people to be assimilated and (2) allow an area for leaders and apprentices to serve and direct a class.

Some of the most vivid displays of creative equipping occur in the children’s ministry. Twice on Sunday mornings the children attend “KidStuff,” which is a worship time designed specifically for children in kindergarten through fifth grade. One outstanding difference is the rule that no child can attend without his or her parents. This high energy, creative, and focused worship communicates on a contemporary child’s level. During this forty-five minute service, not only are the children being exposed to and becoming excited about Jesus Christ and his Church, but they are seeing older children, youth, and adults model servanthood for them. This model is constructive in at least three ways:

1. It encourages the younger children to aspire to following the example of actively participating in the leading of the worship time;
2. It provides a forum in which the older children, youth, and adults can use their giftedness to serve in the church; and,
3. It allows the parents of the younger children to see these leaders and may so awaken in them the same desire.

This same theme of servant-led worship and servant leadership is modeled in other age-related areas as well. While visiting we entered “The Attic.” In this room we encountered two hundred middle school youth in a purposefully created ministry atmosphere that fit with their culture. Round tables and chairs served as a perimeter to the sofas and then open floor space in front of the stage area. On stage were high school and middle school youth leading in contemporary praise and worship music. Screens displaying the words of the songs were mounted on either side of the stage. Again, these young people were being ministered to by both older youth and their peers. This tactic seemed to foster a desire to accept such a role

Another pillar of their leadership development is their decision to maintain a “no adult Sunday school on Sunday mornings” mentality. Their goal for adult community groups is to produce growing Christians who are maturing into strong servants in the church. Their contention is that such development will not happen in the traditional Sunday morning Sunday school setting. Their paradigm focuses on small groups meeting throughout the week in homes and businesses. The only Sunday morning adult groups are “Seasons of Life” groups, which meet for the purpose of providing contacts for people to then enter into small groups, and “Leadership Training” classes, where the future leaders are being intentionally trained for positions of ministry.

### **Frazer Memorial United Methodist Church**

“I look forward to serving with you” (Mathison, “Welcome Handout”). This statement by Mathison, the lead pastor at Frazer Memorial United Methodist Church, concludes his welcoming letter in their “Welcome Handout.” This sentence encapsulates

the hope and expectation of Frazer for those who will eventually join there. It sends a message that membership is not just about pew warming; it is about serving. Frazer has long been heralded as a leading congregation among United Methodist churches in getting laity involved in ministry. This statement by Mathison also connotes a sense of humility on the part of the staff. His quote lets visitors know that he is a servant and will be so alongside of themselves. He sets a standard from the top down that all are expected to have a role in the mission of this church.

The mission of Frazer Memorial is as follows:

To WIN [original emphasis], that is to bring people to Christ and His Church, to DISCIPLE [original emphasis] believers by training and equipping them to grow in their faith, and to SERVE [original emphasis] in meaningful ministries as they [believers] exercise their spiritual gifts and talents.... We need you to help us share the Gospel and serve faithfully in His work here. (Mathison, "Welcome Handout")

Frazer Memorial employs an aggressive drive for membership involvement in ministry. Making no apology for their method, they display high expectations of anyone joining the membership of the church. One tool they use to communicate the reality of these high expectations is the "Every Member in Ministry" card. At the time of joining, the new member receives a "ministry menu" and is asked to volunteer in at least one of the areas of ministry.

### **New Hope Fellowship**

Planted in 1995 by the current senior pastor, Cordeiro, New Hope Fellowship on the island of Oahu, Hawaii, grew to more than 5,500 people in weekend worship services in its first three years. More stunning is that 3,800 of these people joined the church on profession of faith.



One of the most effective tools in raising up leaders and releasing them for work in the church is Cordeiro's idea of "shadowing." Shadowing is simply following someone around who has been serving in a particular area of interest to the student. The three stages of shadowing are:

Stage 1— I do, you watch;

Stage 2 — We do together;

Stage 3 — You do, I applaud! (Doing Church 139).

Cordeiro's fresh approach to team ministry sets a high standard for cultivating an atmosphere in which people are encouraged to enter ministry. The recognition and training of emerging leaders is a high priority at New Hope. Cordeiro writes, "If you want to be a successful leader, if you plan to have a successful ministry, you must develop not only your gifts, but also the gifts of others around you" (Doing Church 10). New Hope operates under the assumption that each person has been uniquely gifted by God. "He then places each of us in a community, and more specifically in a local church with a divine purpose" (16). Latching onto this notion, Cordeiro is developing people who have a passion for this divine purpose, and in so doing he is developing people in such a way that they are prepared to answer God's call on their lives.

Another venue of providing the stage for potential leaders to receive both training and experience is in the form of small groups. Small groups are important in the development of leaders. In churches where people are being afforded the opportunity to be in ministry, small groups are the common ingredient. The role of the small group is being expanded from the older notion of study, prayer, and even fellowship. The small group has become a tool for evangelism. Not only are people being nurtured and grown

in their faith within this context, but they are being trained to become leaders so others may experience the same. The most common paradigm has as its starting point the pastor. Great lead pastors will follow the example of Christ, surround themselves with eight to twelve potential leaders and pour their lives into them. They will model leadership and train apprentices through their times together. After an appropriate time, these lead pastors will begin sharing the leadership of the group with these apprentices. The next step is to release these apprentices to begin small groups of their own, repeating the process of training up leaders who will eventually go out and do the same. This process multiplies ministry and grows people into ministers. It gives people a taste of working for the kingdom.

“Effective leaders look for new leaders constantly. Turn your radar on at all times when you are mingling with your people. God is answering your prayers for leaders if you will just look for them” (Sjogren 2). The problem is that too many pastors are not looking. “Too many Christians in many United Methodist churches are not actively involved in the work of God’s kingdom because the local church does not help them discover their areas of giftedness, provide training to develop their gifts and skills, or provide adequate opportunities to use their gifts in the context of ministry” (Turman 2).

John Stott makes a compelling call:

If the laity ... are truly Christian, that is, personally committed to Jesus Christ as their Savior and Lord, then they are not only ready but eager to serve him, and that they are disappointed, frustrated and even spiritually wounded, if we do not help them to fulfill their God-given calling to be active witnesses to Jesus Christ. (60)

The practice of providing experiential ministry must clamor for every lead pastor’s attention. Budding leaders need an avenue through which to be trained and experience

ministry. Such a strategy will give more definite direction and purpose to those answering the call to serve in the kingdom.

### **Variables**

Within this study some variables need to be considered. First, the fact that this style of mentoring necessitates a certain period of time, lead pastors must take into consideration the frequency of moves people make today. If a candidate moves, the mentoring pastor should make contacts for that student in his or her new area to make connections with a new mentor.

A second variable is similar to the first. Within the United Methodist Church, pastors serve under the itinerant system. There are those who question the quality of mentoring that can be accomplished if the pastor is moved after just three or four years. This question is an issue with which the denomination must wrestle if raising up quality leaders is indeed a priority.

### **Conclusion**

The earthly part of the job of raising up people for ministry begins with lead pastors. They will set the pace and determine the direction. Lead pastors must commit themselves to this important task and employ themselves to its achievement. Lead pastors must hold unswervingly to the authority of the Word of God and graciously teach the same to the congregation. The effectiveness of the local church will greatly depend on the effectiveness of the lead pastors to accomplish this goal.

Raising up people into ministry does not happen accidentally. Reviewing the biblical models and the literature studied, a strategy is obviously needed. What I found in the literature was exciting. These writers express passion for returning to the biblical

understanding that all believers are ministers. Each writer provided pieces to a puzzle that is larger than the sum of its parts; however, I have not found the picture put together in any one place with all of its pieces. This project was launched hoping to build on the good work already done but in a more cumulative design, wedding the edges of spiritual maturation and purposed training for ministry into an overall strategy.

The glorious thing about this model of leadership is that it is God's plan. He is the One who has called and gifted his people for ministry. Lead pastors have the wonderful role of facilitating this divine design. It is Christ's church, and he is going to build it. If lead pastors can grasp that truth and work with the Holy Spirit in developing a process that develops his people, the Church will become effective in serving the King.

## CHAPTER 3

### DESIGN OF THE STUDY

#### The Problem and the Purpose

Local churches are replete with spiritually gifted people. God has equipped people for ministry. “When Christians serve in their area of giftedness, they generally function less in their own strength and more in the power of the Holy Spirit” (Schwarz 24). This giftedness puts the church in the position of doing extraordinary things. Nevertheless, this source of kingdom builders remains latently sitting within the pews or on the church role. My contention is that if a suitable context is provided and a proper pathway is followed, these very same people who are now embryonic will be birthed into powerful ministers in and for the kingdom of God.

The challenge is for lead pastors to bridge this chasm between where people are and where God intends them to be in ministry. The challenge is to grow people into the positions of service that God has prepared for them. It is vital for lead pastors to evaluate the needed changes in the infrastructure of local churches so as to provide the womb-like atmosphere where people can grow in their understanding of and fulfill God’s calling into ministry.

The purpose of this study was twofold: (1) to ascertain the effectiveness of Homestead Park United Methodist Church in its ability to raise up people into ministry and (2) to develop a strategy providing the most effective environment in which leaders can be discovered, developed, and deployed into ministry.

The hope of this study was to employ the findings heretofore mentioned in the formation of a strategy that will define the role of the lead pastor, identify the role of the

church body, and develop a pathway to grow nonbelievers into ministers. My expectation was to create an ongoing process within Homestead Park United Methodist Church that will continue to be a guide for people to hear, understand, and respond to God's call on their lives.

### **Research Questions**

This project was birthed from a passion to ignite a dying church and fan into flame the ministries of spiritually mature and gifted people. The challenge was to discern what ingredients were needed in the mix to ensure right biblical understanding of ministry, a clearly defined track designed to grow people purposefully to spiritual maturity, and effective means of deploying people into ministry.

The purpose statement of this study centered around the following questions.

#### **Research Question #1**

What is the lead pastor's role in producing the context needed to change a local church's perspective from "pastor driven" to an "every believer is a minister" perspective and what leadership qualities must lead pastors learn and model in this role?

#### **Research Question #2**

Will the re-structuring of various worship service(s), including worship and preaching styles, influence the reaching ability of Homestead Park United Methodist Church?

#### **Research Question #3**

If more people are reached, will a specified path of discipleship and development prove viable in maturing them spiritually and equipping them with leadership skills for ministry?

#### Research Question #4

Once people have been reached and equipped, how are they best released into ministry using their spiritual gifts?

The research questions that guided this study are aimed at discerning fundamental principles needed by this local church to reach, teach, and release people into gift-oriented ministry.

The environment for raising people into ministry must be a sort of womb, a place that is safe for them to grow and develop. The development of this womb-like atmosphere begins with the lead pastor. “Leaders today—those who are truly spiritual—must pass on the torch to the younger people as a first-line duty” (Chambers 18). Leading with the purpose of equipping other leaders involves the life of one person being poured into the life of others. It means being sacrificial, intentional, encouraging, accountable, and trustworthy. It becomes a practice of mentoring.

In speaking of mentoring within the church, one needs to understand the immensity of that role. Marsha Sinetar claims, “We seem to need *mentors* [original emphasis] — wise and faithful guides, advisors, or teachers — the wisdom keepers of an entire family, a sprawling corporation, or a community” (1). In short, mentoring is preparing tomorrow’s leaders today.

The church has made a mistake in creating a distinction between the laity and the ordained. The resultant implication is that “professional people are hired to do ministry, and the lay persons within the church are the recipients of that ministry. This misconception must be corrected” (Mathison, Every Member 2). Nowhere in Scripture is this distinction made; rather, all believers are included in the term *laos* as God’s people.

Recovering a correct biblical understanding that establishes God's call to all his people to be involved in the ministry of the church will serve as a foundational base in rousing people from the pews and into ministries. Furthermore, relaying a proper image of the people of God using their gifts together will promote the concept of the laity and the clergy working together towards the vision God has given his Church. Reacquainting the church with the notion of all the people being called into ministry is a necessary step in raising and equipping people for ministry.

Some creative ways exist to foster experiential ministry opportunities so that the *laos* will discover and employ their gifts and passions to be in Christian ministry. Providing a context for experiential ministry to occur is a crucial element in the structuring of the local church. Several churches who are providing such a context are noted and studied.

### **The Project**

The context of this study was Homestead Park United Methodist Church located in Munhall, Pennsylvania. As described in Chapter 1, this church is located east of Pittsburgh and is surrounded by the Munhall, West Mifflin, West Homestead, Homestead, and Pittsburgh communities. This body of believers has been in decline since 1964. Dropping from 1,500 members to 815 members and averaging only 178 in worship, they needed to make changes or continue dying.

The worship services were all traditionally based and a few Bible studies and Sunday Schools were sprinkled into the mix. Arriving in July 2001, I set up the following three-step plan to serve as the compass for the direction of this project:

1. *Reach* the lost,



2. *Teach* the believers, and

3. *Release* into ministry.

The first priority was to reach the believers, the dechurched, and the unchurched with the love and message of Jesus Christ. Once connected, the goal was to teach both the church and the community the truth of God's Word as it teaches his call on their lives. Included in this second step is the objective to raise up leaders from this emerging group of disciples. The third step is to release these believers into mission and ministry. This three-step goal revolves around the ability to get their attention, gain their trust, give them experience, and grant them entrance into ministry.

### **Instrumentation**

Two instruments were used in the course of this project: a questionnaire and a survey, each developed by me.

The questionnaire was implemented as part of the new members class entitled "L.I.F.E. Discovery." Each member of each class received the questionnaire and returned it when completed. The people receiving this instrument were all seventeen years of age or older. Some were single and some were married. They consisted of parents and grandparents. Each person was interested in discovering more about Homestead Park United Methodist Church and exploring membership in it. Five questions were asked to help ascertain what was proving most effective in reaching the people of our area.

The survey was given to adults already involved in ministry. The survey consisted of twenty-five questions. Participants were asked to answer on a scale of one to five, ranging from "Strongly Disagree" to "Strongly Agree." The middle option, "Neither Agree or Disagree," was understood to serve as an answer if the question was not

applicable to the person. This survey was designed to gather from some of the leaders and those in ministry through Homestead Park United Methodist Church their perspective of the changing climate and effectiveness of the church. Those chosen for the survey were a group of persons ranging in age and longevity at the church. Some were chosen specifically because of their ministry position within the church and others received the survey as a part of a ministry group. Because of the anonymity of those completing the survey and the way in which it was distributed, the parameters cannot be exact. The age range begins with seniors in high school (age 18) and extends to senior adults. It was administered to both men and women.

The survey was printed on pastel green paper with a short cover letter on a half sheet of white paper attached. The surveys were distributed in two ways: (1) hand delivered to persons and (2) delivered to the meeting places of groups. Most of those taking the survey were contacted by phone to get their permission. A few received the survey in their ministry groups and were asked either by me or the group leader if they would be willing to complete it. All who were asked gave their consent.

The common characteristics of those who completed the surveys are that each has been involved in some part of this process and each has experienced a new or renewed understanding of God's call on their lives to be in ministry. Most are acting upon it. Neither the questionnaire nor the survey were intended to serve as before and after comparisons but measured the effectiveness of this project as implemented thus far.

### **Data Collection**

The researcher-designed surveys served as one source of measuring the effectiveness of reaching, teaching, and releasing; however, other measurable sources

were considered as well. Such things as worship attendance, numbers of ministries established, the number of people involved in ministry, the number of small groups or other growth opportunities, and the number of people in these growth groups all provided evidence of the accomplishment of this study's purpose and proposal.

## CHAPTER 4

### FINDINGS OF THE STUDY

#### Research Questions

The first research question asked, “What is the lead pastor’s role in producing the context needed to change a local church’s perspective from “pastor driven” to an “every believer is a minister” perspective and what leadership qualities must lead pastors learn and model in this role?” I found that without maintaining an intentional daily time with the Lord and without employing the characteristics of leadership mentioned in Chapter 2, this project would have ended prematurely. For even with an initial surge in worship attendance, these changes were not universally welcomed. Alongside the blessings of growth (both numerically and spiritually) at Homestead Park United Methodist Church were some painful months for the church and myself. Several “crucify the pastor” meetings were held where concerned members voiced their opinions about all of the changes that were taking place. Seeking to be a pastor and still a leader, I fielded questions from several groups to explain why we were doing what we were doing. Some people left the church feeling they had lost what they once had loved.

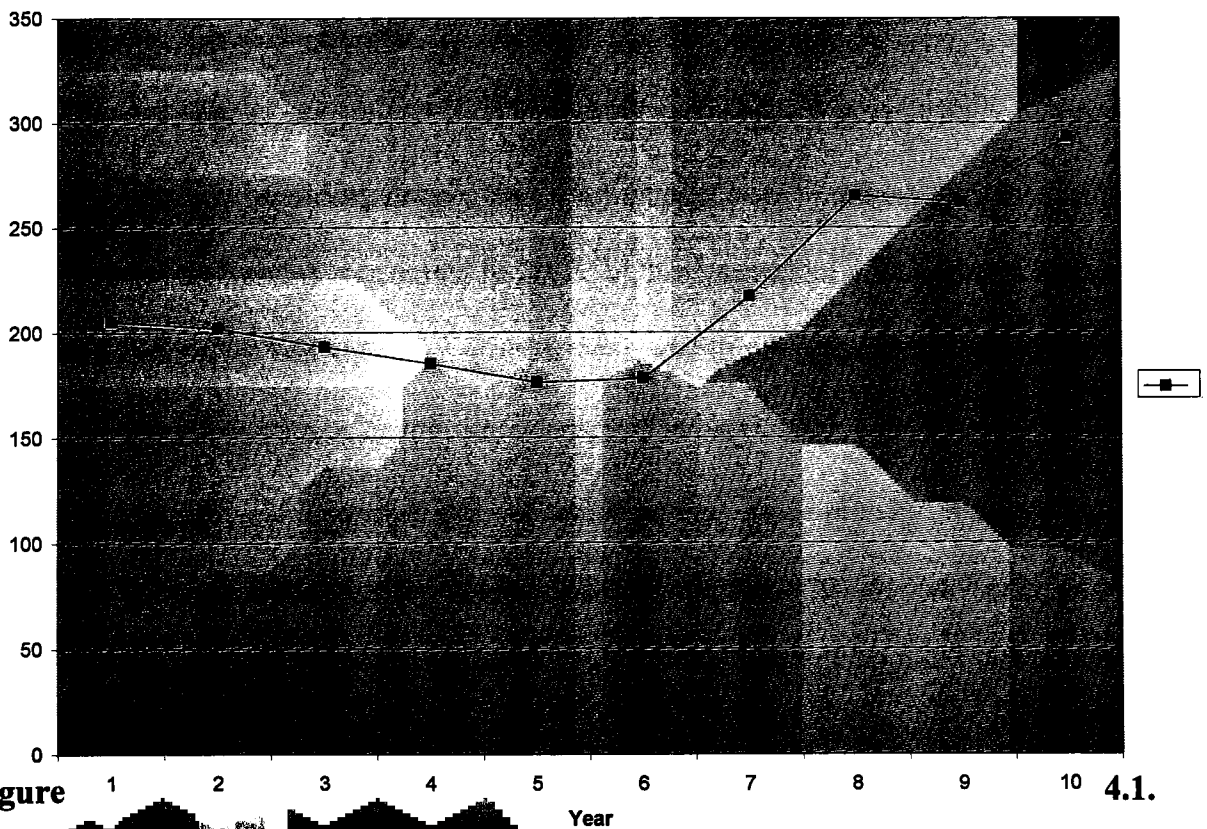
Something interesting to note was the fact that even some of the leaders that had previously clamored for change now were second guessing those decisions. Taking the time to back up and work with the people through what was taking place at the church caused the pace of this project to slow down greatly. Nevertheless, once the turbulence began to settle, we continued forward.

The second research question asked, “Does the structuring of the worship service(s), including worship and preaching styles, influence the reaching ability of a

local church?" The changes have been validated in the results of worshippers. Figure 4.1 shows the average yearly worship attendance pattern from 1994 (year 1) through 2004 (year 10). These additions of worship styles have been in effect only since the fall of 2001. The attendance continues to rise, stretching into the low and mid 400's on some weeks.

A blessing of these changes was the opening up of a new ministry position. It was quickly filled by a previously nonattending member who is now at three worship services every week and has since been added to the church staff as head of our Technology Team.

**Average Yearly Worship Attendance**



**Figure 4.1.** Average yearly worship attendance.

**Average yearly worship attendance.**

The third research question asked, “If more people are reached, will a specified path of discipleship and development prove viable in maturing them spiritually and equipping them with leadership skills for ministry?” The original Path of L.I.F.E. was begun and immediately we experienced people seeking this type of developmental pathway. Although not fully implemented, the results of this strategy have been tremendous. New ministries continue to spring forth, and more people are getting involved in them. What was once a church offering Sunday school on Sunday mornings and a few Bible studies here and there has been transformed into a seven-day-a-week church. Although numbers are not available against which to measure, new numbers of people joining the church and getting involved in ministries are strong. From the fall of 2001 when the L.I.F.E. Discovery class was instituted through the end of 2004, 140 new members have joined the church.

The number of people involved in growth and ministry groups also continues to increase. We began recording people attending weekly small groups (not including Sunday school on Sunday mornings) in 2003. In 2003 a total of 1,068 people were recorded as attending weekly small groups, not including Sunday morning Sunday school. This number corresponds to an average of twenty-one people a week. In 2004, the number increased to 1,776 people who attended weekly small groups for an average of thirty-four people a week who are either in ministry or being fed by a ministry. Our hope is for these numbers to continue to rise.

One of the most exciting new ministries is Kids’ Life! This highly engaging children’s worship takes place on Sunday mornings during the 11:00 worship service. After joining the adults for the opening music in the sanctuary, the children (ages 3

through fifth grade) are invited to Kids' Life! for the remainder of the hour. Kids' Life! is a lay-developed ministry that utilizes a kids-friendly set for drama, puppets, and worship. The children are grouped in age-appropriate classes where they learn biblical application to real life. The drama and puppets augment the Scripture of the day each week. The beauty of this ministry is threefold. First, our children are learning God's Word in fun and creative ways. Secondly, it has included as many as fifty adults and youth in its ministry. Thirdly, it is serving as a training ground for the older children as they take part in leading the younger children and for the youth as they are given responsibilities in leading all of the children. Some of these youth have matured into leadership positions during the worship services. Kids' Life! is proving to be a very tangible way of developing and growing up leaders within the church.

Other examples of what God is doing include the following. A Prayer Room has been established and is used nearly every day. Bible studies are now offered nearly every day of the week. Prayer teams have formed and meet throughout the week. A monthly Healing and Praise service has been begun by one of these prayer teams. Specific classes have been offered, such as the Five Love Languages and "Christianity and the Cults: So What's the Difference?" Many of these classes are being repeated by the requests of those who missed them the first time. A new drama ministry is in the making. The most wonderful characteristic of each of these new ministries is that every one has been laity envisioned and laity led. The result is a pastor/laity team approach to ministry.

The structured avenues of ministry are also changing. Such teams as Finance, Trustees, and Staff-Parish Relations are all functioning from a mind-set of mission and not maintenance. We are now staffing to grow.

The fourth research question asked, “Once people have been reached and equipped, how are they best released into ministry using their spiritual gifts?” Because we are still in the developing stage, this is hard to determine. As indicated above, the numbers of people entering ministry continue to grow. What has proven significant is the practice of “shadowing,” or having a leader in ministry invite someone else to learn that ministry. Two prime examples are our technology team and Kids’ Life! ministries. The leader of our technology team has held classes to train and develop others to run the PowerPoint on Sunday mornings. He is now able to be relieved by those so trained. Our Kids’ Life! children’s ministry continues to add new puppeteers in training. The process is ongoing for those who are interested in this form of children’s ministry.

### **Results of the Opening Retreat**

This initial retreat proved successful in determining some early direction. This new recognition of the purposes God has set for his church helped us to understand that we were not fulfilling them. Articulating these purposes gave us a more focused perspective on what we were to be doing in order to be faithful to our calling.

From our study we developed three things: (1) a set of Core Values (see Appendix B), (2) a vision statement (see Appendix C), and (3) a restructuring of our ministries (see Appendix D). We adopted an approach termed P.O.W.E.R. Teams. From our study of the Scriptures, we boiled down the purposes of the church into the following five categories:

Prayer,

Outreach,

Worship,

Education, and



Relationships.

Each of these teams would have a “Coach,” and from each team would spring ministries to meet the needs of the people.

### **Results of the Second Retreat**

The second retreat resulted in a solidifying of the leadership towards a common goal. At this retreat I formally unveiled the Reach, Teach, Release mission statement. It was readily accepted.

### **Results of the Questionnaire**

The questionnaire was aimed at ascertaining what was proving effective in reaching the people of our region. It included questions about what first drew them to Homestead Park as well as what kept them coming. Three things were consistently mentioned: (1) the biblical sermons, (2) the exciting worship, and (3) the friendliness of the people. The priority of investing my time in sermon preparation, the additions we had made in our worship styles, and the changing atmosphere of the church were validated by these people’s responses.

### **Results of the Survey**

Aside from the numerical growth as listed above, I used a survey to help measure the perspective of some of those now involved in ministry through the church. I gave out forty-six surveys, representing 15.6 percent of our 2004 average worship attendance. The goal of this survey was not to provide comparative data to anything in the past but rather to offer insight on the changing climate of this church.

Of the forty-six surveys, thirty-five were completed and returned. Two of those thirty-five were completed on the front side only, missing questions 13 through 25. The

surveys revealed that nearly every person who took the survey either “agrees” or “strongly agrees” that Homestead Park United Methodist Church is growing in our understanding of God’s call on believers to be in ministry. They reported that Homestead Park UMC is not only learning an understanding of God’s call but living into it. Although no written answers were solicited, one comment was made. In answer to question #13, the person strongly agreed with the statement that “there are more ministry opportunities at HPUMC [Homestead Park United Methodist Church] than in the past” and added in written form, “New [ministry] groups are starting all the time.”

A few red flags did merit attention. Out of the thirty-five returned surveys, six reported that they did not “agree” or “disagree” with the statement that “there is a strategy being developed for raising up people into ministry” (question #15). To this same question, fourteen people “strongly agreed” and thirteen “agreed.” Two did not answer that question at all apparently because they skipped the back side.

This project has created a new attitude of ministry at this local church. Homestead Park United Methodist Church and the surrounding community is being directly impacted by the strategies being employed in and through this body of believers.

### **Summary of Findings**

A strategy that covers all three areas of reaching, teaching, and releasing proves effective in raising up people into ministry. A lead pastor who understands and employs healthy qualities of leadership can lead a church from a “pastor-driven” perspective to an “every member is a minister” perspective. A church that is willing to evaluate their efficacy in reaching the people in its area and make the necessary changes can successfully draw back inactive church members and draw in the dechurched and

unchurched from the community. A pathway of discipleship will develop new and renewing believers into mature disciples readied for ministry. Opportunities to experience ministry will prove fruitful in releasing people into gift-oriented ministry. Pastors who are serious about equipping the saints for ministry and churches that are serious about releasing people for ministry can be used mightily by God if they are willing to apply the above principles. The results are lives being transformed and people being won into the kingdom of God.

## CHAPTER 5

### SUMMARY AND CONCLUSIONS

This study originated from my heart's concern for both the present and the future state of the United Methodist Church. It arose from the passion to provide a strategy to revitalize a local body of believers, to cultivate a womb-like environment where people are able to hear and respond to God's call on their lives to be in ministry. The ambition was to turn Homestead Park United Methodist Church into a training ground for spiritually mature, gift-oriented ministers.

The immediate design was to resuscitate a dying local church and prove that a return to biblical principles of leadership and expository preaching, a specified pathway for growth, and the provision of clearly marked opportunities would indeed breathe new life into the body again. What I discovered was that I could blow my breath into this church via leadership and sermons and see its chest rise and fall. That, however, did not bring life. Only as the Lord of Life breathes his breath into the church is this body being revived. I have learned through this reviving body that people have been released into ministry and leaders have been borne. I have found a deeper sense that my role as the lead pastor has been significant, but that it is merely a shadow of the impact of the Divine.

The congregation of Homestead Park United Methodist Church proved to be a ripe and readied church. Circumstances dictated changes to be made in its structure and perspective on ministry. I found that this field was prime for planting this project. Once turning a few corners, the people of this church have really stepped up and received this new life.

## Major Findings

The experience of this project has provided confirmation that the role of lead pastors is integral in developing a context in which people are able both to recognize and respond to God's call on their lives to be in ministry. Lead pastors must equip themselves with the best understanding of leadership skills possible. The ability to enter churches as lead pastors and assess the spiritual landscape is one thing; proving able to lead the flock to greener pastures is another. Being properly prepared to handle the crises of change and the decisions of direction is one of the lead pastors' most important and relevant responsibilities. If people are to be opened to God's call into ministry, not only is proper feeding required but proper bearing and guidance are needed, also.

The lead pastor must understand God's word on ministry. I found a new and deeper understanding of what Ogden describes as a first and second calling. If people are ultimately to be deployed in ministry, the pastor must teach them the biblical truth that this is God's plan for their lives.

This project has shown that lead pastors must be diligent in their role to provide expository, biblical preaching so as to engage the people with the truth of God's Word. This project has also shown that when this type of preaching is surrounded by contextually relevant worship styles new interest in the church results. The rapidity of growth, the influx of guests, and the number of them joining the church as members testifies to the virility of this pastoral responsibility. Concerns over the ability to set various styles of worship within one church context were proven invalid. As Park discovered in his setting, differing worship styles can coexist and prove vital in sparking the church towards new growth.

What Fulenwider has learned in his ministry of equipping the saints for ministry holds true. Intensive training and preparing are needed before people are ready to assume ministry. This instruction must also be coupled with Ogden's thrust, that what Luther claimed but never put into practice, the priesthood of all believers, must be reclaimed. I have stood in awe as Bauknight's conviction proved true as God has continued to raise up people sufficiently gifted to do what he has been calling us to do.

One work that really resonated with me was that of Slagle. Sharing the same passion within the same denomination, I read his project with keen interest. Slagle laid a solid foundation for spiritually developing people to prepare them for ministry. Nevertheless, as he discovered, his design was not as effective as he had hoped. Building on this idea, our Path of L.I.F.E. is already being reshaped. We found, also, some flaws in our design. Rather than a two-year time frame, we are narrowing it to one. We have discovered that allowing the participants to choose a Bible study from the myriad being offered resulted in breaking the cohesive path. Also, because people chose different studies, the small group experience of each class was lost. The revised edition of the Path of L.I.F.E. is currently being forged. Because many people wanting to join this experience are already members of the church, we have removed the L.I.F.E. Discovery new member class and now offer it separately. Also, in an effort to promote a cohesive bond among participants, each class will be broken into smaller groups of eight to ten. Each small group will meet together weekly for forty-three weeks in the home of a host. There they will experience fellowship and study over a two-hour time period. As noted by Slagle in his work, one intensive study for that amount of time is too long. One strength of the Path of L.I.F.E. will be its format of offering "next step" growth through a

multitude of classes. The class of 2006 is set to begin in the fall of 2005.

I have found the releasing of people into ministry to be effective in following the pattern set by Cordeiro. His three-step plan of “I do, you watch; we do together; you do, I applaud,” has proven successful. Employing similar methods as Northpoint, Grove City Church of the Nazarene, and Faithbridge has also laid the foundation for people to move from participating in ministry to leading ministry.

Perhaps my greatest discovery from this project is the fact that all of these ingredients together make up a full context where people hear, understand, and respond to God’s call in ministry. Although many of the authors I studied did an outstanding job of highlighting the need to develop the laity into ministers, what I did not find was an overall strategy to deploy them. I believe the findings of this study help to verify the need for a whole context to be developed in order to maximize the local church’s ability to release people into ministry. The strategy must include emphasis on all three levels of reaching, teaching, and releasing.

Both leadership retreats provided me with a good opportunity to discover the heart and perspective of the leaders and begin to direct them in the path that would lead this church back to life. They served well in laying the foundation of discovering God’s purposes for his church and how this local body of believers were called to play a part in them. Casting the vision both excited and empowered those on the retreat to take more seriously their role as leaders and, hence, fellow ministers of this local church. We are finding our reach to be ever expanding.

The fast tide of new people entering the church proved a challenge. Many of them came with little biblical understanding, stating the need for very basic teaching. This has

verified my need to focus on the preparation and delivery of biblical and relevant sermons. They are hearing the truth of God's Word, growing in it, and getting excited about their role in the kingdom's work. We are finding our teaching to be fruitful.

As each new ministry is begun, and as current ministries are streamed with new life, the opportunities to experience various areas of ministry multiply. More and more people have been attaching themselves to the ministries of the church. Their practice in ministry is providing them the satisfaction of serving in an area of their giftedness and passion while at the same time equipping them to pioneer new ministries on their own. This practice has allowed the shaping of a pastor/laity team approach to ministry. We are enjoying a great release of ministers into ministry.

### **Future Needs**

One thing which this study has highlighted for me is the need to expose the current and future leaders of the church to the ministries of other successful churches. Even though I, as lead pastor, have been afforded the opportunity to attend conferences such as Willow Creek's Prevailing Church Conference and Saddleback's The Purpose Driven Church Conference as well as others, transferring that instruction and excitement by myself has not been easy. To open the eyes of these now and future ministry leaders to the possibilities of ministry success, they need to be introduced to it firsthand. One future goal of this local church must become the priority of sending staff and leaders to encounter such summits and return with a contagious spirit.

### **Unexpected Discoveries**

An interesting phenomenon encountered in this study was the skepticism of other United Methodist pastors. Only occasionally did direct confrontations occur. What was



reinforced was the fact that much of the seminary-trained pastors are not yet convinced in the direction the local church needs to travel. Nevertheless, there are some pastors, both seminary trained and those who have experienced the call to ordained ministry and pursued it through the United Methodist Church's local pastor track, who have been eager to learn and apply some of the principles that we have found successful. I believe this project will prove challenging for some but beneficial to those willing to embrace the commitment needed to apply themselves intentionally to the goals outlined here.

Another unexpected finding occurred. First, the sheer speed of growth was surprising. Although increase was expected, the rate was unanticipated. Another surprise was the amount of dissension within this local church as these changes took place. Perhaps naïve on my part, I was expecting more excitement and enthusiasm from some corners of the congregation. Again, having gained insight from my study on leadership, I expected opposition. What I was unprepared for was how painful it would be, not only to myself but to my family. I believe this level of pain is an area where some of the current body of knowledge could dare to dive a little deeper. To chaplain a church is easy; to transition a church is hard. Turning a church from maintenance to ministry has proven extremely taxing. One possible explanation is because this project was carried out in western Pennsylvania, which proves to be one of the most conservative parts of the country. Resisting change is something we do well here. Nevertheless, aside from presenting a workable and successful strategy to aid local churches in helping people enter into ministry, a possible contribution is the warning of how tough change can truly be. If it were not for the immeasurable grace of God I do not believe I would have survived this task.

### **Limitations**

This project does come with limitations. Again, the itinerant system of the United Methodist Church challenges the longevity needed to devise, develop, and direct this type of strategy. I do not expect to see some of the fruit of this strategy borne for another five years. Also, this project seemingly contests some of the traditional methodology of the denomination. Rather than taking what is viewed as traditional United Methodist worship and ministry styles and laying them as a grid over a church, a more open study of that local church's context will need to be done. When confronted with the achievements of the church's earlier heritage, I believe lead pastors will find this type of ministry not so strange at all.

### **Concluding Thoughts**

An interesting possibility is this strategy proving to be a springboard for some people to answer God's call into the ordained ministry. Alongside those who are answering the call to ministry and staying within this local church are some who are wrestling with the call to serve elsewhere. One of these persons is currently attending seminary in pursuit of his Master of Divinity degree and full ordination within the United Methodist Church. A few others have expressed their desire to be praying through and considering if God might be calling them into ordained or consecrated ministry.

The trend of many United Methodist conferences is to be running short of ordained pastors. Apparently, in making the vocation of ministry a monumental issue, the church has lost that edge. The formation and preparation for ministry, either as life vocation or as fulfilling one's calling in a volunteer ministry, does not hold the same weight as a serious enterprise of the church as it once did. Too many pastors are still

doing the bulk of the ministry rather than equipping the saints for the ministry (Eph. 4:12).

In exposing what may be mere lip service to the raising up of Christian leaders, this study hopes to inspire a renewed interest and enthusiasm in helping people fulfill their call into ministry. George Hunter's words have merit: "Churches and church institutions, including theological seminaries, need to 'anticipate' the future as they plan and strategize for what they hope to achieve in the future" (13). If the hope of the United Methodist Church is to raise up bold, challenging, committed, and equipped people in ministry, a new paradigm is needed. In anticipating the future, perhaps looking to the past would serve the church well.

Robert Kohler, Director of the General Board of Higher Education and Ministry's Section on Ordained Elders and Local Pastors for the Ordained Ministry Division, articulated the following:

The old model was for the pastor to identify future potential leaders and then mentor them. Although this is still common among black churches, it has been breaking down in the past fifty years among white churches. One reason for this is the independence of the pastor and his/her subsequent separation from laity. The senior pastor and the local church need to work hand in glove to be successful at raising up the next generation of leaders.

A second reason for the breakdown of the mentoring model was the development of theological seminaries. While providing excellence in education and training, the formation of full-time ministers now "depended on credentials and not on mentoring" (Kohler). The role of a personal mentor in an actual ministry setting was debunked by lectures in a classroom.

In her article, Diane Huie Balay writes, "The United Methodist Church is

experiencing a nationwide shortage of seminary-trained clergy”(1). Quoting Kohler she asserts, “Recent research shows a significant drop in the number of ordained elders in full connection and in probationary members who are preparing to become an elder in full connection” (1). The shortage is a culmination of several causes, one being the high number of pastors retiring who had entered the ministry as their first vocation and served forty years. Also, a large number of those who entered the ministry in the 1970s did so as a second career and are retiring after serving twenty years.

“In the 1950’s, enlistment of young people for ministry was strong. Bishops considered the identification and enlistment of young people a personal obligation” (Balay, 1). Soon, however, this practice began to change. Lapses in youth ministry and campus ministry escalated the lack of recruitment. Avenues for exploring and experiencing ministry were forsaken, and a whole generation of young people missed the opportunity to wrestle with entering ministry as a vocation.

Citing the United Methodist General Board of Higher Education and Ministry as the source, statistics show an interesting phenomenon: while the numbers of seminary-trained United Methodist clergy have been declining over the past ten years, the number of full-time local pastors are rapidly inclining over the same time period (see Table 5.1).

Reasons offered for this occurrence range from the high expense of seminary education to the length of time it takes to complete the degree requirements. Persons who may be entering full-time ministry as a second career may calculate the number of years they will be effectively able to serve, consider the years needed to complete seminary, compare that number to the relatively short period for obtaining a license to preach and work through the local pastor course of study and, consequently, choose the latter. The

opportunity for a more personalized mentoring strategy is also realized when these candidates for ministry journey through the local pastor route. The challenge is to encourage people of all ages, first or second career, to explore the possibility of entering the ministry.

**Table 5.1. Trend in United Methodist Pastors**

	1990	2000
Ordained elders: total ordained as elders that year	820	621
Probationary members: total probationary members that year	708	504
Local pastors: total full-time UM local pastors	1,400	2,100

Source: United Methodist General Board of Higher Education and Ministry.

Seeking to reach out to the next generation of potential leaders, the United Methodist Church launched the Exploration program in 1990. An effort is now being undertaken every other year to expose high school and college-age young people to explore the possibility of ministry as chosen vocation. This program offers a time of information and critical reflection. Results in the last number of years are yielding higher numbers of people under thirty years of age entering full-time ministry. Perhaps this project will provide a tool to re-ignite the passion and fan the flames of those hearts being called into the ordained ministry.

Overall this project has proven very valuable. I have very little doubt that this strategy of intentionally driving myself to present solid biblical preaching and demonstrating strong biblical leadership, along with the development of a pathway to

grow people towards Christian maturity and then to provide them with opportunities to serve, has greatly affected their ability to understand and answer God's call on their lives. This project has directly impacted the ministry of Homestead Park United Methodist Church. My hope is that it will prove helpful in the shaping of individuals' lives in our community as well as in other local churches who are committed to bringing the saving knowledge of Jesus Christ to the lost of this world.

## APPENDIX A

### “NEXT STEP” LEADERSHIP RETREAT

#### Goals/Purpose:

1. Pray Together
2. Determine What God Wants His Church to Look Like (*Biblical Model*)
3. Evaluate Where We Are in Relation to #2 (*create tension & urgency*)
4. Cast Vision
5. Map Out Plan as to How to Get There

#### Session I: Ready to Fly! (*Creating dissatisfaction with the status quo*)

**Friday, September 14, 7:30pm**

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#### I. Welcome and Introduction

- A. After supper, introduce the purpose, schedule, and expectations of the retreat.

#### II. Why Am I Here?

- A. Explain briefly my call into the ministry, my excitement about HPUMC, and my vision of what God can do through these leaders
- B. My job is to develop other leaders of leaders

#### III. Why Are YOU Here? (*Create positive energy*)

- A. You have been invited to be a part of the most EXCITING ADVENTURE of your life!
  1. this is a church where great things are about to happen and you get to be a pioneer!

IV. Video Clip from The Man from Snowy River (*This section is designed to create tension between where we are and where God may be calling us. The group will be asked to evaluate “churches”, or the church in general, as being fully committed to going after lost people. This is intended only as an introduction to the rest of the retreat.*)

- A. Let’s Talk About the Video (pass out questions for discussion)

#### V. Now Let’s Compare What We Just Saw to the Church

- A. Mainline churches in America have been losing members
- B. The numbers of unchurched, pre-Christian people in our country continue to rise (we are rapidly becoming one of the largest mission countries in the world!)
- C. We are now at a juncture in the history of the church where a crucial and critical step needs to be taken, and many of our churches are balking at it!

#### VI. Homestead Park UMC on the Edge

- A. Homestead Park United Methodist Church, IT’S TIME TO FLY!

**Session II: An Honest Look at “Church”***Saturday, September 15, 8:30am – 9:45am*

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**I. Discussing the Questions**

- A. Small groups to discuss the questions from the night before
  1. Do people need Jesus?
  2. Do people need the church?
  3. Do people need OUR church?

**II. Man on the Street Video: “These are the people of your neighborhood. These are the people who live, work, shop, and eat in our community. These are people within our ‘sphere of influence.’ We took the time to ask them a few questions about what they think about Christ and His church.”**

- A. How many unchurched people do you think are within 15 minutes of our church? (Explain move from modernism to postmodernism)
- B. What do you think God would have us to do about these people?
  1. GREAT COMMANDMENT: Matthew 22.37-40
  2. GREAT COMMISSION: Matthew 28.19-20
- C. Whose church and ministry is it, anyway?
  1. Luke 3.23 “Jesus was about thirty years old when He began HIS ministry.” (“On this rock I will build My church!”)
- D. “Christian ministry is not my asking Christ to join me in my ministry as I offer Him to others. It is my joining with Him in His ongoing ministry as He offers Himself to others through me!” – Steve Seamands (Beeson Class Lectures)

**Session III: How’s Our Health?***Saturday, September 15, 10:15am – 11:30am*

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- I. The IDEAL: We’ve looked at Scripture and have drawn some sort of picture as to what God would want us to be doing as His church.
- II. The REAL: Defining Current Reality of Homestead Park
  - A. A look at our history: What’s in the DNA of these people?
  - B. Sigmoid Curve : Life Cycle of the Church
    1. Facts: Stats here (graphs) as to where we used to be in membership, attendance, and where we are now (take from Conference Jnl.)
  - C. Church Growth vs. Church Health

**Session IV: Moving Forward!***Saturday, September 15, 2:00pm – 3:15pm*

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**I. Moving Forward!:**

- A. Choosing our Strengths
- B. Choosing our Focus
- C. Must answer the question “Who are we here for?”



D. This means CHANGE! Change involves RISK!

**Session V: What's Our Next Step?**

*Saturday, September 15, 3:15pm – 4:30pm*

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I. Core Values: Sinking our Roots/ Laying our Foundation

A. Related Scriptures

Matthew 25.31-46 .... Sheep and Goats

Acts 2.42-47 ..... Church in Jerusalem

Revelation 22.17b..... Whoever is thirsty

B. Break into groups to begin brainstorming on Core Values

C. Re-group to formulate “rough draft” of Core Values

**CLOSING: Holy Communion**

APPENDIX B

CORE VALUES

***Homestead Park UMC***

**P**raying is our path to power!

**A**nswering God's call, while being culturally relevant for all age groups and remaining Biblically pure, is our path to purpose!

**T**eaching the Truth of God's Good News through celebrative worship, meaningful ministries, and small groups is our path to growth!

**H**earing the cries of the poor, the lonely, and the lost and meeting them with the love of Jesus Christ is our path to service!

**O**ffering our gifts and abilities to the building of God's Kingdom in our church, our community, and around the world is our path to every member in ministry!

**F**reeing people from suffering, loneliness, shame, and injustice is our path to transformation!

**L**eading unconvinced people into a genuine relationship with Jesus Christ is our path to fulfilling the Great Commission (*Matthew 28:19-20*)!

**I**ntentional personal growth through Bible study, prayer, and fasting is our path to discipleship!

**F**ellowship with the Holy Spirit and one another to enjoy, encourage, and edify is our path to community!

**E**xcellence in all that we do is our path to honoring God!

*Come, join the Path of Life!*

APPENDIX C

VISION STATEMENT

HOMESTEAD PARK UMC: *Live the Life!*

*John 10:10*

At Homestead Park United Methodist Church, we “*live the LIFE*” by loving God, imitating Christ, fellowshiping with the Holy Spirit and each other, and engaging unconvinced people with the love of Jesus.

*L*oving God

*I*mitating Christ

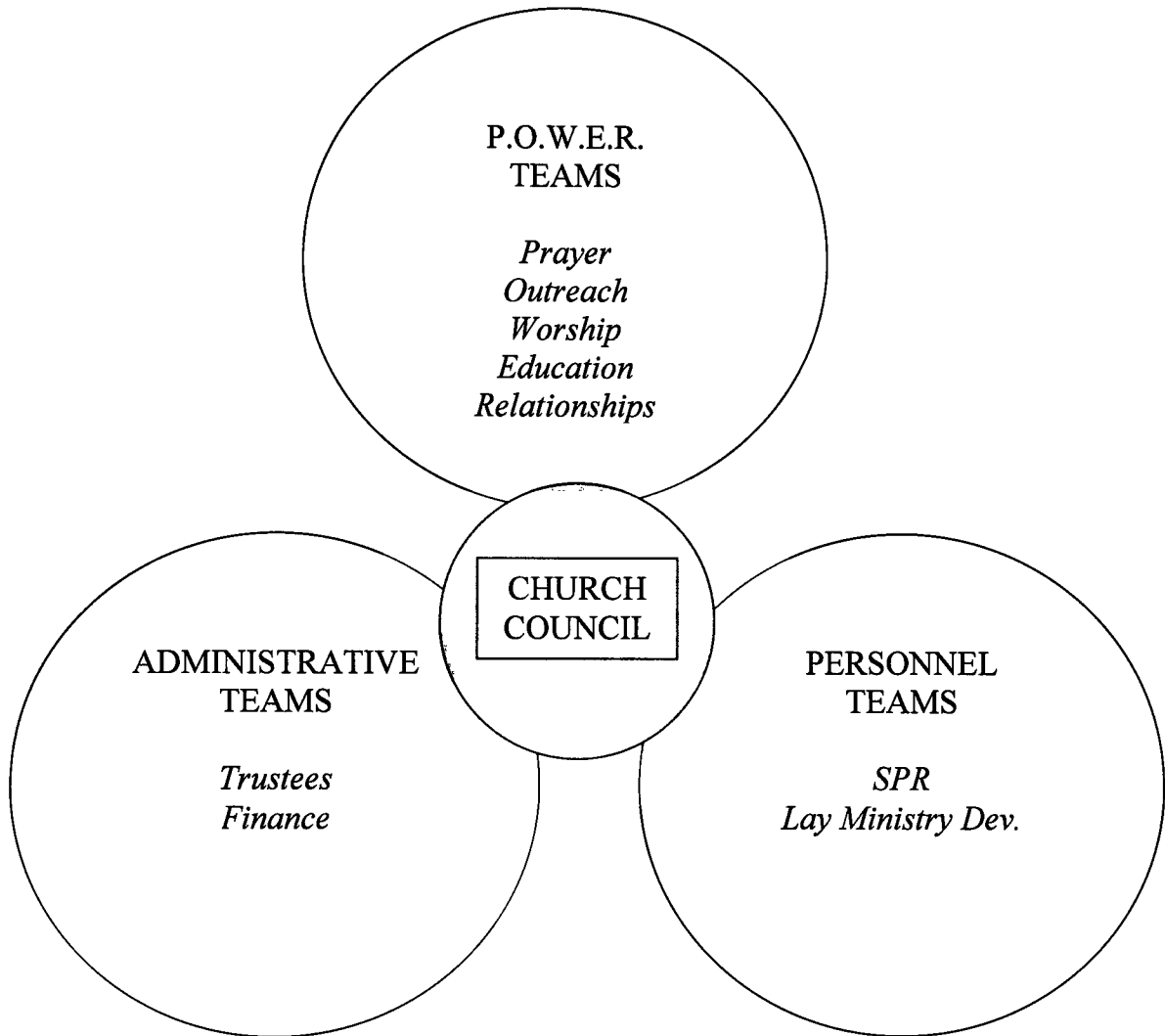
*F*ellowshipping with the Holy Spirit and Each Other

*E*ngaging unconvinced people with the love of Jesus

*Live the Life!*

**APPENDIX D**

**NEW MINISTRY STRUCTURE AT HPUMC**



## APPENDIX E

## “CONTAGIOUS CHRISTIANITY” SERMON SERIES

## SERMON #1

## “DO LOST PEOPLE MATTER TO GOD?”

Luke 15

September 6, 2004

- I. Determining Our Believe: You know, what we do as Christians and what we do as a church tells a lot about what kind of church we are. Your behavior reflects your belief.
- A. Asking the church the question: Do you believe that lost people matter to God?
  - B. Defining “lost”: When I say “lost” I mean any person who does not have a vital and redemptive relationship with God through the atoning sacrifice of His Son Jesus Christ. Do you believe that lost people matter to God? They do? Do you really believe that?
  - C. Second question: Do our actions, does our behavior reflect that belief? Does *your* behavior reflect that belief?
  - D. A weak belief that lost people matter to God leads to a shallow passion for the lost on our part. We should be CONTAGIOUS with our Christianity.
- II. Declaring God’s Passion for the lost: if lost people matter to God, they should matter to us.
- A. Do lost people matter enough to God that He would actually look for them?
  - B. SCRIPTURE: A great example of God’s heart for the lost is found in **Luke 15**. Here there are three parables set back to back to back that make clear God’s concern for the lost.
  - C. Paraphrase all three parables as found in Becoming a Contagious Christian (Hybels and Mittelberg 17-18)
  - D. This is the only recorded time that Jesus told three parables in row, emphasizing the strength of Jesus’ point
    - 1. In each story something is lost
    - 2. Each thing that was lost was important to the owner
    - 3. Each owner looked intently until what was lost was found
  - E. Three stories, one truth: lost people matter to God, He is not content to give up on them. He pursues them in order to win them to Himself
  - F. No other religion claims such a seeking God
- III. Our Part: every person you will ever meet matters to God.
- A. As we celebrate Holy Communion we enter into Jesus’ sacrifice for us and become living sacrifices for Him.
  - B. Holy Communion using the Great Thanksgiving (United Methodist Hymnal, 13ff)

## Sermon #2

### “ARE YOU CONTAGIOUS?”

Matthew 5:13-16

12 September 2004

#### I. Your Job Description

- A. Every job has a job description
- B. As a Christian, you have a job description
- C. Scripture is abundantly full of expressive descriptions of who Christians are to be and what Christians are to be doing.
  - 1. II Corinthians 5:20; 2:15
  - 2. Matthew 28:19

#### II. Setting the Scene for Today’s Scripture: Matthew 5:13-16

- A. Context: Jesus is at His earthly headquarters of Galilee
  - 1. Large crowds have gathered
  - 2. Jesus teaches, giving what we call the “Sermon on the Mount”: this has been described as King Jesus’ inaugural address where He explains what He expects of the members of His Kingdom
  - 3. Jesus ends His teaching with a parable stressing the importance of practicing what has just been taught

#### III. SCRIPTURE: Matthew 5:13-16

- A. Christian job description: “You are the salt of the earth.”
- B. Salt had many uses
  - 1. indispensable as a preservative of food: as Christians, as the salt of the earth, we are to be preserving that which is right and true according to God’s Word.
  - 2. salt enhances the flavor of the food, it makes food “foodier”: as Christians, as the salt of the earth, we are to make life “lifier.”
- C. Salt must touch to be effective
- D. As Christians we must be in touch with people who are lost
  - 1. Christians cannot remain complacent while the lost are living all around you.
  - 2. Christians are called by Jesus to enter the world of the lost, to get rubbed into their daily lives, and lead them to faith in Him
- E. Jesus sat on this hill and laid the claim that Christians are to be the ones who are to keep this world from rotting and bring it to its fullest flavor.
- F. The Danger: “If the salt should lose its saltiness...”
  - 1. Have you lost your saltiness? How many people have you won to Christ in the last week? Month? Year?

#### IV. Final Question: Do lost people matter to you?

- A. If you take the name of Christ, lost people must matter to you.

### Sermon #3

#### “MISSION POSSIBLE”

Matthew 5:13-16

19 September 2004

#### I. The light of the world: what does this mean?

- A. A lot of people are asking great questions: “Who is God?”, “How do I get to heaven?”, “What does it mean to be a Christian?”
- B. People are groping through the darkness looking for answers
- C. Good news: there is a Light!
- D. Progression of the Light coming into the world
  - 1. Isaiah 9:1-2: the Light promised
  - 2. Isaiah 46:6b: the purpose of the Light is expanded
  - 3. John 1:6-9: God sent a messenger to announce the coming of the Light
  - 4. John 8:12: the Light is here

#### II. The Light Reflected

- A. The Light was crucified, but did this end His mission? No!
- B. Scripture: John 20:21: as Jesus was sent, now He is sending us
- C. When you take the name of Christ, you take the mission of Christ; you become a link in the chain of His purpose

#### III. SCRIPTURE: Matthew 5:13-16

- A. You are the salt of the earth (last week)
- B. You are the light of the world
  - 1. Original Greek is in the emphatic sense, this is not given as a suggestion
  - 2. You are not the light in competition with Jesus
- C. When Jesus calls you to be His follower, you become His assistant
  - 1. His job becomes your job
  - 2. His mission becomes your mission

#### IV. How to be the light

- A. A city set on a hill
  - 1. This was a vivid picture in the minds of Jesus’ listeners
  - 2. A white limestone city sitting on a hill would catch the bright Middle Eastern sun and gleam, even far off travelers could see it
  - 3. Just as Jesus was God made visible to people, so we as Christians are to be “God made visible to people”
- B. A lamp on a stand
  - 1. In Jesus’ day a lamp was made of clay, a wick, and a reservoir of oil
  - 2. A great property of light is that it makes a big difference in the darkness
- C. Danger: some want to take the name of Jesus but not take His mission
  - 1. This mission is necessary, many are living in darkness
  - 2. This mission is possible, as Christ calls you He also empowers you

## Sermon #4

### “DANGER! EXPLOSIVES INSIDE!”

26 September 2004

#### I. What Sign Are You Wearing?

- A. Christians should be wearing signs that read, “Danger! Explosives Inside!”
- B. There is explosive power when you align yourself with the will of God
- C. When you make a decision to become contagious in your faith, you become supernaturally empowered
- D. When someone opens up your box of Christianity there should be a “bang!”, too many Christians are content with “poof.”

#### II. Christians Are Dangerous People

- A. To nonChristians, Christians are dangerous
  - 1. We threaten everything they stand for
  - 2. What the world says is right, we say is wrong
  - 3. The values and morals and priorities set by the world become the target of every Christian; Christians are called to stand up for what is right and against what is wrong

#### III. Salt and Light

- A. Both salt and light are proactive
- B. As Christians, we should be proactive with our faith; we are to be living our lives ON PURPOSE, making a difference in people’s lives for Jesus Christ

#### IV. SCRIPTURE: Matthew 28:19-20

- A. “As you are going, make disciples.”
- B. Each person makes disciples in his/her own way
  - 1. We each lead different daily lives (“As you are going...”)
  - 2. God has wired us differently, with different interests and ideas
- C. What is your SHAPE for ministry (over the next four weeks you will find out)

#### V. Three Biblical Facts (Rick Warren, The Purpose Driven Church, 368)

- A. You are created for ministry: Ephesians 2:10
- B. You are called to ministry: I Peter 2:9
- C. You are gifted for ministry: I Peter 4:10

#### VI. Reason to Rejoice

- A. Luke 10:16-20
  - 1. The disciples returned with great joy saying, “We can’t believe what we were able to do!”
  - 2. Jesus’ reply: “I saw Satan fall like lightning from heaven.”
- B. When Christians begin to live out the call of God, we become so powerfully explosive that Satan suffers defeat!



## Sermon #5

“MORE THAN WORDS”  
 Matthew 22:34-40 and Mark 15:32-39  
 3 October 2004

### I. Life Happens

- A. Every day in America people live and people die
- B. There is nothing we can do to change this
- C. We do have the power to effect changes *how* people live and die; that’s called being contagious with your faith, that’s called your *ministry*

### II. Three Characteristics that will Validate Your Ministry

#### A. Love

- 1. We are the body of Christ, and love is the blood that flows through this body
- 2. Scripture: Matthew 22:34-40
- 3. What if Jesus was a verb? “Go out and Jesus on somebody.”

#### B. Authenticity

- 1. People gravitate to integrity
- 2. If a person is recognized as authentic, what he/she says carries weight
- 3. As a Christian, your authenticity gives you the right to be heard by some people
- 4. Many “not yet believers” are already skeptical of Christians
- 5. We must learn to live by genuine conviction if we are going to win people to Jesus Christ

#### C. Sacrifice

- 1. Time
- 2. Resources
- 3. Will

### III. A Biblical Example: the Cross: Mark 15:32-39

- A. On the cross, love, authenticity, and sacrifice came together more powerfully than ever before
- B. Below the cross something extraordinary happened
  - 1. A centurion, trained to kill, watches Jesus die
  - 2. This same centurion confessed, “Truly this man was the Son of God!”
- C. We Christians have the power to effect how people live and how people die
  - 1. Before people see the Savior, they see the servant
  - 2. Christians are like walking advertisements for Jesus
- D. You are going to discover your SHAPE for ministry, but it takes more than Words
  - 1. Before you speak as a highly contagious Christian you must live with love, authenticity, and sacrifice
  - 2. Go out and Jesus on somebody!

## Sermon #6

“TURN THE POWER ON!”

10 October 2004

### I. God Is a Creative Inventor, You're Made Up of a Bunch of Goofy Parts

- A. Spiritual Gifts (or the potential for them)
- B. Heart (passion)
- C. Abilities (what you're naturally good at)
- D. Personality (very unique)
- E. Experiences (what you've lived through and learned from)
- F. Your parts are not random or accident: Psalm 139:13-16

### II. God Created You with a Purpose

- A. Ephesians 2:10
  - 1. *poiema*: rendered “workmanship” gives the connotation of being a “work of art”, you are God’s work of art!
  - 2. *ktisthentes*: points to God’s new creation in Christ
- B. You are divinely designed for ministry!
- C. Some interesting statistics (Gallup survey)
  - 1. Only 10% of American church members have any kind of personal ministry
  - 2. 50% of all church members have no interest in serving in any ministry
  - 3. Good news: 40% of church members expressed an interest in having a ministry (if you're in that group, you're a gold mine!)
- D. You have everything you need to be useful in the Kingdom of God; you're designed for it

### III. Turning the Power On

- A. How do you take all of the parts God has given you and begin to use them in ministry? You turn the power on.
- B. Take all of what God has given you and discover your SHAPE for ministry

### IV. “S”: Spiritual Gifts

- A. Who gives Spiritual gifts?
  - 1. I Corinthians 12:7-11
  - 2. God gives Spiritual gifts
- B. Who receives Spiritual gifts?
  - 1. I Corinthians 12:2a
  - 2. I Corinthians 1:2
  - 3. Believers receive Spiritual gifts
- C. What are the Spiritual gifts (handout given in bulletin)
- D. Why are the Spiritual gifts given?
  - 1. I Peter 4:10-11
  - 2. Spiritual gifts are given to serve others and to glorify God

## Sermon #7

“WHAT’S MY SHAPE?”

Exodus 35:20-22; 31:1-6

17 October 2004

### I. Your Shape

- A. The first step in discovering your SHAPE for ministry is to ask: “What Spiritual gifts do I have?” (last week)

### II. Heart, “What am I passionate about?”

- A. Each person has been given a distinctive emotional heart beat
- B. Your heart is the center of your motivation, the core of your desires, your interests
- C. You will never be fulfilled in ministry if you’re doing something that you don’t like to do
- D. The Scriptures read: “Serve the Lord with all of your heart.”
- E. A Biblical Example: Exodus 35:20-22
  - 1. Your heart moves you to act
- F. God has given you your passions on purpose
- G. Ask: “What do I feel passionate about doing?”

### III. Abilities

- A. Other words for abilities are “talents” or “skills”
- B. Exodus 31:1-6: God has given specific people very specific abilities to work out His plans for the Tent of Meeting
- C. Ephesians 2:10
  - 1. God has a plan
  - 2. You are part of it
  - 3. God has given you the abilities to work in His Kingdom
  - 4. God has given different people different abilities
- D. One of the most common excuses people give for not being involved in ministry is that they don’t have any abilities
  - 1. The average person has between five and seven hundred skills
  - 2. God has given you skills to use

### IV. A Powerful Force

- A. Two of the parts that God has given you, that make you, you, are your heart and your abilities
- B. When you begin using these parts in conjunction with your Spiritual gifts, you prove extremely powerful and purposeful in the Kingdom of God
- C. I believe our churches are filled with talented people not using their passion and talents for God
- D. God’s Kingdom is just waiting to explode!

## Sermon #8

“FINDING...ME”

Psalm 139:13-16

24 October 2004

### I. Who Are You?

- A. Sometimes who you are gets so intertwined with what you do that *you, your person, your personality*, gets lost.
- B. Sometimes we let our work, careers, or what others think about us define us
- C. Uncovering you, foundation for you to appreciate who God has made you to be
- D. Your personality, who you are on the inside, is one of the key ingredients in finding your fit in ministry
- E. You may be shaped by your experiences, but there is a part of you that was shaped before you experienced anything
- F. Psalm 139:13-16: this is kind of like the ancient Biblical writer's best attempt at a sonogram
  - 1. God knit you together
  - 2. You are fearfully and wonderfully made
  - 3. Any time the hand of the Creator touches, it is priceless

### II. You have been uniquely shaped for doing ministry.

- A. Your personality is part of that shape
- B. Your personality is that blend of mental, emotional, and social elements that make you, you...you are unique
  - 1. The chance of ever finding anyone else just like you is 10 to the 2,400,000,000 power (Warren, The Purpose Driven Life, 244-45)
  - 2. When God made you, He broke the mold
- C. Your job is to discover who you are, your personality, to unearth it from all that life has laid on you
- D. You are unique and that's on purpose
- E. God created all of this variety to meet specific and varied needs of others
- F. Your personality will help you determine where and how you use your Spiritual gifts, heart, and your abilities

### III. One Last Ingredient to the Personality Mix

- A. Proverbs 22:6
- B. To train up a child in the way he should go, literally translated reads, “according to his way,” that is, according to the child's habits and interests
- C. The admonition here is to train up a child according to his or her personality
- D. Watching children develop with all of their varied personalities gives us a glimpse of what our Heavenly Father sees when He looks at us, His children
- E. Your personality is a gift from God; indeed, you are fearfully and wonderfully made.

## Sermon #9

### “LEARNING BY EXPERIENCE”

Romans 8:28

31 October 2004

#### I. Your Experience Shapes Your Ministry to Others

- A. Every believer is to be a minister (review)
- B. You are shaped for ministry (review)
- C. Real life is the anvil on which your life is shaped
- D. God never wastes an experience
  - 1. Romans 8:28
  - 2. God’s goal is for us is for us to be in a right relationship with Him
- E. God will use experiences to shape you for His glory
  - 1. Suffering will still bring pain
  - 2. Loss will still bring sorrow
  - 3. Sin will still bring shame
  - 4. But the great thing is that if you love God, the outcome will be for good

#### II. Two Biblical Examples

##### A. Joseph: Genesis 37-50

- 1. Synopsis of Joseph’s life with his father, Jacob, and brothers
- 2. Joseph sold into slavery
- 3. Joseph falsely accused by Potiphar’s wife
- 4. Joseph’s time in prison
- 5. It seems to go from bad to worse, and yet with each downward spiral we are given a curious phrase: “...the Lord was with him...”
- 6. Joseph forgives his brothers
- 7. The bottom line from all of Joseph’s experience is something way beyond Joseph: The fathers of the Twelve Tribes are spared and God’s purpose and plan are being fulfilled

##### B. Paul

- 1. Before he was Paul, his name was Saul
- 2. Synopsis of Saul’s background and his face to face encounter with Jesus Christ
- 3. Paul’s experiences as a Christian missionary are anything but easy: II Corinthians 11:23-28
- 4. Yet in spite of all that, Paul still writes Philippians 4:12

#### III. A Hard Lesson to Learn

- A. God uses all of your experiences to shape you into the minister He wants you to be
- B. Ask: “What has God done in my life to prepare me for ministry?”
- C. Its time to find your ministry and use it for God’s glory!

## Sermon #10

### “DREAM A BIG DREAM”

Hebrews 12:22-24,28-29; Matthew 28:18-20; Rom. 12:4-8; Matt. 16:18

7 November 2004

#### I. How We Enter

- A. As the church, we have been called to enter into a very real promise by God
- B. How we enter this will determine our success in fulfilling it

#### II. The Shape of the Church

- A. Just as you have been divinely shaped for ministry, so has the church
- B. We are part of the Kingdom of God
- C. Hebrews 12:28 describes this Kingdom
  - 1. Unshakable, eternal
  - 2. Unchangeable and immovable
- D. Matthew 16:18 describes the church
  - 1. Unstoppable, undefeatable
  - 2. The gates of hell will not prevail against it
- E. The church is designed by God to be the most powerful force on earth!

#### III. The Church's Role in the Kingdom of God

- A. Matthew 28:18-20
- B. Our mission is making disciples
- C. If we enter into this promise correctly, we can change the world

#### IV. A Big Dream

- A. Changing the world is a big dream for us, too big for us
- B. To live into such a dream we must therefore rely on God
- C. Big dreams for Homestead Park
  - 1. 500 then 800 in worship each week
  - 2. Mission teams going out every year
  - 3. Off-site worship services at the Waterfront or Housing Projects
  - 4. Kindergarten (we have 180 kids in preschool) and Christian school
  - 5. Family Life Center
  - 6. Raising up leaders to send out to minister in other churches

#### V. How Do We Enter In

- A. We use our gifts (see Romans 12 and 1 Cor. 12)
- B. We trust completely in God
- C. 2 Chronicles 20:20-21: The singers and praisers are sent out in front of the Army, what if we did the same?
- D. We have, and look at this list of new ministries that have erupted!
- E. End result is that more people will enter or re-enter a saving relationship with Jesus

## APPENDIX F

### “BIG DREAMS” RETREAT

- ❖ In 1880 there were 83,000 United Methodist congregations in the USA
- ❖ In 1880 they were starting 700+ new churches each year
- ❖ Today, we are closing 400 churches each year while only starting 100 new churches

(Statistics from Dale Turner at Congregational Development Meeting, 17 Nov. 2001)

#### Session I: **Sweet Dreams!** (*The power of vision*)

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##### I. Welcome

##### II. Introduction of the RETREAT

##### III. Where Are We?

Local statistics tell us that in our immediate area (Munhall), 68% of the people are unchurched. And the evaluation they use to determine who is churched and who is unchurched isn't overly reliable.

##### IV. Break Out Group Questions

##### V. Why Dream?

“Where there is no vision, the people perish.” (Prov. 29:18)

- A. Only 4% of pastors have a vision for their church!

#### Session II: **Dreaming the Dream!** (*peeking into tomorrow*)

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##### I. Learning to See the Vision

- A. God's promise to Abraham (Gen. 15:5)

##### II. Seeing it in Munhall

- A. Divide Leadership Team into three teams. Assignment is plant a new church in the Munhall/Homestead/West Homestead/West Mifflin/Pittsburgh area

##### B. Steps to follow

1. Pray
2. Purpose Statement of the new church
3. Two pages of questions/guidelines when planting new church

#### Session III: **Dreams DO Come True!** (*Making Dreams a Reality*)

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##### I. Evaluating Homestead Park

- A. What has been the pattern of HPUMC over the last 1,5,10, and 20 years.
- B. Where are we right now in our life cycle?
- C. Who are the people around us?
  1. Churched Christians
  2. Unchurched Christians
  3. Churched Non-Christians

4. Unchurched Non-Christians

- D. How will we engage each of these people?
- E. At Homestead Park, what are we doing wrong?
- F. At Homestead Park, what are we doing right?

II. Think It, now Ink It!

A. If we can set up a process by which we **connect** with people, **convince** unbelievers, help believers **commit** to Biblical truth, and provide people the opportunity to **covenant** with God in Kingdom ministry, we will be accomplishing our mission.

B. **Reach** the lost.

**Teach** the believers.

**Release** into ministry.

C. If we adopt this simple purpose statement, **Reach**, **Teach**, and **Release**, what would our BHAGs be for 2005? What do we need to do to accomplish them?

BONUS MATERIAL:

Ten Characteristics of Growing Churches, plus 1

(These are being used as teachings at our monthly Church Council meetings)



**APPENDIX G**

**“L.I.F.E. DISCOVERY” QUESTIONNAIRE**

WE WANT YOUR THOUGHTS...

1. How did you first hear about HPUMC?
  
2. What first attracted you to HPUMC?
  
3. After visiting, what made you want to come back?
  
4. What are the three strongest points of the ministry at HPUMC?
  
5. What are some areas in which we could improve?

Questions you've always wanted to ask but were afraid to...

Comments...

## APPENDIX H

## MINISTRY SURVEY

Thank you for participating in this survey. It has been designed to help ascertain your understanding of God's call on peoples' lives into ministry. Please answer as candidly as possible. All results are anonymous and will remain so. The results will be used to help verify and solidify a strategic process for raising up and developing leaders in the church.

**DIRECTIONS:** Please **circle one** answer that most closely corresponds to your experience. Use the scale below to rank your answers.

**1 = Strongly Disagree; 2 = Disagree; 3 = Neither Agree or Disagree; 4 = Agree; 5 = Strongly Agree**

- |                                                                                              |   |   |   |   |   |
|----------------------------------------------------------------------------------------------|---|---|---|---|---|
| 1. I am striving to live a Christian life.                                                   | 1 | 2 | 3 | 4 | 5 |
| 2. I would describe my personal spiritual life as growing.                                   | 1 | 2 | 3 | 4 | 5 |
| 3. I am learning more about God's call on my life.                                           | 1 | 2 | 3 | 4 | 5 |
| 4. I am discovering how to answer God's call on my life.                                     | 1 | 2 | 3 | 4 | 5 |
| 5. I believe God calls all believers into ministry.                                          | 1 | 2 | 3 | 4 | 5 |
| 6. Being involved in ministry is important to me.                                            | 1 | 2 | 3 | 4 | 5 |
| 7. I enjoy being in ministry.                                                                | 1 | 2 | 3 | 4 | 5 |
| 8. I believe HPUMC is beginning to grasp a new understanding of ministry.                    | 1 | 2 | 3 | 4 | 5 |
| 9. Biblical preaching is helping me to grow spiritually and in my understanding of ministry. | 1 | 2 | 3 | 4 | 5 |
| 10. For my journey, the Leadership Retreats have been helpful.                               | 1 | 2 | 3 | 4 | 5 |
| 11. I am excited about being involved in ministry.                                           | 1 | 2 | 3 | 4 | 5 |
| 12. I feel more people are involved in ministry at HPUMC than in the past.                   | 1 | 2 | 3 | 4 | 5 |
| 13. I feel there are more ministry opportunities at HPUMC than in the past.                  | 1 | 2 | 3 | 4 | 5 |

14. Small groups (Sunday School, Bible studies, classes) are helping me to grow spiritually. 1 2 3 4 5
15. There is a strategy being developed for raising up people into ministry. 1 2 3 4 5
16. HPUMC is more open to changes that would increase our ability to reach people with the love of Jesus through our ministries. 1 2 3 4 5
17. The primary reason to be in ministry is to fill a slot on the District paperwork. 1 2 3 4 5
18. Biblical preaching is helping me to grow spiritually. 1 2 3 4 5
19. Being involved in ministry is helping me better understand God's call on my life to be in ministry. 1 2 3 4 5
20. From my perspective there is a new vitality among the people involved at HPUMC. 1 2 3 4 5
21. I would describe the spiritual life of HPUMC as growing. 1 2 3 4 5
22. HPUMC is becoming a more regional church, reaching beyond our own walls in ministry. 1 2 3 4 5
23. New ministry ideas are being encouraged and developed at HPUMC. 1 2 3 4 5
24. An atmosphere is being cultivated at HPUMC to help mature people into ministry. 1 2 3 4 5
25. The commitment to prayer has been integral in the new life of HPUMC. 1 2 3 4 5

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