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ENABLING LEADERS – EMPOWERING CHURCH TRANSFORMATION

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A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
In partial fulfillment of the requirements  
For the degree

DOCTOR OF MINISTRY

By

Jack L. Eades

Lynchburg, Virginia

December, 2002

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DOCTOR OF MINISTRY

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ABSTRACT

ENABLING LEADERS – EMPOWERING CHURCH TRANSFORMATION

Jack L. Eades

Mentor: Dr. Frank J. Schmitt

The Director of Enabling Leaders – Empowering Church Transformation was given the responsibility for developing a transformational process which would be used in the West Virginia Baptist Convention churches and shared with other regions in American Baptist Churches, USA. The challenge was to develop an effective process that would enable selective congregational leaders transform a plateaued or declining church to a vibrant healthy congregation. The transformation process happened in six stages: (1) the Developmental Stage, (2) the Invitational Stage, (3) the Leadership Training Stage, (4) the Congregational Cycle Stage, (5) the Coaching Clinic Cycle Stage and (6) the Evaluation Stage.

Abstract length: 99

## ACKNOWLEDGEMENTS

The effectiveness of Enabling Leaders – Empowering Church Transformation process could not have happened without the assistance of some very important people. The SOLE Team, which consisted of Dr. Lloyd Hamblin, Jr., Dr. Jim Lutz, Reverend Greg Creasy, and Rebecca Crouch, spent countless hours in the development. The following coaches provided “hands on” expertise: Dr. Mike Stephens, Dr. Mike Derry, Reverend Paul Fulks, Dr. Victor Shields, Reverend Rob Ely, and the above mentioned SOLE Team members. The twenty-three pastors and congregations graciously participated: Reverend Larry Gawthrop, Ansted Baptist Church; Reverend Chad Mugrage, Baptist Temple; Reverend Craig Coster, Barboursville Baptist Church; Reverend Larry Dale, Belleville Baptist Church; Reverend Steve Hills, Bethesda Baptist Church; Reverend Fred Basnett, Jr., Calvary Baptist Church; Reverend Glen Kuhn, Cook Memorial Baptist Church; Reverend Ron George, Jr., Fayetteville Baptist Church; Reverend Joe Law, Gauley Bridge Baptist Church; Reverend Joe Hyde, Highlawn Baptist Church; Reverend Ron Burnsworth, Judson Baptist Church; Reverend Bill Stout, Mount Zion Baptist Church; Reverend Terry Holley, Newark Baptist Church; Reverend Rich McClure, Parkersburg First Baptist Church; Reverend David Blackwell, Petersburg First Baptist Church; Reverend Jim Butcher, Poca Baptist Church; Reverend Ken Miller, Ravenswood First Baptist Church; Reverend Donald Adkins, Rockcastle Baptist Church; Reverend Don Johnson, Shinnston First Baptist Church; Reverend Ken Scoville, Sistersville First Baptist Church; Reverend Larry Coffman, Sunrise Baptist Church; Reverend Don Walker, Twentieth Street Baptist Church; and Reverend Richard

Demastus, Webster Springs First Baptist Church. The Coaching Clinic presenters were a great asset to the effectiveness of the process. The readers who offered editing were: Lois Merritt, Vicki Eades, and Dr. Phil Smith. My mentor, Dr. Frank Schmitt, was very helpful in the process.

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## CHAPTER 1

### INTRODUCTION

The West Virginia Baptist Convention is one of thirty-five regions in the American Baptist Churches, USA. The WVBC's membership is made up of 480 local congregations in twenty-five associations. The Convention's organizational structure includes an Executive Board, Executive Committee, Executive Minister, Associate Executive Minister, the SOLE Team, the Christian Stewardship Commission, the Christian Education Commission, the Christian Outreach Commission, the Christian Leadership Commission, seven Area Ministers, and other program persons. The West Virginia Baptist Convention's purpose:

... shall be to promote the preaching and teaching of the gospel of Jesus Christ among its member churches by offering opportunities for mutual inspiration and fellowship, providing leadership training and program resources, assisting in the establishment and strengthening of Baptist churches in West Virginia, encouraging and coordinating mission support for the West Virginia Baptist Convention and American Baptist Churches in the U.S.A., providing avenues for working together in denominational, moral, and spiritual matters.<sup>1</sup>

The SOLE Team which gives leadership to mission, vision, and vision path for the Convention leads this, in part. Area Ministers work more closely with the local churches assessing their needs and suggesting programs and resources which would be transformational. Leadership training for local pastors and church leaders is one of the main functions of the WVBC staff.

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<sup>1</sup>West Virginia Baptist Convention, *Annual Report 2001-2002*. (Parkersburg Printing Office, 2002), p. 1.

### A. Background

There is concern for the state of the church in North America, both nationally and regionally. All denominational judicatories are aware of the church decline and the frustration level of pastoral leadership who attempt transformational changes.

The twenty-first century brings with it alarming statistics for the church but great opportunities. Barna Research Group, Ltd. suggests that only ten to fifteen percent of protestant churches in America are highly effective.<sup>2</sup> In today's church, one hundred adults and one year are required to introduce 1.7 people to Christ. The alarming fact is that fifty percent of evangelical churches do less than that.<sup>3</sup> At the same time, growth of the church in Africa, Asia, South America and other parts of the world is exploding!<sup>4</sup> Why isn't it happening in the North American churches? (In our West Virginia Baptist Convention of nearly 500 churches the same statistics are true.) One hundred eighty-eight churches of the WVBC reported zero baptisms in 2000. Approximately sixty percent fit the category of plateaued or declining churches. Many of our churches are in a complacent maintenance mode and do not know how to transform to an alive mission mode. These congregations are far below what constitutes a healthy congregation.

Many who study church growth, readily recognize this pattern. George Barna, Bill Easum, Tom Bandy, Kennon Callahan, and others have described the struggles and

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<sup>2</sup> George Barna, *The Habits of Highly Effective Churches* (Ventura: Regal Books, 1999), 18.

<sup>3</sup> Bill Hull, *Seven Steps to Transform Your Church* (Grand Rapids: Fleming H. Revell, 1997), 8.

<sup>4</sup> Elmer Towns & Warren Bird, *Into the Future* (Grand Rapids: Fleming H. Revell, 2000), 9.

characteristics of the modern church in detail. Thousands of pastors and key leaders attend conferences every year in search of the latest “quick-fix” answers.<sup>5</sup> Over the past several years mainline Protestant denominations in America have suffered severe membership declines even as emergent religious sects, independent churches, and quasi-religious philosophies have grown in size and number. Mainline denominations have failed to use the vast resources that are available to help turn their congregations around. Congregational decline is ironic in a nation that is so hungry for spirituality.<sup>6</sup>

Some of these church growth gurus say that we are in a postmodern, post-Christian era of church decline. Others are convinced that God is just about to awaken us spiritually and do a great work.<sup>7</sup> William Easum suggests that church leadership and denominational leadership have an approximate twenty-year window to turn churches around in America.<sup>8</sup>

Recognizing that there is no quick fix for it is a long-term recovery; the WVBC's Executive Board approved the SOLE Team's recommendation to develop a process for enabling leaders for church transformation with the working of the Holy Spirit. The proposal was submitted through the Christian Outreach Commission who has the responsibility of promoting programs of church growth.

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<sup>5</sup>James Herrington, Mike Bonem, James H. Furr, *Leading Congregational Change* (San Francisco: Jossey-Bass Publishers, 2000), x.

<sup>6</sup>Bishop Claude E. Payne, *Reclaiming the Great Commission* (San Francisco: Jossey-Bass, 2000), ix.

<sup>7</sup>Elmer Towns & Walter Bird, *Into the Future*, 9.

<sup>8</sup>William Easum, *Leadership on the Other Side* (Nashville: Abington Press, 2000), 14.

The three-year process was developed and initiated with a limited number of churches which met the criterion for participation. The process was evaluated for effectiveness and future design. It will be shared with other churches in the Convention and with the larger family of the American Baptist Churches, USA.

### *B. Definition of Terms*

In order to answer the question of what this project will accomplish it will be necessary to define certain terms.

#### **(1) ELECT**

This is the title name given for the transformational process. ELECT is an acronym for “Enabling Leaders – Empowering Church Transformation”.

#### **(2) Empowering**

The process of providing leaders resources, training, learning and coaching that will cultivate a healthier church with a sense of mission. Part of the empowerment involves removing barriers that would prevent churches from developing their mission.

#### **(3) Enabling**

The SOLE Team along with individual coaches will facilitate church leaders through a process of congregational transformation providing assistance in six stages.

#### **(4) Church**

The church is an organism of the people of God who move the body forward in the Kingdom of God by committing and fulfilling the Great Commission/Commandment.

#### (5) Transformation

Transformation is changing the present maintenance mode of the church to its original mission nature through an intentional process by the aid of God's Spirit.

#### (6) West Virginia Baptist Convention

The West Virginia Baptist Convention is one of the thirty-five regions of the American Baptist Churches, USA. Twenty-five Associations with a total of 480 churches make up the WVBC. There are fourteen full-time staff members including seven Area Ministers who work directly with the local churches.

#### (7) American Baptist Churches, USA

American Baptist Churches, USA is a denomination of 1.5-million members, thirty-five regions and 5,800 congregations that share with more than 43 million Baptists around the world. The common tradition begun in the early 17<sup>th</sup> century assisting local churches in missions and education.

#### (8) SOLE Team

An acronym for the visioning team of the West Virginia Baptist Convention consisting of the Executive Minister and the four directors of the Stewardship, Outreach, Leadership, and Education Commissions.

#### (9) Annual Conversion Growth Rate

Annual Conversion Growth Rate is the percentage attained by dividing the number of last year's average worship attendance into the number of last year's baptisms.



### (11) Coaches

Coaches consist of members of our WVBC who mentor the ELECT pastors and churches through the process.

### (12) ELECT Pastors

ELECT Pastors are the congregational leaders who have been selected to lead the process in their local church.

### (13) Congregational Leadership Team

The Congregational Leadership Team consist of five to seven members from the ELECT church who work closely with the pastor and coach giving leadership and guidance to the process.

### (14) Habits

Habits are the chosen dimensions or pillars of highly successful churches. They are also found in the Early Church and include: strategic evangelism, systematic theological growth, lasting relationships, genuine worship, holistic stewardship, and community ministry.

### (15) Coaching Clinics

Coaching Clinics are periodic training events where ELECT pastors received additional helps that coincide the Congregational Cycle. The presenter authored a book on the selected topic which was read by all participants.

### *C. The Problem*

Our experiences in church consultation have led us to three conclusions:

(1) Pastors and leaders desire to increase their skills in mission, vision and strategic planning for healthy church transformation, (2) Congregational leaders lack energy and time to develop a strategy for healthy church transformation due to high demands in maintaining their present ministry, and (3) Generally speaking, congregational leaders desire renewal in their churches. Denominational leaders could assist the transformation of churches with expertise, structure, personnel and process.

As denominational leaders, our hearts must yearn to help churches transform. William Easum writes, "Clearly the denominational leader's number one ministry is giving active support to transformational leaders."<sup>9</sup> The WVBC staff's passion is to coach such churches with leadership training, resources and skills resulting in transformation.

The question was how to transform a seventy-five year old congregation with all of its traditions, and complacent patterns to a transformed vibrant healthy church.<sup>10</sup> How does a pastor find time to develop a process that will lead to transformation in the church? How does he or she deal proactively with resistance and opposition from members who do not understand why change is needed? What are some of the key habits of highly effective churches? How do you create urgency for the development of these key habits? How can a process for transformation be designed to fit each church's culture? How do you discover the core values and vision for the congregation? How can

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<sup>9</sup>William Easum, "An Open Letter to Denominational Leaders", *Net Results* (September 2001), 22.

<sup>10</sup> Herrington, *Leading*, x.

these be discerned and implemented? What resources and helps are available to make transformation a reality? What are the pitfalls and risks to be avoided?

These are the kinds of issues that are critical to transformation that this paper will address. Our purpose was to provide a process with structure, resources and individual coaching that would help lead to church transformation. Congregational leaders, with assistance from a coach, would be able to adapt this process to fit their own needs, personality, and history. The process is titled, “Enabling Leaders – Empowering Church Transformation.” This tool will help mainline denominational leaders who have structure in place transform their respective churches. The authors of *Leading Congregational Change* say:

We recognize that transforming an existing congregation is never a quick or easy process, it takes time, patience and training. The actual time required will depend on many factors, including the scale of change needed, church size, readiness to transform, its spiritual and relational vitality, and past problems. Various stages in the change process will vary in length. But a realistic figure for comprehensive transformation might be three to seven years, or sometimes longer.<sup>11</sup>

#### *D. Biblical/Theological Basis*

The ELECT Process fits biblically, theologically and purposefully for our churches in this era. According to Barna, it is unusual to find a church that has developed a truly holistic ministry—effective in the six dimensions of ministry that constitute a complete church. Barna found some common ingredients in a survey of highly effective churches. These six habits are strategic evangelism, systematic theological growth,

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<sup>11</sup>Ibid., 12-13.

lasting relationships, genuine worship, holistic stewardship and community ministry.

These aspects are seen in the Early Church:<sup>12</sup>

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved (Acts 2:38-47 KJV).

These habits fit well within the framework of the West Virginia Baptist Convention's three-year emphasis: "MISSION WV – Making Disciples in the Mountain State." The WVBC's mission is to empower local churches to be Christ-honoring communities of faith and help them fulfill their mission by enabling them to do together what they cannot do alone. Our first year emphasis was "A Disciple Knows Jesus" and the two fitting habits were strategic evangelism and systematic theological growth. Year two emphasis was "A Disciple is Christ-like" and the two appropriate habits were significant relationships and genuine worship. The third year emphasis was "A Disciple Does the Will of God" and the two corresponding habits were holistic stewardship and community ministry. The WVBC Staff's responsibility is a coordinated response to enable and empower local churches to be Christ-honoring communities of faith. We are

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<sup>12</sup>Barna, *Habits*, 17-18.

convinced that the timing is right for enabling leaders, empowering healthy church transformation.

Certainly the Great Commission and the Great Commandment play an important biblical role in our process, as well. Jesus said:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:18-20 NIV).

If congregations are to be transformed, leaders must own and model the Great Commandment. Jesus replied:

Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself (Matthew 22:37-39 NIV).

### *E. Methodology*

The process was titled “Enabling Leaders - Empowering Church Transformation.” The purpose was to enable congregational leaders by empowering a strategic process for healthy church transformation. The SOLE Team designed the process with a time line. The members are: Lloyd Hamblin, Jr., Executive Minister; Jim Lutz, Director of Christian Leadership Commission; Becky Crouch, Director of Christian Education Commission, Greg Creasy, Director of Christian Stewardship Commission and Jack Eades, Director of Christian Outreach Commission. Other WVBC staff was involved at various times. A large block of our regular staff meetings was used for continued learning in the areas of transformation and habits of highly successful churches. ELECT had six stages which were developed in the following chapters.

## Chapter 2

### The Developmental Stage

The SOLE Team researched areas of transformation which would be beneficial to the process. Some of the team attended national conferences that relate to the present state and the future of the church. Others of the team read books and articles with associated content. A process for leading healthy church transformation was developed by the team. The questions that kept surfacing were, “What would a transformed church look like?” And, “What kind of leadership is needed to lead the transformation process?” ELECT process empowers leaders to enable church transformation with the aid of the Holy Spirit. It is the desire of the SOLE Team for this to happen!

## Chapter 3

### The Invitational Stage

The Invitational Stage had two steps. The first step involved the SOLE Team visiting thirty prospective pastors who were recommended by the seven Area Ministers. The process was enthusiastically introduced over lunch. Step two was an invitation for the pastors to attend a one-day Pastors Introductory Seminar which was held at a later date.

## Chapter 4

### The Leadership Training Stage

The ELECT process was introduced in a three-day retreat setting to pastors and two key leaders from each church. Each participating church brought a completed audit

inventory of the six habits of highly successful churches. An assigned coach worked closely with the church leaders throughout the training retreat. The coaches consisted of the five-member SOLE Team, three Area Ministers and two program staff persons.

Six presentations dealing with the six habits of highly successful churches were a large part of the retreat schedule. One goal of the SOLE Team was to develop urgency among the congregational leaders concerning transformation. The retreat ended with worship including a special commissioning service with further assignments.

## Chapter 5

### The Congregational Cycle Stage

The assigned coach worked closely with pastors in developing the process in their churches. The primary task for the pastor was forming a foundation of prayer for the process. The coach helped develop and give guidance to the suggested cycle of seven steps: (1) Congregational Leadership Team, (2) Urgency, (3) Congregational Presentation, (4) Strategic planning, (5) Communicating Vision (6) Habit Teams and (7) Sustaining Momentum.

## Chapter 6

### The Coaching Clinic Cycle Stage

The SOLE Team sponsored seven coaching clinics throughout the three-year period. They were one-day periodic seminars where an author of the corresponding topic to the Congregational Cycle was invited to speak. ELECT pastors and coaches were invited to attend the clinic. Each was assigned the book to read before the training.

Additionally, there was time for clustering pastors of similar churches for sharing and learning. Some evaluation did occur between coaches and respected churches.

## Chapter 7

### The Evaluation Stage

The evaluation of the effectiveness the ELECT process occurred in three ways: (1) through a developed evaluation tool which was completed by the ELECT pastors and coaches, (2) through requested letters from key participants and (3) through a consensus evaluation by the SOLE Team and coaches. The purpose was to determine the strengths and weaknesses of the process for improvement and redevelopment for future use.

#### *F. Statement of Limitations*

This paper does not address the success or failure of the congregations involved. This is limited to the effectiveness of the process for the purpose of future use in the West Virginia Baptist Convention and other regions across our denomination.

Neither does the paper debate the reasons for selecting the six habits used in the process for implementation. The habits were used as a benchmark for evaluation and improved activity. This paper does not offer evaluations of all of the steps and content but is limited to the evaluation of the process only.

#### *G. Review of Literature*

The two foundation books that were used by the SOLE Team for the process are *Leading Congregational Change* by Jim Herrington, Mike Bonem, and James Furr and



*The Habits of Highly Effective Churches* by George Barna. Both of these works were very helpful in supporting our ELECT Process and habit formation. Christian Schwarz's work, *Natural Church Development* is a guide to eight essential qualities of healthy churches. It has been very helpful in understanding the natural process of transformation when certain steps are followed. The American Baptist Churches, USA has a current church renewal program entitled, *Rekindle*, led by David Young. The *Rekindle* churches enter a deeper spiritual walk. From the position of strengths, the congregation goes through a one-year self-study/discernment process in order to discover a Biblical vision. Using foresight from servant leadership, they envision a flexible, incremental three-year plan of renewal.

CoachNet<sup>®</sup> is an on-line tool for Christian leaders. It is one of the most unique web-based training and communication tools of its kind. CoachNet<sup>®</sup> has a built-in reference library with hundreds of valuable resources, discussion forums on a wide variety of ministry topics, on-line study courses, and powerful, interactive on-line coaching tools.

Net Results is a bi-monthly publication edited by Thomas G. Bandy. Several articles on topics such as leadership, planning, change, denominations, etc. have been very helpful. *Into the Future* by Elmer Towns and Warren Bird gives some practical implications for the future work of the church. Bill Hull's *7 Steps to Transform Your Church* uses some of the latest information from church growth and leadership training to outline seven changes to energize the church.

Certainly a key contributor to leading change is Aubrey Malphurs' books. A helpful resource to our process was *Advanced Strategic Planning*. This book includes a

nine-step strategic thinking and acting model. It also included inventories and evaluations for photocopying.

Kennon L. Callahan, *Twelve Keys to an Effective Church* identifies the twelve essential characteristics of successful, growing churches, and shows how any congregation and its leaders can develop productive long-range planning to enhance church life and mission. *Building a Contagious Church* by Mark Mittelberg gives vision for turning every church - new or old - into a contagious church that is a powerful magnet for attracting and influencing unchurched people. In his popular book, *The Purpose Driven Church*, Rick Warren shares five purposes and advocates that we 1) define our purposes, 2) communicate our purposes, 3) organize around our purposes, and 4) apply our purposes.

Tom Bandy describes an insightful process by which church leaders can better understand the current situation and move toward God's vision for them in the book, *Moving off the Map*. A very powerful book that is on target for transformation of churches in mainline denominations is *Reclaiming the Great Commission* by Bishop Claude Payne and Hamilton Beazley. It is a practical model for transforming denominations and congregations, moving them from a "maintenance mode" to a "mission mode". *The Great Commandment Principle* by David Ferguson provides a biblical priority for ministry and relationships that can forever change the way you relate to God, your love for those closest to you, and the way you "do" ministry.

*The Complete Ministry Audit* by William M. Easum is an excellent tool for measuring twenty principles for growth. It comes with a spreadsheet diskette to help make data collection easier.

## CHAPTER 2

### DEVELOPMENTAL STAGE

The SOLE Team resolved to help WVBC's declining or plateaued churches transform. Each team member witnessed and participated in the church growth movement of the 1980s and early 1990s. This era of church growth emphasized principles, programs and rancher-style leadership. While this church growth movement was somewhat effective, it ran its course. Church growth is more than principles and programs. It is a process of transformation in which healthy habits of the Early Church are developed.

#### *A. Two Recurring Questions*

Two recurring questions drove the Development Stage. The first was, "What does a transformed church look like?" As a part of continuing education, the SOLE Team was introduced to Bill Easum, who is President and Senior Managing Partner in Easum, Bandy and Associates. Easum is a part of a church consulting and futuring firm and is widely sought after on the topic of congregational health and vitality. He is the author of several books, including *Dancing With Dinosaurs*, *Sacred Cows Make Gourmet Burgers*, *Growing Spiritual Redwoods* (with Tom Bandy) and his most recent, book *Unfreezing Moves*.

Easum uses the metaphor of a wormhole to describe the current period of world history into which the church is being sucked. He states, "We are going through a

fundamental change in the rules of the game of life – a time of radical discontinuity – passing through a wormhole to the OtherSide of somewhere.”<sup>1</sup> Easum further elaborates,

Imagine you’re spiraling inward, around, and around, twisting and turning, pitch poling head over heels, through a chaotic and soundless maze of lights and swirls toward an unknown destination. Your heart feels as if it is about to leap out of your body. Your head feels the size of a watermelon. You’re not sure you can survive much more and you’re tempted to abort the ride. Miraculously, you emerge from the chaos, still alive and in one piece. You are on the OtherSide.<sup>2</sup>

Churches who survive the wormhole must move from a maintenance mode to a mission mode. The best way to promote this is to empower leaders enabling church transformation by the aid of the Holy Spirit.

The authors of some of the books in the Review of Literature in Chapter One give the characteristics of transformed churches. George Barna best describes what the SOLE Team wanted to accomplish with the ELECT process. He suggests,

It is very unusual to find a church that has developed a truly holistic ministry – effective in the six dimensions of ministry that constitute a complete church. What are those six dimensions? They are the very aspects that characterized the Early Church: worship, evangelism, Christian education, community among the believers, stewardship and serving the needy.<sup>3</sup>

The theme, “Mission WV – Making Disciples in the Mountain State” was adopted by the WVBC in 2000. The six dimensions or habits fit the three-year emphasis. The first year’s emphasis was “A Disciple Knows Jesus” and the two habits that coincide were strategic evangelism and systematic theological growth. “A Disciple Is Christ-like” was

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<sup>1</sup>Easum. *Leadership*. 46.

<sup>2</sup>Ibid.. 45.

<sup>3</sup>Barna. *Habits*. 17-18.

the second year's theme and the corresponding habits were significant relationships and genuine worship. The third year's emphasis was "A Disciple Does the Will of God" and the remaining two habits were holistic stewardship and community ministry.

The second recurring question was, "What kind of leadership is needed to lead the transformation process?" A leader must be passionate about the Great Commission and the Great Commandment. Easum strongly suggests, "In the thriving church of the future the primary role of every leader will be to provide an environment in which people can grow to be disciples who grow disciples."<sup>4</sup>

A transformational leader must practice personal disciplines in the areas of Bible study, prayer, devotions and genuine Christian living. Mike Bonem suggests transformational leaders must be capable of strengthening the spiritual and relational vitality of a congregation.<sup>5</sup>

The leader must commit to continued education. Learning the aspects of the transformation process is a must. A mentor or coach can assist in this area and hold the leader accountable.

The SOLE Team modeled the coaching leadership style and expected the ELECT pastors to do the same with their Congregational Leadership Team. Bandy claims the paradigm shift in leadership style of coaching fits the time in which we live.<sup>6</sup>

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<sup>4</sup>Easum, *Leadership*, 23.

<sup>5</sup>Herrington, *Leading*, 95.

<sup>6</sup> Thomas G. Bandy, *Coaching Change* (Nashville, Abingdon Press, 2000), 25.

He records the following paradigm:

“Professionals” are schooled, trained, and certified	“Coaches” are grown, mentored, and accepted
implement and manage programs	create environments to birth potentials
define the paths to success	explore the alternatives to failure
are loyal to a strategic plan	celebrate freedom to change
encourage self-discipline	are self-disciplined about being encouraging <sup>7</sup>

Bandy goes on to say, “Professionals live within history. They remember history so that they can either preserve it or avoid repeating it. While on the other hand coaches make history.”<sup>8</sup>

### *B. Time Line with Development*

Following is the time line and development of the ELECT process by the SOLE Team. The team met several times each month to develop and assign responsibilities.

#### (1) Selection of Foundational Books

The foundational books were selected by October 1, 2000. The primary book was *The Habits of Highly Effective Churches* by George Barna. There were basically three reasons for this selection. First, the contents of the book stem from a survey of the principles and practices of highly successful churches. Secondly, it is biblically based.

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<sup>7</sup>Ibid., 25.

<sup>8</sup>Ibid., 25-26.

Thirdly, Barna has developed a church inventory that parallels the book. The secondary foundational book was *Leading Congregational Change* by Jim Herrington, Mike Bonem, and James Furr. The authors have developed a transformation model that is practical for pastors, judicatory staff, and church consultants.

#### (2) Selection of Church Ministry Inventory Tool

The church ministry inventory tool was selected October 1, 2000, "Highly Effective Church Inventory" by Barna Research Group. It is available through Barna Research Group, Ltd. at [www.barna.org](http://www.barna.org) or 1-800-55-BARNA. This inventory measures twelve areas including the six habits of highly successful churches. The twelve areas are: Pastoral Leadership, Lay Leadership, Structure and Organization, Worship, Systematic Faith Development, Evangelism, Holistic Stewardship, Serving Others, Prayer, Accountability, Interpersonal Relationships Among Believers and Ministry to Families.

#### (3) Recommendation of Pastor/Church Participants

The Area Ministers of the WVBC gave the SOLE Team pastor/church recommendations based on developed criterion. These criterion are found in Chapter Three of this paper. On November 3, 2000, the seven Area Ministers gave a combined list of forty-two pastors to be considered.

#### (4) Personal Pastoral Visits

The SOLE Team reduced the number to thirty and began personal visits on December 15, 2000. The pastors were given an enthusiastic overview to the ELECT process and a personal invitation to attend the Pastors' Introductory Seminar on January 30, 2001. Each was given a registration form for the seminar with a copy of Barna's book, *The Habits of Highly Effective Churches*.

### (5) Selection of Six Habit Presenters

The SOLE Team selected six habit presenters by December 15, 2000 from the WVBC Staff whose job portfolio fit the habit area. An example was the Director of Christian Education became the presenter of the habit, Systematic Theological Growth. The habit presenters made presentations at Staff meetings, Pastors Introductory Seminar and the Leadership Retreat. The following is a list of the habits with recommended books by the presenters: Strategic Evangelism, *Lost in America*, by Tom Clegg & Warren Bird; Systematic Theological Growth, *Growing True Disciples*, by George Barna; Significant Relationships, *God's Dream Team: A Call To Unity*, by Tommy Tenny; Genuine Worship, *Real Worship*, by Warren Wiersbe; Holistic Stewardship, *More Than Money*, by Patrick McNamara; Community Ministry, *Ministries of Mercy: The Call of the Jericho Road*, by Timothy Keller.

### (6) Selection and Training of Coaches

Another goal in the developmental process was the selection and training of ten coaches for the ELECT churches. The SOLE Team selected and conducted a one-day seminar on January 4, 2001 for the coaches. The selected coaches were the five-member SOLE Team, four other Area Ministers and one program staff person.

Steven Ogne defines coaching this way, "Coaching is the process of helping people develop their God-given potential so that they grow individually and make a valuable contribution to the advancement of the kingdom of God."<sup>9</sup>

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<sup>9</sup>Steven L. Ogne and Thomas P. Nebel, *Empowering Leaders Through Coaching* (Illinois: ChurchSmart Resources, 1995), 2.



Ogne and Nebel explain further the unique paradigm of coaching:

1. Coaching is a hands-on process of helping someone succeed.
  - a. Coaching is distinct from supervising and advising.
  - b. Coaches, whether good or bad, have a vast potential to influence.
  - c. Coaching is a proven way of developing success in many areas of life.
  - d. Coaching is a proven way of encouraging success in ministry.
2. Good coaches embrace certain distinct values.
  - a. Winning and excellence
  - b. Teamwork
  - c. Individual players
  - d. Discipline
  - e. Fundamentals
3. Good coaches demonstrate certain distinct behaviors.
  - a. They are objective.
  - b. They care.
  - c. They challenge.
  - d. They encourage and motivate.
  - e. They listen.
  - f. They strategize.
  - g. They celebrate.<sup>10</sup>

Thomas G. Bandy suggests four keys to effective coaching:

1. Animation: Truly effective coaches are passionate about the game. They invest all their emotion and energy into the process. And they invest everything they have in their players.
2. Synergy: Truly effective coaches synthesize a big picture. It is about unity, agreement, and togetherness even in the difficult time. Coaches build in themselves and others a quiet confidence and calm.
3. Relationships: Truly effective coaches build teams from quality relationships. They invest in lasting relationship building with team members.
4. Personal Growth: Truly effective coaches prioritize personal growth over winning. Spiritual formation is the key quality. Self-mastery by

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<sup>10</sup>Ibid., 5.

God and self-surrender by the coach are important to a well-balanced life.<sup>11</sup>

Following are two web sites that were very helpful to the coaching leadership style: [www.churchsmart@compuserve.com](mailto:www.churchsmart@compuserve.com) and [www.coachnet.org](http://www.coachnet.org). Personal coaching is available through both of these at a nominal fee.

#### (7) Pastors Introductory Seminar

The visited pastors returned their registration forms to indicate their commitment for the Pastors Introductory Seminar by January 15, 2001. The SOLE Team received twenty-six affirmations to attend the seminar which was held on January 30, 2001. A follow-up letter of invitation was sent to each. The Pastors Introductory Seminar was held on January 30, 2001. Those present were ten coaches and twenty-six responding pastors. The SOLE Team led the seminar which included the following agenda items: welcome and overview, ELECT process and expectations, six brief habit presentations and closing with next steps. This stage is further explained in THE INVITATION STAGE of this paper.

#### (8) Commitment of Pastors to the Process

By February 15, 2001 twenty-three pastors committed to participate in the process. They met with their respective coaches and signed a Coaching Covenant. Each pastor was asked to bring two key leaders to the Leadership Training Retreat that was held on March 29-31, 2001.

#### (9) The Leadership Training Retreat

The three-day Leadership Training Retreat was held on March 29-31, 2001. This event was an important key to the ELECT Process. The process was explained to the

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<sup>11</sup>Bandy, *Coaching*, 14-15.

pastors and key leaders in much detail with extended time given to the six habit presentations followed by brainstorming sessions. Worship was built into the retreat that modeled the Genuine Worship habit. The retreat included expectations of coaches, pastors and churches alike. A special commissioning service closed out the time together.

#### (10) Coaching Clinics

Seven Coaching Clinics were designed by the SOLE Team to coincide with the stages of the Congregational Cycle in the ELECT process. These Clinics began on May 22, 2001. For the most part these clinics were held quarterly for coaches and ELECT pastors. An author on the corresponding topic was the keynote speaker. The first topic was “The Disciplines of a Transformational Leader” which was led by Dr. Jeff Woods.

#### (11) Congregational Cycle Stage

June 1, 2001 was the target date for the coaches and pastors to begin the Congregational Cycle Stage of the ELECT process in their respective churches. This process would help churches develop a strategic plan that would move them forward in developing the habits of highly successful churches resulting in a transformed church by the aid of the Holy Spirit.

#### (12) Evaluation Process

An evaluation of the process was conducted in three aspects for effectiveness and future use. Participants in the first aspect were the coaches, the pastors and the SOLE Team who scored a evaluation tool. Secondly, letters of evaluation were requested from an ELECT pastor, a coach, a Clinic presenter, and the ABC, USA Director of Transformation. Thirdly, the SOLE Team listed a consensus of the strengths and weaknesses of the process.

### *C. Budget Development*

The SOLE Team prepared a budget for Enabling Leaders – Empowering Church Transformation. The goal was to keep the church's financial contribution to less than fifty percent of the total cost. The income came from a National Ministries grant, a West Virginia Baptist Convention grant, and church contributions.

The total income needed for the ELECT process was \$27,500. A grant of \$13,000 was received from National Ministries, American Baptist Churches, USA. National Ministries is a mission organization radically committed to Jesus Christ and His church, making cooperative connections for ministries of witness, renewal and justice. The grant was approved with expectations of sharing the process with other regions across the denomination. The West Virginia Baptist Convention granted \$3,000 and the contributions of the participating churches completed the income with \$11,500.

The price for an ELECT church to participate was \$500 which could be paid in full or \$200 the first year and \$150 the remaining two years. The ELECT churches considered the financial obligation reasonable.

The total expenses for the ELECT process were \$27,200. The categories and amounts budgeted were: (1) Team resources, \$1,800, including books, inventory tools, and internet subscriptions. (2) Church resources, \$4,000, including foundational books, church inventories and books for each Coaching Clinic. (3) Pastors Introductory Seminar, \$400, including lunch and notebook. (4) Leadership Training Retreat, \$5,000, including lodging and meals for pastors and two key leaders from each church. (5) Seven Coaching Clinics, \$16,000, including lunches and computer disc of PowerPoint presentations. The average honorarium was \$1,200 plus travel expenses for the presenters.

## CHAPTER 3

### INVITATIONAL STAGE

The Invitational Stage included Participation Criterion, Personal Visits and Pastors Introductory Seminar.

#### *A. Participation Criterion*

The WVBC SOLE Team developed criterion for selecting participating pastors in the ELECT process. The criterion consisted of seven priorities which are described in the following paragraphs. They are not listed in any particular preference.

The participating pastors must be teachable. They were expected to work with their coaches learning together how to lead the transformation process. The coach came alongside the pastor modeling the leadership style needed to transform his congregation. George Bullard, Jr. claims the coach sees the pastors as learners who need help along their transformation journey.<sup>1</sup> While some pastors want to see and experience renewal, not all are teachable.

A second criterion involves passion. Not only must ELECT pastors be teachable, they must have a passion and hunger for renewal. Recognizing the need for renewal is not enough. The congregational leader must be enthusiastically excited about what God can do in transforming his church. This kind of passion opens one up to further learning, experiencing new ways to both lead and transform.

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<sup>1</sup>George W. Bullard, Jr., "Coaching Congregational Leadership," *Net Results* (September 2002) 28.

Thirdly, the SOLE Team looked for pastors whose churches were open to transformation, as well. A plateaued or declining church must be willing to change if transformation is going to take place. Bandy exclaims, "Change must be owned by the congregation."<sup>2</sup> There should be a core group of laypersons that have the same passion and enthusiasm for Spirit-led transformation.

A fourth criterion was centered on the tenure of the pastor. Ideally, the pastor who had been at the church less than three years was the most likely to effectively lead change. Studies have shown that churches are more open to change during this time period than any other. While the SOLE Team did not limit tenure to less than three years, they did look for pastors whose tenure would go beyond the three-year commitment to the ELECT process. The reason being congregational transformation takes a minimum of three years to mature.

Transformational churches desire to improve their spiritual and relational vitality. Bullard suggests, "If the congregational leaders are on a personal spiritual journey to deepen the dimensions of their own discipleship, then transformation is more likely. They are also more likely to create opportunities for others to grow as disciples."<sup>3</sup> This was the fifth criterion. The recurring message of *Leading Congregational Change* was spiritual and relational vitality in a local gathering of believers. Without it, the church does not have what it takes to engage in a transformational process.<sup>4</sup> The difference between

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<sup>2</sup>Thomas G. Bandy, *Moving Off the Map* (Nashville: Abingdon Press, 1998), 21.

<sup>3</sup> George W. Bullard, Jr., "Learning's from Recent Cluster Congregational Transformation Processes," *Net Results* (February 2002) 27.

<sup>4</sup>Herrington, *Leading*, 27.

growing and declining churches is “passionate spirituality” where Christians live and practice their faith with commitment, joy, and enthusiasm.<sup>5</sup>

The sixth criterion was seeking churches that had less than a ten percent conversion growth rate. This is calculated by dividing last year’s baptisms by average worship attendance. Dann Spader suggests it takes at least ten percent annual conversion growth rate for a church to stay healthy.<sup>6</sup> Failure to reach lost people for Christ negates the Great Commission Principle.

Congregations who are open to becoming healthier in the six habits of highly effective churches were the seventh criteria. Participating congregational leaders are those who would take a step forward in strategic evangelism, systematic theological growth, lasting relationships, genuine worship, holistic stewardship and community ministry. The commitment to the WVBC staff would be for three years.

### *B. Personal Visits*

The seven Area Ministers gave the SOLE Team a list of pastor/churches who would meet the criterion stated. The original list was reduced to thirty prospects and the SOLE Team divided the list and personally visited each one. The initial meeting with the pastor included the Area Minister.

A brochure explaining the ELECT process was given to the pastor and shared with enthusiasm. The brochure included the mission statement of the WVBC, the purpose

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<sup>5</sup>Christian A. Schwarz, *Natural Church Development* (Carol Stream: ChurchSmart Resources, 1996), 26.

<sup>6</sup>Dann Spader, *Growing a Healthy Church* (Chicago: Moody Press: 1991), 9.

of ELECT, the partnership available, the church's opportunity and the time and financial commitment. Appendix A is a sample of the brochure.

The West Virginia Baptist Convention's mission is to empower local churches to be Christ-honoring communities of faith and help them fulfill their mission by enabling them to do together what they cannot do alone. The purpose of ELECT was to enable and equip congregational leaders in a strategic process for empowering healthy church transformation.

The partnership called for the staff of the WVBC to be committed to training, resourcing and coaching at least twenty churches to congregational transformation. Each church with its respective coach would develop a strategic process with a vision to move forward in each of the six habits of highly effective churches. ELECT was an opportunity for churches to acquire information, to evaluate, and to receive tools to assist in leading their church in a process of transformation. Also, the three-year commitment and financial obligation was spelled out in the brochure.

The prospective pastor received a copy of the criterion for selection to the process. Discussion generally followed as to how well their church fit the criterion. They received a copy of *Habits of Highly Effective Churches*, by George Barna and were asked to read it within the next two weeks.

The pastor was given a special invitation to the Pastors Introductory Seminar, which was held on January 30, 2001. The invitation included a registration form that was to be mailed to the WVBC office by January 15, 2001. The luncheon closed encouraging the pastor to prayerfully consider attending the Seminar.



### *C. Pastors Introductory Seminar*

The Pastors Introductory Seminar was held on January 30, 2001 at the Parchment Valley Conference Center. There were twenty-five pastors and ten coaches in attendance. Each attendee was given an ELECT notebook with information under the following tabs: Introduction and Overview, PowerPoint Presentation, Process and Expectation, Strategic Planning, Strategic Evangelism, Systematic Theological Growth, Significant Relationships, Genuine Worship, Holistic Stewardship, Community Ministry, Coaching Clinics and Resources. The notebook included a floppy disk with the PowerPoint presentation of ELECT.

#### (1) The Challenge

The Seminar opened with a challenging message from the Executive Minister of the WVBC:

One day Jesus asked His disciples who people said that He was. They responded that some said He was John the Baptist. Others said He was Elijah, while still others thought He was Jeremiah or one of the prophets. Jesus then turned the question to the disciples and asked them who they thought He was. Simon Peter responded with those famous words: "You are the Christ, the Son of the living God" (Matthew 16:16). What happened next is important for the church today. Jesus said,

Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it (Matthew 16:17-18 NIV).

On the first reading it may seem Jesus is promising the church will stand against the attacks of the evil one himself. The church will not be overcome. The image that may come to mind is one like the story of the Alamo where 200 brave rebels held off an army of 6,000 soldiers for several days. Finally, Santa Anna and his army overran those brave soldiers. The promise often read into this passage is that the church will not be overrun.

If we read a little closer, we may see a different picture of who is on offense and who is on defense. It is the church on attack against the gates of Hades, not the other way around. It is the fort that has gates, not the attacking army. The church is called to be on the offensive, not on defense. God is almighty and is capable of defending the home base – we are called upon to get out into the world and be soldiers. The promise is the gates of Hades will not be able to withstand the attack.

The promise is victory, but the reality too often seems different. Too many of our churches are “hunkered in the bunker” – in a defensive posture instead of moving out into the world as we are called to do. Our marching orders are the Great Commission. We are challenged to make disciples – those who know Jesus, become Christ-like in their character and behavior and who do the will of God.

The mission of the West Virginia Baptist Convention is to “empower local churches to be Christ honoring communities of faith.” A Christ honoring community of faith is one moving out into the world attacking the stronghold of the evil one. What does a church look like when it fulfills the call to attack the gates of Hades? Six characteristics are common among those churches:

- Strategic Evangelism
- Systematic Theological Growth
- Significant Relationships
- Genuine Worship
- Holistic Stewardship
- Community Ministry

These six characteristics are consistent with the emphasis of the WVBC's theme: Mission WV – Making Disciples in the Mountain State. Because these church habits are consistent with the mission and the vision of the West Virginia Baptist Convention, we are excited about the opportunity to introduce “Enabling Leaders – Empowering Church Transformation.” Our goal is to coach selected churches in a process leading toward transformation – to be Christ honoring communities of faith. Our goal is to see churches move from defense to offense so our communities can be impacted by the gospel of Jesus Christ. Welcome to an exciting adventure of service with our Lord.

## (2) Process and Expectations

Following the introduction, the Director of ELECT shared a PowerPoint presentation outlining the process. The stages and cycles of the process were explained: (1) the Development Stage, (2) the Pastors Invitational Stage, (3) the Leadership Training Stage, (4) the Congregational Cycle Stage and (5) the Coaching Clinic Cycle Stage.

Expectations of participating pastors/churches were passionately shared. The commitment was for a three-year working relationship through the ELECT process with a coach and the WVBC staff. It was a commitment to continuing education, training, planning and leading their congregation to transformation. Also, the financial commitment was shared at this meeting.

A large block of time was given to the six habits of a highly successful church at the Pastors Introductory Seminar. Each habit presenter shared his or her respective habit highlights from Barna's book, *The Habits of Highly Effective Churches*. The purpose was to create a sense of urgency and education for the needs of the local church. A question and answer time followed each presentation.

### (3) Next Steps

Following the habit presentations the Director of ELECT explained the next steps to become a participating pastor. First, the pastor was to prayerfully consider the opportunity and decide participation by February 15, 2001. (Twenty-three out of twenty-five pastors responded by this date to participate). Secondly, the participating pastor was to meet with his assigned coach and sign a coaching covenant:

#### COACHING COVENANT

**Purpose:** Coaching is a relationship that helps leaders develop their God-given potential so that they grow individually and make a valuable contribution to the kingdom of God.

**Process:** is to partner with your church for three years enabling your leadership to empower church transformation through resourcing, planning and coaching.

**Expectations:**

1. To covenant with the WVBC staff in a three year process: "Enabling Leaders – Empowering Church Transformation"
2. To attend all related training and educational meetings.

3. To develop a Leadership Team to give guidance to the process.
4. To work with his coach in planning and implementing the process.
5. To develop ministry opportunities (sermons, teachings, Bible studies, devotions, etc.) around the Six Habits.
6. To work with the Coach in evaluation of process at different intervals.

Covenant: Before God and each other, we commit ourselves to this coaching relationship.

\_\_\_\_\_  
Coach's Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Leader's Signature

\_\_\_\_\_  
Date

Upon signing the covenant, the coaches placed the document in a frame and presented it to the pastor as a reminder of their commitment to each other in the process. Thirdly, the participating pastor was asked to select two key leaders from the church who would attend the Leadership Training Stage on March 29-31, 2001. Suggested key leaders should be people who were considered "shakers and movers" and passionate about transformation. A pastor has a better chance of selling an ideal to the church if others are on board with the process.

Fourthly, the participating pastor was given ten *Highly Effective Church Inventories*, by Barna Research Group. This was a self-administered evaluation tool to

provide some benchmarks against which one might compare his church to the habits of highly effective churches. Included in the twelve sections were the six habits, pastoral leadership, lay leadership, structure and organization, prayer, accountability, and ministry to families. The pastor and nine selected church members were to complete the Church Inventory in an objective and fair manner. The object was to get an honest assessment of their church so that these benchmarks could be used in strategic planning for transformation. Each question in the different dimensions was to be answered by circling the number that best describes your opinion:

completely or always	mostly or usually	somewhat or occasionally	not much or rarely	not at all or never
1	2	3	4	5

The following are the questions of each dimension to be scored:

#### Evangelism

1. There is widespread congregational participation in evangelism.
2. Evangelism and discipleship are integrated, not isolated; those who accept Christ are immediately and consistently nurtured.
3. Laity is taught how to evangelize in a style that fits who they are.
4. The evangelistic emphasis is reaching kids; adults are a secondary priority.
5. The senior leader of the church ensures that evangelism is a priority, is integrated into every ministry, and reaches specified evangelistic goals.
6. Everyone who attends the church understands that he/she is an evangelistic agent.
7. The church sponsors outreach events targeted to a specific population group, designed to meet their felt needs.
8. There is a substantial financial investment in evangelistic activities and resources.

9. The church maintains a healthy balance between local and global evangelism - through giving, prayer and participation.
10. The church regularly cooperates in evangelistic activities with other nearby churches.

#### Systematic Theological Growth

1. Discipleship, education and worship efforts intentionally strive to facilitate people developing a biblical worldview.
2. The Bible is the foundation of all learning activities at the church.
3. All teaching activities of the church are coordinated to facilitate systematic progress toward a worldview.
4. Christian education is customized to student needs.
5. Educators serve as facilitators rather than lecturers.
6. Students make a long-term, serious commitment to learning and application - and are willing to be held accountable.
7. The church develops its own educational resources according to the needs of teachers and students.
8. There is a heavy investment in teacher/facilitator training and evaluation.
9. Multiple educational and communication approaches are used to both instruct and reinforce principles and practices.
10. The content balances biblical principles and life applications, but "success" is determined according to evidence of life application and transformation.

#### Significant Relationships

1. Building honest and deep relationships is one of the core values of the church.
2. The church helps its people to identify personal relational priorities and allocate relational resources accordingly.
3. The real goal of relationships among congregants is spiritual renewal and accountability.

4. Viable personal relationships are modeled by the church leaders.
5. The church grows numerically as a result of personal relationships.
6. Congregational turnover is below average due to the strength of the church's relational network.
7. The congregation understands and accepts the importance of maintaining an environment of emotional safety.
8. When a person is emotionally or spiritually hurting, congregants minister in a deeply personal way, rather than "waiting it out" or enrolling that person in a program to address the need.
9. Pastors and church leaders are open, vulnerable and honest discussing their lives and ministry.
10. When visitors come to the church the initial thrust is to get them into a network of relationships, not enroll them in programs or classes.

#### Genuine Worship

1. Church Leaders ensure that congregants understand the what, how and why of genuine worship.
2. Worshipers respectfully enter God's presence with awe, humility, and gratitude, seeking intimacy.
3. A majority of people arrives at the church prepared to worship: they have prayed, confessed, focused, they are expectant.
4. Everything that takes place in a worship service - from start to finish is designed to facilitate worship - nothing else, nothing less.
5. Worship services include a minimum of 20 minutes of uninterrupted music.
6. The worship focus is on connection with God, not attendance numbers, musical performance or sermon brilliance.
7. All distractions from focusing solely on God are eliminated from the service and from the worship environment.



8. There is balance in the worship service elements: prayer, music, preaching/teaching, stewardship (and, in some traditions, the sacraments and liturgy).

9. A designated, capable worship leader directs the worship experience while simultaneously worshipping, coaching and estimating whether or not people are engaged in worship at the moment.

10. Laity is regularly reminded that worship is a lifestyle, not just an event, and thus works at living a life of worship.

#### Holistic Stewardship

1. Stewardship is understood to be the appropriate management and investment of all the resources entrusted to us by God.

2. Stewardship principles are constantly communicated in all learning venues.

3. The church budget is met by satisfying people's primary motivations for giving: compelling cause, impact, efficiency, benefit, urgency, and involvement.

4. The emphasis is on one's heart for investing God's resources rather than on fulfilling dollar or percentage-of-income goals.

5. Congregants receive frequent communication regarding the church's financial status and needs.

6. Donors have a deep sense of shared ministry goals and partnership with the church.

7. The senior pastor is a strategic decision-maker in stewardship matters, but is not the primary fundraiser.

8. Appropriate stewardship is modeled by the church's leaders.

9. Applied stewardship is one of the criteria for being a leader in the church.

10. People donate generously to facilitate specific ministry goals they care deeply about, rather than to help the church meet a general budget.

#### Community Ministry

1. Serving the needs of people outside the church is accepted as equally important as serving the needs of people within the congregation.
2. The balance between "in-reach" and "out-reach" regularly changes in response to opportunities.
3. Congregants understand that spiritual wholeness demands serving others.
4. The church encourages and assists people in doing ministry that expands each person's ministry comfort zone.
5. All church leaders, without exception - clergy and lay - are involved in serving people who are not part of their congregation.
6. Greater emphasis is placed upon developing relationships with needy people than upon program efficiency or expansion.
7. The church actively seeks appropriate outreach training for its people from other churches.
8. The church freely shares its outreach knowledge and methods with any other ministry that is interested.
9. The church partners willingly with any church or other organization that can get the job done.
10. Success is defined by the breadth of congregational involvement in service rather than on the number of programs implemented.<sup>7</sup>

If the total score for a section was from ten to twenty-four, then their church was probably highly effective in a particular dimension of ministry. If the total score was from twenty-five to thirty-two, then their church was within sight of being highly effective in this dimension. If the total score was from thirty-three to fifty, then their church needs to focus substantial attention on this dimension.

The participating pastor was to send these ten church inventories and the names of two key leaders to the WVBC office by March 15, 2001. The director entered the data into a Microsoft Excel program to develop a tool with charts to be used in the Leadership

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<sup>7</sup>Barna, George *Highly Effective Church Inventory*. (Ventura: Barna Research Group, Ltd., 1999).

Training Stage. The SOLE Team encouraged the pastor to begin meeting periodically with the other two key leaders and pray for the ELECT process in their respective churches.

The Pastors Introductory Seminar ended with a closing challenge taken from the book of Acts where the six habits of the Early Church were very much a part of transformation.

## CHAPTER 4

### LEADERSHIP TRAINING STAGE

The Leadership Training Stage consisted of Preparation for Retreat, Leadership Retreat and Next Steps of the Process. This was the SOLE Team's opportunity to introduce the ELECT process to the pastors in more detail and for the first time to two key leaders from each of the twenty-three churches. The purpose was for information, urgency and motivation concerning the transformational process.

#### *A. Preparation for Retreat*

Appendix B is an example of an invitation letter that was sent to the list of key leaders and pastors inviting them to the Leadership Training Retreat.

The ten Highly Effective Church Inventories were collected from each pastor. The SOLE Team developed a program in Microsoft Excel to record and chart the averages of each question under the twelve dimensions. Appendix C is a printout prepared for each church to facilitate the leading of the brainstorming session following each habit presentation during the retreat. Charts were developed for reference. A chart was developed for all twelve dimensions and one was developed for the six habits of highly successful churches. A sample of each is on the following two pages:

### GOOD HABITS BAPTIST CHURCH TWELVE BENCHMARKS

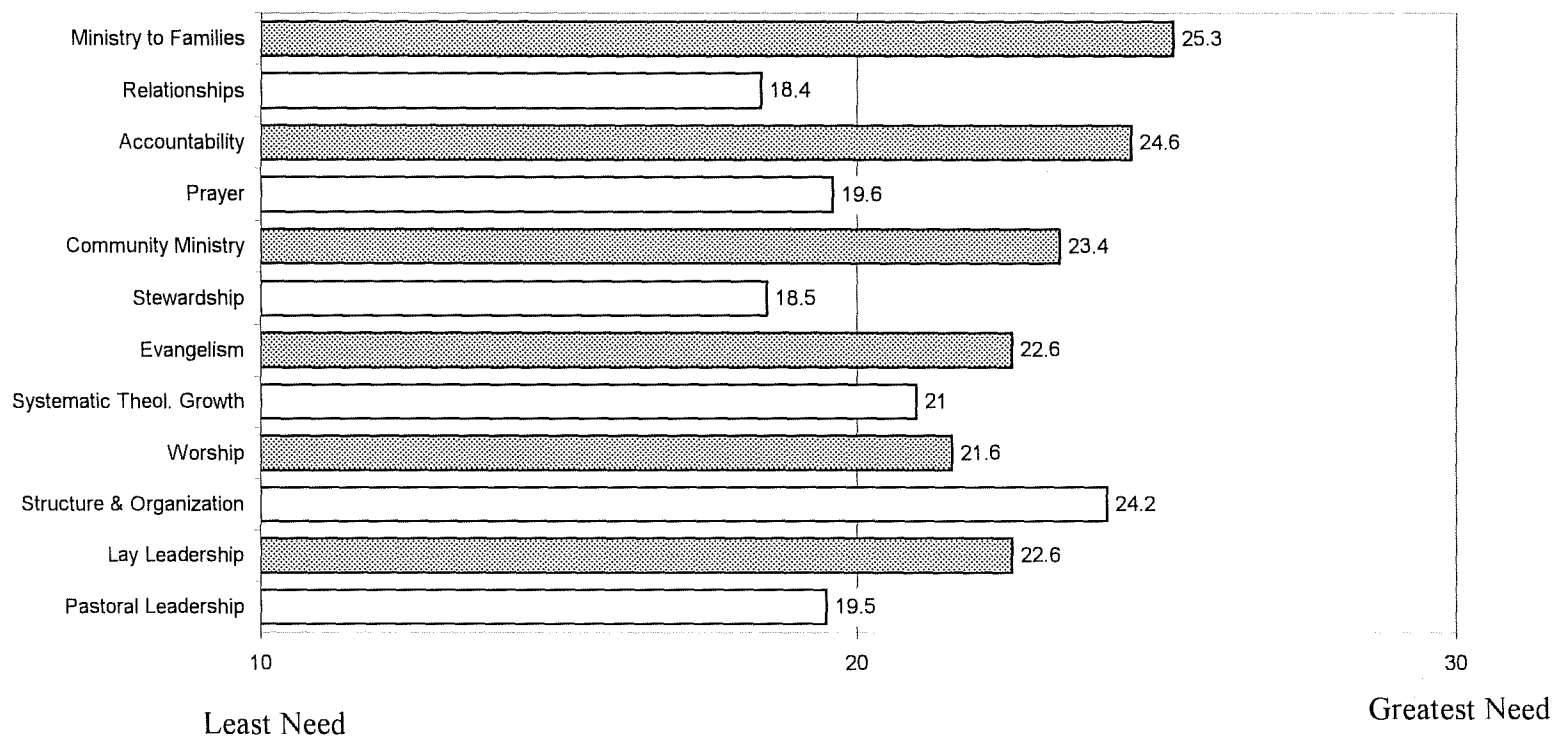


Chart 1. Twelve Benchmarks of Good Habits Baptist Church

GOOD HABITS BAPTIST CHURCH  
SIX HABITS

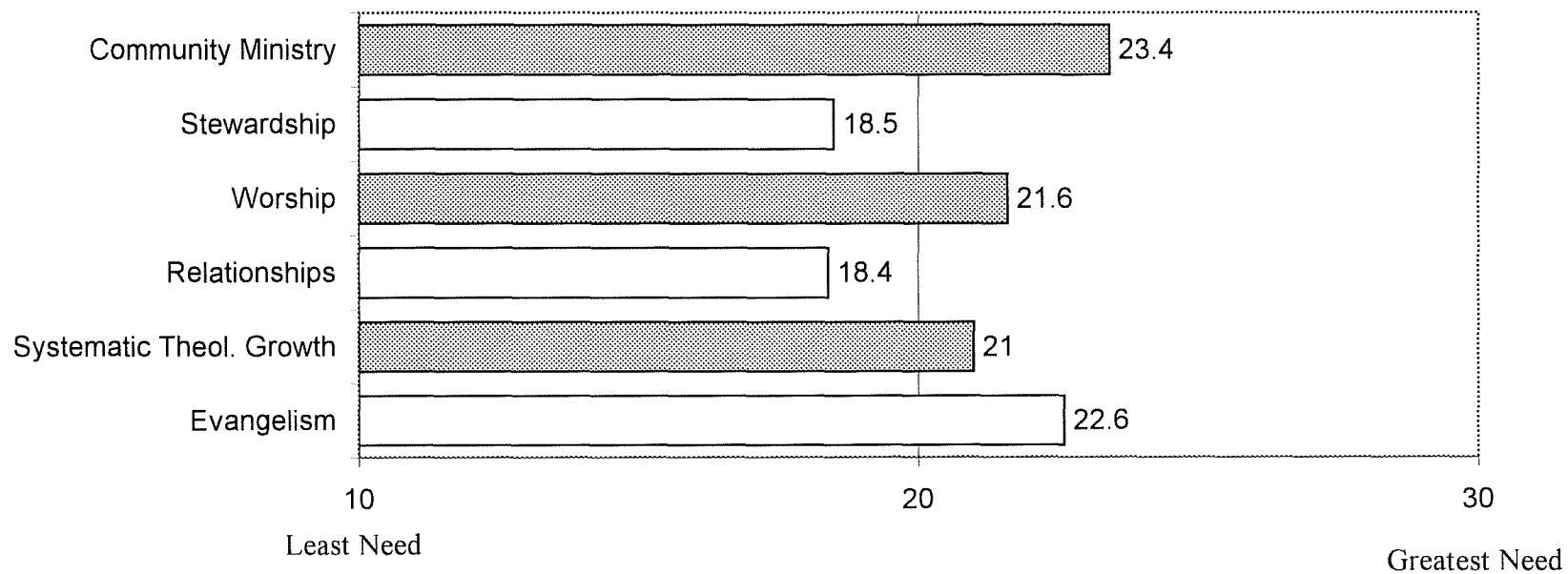


Chart 2. Six Habits of Good Habits Baptist Church

The greater the number in the bar charts was the greater need in the church according to the people who completed the inventory. For example, refer back to page forty-three and notice the average scoring of the six habits. The habit which needs attention for this particular church is community ministry followed by evangelism, worship, systematic theological growth, stewardship and relationships.

A notebook for each participant was prepared. Contents were included under the following tabs: (1) Introduction and Overview, (2) PowerPoint Presentation, (3) Process and Expectation, (4) Strategic Planning, (5) Strategic Evangelism, (6) Systematic Theological Growth, (7) Significant Relationships, (8) Genuine Worship, (9) Holistic Stewardship, (10) Community Ministry, (11) Coaching Clinics, and (12) Resources.

### *B. Leadership Training Retreat*

The Leadership Retreat was held at the Parchment Valley Conference Center on March 29-31, 2001. Twenty-three pastors and two key leaders from each church were present along with ten coaches.

#### (1) Worship

The SOLE Team designed the retreat with times of worship. Dr. Jeff Johnson, Director of Evangelism for the American Baptist Churches, USA was the guest speaker. The retreat opened with a worship on Thursday evening and closed the sessions on Friday and Saturday. Choruses and special music set the stage for powerful messages from the speaker.

*(2) Introduction*

Following Thursday evening worship, the Director of ELECT introduced the process to the congregational leaders and walked them through the notebook. The agenda for the following two days was presented and explained:

*Friday, March 30, 2001*

8:00 a.m.	Breakfast
8:45 a.m.	Devotional
9:00 a.m.	Strategic Evangelism Presentation
	Brainstorming
10:15 a.m.	Break
10:30 a.m.	Systematic Theological Growth Presentation
	Brainstorming
11:45 a.m.	Break for Lunch
1:00 p.m.	Building Lasting Relationships
	Brainstorming
2:15 p.m.	Break
2:30 p.m.	Genuine Worship
	Brainstorming
4:45 p.m.	Break for Supper
7:00 p.m.	Worship
8:00 p.m.	Fellowship Time

*Saturday, March 31, 2001*

8:00 a.m.	Breakfast
8:45 a.m.	Devotional
9:00 a.m.	Holistic Stewardship
	Brainstorming
10:15 a.m.	Break
10:30 a.m.	Community Ministry
	Brainstorming
11:45 a.m.	Break for Lunch
1:00 p.m.	Next Steps
	Worship & Commissioning



### (3) Habit Presentations and Brainstorming Sessions

A large block of the retreat time was given to the presentation of the six habits of highly successful churches. Each presentation was supported with PowerPoint. Following the presentation, each church teamed with his or her coach for a time of brainstorming. The congregational leaders would first refer to the questions which coincide with the current habit presentation in the Church Inventories printout. The focus would be on the statements of greatest need:

Evangelism	Averages
1. There is widespread congregational participation in evangelism.	2.9
2. Evangelism and discipleship are integrated, not isolated; those who accept Christ are immediately and consistently nurtured.	2
3. Laity are taught how to evangelize in a style that fits who they are.	2.3
4. The evangelistic emphasis is reaching kids; adults are a secondary priority.	2.9
5. The senior leader of the church ensures that evangelism is a priority, is integrated into every ministry, and reaches specified evangelistic goals.	2
6. Everyone who attends the church understands that he/she is an evangelistic agent.	2.4
7. The church sponsors outreach events targeted to a specific population group, designed to meet their felt needs.	2.2
8. There is a substantial financial investment in evangelistic activities and resources.	2.3
9. The church maintains a healthy balance between local and global evangelism-through giving, prayer and participation.	2.2
10. The church regularly cooperates in evangelistic activities with other nearby churches. <sup>1</sup>	2.2

These kinds of statements and average responses from the ten inventories were a springboard for the discussion. Notice in the above habit response, the two greatest needs are statement number one and four.

Following the inventories discussion the individual congregational leaders and coaches participated in some brainstorming. The groups listed some ways their particular churches might take a step forward, enhancing this particular habit. The three leaders rotated the assignments of being the facilitator, timekeeper and scribe following each

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<sup>1</sup>Barna, George *Highly Effective Church Inventory*. (Ventura: Barna Research Group, Ltd., 1999).

habit presentation. The facilitator initiated the discussion, encouraged each to share input, balanced the conversation, and valued the responses of all. The timekeeper called time when time had expired for each of the questions. Also, he or she contributed to the discussion. The scribe recorded the ideas, major points, and reflections of the group. He or she recorded on newsprint, which was placed around the walls, two to three of their suggestions.

Three questions were addressed: (1) What did the inventories reveal about this particular habit in their church? (2) What was their church currently offering in regards to this habit? (3) What could be offered to enhance this habit in their church?

Following are the six habit outline presentations and brainstorming results:

*(a) Strategic Evangelism*

Introduction

Jack Eades, who is the Director of Evangelism and New Church Planting in the WVBC presented the first habit of highly effective churches, which was strategic evangelism.

What separates the highly effective churches from the rest when it comes to evangelism is not that they believe more intensely in evangelism or that they preach more on the significance of sharing the Christian faith with non-Christians. They stand out because they engage in evangelism in a strategic manner.<sup>2</sup>

In habits of highly successful Churches, evangelism is intentionally:

Instituted

- By weaving evangelism into their philosophy and ministry
- By making evangelism the core of their mission and vision
- By setting significant evangelistic goals and holding to them
- By engaging every ministry with an evangelistic component
- By budgeting large amounts of money for evangelism

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<sup>2</sup>Barna. *Habits*. 113.

### Indoctrinated

- By evangelism becoming their culture
- By providing evangelistic training and retraining to all
- By recognizing humans do not convert, only the Holy Spirit can
- By not being quiet about evangelism
- By not separating evangelism from discipleship
- Through studying evangelism and seeking God's direction

### Integrated

- By promoting every person as an evangelistic agent
- By encouraging the congregation to be intentionally networked to non-believers
- By restoring everyday Commission/Commandment living
- By providing multiple entry points for non-believers
- By informing believers, preparing believers and giving opportunities for evangelism

### Innovated

- By frequently evaluating current evangelistic efforts
- By designing events that are strategic and frequent
- By being creative in evangelism methods
- By being risk-takers in evangelism efforts
- By developing service acts of kindness at no charge
- By stealing best ideas from other effective evangelistic churches
- By scheduling time for evangelistic "brain-storming"
- By investing creatively in kids and youth
- By providing seeker friendly events
- By cooperating with other churches
- By portraying evangelism as an act of love
- By balancing local and global evangelism

The recommended book for this habit was *Lost in America*, by Tom Clegg &

Warren Bird. The Congregational Leadership Team was encouraged to read this book for additional study on evangelism.

The brainstorming session produced several ideas and each listing was emailed to the ELECT pastors following our retreat. The Evangelism brainstorming ideas were:

- Spiritual gifts discovery— incorporating into worship, one on one and life style evangelism

- Educating and training of teachers in evangelism – Sunday School, Caravan Club, Children's church
- Educate Congregation – evangelism / relationship building
- Use association resources to bring evangelism training to the local level
- Budget monies for youth evangelistic programs
- Budget more monies
- Identify gifts and recruit for evangelism
- Special evangelistic preaching topics to attract the unchurched
- Small group study time (by age group)
- Restructure Sunday School curriculum with greater evangelistic emphasis
- Continue Awana/youth emphasis
- Strategic plan for reaching the unchurched parents of our Awana/youth groups
- Weekly radio ministry
- Caravan clubs
- Visitor follow-up
- Develop relationships with all ages
- Take people to doctor visits, shopping, etc
- Teach plan of salvation
- Change programs
- Hire youth minister
- Fellowship activities after service
- After school program
- Change time of programs
- Integrate evangelistic efforts in total program
- Use our physical location to better advantage for reaching unchurched
- Work teams
- No charge community feeds (dinner, breakfasts, etc.)
- Food distributions
- Stress that evangelism is not just knocking on doors, it's relational
- Community concerts through youth ministry/music ministry
- Children's recognition Sunday for Little League teams with dinner
- Law enforcement Sunday for recognition and appreciation with free dinner
- Preaching and teaching evangelistic emphasis
- Study how people successfully witness and helping others to see the opportunity before them
- Community outreach events
- "Drive In" parking lot movie
- Direct involvement with the needs of foreign missionaries
- Deliberate evangelism training (teach the various styles that they are all equally valid)
- More effectively support new church planting
- Set long term goals and short term goals that have recognized completion targets

- Deacon outreach planning
- Partner with community ministries
- Video series for evangelistic training
- Use *Lost in America* book as a training tool
- Promote evangelism as a life style
- Underscore that everything we do in the life of the church is evangelistic
- Evangelistic sports camps
- Evangelistic training – every member evangelism
- Strategic VBS follow-up
- Outreach to adults in VBS

*(b) Systematic Theological Growth*

Introduction

Becky Crouch, who is the Director of Christian Education in the WVBC, presented the second habit of highly effective churches, which was systematic theological growth. “Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28:19-20 NIV).

The following results were discovered when 450 born again Christians were asked this question: “What is the Single Most Important Thing You Would Like to Accomplish in Your Life”?<sup>3</sup>

Being a good parent, raising good kids, having happy kids	29%
Spiritual condition: having faith, going to heaven, doing God’s will, evangelizing, raising my kids to be Christian	20%
Financial security, comfort, retirement funds, wealth	14%
Completing/furthering my education	7%
Making a difference in the world; helping other people	7%
Experiencing career success: having a good job/career	7%
Having good health	6%
Having a good marriage	4%
Being a good person; being known as a good person	4%
Having a good life: being happy, being fulfilled	3%
Nothing in particular	9%

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<sup>3</sup>George Barna. *Growing True Disciples* (Ventura: Issachar Resources, 2000). 34.

(Note: Percentages add to more than 100% because some people gave more than one answer.)

The data shows us that there is some born again adults who center their lives around their spiritual condition, but unfortunately, those believers are few and far between. Eight out of every ten believers are more likely to court dimensions of life other than spirituality as the springboard to success and meaning.<sup>4</sup>

Barna Research Group, Ltd conducted surveys of 1000 or more randomly sampled adults eighteen or older July 1999 through July 2000. The survey dealt with what Christians believe about God, Scripture and Power.<sup>5</sup>

Beliefs about the Bible	Appropriate reply %
It's totally accurate in all of its teaching.	Strongly agree 60
The Bible teaches that God helps those who help themselves.	Strongly disagree 20
Beliefs about Deity and the Trinity	
God is the all-knowing, all-powerful, perfect creator of the universe who still rules the world today.	Strongly agree 92
When He lived on earth Jesus Christ committed sins.	Strongly agree 63
After He was crucified and died, Jesus Christ did not return to life physically.	Strongly disagree 60
The Holy Spirit is a symbol of God's presence or power, but is not a living entity.	Strongly disagree 38
Beliefs about Spiritual Power	
The universe was originally created by God.	Strongly agree 95
All of the miracles described in the Bible actually took place.	Strongly agree 81
Angels exist and influence people's lives.	Strongly agree 64
Beliefs about Sin, Evil and Salvation	
All people will be judged by God after they die, regardless of their beliefs.	Strongly agree 90
The whole idea of sin is outdated.	Strongly disagree 86
After death, some people are reincarnated-	

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<sup>4</sup>Ibid., 35.

<sup>5</sup>Ibid., 55.

they return in another life form.	Strongly disagree 69
There are some crimes or sins people commit that God cannot forgive.	Strongly disagree 60
All people experience the same outcome after death, regardless of their spiritual beliefs.	Strongly disagree 56
People who do not consciously accept Jesus Christ as their Savior will be condemned to hell.	Strongly agree 53
If a person is generally good, or does enough good things for others during their life, they will earn a place in Heaven.	Strongly disagree 49
You have a personal responsibility to tell other people your religious beliefs.	Strongly agree 46
The Devil, or Satan, is not a living being but is a symbol of evil.	Strongly disagree 43

#### Beliefs About Life

It is important to you to experience spiritual growth.	Strongly agree 86
It is more important to please God than to achieve success or acceptance.	Strongly agree 77
You are certain that God wants you, personally, to help the poor.	Strongly agree 62
You can lead a full and satisfying life without pursuing spiritual maturity.	Strongly disagree 56
All religious faiths teach the same basic principles.	Strongly disagree 53

Upon examination of the above statistics, there is reason to have a great concern about what believers claim the scriptures teach. Barna exclaims, "While many born again adults possess biblically accurate perspectives, indefensibly large numbers of believers also maintain views that are nothing short of heretical. At best we can say that most Christians hold theological beliefs that are erratic."<sup>6</sup> Churches in North America have not taken seriously the Great Commission which challenges us to make true disciples.

#### Underlying Philosophy

Barna reports the underlying philosophy of highly successful churches is their aim to make Biblical knowledge and living out one's faith a major piece of spiritual

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<sup>6</sup>Ibid., 54.

maturity. These churches “implement a systematic educational approach to address two primary ends: to ensure that each person has a realistic opportunity to become a complete believer, and to facilitate the development and use of a biblical worldview for decision-making.”<sup>7</sup>

### The Role of the Student

The center figure in a systematic educational approach is the student. The churches respect the student’s time and sets high standards in which they are held accountable. The students are driven by corporate goals and their individual goals. “The key to the success of this step is for the student to ‘own’ both the necessity of personal spiritual development and the plan created toward fulfilling that end.”<sup>8</sup>

### The Role of the Teacher

Effective teachers are ones who have a greater level of spiritual maturity and come alongside the student as mentor and not a lecturer. The leadership of the churches based on spiritual gifts and spiritual maturity selects them. The teachers in these highly successful churches are considered a part of the team of ministry and not lone rangers.

### The Process

“In short, the systematic theological development process implemented by highly effective churches does not create clones; it creates thinking Christians who are given the tools to respond to reality in a way that is consistent with their faith. The process becomes self-sustaining because it works.”<sup>9</sup>

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<sup>7</sup>Barna, *Habits*, 132.

<sup>8</sup>Ibid., 136.

<sup>9</sup>Ibid., 140.



The methods for systematic theological growth are centered around four core principles: specified goals, personalization, variety and creativity. And these churches invest heavily in developing their teachers:

- training to refine teaching skills and abilities;
- emphasizing the primacy of learning rather than teaching;
- enhancing the instructor's understanding of and commitment to people;
- strengthening the teacher's commitment to and articulation of truth;
- ensuring that teachers are well informed about Scripture and how to make it come alive, without compromise, in their cultural context;
- upgrading ability to teach the Bible, specifically;
- assisting teachers in living the principles they teach.<sup>10</sup>

Barna in his book, *Growing True Disciples*, lists the percentage of spiritual growth activities in which believers would "definitely" participate.<sup>11</sup> Four hundred and sixty-five adult believers were surveyed with these findings:

Using a monthly devotional booklet to guide you through morning devotions	34%
Participating in a weekly prayer meeting with people from your church	26%
Using an outline of the weekend's sermon for further Bible study on the topic	25%
Participating in a monthly community service project undertaken by your church	24%
Attending an additional worship service, either on a weeknight or weekday morning	22%
Attending a teaching event at your church, one night per week	19%
Having a weekly meeting with a mentor and three or four other people	18%

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<sup>10</sup>Ibid., 143-144.

<sup>11</sup>Barna, *Growing*, 43.

Having an accountability partner to meet with regularly for mutual support	17%
Participating in a weekly online chat room about Bible principles and applications	14%
Participating in a class, meeting weekly for one year, on Bible principles	14%
Enrolling in a seminary-level Bible teaching course, conducted online or via correspondence	12%

The data in the above eleven options show that there is no 'big winner' – even the most popular option was attractive to only one-third of the believers. However, there is substantial interest among believers in doing something that will take them to the next level spiritually. More than four out of five born again adults chose at least one of the eleven alternatives and said they would definitely take advantage of that possibility if it were available at their church.<sup>12</sup>

The recommended book for this habit was *Growing True Disciples* by George Barna. The Congregational Leadership Team was encouraged to study this additional resource. Following the presentation on Systematic Theological Growth, the congregational leaders and their coaches clustered again for inventory data discussion and brainstorming. Listed below are the results:

#### Training and Evaluation

- Teachers feel they need more training
- Take advantage of available training
- Group discussion of Sunday School lesson prior to teaching
- Develop regular & systematic teacher training
- Train lay leaders
- Conduct focus groups to determine teacher/student needs
- Do yearly planning sessions
- Develop an evaluation tool/process
- Develop competencies
- Develop assessment form to determine where people are in their beliefs
- Interdisciplinary evaluation/planning (SS/missions/etc.)
- Budget monies for resources and training

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<sup>12</sup>Ibid., 42.

### Approaches

- Use multiple approaches - Offer variety of learning experiences
- Encourage people to take a chance on participation in ministry
- Hold regular “discover your gifts” training for all new members
- Develop a mentoring or discipling ministry
- Form common interest groups
- View video series
- Need-driven curriculum
- Develop small group ministry according to community needs and interests
- Small group development
- Offer opportunities to build relationships
- Coordinate teaching and be creative
- Targeting unreached groups within church
- Set up guidelines for age level learning
- Set up cell groups
- Progressive discipleship classes (100,200,300 levels)
- Deacons training mentoring
- Prayer/Bible study
- Bible school
- Church camp
- New convert classes
- Opportunities for mission trips-training events
- Emphasize personal devotions
- How to study the Bible
- Pray consistently for God to illuminate the importance and benefit of this habit
- Reorganization of Sunday School - Consider changing SS start times
- Teachers contact visitors
- Systematic approach to presenting gospel

### *(c) Significant Relationships*

#### Introduction

Rob Ely, who is the Director of Camping and Youth in the WVBC, presented the third habit of highly effective churches, which was building significant relationships.

In our surveys we often find that church leaders believe that a church has gone the distance if it is overtly friendly – at least on Sunday mornings. But our broader research efforts have discovered that what makes a church secure and stable is not mere friendliness but true concern, compassion and

caring for others. Surprisingly few churches have focused on these deeper aspects of community.<sup>13</sup>

“We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us”

(1 Thessalonians 2:8 NIV).

#### Relational Priorities

1. Christ is first in all matters.
2. Family.
3. Relationships with other believers, in particular our church family.
4. Those outside the community of faith - nonbelievers with whom we work with, live next to and encounter from day to day.

Barna warns, there must be balance in relationships. “Highly effective churches also teach their people that it is not acceptable to focus on relationships with Christ, family and fellow believers to the exclusion of outsiders.”<sup>14</sup>

#### Community of Believers

1. True concern for others
2. Compassion
3. Caring for others
4. Intentionally create opportunities for new relationships
5. Friendships and accountability relationships can become a root system to provide strength for a church

#### Spiritual Renewal Among Believers

Spiritual renewal is the ultimate goal of relationships developed within the church network. Their perspective is that believers are to know, love and serve each other – just as we are to know, love and serve God Himself.

#### Spiritual friends in Scripture:

- Deborah and Barak, Judges 4
- Ruth and Naomi, Ruth 1:6-22

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<sup>13</sup>Barna. *Habits*. 74.

<sup>14</sup>Ibid.. 78.

- David and Jonathon, 1 Samuel 18:1-4
- Esther and Mordecai, Ester 2:5-7
- Jesus and Mary of Bethany, Luke 10:38-42, John 11:1-45, 12:1-8

#### Leaders Model Relationships

1. Invest time in their relationship with Christ through attendance at spiritual seminars, participation in church events etc.
2. Every leader is a “family man” or “family woman” who spends less time and fewer evenings in church meetings, specifically so that more non-work hours can be spent with family.

#### Benefits of Relationships

1. Millions of people return week after week to their church because of the personal relationships they developed there.
2. People remain faithful to a local body even when the preaching is marginal, the organizational structure is lacking and the church has little to offer outside of Sunday services.
3. Highly effective churches retain visitors.<sup>15</sup>

The recommended book for this habit was *God's Dream Team*, by Tommy

Tenney. The Congregational Leadership Team was encouraged to study this additional resource. The congregational leaders and their respective coaches retreated to survey the data from the inventories and brainstormed the following for building lasting, significant relationships:

- Using Sunday School as an avenue to build relationships among people
- Men's Groups
- Special Needs classes
- Support Groups
- Athletic programs for men, women and children.
- Deacon Dinners
- Mentoring relationships, men, women and youth
- Establish cell group ministries
- Find a way to use the existing ABW Ministries and AB Men to create new relationships
- Small group Bible Studies in the community
- Common experience or common interest groups
- Small prayer groups
- Greeters: welcome center for new people

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<sup>15</sup>Ibid., 81-82.

- Welcome wagon to either the church or community
- Church email lists
- Better Follow-up
- Fellowship gathering either before or after
- Develop family oriented programs or activities
- Better follow-up of people who visit
- Prayer Chains
- Change table set-ups to enhance fellowship
- Taking care of bereaved families
- Strengthen existing relationships
- Preach and teach the importance of relationships
  - God
  - People
  - Sharing those relationships
  - Making those relationships
  - Long-term maintenance of those relationships
- Birthday Parties for those who are ninety
- Don't be fearful of responding to people needs immediately
- Encourage people to sit in different places of the church
- Youth Service Day
- Helping Hands Services
- Making people feel comfortable
- Cross generation activities
- Apple butter making carnival
- Outside activities—special dinners, walk-a-thons, bus trips

#### *(d) Genuine Worship*

##### Introduction

Jim Lutz, who is the Director of Leadership in the WVBC, presented the fourth habit of highly effective churches, which was genuine worship. Highly effective churches excel in worship because they take a no-holds-barred approach to connecting people to God. A church that does not consistently and whole-heartedly worship God is a spiritually anemic church. Highly effective churches have discovered the antidote to spiritual anemia; dynamic church-wide worship!

“Christian worship: The active response of a community of believers to the glory of the Living God which properly attributes praise and honor to God for who He is, what He has done, and what He will do.”<sup>16</sup>

1. Almost every church provides worship experiences for its people.
  - It may be the only real ministry activity of the church.
  - One-third of church-going adults admit to never having experienced God’s presence.
  - One-half have not experienced God during the last year.
2. How is it possible for church going people to not experience God during worship?
  - No definition of worship
  - No priority of worship
  - Wrong perceptions about worship
  - Religious activity substitutes for spiritual relationships
  - Poor sensitivity to God’s presence
  - No desire to confront sin

The good news is that highly effective churches have created ways of ensuring that real worship occurs. The steps they have taken are probably steps that would enhance the quality of worship in any church – including yours.

### Defining Worship

1. One stumbling block for many churches is in getting their people to possess an accurate understanding of what worship is – and is not. This must be addressed at two levels:
  - What does worship mean for the worshipper?
  - What does worship mean for those at the church who will be responsible for consistently facilitating true worship?
2. Church leaders responsible for enabling people to worship know it means enabling people to:
  - Connect personally and intimately with God
  - Glorify, honor and bless Him
  - Be ushered into His presence
3. The design of the worship service is based on enabling people to experience God in a tangible, practical, but highly spiritual way.

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<sup>16</sup>Barna, *Habits*, 88.

- Train worship designers and leaders
  - Be sensitive to the leading of the Holy Spirit
  - Have and know agenda for worship but be open to change if God leads one to do so
4. How do highly effective churches evaluate worship?
- People are clearly moved by the experience.
  - Emotional or physical healing occurred.
  - People are anxious to return.
  - Worshipers had sense of God's presence.
  - Individuals sense deep need to repent.
  - People willing to surrender lives to God.
  - Sermon provided biblical basis for positive growth.
5. Indicators not relied upon to assess worship time in highly effective churches.
- Number of compliments for preacher
  - Number of visitors present
  - Size of the offering
  - How smoothly the service ran
  - Number of people singing
  - Number of people who came forward
  - Number of people taking notes during sermon
6. Successful worship is not likely until people understand that worship is not attending an event but is a state of mind and spirit.
- The challenge of true worship is to get people to obsess on God.
  - Life transformation takes place when people truly experience God's presence.

### Understanding Worship

1. Motivating people to worship something other than self or material possessions is a counter cultural challenge.
- Most churchgoers cannot define worship.
  - Many long time church goers have no idea how to describe a true spiritual experience.
2. Highly effective churches often incorporate one or more approaches into their efforts to educate congregations about worship.
- Establish that worship is about our focusing on God.
  - Provide adults with a compelling reason to engage in worship.
  - Explain how worship is both an attitude and an action.
  - Facilitate the ability to become intimate with God.
  - Encourage people to come to the worship event prepared to worship.



- Place the burden of success in worship upon the individual, not the institution.

### Relating to Jesus Christ

One of the more insidious obstacles to church based worship is the fact that many people who attend worship are not Christian.

1. People without a relationship with Christ cannot worship.
2. Highly effective churches make a point to confront unbelieving attendees with the Gospel.
3. A commitment to having professing Christians in worship leads to a cleansing effect on the worship experience.

### Commitment to Worship

1. Highly effective churches establish worship as one of their non-negotiable core habits.
2. Highly effective churches have made significant gains by challenging people to expect to encounter God.
  - People with this expectation generally persevere in their effort to experience God.
  - People who expect to connect with God behave differently – more passion, energy and joy invested in worship..
3. Highly effective churches teach their people that you can never give God too much worship
  - Personal worship every day.
  - Corporate worship on Sunday.

### Worship Services That Work

1. Worship is most transformational when leaders provide contrast that is embedded within the worship event.
  - the head verses intimacy
  - order versus spontaneity
  - reverence versus intimacy
  - transcendence versus accessibility
  - security versus risk
  - joy versus contrition
  - expression versus attentiveness

## Worship Music

1. Worship styles (music) vary widely in highly effective churches – that variety is critical to worship because music has become such a vital part of personal expression and vocabulary. The role of music in worship is central.
  - How much music?
  - What style of music should be used?
  - Who should lead the music?
2. How much music facilitates worship?
  - Focus people's attention on God and on the act of worship
  - Calm people down and soften their hearts toward God
  - Facilitate intimacy with God
  - Stir worshipers souls.
3. Highly effective churches typically incorporate at least 20 minutes of uninterrupted worship music into their services.
  - This refers to uninterrupted music.
  - 20 is not a minimum or maximum – it is an average.
  - "Reading the congregation" determines the time .
4. Music is led by a worship/music leader who fulfills three objectives.
  - Gives guidance to the musical expression by the congregation.
  - Serves as a model for people to follow or learn from.
  - Directs people's attention to God.
5. Great music leaders have a number of qualities in common.
  - Sold out to Jesus Christ
  - Exhibits Christian character
  - Remains an active, growing Christian
  - Is devoted to prayer-has the gift of leadership
  - Is a knowledgeable and skilled musician
  - Reflects a true passion for worship
  - Is willing to follow guidance of the Holy Spirit
  - Sensitive to the congregation
  - Follows church leaders
  - Continually grows spiritually
  - Demonstrates genuine call to ministry
6. Research suggests that having worship music that engages people's hearts through participation best facilitates worship. Music should be accessible to the average person.
  - Most people have little technical knowledge of music
  - Simplify the process

## Blended Worship

1. Blended worship works best when four conditions are met.
  - Each style of music should be related to the content of the service or flow from a philosophy of ministry that emphasizes the meaning of the music.
  - The congregation must have been adequately prepared.
  - The lyrics of each song must have depth and meaning and meet the objectives of the service.
  - Only two different styles are used in the same service.
2. There are some conditions under which multiple musical styles do not facilitate worship.
  - Styles used as a marketing tool
  - When music education is part of the style
  - Using music that people do not understand or that does not connect

## Preaching as Worship

1. The focal point of most worship is the sermon. Highly effective churches have learned how to maximize the impact of the sermon.
  - People must be taught how to hear truth.
  - People need to be motivated to spend time in earnest, private confession of their sins.
  - Congregation's expectations are consciously shaped.
2. Preaching has impact only if the audience perceives practical value in the sermon. There are some keys to providing such value.
  - credible application
  - reliance upon stories and realistic illustrations
  - preachers who are open, honest, accessible and empathetic
3. Pastors often make unwarranted assumptions about the capacity of hearers.
  - Language used by pastors is often too sophisticated (most preach 12-grade level – heard at 8<sup>th</sup> grade level).
  - The average sermon is 32 minutes. This compares to 10 minute listening span.
  - Preacher lacks credibility which must be achieved through relational intimacy with congregants.

## A Worship Friendly Environment:

1. Highly effective churches create a worship friendly environment.
  - It is possible to have good preaching, good music and still not have a valid worship experience.

2. Highly effective churches highlight the importance of prayer in worship through several key ways.
  - Teams pray before and during the service
  - Times are set-aside during the worship for prayer – heartfelt, serious conversation with God.
  - Staff leaders and prayer teams spend hours during the week praying for the upcoming service.
3. Highly effective churches maintain flexibility while keeping a sense of flow and order.
  - Sensitivity to the leading of the Holy Spirit
  - Service developed with great care, but allowing for flexibility
4. The power of continuity is another principle that effective churches maintain.
  - Simplicity is more valuable in worship than having a slick, over-produced event.
  - The more complex worship is, the less people focus on God.
5. Highly effective churches have reduced their elements to three or four genuine elements.
  - They tend to the “staging” elements.
  - They have thought through the handling of distractions.
  - They have identified the conditions that promote worship and those that prevent worship. They have responded to both.

#### Intentional Evaluation

1. Churches facilitating great worship leave as little as possible to chance.
  - They evaluate everything that happens.
  - They identify people who can provide honest feedback.
  - They develop a refined list of criteria for evaluation.
  - They maintain a firm commitment to making necessary changes.
2. Highly effective churches excel in worship because they take a no-holds-barred approach to connecting people to God.<sup>17</sup>

The recommended book for this habit was *Real Worship* by Warren Wiersbe. The Congregational Leadership Team was encouraged to study the additional resource.

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<sup>17</sup>Ibid., 84-111.

Following the presentation on Genuine Worship, the congregational leaders and their coaches clustered again for inventory data discussion and brainstorming. Listed below are the results:

#### MUSIC

- Experiment with other styles of music
- Variety of styles
- Change in music and communion – use choruses
- Use more (in number) gifted musicians and worship leaders
- Need to have praise team
- Worship praise team
- Special music
- Music as people enter the sanctuary
- More blended music
- More praise and worship time
- Involve more music in our worship service
- Christian band

#### WORSHIP STYLE AND LEADERSHIP

- Change order of worship
- Incorporate variety in worship
- Worship education
- Encourage and train new devotional leaders
- Need to change worship – too traditional
- Educate the congregation on the meaning of worship
- Seek out a true worship leader
- Song leader
- Lay leadership

#### WORSHIP TEAMS

- Establish worship team to plan worship
- Involve teams and children in services (more responsibilities)
- Develop blended worship

#### CONGREGATIONAL PARTICIPATION

- Encourage participation of members
- Less restrictive altar call-praise responses
- Personal testimonies – planned
- Allow for more participatory worship
- Time for individual testimony/praise
- Testimonies
- Opportunity for congregation to give personal testimonies

- More testimonies – use laity in worship, drama, more music and silent prayer
- Extend the use of drama in our worship service
- Using young people in worship
- More congregational involvement
- Use talents of members more effectively

#### TECHNOLOGY

- Sound proof every room with sound system and viewing window
- Initiate the use of modern technology and video
- Audio visual aids

#### PREPARATION FOR WORSHIP

- Create an expectation for worship
- Worship needs our greatest attention
- People do not adequately prepare for worship
- Inspire greater commitment to genuine worship
- Inspire people to realize God's centrality
- Prepare a plan to empower congregation to prepare for worship prior to coming through the door on Sunday
- Foster respect for those worshipping in all portions of the church
- Better utilization of time for worship
- Home visitation of worship team
- Institute a realistic worship service for children

#### WORSHIP CONTENT

- Preach about worship explaining each part and its relevance to each individual
- More focus on uninterrupted worship, message/sermon
- More reading of the scriptures
- Sermon series on worship
- Targeted, well planned, practical drama in worship

#### *(e) Holistic Stewardship*

##### Introduction

Greg Creasy, who is the Director of Missions in the WVBC presented the fifth habit of highly effective churches, which was holistic stewardship.

A recent issue of a Christian magazine featured the cartoon strip, Pontius'

Puddle. Speaking to Pontius (a clergyperson), a hypnotist said, "As a hypnotist, I can send a subject into an unconscious state by saying a single word." Not overly impressed, Pontius replied, "That's nothing. As a pastor, I can do the same thing with an entire congregation." Amazed, the hypnotist inquired as to the word – wanting, no doubt, to secure some of Pontius' magical power over humanity. The word? *Stewardship!*

At its best, stewardship is a believer's whole life response to God's grace. At their best, churches don't need to have annual stewardship campaigns, pledge drives, stewardship education – or whatever one might call the appeal to financially underwrite the annual budget – because stewardship is considered an essential element of mature Christian faith and discipleship.

Unfortunately, both individuals and churches have been known to function at levels less than God intended. One (of many) of the outcomes is that we begin to view all of creation as well as everything within our reach as "mine". Money ceases to be a tool for sharing the goodness of God's grace and love in Jesus Christ, and becomes instead an attempt to control both money and the Kingdom for one's own gain, or for the building of one's own kingdom.

And that's when stewardship becomes scary – when we fail to live as fully as God intended for us. Indeed, the mere mention of the word may send us to an unconscious state – or out the back door as quickly as we can exit. If, however, we seek to live faithfully and fully as Christ's disciples, stewardship becomes our joyful response to all that God has accomplished for us in Jesus Christ.<sup>18</sup>

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<sup>18</sup>Soozi Whitten Ford. "Mission, Ministry & Money Matters." *Mid-American Baptist Churches*, September/October 2000.

## The Meaning of Stewardship

A steward is someone who manages someone else's household. Stewardship is the management or administration of someone else's household affairs. A steward is a trustee or agent for the benefit of the owner.<sup>19</sup> Thus, we are to manage and care for the things which God has created...all things, including ourselves.

For of Him and through Him and to Him are all things, to whom be glory forever, Amen. I beseech you therefore, brethern, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service (Romans 11:36 – 12:1 NIV).

## Stewardship and Redemption

Alfred Martin presents the relationship of Redemption and Stewardship. "Man belongs to God by right of creation but is in rebellion against his maker," states Martin. "Now man has been placed into a new relationship. The death of Christ has put a new and even more pressing claim on him."<sup>20</sup> This view presents a double claim on the Christian. We are God's because He created us and now we belong to Him because He has redeemed us.

Knowing that you were not redeemed with corruptible things, like silver and gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you (1 Peter 1: 18-20 NIV).

## 7 Stewardship Concepts

1. Stewardship is spiritual. Living life as a good steward has the wonderful outcome of being drawn closer to God.
2. Stewardship is about money. Thank God that in a money-maddened culture like the one we live in, the Gospel helps us to know how to use it wisely and well.

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<sup>19</sup> Alfred Martin. *Biblical Stewardship* (Neptune: Loizeaux Brothers, 1968), 22.

<sup>20</sup> *Ibid.*, 18.



3. Stewardship is whole-life. There is a refrain in a gospel chorus that goes, "Not just a part nor half of my heart. I will give all to thee."
4. Stewardship is year-round. Every Sunday is stewardship Sunday, and every day is a day for stewards. Stewardship is daily decisions about what to buy, what to drive, how to do our jobs, where to spend our time.
5. Stewardship is personal. It deals with issues like diet, consumption, time, money, and relationships. Prayer, Bible study, fasting, tithing, and Christian fellowship are part of the personal building blocks of a steward.
6. Stewardship is corporate. Our personal habits of use of air and water affect other people. When use becomes abuse the whole planet suffers. We do not so much inherit the earth from our parents as we lease it from our grandchildren.<sup>21</sup>

### Definition of Biblical Stewardship

Managing all the resources that have been entrusted to us by God. All things are His, but He has appointed us to be the guardians of His estate. We have free reign with those resources, but will ultimately be held accountable to Him, by Him, according to the guidelines provided in the Bible.<sup>22</sup>

If our congregations are going to understand stewardship, we must be actively teaching on the subject. Barna states, "The underlying motivation is that stewardship is a behavior, but like any behavior, it is driven by values and assumptions."<sup>23</sup> Consequently, churches which are highly effective in holistic stewardship work hard to teach and model various aspects of stewardship.

The teaching of stewardship alone is not enough. There is a direct connection to worship, theological education, leadership and structure in the church. Churches that excel in a holistic approach to stewardship often have no difficulty in raising money for

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<sup>21</sup>Bob Roberts. "Let's Talk." *Office of World Mission Support of the ABC*. Winter, 2000.

<sup>22</sup>Barna. *Habits*, 145-146.

<sup>23</sup>Ibid., 146.

ministry or in signing up leadership and volunteers for ministry opportunities. Here are a few practical tips for teaching stewardship:

1. Be biblical. Build your stewardship preaching and teaching on a strong biblical base to provide a rationale for the stewardship programs you develop.
2. Model stewardship. Your church's public and corporate behavior must reflect the stewardship you teach. The same is true if you teach tithing and do not tithe to missions away from home.
3. Experience stewardship. Provide service and mission opportunities for everyone in the church. When people show interest in an area of stewardship ministry, create an instant task force to explore ways to minister.
4. Celebrate stewardship. Accomplish a small, achievable goal – and celebrate it – every Sunday, if possible. Learn to identify the victories and you will discover more and more of them as you celebrate what God is doing.
5. Pay attention to stewardship. What leadership pays attention to in the life of the church becomes important to people. Learn the power of year-round stewardship and underline its importance to your people by “paying attention to it.”
6. Teach stewardship to children. Strong Sunday School teaching insures stewardship discussion at home. Make no mistake about it – children will challenge poor stewardship behavior by parents more effectively than anyone else will.
7. Connect stewardship with mission. Stewardship is often seen as a segmented unit of mission. In reality it is basic discipleship that provides opportunities for witness to the world.<sup>24</sup>

### Tithing Helps in Putting God First!

“Seek first His kingdom and His righteousness; and all these things shall be added to you” (Matthew 6:33 NIV). “Where your treasure is, there will your heart be also” (Matthew 6:21 NIV).

A simple review of our priorities will reveal what areas we see as important. Are we serving God or material things? Christ says that we have only two choices: to follow God or to follow money. “No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon” (Matthew 6: 24 NIV).

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<sup>24</sup>Roberts. “Let’s Talk.” Winter 2000.

The attraction to materialism is so great that Christ devoted two-thirds of His parables to warning His disciples about it. The writer of the Epistles amplified that teaching as they observed the destructive force of materialism in the lives of believers.

“The love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang” (1 Timothy 6: 10 NIV). It’s not material things that are the problem; it is materialism.<sup>25</sup>

So a correct understanding of our motivation in giving and tithing is important. We must also understand some background of tithing as presented in the scriptures:

1. Tithing was introduced in the Old Testament as a part of the law (Leviticus 27:30-32; Numbers 18:26; Deuteronomy 14:22-27; Nehemiah 10:37; Malachi 3:10).
2. Tithing is supposed to be the first fruits, not the leftovers – this puts God first in the money issues of today.
3. Tithing is an act of worship (Genesis 28:16-22).
4. Jesus mentioned tithing in the New Testament only when He was speaking of how the Pharisees were not right in their attitude and approach to tithing (Matthew 23:23; Luke 11:42; Luke 18:12).
5. Peter, Paul and James don’t mention tithing.
6. Jesus commands giving that affects one’s lifestyle, no matter what the amount. If we give out of our surplus, we have missed the point (Luke 21:1-4; Luke 18:18-27).
7. Paul does not mention tithing, but rather giving (1 Corinthians 16:1-4; 2 Corinthians 8:3).

Tithing is a great discipline and it should be practiced, but the New Testament seems to place the importance on giving sacrificially to the Lord. SO . . . New Testament teaches us to give sacrificially while the Old Testament principle gives us the structure from which to work.

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<sup>25</sup>Larry Burkett, *Giving & Tithing* (Chicago: Moody Press, 1991), 11-14.

## Why People Give to Churches

1. The desire to be part of a compelling cause; donors look for organizations with which they have a heart connection; a shared cause that makes the organization a compelling recipient of funds.
2. The desire to make a lasting difference in the world; people no longer give to the church simply because it is the church; people are looking for a church that can demonstrate that the world is being sufficiently and appropriately changed for the better by its ministry.
3. The expectation of receiving a personal benefit from the work done by the organization; many people give to a church because they have received identifiable benefits from the church, or because they hope the church will provide certain benefits to them and their loved ones in the future.
4. The existence of a significant relationship with people of influence within the organization or with a group of donors who support the organization; many donors must feel a level of ownership of the ministry before they will support it financially. Consequently, they need a sense of “relationship” with the church.
5. The desire to help meet urgent needs being addressed by the organization; church fund-raising has become the art of honestly and convincingly describing the many, ongoing needs of the church in terms of the urgency of those needs.
6. The appeal of the organization’s efficiency in its operations; church donors need continual evidence that they are giving money to a financially efficient ministry.<sup>26</sup>

This is just the beginning of a look at Biblical Stewardship. A comprehensive plan of teaching, planning, modeling, supporting and encouraging is necessary in approaching Biblical Stewardship in the church.

The recommended book for this habit was *More Than Money* by Patrick H. McNamara. The Congregational Leadership Team was encouraged to study this additional resource. The congregational leaders and their respective coaches clustered to brainstorm this habit and concluded:

- Training
- Vision/Mission statement focus on stewardship

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<sup>26</sup>George Barna, *How to Increase Giving in Your Church* (Ventura: Regal Books, 1997), 58-68.

- Provide opportunity for stewardship of talents
- Emphasis on giving-- not just to meet the budget
- Sermons and newsletters
- Teach all ages what stewardship involves and the importance
- Stewardship month (yearly) with challenge of Malachi 3: 10
- Develop a more complete mission statement
- Need to make connection between stewardship and spiritual outcome
- Need to define stewardship and better educate congregation as to what it means
- Develop a stewardship library
- Tell stewardship “success stories”
- Get more people to be the “fund raisers”
- Define biblical stewardship through sermon series – saving \$\$ for last!
- Help people utilize their spiritual gifts
- Help people prioritize time – show biblical perspective
- Adopt and adapt 12 month stewardship calendar concept
- Interweave other stewardship items into calendar matrix
- Video series
- Need diagnostic tool to help identify people’s gifts
- Place “cheerleading” statements in the bulletin praising stewardship
- Need to make connection between stewardship and spiritual outcomes
- Stewardship emphasis throughout the year through Sunday School, sermons, etc.
- Doing a time/talent offering instead of regular offering
- Celebration of stewardship
- Tithing bank for children
- Speak out on Holistic stewardship
- Children sermons
- Don’t let up, don’t look back, move forward

#### *(f) Community Ministry*

##### Introduction

As much as highly effective churches are dedicated to meeting the needs of people outside their community of faith, even these churches struggle to maintain a reasonable balance between focusing on the needs of congregants and addressing the needs of outsiders. This situation is indicative of the dynamic that most of the effective churches face: meeting the congregational needs versus meeting community needs.<sup>27</sup>

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<sup>27</sup>Barna, *Habits*, 157

## Grappling for Balance

Highly effective churches, have a habit of serving the community:

1. Seen by people outside the church, as the types of church they might consider attending, believing that such church ministries are "an indispensable part of the social support system in America."
2. Also seen by a community as expressing God's love by helping the needy—outsiders "expect the churches to serve the needy."
3. Brings a mixed bag of financial commitments in church budgets, which are generally "slim" to invisible "in all but the most unusual of churches."
4. Creates a frustration of "never having enough resources to meet all the identifiable needs in their midst."
5. Creates the fundamental perspective that drives the social concern of effective churches.

## Gaining for Perspective

Highly effective churches have found that doing community ministry includes several perspectives:

1. For many churches, an experience of revitalization or "resurrection" occurred as a result of an exaggerated emphasis upon outreach rather than inreach.
2. Gets church members out of their "comfort zones" to help the downtrodden, depressed, poor, sick, abused, etc., by seeing how others live.
3. Does not easily show positive results and patience can wear thin easily.

## Gathering for Ministry

Highly effective churches combat people's tendency to avoid the discomfort of personal growth by creating an environment that makes such growth virtually inescapable:

1. Through successful service ministry opportunities.
2. Through applauding the efforts of these individuals and encouraging them to persevere.
3. And many continue to be service ministers because they are so diligent about learning from their past mistakes.

## Grouping for Greater Benefit

Highly effective churches, in the area of social and community ministry experience these benefits.

1. Often require that church leaders must be actively involved in an area of service ministry.
2. Frequently work in cooperation with other nearby churches to facilitate community service—believing that they can accomplish more with capable partners than they can accomplish in isolation, and they show:
  - Willingness to teach together
  - Willingness to learn together
  - Willingness to serve together
  - Willingness to accept differences

## Gaining for the Kingdom

Highly effective churches are involved in community ministries. Even though they cannot meet all the needs in their community, they are meeting some of the needs of some of the people.<sup>28</sup>

The recommended book for this habit was *Ministries Of Mercy: The Call of the Jericho Road* by Timothy Keller. The Congregational Leadership Team was encouraged to study this additional resource. Once again the congregational leaders and coaches brainstormed the habit of Community Ministry:

- Planning of outreach to needs and evaluating results
- Involving more people
- Emphasis the gospel (biblical aspects) reason we are doing the work
- Community assessment to determine needs
- Contact local food banks/assist them
- Servant's day
- Youth minister
- Clean sweep
- Organized work groups
- Educate fellowship
- Recognition program for workers
- Develop volunteer groups based on their interests or gifts

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<sup>28</sup>Ibid., 160-165.

- Parents night out to include brochures and devotions
- Be more proactive to needs
- Support additional programs in community
- More projects with local churches
- Hospice volunteers
- More training
- More congregational involvement
- Begin Men's group
- Tie all ministries to our "purpose"
- To set a meeting up with other community churches to put together a combined effort to meet the needs of the community
- Partner with churches in our ecumenical council
- Get census data; become more aware of community needs
- Parent's night out
- Stress to church the pre-evangelistic thrust
- Transportation
- Meals-educate congregation on needs outside our church
- Benevolent fund
- Widows group
- Changing car oil for single moms
- Financial management seminar
- Set up a task force to survey the needs of the community
- Decide what aspects of community ministry we want to participate in
- Educate the congregation as to what community ministries we presently participate in
- Charter member Beechwood Presbyterian. Souper Saturday. w/food for eat in or take out
- Bingo/birthday at nursing home
- Give to battered women and Weirton Christian Center – clothing and sale items
- Christmas Food baskets
- Latch key program
- Emergency services recognition program
- Community survey to evaluate needs
- Do another gifts seminar
- Work teams for community
- New parents baby packet
- Food distribution
- Grief ministry
- Assist university students moving in
- Community choir concerts
- Home owner cleanup, handiwork activities
- Joint church services to combine neighborhood ministries
- Caroling in the community



- Annual projects for nursing homes
- Christmas toy fund (coats & sweaters)
- Drivers list for doctor appointments
- Create a committee to look for additional sources of involvement in our community
- Tithing at grocery store
- School supply pantry
- Clothes closet
- Food for seniors
- Homeless shelter-new beginnings
- Project graduation – adopt-a-family program
- Parenting classes-crisis center-baby shower
- Need: more members involved!
- Educate group!
- Youth center
- Nursing home ministries
- Home maintenance for elderly/needy
- Free car wash
- Thanksgiving baskets & visits
- Adopt 2 families at Christmas
- Youth work days
- Town clean up

### *C. Next Steps*

Following the habit presentations and brainstorming sessions, the Director of ELECT introduced the Congregational Cycle process and shared the next steps for the participating churches.

The Congregational Leadership Teams were asked to meet weekly and pray for the development of the Congregational Cycle in their churches. It was suggested that they meet either before or after a weekly church service. Prayer was considered to be the foundational characteristic of an ELECT church.

Secondly, the Teams were asked to add to their team people who had the same passion to initiate the process. The number of team members depended on the size of the

church but a total of five to seven was to be sufficient. George Bullard suggests seven percent of the average Sunday worship service.<sup>29</sup>

Thirdly, the Congregational Leadership Teams were expected to work closely with their respective coaches in presenting and implementing the Congregational Cycle in their churches.

Fourthly, the ELECT pastors were expected to attend the first Coaching Clinic which was scheduled on May 22, 2001. They were given a book authored by the presenter which was to be read by the Clinic date.

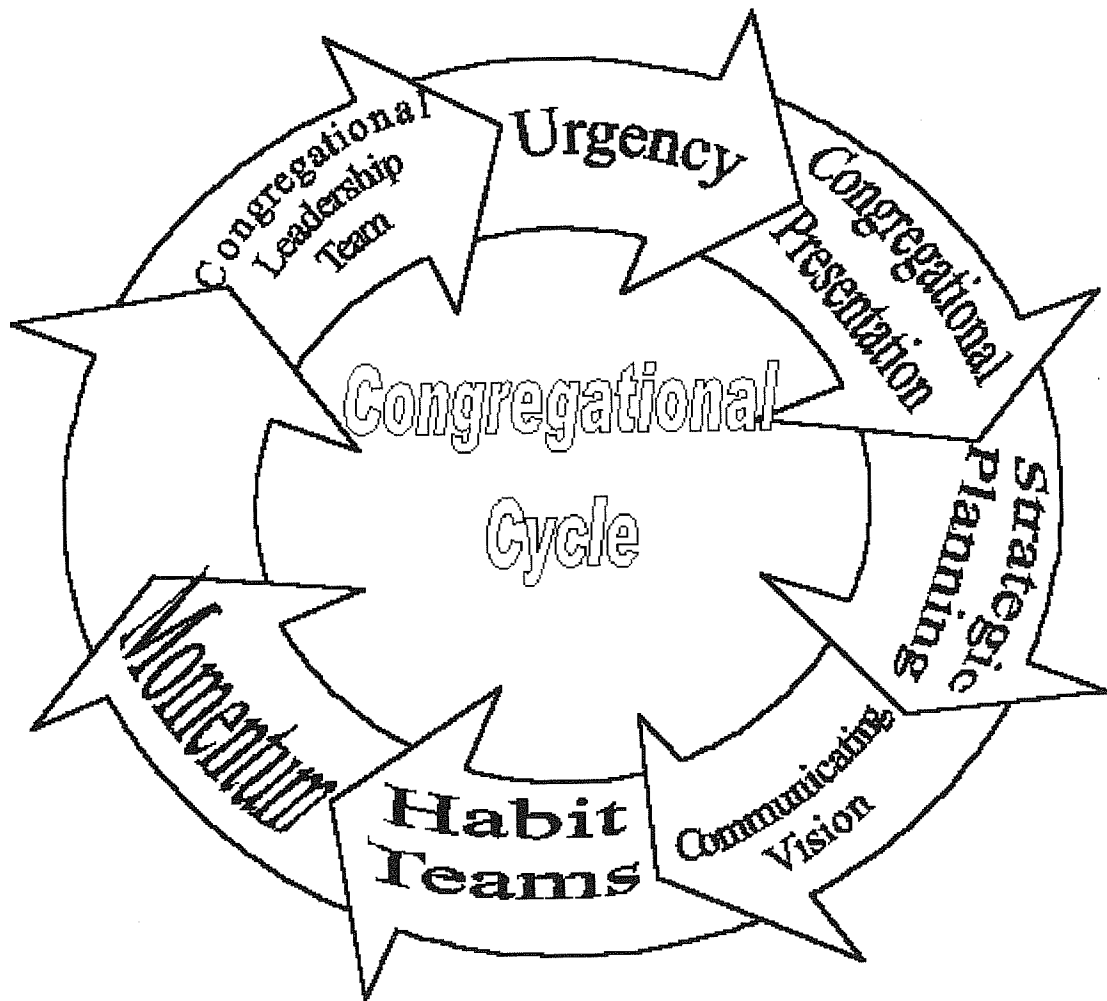
The three-day Leadership Retreat ended with worship and a special commissioning service for the Congregational Leadership Teams and their coaches.

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<sup>29</sup>George Bullard, "Learnings from Recent Cluster Congregational Transformation Processes," *Net Results* (February 2000), 27.

## CHAPTER 5

### CONGREGATIONAL CYCLE STAGE



The Congregational Cycle consisted of several steps in the transformational process. The ELECT churches were encouraged to follow this cycle under the direction of their respective coaches.

#### *A. Congregational Leadership Team*

The first step was selection of the Congregational Leadership Team. This team totaled five to seven persons including the two key leaders who accompanied the pastor to the Leadership Retreat.

The purpose of the Congregational Leadership Team was to help the church move through the process of transformation. They were to understand the process and commit to studying different resources, identifying the habit needs and developing a plan to implement it.

#### Qualities of Congregational Leadership Team Members

- Desire spiritual disciplines
- Visualize the big picture
- Think strategically
- Communicate excitedly
- Participate enthusiastically

#### Duties of Congregational Leadership Team Members

- Read *Habits of Highly Effective Churches* by George Barna
- Understand the ELECT Process
- Help guide the ELECT Process for their congregation
- Assist in developing core values, mission/vision of their church
- Have an understanding of the six habits
- Assess and prioritize the habits as related to the church's needs
- Help select team leader for each habit
- Hold habit teams accountable to implementation
- Celebrate victories
- Keep the momentum going
- Review and reward

George Bullard suggests that this kind of a leadership team is an important factor in transforming churches:

This community then creates and nurtures a positive, passionate movement of laity and clergy leaders who fuel and flavor, or drive and navigate, the redevelopment process until the church achieves transformation. These people will not necessarily hold the key elected or appointed positions in the congregation, although they may. Nor are these necessarily the key influencers or long-term power persons in the congregation, although they may be.<sup>1</sup>

### *B. Generating Urgency*

The second step was Generating Urgency. This step began early in the Cycle and continued in some form throughout the process. The Congregational Leadership Team reviewed the ELECT process and the six habits of highly successful churches. They were asked to review the Church Inventories to get a clearer picture as to the greatest needs found in the six habits. A strong awareness of needs creates urgency. "It creates a driving force that makes the organization willing to accept change and to challenge the conventional wisdom."<sup>2</sup>

Generating urgency provides a comparison between God's ideal and reality of church. Urgency brings people together for a common cause and it motivates the leadership to direct change.<sup>3</sup>

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<sup>1</sup>Ibid., 27.

<sup>2</sup>Herrington, *Leading*, 35.

<sup>3</sup>Ibid., 40.

### *C. Congregational Presentation*

The third step was Congregational Presentation. The Congregational Leadership Team was asked to work closely with its coach in designing the presentation for the ELECT process. The presentation was to be:

- Creative
- Incorporated with worship
- Inclusive of the six habits
- Church wide
- Shared responsibility of CLT
- Including brainstorming sessions

Some of the ELECT churches chose to present the process in a two-day retreat setting at the church. Others chose to use several regular worship service times for presentations.

Generally, the coach did the overall presentation of the process and the Congregational Team Leaders were involved in leading the habit presentations and brainstorming sessions.

### *D. Strategic Planning*

Strategic Planning was the fourth step. By this point of the cycle there was both excitement and uneasiness. The coach led this process at another setting within the church. Some churches invited only the leadership of the church and others opened up the planning to the whole church body. The purpose was to discover the core values of the church, to develop a mission statement, vision and vision path for the next three years

which included the six habits. Following is the skeleton outline of the strategic planning process:

#### I. Introduction

If we were here three years from today, \_\_\_\_\_, what must happen, ministry-wise between now and then for us to be pleased with our progress as it fits the six habits of highly effective churches?

Each writes his or her name on an index card, folds as a tent and places it in front of himself or herself.

#### II. Review the six habits

#### III. Complete Core Values Discovery Audit

#### IV. Development of Mission/Vision

##### A. Picture drawing

1. Draw a picture that for you is representative of the present ministry of your church. (Explain some of these.)
2. Draw a picture of what you envision the church to be like in the next three years. (Explain some of these.)

##### B. Develop Mission Statement

##### C. Develop Vision Statement

#### V. Vision Path

##### A. Brainstorm

1. On post-it notes complete this statement: In order for us to be pleased with our progress in one year from now we need to focus on these two habits: \_\_\_\_\_ and \_\_\_\_\_.

2. Place all post-it notes on the wall or board!

#### B. Prioritize

1. Put a dot on the two that you feel are most essential to our progress as it relates to transformation at this point.
2. Break up into two groups according to interest, assigning one key habit to each group with a leader. The task was to develop a goal for the key habit.

#### C. Record

Each writes on an index card the name of a church member who would have an interest in each of the two habits and gives to the Congregational Leadership Team.

#### B. Congregational Approval

#### *E. Communicating Vision*

The fifth step was Communicating Vision. Clear communication was very important to the success of the ELECT process. Some common principles were:

- Develop an explicit communication strategy
- Be creative in communications
- Enlist the entire vision community



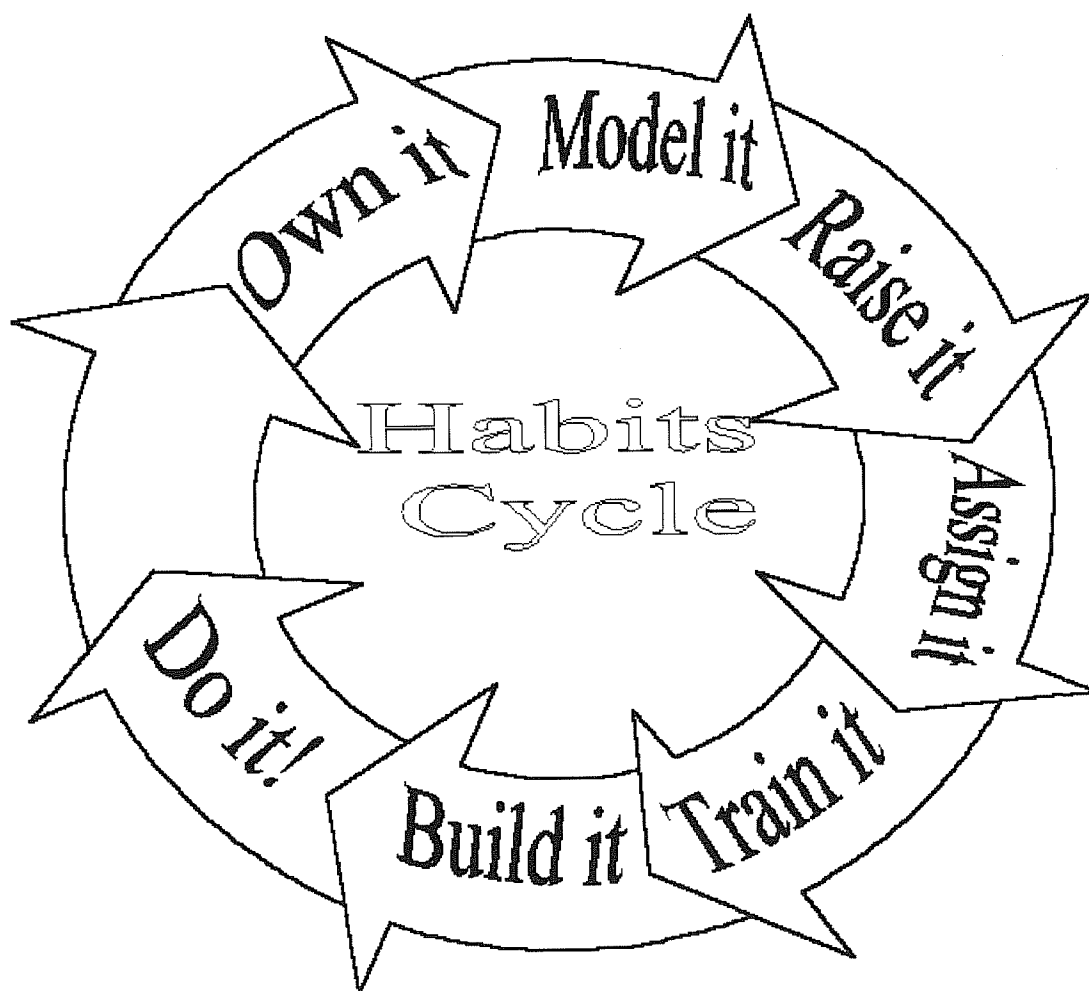
- Develop terms, phrases, and analogies that have special meaning for your congregation
- Repeat, Repeat, Repeat
- Seek feedback on the vision<sup>4</sup>

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<sup>4</sup>Herrington. *Leading*, 64-67.

*F. Habit Teams*

The sixth step was the development of Habit Teams. The teams were to be intentional, creative, and productive in design. The following diagram and numbered definitions explain this cycle:



1. Own it. Each leader should make a conscious decision to own whatever habit chosen by the Congregational Leadership Team (Strategic Evangelism, Genuine Worship, Stewardship, etc.).
2. Model it. The Congregational Leadership Team should model the chosen habit. The habit should be an active part of each one's daily and corporate life.
3. Raise it. The team must raise the bar of the habit: tell it, teach it, preach it, announce it, display it, etc.
4. Assign it. Discover the person in your congregation who has a heart for the habit. Spend time with this person sharing your mission/vision for the church. Bring him or her on board as a team leader. Present the person to the church, acknowledging the giftedness and leadership for this habit.
5. Train it. Allow the habit team leader to correlate training for the entire church. It is important to train as many of the church members as possible. The training must be repeated regularly with variation. During the training sessions watch for other people who have a heart for the habit. From these people develop a team to give leadership to this habit planning and implementation.
6. Plan it. The newly formed habit team will work together brainstorming and planning for advancement of the habit. Each habit project should be strategic, innovative, creative and Christ-honoring.
7. Do it. The habit team will be accountable to carry out the plans with the help of the body of the church.

8. Celebrate it. Celebrate the victories and honor those who have given leadership. Put some wins under their belt and lift them up!<sup>5</sup>

### *G. Momentum*

One of the greatest challenges to transformation is to keep the momentum going. “Ultimately, momentum for ongoing transformation is a function of two factors: the organization’s ability to continually assess current reality, and its ability to create internal alignment around the vision.”<sup>6</sup> The Congregational Leadership Team was encouraged to foster the following actions to keep the momentum going:

- Recast the vision
- Take time to celebrate wins
- Create an eye on the community
- Align existing ministries with vision path
- Address specific pockets of resistance
- Begin the process for year two habit development
- Never stop<sup>7</sup>

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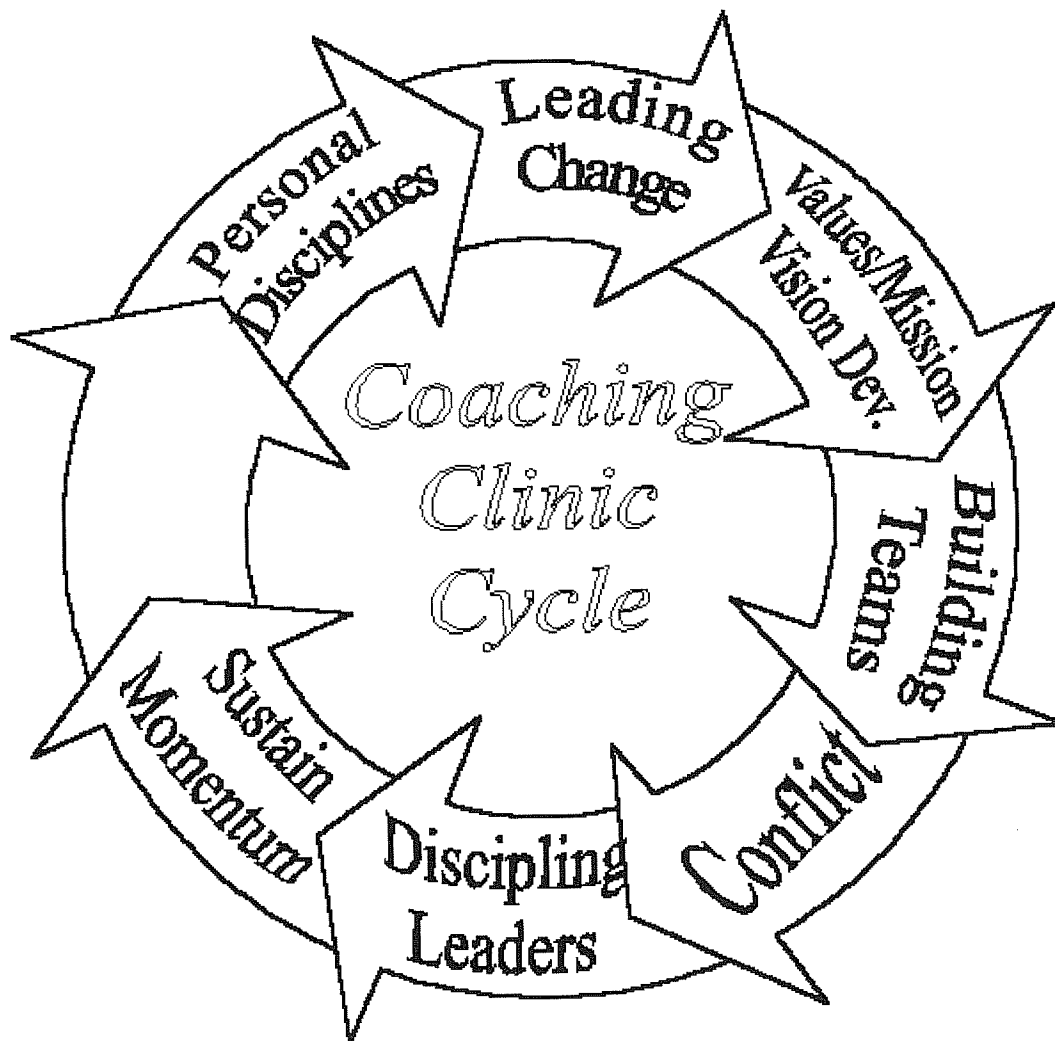
<sup>5</sup> Seminar with Mark Mittelberg, Beckley First Baptist, Beckley, WV, 2001

<sup>6</sup> Herrington, *Leading*, 88.

<sup>7</sup> *Ibid.*, 88-93.

## CHAPTER 6

### COACHING CLINIC CYCLE STAGE



The Coaching Clinic Cycle ran concurrent with the Congregational Cycle for continued education and additional helps. There were three scheduled for each of the three-year process. Each Coaching Clinic was held as a one-day event at the Parchment Valley Conference Center. The target groups for most of these clinics were the ELECT pastors and coaches. Other congregational key leaders were invited to selected clinics. Each participant was assigned a book to read which was authored by the presenter and relevant to the topic in the cycle.

The Coaching Clinic agenda included generally four sessions for the presenter and a question and answer time. The ELECT pastors and coaches were clustered in groups during lunchtime to discuss what was and was not working in their churches through this process. There was some time on the agenda for personal sharing as to results of the process in some of the churches. Following are the general outlines of the subject matter of the Coaching Clinics:

#### *A. Personal Disciplines Clinic*

Dr. C. Jeff Woods was the presenter for the Personal Disciplines Clinic, May 22, 2001. Jeff serves as Executive Minister of the American Baptist Churches of Ohio. He authored the book which was used for this clinic, *Better Than Success - Eight Principles of Faithful Leadership*. His topics included:

1. Discerning a Vision from God
2. Attending to and Rekindling Our Gifts
3. Prioritizing to Please God
4. Redeeming Crises
5. Creating Kairos

6. Making Mentors
7. Caring for the Soul

### *B. Leading Change Clinic*

The presenter for the Leading Change Clinic was Mike Bonem. The date was September 27, 2001. Mike is president and co-founder of Kingdom Transformation Partners, a church consulting and training firm based in Houston. He is the co-author of *Leading Congregational Change*. His topics included:

1. Preparation
  - a. Typical Drivers of Congregational Life
  - b. Historic Approaches to Leading Congregational Change
  - c. Spiritual and Relational Vitality
  - d. Personal Preparation
  - e. Mental Model
2. Commitment
  - a. Creating Urgency
  - b. Establishing the Vision Community
  - c. Possible Attitudes Toward a Vision
3. Transformation
  - a. Creative Tension
  - b. Team Learning
  - c. Discerning the Vision and Determining the Vision path
  - d. Communicating the Vision
  - e. Empowering Change Leaders
  - f. Implementing the Vision
  - g. Reinforcing Momentum Through Alignment
  - h. Systems Thinking

### *C. Values/Mission/Vision Development Clinic*

Dr. Aubrey Malphurs presented Values/Mission/Vision Development Clinic on February 1-2, 2002. Dr. Malphurs is professor and chairman of the Department of Field Education at Dallas Theological Seminary. He is also the president of Vision Ministries International, a training and consulting organization, and the pastor of Northwood Community Church in Dallas. He has authored several books including the book for this Clinic, *Advanced Strategic Planning*. The SOLE Team invited the Congregational Leadership Teams from the ELECT churches for the two-day training clinic. The following is the subject outline of Dr. Malphurs presentation:

1. Need for Strategic Thinking
2. Values Discovery
  - a. Importance of Values
  - b. Definition of Values
  - c. Kinds of Values
  - d. Discovering Values
  - e. Examples of Core Values
  - f. Developing Values
  - g. Implementing Values
3. Mission Development
  - a. Importance of a Mission Statement
  - b. Definition of a Mission Statement
  - c. Development of a Mission Statement
  - d. Examples of A Mission Statement
  - e. The Mission Challenge
  - f. Communicating the Mission
4. Vision Development
  - a. Vision Issue
  - b. Importance of Vision
  - c. Need for a Vision
  - d. Definition of Vision



- e. Examples of Vision
- f. Development of Vision
- g. Vision Audit

## 5. Strategy Development

- a. The Importance of Strategy
- b. Definition of Strategy
- c. Examples of Strategy
- d. Strategy Development

### *D. Building Teams Clinic*

The Building Teams Clinic was held on May 7, 2002 with Dr. Kenn Gangel as presenter. Kenn is Scholar in Residence at Toccoa Falls College, Georgia. He is the author of numerous works, including the book for this Clinic, *Coaching Ministry Teams*.

His presentation included this subject outline:

1. Contemporary Cultural Corruptions
  - a. Prosperity Gospel
  - b. Assertiveness
  - c. Political Clout
2. Coping with Cultural Corruptions
  - a. Invitation to Christ-like leadership
  - b. Qualifications of Christ-like leadership
  - c. Education for Christ-like leadership
3. New Testament Examples
4. Leadership Can Focus on:
  - a. The Leader
  - b. The Group
  - c. The Situation
5. Participatory Ingredients in the Church Leadership Pie

- a. Leadership style of pastor
- b. Leadership needs of the congregation
- c. Congregational attitude toward change

6. Approaches to Understanding Leadership

- a. Leadership is the possession of certain personality traits
- b. Leadership is meeting group needs and fulfilling group goals
- c. Leadership is ability to solve problems in a given situation

7. Variables in the Intentional Selection of Leadership Style

8. Analyze How You Spend Your Time Now

9. Recruiting Leadership Teams

10. Five Fundamental Leadership Practices

- a. Leaders challenge the process
- b. Leaders inspire a shared vision
- c. Leaders enable others to act
- d. Leaders model the way
- e. Leaders encourage the heart

11. Developing Effective Servants

- a. Match persons and positions
- b. Follow proven procedures
- c. Specify persons, tasks, and time
- d. Detail the responsibilities and duties

12. Training and Placing Leadership Teams

13. Ten Basic Principles of an Effective Team

- a. Has a clear understanding of its purposes and goals
- b. Is flexible in selecting its procedures as it works toward its goals
- c. Has achieved a high degree of communication and understanding among its members
- d. Is able to initiate and carry on effective decision-making, carefully considering minority viewpoints
- e. Achieves an appropriate balance between group productivity and the satisfaction of individual needs
- f. Provides for sharing of leadership responsibilities by team members

- g. Has a high degree of cohesiveness but not to the point of stifling individual freedom
- h. Makes intelligent use of the differing abilities of its members
- i. Is not dominated by its leader or by any of its members
- j. Can be objective about reviewing its own process

#### 14. How Team Leaders Facilitate Involvement

- a. Believe people are capable of using their freedom to serve and enhance the ministry organization
- b. Value the act of convening as a primary part of your role
- c. Learn how to design a meeting for group decision-making
- d. Decentralize yourself - repeatedly
- e. Form lateral partnerships

#### 15. How People Best Learn Leadership

- a. In an environment of objectives, not activities
- b. In an environment with a high delegation of authority, not responsibilities
- c. In an environment where decision-making is participatory and straightforward
- d. In an environment of continuity, not discontinuity
- e. In an environment of competency, not willingness
- f. In an environment of compassion, not legalism
- g. In an environment of local development, not centralized development

### *E. Church Conflict and Transformational Clinic*

Dr. Edward Peirce, president of Resolution Dynamics, Inc., was the presenter for Church Conflict and Transformational Clinic which was held on September 24, 2002 at the Parchment Valley Conference Center. Ed is a bi-vocational pastor in the Ohio Convention and National Director of FIRM Ministries for Susek Evangelistic Association. The book chosen was *Firestorm*, authored by Ron Susek. Following is the subject outline of Ed's presentation:

1. The Genesis of Conflict in the Local Church
2. The Stages of Unmanaged Conflict
  - a. Phase I – Problem Solving
  - b. Phase II – Disagreements
  - c. Phase III – Identifiable Subgroups
  - d. Phase IV – Fighting to Win
  - e. Phase V – Litigation
3. Case Study
4. Popular Responses to Conflict
  - a. Avoidance
  - b. Political Maneuvering
  - c. Flight or Fight
5. Faith Based Interventions
  - a. Phase I – Educate
  - b. Phase II – Initiate a discovery process
  - c. Phase III – Outside Intervention
  - d. Phase IV & V – Control and Protection

#### *F. Discipling Leaders Clinic*

The presenter for Discipling Leaders Clinic will be William Easum, who is President and Senior Managing Partner in Easum, Bandy and Associates, a church consulting and futuring firm. He is the author of several books, including the one for this Clinic, *Leadership on The OtherSide*. This Clinic is scheduled for February 7, 2003.

Following is the proposed subject outline:

1. Leadership on the OtherSide
2. The Challenge of Our Times
3. Into the Wormhole
4. The Death of Two Kissing Cousins
5. The Mother Life Metaphor

6. Spiritual Guides: Explorers of the OtherSide
7. The Lone Ranger Was a Team Player
8. Whose Church Is It, Anyway?
9. Almost to the OtherSide
10. Remain Seated with Your Seat Belt Buckled: The Ride's Not Over

### *G. Keeping the Momentum Clinic*

George W. Bullard, Jr. is director of Hollifield Leadership Center and Lake Hickory Learning Communities on Lake Hickory in North Carolina. This Clinic is scheduled for May 6, 2003. Bullard's passion is connecting congregational movements with transformational experiences. He does this by focusing on congregational, denominational, and Para church leadership issues.

The coaches were encouraged to complete a quarterly report on each of their churches in the process. Appendix D is a sample of the First Quarter Report.

The Director of ELECT held other meetings periodically with the coaches to evaluate the progression of the participating churches. From one of the meetings a suggestion was made to provide the ELECT pastors with a PowerPoint presentation of each of the Coaching Clinics when available.

## CHAPTER 7

### EVALUATION OF PROCESS

The evaluation of the effectiveness the ELECT process occurred in three ways. One method used was an evaluation tool, which was completed by the twenty-three pastors and the ten coaches. Another way was requested letters of evaluation from an ELECT pastor, an ELECT coach, a Coaching Clinic presenter, and the National Director of Transformation with the American Baptist Churches, USA. The third way was the consensus of the SOLE Team as to the strengths and weaknesses of the process based upon personal involvement and overall evaluations.

#### *A. Evaluation Tool by ELECT Pastors and Coaches*

The following evaluation tool was scored on September 24, 2002 by the ELECT pastors and coaches during a Coaching Clinic. At the end of each question and each section the average score for the pastors and coaches is recorded.

“Enabling Leaders - Empowering Church Transformation”  
Evaluation of Process  
September 27, 2002

Instructions: Circle the number under each question which best describes your experience during the ELECT process. Please feel free to comment on any question.

Invitation Stage:

1. A leadership team of the West Virginia Baptist Convention designed the process. It consisted of the Executive Minister and the four commission board directors and was referred to as the SOLE Team. How effective was the development of the leadership team?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.00	Pastors: 1.47	

2. The process is designed to help pastors and congregations move from a maintenance model to a mission model developing the six habits of highly successful churches. How effective was this design?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.00	Pastors: 1.76	

3. The SOLE Team proposed in December of 2001 to visit thirty pastors of churches who fit the criterion for this process. They personally visited each pastor and shared the overall ELECT process and expected commitment. The thirty pastors were invited to an "Introductory Seminar" which was held on January 15, 2001. How informative and inviting were these personal visits?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.00	Pastors: 1.53	

4. The selection process for participating pastors and congregations was based on the recommendations of the Area Minister and the criterion set by the Sole Team. How effective was the selection process?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.57	Pastors: 1.65	

Evaluation of Invitation Stage: Coaches: 2.14 Pastors: 1.60

Introductory Stage: (January 15, 2001)

1. The reasons behind "Enabling Leaders - Empowering Church Transformation" and the overview of the process were presented. How effective was this introduction?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.86	Pastors: 1.47	

2. Each pastor was given an ELECT notebook designed to be user-friendly with a PowerPoint presentation diskette. The notebooks contained color-coded tabs with various information inserts. How effective was the notebook?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.29	Pastors: 1.88	

3. Each pastor was given a copy of George Barna's book, *The Habits of Highly Effective Churches* to read as the theme book. Barna defines an effective church as one that has developed a holistic ministry around the six habits of ministry that constitute a complete church. As this book relates to our ELECT process how effective was it?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.43	Pastors: 1.65	

4. The SOLE Team chose the six habits based on 1) the aspects of the early church in the book of Acts; 2) the correlation to our Convention's three year theme and 3) the result of Barna's highly effective churches. How effective has the selection of these habits been for the basis of the process?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.86	Pastors: 1.82	

5. The "Highly Effective Church Inventory" was a self-administered evaluation tool to gauge your church in the six habits of highly successful churches. How effective was this tool?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.57	Pastors: 1.76	

6. How effective was the suggestion to select ten people from your congregation to complete the inventory?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.14	Pastors: 2.24	



7. The "Church Covenant" was developed to hold the church accountable to the three-year process of ELECT through resourcing, planning and coaching by the WVBC Staff. How effective was this covenant?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.57	Pastors: 2.12	

8. The "Coaching Covenant" was developed to hold the Pastor and Coach accountable to the leadership development needed to work through the process of ELECT. How effective was this covenant?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.71	Pastors: 1.94	

9. The SOLE Team wanted to make the ELECT process affordable for participating churches. Therefore the church contributions were set at approximately 20% of the total cost which amounted to \$500.00. How effective was this consideration?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.86	Pastors: 1.53	

10. A closing challenge was given at the end of the Pastors Introductory Seminar on January 15, 2001, "Ten Top Reasons Why Not To Participate" in the ELECT process. How effective was this challenge?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.29	Pastors: 2.24	

Evaluation of Introduction Stage: Coaches: 2.16 Pastors: 1.86

Leadership Training Stage: (March 29-31, 2001)

1. The Leadership Training Retreat was held for the purpose of introducing the process in depth to the pastors and two key leaders from each church. How effective was this event?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.71	Pastors: 1.35	

2. We asked each pastor to bring two key leaders with them to this Leadership Training Retreat. How effective was this involvement?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.86	Pastors: 1.53	

3. An ELECT notebook was provided for each leader. How user-friendly was the information in the notebook?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.14	Pastors: 1.76	

4. Worship was an integral part of the three-day retreat. How effective was the worship time?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.57	Pastors: 1.53	

5. Presentations on each of the six habits by members of the WVBC staff were given. How effective were these presentations?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.00	Pastors: 1.82	

6. The habit presentations were designed so that one could get a mental picture of the state of their church in relation to the six habits. How effective were the presentations in this manner?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.14	Pastors: 1.59	

7. After each habit presentation the Congregational Leadership Team (CLT) was given time to assess each habit in relation to the Church Inventory Bar Chart. How effective was this process?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.14	Pastors: 1.53	

8. In addition to the bar chart, the handout also included the scores of every question under each habit. The CLT could survey rather quickly the

needs suggested from individual responses. How effective were these recorded inventories?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.29	Pastors: 1.82	

9. Each of the CLT members rotated being the timekeeper, the scribe, and the facilitator in their group discussion. How effective was this rotation?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.71	Pastors: 2.00	

10. The CLT also spent time brainstorming how their church could be more effective in these habits. How effective was the time for brainstorming?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.71	Pastors: 1.59	

11. Each CLT posted their habit brainstorming on newsprint for all to view. Each was given a copy of these postings. How effective were these brainstorming postings?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.57	Pastors: 1.71	

12. How effective was the training facility (arrangements, sound, PowerPoint presentations, accommodations)?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.29	Pastors: 1.35	

Evaluation of Leadership Training Stage: Coaches: 2.10 Pastors: 1.63

#### Congregational Cycle and Coaching Clinic Cycle

Suggested outline steps were given to enable leaders to begin the transformational process:

Develop a prayer base

Develop a congregational Leadership Team to guide the process

Create urgency – awareness of need in relation to the six habits

Design congregational presentation  
 Develop core values, vision and mission  
 Develop strategic planning  
 Develop a visioning community  
 Formulate habit teams  
 Develop accountability to the process  
 Celebrate wins

1. How effective were these outline steps?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.29	Pastors: 2.00	

2. The Coaching Clinics were designed to give additional helps throughout the process. A keynote speaker was invited who had written a book on the particular topic. Each pastor and coach was given the book prior to the clinic to read. How effective are the Coaching Clinics?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.71	Pastors: 1.62	

3. Each habit presenter recommended a book for addition reading. How effective were these additional resources?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 1.57	Pastors: 1.59	

4. How effective was the overall process of Enabling Leaders - Empowering Church Transformation?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.14	Pastors: 1.65	

1. In your opinion, would this process be effective for use with other churches in the future?

1	2	3	4
Highly Effective	Very Effective	Somewhat Effective	Not Effective
Comments:	Coaches: 2.00	Pastors: 1.53	

Evaluation of Congregational/Coaching Cycle:  
Coaches: 1.94 Pastors: 1.68

Overall Evaluation of the Process:      Coaches: 2.06      Pastors: 1.69

The following pages record the evaluation charts of ELECT pastors and coaches:

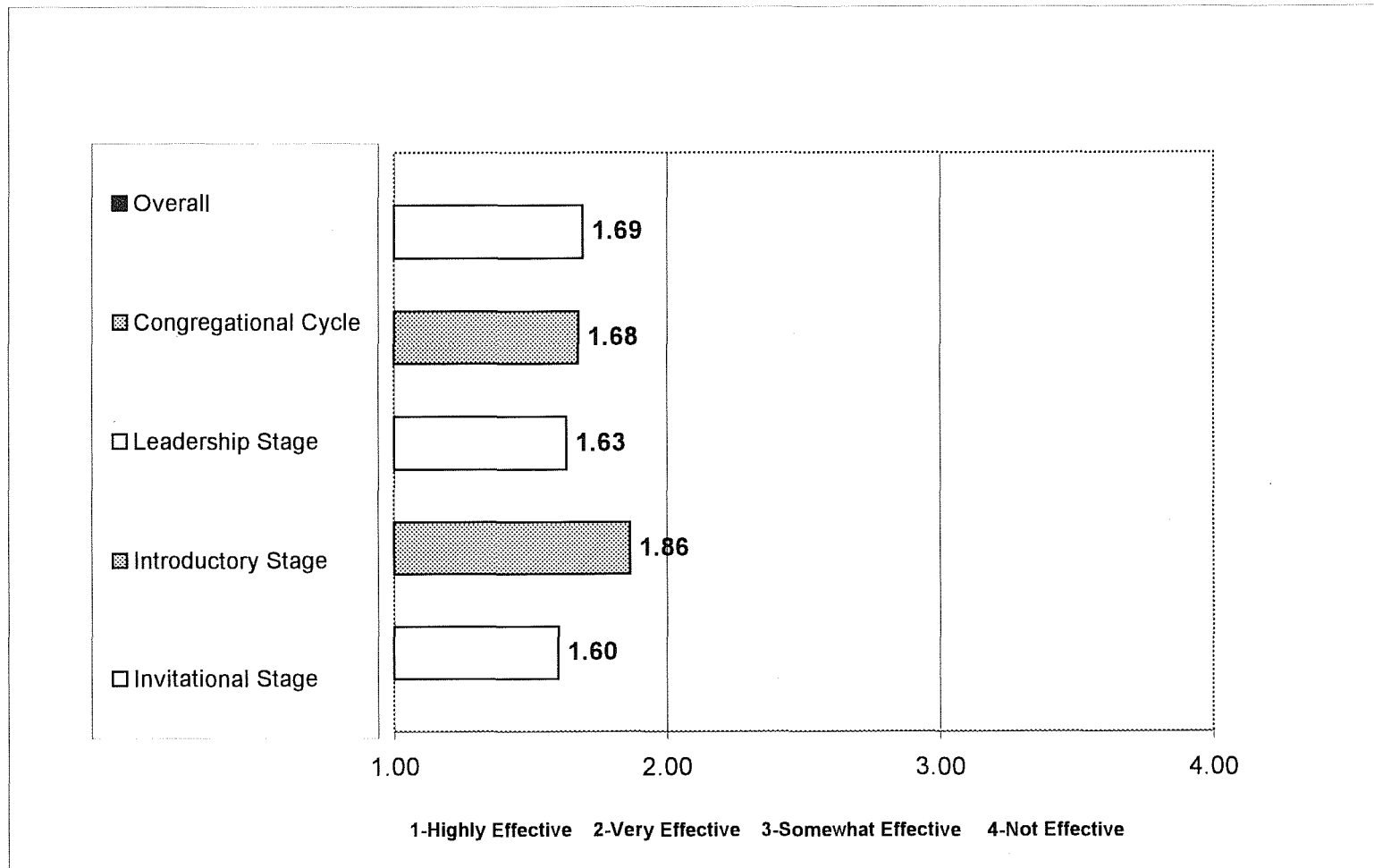


Chart 3 Pastors Overall Evaluation

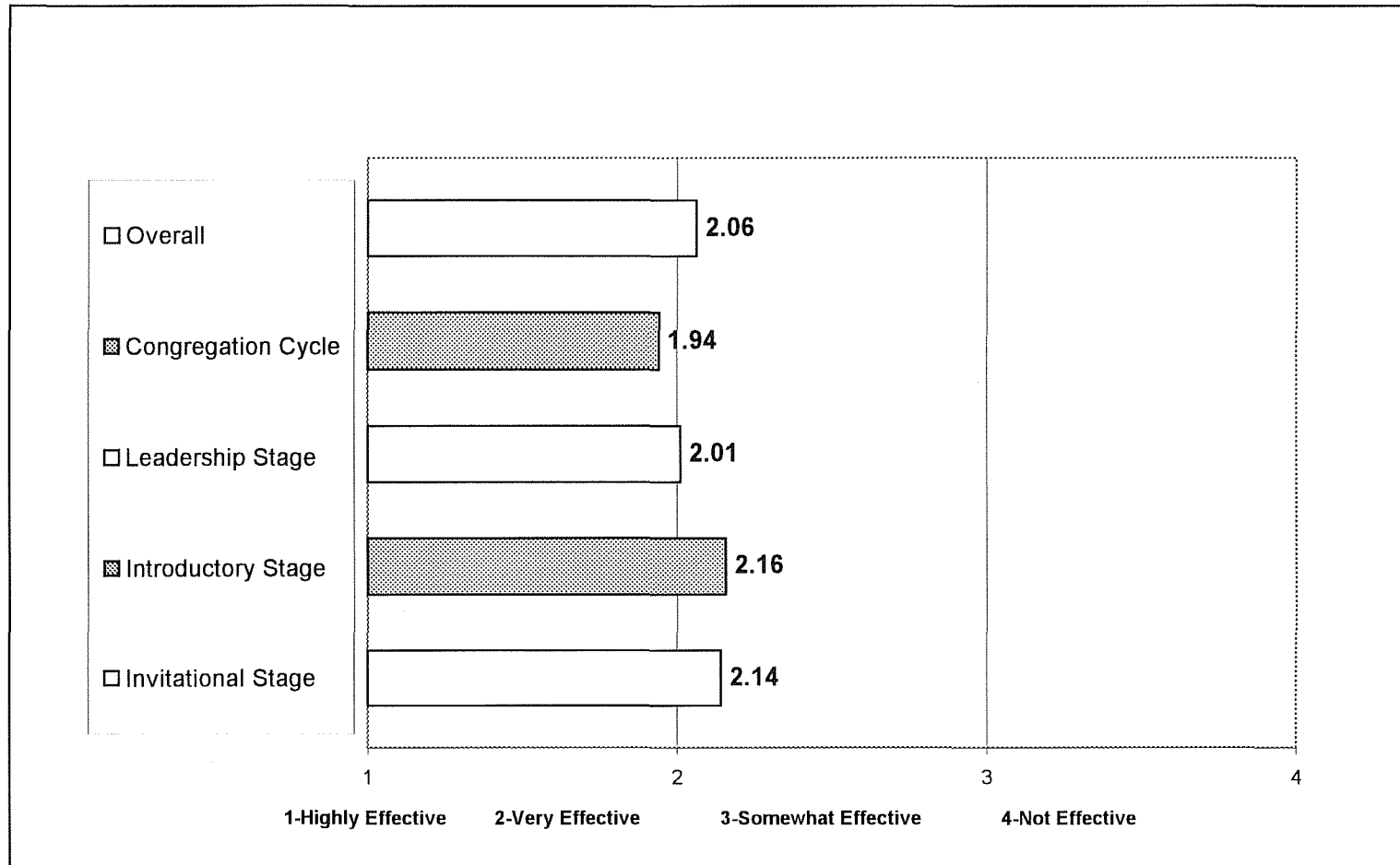


Chart 4. Coaches Overall Evaluation

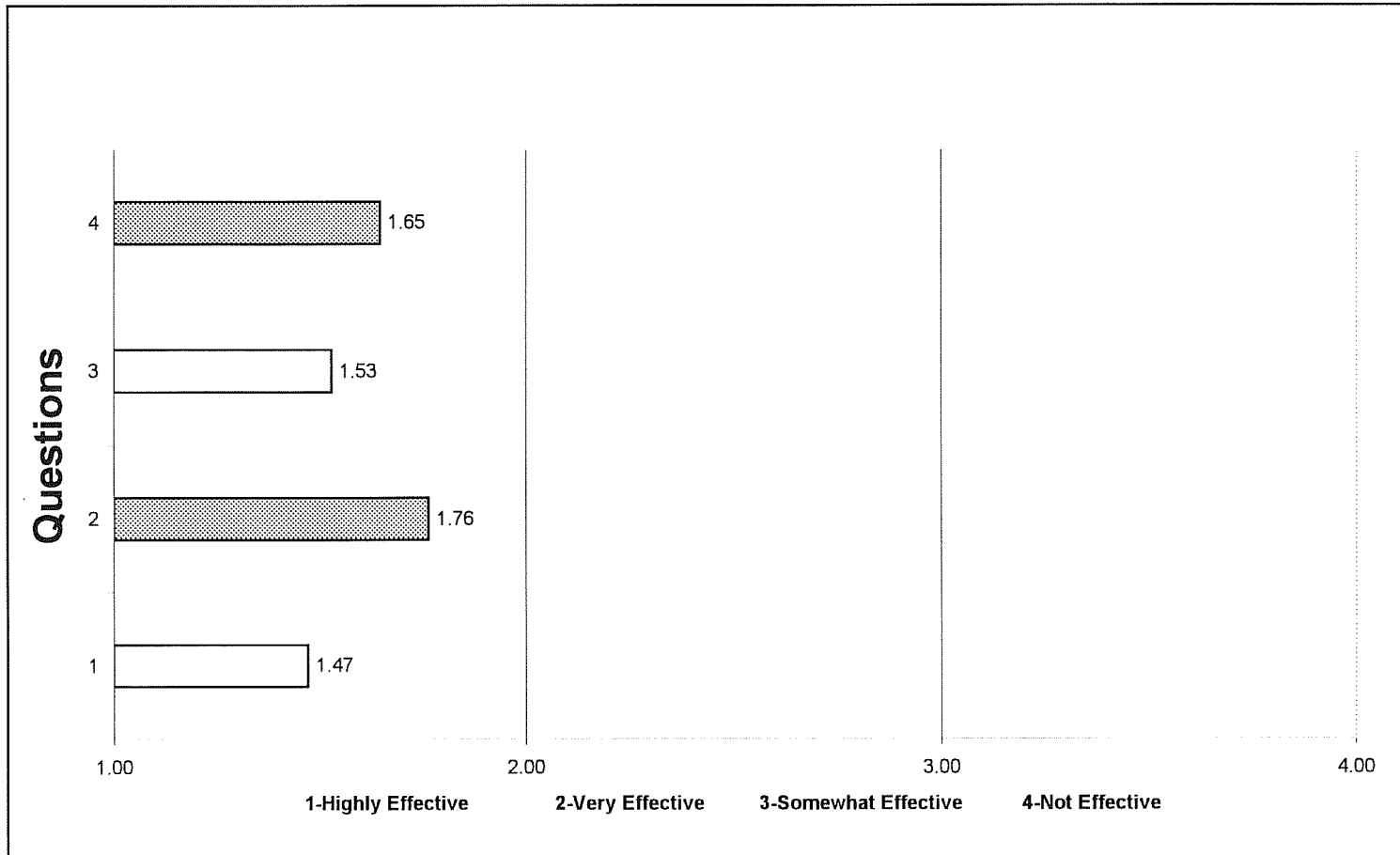


Chart 5. Pastors Invitational Stage



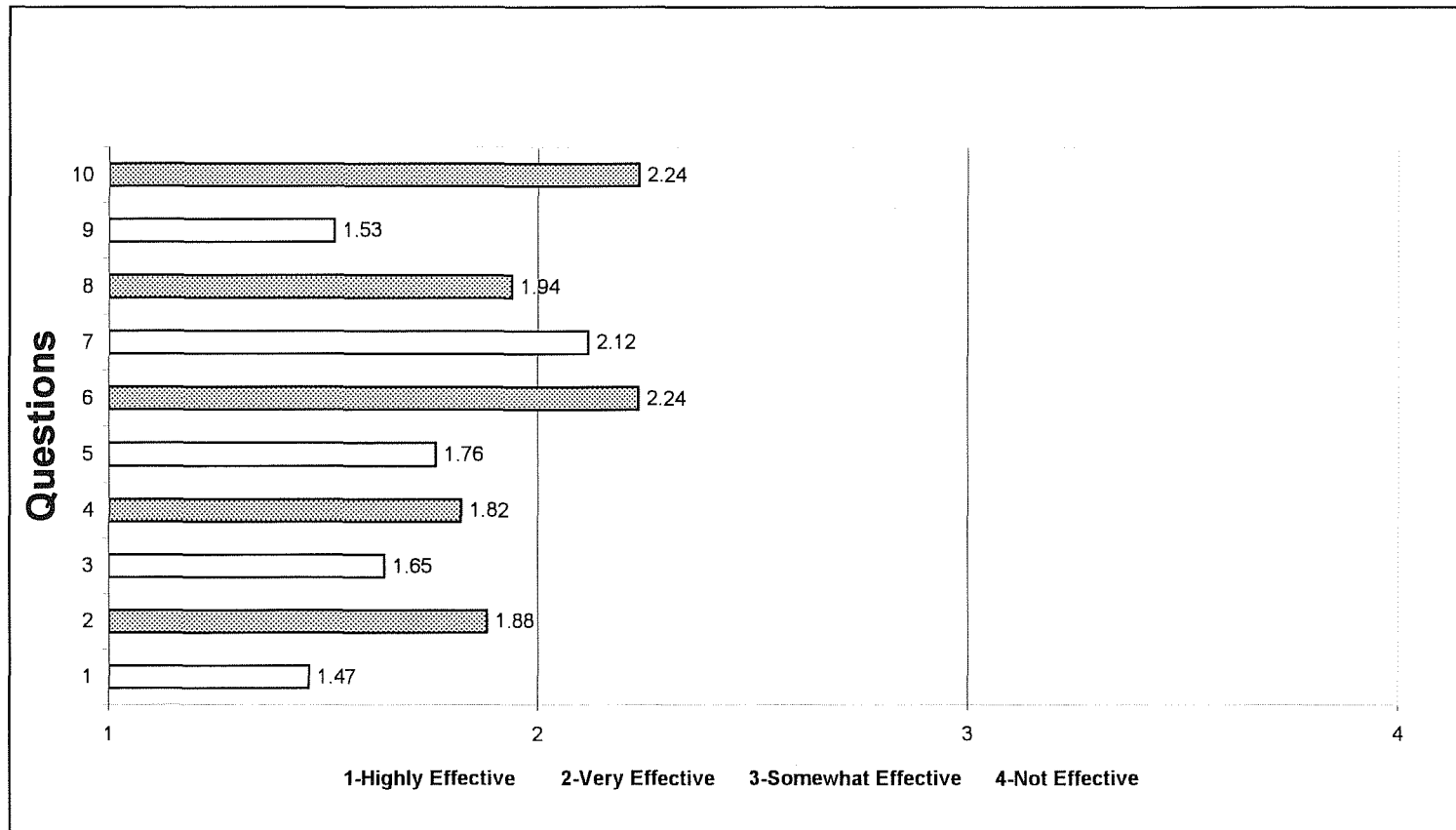


Chart 6. Pastors Introductory Stage

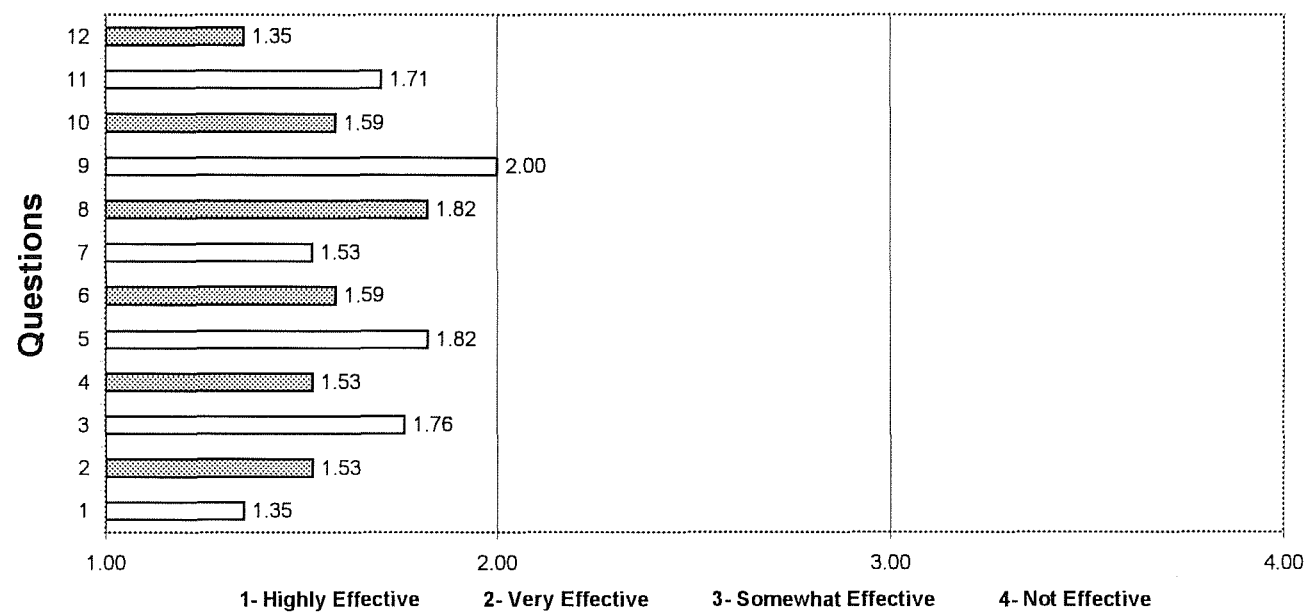


Chart 7. Pastors Leadership Training Stage

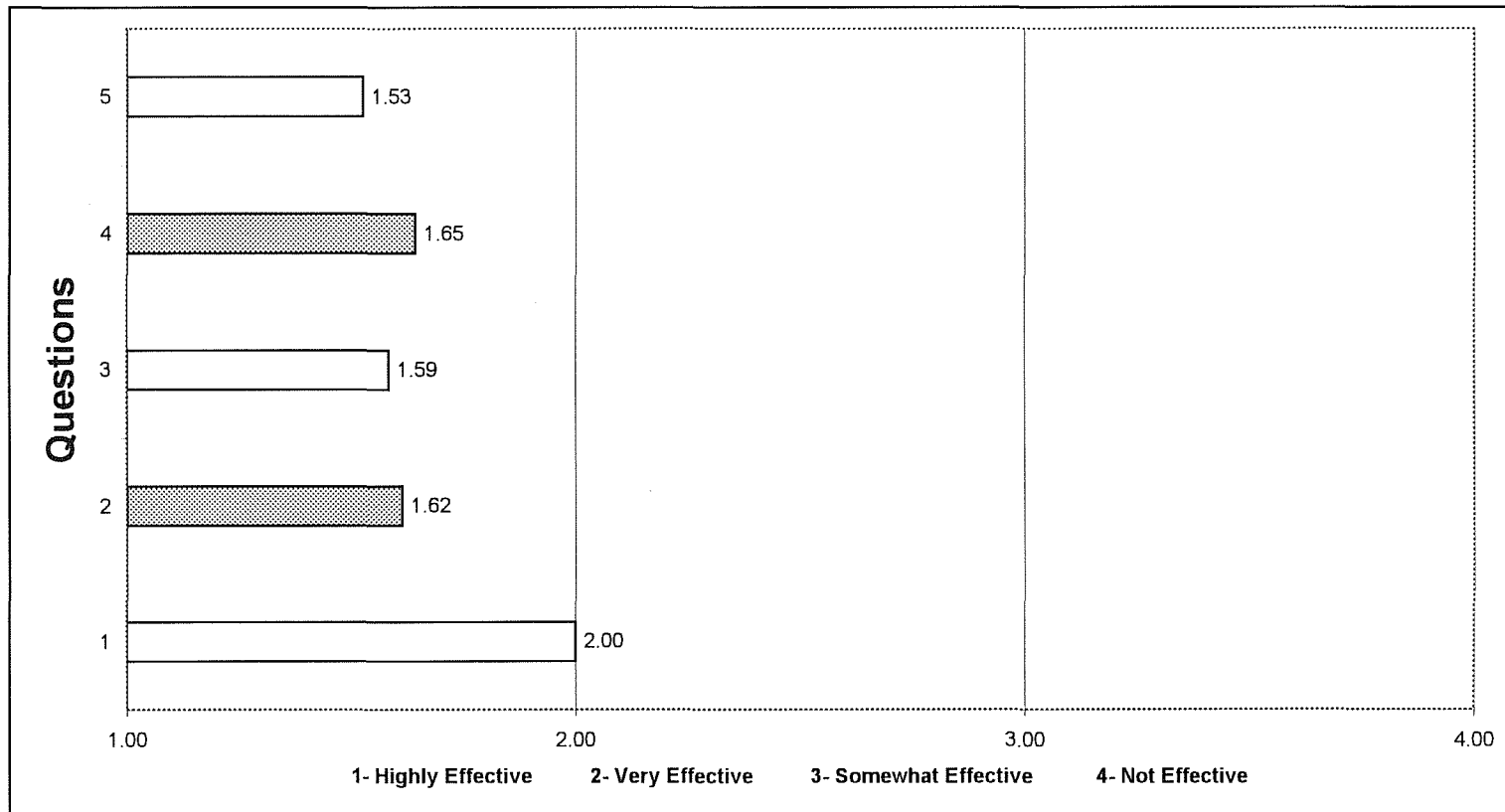


Chart 8. Pastors Congregational Cycle Stage

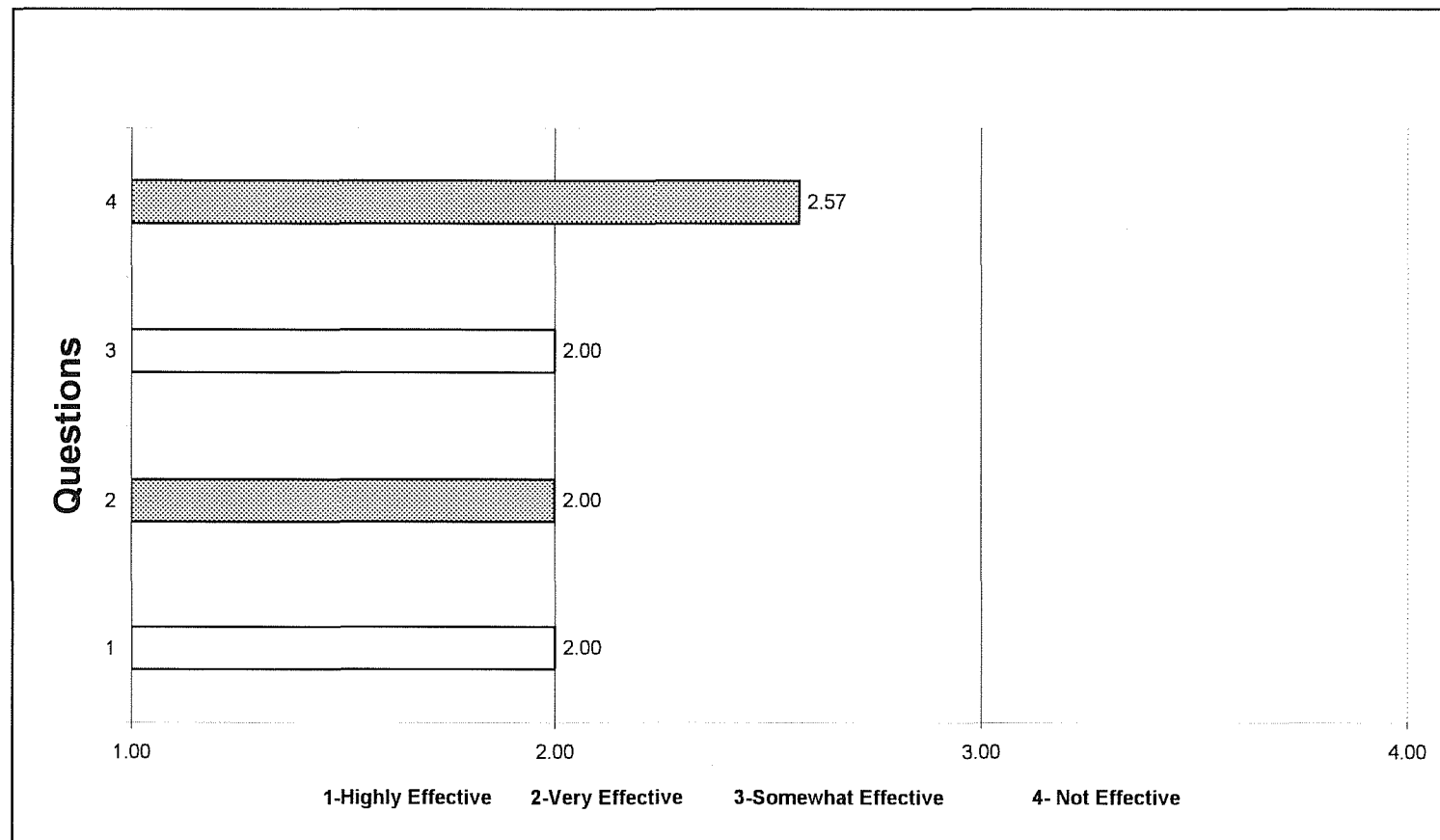


Chart 9. Coaches Invitational Stage

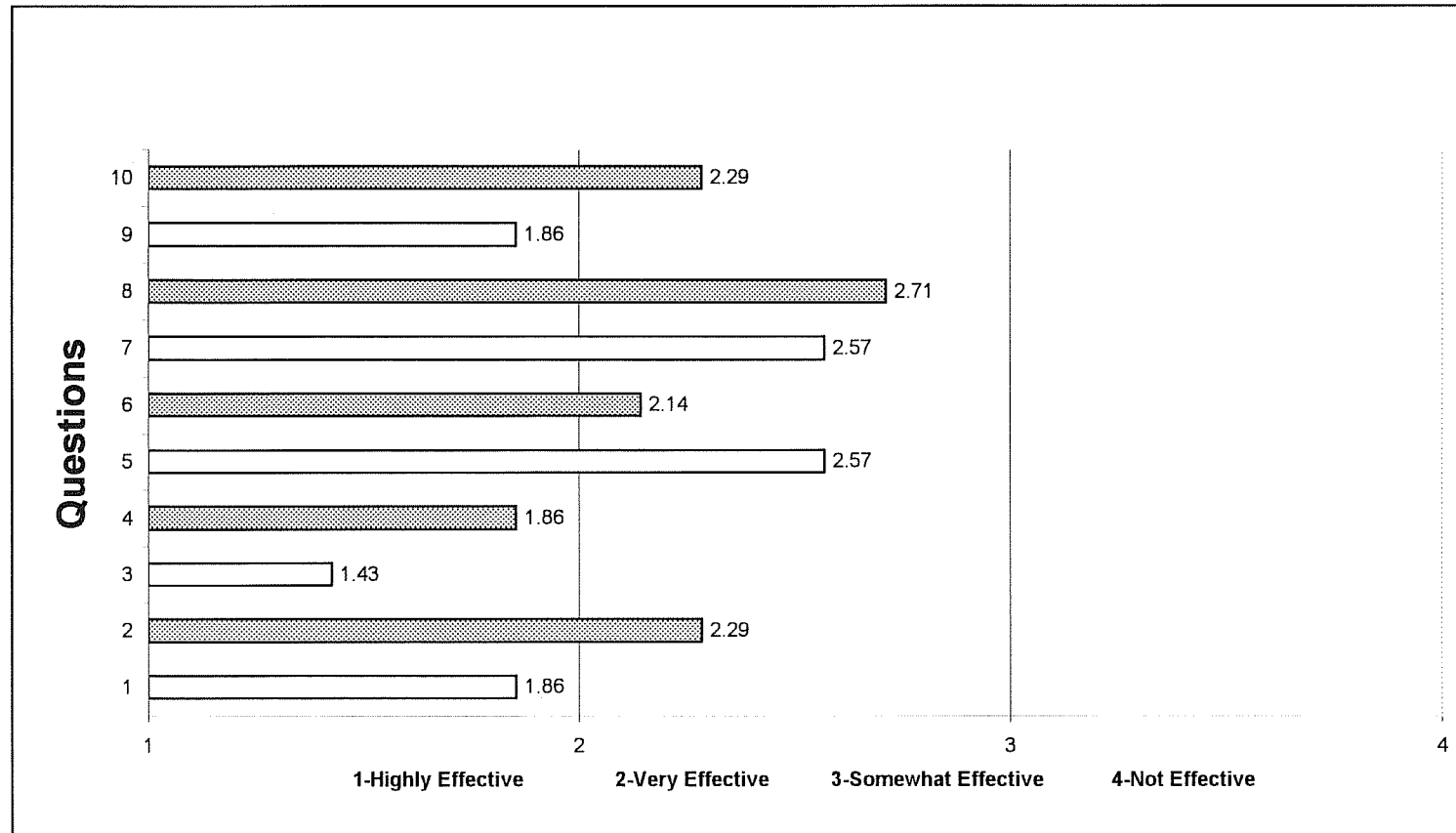


Chart 10. Coaches Introductory Stage

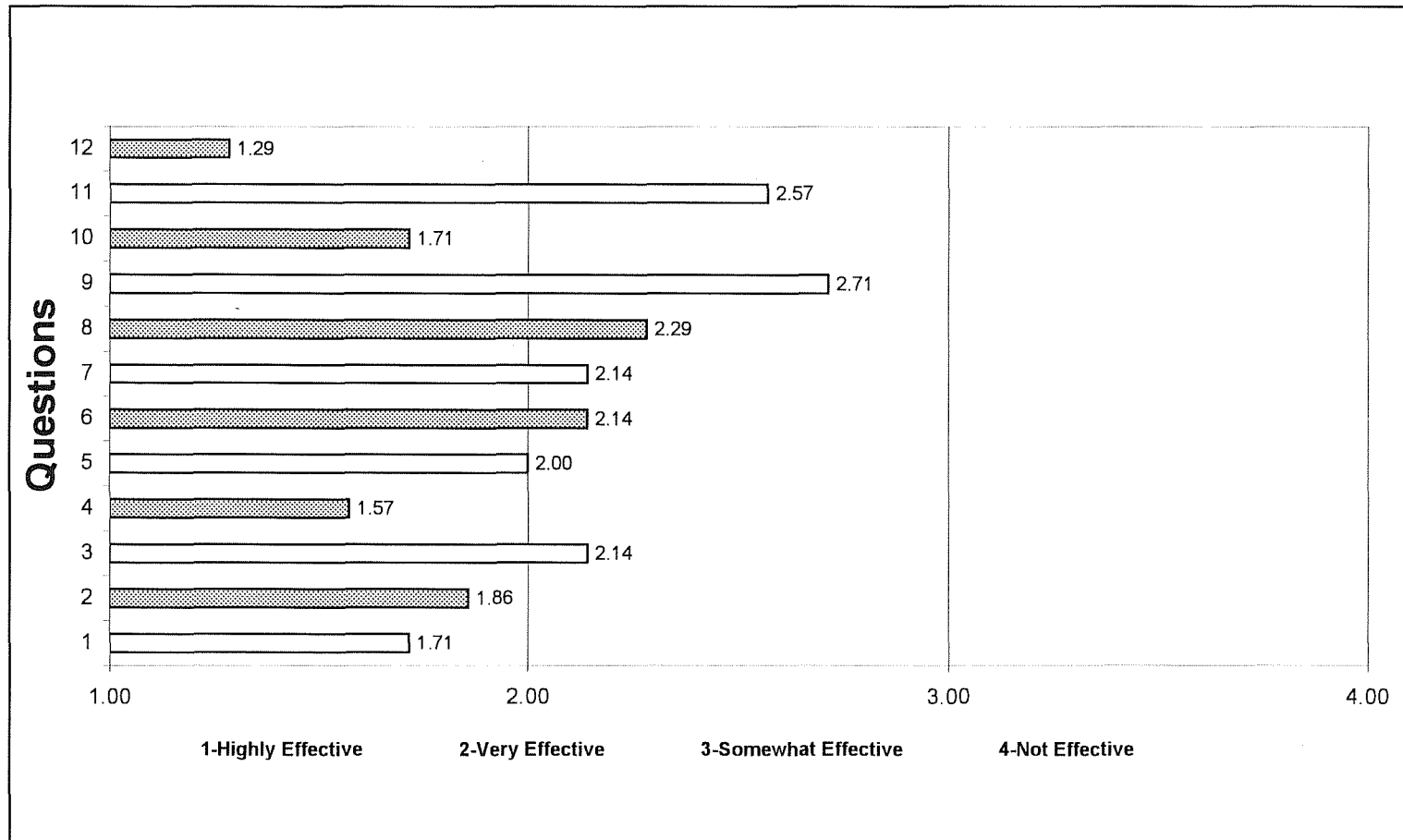


Chart 11. Coaches Leadership Training Stage

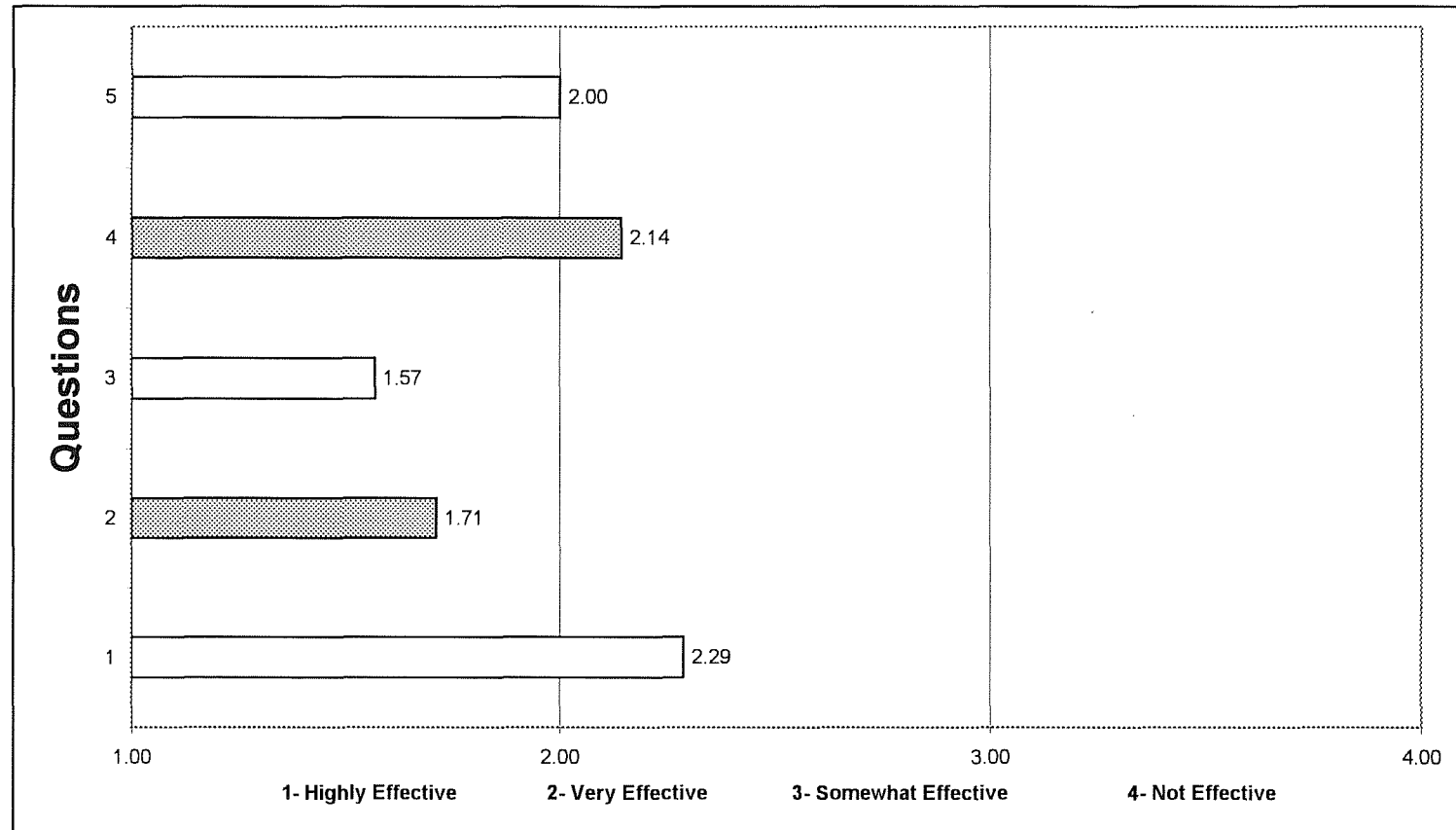


Chart 12. Coaches Congregational Cycle Stage

The ELECT pastors scored the overall process highly effective according to the Chart on page eight. The most effective stage or cycle was the Invitation Stage. Under this particular stage the highest rated question was number one. The design of the process by the SOLE Team was highly effective. From this scoring and comments to the Director, the pastors were very appreciative of the passion, design and effort. The lowest rating is evidenced in response to the second question, although it still received a highly effective rating. Some pastors failed to recognize the reality of the state of their church. There was general appreciation for the initial visits where a SOLE Team member introduced the process.

The highest rated response in the Introductory Stage was found in question one. The urgency of the ELECT process began to take root with the pastors and there was a desire to know more. The lowest rated response was question six which is closely related to question five, as well. The Church Inventory tool was considered not applicable in some sections. The wording of the questions caused some confusion with the lay people who completed the evaluation. Question ten suggests the closing challenge, "Ten Top Reasons Why Not to Participate" was least effective. By this point in the Introductory Stage there was consensus of pastors to participate and no other challenge was needed.

The church's financial participation requirement was highly effective. The pastors and churches were pleased with the contribution amount. Some chose to submit the total in full and some chose to pay in three annual installments.

The ELECT notebook was highly effective with the PowerPoint diskette. Several of the pastors used the PowerPoint presentations to introduce the process to their



churches. The primary book, *The Habits of Highly Effective Churches* by George Barna and the focus on the six habits received high marks.

The response to the idea of the Coaching Covenant was not received as well as the Church Covenant. The Coaching Covenant included a greater accountability to the signers. The design was to encourage the pastor to stay with their church through the process. Two of the twenty-three pastors changed churches in the latter stages. One accepted a staff position with another ELECT church. Two of our coaches changed positions as well. One left our staff to become a local church pastor. The other left due to the spouse accepting a position in another state. The ELECT churches involved in these changes have continued in the process with limitations.

The Leadership Training Stage was the second highest rated. The two key elements, according to the Chart on page twelve, were the key leaders and the retreat setting. Allowing two key leaders to accompany the pastor for the three days was highly effective. It helped to develop a prayer and leadership bond that proved to be valuable to the process. The retreat setting was highly effective. The facilities at the Conference Center allowed for visible learning. Two PowerPoint projectors were used so that all could readily view the presentations. Worship was built into the three days and added to the effectiveness.

High on the list of effectiveness was the six habit presentations by the staff. The participants followed the PowerPoint presentations and information in the corresponding notebooks. There was a sense of urgency and excitement among the Congregational Leadership Team.

The ELECT pastors and key leaders were appreciative of the bar charts and averages of the questions from the Church Inventories. While the inventories were somewhat confusing, they were helpful in the evaluation and the brainstorming.

The least highly effective piece of the training was the rotation of the timekeeper, scribe, and facilitator during the brainstorming sessions. The consensus was for the pastor to lead all the discussion. The brainstorming that followed each habit presentation was appreciated. Mailing a copy of the brainstorming session to the pastor following the retreat added to the effectiveness.

According to the pastor, the Congregational Cycle chart on page thirteen reveals high effectiveness. The outline of the steps in the cycle received the lowest marks. The reasons were for lack of clarity in presentation and overlapping of steps. Different churches were at different steps in the cycle at different times. It was left up to the individual coach and church to design the presentation and process for implementation fitting their culture.

The Coaching Clinics were a highly effective part of the process. The attendance verified the interest. The content was practical and beneficial as it coincided with the steps of the Congregational Cycle. Each Coaching Clinic presentation was quality and added to the effectiveness.

The ELECT pastors evaluated the overall process as highly effective. They also recommended that the process would be equally effective for other churches in the future. The coaches evaluated the overall process less than the pastors but still very effective. The most effective stage for the coaches was the Congregational Cycle. The other stages were rated less in effectiveness. According to the discussion and evaluation of coaches,

the little or no involvement by some in the design of the process was felt. The effectiveness increased when there was “hands on” involvement in leading the Congregational Cycle. This is reflected in the rating by the coaches in the Invitational Stage. Question four rates somewhat effective in relation to the selection process for participating pastors. Most of the coaches had no input on the criterion chosen for selection of pastor and church.

Under the Introductory Stage the coaches scored Barna’s book, *The Habits of Highly Success Churches,*” most highly effective. Also receiving high effective marks were the six habit presentations and the low financial contribution expected from the participating churches.

The Coaching Covenant received the lowest mark from the coaches followed by a close second given to the Churches Covenant. There was a feeling that these two pieces could have been left out of the process and accountability developed through the relationship of coach, pastor and church. The coaches agreed with the pastors concerning the Church Inventory tool. Some sections were considered to be culturally unrelated to our churches.

In the Leadership Training Stage the coaches’ evaluation paralleled the pastors’. The worship and retreat facilities were most highly effective. The design and participation of worship added greatly to the retreat setting. Another favorable piece was the brainstorming session following each habit presentation.

The coaches agreed with the pastors’ opinion concerning the rotation of timekeeper, scribe and facilitator during the brainstorming sessions. Their suggestion was

that the pastor be the facilitator in all sessions and the key leaders share the other responsibilities.

The coaches rated the additional readings which were suggested by the habit presenters as the most highly effective in the Congregational Cycle. Our staff meetings influenced the effectiveness by reviewing each of the six books over the course of a year.

The Coaching Clinics were highly effective according to the scoring of this group of evaluators. Verbal appreciation was expressed to the Director of ELECT on several occasions.

On the list of least effectiveness were the steps in the Congregational Cycle. Lack of clarity and overlapping of steps paralleled the pastors' overall evaluation. The coaches rated the overall effectiveness of the ELECT process as very effective. In comparison, the pastors, rated it highly effective. The process was evaluated to be very effective for repeating with other churches in the future, according to the coaches.

### *B. Requested Letters of Evaluation*

The following letters speak for themselves as each responder evaluated the ELECT process from their relationship and individual perspectives. An ELECT pastor was chosen who has passionately and patiently followed the process. A letter from a coach who visions the future use of ELECT in our Convention is included. A Coaching Clinic presenter was chosen who is most familiar with the overall process of transformation. Lastly, the Director of Congregational Transformation from the American Baptist Churches, USA, was asked to contribute to the evaluation of the process for use in the denominational regions.

October 10, 2002

Rockcastle Baptist Church  
PO Box 1508  
Pineville, WV 24874

To: Jack Eades  
Director of ELECT

It is with great pleasure that I write this letter to convey my thoughts about the ELECT process which Rockcastle Baptist has been involved in. From the very first meeting I must say that I have been excited at what this has meant to our church. Beginning with the Leadership Training Retreat, two of my lay leaders and myself considered it a privilege to participate. Charlie Griffith, Silas "Coach" Mullens and myself had the most wonderful experience as we saw the vision of new converts and a growing church in a whole new way.

I also must say that the Coaching Clinics have in so many ways been a blessing to me and to my church. I returned and shared with our Congregational Leadership Team the many new ideas of ministry and inventive processes that I heard about. I think the books we were asked to read for these have been very enlightening and the clinics themselves have been geared for churches like Rockcastle Baptist. I also learned that many lack the vision and passion to transform.

Our coach has been Paul Fulks. There is just not enough time to share all that he means to me. First, Paul has been so very faithful to our church and has gone the extra mile to accommodate us. He has a pastor's heart and it shows through in the ways as he challenged the Congregational Leadership Team to involve them in ministry and to lead others to do the same. I could not have asked for a better person to make the members of our team feel like there's still a vision and need to be at work for the Master. The many times he has been with us have been such an encouraging time. He leads with love and as I told him recently, "Paul, you do a good job and thanks for your friendship."

Our Congregational Leadership Team has been made up of men and women who come with different ideas and see the ministry of our church differently. I have been awe-struck many times concerning the vision and ministries these folks have dreamed. There has been some soul-searching in all of us about seeing our community and what place our church has in it. The impact of our church can make in Pineville and the area around it can be felt for years to come. I am also grateful for the time each has given to the six habits of a highly effective church. Little did I know, too, that my burden and vision for the church was the same as it was for my leadership team. Pastors need to know that they are not as nearly alone as they feel.

In closing, let me share a few thoughts about the ELECT process as a pastor. I have come to realize over the past two years that ministry is a team effort. I have seen new life come from within the church and take responsibility for areas that needed attending. To my surprise those who have taken the lead are doing a great job. I also have learned that

leadership doesn't have to mean extra burden or overwhelming burden. I need to put ministry in the whole picture and not think of new ideas and new programs as for "the other church or just the big churches." Our church here at Rockcastle Baptist has seen increased membership, new converts/baptisms, offerings, community ministry and a "loving spirit" within the church.

Please accept my sincere thanks for allowing Rockcastle Baptist to be one of the churches to share in the ELECT process.

In His love and service,

Rev. Doc Adkins, Pastor  
Rockcastle Baptist Church

December 24, 2002

Rev. Jack Eades, Director of ELECT.  
West Virginia Baptist Convention  
P.O. Box 1019  
Parkersburg, WV 26102

Dear Jack,

As per your request, I am writing a letter of evaluation of the Enabling Leaders - Empowering Church Transformation program, soon to enter the third year of a three-year process. Over all, I think it has been well worth all of our effort, and my personal impression is that staff, pastors, and churches have all benefited.

On a scale of one to five, with one being low and five being high, I would evaluate the program in the following areas:

READING ASSIGNMENTS: 1 2 3 [4] 5

I think the reading assignments have been a really beneficial aid to the coaching staff. Staying current in ministry is a continuing need, and this program has provided a discipline for staff that has been very helpful. On the critical side, it would have been good if required reading could have been done prior to the pastor and team orientation. It is hard to lead someone through something that you are just going through yourself. I think if the coaches had been able to work through this material earlier, seeing how all the pieces fit together into the big picture, we would have had more resources to give the pastors in their process as they worked through it.

LEADERSHIP TRAINING STAGE: 1 2 [3] 4 5

The initial orientation for the leadership team could have been more comprehensive and helpful if the director had experienced the process he was trying to develop prior to trying to implement it with the staff leadership team. It would have also helped if the process pieces had been further developed before the program was initiated. That was a luxury that neither the directors doctoral program requirements nor our staff working timeframe would allow.

COACHES NOTEBOOKS: 1 2 3 [4] 5

I was favorably impressed with the coach's workbook that was developed for the pastor/team leaders, and coaches. Again, I think if each staff presenter had been able to work through his or her area prior to his or her time of presentation, some could have been better prepared, but over all they all did a really great job. The SOLE team seemed well coordinated in its program leadership, and the material was well documented and presented. I think, however, presenters and coaches not in the SOLE team meetings did not feel as much a part of the overall direction of the program as they would have liked to.

COACHING CLINICS: 1 2 3 4 [5]

The coaching clinics were excellent. They are a good idea, they were done well, and the setting and content was very helpful. A couple of the speakers were really good and a

couple were pretty average, but I thought this was one of the strongest pieces of the program.

SUPPORT NETWORK: 1 2 [3] 4 5

The support network for the leadership team could have been stronger during the process. My impression was that the SOLE team leaders worked some things together that others of us didn't get in on. I think more intentionality and accountability of the coaches to a support network throughout the program would be helpful. We all grumbled about the reading and the extra work this program required, but beyond the first quarter progress report we were not asked for further updates. I think this probably detracted from our effectiveness. If the staff coaching team could have had more group time together and had more input on who was doing what, where they were in their program, what plans were made, and how things were being implemented, this input might have provided stronger motivation and resources both for coaches and pastor leaders.

The setbacks caused by the director's health problems, and the changes in SOLE team leadership were unavoidable, and while they could not have been anticipated, I do think they hurt the overall success of the program. I think we took on a few too many churches in the first place so that Lloyd, Jim, and Jack had more than they could comfortably deal with, and when Greg and Becky left the team in the midst of the process, their churches had to be hurt by the shift in leadership.

I would be interested to see the statistical comparison of the participating churches prior to the program, mid program and post, comparing baptisms, Sunday School and Worship attendance, and giving percentages to see a ten-year trend of the same congregations. I wonder if the statistics would show significant difference in the participating churches? My hope would be yes, but the data would have to speak for itself as a tool of evaluation.

In Him Who First Loved Us,

Michael S. Derry



November 1, 2002

Rev. Jack Eades  
 Director of ELECT  
 West Virginia Baptist Convention  
 P.O. Box 396  
 Mt. Nebo, WV 26679

Dear Jack:

I am pleased to offer my observations on the West Virginia Baptist Convention's ELECT (Enabling Leaders – Empowering Church Transformation) process. This process incorporates many of the elements that are essential for training pastors to lead their congregations more effectively. I have had the opportunity to lead a Coaching Clinic in this process and to review the overall design of the process, and am acquainted with a number of other leadership development processes. It is from this perspective that I offer my comments on the ELECT process.

The vast majority of training events and programs for pastors does not really raise the leadership abilities of the participants. Aspects of the ELECT process that I consider to be highly desirable in any leadership development process for pastors are:

- It is *long-term*: Developing leadership skills for congregational transformation cannot be done in a single conference. ELECT's design – offering content in “bite-sized pieces” over 3 years – is the ideal way to develop effective leaders. This type of long-term process requires commitment by the participants, which is another positive aspect of ELECT.
- It uses *coaches*: Leadership skills are best developed through a cycle of hearing-doing-reflecting. While I am not familiar with the specific role of the coaches in the ELECT process, I assume that they are helping the pastors to clearly understand content that has been presented, encouraging them to experiment and try new skills and ideas, and then facilitating their reflection on successes and failures.
- Participants are *pre-selected*: By screening potential participants and choosing those that appear to be eager to learn and willing to change, ELECT creates a more stimulating learning environment. It is also the most effective use of limited resources.
- *Lay leaders* are involved: the pastor alone cannot accomplish Effective congregational transformation. The involvement of key lay leaders in the ELECT process increases the likelihood of a successful change process for the church.

I see many outstanding factors built into the design of the ELECT process. I am not aware, however, of any segment of the process that deals with the personal character issues with which many pastors struggle. If this is not included in the process, it should be considered in future revisions. As mentioned above, I am not familiar with how the coaches interact with the participants. This stage of the process should include a high degree of accountability and, ideally, should be led by individuals who are acknowledged as transformational leaders themselves.

I applaud the West Virginia Baptist Convention for initiating this ambitious effort and for the process which has been established. I would encourage you to continue to look for ways to improve ELECT so that more congregations can be transformed into powerful places of ministry for the 21<sup>st</sup> century.

In His service,  
 Mike Bonem  
 Kingdom Transformation Partners

November 4, 2002

Reverend Jack Eades  
P.O. Box 396  
Mt. Nebo, WV 25579

Dear Reverend Eades:

I am writing you in response to the paper that you sent me regarding the congregational transformational work being carried out in the West Virginia region of the ABC-USA.

Allow me to say thank you for your diligent work in the area of congregational transformation. As you know this is a brand new field that goes beyond the church growth movement and hits right at the core of matter, helping churches to be faithful to our Lord Jesus Christ.

Jack I found several issues of interest in the work that you are doing. The most important of which is the fact that I think that your process has some key components that can be used and adapted by other regions and even by the national office. In short your process holds much promise for the denomination.

I am also encouraged by your work, and West Virginia is blessed to have you serving them.

Sincerely in Christ.

Harry L. Riggs, II  
Director of Congregational Transformation  
1.800.222.3872, Ex 2412

### *C. Consensus Evaluation by SOLE Team*

The SOLE Team evaluated the ELECT process based upon personal knowledge, experience, and overall consensus of other evaluations. There is agreement among the team to repeat the process for other churches and leaders. Following is a consensus list of both strengths and weaknesses of the process. The strengths will be improved on and the weaknesses will be redeveloped for future use.

#### Consensus Strengths:

- Passion and design of process by the SOLE Team
- Cutting edge church health process
- Focus on Six Habits of Highly Successful Churches
- Personal invitation to pastors/churches
- Low cost – high return in financial participation
- Habit presentations
- Coaching relationship
- Involvement of key lay leaders
- Coaching Clinics with authored presenters
- Resources
- Retreat setting for training
- Worship
- Availability of PowerPoint Presentations on CD

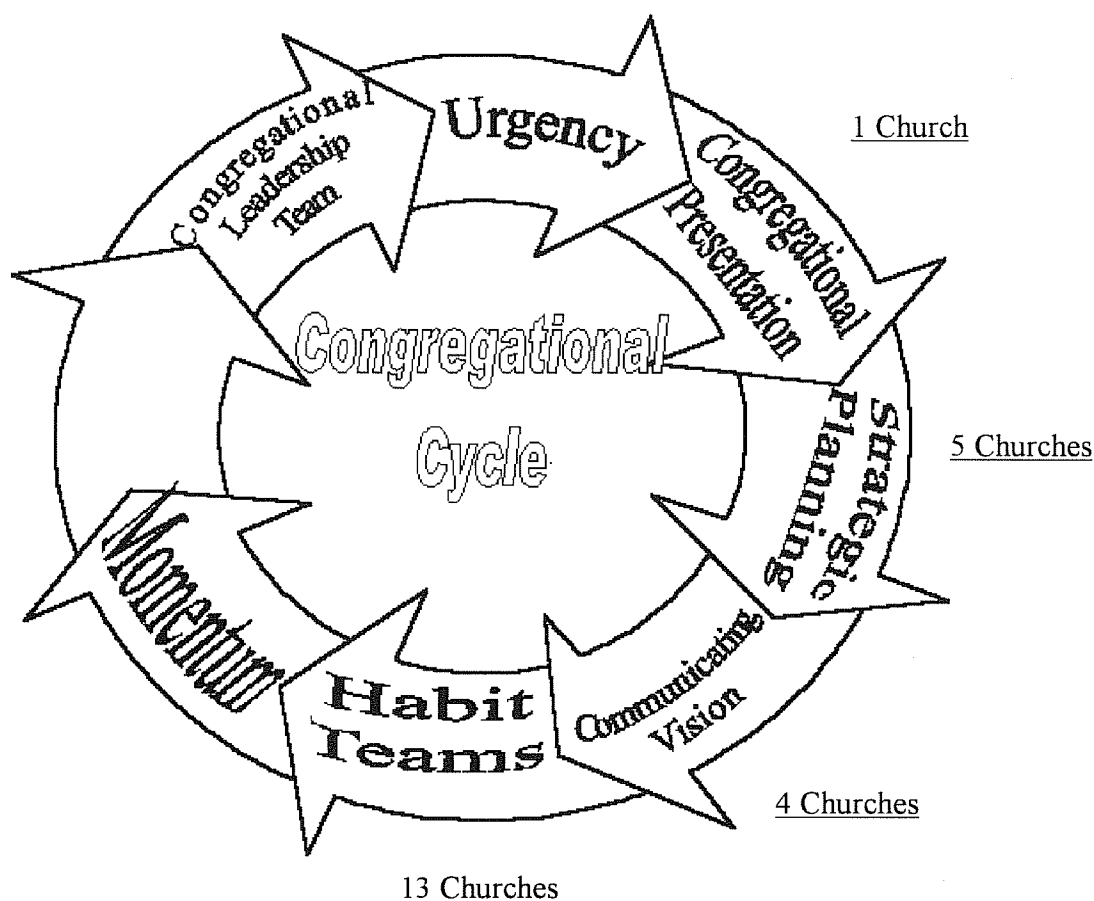
#### Consensus Weaknesses:

- Quality coaching time with participating churches
- Church inventory tool
- Accountability between coaches and pastors/churches
- Personal discipline of leaders and character issues
- Better selection of Congregational Leadership Teams
- Consideration for historical problems in participating churches
- Involvement of coaches in designing of process
- Increased training for coaches on transformation
- Clarity of Congregational Cycle
- Development of prayer base in churches
- Better reporting
- Develop cluster groups for pastors in process
- Raise the level of passion for transformation for all

#### *D. Conclusion*

In conclusion, the ELECT process has been a great learning and rewarding endeavor. All participants rated the ELECT process highly successful, even though some churches have not advanced to the point of transformation. The expectations of the participating churches were: (1) to follow and implement the Congregational Cycle Stage; (2) to take steps forward in the six habits; (3) to attend all coaching clinics; (4) to continue in an accountability relationship with their coaches; and (4) to cluster with similar churches for sharing ideas.

The coaches completed quarterly reports noting the progression of each church in the Congregational Cycle Stage. The following chart records where the number of ELECT churches are presently in the cycle:



Each ELECT church has advanced in the Congregational Cycle Stage. Some have advanced further than others in the cycle. Thirteen churches have progressed well in the process. Each of these selected a good leadership team, created urgency, presented process, developed strategy, communicated vision and initiated habit teams to implement. Some ELECT churches have chosen two habits a year to implement while others have chosen three or more. The process will continue with the churches evaluating their progress annually and strategically planning other habit implementations. Some of these churches have added additional staff as a result of vision and habit implementation. The

most popular habits of focus were community ministry, strategic evangelism, systematic theological growth and worship.

There have been increased results in new believers, lay leadership involvement, discipling groups, worship experiences and community ministry. Many of the churches that chose community ministry were given immediate opportunities to implement programs and ministries because of two major floods. People birthed ministries to meet the needs. The SOLE Team was excited to see this kind of a response. It was transformational.

Some of the key ingredients to success in the process were: (1) the passion and motivation of the pastor; (2) the selection of capable persons to serve on the Congregational Leadership Team; (3) the equal passion of these members; (4) the quality of coaching time; (5) personal discipline of the leaders; (6) continued education of the congregational leaders and coaches; and (7) the development and communication of the vision.

Four churches are currently in the Communicating Vision step of the Congregational Cycle Stage. These churches have moved at a slower pace than the previous described thirteen. The SOLE Team and coaches believe this group of churches will move forward in the process in due time.

Five churches are currently in the Strategic Planning Stage and one church has not progressed from the Congregational Presentation Stage. There is little hope that some of these churches will advance under present leadership or current historical problems that hinder. Others of this group experienced different setbacks. One of the pastors resigned

his church and accepted placement in another church. Another ELECT pastor was called to join the staff of another ELECT church as an associate.

One of the ELECT coaches moved from a WVBC staff position to a local church pastor. Another coach left as a result of her spouse taking a pastorate in Michigan. Six ELECT churches were affected by these changes. Coaching support continued with the leaders of these churches.

The decision of the SOLE Team is to repeat the ELECT process in the future. There are two remaining Coaching Clinics which will be held in February and May of 2003. In the fall of 2003, the SOLE Team will host a weekend celebrating the ELECT churches. At this event other churches, who have a desire to participate in a future ELECT process, will be invited. Testimonies of present ELECT churches will be shared with the interested churches at this event.

The redevelopment will include a name change. It will be titled "ECT" which is acronym for Enabling Church Transformation. A different guiding team will replace the SOLE Team. The team will include one of the former SOLE Team members, two coaches and two pastors who are currently in the process. The SOLE Team will select these.

The new team will focus on improving on the following stages:

- (1) The Invitation Stage. The criterion for selection of pastors will include a genuine passion for transformation. Also, a greater commitment to personal disciplines and continued education will be encouraged.
- (2) The Leadership Training Stage. Changes will include a separate retreat for pastors where personal disciplines of a transformation leader will be addressed and

personalized. This stage will include evaluation of historical problems in each church. If these are not identified and addressed, transformation cannot happen. The six habits of highly successful churches will continue with the addition of one other. The titles will be: A Praying Community; A Worshipping Community; A Learning Community; A Relational Community; A Giving Community; A Caring Community; and A Harvesting Community. A better process for evaluating the habits of highly successful churches will be developed or selected. The notebooks will be replaced with electronic files that will be updated. Coaches will be better trained to lead churches in the transformational process.

- (3) Congregational Cycle Stage. Prayer accountability will be an important step in the Congregational Cycle. Coaches will be intentional in helping pastors select the teams who will lead the process. There will be a clearer understanding of the steps in this stage. The changes will include better development of cluster groups where pastors can share experiences and receive support from other participating pastors.

- (4) Coaching Clinics. The Coaching Clinics will continue with emphasis on continued education. Members of Congregational Leadership Teams will be invited to participate.

The SOLE Team was pleased with ELECT and the involvement of the twenty-three churches. What has been learned will be the catalyst to make changes and impact additional churches with a redeveloped transformational process.

The plans are to involve a total of sixty West Virginia Baptist Convention churches in the process by the year, 2010. The ELECT process will repeat every three



years with a new class of churches. This transformation process has presently been shared with four regions of the American Baptist Churches, USA. The goal is to share it with six other regions by the year, 2005.

## APPENDIX A

### ELECT BROCHURE

#### ENABLING LEADERS - EMPOWERING CHURCH TRANSFORMATION

##### OUR MISSION:

Is to **empower** local churches to be Christ-honoring communities of faith and help them fulfill their mission by **enabling** them to do together what they cannot do alone.

##### CHURCH OPPORTUNITY:

To acquire information and tools to assist in leading your church in a process of evaluation and planning, guided by the Holy Spirit who ultimately will bring about transformation.

##### OUR PURPOSE:

Is to enable and equip leaders in a strategic process for empowering healthy church transformation.

##### OUR PROCESS:

Is to partner with twenty selected churches for three years enabling leaders to empower church transformation through resources, planning and coaching.

#### *Time Line*

*January 30, 2001*  
Pastors' Seminar to introduce the Process

*March 29-31, 2001*  
Retreat for Pastors and Key Leadership  
"Enabling Leaders - Empowering Church Transformation"

*March - September*  
Coaches meet with Church leadership

*May 22, 2001*  
Follow Up Seminar  
"Disciplines of Transformational Leadership"

*September 25, 2001*  
Follow Up Seminar  
"Learning to Lead Change"

*February 1, 2002*  
Follow Up Seminar

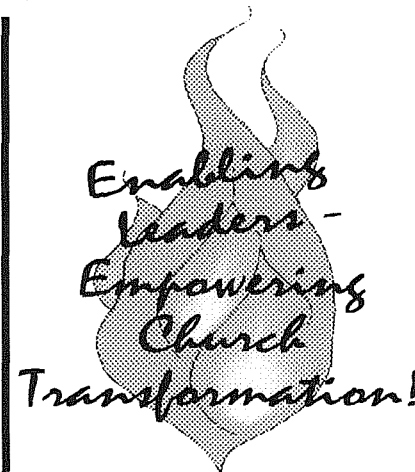
*May 11, 2002*  
Follow Up Seminar

*September 28, 2002*  
Follow Up Seminar

*February 1, 2003*  
Follow Up Seminar

*Rekindle the Gift,  
Fan the Flame,  
Keep it Burning!*

From 1 Timothy 1:6



West Virginia Baptist  
Convention  
1019 Juliana St.  
Parkersburg, WV 26102

# ENABLING LEADERS - EMPOWERING CHURCH TRANSFORMATION

## HABITS OF HIGHLY SUCCESSFUL CHURCHES

Research has revealed six habits of highly effective churches which if adopted and applied can transform a congregation. The six habits fit our West Virginia Baptist Convention's three-year theme:

### "MISSION WV - MAKING DISCIPLES IN THE MOUNTAIN STATE"

Emphasis:	Habit:
Year One: <i>A Disciple... Knows Jesus</i>	Strategic Evangelism Systematic Theological Growth
Year Two: <i>A Disciple... Is Christ-like</i>	Significant Relationships Genuine Worship
Year Three: <i>A Disciple... Does the Will of God</i>	Holistic Stewardship Community Ministry

## PARTNERSHIP

The staff of the West Virginia Baptist Convention is committed to training, resourcing and coaching twenty churches to congregational transformation. Each church will develop goals and action steps centered on each of the six habits of highly effective churches.

### Participating Church's Involvement

#### COMMITMENT:

to three-year process  
to training  
to planning  
to follow-up  
to evaluation

#### COST:

Year One	\$200.00
Year Two	\$150.00
Year Three	\$150.00
Total	\$500.00

## 2001 Funding for Enabling Leaders - Empowering Church Transformation

Church contributions will provide approximately 20% of the program cost. The remainder will be funded by contributions from the West Virginia Baptist Convention as well as grants from the American Baptist Churches, USA Board of National Ministries and Board of Educational Ministries.

For more information contact:  
West Virginia Baptist Convention  
P.O. Box 1019  
Parkersburg, WV 26102  
800.879.9822  
or  
Rev. Jack Endes  
304.872.1204  
Email: [endes@wvbc.org](mailto:endes@wvbc.org)  
[www.wvbc.org](http://www.wvbc.org)

APPENDIX B  
INVITATION LETTER

MARCH 19, 2001

Dear Leadership:

We are excited about your participation in the "Enabling Leaders – Empowering Church Transformation" Leadership Retreat. The retreat is scheduled for March 29-31, 2001 at the Parchment Valley Conference Center in Ripley, West Virginia. You should plan to arrive for registration in the Santrock Education Center at 6:30 pm on Thursday.

Lodging will be provided along with bedding and linens. The lodge rooms are equipped with a private bathroom. All meals and snacks are provided, as well. There are public phones located at Soward Lodge, behind the Conference Building, and at the Dining Hall. A contact phone number for the Conference Center is (304) 372-3675.

Enclosed is an agenda for the Leadership Retreat. If you have any questions, you may contact me at (304) 872-1204 or [eades@wvbc.org](mailto:eades@wvbc.org).

Together in Christ,

Jack Eades  
Director of ELECT

Directions to the West Virginia Baptist Conference Center: Exit I77 at Interchange 138 (Ripley), turn West on US 33 for ½ mile. Turn at Parchment Valley Road across from State Police Office. Follow Parchment Valley Road 1 ¾ miles.

## APPENDIX C

## PRINTOUT

PERSON	1	2	3	4	5	6	7	8	9	10	Averag es
Pastoral Leadership	22	28	15	30	13	12	16	18	30	11	19.5
Lay Leadership	24	21	18	20	26	19	25	25	37	11	22.6
Structure & Organization	27	30	18	27	24	20	26	24	35	11	24.2
Worship	24	19	19	28	23	10	27	25	31	10	21.6
Systematic Theol. Growth	28	17	17	21	15	20	31	26	24	11	21
Evangelism	22	23	25	19	17	19	26	25	36	14	22.6
Stewardship	20	16	14	23	10	14	24	20	33	11	18.5
Community Ministry	30	21	20	21	18	25	25	22	42	10	23.4
Prayer	20	16	27	16	13	10	29	19	32	14	19.6
Accountability	29	26	20	25	15	21	31	32	34	13	24.6
Relationships	28	18	18	19	11	10	24	20	26	10	18.4
Ministry to Families	35	32	27	22	13	17	33	26	36	12	25.3
Evangelism	<u>22</u>	<u>23</u>	<u>25</u>	<u>19</u>	<u>17</u>	<u>19</u>	<u>26</u>	<u>25</u>	<u>36</u>	<u>14</u>	22.6
Systematic Theol. Growth	<u>28</u>	<u>17</u>	<u>17</u>	<u>21</u>	<u>15</u>	<u>20</u>	<u>31</u>	<u>26</u>	<u>24</u>	<u>11</u>	21
Relationships	28	18	18	19	11	10	24	20	26	10	18.4
Worship	<u>24</u>	<u>19</u>	<u>19</u>	<u>28</u>	<u>23</u>	<u>10</u>	<u>27</u>	<u>25</u>	<u>31</u>	<u>10</u>	21.6
Stewardship	<u>20</u>	<u>16</u>	<u>14</u>	<u>23</u>	<u>10</u>	<u>14</u>	<u>24</u>	<u>20</u>	<u>33</u>	<u>11</u>	18.5
Community Ministry	<u>30</u>	<u>21</u>	<u>20</u>	<u>21</u>	<u>18</u>	<u>25</u>	<u>25</u>	<u>22</u>	<u>42</u>	<u>10</u>	23.4

## Evangelism

	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6	Person 7	Person 8	Person 9	Person 10	Averag es
1. There is widespread congregational participation in evangelism:											
	3	4	3	4	3	1	2	3	3	3	<b>2.9</b>
2. Evangelism and discipleship are integrated, not isolated; those who accept Christ are immediately and consistently nurtured:											
	1	3	2	2	2	1	1	3	2	3	<b>2</b>
3. Laity are taught how to evangelize in a style that fits who they are:											
	1	4	2	3	3	2	1	2	2	3	<b>2.3</b>
4. The evangelistic emphasis is reaching kids; adults are a secondary priority:											
	2	2	4	2	1	5	5	3	3	2	<b>2.9</b>
5. The senior leader of the church ensures that evangelism is a priority, is integrated into every ministry, and reaches specified evangelistic goals:											
	1	3	2	2	1	1	3	2	2	3	<b>2</b>
6. Everyone who attends the church understands that he/she is an evangelistic agent:											
	2	5	3	3	2	1	1	3	2	2	<b>2.4</b>
7. The church sponsors outreach events targeted to a specific population group, designed to meet their felt needs:											
	1	3	2	3	2	1	2	2	3	3	<b>2.2</b>
8. There is a substantial financial investment in evangelistic activities and resources:											
	1	4	3	3	3	1	2	2	2	2	<b>2.3</b>
9. The church maintains a healthy balance between local and global evangelism- through giving, prayer and participation:											
	1	4	2	3	1	1	2	3	2	3	<b>2.2</b>
10. The church regularly cooperates in evangelistic activities with other nearby churches:											
	1	4	2	3	1	3	2	2	2	2	<b>2.2</b>

## Systematic Theol. Growth

Growth	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6	Person 7	Person 8	Person 9	Person 10	Averag es	
1. Discipleship, education and worship efforts intentionally strive to facilitate people developing a biblical worldview:		2	2	2	2	1	1	3	3	2	1	1.9
2. The Bible is the foundation of all learning activities at the church:		2	1	1	1	1	1	1	1	2	1	1.2
3. All teaching activities of the church are coordinated to facilitate systematic progress toward a worldview:		3	2	2	2	3	1	3	3	2	1	2.2
4. Christian education is customized to student needs:		3	2	1	2	1	1	3	2	2	1	1.8
5. Educators serve as facilitators rather than lecturers:		3	3	2	2	2	3	3	3	2	1	2.4
6. Students make a long-term, serious commitment to learning and application- and are willing to be held accountable:		3	2	2	2	1	3	3	3	3	2	2.4
7. The church develops its own educational resources according to the needs of teachers and students:		2	4	2	2	2	4	4	4	3	1	2.8
8. There is a heavy investment in teacher/facilitator training and evaluation:		4	3	2	3	2	3	4	3	3	2	2.9
9. Multiple educational and communication approaches are used to both instruct and reinforce principles and practices:		3	2	1	3	1	2	4	2	3	1	2.2
10. The content balances biblical principles and life applications, but "success" is determined according to evidence of life application and transformation:		3	2	2	2	1	1	3	2	2	1	1.9

## Significant Relationships

	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6	Person 7	Person 8	Person 9	Person 10	Averag es
1. Building honest and deep relationships is one of the core values of the church:											
	3	2	1	1	1	1	2	2	2	1	1.6
2. The church helps its people to identify personal relational priorities and allocate relational resources accordingly:											
	4	2	2	1	1	1	3	3	3	1	2.1
3. The real goal of relationships among congregants is spiritual renewal and accountability:											
	4	2	2	2	1	1	2	2	3	1	2
4. Viable personal relationships are modeled by the church leaders:											
	2	2	1	2	1	1	2	2	3	1	1.7
5. The church grows numerically as a result of personal relationships:											
	3	2	2	1	1	1	2	2	3	1	1.8
6. Congregational turnover is below average due to the strength of the church's relational network:											
	2	2	2	4	1	1	2	2	2	1	1.9
7. The congregation understands and accepts the importance of maintaining an environment of emotional safety:											
	2	2	2	2	1	1	3	2	3	1	1.9
8. When a person is emotionally or spiritually hurting, congregants minister in a deeply personal way, rather than "waiting it out" or enrolling that person in a program to address the need:											
	2	1	3	2	2	1	2	2	3	1	1.9
9. Pastors and church leaders are open, vulnerable and honest discussing their lives and ministry:											
	2	1	1	2	1	1	3	1	2	1	1.5
10. When visitors come to the church the initial thrust is to get them into a network of relationships, not enroll them in programs or classes:											
	4	2	2	2	1	1	3	2	2	1	2



## Genuine Worship

	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6	Person 7	Person 8	Person 9	Person 10	Averag es
1. Church Leaders ensure that congregants understand the what, how and why of genuine worship:											
	2	2	1	3	1	1	3	2	3	1	1.9
2. Worshipers respectfully enter God's presence: with awe, humility, gratitude, seeking intimacy:											
	2	2	2	3	4	1	3	3	5	1	2.6
3. A majority of people arrive at the church prepared to worship: they have prayed, confessed, focused, they are expectant:											
	2	2	2	3	2	1	3	3	5	1	2.4
4. Everything that takes place in a worship service - from start to finish is designed to facilitate worship - nothing else, nothing less:											
	3	2	2	3	1	1	2	3	2	1	2
5. Worship services include a minimum of 20 minutes of uninterrupted music:											
	3	3	3	4	5	1	4	4	5	1	3.3
6. The worship focus is on connection with God, not attendance numbers, musical performance or sermon brilliance:											
	3	2	1	2	2	1	2	2	3	1	1.9
7. All distractions from focusing solely on God are eliminated from the service and from the worship environment:											
	3	2	2	4	2	1	2	2	3	1	2.2
8. There is balance in the worship service elements: prayer, music, preaching/teaching, stewardship (and, in some traditions, the sacraments and liturgy):											
	2	2	2	2	1	1	2	1	2	1	1.6
9. A designated, capable worship leader directs the worship experience while simultaneously worshipping, coaching and estimating whether or not people are engaged in worship at the moment:											
	2	1	2	2	3	1	3	2	1	1	1.8
10. Laity are regularly reminded that worship is a lifestyle, not just an event, and thus work at living a life of worship:											
	2	1	2	2	1	1	3	3	2	1	1.8

## Holistic Stewardship

	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6	Person 7	Person 8	Person 9	Person 10	Averag es
1. Stewardship is understood to be the appropriate management and investment of all the resources entrusted to us by God:											
	2	2	1	1	1	1	2	2	3	1	1.6
2. Stewardship principles are constantly communicated in all learning venues:											
	3	2	1	2	1	1	3	2	4	1	2
3. The church budget is met by satisfying people's primary motivations for giving: compelling cause, impact, efficiency, benefit, urgency, and involvement:											
	2	1	1	2	1	2	2	1	3	1	1.6
4. The emphasis is on one's heart for investing God's resources rather than on fulfilling dollar or percentage-of-income goals:											
	2	1	2	1	1	1	2	2	3	1	1.6
5. Congregants receive frequent communication regarding the church's financial status and needs:											
	2	1	2	1	1	1	2	2	4	1	1.7
6. Donors have a deep sense of shared ministry goals and partnership with the church:											
	3	1	2	1	1	1	2	2	3	1	1.7
7. The senior pastor is a strategic decision-maker in stewardship matters, but is not the primary fundraiser:											
	2	2	1	5	1	1	2	2	3	1	2
8. Appropriate stewardship is modeled by the church's leaders:											
	2	2	1	2	1	1	2	2	3	1	1.7
9. Applied stewardship is one of the criteria for being a leader in the church:											
	3	2	2	4	1	3	5	2	4	1	2.7
10. People donate generously to facilitate specific ministry goals they care deeply about, rather than to help the church meet a general budget:											
	2	2	1	4	1	2	2	3	3	1	2.1

## Community Ministry

	Person 1	Person 2	Person 3	Person 4	Person 5	Person 6	Person 7	Person 8	Person 9	Person 10	Averag es	
1. Serving the needs of people outside the church is accepted as equally important as serving the needs of people within the congregation:		3	1	3	2	1	4	2	1	5	1	2.3
2. The balance between "in-reach" and "out-reach" regularly changes in response to opportunities:		3	2	2	2	1	1	2	2	3	1	1.9
3. Congregants understand that spiritual wholeness demands serving others:		2	1	2	2	2	3	3	2	4	1	2.2
4. The church encourages and assists people in doing ministry that expands each person's ministry comfort zone:		4	2	2	2	1	3	2	2	3	1	2.2
5. All church leaders, without exception - clergy and lay - are involved in serving people who are not part of their congregation:		5	2	1	3	1	2	2	3	5	1	2.5
6. Greater emphasis is placed upon developing relationships with needy people than upon program efficiency or expansion:		4	3	2	2	2	3	2	3	5	1	2.7
7. The church actively seeks appropriate outreach training for its people from other churches:		5	4	2	2	3	3	4	4	4	1	3.2
8. The church freely shares its outreach knowledge and methods with any other ministry that is interested:		4	3	2	2	2	1	3	2	4	1	2.4
9. The church partners willingly with any church or other organization that can get the job done:		3	1	1	2	3	2	3	1	4	1	2.1
10. Success is defined by the breadth of congregational involvement in service rather than on the number of programs implemented:		4	2	3	2	2	3	2	2	5	1	2.6

## APPENDIX D

## FIRST QUARTER REPORT

Church: \_\_\_\_\_

Pastor: \_\_\_\_\_

Coach: \_\_\_\_\_ Date: \_\_\_\_\_

- ☐ Follow-up Meetings with Pastor:
- ☐ Review ELECT Process
- ☐ Build Relationships
- ☐ Complete Leadership Assessment Tool
- ☐ Collect Church Inventory Tool
- ☐ Set Date and Place for Retreat
- ☐ Meet with Coaching Cluster
- ☐ Develop Leadership Teams
- ☐ \_\_\_\_\_

Scouting Report:

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Challenges: \_\_\_\_\_

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Prayer: \_\_\_\_\_  
\_\_\_\_\_  
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\_\_\_\_\_  
\_\_\_\_\_

Next Meeting:    Date: \_\_\_\_\_    Time: \_\_\_\_\_

Place: \_\_\_\_\_

COMPLETE ONE OF THESE REPORTS AFTER EACH MEETING DURING  
THE FIRST QUARTER AND GIVE ALL REPORTS TO JACK EADES BY  
SECOND-QUARTER REPORT

Church: \_\_\_\_\_

Pastor: \_\_\_\_\_

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