

CHURCH DISCIPLESHIP: A MINISTRY MODEL

Applying
Current Leadership
Principles for a Coherent
Philosophy and Ministry Model for Christian Discipleship

by
James C. Holesapple
January 10, 2003

TABLE OF CONTENTS

Chapter	Page
Introduction.....	1
1. TERMINOLOGY & PRECEDENT LITERATURE	2
Terminology.....	2
Precedent literature.....	4
Kennon Callahan.....	4
Hans Finzel.....	5
Peter Drucker.....	7
Aubrey Malphurs.....	8
Stephen Brookfield.....	10
2. RESEARCH QUESTIONS.....	12
What principles of Finzel, Drucker, and Brookfield, are applicable for a new church start?.....	12
Applying Finzel.....	12
Applying Drucker.....	15
Applying Brookfield.....	17
3. PHILOSOPHY AND MINISTRY MODEL	21
How to Apply strategic planning of Malphurs and Callahan’s twelve keys to First Baptist Church of Griffith, Indiana.....	26
Callahan’s Twelve Keys.....	26
Ministry Analysis.....	26
Values Discovery and Development.....	27

Mission Development.....	29
Environment Scan.....	29
Vision Development.....	29
Strategy Development.....	30
Strategy Implementation.....	32
Ministry Contingencies.....	34
Ministry Evaluation.....	35

CHURCH DISCIPLESHIP: A MINISTRY MODEL

Introduction

Purpose Statement

The purpose of this paper is to articulate and apply principles from George Barna, Stephen Brookfield, Kennon L. Callahan, Peter Drucker, Hans Finzel, and Aubrey Malphurs, in the practice of discipleship in the local church. Secondly, the purpose is to articulate my philosophy and ministry model. How do I understand the mission and values of the local church and analyze the necessary principles for implementing a discipleship strategy? The framework for this paper will be Aubrey Malphurs' Strategic Thinking and Acting Model from his text *Advanced Strategic Planning* and George Barna's text *The Habits of Highly Effective Churches*. The intent is to create my perception of an "ideal" ministry situation and develop a ministry model that will work in this situation.

Delimitations of the Study

The study will be delimited to select writings of George Barna, Stephen Brookfield, Kennon L. Callahan, Jim Cymbala, Peter Drucker, Hans Finzel, Aubrey Malphurs, D.G. McCoury, Gene Mims, and Rick Warren.

Research Questions

1. What principles of Finzel, Drucker, and Brookfield, are applicable for strategic discipleship?
2. How to apply strategic planning of Malphurs and Callahan's twelve keys to a local church in Northwest Indiana?
3. What is the author's ministry model and philosophy?

CHAPTER 1

TERMINOLOGY

Single-staff church: “These churches may have a full-time pastor who lives on the field. Some of them are served by a bivocational pastor. Others are pastored by part-time ministers serving other single-staff churches, a volunteer, a part-time person, or a bivocational minister might serve as minister of music, minister of youth, minister of education, or a combination of these positions” (McCoury 1988, 4).

Family-Chapel Church: “The family-chapel church averages less than sixty persons in attendance. This church carries the name “family chapel” for several reasons. First, it functions frequently as an extended family. This church has a family heritage and a powerful father/mother (patriarch/matriarch) figures. Newcomers-if there are any-are usually “adopted” into this family (McCoury 1988, 26).

Single Cell: “This term means the family-chapel church does not have a complex organization. All participants identify as part of the whole, not as part of a subdivision of the whole. Typically, events involve the whole body, directly or indirectly, not just one segment of the church. Who is more important than what. Members relate to one another in economic, family, social, and community roles as well as in church roles (McCoury 1988, 26).

Patriarch/Matriarch: This individual is the key to the administrative nature of the family-chapel church.

Collective-Alliance Church: This pastor is in the opposite position of the family chapel. “The key to the collective-alliance church is the pastor. The collective-alliance pastor develops the administration” (McCoury 1988, 37).

Equipped-Leader Church: “In this concept, you see the pastor, deacons, and volunteer leaders as a part of the church’s leadership team. In this model the pastor is the leader of the leaders. This church leadership team equips each member of the church to be on mission. Thus, the pastor is the equipper of the equippers” (McCoury 1988, 51).

The University Church: “where the emphasis is on teaching, learning, and doctrine” (Mims 2001, 25). The key is instruction and the pastor is viewed as a professor.

The Arena Church: “worship-centered, where performance and entertainment are key” (Mims 2001, 25). The key is experience and the pastor is viewed as a performer.

The Corporate Church: “large, complex, intricate and model of efficiency” (Mims 2001, 25). The key is vision and the pastor is viewed as CEO.

The Machine Church: “program-oriented, focused on building, missions, and task management” (Mims 2001, 25). The key is keeping the established programs running and the pastor is viewed as a manager.

The Family Chapel: “based on family ties, where personal relationships come first” (Mims 2001, 25). The key is personal relationships within the church and the pastor is viewed as a chaplain.

The Legacy Church: “rich in tradition, often focused on a great event or personality of the past” (Mims 2001, 25). The key is the history of the church and the pastor is viewed as curator of a museum.

The Community Center Church: “committed to community service and local issues” (Mims 2001, 25). The key is current issues and the pastor is viewed as a prophet because he spends time analyzing society.

Ministry Analysis: “The first step in strategic thinking and acting is the ministry analysis. It asks, What kind of church are we?” (Malphurs 1999, 51). This step begins with assessing the reality of the church situation. What are the resources of the church, the place on the life cycle, its’ culture and spirituality.

Values Discovery and Development: “It asks, Why do we do what we do? The answer will reveal the church’s core values. They are what drive the church.” (Malphurs, 1999, 52). According to Malphurs this may be the most important of steps because the values of the ministry determine the answers to the remaining questions in the strategic planning process.

Mission Development: “The church’s mission statement answers the functional questions, What are we supposed to be doing? What is our mission in life. . . . What business are we in? (Malphurs, 1999. 53).

Environmental Scan: “The purpose of the scan is to keep the church in touch with what is taking place in the world in general and in the world of the church. It helps churches anticipate trends and coming changes in the general environment that affect society, technology, economics, politics, history, philosophy and theology” (Malphurs 1999, 53).

Vision Development: “The articulation of a clear, succinct vision answers the question, What kind of church would we like to be? Whereas the ministry analysis focuses on what is, the vision focuses on what could be (Malphurs 1999, 53).

Strategy Development: “The strategy answers the question, How will we get to where we want to be? Once the ministry knows (mission) and sees (vision) where it is going, it must decide how it will get there” (Malphurs 1999, 53).

Strategy Implementation: “It answers the questions, Where do we begin, when, and with whom? Some writers on planning identify implementation as the greatest problem in any planning process” (Malphurs 1999, 54).

Ministry Contingencies: “This part of the process answers the question, How will we handle pleasant and not so pleasant surprises that could affect the strategy? Churches need to prepare for contingencies-both harmful and helpful” (Malphurs 1999, 54).

Ministry Evaluation: “The final step is ministry evaluation. It asks, How are we doing? Churches that do not evaluate what they are doing and the people who are doing it will struggle to improve. What gets evaluated gets done, and usually gets done well” (Malphurs 1999, 554).

Precedent Literature

Callahan, Kennon L. 1983. *Twelve keys to an Effective Church*. San Francisco: CA: Jossey-Bass.

Callahan in the *Twelve Keys to an Effective Church* offers twelve principles that if followed consistently will cause a church to grow. Growth will not come by accident but because of intentional effort. Intentionality based in the mission and values and built upon vision and long-range planning. Throughout the text, Callahan gives the reader time and place to reflect on the reader’s ministry context and rate their perception of success. The first key the author lists is specific, concrete missional objectives based in the longings of the individual heart and the strengths of the individual to meet human hurts. The reader is challenged to consider others who have the same longings and to juxtapose them with the needs of the community and the call of God.

The second key is to for the church to analyze its pastoral and lay visitation. The reader is challenged to determine whether the visitation duties are evenly shared and who is being visited. What percentage of visits are made to the unchurched, visitors, and regular attendees. Callahan’s text is a valuable resource that challenges the traditional small church mindset that the pastor is the primary person to make visits and the primary recipients of those visits is the faithful congregation.

Callahan makes important observations regarding visitation and direction of travel and where the facilities should be located. He has observed that people are more likely to travel in the same direction that they travel to work and shop and that people are more likely to define their mission based on the principle of homogeneity. Thus the location of the church to be effective should be located near major intersections where the church is visible in the community.

Regarding physical location of the church, Callahan makes important points regarding the space of the church and areas that visitors deem important. One is necessary bathroom space. Young parents pay particular attention to the nursery and kindergarten facilities and programs. Finally a major factor for repeat visitors is adequate parking.

Callahan has written a text that at minimum any church planning a building program should consult. It is evident that the principles he has observed have not been either observed or followed by numerous Southern Baptist Churches that have shotgun style buildings with minimal Sunday school space, inadequate size restrooms and the lack of parking.

Many Southern Baptist Churches in Northwest Indiana are small for a reason. They were built that way and the potential visitor drives by because there is little landscaping that attracts the eye and communicates worth and value of the property. There is insufficient parking and what is communicated by the exterior appearance is “nothing important goes on here.”

Finzel, Hans. 1994. *The Top Ten Mistakes Leaders Make*. Wheaton, IL: Victor Books.

The Top Ten Mistakes Leaders Make is an easy reading highly applicable text for management and those managed. This is at minimum a yearly must read for managers to remind them of what to avoid. It is a necessary read for those who aspire to management to prepare them for the task of management and to help them avoid entrenched behaviors that demoralize moral and decrease production. Finzel writes good chapter summaries he calls “Powerpoints” and

challenges the reader to look in the mirror.

The ten mistakes Finzel lists are:

1. A top-down attitude that neglects servant leadership. Finzel correctly observes that leaders learn leadership styles by replicating what has been previously observed. If the role model is poor, what is learned and replicated is poor.
2. Putting paperwork before people work. This is when tasks become more important than people. Finzel quotes how Henri J. Nouwen expressed his frustration of interruptions “until I slowly discovered that my interruptions were my work” (Finzel 1994, 41).
3. The absence of affirmation is the reminder that the paycheck is not the only motivator. People like to be recognized for a job well done. Public recognition encourages and motivates the one recognized to continue.
4. No room for mavericks is the warning that without those who press the limits and seek to be visionaries the company can easily travel to institutionalization and death.
5. Dictatorship in decision-making is juxtaposed with the top-down attitude. Here the manager has convinced himself that he is the only one who understands reality and has the best ideas. Finzel reminds us that the best ideas come from the ones closest to the work and their contribution is invaluable.
6. Dirty Delegation according to Finzel is where the manager assigns a task yet fails to give the necessary authority to accomplish the task and the manager continues to make the decisions. Dirty delegation demonstrates that the manager has either no confidence in those assigned to the task, the manager cannot relinquish the task, for fear of the task being done poorly or better than the manager could do or unwilling to take the necessary time.

7. Poor communication. Finzel reminds us not to assume anyone knows anything until effective communication has taken place. Effective communication will severely hinder rumors of becoming entrenched.
8. Missing corporate culture is a mistake leaders make by failing to understand the way “insiders behave based on the values and group traditions they hold” (Finzel 1994,135).
9. Success without successors is the manager’s failure to train his or her replacement. This can be juxtaposed with dirty-delegation and the fear that someone will succeed and the manager be replaced.
10. Failure to focus upon the future. I see this problem in light of Stephen Covey’s grid where the person is consistently in the important and immediate.

Management/Leadership must be just ahead of those who follow and be forward in their thinking anticipating the next bend in the road.

Drucker, Peter, 1966. *The Effective Executive*. New York, NY: HarperCollins Business.

The Effective Executive “rests on two premises: the executive’s job is to be effective; and effectiveness can be learned” (Drucker 1966, 166). This text is a good juxtaposition to Hans Finzel’s *Top Ten Mistakes Leaders Make*. Finzel writes in the negative of what managers and leaders are to avoid. Drucker writes in the positive of what managers and leaders are to do to become effective in their positions.

Drucker writes of five steps that if learned and consistently practiced will cause the manager to be effective in his or her position. The first step is that of knowing where your time is spent. This is accomplished by recording one’s time. The intent is to learn to better manage time and to accomplish what needs to be done daily. This can be accomplished by ridding oneself of what Drucker calls “unnecessary time wasters.”

The second step is the challenge to understand why the person is in their respective position. The individual must ask what is and should be their contribution to their department and/or organization. As Finzel indicates, there is a need to focus upon the future. The worker needs to realize their purpose and not just being caught in the daily grind.

Making strengths productive is the third step. This is juxtaposed with Finzel's warning against dirty delegation, developing one's successor. One way to make one's strengths productive is to divest oneself of any and all activities that others can do. The fourth step is "First things first." This principle goes hand in hand with documenting and managing time. The executive must be effective in deciding what to do and when to do it because of the weight those decisions rests on his or her shoulders.

The final step is making effective decisions because that is effectively doing an executive's job. This step goes hand in hand with step three. The executive must major on the things he or she does well and delegate what they don't do as well. Being effective is working smarter and not harder.

Malphurs, Aubrey. 1999. *Advanced Strategic Planning*. Grand Rapids, MI: Baker Book House.

Aubrey Malphurs offers significant insight in strategic planning for church leadership. His nine-step model is practical and applicable.

Ministry Analysis: "The first step in strategic thinking and acting is the ministry analysis. It asks, What kind of church are we?" (Malphurs 1999, 51). This step begins with assessing the reality of the church situation. What are the resources of the church, the place on the life cycle, its' culture and spirituality.

Values Discovery and Development: "It asks, Why do we do what we do? The answer will reveal the church's core values. They are what drive the church." (Malphurs, 1999, 52).

According to Malphurs this may be the most important of steps because the values of the ministry determine the answers to the remaining questions in the strategic planning process.

Mission Development: “The church’s mission statement answers the functional questions, What are we supposed to be doing? What is our mission in life. . . . What business are we in? (Malphurs, 1999. 53).

Environmental Scan: “The purpose of the scan is to keep the church in touch with what is taking place in the world in general and in the world of the church. It helps churches anticipate trends and coming changes in the general environment that affect society, technology, economics, politics, history, philosophy and theology” (Malphurs 1999, 53).

Vision Development: “The articulation of a clear, succinct vision answers the question, What kind of church would we like to be? Whereas the ministry analysis focuses on what is, the vision focuses on what could be” (Malphurs 1999, 53).

Strategy Development: “The strategy answers the question, How will we get to where we want to be? Once the ministry knows (mission) and sees (vision) where it is going, it must decide how it will get there” (Malphurs 1999, 53).

Strategy Implementation: “It answers the questions, Where do we begin, when, and with whom? Some writers on planning identify implementation as the greatest problem in any planning process” (Malphurs 1999, 54).

Ministry Contingencies: “This part of the process answers the question, How will we handle pleasant and not so pleasant surprises that could affect the strategy? Churches need to prepare for contingencies-both harmful and helpful” (Malphurs 1999, 54).

Ministry Evaluation: “The final step is ministry evaluation. It asks, How are we doing?

Churches that do not evaluate what they are doing and the people who are doing it will struggle to improve. What gets evaluated gets done, and usually gets done well” (Malphurs 1999, 54).

Brookfield, Stephen D. 1987. *Developing Critical Thinkers*. San Francisco, CA: Jossey-Bass Publishers.

The following are the seven assumptions Stephen Brookfield applies to the task of critical thinking and being a critical thinker.

1. Critical Thinkers reject standardized formats for solving problems.

Critical thinkers ask the question “why not?” The standardized format is not for problem solving. Critical thinkers are open to doing things differently. The consequence of being a critical thinker is that people who do not practice critical thinking will look upon those who do with suspicion and at times mistrust.

2. Critical thinkers have interests in a wide range or both related and divergence fields.

This is a person in life long learning to learn all one can in as many areas as one can. It demonstrates the necessity of being a “well rounded” person.

3. Critical thinkers can take multiple perspectives on a problem.

Critical thinkers understand the necessity of seeing “both sides” of the issues and being able to play “devil’s advocate.” Critical thinkers ask multiple questions, what other answers are out there. Are there other ways of accomplishing the goal?

4. Critical thinkers view the world as relative and contextual rather than universal and absolute.

The world is changing and we need to understand the context of the world around us. In ministry, we need to see what is out there. It is not the same as it was years ago.

5. Critical thinkers frequently experiment with trial and error methods as they examine alternative approaches and solutions.

Critical thinkers are willing to try new things and not accept the answer “we have never done it that way before.”

6. Critical thinkers have a future orientation in which they embrace change as an opportunity with possibility.

Human beings do not like change not because of a lack of vision, but of the fear of unknown. In life, people are exposed to constant change and want a place that does not. Change does not take place for change’s sake, yet sometimes you have to get people used to change. In the so-called generation gap, older adults are resistant to change because they do not have the ability to change. The church must encourage and help them to change by focusing on the results of change in persons who are near and dear to them such as reaching their Grandchildren.

7. Critical thinkers have confidence and trust in their own judgment.

Critical thinkers can have confidence in their own judgment because they have intentionally gone through the previous six steps and have carefully examined the subject from many angles. One learns a level of comfort making decisions in accordance with God’s will.

CHAPTER 2

RESEARCH QUESTIONS

What principles of Finzel, Drucker, and Brookfield, are applicable for a model of church discipleship?

Applying Finzel

Finzel speaks of leadership not having a top-down attitude. Those entrusted with leadership according to Jesus say, “You know that the rulers of the Gentiles lord it over them, and *their* great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant” Matthew 20:25-26 (NASB95). Those entrusted with the responsibility of discipleship are servants for the whole church and not a select few. Leadership is not greater than the ones being led. I must demonstrate care and concern for all ages and stages within my church ensuring that those who teach and lead them are called and committed to the mission and values of the church. My gift is working with adults and not children. However, I must ensure that the children are taken care of and not neglected.

Applying Finzel’s second mistake is a warning not to forget that the reason for planning is the people and ministry. The task of building and organizing cannot come at the expense of those whom the building and organizing benefits. The third mistake that Finzel sees leaders make is neglecting to say thank you as a public recognition of those who contribute to the success of the ministry. There needs to be a specific time of publicly saying thank you to Sunday school teachers, discipleship teachers, small group leaders, ministers to children and

some form of service awards to those who consistently and sacrificially give of their time and efforts toward the education ministry of the body.

The fourth mistake that Finzel points out is not having any room for mavericks in the organization. “The way we have always done things before” cannot be standard operating principle. Ministry must incorporate innovative thinking in the manner in which the message is mediated. The message is never compromised but the means of communicating the message may change depending on the target audience.

The fifth mistake, dictatorship in decision-making, is juxtaposed with the top-down attitude. The leadership within a church convinces themselves that they are the only ones who know what needs to be done and can ignore those in ministry positions who are closest to the needs and have clear understanding of what space utilization, materials and equipment are necessary to function effectively.

Dirty Delegation, the sixth mistake Finzel lists, follows closely behind the dictatorship in decision-making. Here the leadership assigns a task yet fails to allow those entrusted with the task to do their job effectively. Leadership may perform the assigned task and/or may completely disregard the recommendations of those assigned to the task. In either case those assigned to the task learn that their work is in vain, their opinions do not count and leadership will do whatever it desires. The result is friction, hurt feelings and distrust between the leadership and followers.

The seventh mistake is the lack of effective communication. Effective communication will hinder rumors. Poor communication will lend itself to speculation, rumor and innuendo. Poor communication lends itself to the belief that the leadership is withholding information

and/or does not believe the congregation is able to interpret and understand the issues to make a rational decision.

The eighth mistake is the failure to understand the culture of the church. This mistake is demonstrated in the local church context when a new pastor begins a new ministry and makes new and radical changes without an understanding of the history and background of the church. Eugene Mims and D. G. McCoury provide help in the area of understanding the mindset of the church. In Northwest Indiana, the predominant characteristics of the Southern Baptist churches are that of a “single-cell,” “family chapel,” operating a machine program with a strong patriarch or matriarch figure. The pastor must have a clear conception of his ministry style and a clear understanding of the predominant characteristic of the church.

Change for change sake will not be successful. Change must be intentional and the intentions must be effectively communicated. In our church, First Baptist Church of Griffith, Indiana, we have made a significant change regarding the Sunday evening worship. We no longer have the “traditional” Sunday evening worship service. The pastor was successful at using the 6:00 pm worship time for discipleship. The church meets in the auditorium for a time of singing and approximately 6:30 to 7:30 the church offers a variety of classes. We have also been successful in having two women’s discipleship times during the week, one during the day and the other at night.

The ninth mistake Finzel articulates deals with the failure of creating a climate of success through intentional efforts of leadership training. Leadership is replaceable and leadership development is indispensable to the longevity of any church. Today’s society is mobile. Due to economic pressures, people are more likely to change jobs, which may mean moving. It is imperative that church leadership develop and have available others to fill the gaps.

The final mistake that Finzel addresses is the failure to focus upon the future. The leadership must not only be concerned about the present but also be able to project a vision five, ten, twenty years into the future. Making plans for a new church must incorporate the projected development of the residential and commercial area. What has been the population trend? What are the projections? How is the municipality planning for future infrastructure? What and where is the available land? What is the current price and how have land prices fluctuated in the past?

Applying Drucker

Five steps of an effective executive include:

1. Recording where the time goes and the elimination of unnecessary time-wasters.
2. Analyzing one's contribution to the organization and thinking through the purpose and the ends rather than focusing on the means alone.
3. Making strengths productive.

4. "First things first." This principle goes hand in hand with documenting and managing time.

According to Drucker "what is being developed here is not information, but character: foresight, self-reliance, courage. What is being developed here, in other words, is leadership—not the leadership of brilliance and genius, to be sure, but the much more modest yet more enduring leadership of dedication, determination, and serious purpose" (Drucker 1966, 168-69).

5. The effective decision is simply doing one's job.

Recording where the time goes and the elimination of unnecessary time-wasters.

In the educational ministries, the leadership must first have the presence of mind to organize itself with intentionality regarding task assignments and delegating responsibilities in areas where the individual has the greatest competence and ability. This should eliminate

redundancy and promote efficiency by allowing the church to minister smarter rather than harder.

The group needs organization in the following areas: space utilization-temporary and permanent, financial resources, ministry resources- worship, music, education, edification, recreation, administration, and community. One should write job descriptions and accountability covenants for each area where intentional growth is planned.

This leads to Drucker's second step of analyzing one's contribution to the organization and thinking through the purpose and the ends rather than focusing on the means alone. Why am I here? Why am I teaching a Sunday school or discipleship class? Why am I ministering in the choir? Is it for the ego or as a sacrifice of service, Romans 12:1, to Christ? Mission statements are written for each ministry area and a single mission statement should be written for the ministry in totality.

Making strengths productive is the third step. This is accomplished when members serve in the areas where they are best qualified, most talented, and spiritually gifted. Training in understanding Spiritual Gifts such as Bill Hybels *Network* is one resource to help members to understand their place in the body of Christ.

The fourth step is "First things first." This principle goes hand in hand with documenting and managing time and builds upon making strengths productive. Leadership in each ministry area should be organizing task accomplishments in order of importance and submitting recommendations to the governing board such as the Church Council for final decision and implementation. The governing board then takes recommendations from each area and prioritizes them toward a schedule for implementation.

This leads to the final step- the effective decision is simply doing one's job. Everyone

working in their respective areas as a part of the body of Christ making their contribution to the whole for the glory of God.

Applying Brookfield's critical thinking assumptions

Critical Thinkers reject standardized formats for solving problems.

For a church to be effective critical thinking must play a major role in all aspects of planning and implementation. One of the first critical thinking tasks is determining who we are, what are we to be doing and how we accomplish and how will we evaluate success. Other questions that need addressing revolve around worship style, music style, small groups, Sunday school and discipleship curriculum. As a church FBC Griffith must ask why is Sunday school organized in its particular configuration? Is it the best? Why is there the need to have additional smaller classes? What is wrong with larger classes?

Critical thinkers have interests in a wide range or both related and divergence fields.

In what ways will the church minister educationally to the church and community? Ideas of potential ministry include classes in financial management, parenting, marriage and family, how to study the Bible, defending the Christian faith, and what cults believe. One idea is to utilize Ministry-Based Partnerships with Moody Bible Institute and offer college and adult level classes in the local church context.

Critical thinkers can take multiple perspectives on a problem.

This is an area where critical thinkers are misunderstood, get into trouble and become categorized as troublemakers. It is, however, an important trait for leadership to view multiple sides to issues. How will the church react if the Sunday school experiences a radical change by offering multiple classes/courses in conjunction with the standard curriculum? How will the

church react if the traditional Sunday evening worship service is changed to accommodate multiple discipleship classes? Certain leaders had and continue to have difficulty with this change. The traditionalist mindset says that there must be a traditional Sunday evening worship service where the pastor preaches and gives an invitation.

Critical thinkers view the world as relative and contextual rather than universal and absolute.

The above statement in a church context can easily be taken out of context and the critical thinker can be viewed with suspicion and accused of diluting the fundamentals of the faith. The correct understanding of the statement deals with the fact that the world is changing and the church needs to understand the context of the world around it. In ministry, the church needs to see what is out there. It is not the same as it was last year, five years or ten years ago. The church must be willing and able to adapt how the message of the gospel is delivered. The meaning of the gospel is never changed or diluted but the manner in which it is conveyed must be adapted so the audience understands.

One manner in which the church has changed is using a modern translation of scripture in worship. Since the English language has evolved and changed since 1611 many churches are adapting to a modern version of the Bible so they and others can understand the meaning of a particular text. Our pastor uses the NIV. For some it has been an obstacle because they are unlearned in the area of the history of biblical translation. Others still hold that there is a “trail of blood” of Baptist witness back to John the Baptist. My responsibility is to provide educational experiences that will remove obstacles regarding translations and help educate in the area of Church history.

The principle applies regarding music styles, the use of drama, large overhead screens or the pastor who uses a Powerpoint presentation in delivering sermons. Where is the emphasis? Is it upon God and seeking to reach people, or the pastoral leadership and the fulfillment of the ego or is it remaining in one's comfort zone?

Critical thinkers frequently experiment with trial and error methods as they examine alternative approaches and solutions.

With this critical thinking assumption, the church is demonstrating a willingness to take risks. It is willing to try a Saturday evening service or add a praise team and additional musical instruments to the worship experience. It demonstrates a willingness to get beyond "we've never done it that way before." The church demonstrates a willingness to examine the needs of the community, view the church's strengths, and see what the church can do to meet needs. An example would be to provide daycare service and/or a preschool. FBC took a risk and changed the Sunday evening worship service. Currently we have a larger attendance on Sunday evenings than we have had in the past.

Critical thinkers have a future orientation they embrace change as an opportunity with possibility.

The point of discipleship ministry is not only for the here and now or for the near future. The point is transformation to maturity that seeks to accomplish the Great Commission in the community the church resides. It is to survive and thrive until Jesus calls the church to Himself.

As the church discerns God's will and accurately assess the community, it will by necessity change to meet opportunities and challenges. It must continually be in an assessing mode and asking questions such as what are we doing, why are we doing it, and can we do it better?

Critical thinkers have confidence and trust in their own judgment.

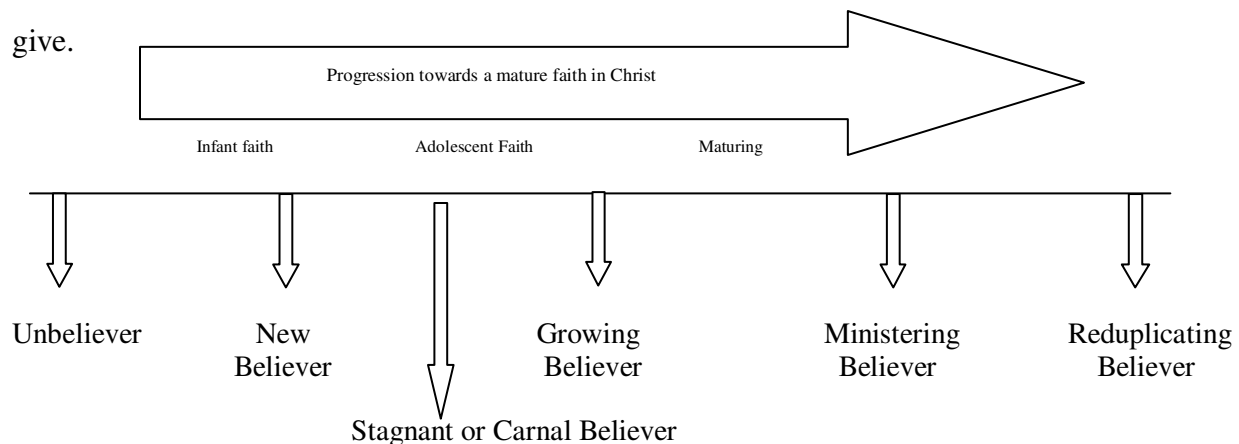
Confidence comes because of an abiding relationship with God that seeks to accomplish His will and purposes for His glory. Confidence is not in being “right” but being “righteous.” Confidence is the direct result of seeking God’s will, watching God work out His purposes and following God to the end. Sometimes that means the appearance of failure in the eyes of the world but righteous and approved in God’s sight.

CHAPTER 3

PHILOSOPHY, MINISTRY MODEL AND DREAMS

My model and philosophy of ministry flow from the commission of Matthew 28, to “make disciples.” The goal of discipleship is maturity, as seen in Ephesians 4:10-16 to the point that a new believer will ultimately reduplicate himself/herself in the life of another and the process begins again. I view everyone on what I will call the Discipleship Continuum. Every person falls into one of six categories. An individual is an unbeliever, a new believer, a growing believer, ministering believer, or a reduplicating believer. The sixth category is a stagnate or carnal believer. This person has grown cold and apathetic in his/her relationship to Christ.

The goal of the Discipleship Continuum is that seekers who are currently unbelievers will become new believers, who will become growing believers, then ministering believers, and ultimately grow to reduplicate themselves into the lives of others. Secondly the goal is to minister in the areas the one is spiritually gifted and concurrently with natural talents and abilities so that the Christian is consistently living the “abundant life” that Christ promised to give.



Discipleship Continuum



My ministry model is a lighthouse. The cornerstone of the lighthouse is based in John 15 and the principle of abiding in Christ. The next corner is that of worshipping Christ both corporately and personally. The next is growing in Christ that also has both corporate and personal implications. I see this as a logical progression. If I am abiding in Christ,

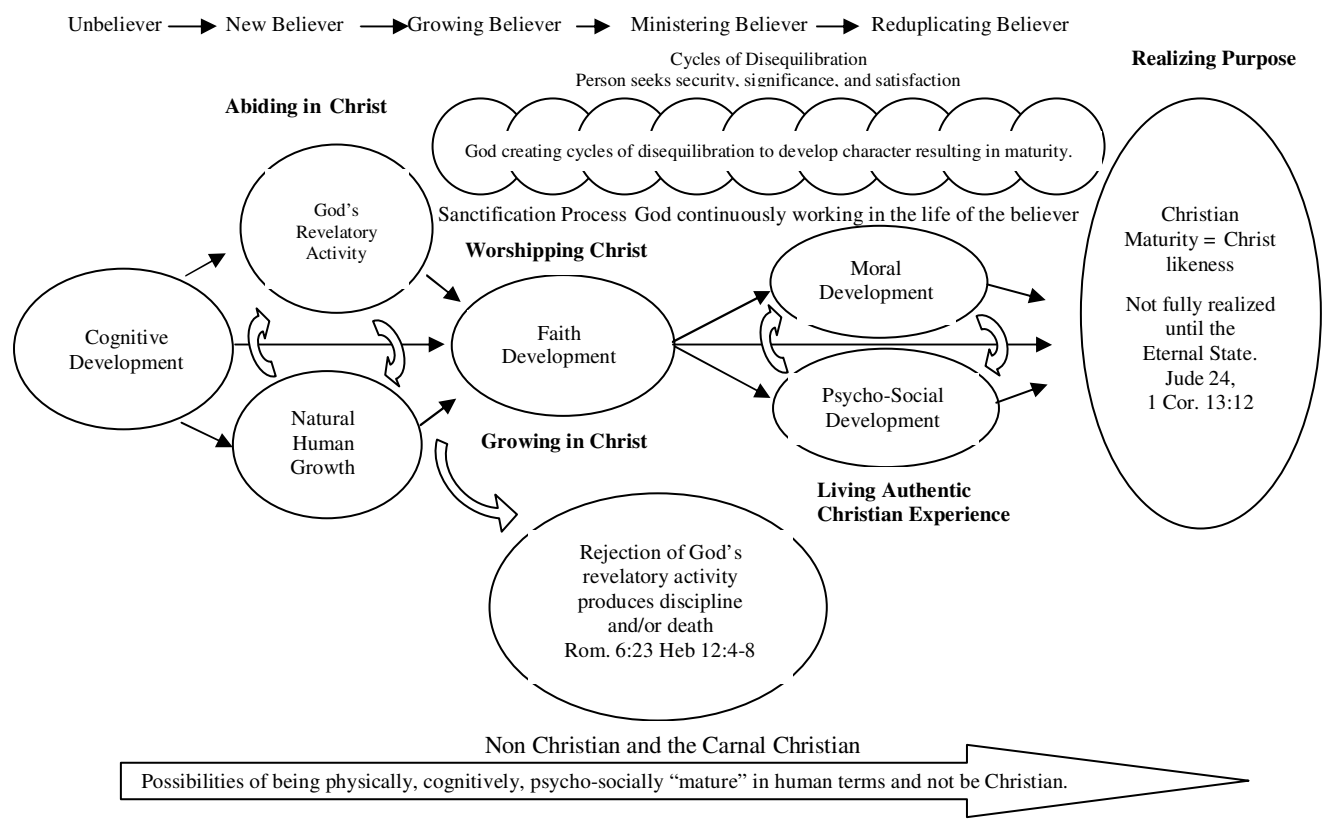
I will naturally desire to worship Christ, both publicly with a local body and personally. If I am worshipping I will naturally desire to grow in Christ. As I grow in Christ because I am worshipping and abiding, I will live an authentic Christian experience before a watching world and as a result I will be sensitive to God's direction and know my purpose and mission in life. This model has its beginnings from Ephesians 2:19-22 and Matthew 5:14.

The opposite is also true. If I am struggling with my purpose, the question must be asked, "Am I living an authentic Christian experience?" If I am not living an authentic Christian experience, then am I growing in Christ? If I am not consistently growing in Christ, am I worshipping Christ? If I am not worshipping Christ publicly and personally, am I truly abiding in Christ? If I am not abiding in Christ, is my faith on the foundation of a relationship with Christ or in a religious experience?

What does Abiding look like? What does worship look like? What does growing in Christ look like? What does an authentic Christian experience look like? When I picture abiding I think of Enoch. Hebrews 11 tells us that he was a man whose life was marked by walking with

God in such close relationship that God one day invited Enoch to be with Himself. Worship looks like Isaiah who when he saw God, he saw himself as broken and utterly unworthy. Growing in Christ looks like Jacob, who when he first encountered God in a dream said, “Surely the Lord is in this place, and I did not know it” (Genesis 28:16 NASB). When he meets God a second time and they wrestle in the night Jacob says, “I will not let you go unless you bless me” (Genesis 32:26 NASB). Daniel is a reminder of an authentic Christian experience when he “made up his mind not to defile himself with the king’s choice food or with the wine which he drank” (Daniel 1:8 NASB). He lived above reproach and as a result he would later be called “highly esteemed” by angels.

James Holesapple’s Understanding of Biblical Human Development



Discipleship as a process of maturity where an individual begins as an unbeliever and progresses to become a reduplicating believer beginning the process again in the life of another. Cognitive development precipitates the salvation experience since “faith comes by hearing and hearing by the word of God.” Through God’s revelatory activity and natural human growth, a person comes to understand who is God and believes. The new Christian begins the process of abiding in Christ through personal devotions, prayer and connecting with a small group. Faith development is the result of intentional abiding, worshipping and growing in Christ that results in a changed life living an authentic Christian experience demonstrated in moral and psychosocial development. The result is maturity in Christ. It is understood that one will not be fully mature in Christ in this life, yet Christ likeness remains the goal for the Christian. Even though the goal is not fully attainable one can have an understanding of purpose and live a fulfilled and “abundant” life.

God plays a significant role in the maturing process by creating cycles of disequilibrium known as sanctification. God continuously moves us out of our comfort zones and targets thoughts, actions and attitudes that are inconsistent with His character and purpose for our lives. God created us with the basic needs of security, significance and satisfaction. Those needs can be fully realized only when one is in personal relationship with God.

How does this work in the local church setting?

Seekers (unbelievers) need classes that will introduce them to the fundamentals of the Christian faith and the foundations of church membership. They need a safe class where they are free to ask any questions and have the confidence that they will be heard, understood, and

answered. They also need classes where they can experience anonymity and listen.

New believers need discipleship classes that will effectively train them in the inductive bible study method. Bible book studies like John and James to help them understand the necessity of Jesus Christ impacting the whole of life. They need instruction on sharing their faith and practical application such as the *FAITH Strategy* where the students learn and then do what they are learning.

Growing believers need classes that will teach Old and New Testament survey and help them understand the unity of the Bible and how the individual books interrelate. They need classes in biblical theology to help them solidify their belief system and apologetics to give them logical reasoned arguments for their faith. One of the programs in which our church currently participates is “Builders for Christ.” Men and women have put legs on their faith and have traveled to parts of the country helping other churches build their facilities. It has made a tremendous impact upon those participating and has steadily grown in size over the past few years.

Ministering believers need instruction in teaching, biblical counseling, and pastoral care in human crisis. As individuals grow and mature, they participate in significant ministry experiences and leadership within the body. One avenue of leadership for the ministering believer is that of lay pastors who will stand in place of the pastor in certain ministry situations.

Finally, the reduplicating believer is one who teaches the above courses and mentors individuals in one on one and small group discipleship. This model is one of training, instruction, and practical application, because as Paul has effectively stated in Ephesians that Christ gave leadership to the church “to equip the saints for the work of ministry, for building up the body of Christ, [13] until we all attain to the unity of the faith and of the knowledge of the

Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, [14] so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes” Ephesians 4:12-14 (English Standard Version).

Applying strategic planning of Malphurs and Callahan’s twelve keys to the First Baptist Church of Griffith, Indiana

Kennon Callahan’s Twelve Keys to an Effective Church:

- Key 1 Specific, concrete missional objectives
- Key 2 Pastoral and lay visitation
- Key 3 Corporate, dynamic worship
- Key 4 Significant relational groups
- Key 5 Strong leadership resources
- Key 6 Streamlined structure and solid participatory decision making
- Key 7 Several competent programs and activities
- Key 8 Open accessibility
- Key 9 High visibility
- Key 10 Adequate parking, land, and landscaping
- Key 11 Adequate space and facilities
- Key 12 Solid financial resources

Ministry Analysis: According to Malphurs this is “the first step in strategic thinking and acting is the ministry analysis. It asks what kind of church are we” (Malphurs 1999, 51). This step begins with assessing the reality of the church situation. What are the resources of the church? Where is the church located on the life cycle of the congregation? What is its’ culture and spirituality.

Name: First Baptist Church, Griffith, Indiana, affiliated with the Southern Baptist Convention

Based upon previous experience I have come to understand that my pastoral leanings are toward the university style model, an Equipped-Leader and Community Center church. My dream is being relevant in the college classroom and the pulpit and/or church school. I enjoy

teaching and preaching. My preaching style is teaching. I enjoy the classroom as well as the pulpit.

My dream is to see First Baptist Church be a combination of an Equipped leader church, a University church and a Community Center Church. I will seek to utilize ministry interns from the Moody Bible Institute Graduate and Undergraduate school for ministry positions where needed and as teacher/discipleship training faculty.

What kind of church will FBC Griffith be? My dream ministry is to have a congregation highly educated in the stewardship of one's Christian life. This begins with a well educated full-time and volunteer staff. Teacher training will consist of seminars in educational psychology, hermeneutics and lesson delivery. It is imperative that teaching faculty have an understanding of how their students think and learn. My desire is that all volunteer staff will participate in 30 semester hours of training receiving a Certificate in Biblical Studies through the Moody Bible Institute. This will help them relate and increase their effectiveness in the teaching/learning process. I would seek individuals who demonstrate teaching ability and have a teachable spirit and train them prior to placing them in the classroom. This strategy is in agreement with Callahan's key 5 Strong leadership resources and Barna's habits two: structuring the church for impact and six: facilitating systematic theological growth. Having strong educational classes provides alignment with Callahan's key 4 Significant relational groups.

Values Discovery and Development: The core values of the First Baptist Church of Griffith.

My dream for FBC Griffith is to see the following core values held and consistently practiced by the leadership and membership of the church.

- The authority of the word of God
- The centrality of the church

- The dynamic worship of the body
- The worth and dignity of the individual
- The practice of individual and corporate discipleship and spiritual growth
- The priority of servanthood
- The practice of integrity
- The responsibility of stewardship

What will the First Baptist Church of Griffith do and why?

The FBC will provide ministries that educate, edify and evangelize through expository preaching and teaching in the worship service, Sunday school, small group discipleship, pastoral and lay visitation and providing an atmosphere of worship, personal growth and opportunities for service (Callahan's key 3).

The Community Ministry Action is one way of putting hands and feet to one's faith by being involved in ministries in the community proper and the ability to minister in distant places. This demonstrates alignment with the value of the centrality of the church. The Community Ministry Action involves Builders for Christ, short-term mission trips, Lake County Women's Crisis Center, and service ministries to those in the surrounding area. This demonstrates alignment with Callahan's key 7.

Service ministries is intended to meet specific needs within the community such as helping the elderly members of the congregation complete necessary tasks in and around their homes. Individuals with a specific trade such as carpentry, plumbing and auto mechanics will be asked to donate some of their time and skill by helping provide needed service to the elderly and the poor. Adults will take apprentices from the youth and teach them basic skills in their respective areas as they provide ministry. Service ministries intends to accomplish a number of goals. First, it will provide fellowship within the body. Second, it will meet genuine needs and third, it can be a bridge to span the age generations within the body. Fourth, it will become a bridge to the community when they see authentic Christian experience in the body of Christ.

Mission Development: The following is the established mission statement of the Moody Bible Institute adapted for the First Baptist Church.

Under the authority of God and His word and in commitment to Jesus the Christ and His church...The First Baptist Church exists to equip and motivate people to advance the cause of Jesus the Christ through ministries that educate, edify and evangelize. This is in agreement with Callahan's first key: specific, concrete missional objectives and demonstrates alignment with the core values.

Environmental Scan:

The FBC will need to accomplish a demographic study to indicate population trends. What are the major industries? Where is the most residential growth? There will need to be communication with local law enforcement and find out what are the major crime issues facing the police. The school systems will also be contacted and speak with the School Principals to discover issues facing the school as ministry opportunities. Callahan's keys eight through eleven are utilized to accomplish this goal.

Vision Development:

Where will the church be one year, five years and ten years from now? The following is a bullet list of possible goals.

- Within one year to have chosen a site for future location of permanent facilities.

Currently the church is land locked and in need of additional space. Across the street is a factory that could be utilized.

- Within three years to begin prison ministries at the county jail, juvenile detention center and the penitentiary.

- Within five years to sponsor contemporary Christian music concerts at either the church or a local venue in conjunction with other churches and/or Christian radio stations.
- Within ten years to become an educational resource for Christian churches in the Northwest Indiana area by providing training in leadership, Christian education, biblical theology, hermeneutics and apologetics by becoming an extension site for Moody Distance Learning Center.

Strategy Development:

How will First Baptist Church achieve its goals? The ministries of FBC are directly related to the core values of the church.

The authority of the word of God: The FBC will provide quality educational resources through Sunday school, discipleship training, and worship.

The centrality of the church: The FBC understands that it is a part of the Body of Christ, which is the organism that God has created to change in the world.

The dynamic worship of the body: The FBC will provide a blended worship style with high quality music, drama and proclamation of the Word. Sunday morning will be main sermon time. Sunday evening will be the primary discipleship time through varied classes. Wednesday evening will be the prayer time of FBC. It will not be a Bible study and prayer time. Focused prayer upon reaching the unchurched in the community, boldness in witness by members and attendees and earnest desire to see where God is working and join His efforts will be the focus of Wednesday evening prayer.

Jim Cymbala, pastor of the Brooklyn Tabernacle is the author of *Fresh wind, fresh fire*. As I read his book the image of a wheel came to mind as a description of his model of ministry. The hub of this model is prayer. The four spokes are preaching, worship, education, and service.

In Cymbala's mind the most important service in his church is the Tuesday evening prayer time. "From this day on, the prayer meeting will be the barometer of our church. What happens on Tuesday night will be the gauge by which we will judge success or failure because that will be the measure by which God blesses us" (Cymbala 1997, 27). Later Cymbala says "Preaching, music, the reading of the Word—these things are fine; I believe in the practice of all of them. But they must never override prayer as the defining mark of God's dwelling" (Cymbala 1997, 71). We will pray for boldness in witness. We will pray for opportunities to serve. We will pray for the filling and empowerment of the Holy Spirit to consistently bear the fruit of the Spirit. We will pray for hearts eager to learn, grow and serve Jesus Christ.

The worth and dignity of the individual: This will be demonstrated in community ministry projects and service ministry to members of FBC.

The practice of individual and corporate discipleship and spiritual growth: This will be demonstrated in the Sunday school, Sunday evening discipleship time and through small group ministry.

The priority of servanthood: This will be demonstrated in community ministry projects, service ministry projects to the local church body and short-term missions' projects.

The practice of integrity: The practice of integrity will be demonstrated through high moral and ethical standards of the leadership, high standards and high quality of ministry. Integrity must be a hallmark of how the church treats its members and visitors.

The responsibility of stewardship: Stewardship is demonstrated in sacrificial giving of financial resources, time, talents, abilities and spiritual gifts for the purpose of building up the body of Christ. The emphasis will be upon stewardship of one's life.

Strategy Implementation:

Strategy Implementation answers the questions, where do we begin, when, and with whom? It begins with the pastor and the leadership team. Relationships are key. There is a ministry alliance in Griffith and the churches have in the past cooperated with each other. If FBC wishes to make an impact upon the community, I believe the first step is through prayer and asking God for a spirit of cooperation among the Christian churches in the community. We must communicate that we are not interested in increasing our membership by transfer of membership from another church to ours. We are not in competition. The goal is transformation of people's lives for the cause of Christ in the community.

Secondly, invite pastors of the community churches to a meeting, share the vision, and ask for their prayer and support and partnership in this endeavor to become a discipleship/ministry resource. One way of removing the competition of church affiliation is to hold classes at the local high school. Financial and logistical arrangements must be made with the school authorities.

Course subjects to teach

Sunday evening focus is on discipleship classes. Initiating a Ministry-Based Partnership will begin the process of college and adult courses taught in the local church (or high school location) with the long-range goal of becoming an extension site for the Moody Distance Learning Center. Ministry-Based Partnership is utilizing Moody Distance Learning Independent Studies courses (correspondence) in a classroom setting with a group facilitator. The facilitator explains course material and engages the students in discussion on what has been learned and how the subject directly applies to one's life situation. The goal is to effectively equip members of the local congregations to be effective in their Christian life and enhance the effectiveness of

their local church.

Educational Ministry Tracks

Education: Geared for those with the gift of teaching to offer classes in the following subjects:

- Elements of Bible Study
- Advanced Bible Study Methods
- Lesson Delivery and Teaching Methods.
- Basic Educational Psychology
 - A specialized course geared to age graded ministry

Ministry: Geared to equip the “laity” as lay pastors to minister in the following areas:

- Pastoral care in home and hospital
- Grief counseling
- Biblical counseling
- Personal evangelism
- Principles of discipleship
- Spiritual leadership

Bible and Biblical Theology: Geared for the average Christian to have a better grasp of the Bible and to effectively defend their faith in the home, workplace and school.

- Apologetics
- Old & New Testament Survey
- Bible Books
- Survey of Theology

Marriage and Family: To have an impact in the family unit I would use Gary Chapman

resources such as *Toward a Growing Marriage*, *The Five Love Languages*, and *Hope for the Separated*, *Five Love Languages of Children* and *Five Love Languages of Teenagers*.

I would have seminars on Friday evening and Saturday has periodically to encourage the marriage relationship and help increase parenting skills.

Financial: I would have classes in financial planning, estate planning and will planning and encourage attendees to plan and care for their family in the event of a premature death.

Basic Christianity: This section is for seekers, new Christians and growing Christians.

Seekers: I would have a class on the gospel of John and a class on what does it mean to be a Christian. Having a seekers Sunday School class is one way of accomplishing this goal.

New Christians: Classes include personal evangelism and Bible study methods.

Growing Christians: Classes include materials by Henry Blackaby, Robert McGee, and Richard Foster

Ministry Contingencies:

How will the FBC handle pleasant and not so pleasant surprises that will affect the strategy? First, the church must establish membership rules and guidelines. Who can be a member and what are the expectations of membership? Juxtaposed with membership criteria is the area of church discipline and the necessary and unpleasant task of exercising discipline to the point of expulsion from the congregation. These procedures must be incorporated in the Church Constitution and By-Laws for the purpose of legal protection against lawsuits.

This leads to the third contingency and that is retaining legal counsel in the event the church suffers a lawsuit. In light of numerous sexual scandals involving children in the present

day the SCC must incorporate background checks into all staff and volunteer ministers in all respective ministries. Secondly, all facilities must have windows in the doors.

A fourth contingency is the how to keep the church from becoming lazy by depending upon interns from Moody. The intent is to utilize them as trainers, not as the educational resource.

A fifth contingency is the possibility of the Griffith municipality denying the church the ability to build in the town limits. How will the church respond if a permanent location is not easily acquired?

Ministry Evaluation:

How will the First Baptist Church know it is on target toward its goals? What criteria will be used to justify an evaluation of success or failure? According to George Barna in *The Habits of Highly Effective Churches* ineffective churches value success in number of attendees, raising financial resources, significant dollars donated to global missions, number of buildings constructed to the ministry, television and/or radio broadcast of worship service, offering a variety of classes or ministry programs. Barna identifies six dimensions of an effective church. “They are the very aspects that characterized the Early Church: worship, evangelism, Christian education, community among the believers, stewardship and serving the needy” (Barna, 1999, 17-18).

Effectively evaluating the success of the First Baptist Church will be based in the lives that have been transformed in and through the ministry. The following are bullet points in the form of a question to determine ministry effectiveness.

- How many persons have become Christian through evangelism efforts?
- What percentage of new members are persons who have had little or no previous church

affiliation?

- What percentage new Christians are actively involved in educational efforts helping them progress toward maturity in Christ?
- What percentage of members is actively involved in educational efforts helping them progress toward maturity in Christ?
- What percentage of members/attendees is actively involved in ministry efforts utilizing their spiritual giftedness, time, talents, skills, and personal finances to minister to others in or outside of the church community?
- How effective is the worship service in providing an opportunity to experience the awe and presence of God?
- How effective are the Sunday school and discipleship efforts in increasing knowledge and application of biblical principles?
- What percentage of the church family meets for fellowship outside of regular ministry functions of the church?

Secondly, the leadership team in conjunction with the teachers and deacons will conduct a SWOT (Strengths, Weaknesses, Opportunities, Threats) model assessment. This will take place in November and December as preparation for the “State of the Church Address.”

Thirdly, once a year in January the leadership team will assemble statistical data regarding the above effectiveness. There will be a “State of the Church” address by the pastor reminding the membership of the church’s core values and how the church successfully/unsuccessfully it fulfilled its core values. The “State of the Church” will also be a time to recast the vision of what the church is doing and where it is going. It is a call for each member to renew his or her commitment to Christ and His church.

REFERENCE LIST

- Barna, George. 1999. *The habits of highly effective churches*. Ventura, CA: Regal Books.
- Brookfield, Stephen D. 1987. *Developing critical thinkers*. San Francisco, CA: Jossey-Bass Publishers.
- Callahan, Kennon L. 1983. *Twelve keys to an effective church*. San Francisco: CA: Jossey-Bass.
- Cymbala, Jim with Dean Merrill. 1997. *Fresh wind, fresh fire*. Grand Rapids, MI: Zondervan.
- Lewis, Robert. 2001. *The church of irresistible influence*. Grand Rapids, MI: Zondervan Publishing House.
- Malphurs, Aubrey. 1999. *Advanced strategic planning*. Grand Rapids, MI: Baker Book House.
- McCoury D. G. 1988. *Understanding the single staff church*. Nashville, TN: Convention Press.
- Mims, Gene, 2001. *The 7 churches not in the book of Revelation*. Nashville, TN: Broadman & Holman.
- Russell, Bob. 2001. *When God builds a church*. West Monroe, LA: Howard Publishing.
- Warren, Rick. 1995. *The purpose driven church*. Grand Rapids, MI: Zondervan.