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ABSTRACT
PASTORAL TEAMS
AND CONGREGATIONAL HEALTH IN SMALLER CHURCHES
Phillip Ray Perkins

This study investigates and assesses the value of a pastoral team approach in smaller churches. Pastoral teams are two or more persons who function together in a relationship of shared vision and mutual accountability in leading a local church.

Recognizing that many smaller churches cannot afford a full-time pastor or cannot find one, this researcher began thinking about pastoral teams. With further study of the literature of ecclesiology, team leadership, and congregational health, this researcher investigated possible relationships between the pastoral team approach and congregational health.

The data for this study was obtained through onsite observation, guided interviews, survey documents, and a church health profile with ten churches that are led by pastoral teams. Forty-nine interviews and twenty-seven sets of survey and information documents were received. These churches are part of The Wesleyan Church and are located in the following states: California, Florida, Indiana, New York, Pennsylvania, and Wisconsin. The pastoral teams studied included a variety of approaches: bivocational teams of two or more pastors, a full-time pastor with one or more part-time pastors, father-son teams, a father-daughter team, and husband-wife teams that share one full-time position.

This researcher has twenty-five years of pastoral experience including a middle-size church and two smaller churches. During the last six years of pastoral
experience, he served as half-time team leader for a pastoral team that together filled one full-time position. Personal experience, graduate coursework, and bibliographic research inspired this research.

The results of this research led to four primary conclusions:

- Pastoral teams have a substantial theological grounding and practical benefit for the smaller church and for those who serve on such teams.

- Pastoral teams and congregational health can co-exist in a mutually positive environment.

- Pastoral teams can provide leadership strength for smaller churches utilizing the spiritual gifts and personal strengths of each partner.

- Pastoral teams can respond to diversity in the local context and demonstrate an egalitarian approach that affirms relationships as the people of God.

The study suggests ways in which such patterns of mutual or shared pastoral leadership may have broader applicability.
This dissertation, entitled

PASTORAL TEAMS

AND CONGREGATIONAL HEALTH IN SMALLER CHURCHES

written by

Phillip R. Perkins

and submitted in partial fulfillment of the requirements for

the degree of Doctor of Missiology

has been read and approved by the undersigned members of

the faculty of the E. Stanley Jones School of

World Mission and Evangelism

Asbury Theological Seminary

Date: May 2007
PASTORAL TEAMS
AND CONGREGATIONAL HEALTH IN SMALLER CHURCHES

by
Phillip R. Perkins

A Dissertation
Submitted to the Faculty of the
E. Stanley Jones School of World Mission and Evangelism
in Partial Fulfillment of the Requirements
for the Doctor of Missiology Degree

Asbury Theological Seminary
Wilmore, Kentucky
May 2007
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I express my gratitude to my Lord and Savior Jesus Christ, who inspired this research and enabled me through God’s grace and strength to complete this project. I acknowledge the Lordship of Jesus Christ and express my desire to use this project to further God’s kingdom on earth. I affirm my commitment to God’s church and desire to invest my life and work in training pastors and encouraging the church health.

Our family experienced the sudden death of my father with a ruptured aorta in October 2005 and the tragic death of our son, Andrew age 22, in an auto accident in June 2006. These two men represent my heritage and progeny. They were men with a passion for God. For many years, my father served as church treasurer. Former pastors described him as a faithful, pastor-encouraging churchman. Our son demonstrated a servant’s heart and a passion for mission that included serving as a scholarship missionary with Child Evangelism Fellowship (three summers) and participating in four mission trips (Georgia and Australia). The Christian commitment of these men inspires attentiveness to the Bible, to prayer, to church involvement, and to personal mission in witness and service. Their example is worthy of honor. Therefore, I dedicate this project in memory of Ronald Raymond Perkins and Andrew Phillip Perkins.

I am thankful for Andrew’s encouragement during the proposal writing and the field research components of this study. I am very grateful for the encouragement, support, and sacrifice of my wife, Peggy Perkins, during this time of research and writing. Through the busy times of dissertation work and difficult experiences of life, our love for God and each other has grown deeper. Our Christian
family and friends encouraged us with their love and prayers and with God’s help we continue grateful in service. Though difficult family experiences have delayed the completion of this research, I am confident that meaningful insights have been identified.

I am thankful for those pastors and ten churches that welcomed my visits and participated with the research plan. It has been my privilege to establish new friendships with them and glean from each church regarding their story, ministries, congregational health, and pastoral leadership. I have gained valuable insights that may assist as other pastors develop a pastoral team approach.

Furthermore, I am thankful for the administration and scholarship of the E. Stanley Jones School of World Missions and Evangelism that encouraged my studies. I am thankful for my coursework and many conversations with faculty members. I am deeply indebted to the teaching and assistance of my mentor Dr. Howard A. Snyder for his wise counsel, encouragement, knowledge, and depth of insight in every aspect of this dissertation. I am also grateful for Dr. George G. Hunter III and Dr. Russell West who served on my dissertation committee. Their friendship, encouragement, and counsel is greatly appreciated.
CHAPTER 1

CONSIDERING PASTORAL TEAMS

This initial chapter establishes the basis for this study. It begins with several situations utilizing a pastoral team approach. The background of the problem is addressed in brief regarding church renewal, renewal movements, the Organism model of the church, biblical instruction and examples, and the literature of the church and organizations. These insights suggest that the pastoral team approach deserves further study. This chapter defines the research problem. The Church Health Profile is described. Key terms are identified, the delimitations are established, and ethical considerations are stated.

The Setting

During the past two thousand years, the church has used various leadership models to address different circumstances and cultural situations. In these leadership models and organizational structures, most church leaders have sought to be consistent with New Testament leadership principles and with contemporary cultural methods that would be most effective in specific situations. While certain leadership principles are present, the New Testament does not identify a singular, monolithic model of leadership. Upon examination of the New Testament, the terms elders, overseers, deacons, and pastors are used in various ways to describe the leaders in the church. These leaders were identified and chosen on the basis of their maturity, character, and giftedness. The church adapted and continues to adapt its leadership models to meet changing needs.
Personal Interest in Pastoral Teams

Story 1—Bob and Dan were seminary graduates in the early 1970s. Following graduation, each man served as a pastor and was ordained by his denomination. Several years later, when Bob was invited to pastor a larger congregation in northern Wisconsin, he invited Dan to serve with him. This researcher first met them in 1977 and was impressed with the ministry model that had developed. They served the church as co-pastors. Bob provided primary administrative leadership and Dan provided discipleship/educational leadership. Together they shared the preaching responsibilities and participated in pastoral care. During their ministry together, Bob developed a very serious kidney condition that brought some limitations to his ministry. Nevertheless, the church statistics and the reflections of long-time members suggest that the co-pastor approach provided positive pastoral leadership for that congregation.

Story 2—David began a church planting project in 1996 in Indianapolis, IN. During the first six months, his long-time friend Rob joined him as they established a pastoral team. Both pastors had good skills for working with people and providing pastoral care. David was especially gifted in leadership development and reaching out to new people. Rob was a gifted teacher and soon served as coordinator of the teaching/preaching team. During their second year together, Rob became the primary preacher.

With a strong commitment to each other and to the church, David and Rob were able to avoid many potential problems related to power struggles. Through their working together according to their giftedness, the church prospered. Following their
two years together, Rob continued as pastor of the church and David went to Illinois to plant another church. In their estimation, the pastoral team approach provided good leadership and personal support as they planted a new congregation.

Story 3—Following the exit of a long-time pastor and the loss of 60% of the congregation, a church in central Kentucky received basic pastoral leadership and care from a retired evangelist. Fourteen months later, a seminary professor (Joe) was invited to serve as the pastor of the church. His response was to serve as pastor only if another seminary professor would serve with him as co-pastor. Each providing a one-quarter time ministry to the church; Joe became the minister of administration and discipleship and Dave became the minister of worship and pastoral care. With renewed hope and continuity for ministry, the church regained some of the people and enthusiasm that were previously known.

Three years later, Joe resigned from his position and the church invited Phil, a pastor with nineteen years of experience, to serve as a half-time pastor with Dave. In addition to administration and discipleship, Phil provided part of the preaching and pastoral care. One year later, Phil assumed the role of coordinating pastor and a Master of Divinity student joined the pastoral team while Dave served as Preaching Associate. After serving two years together with Phil, Dave resigned his position and another student joined the pastoral team. Together, these three men provided pastoral leadership that represented a full-time ministry with appropriate financial reimbursement. The goal in that ministry was to serve as a pastoral team with shared vision and mutual accountability. Each pastor had areas of primary leadership. The preaching, worship, discipleship, and pastoral care needs were shared according to
pastoral strengths and church needs. Church statistics and congregational comments indicate that the pastoral team model was helpful as this church reestablished some measure of congregational vitality.

This researcher has experienced several conversations with pastors who have previously served in a pastoral team of a middle-sized or large congregation. As solo pastors to a smaller congregation, several have commented how much they miss the camaraderie and energy of their former team approach. Other former pastors, nearing their seminary graduation, have commented how much they would like to be part of a team approach rather than serving as a solo pastor in a smaller congregation. These conversations have prompted this researcher to consider the strengths and possibilities of pastoral teams and what prevents most smaller churches from utilizing a pastoral team approach.

Beyond the focus of this study are the stories of pastoral teams that are functioning in other countries. Paul, a recent missionary to Bolivia, told this researcher about a pastoral team of four in Bolivia that worked together very well. With limited church remuneration, each pastor served the church with approximately 10-15 hours a week while working another vocation. As a missionary, Paul was invited to serve on the team. A Bolivian pastor provided the leadership of the team as coordinating pastor and two other Bolivians served in their area of pastoral expertise. Each pastor served according to spiritual gifts, background/training, and available time.
The Background of the Problem

These stories above are merely illustrative and in themselves, of course, prove nothing. Yet each story has sparked the personal interest of this researcher. Through the writings and lectures of Professor Howard A. Snyder at Asbury Theological Seminary and discussions with him, I have sought to learn from renewal movements within the Christian faith. In his book, *Signs of the Spirit*, Snyder (1989:285-291) identifies five interconnected dimensions of renewal. *Personal renewal* is the decisive experience or spiritual deepening that brings greater peace and joy to individual Christians. *Corporate renewal* is the broader spirit of revival that sweeps across and enlivens a church. *Conceptual renewal* represents the displacement of models or paradigms with a new vision of what the church can and should be and do. *Structural renewal* means finding appropriate forms or structures for living out the new life in Christ. *Missiological renewal* is a refocus of the church upon its mission and service in the world. In discussing the renewal process, Snyder (1989:292) asserts:

1. Renewal may begin in one or more of these five ways.
2. Renewal must become personal and corporate to be genuine.
3. Renewal must become conceptual and structural to be long-lasting.
4. Renewal must reach the missiological level to be biblically dynamic.

Conceptual renewal results in structural renewal as the church finds the best forms or structures to accomplish what conceptual renewal inspires. With a clear sense of identity and direction, missiological renewal enables a renewed sense of calling and passion. Rather than maintaining an inward focus, the renewed church focuses outward to mission and service. When these five dimensions are integrated into the renewal of the church, a healthy church becomes God’s agent of reconciliation on
earth. Though this research will give attention to utilizing pastoral teams (one aspect of structural renewal), a major focus is on the conceptual renewal that inspires the pastoral team approach and the missiological renewal and impact that results when the church is intentional about its biblical mission, message, and structure.

Throughout church history, renewal movements have demonstrated these five interdependent aspects of renewal. Along with their renewed emphasis upon community, spiritual gifts, and the priesthood of believers, renewal movements provide “the context for the rise, training, and exercise of new forms of ministry and leadership” (Snyder 1989:279). One common characteristic of Pietism, the Moravian movement, and Methodism was their ability to expand their leadership by using non-traditional leadership forms.¹ German Pietist leader, Philip Jacob Spener in Frankfort, Germany served as coordinating pastor of many other sub-pastors and congregations. Pietism emphasized the priesthood of all believers and saw the need for men and women in leadership. The Moravians conceived of the church as a missionary community. They reduced the clergy/laity distinction and gave each member a sense of ministry.

Through the use of various small groups (class and band), early Methodism demonstrated a structural renewal that utilized non-traditional leaders (Snyder 1989:229-232, 290). This research is especially interested in the use of pastoral

---

¹ The Pietists, Moravians, and Methodists shared four elements that represent some of the basic ingredients of renewal: (1) An emphasis upon the new birth; (2) An emphasis upon holy living; (3) An emphasis upon structures of community; and (4) An expansion of leadership using non-traditional leaders. Howard A. Snyder provides greater detail in Signs of the Spirit (1989) in chapter 2, “The Study of Renewal Movements,” and chapter 6, “Dynamics of Renewal Movements.”
teams as one expression of structural renewal. The Anabaptist and Radical
Reformation influence is expressed in the Believers’ Church understanding of
Christian community. The Believers’ Church emphasizes that a life of good works,
service, and witness is expected of all believers. With this emphasis upon the
ministry of all God’s people, rather than a specific ministerial class, the entire church
is encouraged to be a missionary minority. Using a collaborative structure, groups
make the decisions; “such a structure maintains a balance of authority while
encouraging shared leadership” (Oxenrider 1985:225). The Believers’ Church
emphasis recognizes identifiable leadership but to some degree overcomes the
problematic distinction of clergy/laity.

Greg Ogden in The New Reformation contends that typically churches are
drawn primarily toward two very different organizational models: (1) the Institutional
Model characterized by a hierarchical structure and centralized authority; and (2) the
Organism Model marked by an egalitarian structure with decentralized authority. The
sharp contrast between these two models is expressed in Table 1. The hierarchical

<table>
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<th>Organism Model--Egalitarian (decentralized authority)</th>
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<td>Accountability—one way</td>
<td>Accountability—mutual</td>
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<tr>
<td>Roles—determined by relative position in hierarchy</td>
<td>Roles—determined by gifts and call</td>
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(Ogden 1990:164, 177)
model typically divides church people into categories of clergy and laity. Gordon Fee contends that the biblical model, which avoids the unhealthy distinctions of clergy/laity, recognizes identifiable leaders but affirms that they are part of the whole people of God (1989:3, 6-7).

Many church leaders, recognizing that the church is the Body of Christ, would resonate with the Organism Model. Yet in spite of their claim that the church is different from other organizations and must operate with spiritual principles, church leaders have sometimes neglected the biotic images² of the Bible in their employment of the insights of leadership and management research. It is important to understand the organic, biotic nature of the church.

In Leading and Managing a Growing Church, George G. Hunter affirms that five things make the church a different kind of organization (2000b:22): (1) the church has a distinct source—Jesus Christ; (2) the church has a distinct message—the gospel; (3) the church has a distinct purpose—to reach the peoples of the earth with God’s wider mission of health, peace, justice, and salvation; (4) the church is given

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² Biotic images of the church portray the church as a living entity. Paul Minear in Images of the Church in the New Testament identified ninety-six images and analogies that refer to the church (cf. 1960:268-269). Many of these images, such as branches of the vine, vineyard, fig tree, olive tree, God’s planting, flock lambs who rule, fighters against Satan, the tree of life, friends, servants, body of life, members of Christ, recognize that the church has life, not just identity. Craig Van Gelder in The Essence of the Church suggests four core images—People of God, Body of Christ, Communion of Saints, and Creation of the Spirit—that affirm the church as a social community of people who live in a reconciled relationship with God and one another (2000:108). In Natural Church Development, Christian Schwarz emphasizes the biotic images that Jesus used in parables from nature and agriculture such as “the lilies of the field, the seed that grows by itself, the growth of the mustard seed, the four soils, the tree and its fruit, the laws of sowing and reaping” (1998:8).
an ethic that shapes how Christians do kingdom business; and (5) the church has the power of the Holy Spirit attending and blessing human efforts.

And yet, Hunter asserts that the church shares much common ground and can learn from other organizations, especially voluntary organizations. This research affirms that the church (an organism) is a special kind of organization but that it can glean valuable insights from leadership and management research.

Snyder contends that, biblically, the normative role of the pastor is a “coordinator, equippers, discipler, overseer, and shepherd” (1983:247) of God’s people for works of service (Ephesians 4:12). The key function of pastors is to equip all the saints for the work of the ministry. When team leadership functions properly, it facilitates this equipping approach. The model that emerges from the New Testament is leaders are never seen as outside or above the people but are part of the whole people of God and function in service of the rest (Fee 1989:6-7). In contrast with a hierarchical organizational model, the pastor is not viewed here as the head, director, boss, or chief executive officer. The egalitarian approach encourages a decentralized authority and utilizes plural leadership.

The pages of the Bible reveal great stories of collaborations: Moses and Aaron, Caleb and Joshua, Esther and Mordecai, Ezra and Nehemiah, Peter and John, Paul and Barnabas, Paul and Timothy, Barnabas and Mark, etc. Not every shared effort is synonymous with a team approach. Apparently Jesus’ disciples often functioned as teams (cf. Matthew 10:2-4; Mark 6:7f; Luke 10:1; 21:1). The early

\[^3\text{All scripture references are from the New International Version unless otherwise cited.}\]
church utilized what can be called a team ministry approach when the church at Antioch sent out Barnabas and Saul (Acts 13:2-3) and later commended Barnabas with Mark and Paul with Silas for missionary service (Acts 15:39-40).

Upon the return of Paul and Barnabas from their first missionary journey, the early church recorded that “Paul and Barnabas appointed elders for them in each church” (Acts 14:23), implying more than one elder in each church. In his commentary on this scripture, Ajith Fernando writes, “The plural is always used in connection with the appointment of leaders. . . . biblical leadership operates in the context of a team” (1998:404). John Stott contends that the pastoral oversight in those churches was both local and plural (1990:236):

Local in that the elders were chosen from within the congregation, not imposed from without, and plural in that the familiar modern pattern of “one pastor one church” was simply unknown. Instead, there was a pastoral team, which is likely to have included (depending on the size of the church) full-time and part-time ministers, paid and voluntary workers, presbyters, deacons, and deaconesses.

In Acts 20, Paul delivers his farewell address to the Ephesian elders and “the leaders are called elders (17), pastors (28), and overseers (28), and it is evident that these terms denote the same people” (Stott 1990:323; cf. Kistemaker 1990:724).4

As Paul gave instructions to Titus who provided pastoral leadership on the island of Crete, he announced, “The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders [plural] in every town, as I

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4 John Stott (1990:324) asserts: The church of Ephesus clearly had a team of presbyter-bishops. . . . There is no biblical warrant either for the one-man-band (a single pastor playing all the instruments of the orchestra himself) or for a hierarchical or pyramidal structure in the local church (a single pastor perched at the apex of the pyramid). It is not even clear that each of the elders was in charge of an individual house-church. It is better to think of them as a team, some perhaps with the oversight of house-churches, but others with specialist ministries according to their gifts, and all sharing the pastoral care of Christ’s flock. We need today to recover this concept of a pastoral team in the church.
directed you" (Titus 1:5). Greg Ogden writes, “Biblically, ministry is predicated on plural, not solo, leadership ... elders in the local church are always referred to in the plural” (1990:178).^5

In recent years, effective teams have received growing attention in leadership studies,^6 as discussed in the literature review below. Many organizations have “moved away from the traditional military organizational scheme with the general sitting on top of the pyramid and the troops many levels away from the apex” (Martin 1993:220). In preparation for the 21st century, several leadership researchers anticipated the move toward team leadership. “Successful organizations of the 21st century have more than one leader” (Lipnack and Stamps 1993:344). Bennis and Bierderman contend, “The Lone Ranger, the incarnation of the individual problem solver, is dead. In his place, we have a new model for creative achievement: the Great Group” (1997:199). “The twenty-first-century organization will have more self-managing teams, special task forces, ad-hoc committees, and other devices to better address today’s needs. ... the need for true teamwork functions is increasing,” wrote Don Martin (1993:220). Katzenbach and Smith assert, “We believe that

^5 Recognizing the important image of the church as the body of Christ, Greg Ogden asserts that the “One-person ministry violates the body concept because it views the pastor as the solitary leader” (1990:178). Spiritual giftedness as identified in 1 Corinthians 12, Romans 12, Ephesians 4, and 1 Peter 4 affirms that no individual person has all the gifts. In Ephesians 4:11-12, four spiritual gifts are highlighted (apostles, prophets, evangelists, pastors and teachers) that describe an equipping and engaging view of ministry (“to prepare God’s people for works of service”).

teams—real teams, not just groups that management calls ‘teams’—should be the basic unit of performance for most organizations, regardless of size” (1993:15).

Some church writers are calling for ministry through teams rather than committees. C. Gene Wilkes writes, “A committee is not a team! . . . Committees protect and guide the institution. . . . Teams live for the purpose of reaching the mission-related goals” (1998:216). William Easum writes, “The top-down oppressive approach of bureaucracy is on its way out. In its place are emerging permission-giving networks. These networks are freeing and empowering people to explore their spiritual gifts individually and in teams on behalf of the Body of Christ” (1995:29).


I grew up in churches in which the pastor was the dominant leader. . . . What emerged over the past twenty-five years was a clear awareness of team concept in ministry, leaders working together, mutual responsibility for outcomes—even though one of them might be a “leader among equals.” Slowly, I have tried to purge my vocabulary of cosmos-laden words like power, control, success, in charge, and their numerous cousins that skew us in the direction of autocratic leadership.

In Leading Congregational Change, Herrington, Bonem, and Furr contend that teams have the potential for incredible power as they bring together “a rich diversity of skills, spiritual gifts, life experiences, and worldviews” (2000:129). Recognizing that many congregations chose not to embrace this challenge of diversity and create “cultures in which individualism is valued, power and authority are misused, and mutual submission is viewed as weakness” (Herrington, Bonem, and Furr 2000:129), these authors affirm their commitment to the discipline of team learning.

Recognizing that different situations and various personalities exist among churches and leaders, this research does not anticipate that team leadership is the universal answer for all churches. As described in Appendix 12 Team Intelligence, Robbins and Finley (2000:13-14) have identified fourteen problems that keep an
organization from experiencing the benefits of team leadership. Though these problems can be identified by their symptoms, many churches (leaders and people) may not choose the solutions listed. The results are many examples of ineffective teams and dysfunctional teams. This background demonstrates in a preliminary way that the issue of shared or team leadership in the church is an area that attracting increased attention and deserving further study.

Statement of the Problem

This chapter began by describing three situations where a pastoral team functioned in a smaller church. These positive examples were part of the inspiration for this research. Some churches today (including the cases specifically studied in this research) have pastoral team leadership. This, however, is not the dominant model in contemporary church practice nor throughout most of church history. The New Testament presents some teachings and examples that suggest the importance of plural or collaborative ministry but does not specifically prescribe pastoral teams or describe how they might function in specific cultural or ecclesial contexts. The problem then is the lack of clear information and instruction on how plural or shared pastoral leadership can function in ways that are functional for mission and compatible with congregational health. It is this issue which this dissertation addresses. It does so primarily through case studies of ten congregations within The Wesleyan Church in the United States that currently have pastoral teams of various kinds. The research supplements and broadens the learnings from the case studies by drawing upon relevant biblical teachings and selected current literature regarding collaborative or team leadership.
Building upon an ecclesiology that celebrates shared ministry and responsibility, and responding to the current interest in the use of teams, this research inquired into the usefulness of pastoral teams in smaller churches and sought to identify characteristics of pastoral team leadership that appear to be compatible with and may facilitate congregational health, as defined in this dissertation. Through bibliographic and case study research of selected congregations, this study identifies ways in which pastoral teams can provide effective leadership and develop health in smaller congregations. This research sought also to identify factors that a church considering team ministry or forming a pastoral team could helpfully consider. By identifying key factors that can be addressed by pastoral teams, this study provides evaluative tools to assess the appropriateness of utilizing pastoral teams in smaller churches.

Subproblems

1. The first subproblem was to identify essential qualities that shape a genuine team approach, expose leadership myths that frustrate shared responsibility, and highlight factors that encourage the success or failure of a team approach.

2. The second subproblem was to delineate key characteristics of smaller churches and describe how a small-church mentality affects the structure of pastoral leadership.

3. The third subproblem was to identify appropriate indicators of congregational health. Major criteria for congregational health will be identified. Using these criteria, this study will identify healthy smaller churches that can be
analyzed to investigate the relationship of pastoral team leadership with congregational health (the fourth subproblem).

4. The fourth subproblem was to identify the characteristics of pastoral team leadership in relationship with congregational health in smaller churches. With insights from the case study churches, an appropriate methodology by which pastoral team leadership can be correlated with health in smaller churches will be identified.

**Definition of Key Terms**

A brief and clear definition of the following six terms is important for this study: *team leadership, pastoral teams, congregational health, factors, relationship,* and *smaller churches.*

**Team Leadership**

This study utilizes the definition provided by leadership specialists Jon Katzenbach and Douglas Smith: “a team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable” (1993:45). Teams are identified as small groups of people who “work with focus, motivation, and skill to achieve shared goals” (Lipnack and Stamps 1993:7). In contrast to working groups, teams have significant, shared performance goals and mutual accountability (Herrington, Bonem, and Furr 2000:131).

**Pastoral Teams**

For the purpose of this study, a pastoral team is defined as “a group of people working cooperatively to accomplish a common vision through the exercise of their gifts and call in the context of mutual accountability” (Ogden 1990:178). The two or
more persons who share the pastoral leadership and shepherding function in a local congregation serve irrespective of financial compensation, ordination status, or title. (as discussed earlier, the terms elders, pastors, and overseers are used in the New Testament to denote the same people). In this study, a pastoral team is those persons whom the congregation recognizes as exercising a shepherding function.

Some leadership models emphasize working together but, in reality, utilize a hierarchical model in which one individual directs the other leaders. In that approach, the pastors experience teamwork, only in a partial way, limited to certain tasks. In reality, they serve as pastoral staff following a hierarchical model rather than as pastoral team utilizing an egalitarian model. A pastoral team may be comprised of co-pastors, clergy couples, and/or bi-vocational ministers, but it is important to recognize that not all clergy couples or bi-vocational ministers function as a pastoral team. A pastoral team does not exist without the pastoral team members working cooperatively to accomplish a common vision with mutual accountability.

**Congregational Health**

The church is fundamentally an organism often described in the Bible as the “body of Christ” (1 Cor. 12:27; Eph. 1:23, 5:23; Col.1:18). Churches may have an appearance of health (attendance, abundant finances, facilities, programs, etc.), yet fail to serve, grow, survive, thrive, adapt to their environment and effectively engage in God’s mission in the world. Using the biblical image of the church as the body of Christ, the Apostle Paul provides several examples of assessing congregational health
and providing prescriptive response. Just as the Apostle Paul developed his list of what makes a church commendable, church leaders can benefit from tools to assess congregational health. For this study, congregational health will be assessed by using an analysis called the Church Health Profile, described in Appendix 8.

The Church Health Profile was developed through a group process directed by the Department of Evangelism and Church Growth of The Wesleyan Church in Indianapolis, IN. Denominational leaders had concerns that other congregational health assessments were too limited in scope (i.e., Natural Church Development eight essential qualities) and that many assessments had limited usefulness and appeal for smaller churches. Having identified twenty possible factors for church assessment, a “group think tank,” comprised of pastors, district superintendents, a college president, and denominational leaders, was appointed and selected twelve factors for the Church Health Profile. The approaches of Stephen Macchia in Becoming a Healthy Church and Christian Schwarz in Natural Church Development have contributed significantly to the development of this health profile. (Appendix 9 includes information about seventeen different approaches, including Macchia’s ten characteristics of healthy

7 In 1 Corinthians, Paul address many problems in the church (division, view of leaders, immorality, lawsuits, abuse of freedom, priority on mission, pride, lack of concern for others, selfishness in worship, etc.). In Ephesians 4, Paul emphasizes that spiritual gifts were given “to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith . . .” (4:12-13). In Colossians 1, Paul affirms the church by declaring, “we have heard of your faith in Jesus Christ and of the love you have for all the saints” (1:4). In 1 Thessalonians 1, Paul declares that the Thessalonian church “became a model to all the believers” (1:7). These statements of concern and affirmation have no root without an assessment of the church health.

8 This research recognizes several weaknesses in the Natural Church Development methodology. Two observations from George G. Hunter III should be noted. First, the NCD conclusions depend entirely upon the subjective self-reporting of the church
churches, Natural Church Development’s eight essential qualities, and the Church Health Profile’s twelve factors.)

As noted in Table 2, the Church Health Profile gives greater attention to evangelism and missions than the Healthy Church or Natural Church Development. The Church Health Profile does not make networking a stand alone issue though seven statements related to networking appear in five different factor lists. Though the Church Health Profile does not identify small groups as a primary factor, four

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members. Second, the NCD focus on eight essentials may neglect many other significant categories related to congregational health and mission. Hunter suggests eight other factors that should be noted (Hunter 2002:1-7):

1. Context. “To reach a people and grow among them, the Christian movement must adapt to their macro-context” (Hunter 2003:5). The parable of the soils emphasizes understanding the “soils” in which we seek to plant the gospel seed.

2. Culture. Indigenous strategy seeks to understand the target culture, i.e., the characteristic language, aesthetics, values, attitudes, beliefs, customs, style preferences, and worldview themes.

3. Credibility. The credibility of the church’s people with the pre-Christian population is critical. The academic study of Communication has known for 23 centuries that perceived credibility of an advocate powerfully affects the message’s reception (logos, ethos, pathos).

4. Outreach ministry. To be more precise, more and more of the earth’s contagious churches are reaching pre-Christian people through outreach ministries, i.e., GED tutoring, literacy classes, support groups, recovery ministries, etc.

5. Social Ethic. A healthy church must give some priority concern for justice, peace, reconciliation, and environment.

6. Wider Mission. A healthy church should have a deep involvement with Christ’s wider mission, locally and globally.

7. Strength in one’s tradition.

8. Local contextual factors. Each local church needs “to shape the model of its ideal health in terms of the challenges presented by the immediate context” (Hunter 2003:6).

This research recognizes the concern for accuracy when using the subjective self-reporting of church members regarding the health of their congregation. Several interview questions during the onsite visit of the research (c.f. Appendix 7) will help verify the congregational health assessment of The Church Health Profile. Several of the additional qualities Hunter suggests in the above list are incorporated in the Church Health Profile as it identifies twelve characteristics.
items in the Loving Community and Maturing Faith factor lists focus on small groups. The Church Health Profile responds to social justice issues though six of ten items in the Ministries of Compassion factor. In the Church Health Profile, the term “kingdom” is included in the description of Divine Enablement and appears twice in the items while the issues of the kingdom are addressed throughout.

Table 2. Comparison of Church Health Factors

<table>
<thead>
<tr>
<th>Church Health Profile--TWC</th>
<th>Healthy Church--Macchia</th>
<th>Natural Church--Schwarz</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Pastoral Leadership</td>
<td>---</td>
<td>5. Inspiring Worship Services</td>
</tr>
<tr>
<td>4. Effective Evangelism</td>
<td>3. An Outward Focus</td>
<td></td>
</tr>
<tr>
<td>5. Ministries of Compassion</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>11. Missionary Spirit</td>
<td>3. An Outward Focus</td>
<td>---</td>
</tr>
<tr>
<td>Other factors:</td>
<td>10. Networking (with regional churches and others)</td>
<td>6. Holistic small groups</td>
</tr>
</tbody>
</table>

The Church Health Profile has ten items in each of the twelve factors, with three choices for each test item. The test is available on The Wesleyan Church website (www.wesleyan.org). Each church will establish a church username, church password, and receive a survey code that provides access and group identity for their
responses. Each individual will have a personal username and personal password. The individual survey results are combined to establish a composite report. Only the composite report is available to the church leader. The Church Health Profile instructions suggest that several pastoral team members and key leaders participate in the Church Health Profile from each congregation. Scoring results, basic diagnostics, and online resources for each factor are provided by the Department of Evangelism and Church Growth. By design, the Church Health Profile is denominationally sensitive but not denominationally specific and therefore, it anticipates usefulness with many different denominational groups.

The Church Health Profile test document was reviewed by a church consultant (Gary L. McIntosh in December 2003) and the test items were adjusted. With the factor statements removed, the test items were randomized, and the test document was made available on the denominational website (July 2005).

Using the tests results of the Church Health Profile and the case study methodology (church data, on-site interviews, and personal observation) this research provides an outside evaluation of the Church Health Profile. This researcher will share this evaluation regarding the accuracy and usefulness with the developers of the Church Health Profile.

Factors

“Factors” represent identifiable variables regarding theological understandings, individual differences, and situational variations. This study recognizes that a wide variety of contextual factors, including ethnicity, age, gender,
and socio-economic variation may exist within the congregation but will focus only on selected factors (see Delimitations).

**Relationship**

This research examines the relationship between pastoral teams and congregational health. This research does not seek to prove a cause/effect relationship between pastoral teams and congregational health but does ask whether any relationships can be discerned between pastoral teams and congregational health. These relationships are identified by three criteria: 1) the coexistence of a pastoral team approach and congregational health, 2) the contribution of the pastoral team in addressing various factors related to congregational health, and 3) the cooperative or mutually satisfying relationship of pastors and people in churches utilizing a pastoral team approach. Where a positive relationship is discerned, this is seen as affirming the value of utilizing pastoral teams for congregational health in smaller churches.

**Smaller Churches**

Though many other criteria have been utilized, the smaller church is most commonly identified by a quantitative description based on membership, attendance, budget/income, building size, and pastoral workload. In contrast to some authors,\(^9\)

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\(^9\) Other criteria used for defining “small” church may include: membership statistics, average worship attendance, average Sunday School attendance, budget, buildings, former size, previous personal experience, pastoral workload, image projected, quality of caring, variety of group life, number of pastors, volunteer musicians, pay for visiting preacher, comparison with other appointments, percentage of budget for missions, percentage of membership in ministries or discipleship groups, giving per member, pastor’s subsidies, etc.

\(^{10}\) Other authors, such as David Ray, Douglas Walwrath, and Gary McIntosh, suggest that small churches represent congregations with worship attendance of 200 or less. According to Gary McIntosh, 200 worshipers represent “the dividing line between
church consultant Lyle Schaller, until recently, expressed the common identification of the smaller church as “fewer than a hundred at worship” (1994:53). In *Small Congregation, Big Potential*, Schaller (2003:25) contends that 125 or fewer is better definition of small congregation,

   The growing agreement (is) that an average worship of 125 or more is the contemporary minimum to be able to economically afford . . . a full-time and fully credentialed resident pastor. . . . (and) to be able to mobilize the resources required to meet the expectations that younger generations bring to church.

With 125 or fewer as the definition of small church, Schaller estimates that approximately 225,000 of the 325,000 Protestant churches in America are small churches.11 Bill Kemp estimates that small churches (0-124) represent about 254,250 (69%) of the 325,000 churches in America (2005:17, 20).

   Another way to define small churches suggests that, typically, small churches have a characteristic attitude or approach. Building upon the research of Robert Redfield, Anthony Pappas suggests that small churches generally follow a tribal

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11 Schaller divides the 325,000 American Protestant congregations into seven categories (2003:29):

   25 or fewer persons represents 50,000 congregations
   26 to 50 persons represents 40,000 congregations
   51 to 100 persons represents 110,000 congregations
   101 to 125 persons represents 25,000 congregations
   126 to 350 persons represents 75,000 congregations
   351 to 800 persons represents 18,000 congregations
   801 and more persons represents 7,000 congregations
approach\textsuperscript{12} (2000:19-22) and demonstrate a “folk mentality.” Pappas highlights four general characteristics of a tribal society (2000:20-21):

1. Roles, more than offices, determine the social landscape.
2. Commitment, not a favorable cost-benefit ratio, holds the tribe or small church together.
3. Social connections have high priority.
4. The tribal focus is internal.

However, in this description Pappas has mixed “tribal” and “folk” characteristics. The critique on the work of Robert Redfield, by authors such as Eric

\textsuperscript{12} The tribal model suggested by Anthony G. Pappas represents the combining of two biblical models—the church as “people of God” and the church as “body of Christ”—along with anthropological insights of the church as family and as a cell. Drawing upon the research of Robert Redfield in “The Folk Society” (1947:293-303), Pappas identifies a folk society as a group of people who are (2000:14):

1. Are small in number
2. Have a long-term association
3. Know each other well
4. Have a strong sense of belonging
5. The group is isolated from other groups in neighboring areas.
6. Has a high identification with the territory it occupies
7. Often functions as if it is “in a little world off by itself”
8. Wisdom, prestige, and authority strongly correlate with the age of each individual.
9. Enhanced by the fact that each generation goes through a similar sequence of life events.
10. There is simplicity of roles.
11. A primacy of oral over written communications
12. A straightforward level of technology
13. Position in the folk society determines an individual’s rights and duties.
14. Behavior is as much expressive as it is effective.
15. Relationships are ends in themselves, not a means of achieving an external object.
16. Social recognition is a greater motivator of behavior than material gain.
17. Qualities that contribute to long-term stability, not change, are valued.
18. Tradition determines actions.
19. Moral worth attaches to the traditional way of doing things.

As described in the text above, it appears that the small church as tribal society is an approach that has uncritically appropriated the work of Robert Redfield to suggest that small churches have a “tribal mentality.”
Wolf and Sidney Mintz in the 1950s and Michel Kearney in the 1990s, has suggested that Redfield confused peasant and peasant communities as representative of a specific socio-cultural type. Therefore, the description of small church with a typical ‘‘folk mentality’’\(^3\) (2000:67) seems to be an inaccurate and uncritical use of the work of Robert Redfield.

In *Getting Things Done: Concepts and Skills for Leaders*, Schaller affirms the importance of recognizing whether a church functions as a tribe, movement, or organization. To establish common identity for the case study churches, this research employs a qualitative and a quantitative description. For this research, a smaller church is identified as one having an attendance of 150 persons or fewer at worship while demonstrating the tribal approach described above.

**Delimitations**

1. This study does not focus directly on bivocational ministers except as they may participate in pastoral team ministry with other part-time pastors.

2. This study does not focus on pastoral teams as a prescription for getting pastoral “dropouts” back into a local church ministry.

\(^3\)According to Pappas, the folk society or tribal model demonstrates a “folk mentality” that is expressed in six qualities of the small church (Pappas 2000:93-94):

1. The typical small church is a stable, not a dynamic organization.
2. The typical small church is in a “little world unto itself.”
3. The typical small church sees the past not the future.
4. The typical small church functions out of reflex and habit, not from goals and strategies rationally defined.
5. The typical small church lives on the level of relationships, not tasks.
6. The typical small church lives on the experiential, not the theoretical level.

Appendix 3B is designed to affirm the presence of these six qualities that demonstrate a “folk mentality.” The research findings from Appendix 3 had minimal value for this research.
3. This study of pastoral teams in smaller churches does not deal with the issue of church growth. It does not investigate, seek to establish, or assume any correlation, positively or negatively, between team leadership and church growth. Of the ten congregations studied here, some grew, some declined, and some remained virtually unchanged over the period studied. Numerous factors account for the growth or decline of these congregations, and this research has not focused on identifying those factors.

4. Like all forms of leadership, pastoral team ministry has both strengths and limitations. This dissertation focuses intentionally on the constructive or positive aspects of team leadership, especially in terms of congregational health, but it recognizes also that for various reasons and in particular contexts there may be a “downside” to team ministry.

5. This study does not focus on the coordination and development of ministries\(^{14}\) seeking the fuller involvement of the congregation in various ministry tasks, but will focus on recognized pastoral teams. The solo pastor leading the people in a ministry team approach is not the focus of this study. Recognizing various denominational requirements regarding pastoral credentials, this study will emphasize

\(^{14}\) Ministries that encourage wider participation of Christian persons are often called “lay ministries.” That term may confuse and encourage a clergy/lay distinction in contrast to the Reformation principle of the priesthood of all believers. The term “lay” or “laity” \textit{laos} refers to the people of God not a specific group of people distinct from clergy. With the priesthood of all believers and the spiritual giftedness of all Christians, the church is a community of ministers.
pastoral functions rather than pastoral credentials. Varying degrees of pastoral compensation or time commitment are not of primary importance to this study.

6. This study does not focus specifically upon such contextual factors as issues of gender, generation, ethnicity, education, and social status, but recognizes that attentiveness to these factors may assist pastoral teams in responding to local situations.

7. This study does not focus on churches from multiple denominations but focuses upon ten pastoral teams in North American Protestant churches of The Wesleyan Church denomination. This study assumes that these situations have some relevance for other contexts and traditions.

8. This study does not focus on claims that utilizing pastoral teams is culturally appealing in a postmodern world.

Ethical Considerations

Throughout this study, this researcher has sought to maintain ethical integrity in all aspects of data collection, interviews, research, writing, analysis, and presentation of the material. The author has attempted to maintain objectivity and confidentiality in all sensitive aspects of this study. All participants in interviews and surveys were assured of that confidentiality. Each church received a cover letter that

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15 The New Testament includes the following as functions of pastoral leaders (Snyder 1999:1):
1. Prayer (Acts 6:1; James 5:14)
2. Teaching/discipling (Acts 6:1; 1 Timothy 3:2, 5:7, 17; 2 Timothy 2:2; Titus 1:9)
3. Healing (Matthew 10:8; James 5:14)
4. Equipping/enabling others for ministry (Ephesians 4:11-12; 2 Timothy 2:2)
5. General oversight (supervision) (Acts 20:28; 1 Timothy 5:17; Hebrews 13:17; 1 Peter 5:2)
described the objective of the project, the terms, and the process. Before each interview, the interviewee was informed verbally of the author’s intent to maintain confidentiality. Interviewees were assured that no sensitive material would be shared that would harm existing ministries and relationships.

Chapters four through six include the insights and opinions of forty-seven persons that were interviewed and twenty-seven of that group submitted survey and informational documents. During the interview and review process, the author has attempted to maintain objectivity by not using leading questions or coaching the informant’s response. The survey and interview questions (as noted in Appendices 2 through 7) provided opportunities for general and specific information.

In observation, interviews, and analysis of each church situation, this researcher did not hinder or disrupt any norms, procedures, patterns, practices, social events, or activities. All attempts were made to respect the culture and the respondents who volunteered to help in this research. The interviews were transcribed and reported in this document as the actual statements made by the respondents.

**Summary**

This chapter began with several stories describing pastoral team situations that sparked an interest for this research. With a fresh look at the biblical foundations and the literature of church renewal, more study was prompted. Five interconnected dimensions of church renewal include conceptual renewal, the displacement of

16 The cover letter with the survey documents (cf. Appendix 10) describes the nature of the project and assures the respondent of the confidentiality in the research and reporting process.
former models and paradigms, and *structural renewal* that finds appropriate forms or structures to live out the new paradigm. Church renewal movements, the Organism model of the church, and biblical instruction and examples together affirm the pastoral team approach. A brief look at the literature of the church and business world shares the wisdom of a team approach. Responding to minimal attention toward the pastoral team approach by most church leaders, this study contends that the church pastoral team approach is an appropriate form of pastoral leadership for the church. This chapter defined the research problem and identified key terms. The delimitations were established. Ethical considerations were stated. Chapter two continues this study by describing the theological foundation and reviewing the literature that contributes to our understanding of the pastoral team approach and congregational health.
CHAPTER 2
FOUNDATIONS FOR TEAM MINISTRY

This chapter presents the foundation for this study about pastoral teams and congregational health in the smaller church. This chapter begins with a theological grounding that addresses four theological concerns. The theological basis focuses on Trinitarian theology in shaping a biblical ecclesiology, compelling models of the church, the church as organism, and servant leadership along with biblical examples through teams. This chapter continues with a review of significant literature based on seven themes that include: utilizing a team approach, understanding the smaller church, assessing congregational health, understanding the church and renewal, understanding pastoral teams, historical examples, and understanding local ministry context.

Theological Grounding for Plural Leadership

This study recognizes that many different theological perspectives exist and are used in various ways to shape each individual ecclesiology. A biblical ecclesiology is based on the biblical sources but also reflects the interpretive approach and particular emphasis of each individual. The sources, approaches, emphases, and conclusions must be evaluated. Since the Bible was not written as a systematic theology or fully developed church manual, different perspectives are possible.

Trinitarian Theology in Shaping a Biblical Ecclesiology

Ecclesiology should be shaped by our view of God, and foundational to our understanding of God should be the interrelationship within the Trinity. This approach highlights the importance of relationships and interdependence of people
approach highlights the importance of relationships and interdependence of people within the church. The Western church of the third and fourth centuries and following focused primarily upon the authority and institution of the church. Cyprian, Bishop of Carthage, based his view of the church upon the belief that bishops had apostolic authority to direct and control the church. Augustine, Bishop of Hippo, was greatly influenced by the change of status granted to the church following Emperor Constantine. Augustine stressed the institutional nature of the church and tended to see the clergy, not the people, as the real church. His views led to an “increasing stress on the institutional and clerical organization of the church” (Gunton 1997:60).

Over the centuries of church history, two basic viewpoints about the Trinity have emerged. First, the immanent (ontological) view emphasizes God as he is in himself. This view emphasizes God the Father as the Almighty authority with Jesus sitting at the right hand of God and interceding for the saints, and the Holy Spirit sent to empower the saints. This doctrine of the Trinity was further shaped by two complementary influences: (1) the legal-political view of the role of the institution as employing constraint to maintain its unity and (2) the neoplatonic doctrine of reality as a graded hierarchy (Gunton 1997:60). According to Gunton (1997:60), Aquinas implies “that the hierarchy of the church—there is in the church an ontological grading of persons—is modeled on that of heaven” (cf. Aquinas. *Summa Theologiae*. 1a.108.4, 108:2). This hierarchical understanding of the Trinity has encouraged a view of the church and leadership that tends to stress systems of authority, power, and control.
The second view (economic) emphasizes the functional, social, and relational aspects of God as he appears in salvation history. This approach suggests a more egalitarian view of the Trinity. The biblical descriptions above (God the Father as Almighty authority, Jesus sitting at the right hand of God and interceding for the saints, and the Holy Spirit empowering the saints) are viewed as functional not authoritarian divisions of activity. John of Damascus, a seventh century Greek theologian, described the relationship of the Trinity as perichoresis that literally means “circle dance.” Based on other biblical references, John of Damascus describes the Trinity as three persons “in constant movement in a circle that implies intimacy, equality, unity yet distinction, and love” (Cladis 1999:4). This “circle dance” view of Trinity is a contrast to a hierarchical view of God and reality.

R. Paul Stevens suggests that churches and denominations tend to form around one of three emphases: “Father-denominations emphasize reverent worship and stewardship. Son-denominations stress discipleship and evangelism. . . . Spirit-denominations promote gifts and graces” (1999:58). Stevens encourages a rich and full doctrine of the Trinity to avoid such stereotypical designations.\(^\text{17}\) The perichoretic model of God questions the validity of traditional hierarchies of power, control, and domination that have permeated the Church.

Colin Gunton recognizes the contrast between the Augustinian (ontological) and Cappadocian (economic) concept of Trinity. The Augustinian view presupposes

\(^{17}\) Stevens asserts that “Perichoresis means that the submission of the Son to the Father is not subordination but the quality of the way the Son relates to the Father. No hierarchy is implied. In line with Athanasius we affirm the monarchy is in God and not just the Father, and that arche in the Father does not mean hierarchy” (1999:62).
that the three persons of the Trinity have "an underlying deitas or being of which they are" (Gunton 1997:74) the results. The Cappadocian view contends that there is no being prior to that of the persons of the Trinity. Thus the Cappadocian view claims that "the being of God is the persons in relation to each other" (Gunton 1997:74). These different theologies of the Trinity prompt correspondingly different ecclesiologies. The Augustinian view assumes a pre-existent concept of the invisible church which according to Aquinas assumes a hierarchy in the Trinity. The Cappadocian views "the church as a community of freely relating persons" (Gunton 1997:76) echoing God’s eternal being in relation.

This research assumes that the theology of the church should be derived from a biblical Trinitarian theology emphasizing a more egalitarian view rather than a more hierarchical view of Trinity with its common analogy of earthly empire. In contrast with those who suggest a hierarchical view of Trinity, theologian Miroslav Volf advocates (1998:247) "a symmetrical understanding of the relations between the trinitarian persons, which yields a basically collegial understanding of ecclesiastical office of the sort actually attested by the New Testament writings (see, e.g., Phil. 1:1; 1 Tim. 3:1-4:8, 5:17; Titus 1:5-7)." This research contends that a Trinitarian theology that emphasizes the functional, social, and relational nature of God provides a helpful image for human community and provides a divine example for egalitarian relationships and the utilization of pastoral teams.

Compelling Models of the Church

Many different streams of Christian thinking exist regarding the church’s identity and structure. In Models of the Church, Avery Dulles describes six different
views of the church. Each model of the church has compelling features that identify with some biblical insights and historical expressions of the church.

First, Dulles identifies the church as Institution. Viewing the church as Institution, establishes certain persons with hierarchical power over others in the Christian community. Dulles quotes the Vatican I schema that declares:

The Church of Christ is not a community of equals in which all the faithful have the same rights. It is a society of unequals, not only because among the faithful some are clerics and some are layman, but particularly because there is in the Church the power from God whereby to some it is given to sanctify, teach, and govern, and to others not (as quoted in Dulles 1987:38).

Second, Dulles identifies the church as Mystical Communion. Viewing the church with images of Body of Christ and People of God, this communal concept emphasizes a concept of ministry that fosters fellowship. The pastor is viewed as a leader or catalyst to help the church “develop as a living community of faith” (Dulles 1987:165).

Third, Dulles identifies the church as Sacrament. In this model, the church confers the grace of Christ to the people (of the church and the world) and contains that grace precisely as conferring it (Dulles 1987:70-71). The priest is the sacred mediator between God and the rest of men. When exaggerated, this view can lead to a superstitious exaltation of the priest as possessing divine or magical powers. One danger is that the priest will be viewed as a substitute for the community so that the people relying on priestly intercession become worldly (Dulles 1987:168).

Fourth, Dulles employs the model of the church as Herald. In this model, the ordained minister is viewed primarily as a preacher and other sacramental functions
and communal leadership functions are seen as an extension of the ministry of the word.

Fifth, Dulles identifies the church as Servant. This model promotes a view of "priesthood that does not turn inward on the church itself but outward to the larger society" (Dulles 1987:173). Self-giving, sacrificial service is the rallying cry of the church. In this approach, the pastor/priest will seek commitment to action and service.

Recognizing the strengths and limitations in these five models that promote various emphases on community, worship, preaching, and service, Dulles proposes a sixth model, the church as Community of Disciples. This model represents an inclusive ecclesiology that seeks to harmonize some of the differences from the other models and which Dulles sees as more explicitly biblical than any of the other models. Viewing the church as a Community of Disciples identifies the life, mission, commitment, and relationships of Jesus and his disciples. This study recognizes the model of church as a Community of Disciples to be most helpful to describe the full identity of the church.

**Church as Organism: People of God/Priesthood of All Believers**

Paul Minear in *Images of the Church in the New Testament* has identified ninety-six images of the church. Minear divides these images into minor and major images based on frequency of appearance in the New Testament and evidence that a particular image exerted wide power to stimulate and dominate the self-image of the
minear places the major images in four general categories: (1) the conception of the church as the people of God; (2) the activity of God in creating a new humanity; (3) the conception of the church as a fellowship of saints; and (4) the identification of the church as the body of Christ. No one image captures the breadth or depth of the church.

Images are more powerful than abstract language (Driver 1997:17) and have universal appeal, validity, and are infinitely translatable (Wilbert R. Shenk in Driver 1997:9). Images reflect the self-understanding of the church and, as open-ended metaphors, they challenge God’s people to become what they were called to be. The Christian church has a history of adopting images of self-understanding from the secular society rather than the New Testament. Paul Minear (1960:251) and John Driver (1997:21) contend that the church needs biblical images for understanding its identity and role (1997:21).

The same four primary images are especially important in defining a biblical ecclesiology according to Van Gelder: people of God, body of Christ, communion of

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18 Minear suggests that there are thirty-two minor images of the church and sixty-four major images. Some minor images include: salt, boat, ark, loaf, branches of the vine, vineyard, fig tree, God’s planting, God’s building, virgins, bride of Christ, citizens, exiles, ambassadors, and the poor (1960:268).

19 John Driver reviews several secular models that have been widely adopted by the Christian church. He contends that following the Constantinian shift, the church began to draw its models from the Roman empire. In the Middle Ages, the church adopted feudal models. During the great century of Protestant missionary activity, an imperial model shaped the self-understanding and mission of the church and the church in its own way became an empire builder. During the colonial period, churches borrowed from the democratic model of social organization. In recent history, the church has drawn from the corporate business model. Other recent secular models include: the church as a country-club, therapy group, educational institution, spiritual supermarket, and liberation movement (1997:18-21).
saints, and the creation of the Spirit (2000:108). As the people of God, the identity of the church is rooted in belonging and fellowship with the living God (1 Peter 2:9). The “people of God” is a reminder of the human side of the church as gathered and enlightened people. This new identity should bridge differences of racial and ethnic diversity. A community of diverse persons should bear witness of a reconciled relationship with one another because they have a reconciled relationship with God. This image encourages churches and church leaders to demonstrate how unity as the people of God overcomes situations of diversity. As pastoral teams, representing various types of diversity, begin to function with unity and shared purpose, the church demonstrates that they are the people of God.20

As the body of Christ, the church represents a new humanity as body of Christ that participates in the ongoing work of the Holy Spirit. According to scripture texts using the Body of Christ image (cf. Romans 12:4-5; 1 Corinthians 12:12-31), individuals within the church should “live as a new community in dynamic, gift-shaped interdependence” (Van Gelder 2000:110). Every believer is part of the body. Every part of the body is gifted. Christ is the head of the body. Church leaders should encourage every part of the body to utilize their gifts for maximum benefit in the body. The “body of Christ” is a reminder that the church is more than a human

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20 R. Paul Stevens describes the people of God as communal and personal. Pertinent to the clergy-lay dilemma “being a perichoretic people means being a community without hierarchy, though it is a community with roles” (1999:62). Stevens contends that “A perichoretic community can have leadership and rich diversity without hierarchy; it can be a community without superiors and subordinates; it can be a church without laity or clergy—in the usual sense of these terms” (1999:62). Stevens proposes three conclusions for the perichoretic church (1999:63-64): (1) There is no such thing as an individual member; (2) There is no hierarchy of ministries; and (3) All members of the laos of God belong to one another, minister to one another and contribute to the rich unity and ministry of the whole.
A team leadership approach recognizes the giftedness and contribution of every part of the body.

As the communion of saints, the church emphasizes the fellowship (*koinonia* "common life") that Christians share. As reconciled persons, believers experience new community in relationships that are the result of unique fellowship in Jesus Christ (1 Corinthians 1:9) and the continual presence of the Holy Spirit. In the communion of the saints, every person participates in the common receiving and sharing of grace, forgiveness, and reconciliation. This image affirms the priesthood of all believers for ministry to each other and the world.

As the creation of the Spirit, the church is a new type of community with the indwelling presence of the Spirit. The Spirit leads the church and teaches the church how to live. Jesus promised the community of believers that the Spirit of truth would guide them into all truth (John 16:13). As an Advocate-Helper, the Spirit will "teach you all things and will remind you of everything" Jesus taught (John 14:26).

As primary images—people of God, body of Christ, communion of saints, and the creation of the Spirit—emphasize the life and dynamic of the church. Together with other biotic images, such as vine and branches in John 15 and sheep in John 10, these images picture the church as an organism, not an organization (machine). Institutional models and organizational structures should not take priority over approaches that recognize spiritual life, giftedness, and commonality. Volf affirms these same values and encourages a participative model of the church (1998:257):

A participative model of the church requires more than just values and practices that correspond to participative institutions. The church is not first of all a realm of moral purposes; it is the anticipation, constituted by the presence of the Spirit of God, of the eschatological gathering of the entire
people of God in the communion of the triune God. Hence the church needs the vivifying presence of the Spirit, and without this presence, even a church with a decentralized participative structure and culture will become sterile, and perhaps more sterile even than a hierarchical church. For it will either have to get along without the participation of most of its members, or it will have to operate with more subtle and open forms of coercion. Successful participative church life must be sustained by deep spirituality.

Servant Leadership and Biblical Examples through Teams

A biblical understanding of leadership requires a focus on servant leadership. In contrast to authoritarian leadership, Jesus modeled and taught servant leadership. Jesus said, “Whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all” (Mark 10:43-44). Jesus redefined greatness. By instructing his disciples, “you are not to be called ‘Rabbi,’ for you only have one Master and you are all brothers” (Matthew 23:8), Jesus obliterated gradations of worth and value that are established by the use of titles. In describing servant leadership, Ogden (1990:176-177) writes:

1. As servant leaders, those in the highest positions of authority have the greatest obligations to serve others.
2. Servant leadership is rooted in relationship, not coercion.
3. Servant leadership naturally seeks to support, not to control.
4. Servant leaders shine the spotlight of recognition on those with whom they share leadership.
5. Servant leaders are embarrassed by titles and trappings of status.
6. Servant leaders’ authority is recognized on the basis of their character in Christ, not on the position or office that is held.

Not only does the Bible provide instruction regarding servant leadership but also it provides the example of servant leadership through team-based leadership. The disciples often functioned in teams of two (cf. Mark 6:7f; Luke 10:1; Matthew 21:1). In Matthew 10:2-4 the disciples are listed in pairs.
Throughout the book of Acts, there are many examples of Christians who shared in a common ministry. Peter and John pronounced healing to the crippled beggar (Acts 3) and appeared before the Sanhedrin together (Acts 4). Seven men were chosen for the ministry (diakonia) of food distribution (Acts 6). When Peter went to the house of Cornelius the centurion, some of the brothers from Joppa went with him (Acts 10). Paul and Barnabas were missionary partners (Acts 13-15). Paul and Silas worked together as missionary partners (Acts 16-17). According to Acts 14:23, the apostles initially appointed “elders [presbyteroi plural] in each church.” The example seems clear—solo ministry is not the norm or the ideal of the New Testament.

Following his three-year ministry with the church at Ephesus, Paul gave instructions to the elders [plural]: “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers (episkopi). Be shepherds (poimen) of the church of God” (Acts 20:28). In this context the term episkopos seems to describe function, not office. This is one example where the terms “bishops” and “elders” are used interchangeably and the ministry they perform includes shepherding.

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21 In Acts 6 the Apostles respond to a problem by expanding the leadership team. These verses do not support a limited (clergy/lait) conception of ministry. The word diakonia is used to describe both the ministry of the Word and the ministry of service (6:3-4). Preaching and the distribution of food are recognized as ministries. To avoid overwork of the disciples or unresponsiveness to human needs, the disciples took action with a suggested plan that included greater participation in ministry. These ministry leaders were selected based on two qualifications: “known to be full of the Spirit and wisdom” (6:3). With increasing the ministry leadership of the church, Acts 6 does not describe a higher rank or recognition of one ministry over another.

22 According to Acts 20:17-28 plural leadership seems to have been the pattern of the church in Ephesus. The group of elders were called “overseers” (episkopi). It seems likely that there were many congregations or house churches in Ephesus. Snyder
In Ephesians 4, Paul emphasizes the oneness or unity which Christians share in Christ (4:1-6) and introduces themes of diversity and mutuality (4:7-16). In contrast to a hierarchical model, God has given grace gifts (charismata) to each Christian. Four spiritual gifts “apostles, prophets, evangelists, and pastors and teachers,” are given especially “to prepare God’s people for works of service” (4:11-12). The organic model suggests that God has gifted his people because the work of the ministry has been given to the whole body.

The Pastoral Epistles provide the greatest detail related to early church structures, yet the relationships between elders, bishops, and deacons remains unclear (cf. Giles 1989:77-90). In 1 Timothy 5:17, Paul wrote, “The elders who direct the church well are worthy of double honor.” According to that scripture, these leaders were to “direct the affairs of the church” and apparently their labors often included the “preaching and teaching.” In Titus 1:5 Paul announced, “The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders [presbyteroi note the plural] in every town as I directed you.” As noted earlier, “in the Bible, elders in the local church are always referred to in the plural” (Ogden 1990:178). The only exception is the function and qualifications of a bishop (1 Timothy 3:2; Titus 1:7). Regarding elders David Watson (1978:271) wrote, “Although there might have been a presiding elder, there is never the slightest hint of a solitary leader (such as the pastor) even in the smallest and youngest of churches.

contends, “It is clear that the situation was not one pastor per congregation. A group of leaders, all of whom exercised spiritual leadership and none of whom was the pastor over the others was the pattern” (1983:283).
Always it was *a shared responsibility*, thereby giving much mutual encouragement, protection, and support."

Snyder concurs that “the New Testament pattern is shared leadership . . . not the one-man expert. Nowhere is the idea of one pastor over a congregation upheld in Scripture” (Snyder 1985:113).


... no particular organizational tradition can legitimately claim that its visible shape conforms to the New Testament church, the scriptural witness makes clear that all structures that enable the community to carry out its mission to engage in the ecclesial practices common to followers of Jesus can claim to be in succession from the first churches.

Recognizing that every church has its own particular context for ministry and has spiritual gifts and resources to fulfill its own mission, the church should develop the organizational format that best fits its context. The structures of the church are to incarnate the message in that setting and provide a basic form of witness to the gospel. Guder declares, “we must reject every form of organization fundamentalism that claims absolute biblical authority for a particular polity” (1998:228). Therefore, this dissertation is not arguing that team leadership is specifically prescribed in Scripture, or the only biblically legitimate model, but only that team leadership is compatible with, and tends to reinforce key aspects of, biblical images of the church.

Affirming an egalitarian view of the Trinity provides a basis for church leadership and using pastoral teams. Viewing the church as a community of disciples
affirms the mutual responsibility of each Christian to assist others. Recognizing the
curch as primarily an organism, not an institution, encourages pastoral leaders to
focus on enabling the life that already exists. Emphasizing servant leadership
provides instruction for how pastoral teams work together. Biblical and theological
sources provide a sound basis for using pastoral teams. Some writers have argued
that shared or team ministry is taught in the New Testament, or that this is the form of
leadership seems most consistent with what the New Testament teaches about the
curch and its leadership (Fernando, Ogden, Stott, Watson). Others writers, however
question this view.

My own research and experience lead me to believe that team pastoral
leadership is in fact the form of leadership that is most consistent with New
Testament teaching about the church. This dissertation, however, does not claim
more than that team pastoral leadership is not inconsistent with Scripture. The point
of the dissertation is not to establish a biblical warrant for team leadership but rather
to examine and assess actual examples of team leadership today.

**Literature Review**

Though many authors in business and church circles have written about team
leadership, very few authors have addressed pastoral teams for the smaller church.
Given the strong tradition that assumes a single full-time pastor as the ideal for a
smaller church, only a few writers\(^\text{23}\) (such as Reeves and Schaller) have proposed

\(^\text{23}\) Brian D. McClaren (1998:115-116) contends that team development will be
required of the new breed of leaders needed for reinventing the church. Adding to the
insights of *Church for the Unchurched*, George G. Hunter III in “An Interview with
George Hunter” published in *Next 2* (2:3) addressed the issue of team leadership
stating, “Leadership in these churches is team leadership and most pastors are
other alternatives. Yet there is strong biblical and theological support for utilizing pastoral teams. As noted earlier, recent research and literature regarding churches and organizations supports the wisdom of using teams. In addition to those resources cited previously, the following resources represent the primary literature basic to utilizing pastoral teams in smaller churches.

Utilizing a Team Approach

One of the most significant sources for understanding team leadership is *The Wisdom of Teams: Creating the High-Performance Organization* (1993) by Jon R. Katzenbach and Douglas Smith. From their research in organizations and consulting experience, these authors argue that whenever a situation requires the combination of multiple skills, experiences, and judgments, a team gets better results than a collection of individuals within confined roles and responsibilities. “We believe that teams—real teams, not just groups that management calls “teams”—should be the basic unit of performance for most organizations, regardless of size” (Katzenbach and Smith 1993:15).

unskilled in this approach and yet it is more fun.” In “Five Windows Into the 21st Century,” Next from Leadership Network (3[3]:7) writes, “Leadership is shifting from a single leader to a leadership team that is a gift based partnership between the pastor, staff, and people.”

Some authors are even more specific in their suggestions that local churches need to utilize a pastoral team approach. Church consultant R. Daniel Reeves contends in “Repositioning Paul’s Missionary Band in a Postmodern World” that utilizing a cross cultural team ministry “provides a helpful and appropriate metaphor for 21st century ministry and the implementation of the Great Commission in our postmodern setting” (2000:3). Church consultant Lyle E. Schaller contends, “One of the most attractive alternatives (for the congregation averaging fifty to eighty at worship) is to create a team of three bivocational pastors who will provide the needed ministerial leadership” (1994a:108).
Katzenbach and Smith offer several reasons why teams perform well (1993:18):

1. They bring together complementary skills and experiences that, by definition, exceed those of any individual on the team.
2. Teams establish communications that support real-time problem solving and initiative.
3. Teams provide a unique social dimension that enhances the economic and administrative aspects of work.
4. Teams have more fun.

Katzenbach and Smith offer several reasons of primary resistance toward team approach: (1993:20-24):

1. Lack of conviction. Some people do not believe that teams really do perform better than individuals. Some people think that teams cause more trouble than they are worth as members waste time in unproductive meetings and discussions and generate more complaints than constructive results. Some people think teams are a hindrance when it comes to work, productivity, and decisive action. Some people think that concepts of teamwork and empowerment broadly applied within the organization supercedes the need for concern about specific small groups.

   “Teamwork encourages and helps teams succeed; but teamwork alone never makes a team. . . . When senior executives call for the entire organization to be a ‘team,’ they really are promoting teamwork values” (Katzenbach and Smith 1993:21).

   Teams thrive on performance challenges; they flounder without them.

2. Personal discomfort and risk. “Most people have values that favor individual responsibility and performance over any form of group” (Katzenbach and Smith 1993:23).

3. Weak organizational performance ethics.
Replacing individually focused management structures and approaches with team-oriented designs will matter little, or even do damage, unless the organization has a robust performance ethic. . . . Because of the all-important link between teams and performance, companies with weak performance ethics will always breed resistance to teams themselves (Katzenbach and Smith 1993:24).

Katzenbach and Smith do not suggest that teams provide for every organizational solution or leadership need.

Teams are not the solution to everyone’s current and future organizational needs. They will not solve every problem, enhance every group’s results, nor help top management address every performance challenge. . . . Teams usually do outperform groups and individuals. . . . Teams . . . demand a merging of individual accountability with mutual accountability. . . . Teams also do require lots of time together. . . . Few groups become real teams without taking risks to overcome constraints imposed by individual, functional, and hierarchical boundaries. And team members do depend on one another in pursuit of common performance” (1993:24-25).

In suggesting the value of utilizing teams, Katzenbach and Smith affirm that “cultivating a few real teams is one of the best ways of upgrading the overall performance ethic of an organization” (1993:42). Their definition of team is very helpful for this research: “A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable” (Katzenbach and Smith 1993:45).

Teams must develop the right mix of complementary skills to do the team’s job. These skills are technical or functional expertise, problem-solving and decision-making skills, and interpersonal skills. It is a mistake to ignore skills when selecting a team. However, a “common error is to overemphasize skills in team selection” (Katzenbach and Smith 1993:48). Mutual accountability is based on the sincere promises we make to each other and ourselves that undergird commitment and trust. “Ingrained individualism discourages us from putting our fates in the hands of others.
Teams do not succeed by ignoring or wishing away such behavior” (Katzenbach and Smith 1993:60).

Another significant source regarding the team approach is Empowered Teams: Creating Self-Directed Work Groups That Improve Quality (1991) by Richard S. Wellins, William C. Byham, and Jeanne M. Wilson. Drawing on a survey of over five hundred organizations and an in-depth study of twenty-eight companies, the authors provide answers about how teams work, what makes them effective, when they are useful, how to get them going, and how to maintain their vitality and productivity. These basic insights about empowered teams in the corporate world provide a foundational understanding for using a team approach. The authors contend that teams are a viable way to increase empowerment and job ownership. In preparing for a team approach, their research declares the importance of rethinking the organizational structure and recognizing the powerful role of vision. The authors recognize that good teams are not automatic. They are the result of wise selection and training of team members. Team vitality and ongoing productivity depends upon shared vision and participation.

Recognizing an increased awareness of the existence, role, and power of the team approach, Harvey Robbins and Michael Finney have rewritten their award winning Why Teams Don’t Work (1995). As the new title, The New Why Teams Don’t Work: What Goes Wrong and How to Make It Right (2000), would imply, the authors recognize the difficulties and the potential of a team approach. These authors define team as “people doing something together... The something that a team does
isn’t what makes it a team; the together is” (Robbins and Finley, 2000:7). They suggest nine reasons why the world has turned to teams (2000:7-9):

1. Teams save money.
2. Teams increase productivity.
3. Teams improve communication.
4. Teams do work that ordinary workgroups can’t do.
5. Teams make better use of resources.
6. Teams mean higher-quality decisions.
7. Teams mean better quality of goods and services.
8. Teams mean improved processes.
9. Teams “differentiate while they integrate.”

Another reason, perhaps the strongest reason, for a team approach is the need for additional knowledge. No one person can know enough to lead adequately, therefore he/she must rely on others. Several pastors interviewed in this research made similar comments.

Robbins and Finley do not suggest that a team approach cures all problems. Teams can introduce new problems and teams can experience problems. They have identified thirteen problems (cf. Appendix 11) that may frustrate effectiveness of team approach. Along with the problems, they describe the symptoms and solutions. This information is a reminder that communication, quality, and true productivity gains are elusive. Leaders need an awareness and intentional response to these problems.

Though the primary focus of The Power of Team Leadership by George Barna concerns lay leadership teams, Barna declares principles that are helpful regarding the use of pastoral teams. Barna suggests that in our unrealistic expectations of pastoral
leadership, we have set up pastors and churches for failure. Barna writes (2001:3-4),

We expect the central leader to not only provide the corporate vision but also to: direct activity; encourage participants; supply resources, evaluate plans and progress; motivate participants; negotiate agreements; strategize; manage people; reinforce commitments; recruit necessary colleagues; communicate conditions, plans, and assignments; train new leaders; resolve conflicts; and so on.

Rather than accepting the situation arguing that the problem is our failure to identify the most qualified leaders, or suggesting that present leaders have not been adequately trained, Barna proposes a wiser alternative accepting that “the current system does not work because it has an inherent flaw in its foundation that must be addressed (2001:7). In contrast to the “superstar” model of leadership, Barna suggests, “Leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision” (2001:8). Citing the use

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George Barna contends that most people have adopted an unhealthy understanding of leadership that has unrealistic expectations of our leaders. From a nationwide survey of 1,005 adults, the following profile of a leader was established (Barna 2001:2-3):

- 87% expect leaders to motivate people to get involved in meaningful causes and activity.
- 78% believe leaders should negotiate compromises and resolve conflicts when they arise.
- 77% look to leaders to determine and convey the course of action that people should take in order to produce desirable conditions and outcomes.
- 76% rely on leaders to identify and implement courses of action that are in the best interests of society.
- 75% expect leaders to invest their time and energy in training more leaders who will help bring the vision to reality.
- 63% want leaders to communicate visions so that they know where things are headed and what it will take to get there.
- 61% say leaders are responsible for the direction and production of employees associated with the leader's organization or cause.
- 56% hold leaders responsible for managing the day-to-day details of the operation.
of team leadership in politics, military, sports, and corporations, Barna contends, “A major advantage of being led by a team is that the results almost always transcend what any individual from that team could have produced alone” (2001:11).

**Understanding the Smaller Church**

Several authors provide very helpful descriptions of the smaller church. These authors remind this researcher that the smaller church is not a mini version of the larger church. In *The Small Church is Different!*, Lyle E. Schaller offers twenty differences between the small church and the large church (1982:28-40):

1. The small church is tough and usually can survive a succession of disasters.
2. Most small-membership churches are “owned and operated by the laity.
3. The small church is a volunteer organization.
4. The small church cares more for people than performance.
5. The small church rewards generalists.
6. The grapevine is an asset in the small church.
7. The small church members contribute in response to perceived needs.
8. The small church is intergenerational.
9. The small church is relational.
10. The small church uses an internal clock.
11. The small church follows a different calendar.
12. The small church has a place for everyone.
13. Kinfolk ties are more important in the small church.
14. Individuals, not committees, often do the work in small churches.
15. The small church often is a participatory democracy.
16. Social meetings dominate the agenda in the small church.
17. The small church is easier to comprehend.
18. A majority of small churches are subsidized.
19. The small church tends to rely on an “attraction” model in new member recruitment.
20. The piano often is the central musical instrument in the small church.

Regarding “Staffing the Small Church,” Schaller offers twelve possibilities including the use of bivocational pastors and some pastoral team arrangements.

In *Leading the Small Church*, Doran McCarty describes the small church with a list of ten defining characteristics (1991:19-26): (1) holistic; (2) heritage; (3)
As a revision and update of his earlier work, *Effective Small Churches in the Twenty-First Century* by Carl S. Dudley is a helpful resource for understanding the small church. Dudley maintains that small churches have unique social dynamics. First, primary relationships provide the strength of belonging in small churches. Second, conserving the past has a priority in small churches. Their history is the strength of the small church. They affirm the past as their source of identity in three ways (Dudley 2003:86): (1) Time is defined by significant memories; (2) Space becomes special places when experienced with important people; (3) Annual events and personal passages are reminders of the length and breadth of God’s concern. Third, small churches deeply share strong commitments to a general sense of purpose, witness, and identity. Though these purposes may not be clearly formulated or written, they are a source of stability in the small church.

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25 In *Leading the Small Church*, Doran McCarty (1991:30-38) describes twelve types of communities: (1) educational; (2) blue collar; (3) golden Ghetto; (4) suburbia; (5) resort; (6) agribusiness; (7) ethnic; (8) retirement; (9) industrial; (10) central city; (11) open country; and (12) communes. McCarty offers five descriptions of a church’s primary identity: (1) churches of heritage; (2) churches of service; (3) churches of hope; (4) churches of fellowship; and (5) churches of community. Describing the setting and composition of a church, McCarty identifies eight types of churches: (1) rural; (2) mission; (3) transitional; (4) special neighborhood; (5) troubled; (6) ownership; (7) elite; and (8) ethnic. These typologies will be useful in recording the community, dominant identity, and setting/composition of each case study church (see Appendix 4).
Anthony G. Pappas in *Entering the World of the Small Church* describes the quality of small churches (2000:5-7). First, in their relational dimension, small churches offer family-like connections. Second, in small churches every congregant is, or can be, important. Third, small churches enable growth is a natural and customized way (through relationships and meeting specific needs). Fourth, the small church is a redemptive presence in society. After describing six challenges for small churches, Pappas reminds the reader of the importance of quality leadership that is caring, committed, and competent.

Foundational to Pappas’ understanding of the small church is the sociological observations of “The Folk Society” as described by sociologist Robert Redfield (1947:293-308). From his sociological background and research among Guatemalan Indians, Redfield contends that a folk society, in contrast with an urbanized society, is a small, isolated, intimate, and homogenous with a strong sense of group solidarity. This small society has “no more people in it than can come to know each other well, and they remain in long association with each other” (Redfield 1947:295). The behavior of a folk society is traditional, spontaneous, uncritical, and personal. In folk societies, the sacred prevails over the secular and the economy is one of status rather than market.

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26 Anthony G. Pappas identifies these six challenges of the small church (2000:7-9): (1) Traditionalism; (2) “Niceness;” (3) a “club” mentality; (4) Paralysis in the face of conflict; (5) Negative “scripts;” and (6) the cost of buildings. In response, Pappas writes that the greatest single resource to appropriate God’s tomorrow is quality leadership—leadership that cares about the small church, is committed to God and these people for the long run, and is competent in knowing the small church (2000:9-10).
With similar characteristics in folk societies and in (most) small churches, Pappas contends that the small church functions with a “folk mentality.” Lyle E. Schaller suggests that “tribe,” as the basic social unit for clusters of families, describes most North American churches (1986:48-49).\textsuperscript{27} The initial plan for this research sought to discover how the case study churches demonstrated a “folk mentality,” not just fit particular church size criteria. As discussed in chapter 1, the “folk mentality” approach suggested by Anthony Pappas is questionable in accuracy and value, and therefore, receives minimal attention in this study.

**Assessing Congregational Health**

Extreme ill health of a congregation, marked by blatant conflict, complete apathy, or severe dysfunction, would be obvious to most casual observers. However, many other churches have an appearance of health, yet fail to serve, grow, survive, thrive, and adapt while demonstrating a spirit of joy. Congregational health is a relative reality. To grow healthy churches, church leaders need tools to assess congregational health. Anthony G. Pappas contends that congregational health “is the single most critical variable in predicting a church’s future” (2000:96). For this research, congregational health will be assessed by an analysis developed by the Department of Evangelism and Church Growth of The Wesleyan Church. This research tool is described in Appendix 8. Many other congregational health

\textsuperscript{27} Lyle E. Schaller identifies twenty similar characteristics in tribes that help explain human behavior within individual congregations. Several characteristics from his list include: (1) A high value is placed on kinship ties by blood; (2) A strong interest in genealogy; (3) A strong link between the family and the tribe; (4) Speak the same language; (5) Often ruled by a council of elders; (6) Organizing principles among tribes are common ancestry, common enemy, religious covenant, or a long-tenured charismatic leader; and (7) Time often measured by seasons and events rather than clock or calendar (1986:49-54).
assessments and approaches (cf. Appendix 9) have been reviewed as this resource was developed and tested.

The most significant approaches that have shaped this research and influenced The Church Health Profile will be briefly highlighted. Each author has a contribution in assessing congregational health that primarily demonstrates overlap not contrast. In *Entering the World of the Small Church*, Anthony G. Pappas identifies five areas that demonstrate congregational health (2000:97-105):

1. *Spiritual vitality* is the primary measure of congregational health. Ten indicators help identify the depth and character of the spirituality of a congregation: language, changes, patterns, connections to environment, story, myths and metaphors, spiritual integration, divine future, challenges, and happiness.
2. *A sense of calling* includes the history, identity, and hopes of a congregation.
3. *Common life* addresses the relationships, adaptability, self-esteem, and mutual awareness within the congregation. Six common illnesses are identified that revolve around conflict, control, traditionalism, self-esteem, secrecy, and trauma.
4. *A sense of mission* describes the purpose and passion of the congregation to be the Body of Christ in their context.
5. *Effective leadership* is intentional in developing others and seeks inclusion of new leaders while empowering the church vision and goals to be implemented.

Pappas’ approach gives a primary focus on issues of spiritual vitality and recognizes the sociology of the small church as a folk society. Therefore, Pappas suggests the small church with its “folk mentality” gives additional priority to their common identity, loving relationships, sense of mission, and development of inclusive leadership. The well-known story of the church is a critical part of their identity. Relationships in the small church demonstrate their deep concern for one another. Their sense of mission may not be clearly expressed but a common, high
priority is placed on maintaining continuity with their past and present people. With a “folk mentality” the leadership is more consensus-oriented than autocratic.

Other criteria for congregational assessment could be suggested (i.e. Peter Wagner’s seven vital signs of a healthy church, Christian Schwarz’s eight quality characteristics of healthy churches, Kent Hunter’s six areas of analysis, etc.). Many of these assessments are referenced elsewhere in this document (cf. Definitions of Key Terms; Appendix 9).

In *Small, Strong Congregations*, Kennon L. Callahan contends that small, strong congregations deliver a dynamic of eight characteristics that focus on spirit and strength. Affirming the need for assessment and the general categories of that assessment, Callahan suggests that congregational leaders and participants can assess

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28 C. Peter Wagner (1989:165-166) suggests seven vital signs of a healthy church: (1) A pastor who is a possibility thinker with dynamic leadership to catalyze the entire church into action for growth; (2) A well-mobilized laity which discovers and uses all the spiritual gifts for growth; (3) A church big enough to provide the range of services that meet the needs and expectations of its members; (4) The proper balance of the dynamic relationship between celebration, congregation, and cell; (6) Evangelistic methods that prove to make disciples; (7) Priorities arranged in biblical order. This list emphasizes a certain style of pastoral leadership that seems more appropriate for a larger church and includes factors that are subjectively evaluated.

29 In *Natural Church Development*, Christian Schwarz emphasizes eight quality characteristics of healthy churches: empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship services, holistic small groups, need-oriented evangelism, and loving relationships.

30 Kent R. Hunter suggests that diagnosis of the general health of the church should begin with an analysis of the general attitude/approach of the core group in a specific church. The six areas of analysis include: (1) Mission or Maintenance?; (2) Sensitive or Self-Centered?; (3) Risk or Rut?; (4) Progressive or Petrified?; (5) Planned or Pasteurized; and (6) Organized or Ossified? (2000:31-57).
congregation health by identifying the perceived strength of each of the following categories:

1. Mission and service. Small, strong congregations demonstrate one compelling mission done with considerable competence, compassion, and continuity.

2. Compassion and shepherding. Small, strong congregations are compassion-driven and engage in ministry of a loving heart.

3. Community and belonging. Small, strong congregations are open and inclusive and help people discover family.

4. Self-reliance and self-sufficiency. Small, strong congregations have a consistent spirit of self-reliance that encourage creativity and improvisation.

5. Worship and hope. Small, strong congregations experience worship that is warm and welcoming, stirring and inspiring, congregational and sacramental, helpful and hopeful.

6. Leaders and team. Small, strong congregations are able to live and share as a team.

7. Just enough space and facilities. Small, strong congregations have facilities that are adequate for their mission, sense the sacred in personal lives more than buildings, and practice shared, multiple use of facilities.

8. Giving and generosity. Small, strong congregations demonstrate a spirit of giving that shares their generosity through informal giving.

This research appreciates Callahan’s reference that small, strong congregations are able to live and share as a team.

Biblical/Theological Understanding of the Church and Its Renewal

The biblical/theological foundation for this research has been addressed briefly in the Theological Grounding section of this document. Previous information has suggested that strong pastoral leadership can be exercised through a gifted and capable team not just through the solo pastor model. Pastoral teams, when properly conceived and implemented, establish the leadership base to address many ministry needs of a local church. In addition to the biblical texts previously addressed and several key resources that were previously identified (Gunton, Dulles, Van Gelder, and Guder), several other sources need to be highlighted.
In *The New Reformation*, Greg Ogden shares foundational perspectives related to this research. Ogden contends that historical and theological forces have reduced the church to an ineffective institution. The unfinished task regarding the Protestant Reformation emphasis on the priesthood of all believers is the “radical transformation of the self-perception of all believers so we see ourselves as vital channels through whom God mediates his life to other members of the body of Christ” (Ogden 1990:12). For the church to view itself as an organism not an institution, there needs to be change in mindset and language. Ogden emphasizes a “one people/one ministry” approach that breaks down the separation between clergy and laity. Therefore, he proposes to “remove the terms *clergy* and *laity* from our vocabulary” (Ogden 1990:72). This approach helps promote equal significance and personal value to every person in the body regardless of vocation. The personal with a call to vocational ministry has a specific function but is not elevated in position above others. This mindset is critical in shifting from hierarchical to egalitarian approaches that encourage the use of pastoral teams.

Ogden (1990:179-185) suggests that four things are needed for effective team ministry. First, team ministry is based on an organism model of church that places the pastor—head of staff—as the first-among-equals. The pastor provides either visionary or administrative leadership. Second, there is a mutual accountability among all members of the team. The head of staff provides the operative example by courageously permitting the others to require accountability of him/her. Third, roles or job descriptions are flexible within the team according to giftedness rather than institutional structure. Four, there are intangible qualities needed to glue a team
together. The head of staff must have a sense of personal security. Team members
must: (1) have mutual respect for competence of teammates; (2) share a similar
degree of intensity and work ethic; (3) serve in positions that fit their gifts and calls;
and (4) demonstrate a servant spirit (1990:185-186).

In Liberating the Church: The Ecology of Church and Kingdom, Howard A. Snyder contends that the root problem in "liberating the layman" is an unbiblical
division of God's people into an elite group of "ministers" and a second-class body of believers called "laymen" (1983:221). Restricting ministry to the clergy has
frustrated disciple-building and has limited the normal flow from laos to leadership. Snyder writes, "When careful discipling is lacking, leadership cannot be biblical and a crisis of spiritual leadership results" (1983:18).

In The Other Six Days, R. Paul Stevens (1999:24-49) presents the history of the church recognizing two classifications of people--clergy and laity. Stevens emphasizes that the New Testament understanding is "one ministering people with leaders, also members of the laos, serving them to equip the people for the work of the ministry" (1999:30). Drawing upon the insights of Gordon Fee in "Laos and Leadership," Stevens argues that the whole church as the people of God is "the true ministerium, a community of prophets, priests and princes or princesses, . . . All are clergy in the sense of being appointed by God to service" (1999:39). Though the New Testament does not declare clergy as a separate category of believer, there are many references to leaders within the people of God. Within the church these leaders have an inequality of function and an equality as members of one body. Recognizing the example of the early church (Acts 13:1; 1 Timothy 4:14), Stevens writes that
church leaders “function, by and large, not in solo nor monarchical manner in plurality” (1999:148).

In *The Fullness of Christ: Paul’s Vision of Universal Ministry*, John Howard Yoder (1987:75-79) suggest that “professionalism” in church ministry prompts many concerns that contrast with the church as a gifted body. He describes these critical eight marks of professionalism and suggests many ways that these contrast and compare with pastoral ministry. These marks include:

1. Professionals seek full-time work with full financial support.
2. Professionals have a clearly definable, quasi-unique function.
3. Professionals normally serve a whole population.
4. Professionals provide services the public want without theological or moral commitments.
5. Professionals tend to individualize the client treating problems as personal, not structural.
6. Specialized professionals are evaluated by peers not “clients.”
7. Professional functions are interchangeable.
8. The professional discourages amateurism.

*The Essence of the Church* by Craig Van Gelder provides a missional ecclesiology for understanding the intended nature of the church. Van Gelder asserts that “power in the church is social and collective by nature, rather than personal and private” (2000:183). Van Gelder recognizes that the practice of one person functioning as a solo pastor does not appear to have been the norm among the New Testament churches. The literature suggests that the ongoing need for pastoral leadership in churches regardless of size can be well addressed by utilizing a pastoral team approach.

**Understanding Pastoral Teams**

Presbyterian pastor and seminary professor George Cladis in an excellent resource, *Leading the Team-Based Church: How Pastors and Church Staffs Can*
Grow Together Into a Powerful Fellowship of Leaders, contends that “team-based ministry is the most theologically and culturally appropriate method for church leadership today” (1999:17). Cladis affirms the perichoretic “circle dance” model of God, presented by seventh century Greek theologian John Damascus, which implies that the three persons of the Triune God experience intimacy, equality, unity yet distinction, and love. This perichoretic model calls into question the traditional hierarchies of power, control, and domination. Recognizing God’s oneness as a unity in community provides a model of leadership and community that we should imitate in the church. The Trinity functions as a team that demonstrates seven attributes of Christian fellowship. These attributes (or characteristics) describe a biblically and theologically sound leadership team that will be a covenanting team, visionary team, collaborative team, culture-creating team, trusting team, empowering team, and learning team.

The current North American situation at the beginning of the 21st century reveals a discrepancy between tendencies in the existing church toward leadership models built upon authority, institutionalism, and individualism and leadership models that reflect the principle characteristics of a postmodern, non-churched society.\(^\text{31}\) The positive impact of the church in the 21st century requires incorporating

\(^{31}\) Though postmodernism has some negative and problematic aspects that frustrate traditional approaches of the church, the postmodern worldview encourages a team-based ministry. Modernism has been “obsessed with organizing, standardizing, and categorizing reality into one system of understanding” (Cladis 1999:18). Modernism viewed humans as cogs in the cosmic machine and emphasized the ethos of competition and hierarchy. Postmodernism resists the cold nature of modernism. The postmodern world hungers for meaning and “spirituality” in all activities. In postmodernism, “individuals and their unique gifts are valued equally and collaboration between networks or communities are emphasized” (Cladis 1999:18).
a fresh approach that utilizes pastoral teams. A number of church leaders\textsuperscript{32} are calling for this shift, including Presbyterian George Cladis who contends, “Team-based ministry is the most effective model for leading and organizing Christian ministry for the twenty-first century” (1999:i9). Cladis provides two primary reasons for the effectiveness of team-based ministry: “Scripture emphasizes Spirit-led, Spirit-gifted, collaborative team fellowship and . . . today’s culture is receptive to such leadership” (Cladis 1999:1).

Recognizing the influence of postmodernism, Cladis maintains that today’s culture is receptive to team-based leadership. Reacting to the rigid systematizing and the ethics of competition and hierarchy in modernism, postmodernism has a sense of relativism and values each person and seeks collaboration. Nine postmodern characteristics are identified and provide a cultural backdrop for the entire book.\textsuperscript{33} Cladis argues that to be effective in the 21st century, the church must change from its traditional methods. Many of the suggested changes work to reform the church to a

Networking relationships are affirmed. By understanding the postmodern characteristics, the church can discover how the current cultural environment contributes to the effectiveness of team leadership.

\textsuperscript{32}W. B. Johnson, the first president of the Southern Baptist Convention (c. 1900), wrote a book on church life in which he strongly advocated the idea of a plurality of elders in the local church. Somehow that practice—never universal—fell out of use almost entirely among Baptists” (Dever 2000:215). Mark Dever contends that today “there is a growing tendency to go back to this biblical office—and for good reason. It was needed in New Testament times, and it is needed now. The Bible clearly models a plurality of elders in each local church” (2000:215).

\textsuperscript{33} George Cladis (1999:19-29) identifies the following postmodern characteristics: (1) Creation is an organism rather than a machine; (2) Hierarchical structures are reduced; (3) Authority is based on trust; (4) Effective leadership is visionary; (5) Life and work are spiritually rooted; (6) Structures are smaller; networks are bigger; (7) Innovation is rewarded; (8) Work follows gifts, and gifts are used collaboratively; and (9) Mainline church domination has ended.
more biblical model. In the area of leadership, the church needs "the higher value placed today on participatory, collaborative, team leadership" (Cladis 1999:29). Team leadership makes theological sense and fits well with the trends of a postmodern world.

Another significant source for shaping this research is Staff Your Team for Growth: Building Team Ministry in the 21st Century (2000) by Gary L. McIntosh. McIntosh offers eight reasons for churches to have multiple staff:

1. No one person has all the gifts. This is suggested by the use of rhetorical device in 1 Cor.12:27-30, "Are all . . . Do all have . . . ?" (The "of course not" is implied by the Greek word used in asking the question.)
2. The loss of volunteers. There is an increased number of two income families with busy schedules.
3. The change of roles from generalist to specialist.
4. The increasing number of larger churches.
5. The expectations and needs of people.
6. The multicultural needs of a congregation seeking a well-rounded church ministry.
7. The loss of church loyalty.
8. Biblical examples of team ministry.

Confident in the value of multiple pastors, McIntosh asserts, "As we enter the 21st century, great teams will lead great churches" (2000:18).

Responding to the common pattern that growing churches experience their best years of numerical growth during their first 15-20 years of existence, McIntosh

Table 3. Staffing for Growth

<table>
<thead>
<tr>
<th>Priority in early years</th>
<th>Priority in later years</th>
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<tbody>
<tr>
<td>Finding People</td>
<td>Keeping People</td>
</tr>
<tr>
<td>(McIntosh 2000:24)</td>
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asks, “What can those early years teach us?” He suggests that the priorities in early years create growth while the priorities in later years create decline. This generalization is illustrated in Table 3:

From this church-planting model, McIntosh offers the following insights for church staffing (2000:25-26):

1. As the church grows, the pastoral responsibilities increase. A church with a solo pastor will stop growing when it reaches the limit of the pastor’s ability to successfully handle all of the priorities.
2. The growing number of people in the church demands program and care that will meet their personal needs.
3. The tendency of most churches is to hire staff to serve on the right side of the continuum.
4. A growing church must staff positions on the left side of the continuum.
5. Senior pastor must understand his own strengths and seek staff that bring needed strength to the total staff picture.
6. All six priorities are necessary for a supportive environment for church growth.
7. A growing church places higher emphasis on the priorities on the left side of the continuum.

These insights are helpful in this research as pastoral members identify their pastoral strengths and impact upon congregational health.

In “Repositioning Paul’s Missionary Band in a Postmodern World,” church consultant R. Daniel Reeves contends that “team ministry is ownership and self-initiated vision in which members carry out plans they themselves have conceived or have had a part in conceptualizing” (Reeves 2000:15). In this paper, presented at the 2000 meeting of the American Society of Church Growth, Reeves presents a case for culture-bridging missional teams as the heart and soul of the 21st century church. Reeves contends that Paul’s missionary band is an appropriate metaphor for clarifying and simplifying postmodern ministry. Learning from Paul’s missionary
band approach, Reeves suggests eight reasons for the spread of the gospel in the early church:

1. Paul’s missionary band thrived on culture shifting turbulence.
2. Paul’s missionary band was cross-cultural from day one.
3. The spread of the first century church was more missional than institutional.
4. The early church employed teams and leadership principles appropriate to our postmodern setting.
5. The characteristics of the early church have been present in all the great historical movements of Christian revival and growth.
6. Paul was selected by Barnabas modeled foresight and trust when he selected Paul to join the missionary team.
7. Paul did not train anyone for ministry. He trained them in ministry.
8. Paul’s strategy utilized a familiar structure of the Jewish proselytizing band (Matthew 23:15) that functioned independent from the local synagogue. As a sodality rather than a modality, these missional teams had autonomy to design and complete their calling without bureaucratic restrictions. With a team that was both mobile and frontline, they “avoided the inevitable tendency to lapse into institutionalism” (Reeves 2000:12).

**Historical Examples of Pastoral Teams**

Renewal movements are part of the church landscape in many time periods. As each renewal community seeks to pattern itself on the New Testament church, they must deal with questions of structure and leadership. In *Unordained Elders and Renewal Communities*, Stephen B. Clark analyzes the history and function of unordained elders in the Catholic Church in the Patristic tradition and affirms several things about unordained elders. First, “unordained elders emerged naturally . . . when the Church was experiencing social change and a new movement was developing” (1976:48). Second, the unordained elder is an instrument of pastoral flexibility. Third, unordained elders allow healthy innovation. Fourth, unordained elders can supplement existing leadership patterns. The existence and involvement of unordained elders represents a more egalitarian approach that leads to cooperative and team approaches.
Celtic Christians were effective in penetrating the pagan world and extending the church. Celtic communities were “populated by priests, teachers, scholars, craftsmen, artists, farmers, families, and children . . . They had little use for more than a handful of ordained priests . . . they were essentially a lay movement” (Hunter 2000a:28). The Celts recognized the value of a team to inspire, encourage, pray, and think together. The Celtic Christians “usually evangelized as a team” (Hunter 2000a:47). As teams, they “would engage in sustained group visits to settlements where they would minister to people, interpret the gospel in indigenous ways, and plant churches” (Hunter 2000a:38).

The Moravian approach included the use of cell groups called bands or classes. Membership in bands was voluntary. Moravians were obligated to membership in the choir organizations. The choir system (family surrogate) provided intimate community, flexibility, and economic security. The choir system encouraged missionary outreach as Moravians establish communities. The Moravian communities were subdivided into sex-and-age differentiated choirs that were responsible for ministry functions. The Moravian model at one settlement (Herrnhut) included guidance by twelve elders or pastors. More details regarding the Moravians can be found in Signs of the Spirit: How God Reshapes the Church (Snyder 1989:123-179).

Brethren ecclesiology follows the Anabaptist idea of brotherhood-church. This view of church expresses the cooperative nature of the covenant relationship Brethren shared responsibility. Historically, the believers in this church were considered equal to and accountable to one another. Casting lots was the common
practice to choose people for a particular task. This “demonstrated their assumption of equality and their practice of shared responsibility” (Oxenrider 1985:223).

Early Methodism demonstrated structural renewal that utilized non-traditional leaders. Various small groups (society, class, band) were utilized to build community and accountability in the Methodist churches. Within the society, someone was appointed to serve as sick visitor. Class leaders were directed to inquire into the spiritual condition of each member. Exhorters, stewards, and local preachers conducted the daily functions of the local church. Itinerant preachers traveled in circuits, congregational leaders engaged in ministry and leadership. Describing the growth of Methodism on the American frontier, Finke and Stark write, “The average Methodist congregation was a model of congregationalism . . . the actual pastoral functions were performed in most Methodist churches by unpaid, local ‘amateurs’ . . . A professional clergy had not yet centralized control of the Methodist organization” (1992:73).

In “Pastoral Leadership and the Priesthood of All Believers,” Snyder describes the pastoral team approach at the Irving Park Free Methodist Church in Irving Park, Illinois in the 1980s. A pastoral team of six served as the Pastoral Council and provided the primary leadership of the church. The group operated by consensus. Four theological affirmations guided the church in identity and mission (Snyder 1990:104-105):

1. The church is the Body of Christ, the community of God’s people. 
2. The church is a ministering community. 
3. Ministry is based on priesthood, gifts, and servanthood. 
4. The primary task of pastoral leadership (elders) is equipping the body for ministry.
People served on the Pastoral Council not according to their leadership positions but according to qualities of spiritual leadership listed in 1 Timothy and Titus. Snyder offers six summary observations (1990:112-113):

1. Pastoral team ministry provides opportunity for a variety of gifts, ministries, personalities, and styles in leadership.
2. We have seen the value of having both women and men as pastoral leaders.
3. We have had to spend time clarifying the specific ministries and responsibilities of pastoral team members.
4. A particular strength of team ministry is the stability and unity it provides.
5. Team ministry also provides some safeguards against “burnout” in pastoral work.
6. A major criticism of team ministry is that it lacks focus.

Snyder concludes that the Irving Park experience in plural pastoral leadership was effective in leading the church be a ministering priesthood (1990:113).

Understanding Local Ministry Context: North America and the 21st Century

To be faithful to its calling, the church must be culturally relevant within a specific setting. Therefore, it is important for the church to understand its context. The context includes recognizing the historical foundations and values that shaped our culture and recognizing the shifts that influence life in the 21st century. Craig Van Gelder has contributed two chapters that address the North American context. In “Missional Context: Understanding North American Culture,” Van Gelder describes the complex, modern society. The modern self is described by five features (Van Gelder 1998:25-31):

1. The modern self is a loyal citizen interested in rights and freedoms (a collective identity).
2. The modern self is a consumer (multiplicity of choices).
3. The modern self is a constructed set of roles and identities (what identifies people is their function).
4. The modern self is a product of growing technology and technique (constant change has become the expected norm).
5. The modern self is defined by feeling, intuition, and desire but driven to live by rational processes (inherent tension).

In “Missional Challenge: Understanding the Church in North America,” Van Gelder contends that the North American church is “deeply enmeshed within the story of modernity” (1998:47). The shared social norms have enabled a “functional Christendom in the form of a churched culture . . . seeking a public voice but finding that they are . . . marginalized into a highly personalized and privatized practice of faith” (Van Gelder 1998:60). Established churches, therefore many smaller churches, have been shaped by modernity and have continued expectations of shared social norms. Primarily traditional in approach, churches are largely ineffective in response to the cultural diversity, religious pluralism, and postmodern thinking of the 21st century.

**Summary**

This chapter presented the theological grounding and the literature review related to important concepts for this study. The biblical research demonstrates that the pastoral team concept is not new or in contrast to the biblical account. The biblical study offers guidelines and perspectives on team leadership and congregational health. The researcher recognizes that this was not an exhaustive treatment of each biblical insight or pattern. The literature review provided focus on the concepts and insights of the literature available on these selected themes. The next chapter presents the approach for this research study. The theoretical framework and research methodology will be presented.
CHAPTER 3

THEORETICAL BASIS AND METHODOLOGY

This chapter presents the theoretical framework and describes the research methodology. The theoretical framework of this study focuses on theological concepts, bibliographic research, church health diagnostics, and case study information. This chapter presents the process and filters used to select the churches for case studies. The research methodology describes the information documents, survey instruments, and interview questions. This research approach recognizes that the church as an organism includes many interconnected components more than just a few names and numbers.

Theoretical Framework

The interpretation of the data will be informed by various theories relevant to the research problem and sub-problems. Table 4 at the conclusion of this section shows the theoretical framework that shapes this project generally, guides the development of the case study research plans, and governs the actual research methodology.

Complexity in Congregational Research

The church is a complex system with the interaction of many factors. Many different images, models, and approaches can be used in the study of the church. Many non-biblical models of the church reduce the church to only one part. This reductionism distorts and limits the church in its identity and accomplishment. Church leaders must avoid reducing the church to a single image such as “a social service agency, a church-growth machine, or religious entertainment center” (Snyder 68).
2002:36). In *Decoding the Church*, Snyder contends that “the church is a complex system, a living organism” (2002:36) with its unique DNA. As a result, one church does not respond in an identical fashion with another church when a new program or approach that is introduced. Recognizing the church as complex, Snyder suggests that complexity theory may offer some insights about the nature of the church with its interrelationships of biblical models.34

Recognizing the complexity of congregational research, James Hopewell identifies four different approaches (1987:19-32):

1. The *contextual approach* starts the investigation in the *world* or environment especially where attempts are being made to respond to the agenda of the world. The emphasis is not so much about a missionary structure for a congregation, but a concern for structures for missionary congregations.

2. The *mechanical approach* uncovers how effectively the congregation fulfills its function. The emphasis is upon the internal operation of the local church, not so much upon its environment. With a primary focus on data, components,

34 Howard A. Snyder (2002:37-43) suggests six insights about the nature of the church that become evident through complexity theory:

1. The church is a totality of complex factors, not a linear cause-and-effect system.
2. Complexity theory illuminates the long-range significance of small actions.
3. The complexity perspective underscores the vital role of interrelationships and structure in the church.
4. Viewing the church as a complex system teaches us that size is always a function of other factors.
5. Complexity theory underscores the uniqueness of each church’s particular DNA.
6. Complexity theory suggests that “emergent structures” arise from the church’s complex vitality as they are needed.
systems, and structures, the focus is upon program effectiveness. This researcher contends that this focus is better described as the *functional approach* for its concern regarding effectiveness and results. For this research, any additional reference to this approach of congregational analysis will use the term *functional approach*.

3. The *organic approach* focuses on the congregation as an organism. The concern is upon how the congregation enhances the life and development of the church people. The organic approach recognizes the heterogeneity of members and their deep need to be reconciled to a common life. Rather than focusing on efficiency, the organicist is more concerned with energy, harmony, good relationships, and happiness. Organicists view the whole of a congregation as greater than the sum of its parts. Organicists are essentially optimistic about the course of organizational process anticipating “vitality”—a robust interaction among the people, possessing different gifts and opinions, being synthesized to new corporate fulfillment. Organicists emphasize full participation. James Hopewell contends, “The congregational body best performs its ministry by the collaboration of all of its parts. As an organism the local church grows, not necessarily to greater size and efficiency, but to a full ripening of its communal nature” (1987:28).

4. The *symbolic approach* examines the identity of the congregation as conveyed by the congregational symbols, stories, and structures. “The symbolist

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35 According to Hopewell, many church growth studies follow a mechanistic approach (cf. Donald MacGavran, *Understanding Church Growth*; Dean Kelley, *Why Conservative Churches Are Growing*; and C. Peter Wagner’s description of the “seven vital signs” of a healthy church). Mechanistic approaches operate according to rational principles “that examine the congregation as a machine” (Hopewell 1987:25). Though some organizations have functioned in a mechanistic way, Hopewell’s use of “mechanistic” seems narrow and unnecessarily negative.
observes the structure of ideas and actions with the church that particularize its outlook and behavior” (Hopewell 1987:31). For studying congregational culture, Nancy T. Ammerman suggests a focus upon: (1) activities—what the congregation does together; (2) artifacts—the things congregations make; and (3) accounts—the stories congregations tell (1998:78-104). To understand the congregation’s story requires an awareness of language, history, myth, worldviews, symbols, images and metaphors, and theologies. The symbolist uses a linguistic model to depict congregational health.

Congregational study is so complex that it requires comprehension from four different perspectives. The contextual approach explores qualities that connect it with its larger context. The functional approach (or Hopewell’s mechanical approach) identifies qualities that trace its dynamics and performance. The organic approach focuses on life and growth in community. The symbolic approach discloses the identity and web of meanings in the congregation.

This research recognizes that congregational research is more than numerical information. Recognizing that the church is a complex entity, Hopewell’s suggestions are useful in shaping the methodology of this research. The interview questions are designed to understand the context, life, and story of the church and its leaders. The numerical data provides information concerning function and growth. Through interviews and assessment documents, this research will examine the case study churches with attention to these different perspectives. As presented in the theological grounding, this research will give specific attention to the church as an organism.
Brief Overview of Systems Theory and an Ecology Model of the Church

In *Effective Church Leadership*, Harris Lee (1989:69-71) describes five organizational theories that influence how leaders and organizations function.

1. *Traditional theory* sees the organization as having a continuing life of its own. The function of the leader is to maintain the tradition.

2. *Classical theory* sees the organization as having machinelike qualities such as efficiency and rationality.

3. The *charismatic theory* recognizes extraordinary influence of particular leaders or belief systems. This leadership approach may promote little structure or incomplete organization.

4. The *human relations* theory views organization as a network of personal relationships that are informal, intimate, and fluid.

5. The *systems theory* recognizes how participants act in an interdependent way so that the whole is greater than the parts. The systems view is the most appropriate for the church. It honors the wholeness of the church and the interrelatedness of its various ministries.

This research sees the value in *systems theory* recognizing that interrelated processes function together to achieve a common purpose. As an example, the human body contains physical and psychological processes that work together to produce an independently functioning person. The various processes at work depend on one another to function at optimal levels. A change in one function brings change

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36 System theory was proposed in the 1940s by the biologist Ludwig Von Bertalanffy and further developed by Anatol Rapoport, Kenneth E. Boulding, William Ross Ashby, Margaret Mead, Gregory Bateson and others in the 1950s. A systems approach recognizes an entity as a dynamic and integrated whole. Systems theory leads to the following suggestions that are valuable in understanding the church: 1) The whole is greater than the parts; 2) When one part is impacted, all other parts are impacted; 3) There is only one reality and it is observable; 4) The therapist is the expert; 5) Causality is circular, not linear—difference that makes a difference; 6) Feedback: information is fed back into the system, negative feedback is change dampening, positive feedback is change amplifying; 7) No longer ask why but ask what for—focus on the function of the symptom; and 8) Homeostasis—rules and roles govern the range of behavior.
to other functions that impact the entire system. The biblical image of the church as body of Christ encourages systems thinking.

Systems thinking is a discipline for seeing the interrelationships of things within the whole rather than seeing specific things independent of each other. In *The Fifth Discipline*, Peter Senge (1990:68-69) affirms:

> Systems thinking is a sensibility—for the subtle interconnectedness that gives living systems their unique character. Today, systems thinking is needed more than ever because we are becoming overwhelmed by complexity. . . . Systems thinking is the cornerstone of how learning organizations think about their world.

In *Management for Your Church*, Lindgren and Shawchuck (1977:24) make the following observation suggesting the importance of system thinking:

> If an organization is primarily task oriented, a bureaucratic style will prove most effective. If an organization is primarily person oriented, a human relations style will prove most effective. If, however, the organization understands persons to need organizations and structure in order to achieve its organizational goals, a systems approach will prove most effective, since systems theory holds the organizational goals and the goals of persons to be of equal importance. Systems theory addresses the interrelatedness and interdependency of the organization and its people.

As the body of Christ, the church should recognize the importance of organization and structure to assist interrelated parts of the body to function as an effective whole. To properly assess and productively assist the church, the complexity of the church calls for systems thinking. The Alban Institute has published several resources describing the value of systems thinking for understanding the church.37 Brian McLaren in *Reinventing Your Church* provides

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37 Peter L. Steinke in *Healthy Congregations: A Systems Approach* writes, “A systems perspective offers a more panoramic view of what is happening. Health and illness depends on all the parts interacting; no single part or group promotes health or illness” (1996:x). George Parsons and Speed B. Leas in *Understanding Your*
observation and commentary about the importance and impact of systems thinking.\textsuperscript{38}

Compatible with recognizing the church as complex and systems thinking is an ecology model of the church. The word “ecology” comes from the Greek word \textit{oikos} that means “house or household.” God’s house, his \textit{oikos}, includes the whole world and the church as the community of God. As God’s servants, Christians have been given a stewardship to care for God’s household. Therefore, “we need to understand the real ecology of the church and what it means to be servants, stewards, and earthkeepers for God” (Snyder 1983:69). An ecology model recognizes that everything—a large number of variables representing the physical, social, and spiritual dimensions—is related to everything else. The most basic goal of the

\textit{Congregation as a System} assert, “System thinking assumes multiple causes—not a simple cause; it assumes that there are many contributing factors to any given set of circumstances” (1993:19).

\textsuperscript{38} Recognizing the importance of systems thinking, Brian McLaren in \textit{Reinventing Your Church} (1998:42-47) offers some basic observations about systems thinking regarding church life.

1. Systems are interactive in an organism.
2. Systems experience limits to growth.
3. Vigorous systems reproduce in various ways.
4. Systems must eliminate waste and fight disease.
5. Systems require infusions of energy.
6. Systems are often under external attack.
7. Systems often perform recycling and multiple functions.
8. Systems often benefit from diversity.
9. Systems tend either toward achieving a sustainable balance or toward disorder.
10. Systems often react to both external and internal changes.
11. Leaders require some degree of differentiation from the system itself.
12. Systems can become sick.
13. Fractiles are often characteristic of large systems.
14. Systems must be seen as part of the larger wholes in which they function.
church—to glorify to God—is not accomplished through one activity but represents multiple points of engagement (ex. worship, community, and witness).

In *Decoding the Church* (2002:83-84), Snyder cites three reasons for recognizing this ecology of the church:

1. Ecology is more in tune with the way God created the world than are commonly accepted organizational and institutional models.
2. The ecological model is more consistent with systems theory. . . . We are part of a highly complex creation marked by interrelationship and interdependence.
3. The ecological model is more in tune with where today’s culture is headed than are other models.

Ecology recognizes that everything regarding the church and the larger cultural environment impacts each other. Ecology recognizes that every system operates within a larger system of culture and the whole universe. An ecology model of the church recognizes that the church exists for the glory of God and brings glory to God through worship, witness, and community. All three priorities of the church (worship, witness, and community) are important for the church to experience vitality and fulfill God’s plan for the church.

Complexity as applied to congregational research recognizes a need for breadth as the researcher seeks multi-dimensions of information that prevent a limited view based on the narrow analysis of numerical data. Systems thinking and an ecology model of the church recognize the interconnectedness of various data, situations, and personnel.

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39 Howard A. Snyder develops an ecology of the church in *Liberating the Church* (1983:68-93). The Christian community brings glory to God by engaging in worship (instruction, repentance, celebration); witness (prophecy, service, evangelism); and community (gifts of the Holy Spirit, sanctification, discipline). An ecology of the church recognizes the interrelationship and importance of every aspect of the church.
Framework for Relationship of Pastoral Team Ministry with Congregational Health

As mentioned in the theological grounding, this study recognizes the example of the Trinity in providing a model for pastoral teams. George Cladis asserts that the Trinity in a sense functions as a team in ways that demonstrate seven attributes of Christian fellowship. These seven characteristics help describe a biblically and theologically sound leadership team (cf. Cladis 1999:11-16):

1. **Covenanting team.** Implicit within the community and love between Father, Son, and Spirit is a sense of covenant. Ministry teams use covenant (a promise to preserve community) for creating an environment of love that team members hold each other accountable to uphold.

2. **Visionary team.** God is sovereign and acts with intention. Ministry teams are effective because they are focused and goal oriented being clear about each member’s role in accomplishing the objective.

3. **Culture-creating team.** The community of the Trinity is a culture of love. Ministry teams seek to create that counterculture of love by focusing on the God-given mission to bring others to the redemptive community of God.

4. **Collaborative team.** There is no competition among the Trinity. They function in perfect harmony and community. Ministry teams follow that model of collaboration recognizing the unique gifts and contributions of each member.

5. **Trusting team.** It is the character of God to be trustworthy. The community of the Trinity implies trust. No member of the Trinity would betray, lie, or deceive another. Ministry teams seek to mend broken community, learn to trust one another, and model trustworthiness.

6. **Empowering team.** It is the nature of God to give self and extend grace for the good of the church and God’s people. Ministry teams seek to empower others by spreading out power and flattening hierarchies.

7. **Learning team.** Traditional Christianity would affirm that God is all knowing and seeks to be revealed to us. It is our role to discover and experience the revealed presence of God. As God’s plans are revealed, ministry teams must be growing and learning teams are innovative and risk-taking.
This research recognizes the importance of all seven characteristics as a basis for identifying characteristics of real teams in harmony with God's intention. The methodology approach to identify pastoral teams assumes these characteristics are important and a majority of these characteristics will be present when a genuine pastoral team approach is utilized. The Teamwork Checklist (Appendix 2A) and Spiritual Dynamics of the Pastoral Team (Appendix 2B) reflect the team characteristics identified in *Leading the Team-Based Church*.

Congregational health is a vital concern of effective pastors and church leaders. Stephen Macchia in *Becoming a Healthy Church Workbook* (2001:20) cites four reasons for this attention to church health:

1. Healthy churches are more biblical and pursue God's design for their ministry together even when it requires changes along the way.
2. Healthy churches are more evangelistic and open to new ways of reaching this generation with the gospel of Jesus Christ.
3. Healthy churches are more effective in helping Christians grow and are willing to evaluate how helpful each program is for all members.
4. Healthy churches are more prayerful and therefore are wide open to hear from the Holy Spirit for his direction for their worship, fellowship, discipleship, and witness.

Researchers have devised many different ways of assessing congregational health. As noted in the literature review and in Appendix 9, these assessments identify many common characteristics of the healthy congregations. I have been especially appreciative of the writings of Stephen Macchia and the assessment tool regarding "Ten Characteristics of a Healthy Church." Those ten characteristics include:

1. God-exalting worship
2. God empowering presence
3. An outward focus
4. Servant-leadership development
5. Commitment to loving/caring relationships
6. Learning and growing in community
7. Personal disciplines
8. Stewardship
9. Wise administration and accountability
10. Networking with the regional church

These characteristics are helpful in assessing congregational health. However, for this research in identifying congregational health, I have chosen to use the diagnostic tool developed by The Wesleyan Church General Department of Evangelism and Church Growth as described in Appendix 8. The Church Health Profile focuses on twelve characteristics:

1. Divine Enablement
2. Pastoral Leadership
3. Christ-exalting Worship
4. Effective Evangelism
5. Ministries of Compassion
6. Loving Community
7. Maturing Faith
8. Personal Ministry
9. Leadership Development
10. God-honoring Stewardship
11. Missionary Spirit
12. Vision-focused System

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This research does not seek to demonstrate that utilizing a pastoral team approach leads to congregational health. The interpretive framework for this research is to investigate the relationship between pastoral team and congregational health. This relationship will be validated by the following three considerations: 1) the coexistence of pastoral team and congregational health; 2) the identification of specific needs fulfilled or contributions made through utilizing a pastoral team; and 3) the cooperative (satisfying) relationship of pastoral team and congregational health.
The coexistence of pastoral team and congregational health will be verified through informational documents, guided interviews, and the Church Health Profile.

The contribution of a pastoral team approach will be verified by informational documents and personal interviews that discover specific needs fulfilled and contributions of growth and accomplishment through a pastoral team approach.

The cooperative or mutually satisfying relationship of a pastoral team and congregational health will be verified through pastoral and congregational responses regarding satisfaction and sense of accomplishment discovered through the Church Health Profile and personal interviews.

This research does not seek to demonstrate a causative relationship between utilizing a pastoral team and congregational health. By studying healthy congregations that utilize pastoral teams, this research demonstrates that a pastoral team approach can bring effective pastoral leadership to smaller churches.
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Methodology

The research method is influenced by the literature review and the personal experience of the researcher. This study draws insight from the study of shared leadership, church health, and the smaller church. The approach of this research contends that the church is story more than numbers. To understand the unique story of a local church, this researcher engaged in interviews and personal observations in addition to basic information and survey documents. The following section presents the heart and history that shaped the researcher, interview questions, and research experience. This section includes information about the research community, the research units, and the data needed for this study.

The Researcher

This researcher has been a pastor for over 25 years. In January 1974, I began a one and half year service as a youth pastor in western New York. Following seminary graduation in 1978, I pastored two Wesleyan congregations in Michigan. For the first eleven years, I served as the solo pastor of a congregation with average attendance slightly less than 100 people in a village community of western Michigan. For the next eight years, I served as the senior pastor of a congregation located between two small towns near Lansing, Michigan. While serving that congregation, we experienced Sunday School and midweek growth that often overflowed our space. Worship attendance grew to over 200. For the last five years of that ministry, I experienced a very satisfying working relationship with an assistant pastor. Previous multiple staff experiences had prepared both of us for ministry together. Without unfortunate concerns regarding competency and trust, we increasingly functioned as a cohesive and effective pastoral team. From 1997-2003, this researcher was part of a pastoral leadership team in Lexington, Kentucky. For one year I served as Associate
Pastor of Administration and Discipleship before serving five years as the Senior (coordinating) Pastor of a pastoral team that included two or three experienced and sometimes ordained ministers. I transitioned out of pastoral leadership in June 2003 to devote my energies to dissertation research and teaching opportunities with Indiana Wesleyan University and The Wesleyan Church.

My church and educational background at Houghton College and Asbury Theological Seminary has prompted a great appreciation for John Wesley and the Methodist movement. Though God is the source for spiritual vitality and transformation to the church, the rapid growth of Methodism demonstrates the potential when church structures, particularly the use of society, class, and band, encourage participation and share leadership responsibility.

The Research Community

The study is focused on pastoral ministry in the United States. Though several foreign examples are mentioned, the case studies focus on American situations within the Wesleyan Church. To maximize the value of field testing the Church Health Profile, the case study churches selected were Wesleyan congregations. This approach should show the broader relevance of this research on pastoral teams without introducing additional theological and organizational differences. From a larger list of churches identified, ten churches were chosen for specific case studies (cf. Appendix 1). These ten churches include four churches with a pastoral team that includes a clergy couple and six other churches with a pastoral team that includes bi-vocational and/or retired persons that are not clergy couples. This research recognizes that a team composed of all men (or all women) is different
than a team with men and women together. When the pastoral team includes a marriage relationship additional factors need to be identified.

This dissertation includes a brief description of each church that includes information regarding location, size, church demographic information, history, current ministry strengths, and basic information concerning the pastoral team approach. The rationale for including each church is described in Appendix 4 “Guidelines for Establishing Case Study Churches.” Each congregation selected for detailed case studies was selected in response three specific criteria: (1) utilization of pastoral team approach; (2) demonstration of congregational health; and (3) confirmation of smaller church size and approach. Through a variety of questionnaires, interview schedules, and personal observation, these case studies provided analysis data and anecdotal narrative for this study.

This researcher is grateful for many recommendations regarding the churches that could be studied. That information regarding churches came from a variety of sources. The most helpful sources were the recommendations of Dr. Jerry Pence

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40 Frank Feather affirms the unique intellectual capabilities of the sexes in genuine partnerships. He cites research evidence to suggest the superiority of mixed-sex team over an all-male or all-female group. In one study, “The all-male groups performed identically as well as the all-female groups. The mixed groups, however, always did at least 25 percent better than single-sex groups” (Feather 1989:81). Female leadership is reshaping the way churches function. In Earthcurrents, Howard Snyder contends that “Pastoral roles are broadening and becoming more flexible as women introduce variety, different perspectives, and a broader range of leadership styles. Women in leadership appear to be pushing a growing emphasis on community, informality, and nurture” (1995:68). Regarding the combined creativity of women and men, Feather anticipates that “women . . . together with a new breed of men—will bring a new set of values to organizational life. Paternalistic and rigid organization structures will be transformed into fluid and organic networks for decision-making and the effective management of change for the future” (1989:81).
serving as General Director of Evangelism and Church Growth for The Wesleyan Church, Richard Meeks serving as Director of Church Renewal for The Wesleyan Church, and David Ellis serving as Director of Cross Cultural Ministries. Several Wesleyan district superintendents, Wesleyan pastors, and fellow students were helpful in identifying some additional churches for the case studies. As noted in Appendix 1, these ten churches represent a variety of pastoral team combinations, ethnic diversity, and geographical locations (including California, Florida, Indiana, New York, Pennsylvania, and Wisconsin.

**Research Units**

The research problem suggests four research units that address each of the subproblems (cf. Table 4 Theoretical Framework and Research Methodology). The subproblems are addressed through a combination of bibliographic and field research. Utilizing a case study approach, the field research focused on church information along with survey responses and guided interviews.

**Research Unit 1.** The first subproblem identifies essential qualities that shape genuine team approach, expose leadership myths that frustrate shared responsibility, and highlight factors that encourage the success or failure of a team approach. This research examines how shared responsibility can encourage quality, achievement, and participation. This research seeks insights from “voluntary organizations” that are especially helpful in regards to the church. Drawing from leadership insights and pastoral team experiences, this study investigates the wisdom of utilizing pastoral teams.
Research Unit 2. The second subproblem seeks to delineate key characteristics of the smaller church and describe how the small church mentality affects the structure of pastoral leadership.

Research Unit 3. The third subproblem identifies appropriate indicators of congregational health. Some major criteria for review of congregational health is described. Using these criteria, this study identifies healthy smaller churches that can be analyzed to assess the correlation of pastoral team leadership with congregational health (the fourth subproblem).

Research Unit 4. The fourth subproblem is to identify the characteristics of pastoral teams in positive relationship with congregational health in smaller churches. Key factors from the case study churches are identified that seem most significant for choosing a pastoral team approach. By identifying key factors that can be addressed by pastoral teams, this study provides evaluative tools to assess the appropriateness of utilizing pastoral teams in smaller churches.

Data Needed to Address the Subproblems

To survey and evaluate the value and implementation of team leadership approaches, this research identifies valuable bibliographic resources that represent current research and literature from the corporate world and church. This research hears the stories from case study churches regarding their rethinking and adjusting organizational structures in using a pastoral team approach. The research seeks stories that connect the pastoral team approach with church vitality and accomplishment. Through the case study stories and the bibliographic resources, this research seeks to identify various strengths and struggles regarding team leadership.
To discover the challenges of the smaller church regarding congregational health that can be addressed by utilizing pastoral teams, this research identifies valuable bibliographic resources that identify common concerns of the smaller church. This research gives particular focus to pastoral function and pastoral leadership. Through guided interviews, the researcher hears the stories from case study churches that describe congregational needs and the contribution of pastoral teams.

To assess congregational health, this research uses the Church Health Profile (cf. Appendix 8). The summary of scoring information from each church can be entered on Appendix 4 and used to confirm congregational health for each case study church. The Church Health Profile a self-assessment tool was ready for testing in May 2004. Appendix 8 includes the most recent copy of the twelve health indicators and survey questions that are used for that assessment.

To identify some relationships of pastoral teams with congregational health, this research gives attention to the common characteristics and sociology of smaller churches. This research seeks to identify key factors that encourage the use of pastoral team. Appendices 6 and 7 were used to provide case study information and local church stories.

Regarding the field research, this project uses primarily a qualitative methodology that relies on a case study approach. Following initial conversations with pastoral leaders of prospective case study churches, the researcher sent a letter that explained the process for gaining information, assured the church leaders that this information maintains confidentiality, and offers analysis/report regarding their
pastoral team approach. Included with the “Letter to Case Study Churches” (cf. Appendix 10), four documents (Appendices 2A, 2B, 3A, 3B) were sent to each case study church. The Pastoral team members and other church leaders responded to Appendices 2A, 2B, and 3B. The Senior Pastor provided the church data requested on Appendix 3A. These four documents served as filters to verify that all of the case study churches share common characteristics—pastoral team approach and smaller church (size and folk society).

The case study methodology has three main components: 1) confirmation of pastoral team approach being utilized in a smaller church; 2) positive assessment of congregational health; and 3) surveys and guided interviews that help identify a correlation of pastoral teams and congregational health. Appendix 1 presents information about the “Ten Case Study Churches” that were selected. From the documents and interview questions of this research, ten case studies are presented.

Appendix 2A “The Teamwork Checklist” (adapted from Dubrin 1998:223) serves to identify genuine pastoral team situations. The Pastoral Team leader, Pastoral Team member(s), and a recognized other church leader were asked to do this simple self-evaluation. To identify a particular church utilizing a pastoral team approach, all checklists (three or more) need to agree that the pastoral approach being utilized is predominately a team approach. Appendix 2B “Spiritual Dynamics of the Pastoral Team” serves as an informal guide to identify the spiritual dynamics of a pastoral team. To identify good spiritual dynamics of the pastoral team, each pastoral team participant provided mostly positive responses to the eleven statements of Appendix 2B. When the scores for Appendices 2A and 2B are “mostly yes” for a
particular church, this research assumes that a teamwork approach and the spiritual
dynamics of a team are present.  

Appendix 3A “Church Analysis in a Team-based Setting” provides basic
statistical information to verify small church status and identify basic understanding
about pastoral team approach. To establish that a case study church is representative
of most smaller churches, Appendix 3B “Assessment of Small Church as Folk
Society” identifies the common sociological quality of “folk mentality.” The scores
of Appendix 3B are combined for each church to affirm that each case study
demonstrates some or considerable aspects of folk society. Basic information from
Appendices 2A, 2B, 3A, and 3B can be posted to Appendix 4 “Guidelines for
Establishing Case Study Churches.”

Though each case study includes basic statistical data, the case study research
is primary. The brief survey, Appendix 5 “Pastoral Attitudes Regarding Team
Leadership,” provides pastoral reflection on the pastoral team approach. This survey
was completed individually before the guided interview sessions begin. Appendices
6 and 7 represent the focus of the guided interview sessions of the researcher with the
pastoral team members and another church leader. Appendix 6 “Guided Interview for
Pastoral Team Members” was used individually with each pastoral team participant.
Appendix 7 “Understanding the Small Church Situation and Congregational Health”
was used individually with each pastoral team participant and another church leader
(adapted from Hopewell 1987:143).

Interpretation of the Data
The methodology described above in Appendices 2A through 8 provides information that identifies a genuine pastoral team approach, verifies characteristics and identity of a smaller church, and confirms congregational health. Initially, the data is interpreted through a case study of each church involved. The data is then compared with the information gleaned from all case study churches as the researcher looks for common attitudes and insights about the pastoral team approach. Through the data, the researcher looks for common concerns addressed through pastoral team approach.

The case studies describe briefly each church and its congregational health in Chapter 4. The pastoral team approach of each church is reviewed in greater detail in Chapter 5. Ways to improve and the future of the pastoral team is the focus of Chapter 6. Through the guided interviews and survey documents, this research looks for further relationships of the pastoral team approach and congregation health and seeks to identify various factors that are being addressed through the pastoral team approach. General observations and specific findings are noted and comparisons made between the case study churches. From this process, the research proposes generalizations that inform and demonstrate the value of a pastoral team approach in the smaller church.

Summary

This chapter presented the theoretical framework and described the research methodology. The theoretical framework focused on theological concepts, bibliographic research, church diagnostics, and case study information. The research methodology described the information documents, survey instruments, and interview
questions that were used in this research (cf. Appendices 2A through 7). Forty-nine persons were interviewed in this field research. Twenty-seven of the persons interviewed also responded with written documents. This research recognizes the church as an organism or living system with many interconnected components.

The next chapter introduces ten churches with a shared leadership approach. This research combines bibliographic insights with case study information. With ten case studies, this dissertation contains multiple narratives about each of the case study churches. The case studies provide documentation, illustration, some comparisons, contrasts, and opportunities for generalization regarding the church situation and the pastoral team approach.
CHAPTER 4

TEN CHURCHES USING SHARED PASTORAL LEADERSHIP

An early aspect of this study was to identify ten smaller churches that utilize a pastoral team and demonstrate congregational health. Based on recommendations from several persons in the Department of Evangelism and Church Growth of The Wesleyan Church and several district superintendents, I identified nineteen possible churches. After a phone conversation with a pastor from each of these churches, it was apparent that some of the churches did not fit the research criteria (pastoral team model, small church, and congregational health). From the churches which best fit the criteria, ten churches were selected (cf. Appendix 1). The field research data were obtained through personal observation, survey documents, and personal interviews with the pastors and selected leadership persons from each of the ten churches.

These ten churches are part of The Wesleyan Church denomination and are located in California, Wisconsin, Indiana, Pennsylvania, New York, and Florida. These congregations utilize a pastoral team approach and have a Sunday morning attendance that averages under 150. Positive congregational health is demonstrated by the Church Health Profile, church data, interviews, and personal observations.

The Church Health Profile and its assessment tools (cf. Appendix 8) focus upon the following twelve factors:

1. *Divine Enablement.* The healthy church recognizes God’s sovereign role in building the Kingdom and joyfully seeks and expects His Holy Spirit’s work in and through the Body of Christ.
2. *Pastoral Leadership.* The healthy church is led by a pastor who demonstrates the calling, character and competence to help the church achieve its God-given purpose and shared vision.
3. Christ-exalting Worship. The healthy church magnifies Christ by providing worship experiences that engage the whole person and lead the congregation into God's empowering presence.

4. Effective Evangelism. The healthy church embraces its Great Commission responsibility to multiply passionate followers of Jesus Christ and healthy churches.

5. Ministries of Compassion. The healthy church actively expresses the love of Christ through generosity and service to those in need.

6. Loving Community. The healthy church practices genuine care for one another while embracing new people and valuing their inclusion in the fellowship.

7. Maturing Faith. The healthy church nurtures spiritual maturity that shapes biblical beliefs and transforms behaviors consistent with a holy life.

8. Personal Ministry. The healthy church expects and equips its members to discover, develop and use their gifts for fruitful ministry.

9. Leadership Development. The healthy church identifies, trains and empowers persons called to and gifted for servant leadership.

10. God-honoring Stewardship. The healthy church teaches and practices biblical stewardship and provides opportunities for generosity in time, talents and treasures.

11. Missionary Spirit. The healthy church replicates itself by reaching into its community and the world as compassionate, culturally responsive, disciple-making ambassadors of Jesus Christ.

12. Vision-focused System. The healthy church has its varied ministries focused and working together around the central purpose of fulfilling its vision.

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With the Church Health Profile scores (cf. Appendix 15), the general overall health of each church is identified as one of three types of church. The three church types are:

- **ReProduce**—mission-focused and is fulfilling its vision
- **ReFocus**—maintenance-minded; must clarify its vision and get back on mission
- **ReTurn**—management focused; must take aggressive steps to recapture its mission

The ten case study churches in this research included six ReProduce churches and four ReFocus churches. The ReProducing church shows the greatest strength and signs of congregational health. The Church Health Profile describes the ReProduce Church with the following general characteristics:
Often this is a church with broad ownership of a clear vision that is taking the steps necessary for continually moving forward in fulfilling it. There is strong leadership at all levels from a variety of people. The challenge is to develop new leaders and to take current leaders to the next level of development. Ministries in a ReProduce church are strategically focused, they work well together and each aspect of the church is oriented toward future realities. It has a high risk-threshold and understands flexibility. The church is willing to experiment with new methods. New people are attracted to this church. However, outreach is intentional and based in the mission of the church. The Pastor is charged with casting vision and leading change that moves the church along. The congregation is full of hope as it dreams of better thing yet to come. A ReProduce Church is mission-focused and is fulfilling its vision. This church needs fresh, strategic resources and is usually asked to provide resources to others. It has the capacity of becoming a church-planting parent and/or partner, a model church and a teaching church.

The ReFocusing church reveals less strength and shows some added concerns. The general characteristics of the ReFocus Church are described below:

Often this is a church that faces the challenge of renewing its vitality by recapturing a compelling shared vision. The present vision is broad and vague. It is generally unknown and poorly communicated, which fosters nostalgia and questions about the future. Leadership in a ReFocusing Church is provided by a core of committed people who are usually weary from carrying too much weight for too long. Ministry resources—people and/or finances—are stretched, so whatever seems to work gets the attention. Typically, ministry leaders in this church are looking for the next best program that promises to work better than what current efforts. This creates a certain level of independence and competition among the varied ministries. Much of the pastor’s time is consumed with problem solving. Most new people have come on their own initiative (versus through strategic outreach or by invitation of other attendees) and keeping them is a struggle. The congregation defines its hope in terms of praying for revival and getting back to the basics.

A ReFocusing Church is maintenance-minded and must clarify its vision to get back on mission in order to experience renewed growth patterns and regain effectiveness. As it refocuses, this church will gain the capacity to become a church-planting parent or partner, a model church and a teaching church.

The ReTurning church demonstrates weakness and concern regarding the congregational health factors. The general characteristics of the ReTurn Church are
included in Appendix 15 along with Helpful Resources and Next Steps for each church type.

The following churches were selected for this study and interviews were conducted:

1. Daybreak Community Church, Lapel, Indiana
   (Interviews on May 2, 2004 and September 23, 2004)

2. Faith Wesleyan Church, Cheektowaga, New York
   (Interviews June 26, 2005)

3. First Wesleyan Church, Batavia, New York
   (Interviews December 4, 2004 and June 27, 2005)

4. First Wesleyan Church, Falconer, New York
   (Interviews December 5, 2004)

5. Lakeshore Community Church, Middleton, Wisconsin
   (Interviews October 30, 2004)

6. LaOtto Wesleyan Church, LaOtto, Indiana
   (Interviews March 21, 2004)

7. Neighborhood Christian Fellowship, Covina, California
   (Interviews March 19-20, 2005)

8. Pilgrim Wesleyan Church, Philadelphia, Pennsylvania
   (Interviews June 20, 2005)

9. Wesleyan Christian Church, El Monte, California
   (Interviews March 21, 2005)

10. Zephyrhills Wesleyan Church, Zephyrhills, Florida
    (Interviews February 28-29, 2004)

The following descriptions of each congregation provide a basic profile of each congregation. More detailed findings about the pastoral teams will be recorded in chapter 5. The information in this chapter focuses on location/facilities, history, a
description of the congregation, the worship pattern, ministries and programs, church health, the pastoral team, and an initial assessment.

**Daybreak Community Church, Lapel, Indiana**

Daybreak Community Church began in 1998 when a pastoral team from the Wesleyan Church in Cicero, Indiana began preparations for a church start in Lapel, Indiana. With over twenty years of bi-vocational, pastoral team experience, Pastor Richard Cole coordinated the five person church planting team which served together from 1998-2004. Since June 2004, the pastoral team includes Richard Cole and his son, Paul Cole, who serves as assistant pastor with a major focus in youth ministry (cf. Table 5).

Table 5. Daybreak Community Church

<table>
<thead>
<tr>
<th></th>
<th>Daybreak Community Church</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Lapel, Indiana</td>
</tr>
<tr>
<td>Worship Attendance</td>
<td>114</td>
</tr>
<tr>
<td>Discipleship/Ministry</td>
<td>Pastors:</td>
</tr>
<tr>
<td>Sunday School</td>
<td>29           Richard Cole</td>
</tr>
<tr>
<td>Youth Ministry</td>
<td>45           Paul Cole</td>
</tr>
<tr>
<td>Adults in Small Groups</td>
<td>7            -</td>
</tr>
<tr>
<td>Operating Finances</td>
<td>$56k</td>
</tr>
</tbody>
</table>

**Location/facilities.** The Daybreak Community Church began meeting in 1998 in the local high school gymnasium. With the purchase of a storefront building in 2003 (as a future community center), the congregation increased their ministry opportunities and saved rental dollars. The congregation did significant remodeling to the building to establish a large meeting room with seating for 180 persons equipped with a stage area with extra lighting, large projection screen, TV monitors,
sound system, and technology equipment. Behind the stage was a large projection screen. Two large televisions provided additional visual projection for those sitting in the wings. Additional rooms included a small fellowship room, kitchen, small adult class classroom, nursery, and bathrooms. In September, 2004, the congregation moved to a rural church building purchased from another denomination. The storefront is used during the week for youth ministry and community ministry center. The rural church setting has provided more ministry space especially classrooms. The pastor’s observation based on attendance patterns is that the older adults like the church building better than the storefront but fewer young adults and teens make the Sunday morning trip to the rural location.

 **History.** The Daybreak Community congregation began as a church plant in 1998. With a sense of calling for his hometown and a desire for contemporary worship, Pastor Richard and several pastoral team members serving together in Cicero, IN began preparations for church planting in Lapel, IN. On the first Sunday, 167 persons gathered at the Lapel High School. The initial pastoral team (all receiving some remuneration) included a senior pastor, music minister, worship coordinator, youth pastor, children’s pastor, and church secretary.

 **Description of congregation.** When the congregation gathered for worship at the time of my visit, there were about twenty working age couples and a few single adults along with seven retired age couples and a few widows. Twenty teens and young adults filled most of the left wing of seating. The people demonstrated an obvious joy in being together. Many people expressed warm greetings with each other before and following the worship time. The adult Sunday School class included
nine persons—six were retirement age. The adult lesson focused on “What Happens When We Pray?” The same lesson topic was used by the teens with a different study guide but with a similar question and answer format. The material provided many good questions for discussion but there was minimal Bible study or biblical reference that demonstrated depth of study or preparation.

The congregation is predominantly Anglo and represents a wide mix of economic and educational backgrounds. The church has very few widows and senior citizens. The church includes many young adults and a solid group of teen leaders. Very few children attend this church without their parents. The church has a strong family connection with the pastor. Six families are related to Pastor Richard. Six of the ten top giving units in the church are part of the Pastor’s extended family.

Table 6. Attendance and Membership (Daybreak)

<table>
<thead>
<tr>
<th>Year</th>
<th>Worship Attendance</th>
<th>Sunday School</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>2002</td>
<td>200</td>
<td>100</td>
<td>50</td>
</tr>
<tr>
<td>2003</td>
<td>150</td>
<td>75</td>
<td>50</td>
</tr>
<tr>
<td>2004</td>
<td>100</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>2005</td>
<td>50</td>
<td>25</td>
<td>50</td>
</tr>
<tr>
<td>2006</td>
<td>0</td>
<td>0</td>
<td>50</td>
</tr>
</tbody>
</table>

Ministries and programs. In 2004 Daybreak began meeting at their new facility in a rural setting about four miles north of Lapel, Indiana. The Sunday morning schedule includes two worship times, as noted, and Sunday School
scheduled between the worship times. Throughout the week, the storefront building downtown is used as a community center and youth ministry area. Pastor Paul leads the youth ministry with an attendance of fifty to eighty teens on Thursday nights and twenty to twenty-five teens on Sunday mornings. As noted in Table 6, worship attendance has declined from declined from 129 to 93 since the move to the rural church facilities. This decline reflects decreased accessibility and the program with increased ministries and activities other than the Sunday worship time.

**Church Health Profile.** According to the Church Health Profile (an assessment tool of The Wesleyan Church), this congregation is a ReProducing Church. As noted in Table 7, Divine Enablement, Pastoral Leadership, Christ-exalting Worship, and Ministries of Compassion are four obvious strengths at

<table>
<thead>
<tr>
<th>Table 7. Church Health Profile Results (Daybreak)</th>
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<tbody>
<tr>
<td><strong>Daybreak Wesleyan Church</strong></td>
</tr>
<tr>
<td><strong>Lapel, Indiana</strong></td>
</tr>
<tr>
<td><strong>Church Health Profile</strong></td>
</tr>
<tr>
<td><strong>Scale 10-30 N=2</strong></td>
</tr>
<tr>
<td><strong>Divine Enablement</strong></td>
</tr>
<tr>
<td><strong>Pastoral Leadership</strong></td>
</tr>
<tr>
<td><strong>Christ-exalting Worship</strong></td>
</tr>
<tr>
<td><strong>Effective Evangelism</strong></td>
</tr>
<tr>
<td><strong>Ministries of Compassion</strong></td>
</tr>
<tr>
<td><strong>Loving Community</strong></td>
</tr>
<tr>
<td><strong>Maturing Faith</strong></td>
</tr>
<tr>
<td><strong>Personal Ministry</strong></td>
</tr>
<tr>
<td><strong>Leadership Development</strong></td>
</tr>
<tr>
<td><strong>God-honoring Stewardship</strong></td>
</tr>
<tr>
<td><strong>Missionary Spirit</strong></td>
</tr>
<tr>
<td><strong>Vision-focused Systems</strong></td>
</tr>
<tr>
<td><strong>General Overall Church Score</strong></td>
</tr>
</tbody>
</table>

*Type of Church: ReProducing*
Daybreak Community Church. Vision-focused System is the most significant area of concern with a score of 23. All other scores are 27 and higher. This church has an overall score of 28 of 30 possible, based on a system with scores that range from 10 (low in this characteristic) to 30 (high) that affirms the strengths and positive health of this congregation. The general characteristics of a ReProducing church and additional information are available in Appendix 15.

**Pastoral team approach.** Pastor Richard has over twenty years of pastoral team and bi-vocational pastoral experience. Even though his pastoral experience includes some difficult times, such as a youth pastor and his wife that were using and selling marijuana and an assistant pastor (tennis pro) that did not bring in enough tennis lessons to warrant his paycheck and the church cost of the rented facilities, Pastor Richard seeks a team ministry approach. Through many years of coaching experience and thirty-one years of work experience, Pastor Richard has emphasized teamwork. Before retirement in February 2004, Pastor Richard was team leader General Motors Safety Trainers at the Delco-Remy factory. This job provided him flexible time to read, think, and organize his thoughts related to the church. His wife, Debbie, works as a loan officer and serves the church with many administrative tasks including church treasurer. Their son, Paul, is a seminary graduate and serves as the Assistant Pastor with a primary focus on youth ministry.

Though he receives a salary from the congregation, Pastor Richard is not financially dependent on the church. Pastor Richard and his wife Debbie have several additional sources of family income. Pastor Richard has pondered, “What is the impact of our personal resources upon the church people’s sense of need to give?”
As noted, Pastor Richard shifted to full-time ministry in February 2004, and this brought several changes to the church. The pastoral remuneration to Pastor Richard has increased. Debbie continues part-time in administration and finance. Pastor Paul continues part-time as assistant pastor/youth ministry leader. Pastor Richard is very loving and caring individual. People assume greater availability of Pastor Richard and therefore seek him for a variety of needs pastoral needs and personal projects. Pastor Richard appears to be highly relational and is a gifted personal evangelist and pastoral leader. He is frustrated with administrative detail and process. He desires action and accomplishment, not delay or slow progress. Pastor Richard wants immediate results. He shared several stories of big projects or new businesses initiated in very short time period.

Initial Assessment. The church lacks a strong financial base to fund pastoral team and future growth. The church uses a collection box at each side of the meeting room—no offerings are solicited. The church finances have been a concern as the church giving has not allowed the church to maintain staffing. The pastor gives an annual stewardship emphasis but otherwise the giving focus is described as low key throughout the year.

Prior to their purchase of the rural church building, Daybreak experienced space limitations regarding the size and number of activities that can occur simultaneously. The storefront image discouraged some community residents from attending—some people made the misleading assessment that this is not a “real” church. The rural facility fits the “church image” but is four miles from the city. The downtown community center brings the church to the people through Bible studies,
compassion ministries, and special events—village fair, concerts, annual pig roast, etc. The church people need to appreciate the larger picture of ministry regarding their downtown facilities, community identity, and future ministry.

My initial assessment is that the gifts and temperament of Pastor Richard should not be expected to guide so many areas. Pastor Richard should not be sidetracked by so many side issues. The leadership, evangelism, and vision of the pastor need to be encouraged and utilized. Daybreak is a loving and caring church that brings in new people and welcomes them. The congregation needs to develop increased adult discipleship training for new Christians. The church needs more leadership in children’s ministries to attract and hold younger families.

**Faith Wesleyan Church, Cheektowaga, New York**

Faith Wesleyan Church began in 1968. After the departure of the previous pastor in early 2001, the church was without a pastor for nine months and the church decreased to about 35 persons. With previous pastoral experience and an outgoing personality, Pastor Gary Schneppe came to this congregation in the fall of 2001. The other members of the pastoral team include: Dave Miller as worship pastor, Greg Capello as youth pastor, and Rebecca Smith as director of children’s ministries. Since Pastor Gary’s arrival, the church experienced major healing and renewed health. Pastor Gary states, “Broken and unlovely people can come to this church and they are loved. The church is warm, welcoming, and assists transformation.” Thirty-five previous attenders along with many new people are enthusiastic in their worship and service through this church.
Table 8. Faith Wesleyan Church

<table>
<thead>
<tr>
<th>Faith Wesleyan Church</th>
<th>Cheektowaga, NY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2004-2005</td>
</tr>
<tr>
<td>Worship Attendance (avg)</td>
<td>93</td>
</tr>
<tr>
<td>Discipleship/Ministry (avg)</td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>34</td>
</tr>
<tr>
<td>Youth Ministry</td>
<td>45</td>
</tr>
<tr>
<td>Adults in Small Groups</td>
<td>7</td>
</tr>
<tr>
<td>Operating Finances</td>
<td>$169k</td>
</tr>
<tr>
<td>Pastors:</td>
<td></td>
</tr>
<tr>
<td>Gary Schneppe</td>
<td></td>
</tr>
<tr>
<td>Dave Miller</td>
<td></td>
</tr>
<tr>
<td>Greg Capello</td>
<td></td>
</tr>
<tr>
<td>Rebecca Smith</td>
<td></td>
</tr>
</tbody>
</table>

Location/facilities. The present church facility is located on Union Road just a few miles from the Buffalo Niagara International Airport and the Galleria Mall.

The church building was constructed in the late 1960s and includes the sanctuary and offices on the main level with classrooms and a fellowship area in the lower level.

The church owns two parsonages and a former parsonage that will be remodeled for administrative offices. Church workdays utilize the skills and availability of many parishioners.

History. Faith Wesleyan Church began in 1968 and about twenty-five years later relocated to the larger facility on Union Road. Since that time of growth and relocation, the church experienced several difficult time periods with personality and relational conflict that prompted many people to leave the church and led to several pastoral transitions. Pastor Gary brings a fresh style of pastoral leadership as he models servant leadership. With a renewed sense of direction and ministry focus, church giving has increased from $1800 per month (fall 2001) to $12,000 per month.
Church attendance has nearly tripled during this time period from an average of 35 persons to an average of 93 persons.

**Description of congregation.** According to Pastor Gary, the congregation is about 98% Caucasian. The church is about 65% blue collar with a few professional business people. The church is youthful in approach and willing to try different things. With many youth, young adults, and young couples under 40, the church demonstrates a youthful vitality and willingness toward new ministries. The median age is of this congregation is under 30. More marriages and more babies are anticipated for this growing congregation. In contrast, only six senior age couples attend the church. With 87% of the population in the immediate area claiming Catholicism, most church attenders have some Catholic background.

Table 9. Attendance and Membership (Faith)

<table>
<thead>
<tr>
<th>Year</th>
<th>Worship Attendance</th>
<th>Sunday School</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>2002</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2003</td>
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<td></td>
<td></td>
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<td>2004</td>
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<td>2005</td>
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<tr>
<td>2006</td>
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</tr>
</tbody>
</table>

**Worship pattern.** The worship experience is contemporary/modern. According to Pastor Gary, “Dave is a rocker at heart. We are on the cutting edge. Some seniors would like some traditional music but they know the value of this music for others.” The music changes have never been contentious. The worship team includes three guitars, two drummers, and one vocalist. The Powerpoint projection
was used for music, scripture, announcements, and sermon items. Several persons were invited to the microphone to share their testimony. As noted in Table 9, worship attendance has grown from 72 in 2002 to 91 in 2006. During the same time period, membership has increased from 63 to 83.

**Ministries and programs.** The vision statement declares that “Faith Wesleyan Church exists to evangelize, heal, disciple, equip, train, and send youth and young adults to minister to the coming generation.” This statement is demonstrated by the excitement and commitment of the church for evangelism and life transformation. Men’s Ministry meets monthly. Women’s Bible Study meets biweekly. Youth ministry has grown from 25 youth in September/October 2004 to 45 youth in April/May 2005 meeting weekly with many youth meetings scheduled at the local school gymnasium. The youth evangelism team experienced the conversion of four teens in May 2005. With seven former youth pastors in the congregation with concern for teenagers, many church ministries focus on teens and young adults in the church and immediate neighborhood. In the worship time, one teen testimony included these words, “I realized that I must be all in or all out. I can’t stop believing, therefore, I am all in.”

Alcoholics Victorious meet weekly on Tuesday evenings for people struggling with many kinds of addictions not just alcohol. During the worship time, several people shared openly about their life struggles. One couple came forward and told of God’s forgiveness and victory as they chose to move apart and prepare for their Christian wedding. A young man came forward to share of recent forgiveness and spiritual growth. On a previous week, one young man confessed of his struggle with
pornography and a young woman confessed her sexual relationship outside of marriage. Words of welcome on the Powerpoint screen at the beginning of worship express the focus of the congregation, “It’s not where you’ve been; it’s where you’re going.” The church leaders encourage a life of service and sacrifice. Several mission trips are scheduled each year that involve adults and teenagers. There is much excitement about an upcoming youth mission trip to Costa Rica. The children’s ministry director summarizes, “this is a healing and sending church.”

**Church Health Profile.** According to the Church Health Profile as noted in Table 10, this Leadership, congregation is a ReProducing Church. Christ-exalting Worship, Pastoral God-honoring Stewardship, and Ministries of Compassion are four obvious strengths at Faith Wesleyan Church. Missionary Spirit, Effective

Table 10. Church Health Profile Results (Faith)

<table>
<thead>
<tr>
<th>Faith Wesleyan Church—Cheektowaga, New York</th>
<th>Scale 10-30</th>
<th>N=2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Health Profile</td>
<td></td>
<td></td>
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<tr>
<td>Divine Enablement</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td>Pastoral Leadership</td>
<td></td>
<td>30</td>
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<tr>
<td>Christ-exalting Worship</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Effective Evangelism</td>
<td></td>
<td>22</td>
</tr>
<tr>
<td>Ministries of Compassion</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Loving Community</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td>Maturing Faith</td>
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<td>27</td>
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<tr>
<td>Personal Ministry</td>
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<td>25</td>
</tr>
<tr>
<td>Leadership Development</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>God-honoring Stewardship</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Missionary Spirit</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>Vision-focused Systems</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>General Overall Church Score</td>
<td></td>
<td>25</td>
</tr>
</tbody>
</table>

*Type of Church: ReProduce*
Evangelism, and Personal Ministry are three areas of concern. This church has an overall score of 28 out of 30 that affirms strength and the positive health of this congregation. The general characteristics of a ReProducing church and additional information are available in Appendix 15.

Pastoral team approach. The pastoral team is identified in the worship folder as “Our Ministry Team.” Pastor Gary is the Team Leader, Pastor Dave is the Worship Leader, and Pastor Greg is the Youth Leader. This language reflects the team approach that Pastor Gary has nurtured. The pastors describe their relationship and function as a ministry team. By their interview statements and ministries, they are strong leaders that have established a vision and work toward that vision with accountability and information sharing.

Initial Assessment. Ministry Team members describe Faith Wesleyan Church as informal, relaxed, authentic, youthful, experiential, exciting, and fun, with a biblical message, a challenge to respond, and get plugged into ministry. Those words seem to be an appropriate description of the health and focus of this congregation. The congregation is engaged in ministries that bring a clear message of salvation and promote life transformation. Faith Wesleyan Church is a loving and non-judgmental church that demonstrates its passion and service for God.

First Wesleyan Church, Batavia, New York

First Wesleyan Church of Batavia began in the early 1900s. The Batavia church is regrouping following the moral failure of a previous pastor. Pastor Charles Pero came to the church in September 2003. Pastor John Chadwick serves as assistant pastor (cf. Table 11). Since Pastor Charles came to Batavia the church has
grown from 22 to 56 persons (spring 2005). The church is in a “turnaround following decline” having experienced pastoral turnover related to moral failure. Pastor Charles currently meets with a group of pastors studying *Turnaround Strategies for the Smaller Church* by Ronald D. Crandall. Since Pastor Charles came to the Batavia church, the church has experienced several major changes: new vice-Chairman, new church treasurer (following a long story of control), hired a church secretary, and added an assistant pastor.

Table 11. First Wesleyan Church (Batavia)

<table>
<thead>
<tr>
<th>First Wesleyan Church</th>
<th>Batavia, NY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2004-2005</td>
</tr>
<tr>
<td>Worship Attendance (avg)</td>
<td>45</td>
</tr>
<tr>
<td>Discipleship/Ministry (avg)</td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>10</td>
</tr>
<tr>
<td>Adults in Small Groups</td>
<td>12</td>
</tr>
<tr>
<td>Pastors:</td>
<td></td>
</tr>
<tr>
<td>Charles Pero</td>
<td></td>
</tr>
<tr>
<td>John Chadwick</td>
<td></td>
</tr>
<tr>
<td>Pastor Interns:</td>
<td></td>
</tr>
<tr>
<td>James and Art</td>
<td></td>
</tr>
<tr>
<td>Operating Finances</td>
<td>$65k</td>
</tr>
</tbody>
</table>

**Location/Facilities.** The church building is positioned tight to the sidewalk alongside Main Street in Batavia, New York just three blocks from the main intersection of the city. The parking lot, on one side and behind the church building, is shared with a local business. The back door entrance from the parking lot is a basic entry point without space for foyer or significant greeting/information area. The front entrance is small and leads immediately upstairs to the sanctuary, offices, and nursery or downstairs to the restrooms, fellowship area, and Sunday School classrooms. The fellowship room, kitchen, and classrooms provide basic meeting space but appear to
have received little update in the past fifteen years. Though the building is in reasonably good condition, the location lacks curb appeal and handicap accessibility. The church is considering relocation with the most recent possibility being the purchase of the Free Methodist Church building just north of the downtown as that congregation plans to rebuild a larger facility on the south side of the town.

**History.** The Batavia Wesleyan Church experienced revival and growth (to over 200 average attendance) in the 1940s. Currently, only one family in the church is the descendant of a charter family. Unfortunately, the past twenty-five years have included several pastoral difficulties including contrasting theology issues and moral failures. With each pastoral difficulty, the church lost a few members. After six months without a full-time pastor, Pastor Charles arrived in September 2003. In the previous years, Pastor Charles worked as a plumber, was active in the Eastern Hills Wesleyan Church, and pursued ministerial training through the denominational training program. Pastor Charles brings drama skills, personal energy, and a willingness to implement non-traditional approach to outreach and church ministries.

**Description of congregation.** The congregation represents a mix of young families with children of grade school age and younger, a few youth, a larger portion of empty nester adults and seniors. The congregation is an Anglo population that is predominantly middle class with only a few professional persons. There are more women than men in the church. The retired persons and empty nesters are a major support in their generous giving and prayerful support of the church.

The Batavia Church has experienced significant changes in leadership positions in spring 2005 (several new ministry leaders, new board members, and a
new treasurer). With these changes, the leadership base more closely represents the congregation and there seems to be better attitude in the church. Several new families have begun attending. The church has gained four new Christians in June 2005 and nine new Christians during spring 2005. Finances and attendance have increased in recent months. The people are willing toward change, therefore, several new ministries have begun. The congregation is enjoying positive attitudes, friendship with each other, welcoming spirit toward new attendees, and an excitement for their future.

**Worship pattern.** The worship is led by a worship team that often includes a senior age man who plays the accordion and a trumpet player. The music style is primarily traditional with a few worship choruses added. The worship approach is informal. The preaching load is predominately handled by Pastor Charles though Pastor John and others provide the sermon when Pastor Charles is away. Pastor Charles brings the drama, worship choruses, and music leadership to the worship planning.

Table 12. Attendance and Membership (Batavia)

<table>
<thead>
<tr>
<th></th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
<th>2005</th>
<th>2006</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship Attendance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Membership</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

![Graph](image-url)
Ministries and programs. Through the gifts and vision of Pastor Charles, the church added several ministries in the past three years—a radio show, summer fair ministry, community Thanksgiving dinner, and a Passion of Christ presentation (three showings). As noted in Table 12, worship attendance increased in 2003 and 2004 but declined in 2005 and 2006. A salvation event downtown (2004) resulted in eight to ten people regularly attending the church activities. Celebrate Recovery is a 26 week program offered on Wednesday evenings.

Church Health Profile. According to the Church Health Profile in Table 13, this congregation is a ReFocusing Church. Pastoral Leadership, Christ-exalting Worship, and Divine Enablement are three obvious strengths at First Wesleyan Church. Pastor Charles and the pastoral team bring solid leadership to this

<table>
<thead>
<tr>
<th>Table 13. Church Health Profile Results (Batavia)</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Wesleyan Church—Batavia, New York</td>
</tr>
<tr>
<td>Church Health Profile</td>
</tr>
<tr>
<td><strong>Scale 10-30</strong></td>
</tr>
<tr>
<td><strong>N=1</strong></td>
</tr>
<tr>
<td>Divine Enablement</td>
</tr>
<tr>
<td>Pastoral Leadership</td>
</tr>
<tr>
<td>Christ-exalting Worship</td>
</tr>
<tr>
<td>Effective Evangelism</td>
</tr>
<tr>
<td>Ministries of Compassion</td>
</tr>
<tr>
<td>Loving Community</td>
</tr>
<tr>
<td>Maturing Faith</td>
</tr>
<tr>
<td>Personal Ministry</td>
</tr>
<tr>
<td>Leadership Development</td>
</tr>
<tr>
<td>God-honoring Stewardship</td>
</tr>
<tr>
<td>Missionary Spirit</td>
</tr>
<tr>
<td>Vision-focused Systems</td>
</tr>
<tr>
<td>General Overall Church Score</td>
</tr>
<tr>
<td><strong>Type of Church:</strong> ReFocusing</td>
</tr>
</tbody>
</table>
congregation. Christ-exalting Worship reflects the worship planning, the musical abilities of many people in the church, and Pastor Charles with his flair for the dramatic. Vision-focused Systems and Missionary Spirit are two areas of concern. This church has an overall score of 24 out of 30. Though general characteristics of a ReFocusing church suggest many areas that need improvement, other research in this study suggests that this congregation is improving and rebuilding. The general characteristics of a ReFocusing church and additional information are available in Appendix 15.

**Pastoral team approach.** The pastoral team approach consists of Pastor Charles, Pastor John, and two interns—Pastor Art and Pastor James. Pastor Charles is formerly part of the Eastern Hills Wesleyan Church (in the Buffalo area) and was active in their drama ministries. He has many years of work experience as a professional plumber. Charles continues his ministerial education through the denominational ministerial training program. The pastoral team began when Pastor Charles anticipated growth and invited John to be part of the pastoral team. Pastor John was part of another Wesleyan church in the area. John has a Doctor of Ministry and is gifted in pastoral conversation. His predominant task is to assist in areas of pastoral care especially in ministry to the seniors of the church. He receives disability income from an auto accident and is available to the church without renumeration. Art is a student pastor from Cheektowaga, NY seeking ministry experience. Jim is a student intern from Northeastern Seminary preparing for a second career as a pastor.

A primary focus for Pastor Charles is on “creative ways of discipleship regarding membership, church growth, community impact, and evangelism.” His
Spiritual gifts include discerning the spiritual gifts of others and utilizing those gifts. He is strong in personal counseling and discerning the root cause of the problem. Pastor John is a good teacher, loves people, and engages in one-to-one pastoral care.

Art has a passion for men’s ministry and a growing interest in pastoral conversation.

**Initial Assessment.** First Wesleyan Church is rebuilding their vitality as God brings solid, loving, and strong people to the church and helps this church minister to the community. The church is discovering the strength of the pastoral team. There is good training and supportive relationships within the pastoral team.

**First Wesleyan Church, Falconer, New York**

First Wesleyan Church of Falconer began in 1903. After five months without a pastor in 2003, the church invited Pastor Steve and Pastor Ruth Strand to provide pastoral team leadership for this congregation. The Strand’s had previous experience in ministry as a pastoral team in Michigan and western New York and served together as missionaries in Honduras.

**Location/facilities.** The church is positioned at the end of a residential street with limited curbside parking and a small parking lot behind the church. The entrance is small and leads immediately upstairs to an overflow/Sunday School area at the back of the sanctuary or another stairway leads to the restrooms, fellowship area, and Sunday School classrooms. Though the building was built several generations ago, the sanctuary is inviting with good lighting and well-finished wood trusses, pews, and extensive wood trim in good condition.

**History.** At the 100 year celebration in 2003, the church recognized about sixty years of history as a strong church with good ministries, good giving patterns, personal discipleship, solid ministries, and mission commitment. Several times during that history, the church grew to 90-100 persons. Following a major difficulty
a decade ago, the church included wounded people and many people left the church. Prominent families have not fully reconciled, therefore there are hurt people in community and an ongoing challenge to improve the public image of the church away from the claims of some that this historic congregation is too conservative, legalistic, and stuck in its traditional ways.

Table 14. First Wesleyan Church (Falconer)

<table>
<thead>
<tr>
<th>First Wesleyan Church</th>
<th>Falconer, NY</th>
<th>2004-2005</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship Attendance (avg)</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>Discipleship/Ministry (avg)</td>
<td>Pastors:</td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>42</td>
<td>Stephen Strand</td>
</tr>
<tr>
<td>Youth Ministry</td>
<td>9</td>
<td>Ruth Strand</td>
</tr>
<tr>
<td>Adults in Small Groups</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Operating Finances</td>
<td>57k</td>
<td></td>
</tr>
</tbody>
</table>

From 1991 to 2003, the church experienced a high rate of pastoral turnover with many two to three year pastorates. Several pastoral/people conflicts were described along with a one pastor who had a major stroke and another who experienced a serious auto accident. After five month without a pastor in 2003, the church invited Pastor Steve and Pastor Ruth Strand to provide pastoral team leadership for this congregation (cf. Table 14).

The church was “thrilled to death” as it seemed like Steve and Ruth Strand were “out of our league” as a well-gifted pastoral team. The District helps increase the level of pastoral support. With no contentious spirit, a desire to see good things happen, and a desire for unity, the District Superintendent described a positive “self-esteem change in the church.”
Description of congregation. The congregation has a greater proportion of adult women to adult men, but the men are active and meet twice monthly as a Men’s Fellowship. The church has a strong youth group for the size of the church that includes a larger number of young men. The church people are primarily blue collar with a few college graduates and professional persons. A small group of seniors participate in the Best Years Fellowship and senior ministries of the church. Families with children and teens and empty nesters are the predominant group in the church.

This predominantly Anglo congregation also includes some Hispanic members. The worship style includes some worship choruses in Spanish. With their former missionary experience in Honduras, they minister well to the Hispanics that attend and desire plans to launch additional Hispanic ministry at another location. The church demonstrates openness toward new people. In May 2004, the church rejoiced as seven adults and teens were baptized and nine new members from age 21-30 joined the church. As noted in Table 15, the Falconer church has experienced numerical growth in worship, membership, and Sunday School along with an increase in operational finances since the pastoral transition in September 2003.
Worship pattern. The worship flows smoothly and is led by a worship team that includes teens and young adults. Musical talent includes guitars, keyboard, bongos, drums, flute, and vocals. The blended worship style includes contemporary choruses and hymns using Powerpoint projection. The worship shift that blends contemporary and traditional was difficult for some people. The addition of drama, art, readings, and different styles of communion has been well received. The preaching style provides Bible study and personal application. The preaching load is shared by Pastor Steve and Pastor Ruth who are seminary graduates, former pastors, and missionaries to Honduras.

Ministry and programs. The church is in a “turnaround following decline” having experienced pastoral turnover following many short pastorates. As noted in Table 15, worship attendance has grown from 41 in 2002 to 49 in 2006. The pastors (Steve and Ruth) are currently meeting with a group of pastors studying Turnaround Strategies for the Smaller Church by Ronald D. Crandall. The church has a positive youth ministry and a strong Best Years Fellowship. One significant church leader is former medical missionary who serves in a local medical practice. His presence provides solid leadership, mission promotion, and opportunities for mission work teams. The youth are active in drama, worship, and ministry events. The congregation rejoices that during “Operation Christmas Child” twenty-three boxes were sent. Three couples experienced good healing at a recent marriage encounter. Many core couples are demonstrating their commitment to the church and community. The congregation celebrates the value of English as Second Language programs for life change and ministry. A Bible club with Hispanic children has been
well-received.

More than looking at families who are just like themselves, the congregation is reaching toward a different culture through Hispanic groups, after-school programs, Backyard Bible Schools, ministry to single mothers, and reaching out to friends and co-workers. The Faith Promise goal for global missions is increasing. The Local Board of Administration engages in conversations regarding vision, A small group recently participated in training regarding intentional friendship evangelism. More seminars are planned. The congregation is looking forward to good things happening as they reach the community.

**Church Health Profile.** According to the Church Health Profile, this church is a ReProducing church. As noted in Table 16, the Falconer church shows the greatest strengths in Christ-exalting Worship, Ministries of Compassion, Loving Community,

<table>
<thead>
<tr>
<th>First Wesleyan Church Falconer, New York Church Health Profile</th>
<th>Scale 10-30</th>
<th>N=2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divine Enablement</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Pastoral Leadership</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Christ-exalting Worship</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Effective Evangelism</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Ministries of Compassion</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Loving Community</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Maturing Faith</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Personal Ministry</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Leadership Development</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>God-honoring Stewardship</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Missionary Spirit</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Vision-focused Systems</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>General Overall Church Score</td>
<td>27</td>
<td></td>
</tr>
</tbody>
</table>

*Type of Church: ReProducing*
Maturing Faith, and God-honoring Stewardship. Several times the interviewees affirmed that the congregation was “loving and caring,” “welcoming and inviting,” “compassionate, openhearted, and accepting.” Several interviewees stated that “the church wants to reach out to the community” and is “willing to try new things.” The greatest areas of concern are Effective Evangelism and Vision-focused Systems. The church has an overall score of 27 out of 30 that affirms the strengths and positive health of this congregation. The general characteristics of a ReProducing church and additional information are available in Appendix 15.

Pastoral team approach. Pastor Steve and Pastor Ruth Strand came to the Falconer church in September 2003. As a pastoral couple, they complement each other in giftedness and have a mutual concern for ministry to the church and Hispanic community. Their love for people is directed toward the church families, fringe, and community. They share the preaching/teaching ministries but demonstrate different styles. Pastor Steve is more business and analytical. Pastor Ruth provides more focus on family relationships, heart and compassion issues, and a female perspective.

As a pastoral couple, they work well together. Pastor Steve coordinates the worship planning and leadership. Pastor Steve handles many administrative and leadership issues. Pastor Steve and Pastor Ruth are both gifted in areas of pastoral conversation and prayer. They know their neighborhood, try to plan for activities that put the church into the community, and are active in schools. They are officially recognized as co-pastors and seek to establish pastoral identity without a senior pastor to assume leadership role. The pastors are “developers” not dominant or extrovert
personalities. Both pastors process carefully as they make decisions.

Initial Assessment. Since the transition to a pastoral team approach with
Stephen and Ruth Strand in July 2003, the church has experienced growth in worship,
membership, Sunday School, and operational finances. The church enjoys vibrant
worship. Youth involvement is substantial. There is great appreciation for the
pastoral leadership and a strong commitment to be a trusting community. Core
couples are working hard to guide this congregation toward increased ministry in the
community and intentional impact among the Hispanic population.

Lakeshore Community Church, Middleton, Wisconsin

Lakeshore Community Church in Middleton, Wisconsin is a church planting
project that began in 2000. Pastor Chris Conrad began as founding pastor. As noted
in Table 17, the pastoral team includes Pastor Chris Conrad and previously retired
Pastor Richard Concklin. Lakeshore Community Church utilizes a team approach
with nine additional people that share in many areas of pastoral function and ministry
leadership. This leadership approach is designed for the church for growth to about

Table 17. Lakeshore Community Church

<table>
<thead>
<tr>
<th>Lakeshore Community Church</th>
<th>Middleton, WI</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004-2005</td>
<td></td>
</tr>
<tr>
<td>Worship Attendance (avg)</td>
<td>81</td>
</tr>
<tr>
<td>Discipleship/Ministry (avg)</td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>8</td>
</tr>
<tr>
<td>Youth Ministry</td>
<td>12</td>
</tr>
<tr>
<td>Adults in Small Groups</td>
<td>48</td>
</tr>
<tr>
<td>Operating Finances (yr)</td>
<td>$205k</td>
</tr>
</tbody>
</table>

Pastors: Chris Conrad
          Richard Concklin
          and leadership team
200 persons. According to Pastor Chris, the mission of the church is “to turn spiritually curious people into passionate pursuers of Jesus Christ.” The church brochure declares that the church leadership is “a team of people committed to reaching the Madison area with the good news of what Jesus Christ can do in a person’s life.” For the conference year 2004-2005, the church averaged 81 persons in worship.

**Location/facilities.** The congregation rents worship and classroom space from Memorial High School in Madison, Wisconsin. Each Sunday morning involves about twenty persons that participate in 60-90 minutes of set up and about 30-45 minutes of take down as Lakeshore Community Church transforms part of the high school for ministries and worship. Additional sign posts provide quick directions to various rooms for Sunday School classes, children’s ministries, church nursery, and restrooms. An information center and several staff provide words of welcome and church information. Additional tables are set up for coffee and breakfast items. The gymnasium is transformed into a worship center that utilizes tables and chairs rather than simple seating in a row. The sound system and a stage area are established for the musicians and pastor’s message. During the week, about 48 people participate in various home groups.

**History.** The Lakeshore Community Church is a new church that includes twenty-five people from a previous Wesleyan congregation in the Madison area. After a twenty year history, the members of the former Wesleyan Church in 1999 courageously decided to close the church, sell the church property and parsonage, and make those resources available to plant a new church. The new group invited Pastor
Chris Conrad, an experienced church planter, to help them plant a new church in Madison, Wisconsin. After six months of lead time, the church launched their Sunday programming in 2000.

In the brief history of this congregation, they have celebrated salvation decisions, baptisms, and new members. The church shifted from a Local Board of Administration to an Action Team to provide greater ministry and leadership. Weekly youth ministry and small group meetings have been added. The church shifted from meeting in the auditorium to meeting in the gymnasium with an intention to move from a performance orientation to a people focus. Since the church began in 2000, the operational finances have grown from $65k in 2000-2001 to $205k in 2004-2005.

Description of congregation. Lakeshore Community Church has an almost equal number of male and female attenders. The congregation is a mix of Caucasians (about 75%) and other ethnic groups (about 25%) including Asians, Filipinos, and a few African Americans. The congregation is predominantly middle class with many professionals. The church families represent a variety of socio-economic situations though only a few attenders are economically challenged. The church reflects the general trend of the Madison area with an educational level that is higher than the national average. Lakeshore is made up of mostly young families with only a small contingency of attendees that are more than age 55.

Worship pattern. The musicians with guitars and vocals provide music before worship and lead the congregation in contemporary worship choruses. The worship is designed for people to build relationships as they interact with each other, with the
church leaders, and with the pastors. Pastor Chris commented, “We care about the atmosphere that is why the welcome was done early rather than late to get people to reenergize.” After several worship songs, the people at each table are encouraged to talk with each other and a table leader will lead the group in a brief prayer focus. The people around each table then engage in sharing about the theme for that day. Video selections and/or drama presentations are a consistent part of the worship experiences. The messages are intended to be fresh and practical. As stated in the church brochure, Lakeshore seeks “to help people experience firsthand God’s amazing love for them.” In personal observation of one worship experience (Fall 2004), the pastor focused on food that satisfies our spiritual hunger. Various objects were used during the message—baby food, Cherrios, candy, pizza, and a steak with its delightful sizzle and smell as it cooked on an electric grill.

Ministries and programs. As noted in the Table 18, worship attendance has ranged between 73 and 89. Charter members were established in 2004. Sunday School began in 2003. Lakeshore Community Church offers Sunday morning programming including a safe and nurturing nursery and Lakeshore Kidz with classes

Table 18. Attendance and Membership (Lakeshore)
designed for each age group 4 year old through sixth grade. At various times through the week, small groups provide opportunities for discipleship and Christian fellowship. The youth group meets on Thursday evenings. After recent evaluation regarding effectiveness, the church has adjusted various ministries. One example is the “Random Acts of Kindness” that were designed to bless others and build community connections was deemed ineffective and, therefore that ministry was discontinued.

Church Health Profile. According to the Church Health Profile, this congregation is a ReFocusing Church. As noted in Table 19, Vision-focused Systems, Divine Enablement, and God-honoring Stewardship are three obvious strengths at Lakeshore Community Church. The vision of this church planting

Table 19. Church Health Profile Results (Lakeshore)

<table>
<thead>
<tr>
<th>Health Indicators</th>
<th>Scale 10-30</th>
<th>N=1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lakeshore Community Church</td>
<td></td>
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<tr>
<td>Middleton, Wisconsin</td>
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<tr>
<td>Church Health Profile</td>
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<tr>
<td>Divine Enablement</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Pastoral Leadership</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Christ-exalting Worship</td>
<td>25</td>
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<tr>
<td>Effective Evangelism</td>
<td>25</td>
<td></td>
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<tr>
<td>Ministries of Compassion</td>
<td>19</td>
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<td>Loving Community</td>
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<td>Maturing Faith</td>
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<td>Personal Ministry</td>
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<td>Leadership Development</td>
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<tr>
<td>God-honoring Stewardship</td>
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<tr>
<td>Missionary Spirit</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Vision-focused Systems</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>GENERAL OVERALL SCORE</td>
<td>24</td>
<td></td>
</tr>
</tbody>
</table>

*Type of Church – ReFocusing*
project and the priority of God at work in the Lakeshore Community has been well-emphasized by Pastor Chris and the leadership team. Ministries of Compassion and a Missionary Spirit are two areas of concern. This church has an overall score of 24 out of 30.

After recent evaluation regarding effectiveness, the church has adjusted various ministries. One example is the “Random Acts of Kindness” that were designed to bless others and build community connections was deemed ineffective and, therefore that ministry was discontinued. Though the general characteristics suggest many areas that need improvement, other research in this study suggests that this congregation is developing a strong leadership base. The general characteristics of a ReFocusing church and additional information are available in Appendix 15.

**Pastoral team approach.** Pastor Chris Conrad, originally from San Diego, California, led a team that successfully launched a new church in South Dakota. When the local church leaders of the struggling church and the district leaders were in discussion about launching a new church in the Madison area, Pastor Chris was invited to meet with them as a consultant. From those meetings, Pastor Chris was selected to lead the church planting project. The pastoral team and leadership ministry team began meeting together in the spring of 2000. This group was selected and invited by Pastor Chris to provide leadership for this church plant. Pastor Richard had served as interim pastor to the restart group before Pastor Chris came to the church in 2000. He continues serving as assistant pastor with a major focus in pastoral care, Bible classes, and small group leader. The original leadership group included six persons who were part of the restart group and six persons who moved to
Madison to help launch this church. The leadership team members are diverse in age, life stages, and ethnic background. The leadership team meets together on Saturday evenings for prayer, review for Sunday, and fellowship time.

Initial Assessment. Lakeshore Community Church seems effective for its size and brief history. Children and youth ministries are increasing. The nursery ministry is growing as more young couples have discovered this congregation. Small groups are increasing and encouraging spiritual growth. The Action Team recognizes the importance of the Holy Spirit at work in the life of the church. Action Team members meet Saturday evenings for prayer. Some Action Team members described the church as “able to present a relevant picture of Christ,” “a church with energy and life in worship,” and “a church with love and interaction, closeness and belonging that is alive, magnetic, energetic, focused and true to God and each other.”

Pastor Chris is an experienced church planter with strong pastoral leadership skills. Several team leaders affirmed that Pastor Chris challenges Christian growth and shows how to grow in tangible ways. He is recognized as a solid teacher. Some members of the Action Team have minimal experience in church leadership and need further training, maturity, and commitment. In their youthfulness, this congregation seems very dependent upon Pastor Chris and his leadership.

LaOtto Wesleyan Church, LaOtto, Indiana

The LaOtto Wesleyan Church began in 1850, served as an Underground Railroad station, and had a strong and long-term historical connection with the denominational leadership. This church sent the first Wesleyan missionaries to Sierra Leone in 1889. Current ministries demonstrate a strong commitment to youth, children, and home
missions through the church food bank and outreach focus. As noted in Table 20, the pastoral team includes Pastor Lois Watkins who serves as coordinating pastor as she and her husband, Pastor Jim Watkins, share a full-time pastoral position. Josh Koontz serves as youth pastor.

Table 20. LaOtto Wesleyan Church

<table>
<thead>
<tr>
<th></th>
<th>LaOtto Wesleyan Church</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>LaOtto, IN</td>
</tr>
<tr>
<td>Worship Attendance (avg)</td>
<td>76</td>
</tr>
<tr>
<td>Discipleship/Ministry (avg)</td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>55</td>
</tr>
<tr>
<td>Children’s Ministry</td>
<td>36</td>
</tr>
<tr>
<td>Adults in Small Groups</td>
<td>20</td>
</tr>
<tr>
<td>Operating Finances</td>
<td>118k</td>
</tr>
<tr>
<td>Pastors:</td>
<td></td>
</tr>
<tr>
<td>Lois Watkins</td>
<td></td>
</tr>
<tr>
<td>Jim Watkins</td>
<td></td>
</tr>
<tr>
<td>Josh Koontz</td>
<td></td>
</tr>
</tbody>
</table>

Location/facilities. LaOtto is a small town near Fort Wayne, IN. The LaOtto Wesleyan Church family has met together in this building since 1859 though the building has undergone several remodeling projects and additions. The sanctuary was pleasant. The foyer included several tables and information boards of present ministries and congregational history. The congregation celebrates their most recent addition (2004) that provides classrooms, nursery, restrooms, large multipurpose room with a stage area for recreation, programs, and church fellowship. The project was built with the cash contributions of the congregation.

History. The Wesleyan Church denomination began in 1844. The LaOtto congregation began in 1850 and is deeply rooted in the denominational history. Many former pastors became denominational leaders. LaOtto was the host congregation of the first General Conference of The Wesleyan Methodist Church of
America. The denomination’s first missionaries to Sierra Leone came from this congregation. As noted, this church served as an Underground Railroad station. To commemorate their rich history, this congregation has a Homecoming Celebration every year.

In the mid 1970s, the church experienced a revival and prayer emphasis that led to fifty conversions that year. Unfortunately, the church attendance numbers have cycled up and down. Two pastoral changes in the past twenty five years were especially difficult (one pastor left mid-year with personal issues, another pastor left after three months with serious depression). Pastor Lois and Pastor Jim have been with LaOtto since 1989.

Description of congregation.
The congregation is Caucasian. The gender mix is slightly more adult women to men. The congregation represents a full spectrum of personal economic situations including several doctors, factory workers, and farmers. There is a wide variety in educational background with over 50% of their adults having college degrees. The youth have an intentional focus on discipleship and spiritual growth. The people welcomed guests and seemed warm and friendly to each other.

This is multi-generational congregation though there are only a few persons in their late teens and early twenties. Pastor Lois reported that the congregation and pastors have experienced the emotional loss of “over twenty deaths and twenty college students who have moved away in the past six years.” The church has a significant number of families with children and an intentional outreach to the children in the community.
**Worship pattern.** The traditional/contemporary blend of worship music was led by a team of vocals along with a piano, guitar player, and drums. The worship included praises from the people that were instructed to be Audible, Brief, and Christ-centered (ABC). Two recent conversions were highlighted—a new Christian through a Bible study group and a new Christian through pastoral care conversation before a death. The youth pastor shared that often times we are passionate about basketball but where is our passion for Christ. The pastoral prayer demonstrated a general concern for many people. The little children sang with high energy—hand motions and jumping. The ushers represented the generations of the congregation: a 5th grade boy, an eighty-plus year old man, a young father, and a middle aged man. A VBS promotional announcement and a video clip explained and promoted the upcoming focus on *The Purpose Driven Life*.

**Ministries and programs.** The mission of the church is, “Worship God, develop holy, devoted followers of Jesus Christ and reach our neighbors with His life-changing message.” The children’s ministry is showing quality in recruitment and

Table 21. Attendance and Membership (LaOtto)
ministry. The midweek children's ministry averaged 36 in 2005. Vacation Bible School included 85 children and workers in 2005. The Youth ministry is improving with an intentional focus on transformational content and outreach rather than just enthusiasm or promotion. The women’s ministry has effective leadership. The men’s ministry is great at work projects but not presently engaged in Bible study or prayer. Evangelism happens primarily through the ministry and relationships of Pastor Lois. As noted in Table 21, the worship attendance has decreased from 98 in 2002 to 85 in 2006.

Church Health Profile. According to the Church Health Profile in Table 22, this congregation is a ReFocusing Church. Christ-exalting Worship, Pastoral Leadership, and Maturing Faith are three obvious strengths at LaOtto Wesleyan

Table 22. Church Health Profile Results (LaOtto)

<table>
<thead>
<tr>
<th>Health Indicators</th>
<th>LaOtto Wesleyan Church</th>
<th>Scale 10-30</th>
<th>N=2</th>
</tr>
</thead>
<tbody>
<tr>
<td>LaOtto, Indiana</td>
<td>Church Health Profile</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Divine Enablement</td>
<td></td>
<td>24</td>
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</tr>
<tr>
<td>Pastoral Leadership</td>
<td></td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Christ-exalting Worship</td>
<td></td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Effective Evangelism</td>
<td></td>
<td>21</td>
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<tr>
<td>Ministries of Compassion</td>
<td></td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Loving Community</td>
<td></td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Maturing Faith</td>
<td></td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Personal Ministry</td>
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<td>25</td>
<td></td>
</tr>
<tr>
<td>Leadership Development</td>
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<td>23</td>
<td></td>
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<tr>
<td>God-honoring Stewardship</td>
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<td>23</td>
<td></td>
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<tr>
<td>Missionary Spirit</td>
<td></td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Vision-focused Systems</td>
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<td>25</td>
<td></td>
</tr>
<tr>
<td>GENERAL OVERALL SCORE</td>
<td></td>
<td>26</td>
<td></td>
</tr>
</tbody>
</table>

Type of Church: ReFocusing
Church. Effective Evangelism and Leadership Development are two areas of concern. This church has an overall score of 26 out of 30. The general characteristics of a Refocusing church and additional information are available in Appendix 15.

**Pastoral team approach.** Pastor Lois and her husband Jim share a full-time pastoral position. They began their ministry at LaOtto with the title of co-pastor. As Jim sensed that pastoral giftedness (for administration and visitation) was not his strength, they shifted to a 90/10 split with Pastor Lois as the lead Pastor. Pastor Lois is especially gifted in pastoral care. She has experienced many death bed conversions and significant funeral ministry with the church and community. Pastor Jim is a gifted communicator, writer, musician, and worship leader. Pastor Jim is away many weekends on speaking engagements. His ministry role includes a monthly sermon, creative church communications, worship leadership, telephone answering presence. Pastor Josh leads Youth ministry and provides a monthly sermon. Pastor Josh has minimal pastoral experience but has good relational skills and a strong desire to see life transformation.

**Initial Assessment.** The LaOtto church demonstrates a variety of style and freedom of expression in worship. Through their attentiveness to the people’s needs expressed in prayer and announcements, this is a caring fellowship for each other and the community. The church is intentional about living out their faith and reaching others. The church is family oriented with strong programming for children and youth. The church people have worked together in ways that demonstrate loyalty and giving to the church.
Neighborhood Christian Fellowship, Covina, California

Neighborhood Christian Fellowship began in 1955 and is described as one church with many congregations with one board that serves as a centralized authority. The church presently includes two congregations (Arrow Highway Christian

Table 23. Neighborhood Christian Fellowship

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Pastors:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship Attendance (avg)</td>
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<td>Gordon Coulter</td>
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<tr>
<td>Discipleship/Ministry (avg)</td>
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<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>43</td>
<td>Dave Johnson</td>
</tr>
<tr>
<td>Children’s Ministry</td>
<td>45</td>
<td>Reynaldo Ramirez</td>
</tr>
<tr>
<td>Youth Ministry</td>
<td>40</td>
<td></td>
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<tr>
<td>Adults in Small Groups</td>
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</tr>
<tr>
<td>Operating Finances (yr)</td>
<td>$183k</td>
<td></td>
</tr>
</tbody>
</table>

Fellowship and Vida Nueva in Jesus) along with the Arrow Community Center.

Pastor Gordon Coulter serves as Senior Pastor of Arrow Highway Christian Fellowship and coordinating pastor of Neighborhood Christian Fellowship. Pastor Dave Johnson serves as youth pastor. Pastor Reynaldo provides the pastoral leadership for the Spanish language congregation. Arrow Community Center is a non-profit organization that functions on the site of Neighborhood Christian Fellowship. Arrow Community Center is described as “a place to belong, a place to become.” Arrow Community Center offers an after-school program, a skate park for teens, Skills4Life classes that include training classes in basic computer skills, internet, parenting, nutrition, English, and career planning.

Location/facilities. The church facilities are located on Arrow Highway just a few miles from Azusa Pacific University. The facilities include four buildings:
worship and office center, classroom building, fellowship area, and the Community Center. Near the front corner of the parking lot with good visibility from the highway, a well-fenced and well-lighted skate park was constructed.

History. This congregation began in 1955 when Dr. Malcolm Robertson (professor at Azusa Pacific) worked with the founding pastor in knocking on doors looking for boys or girls to come to church. The church began with a phenomenal neighborhood reception and averaged over 500 persons in Sunday School in those early days. By 1968 the neighborhood was experiencing an ethnic shift from white Anglo to Hispanic. The church declined in attendance and finance. Dr. Les Blank, former Dean at Azusa Pacific, served as the interim pastor with a vision for the community. His vision captivated the people. He was asked to stay on a pastor. More recently, Dr. Gordon Coulter came as pastor (and professor at Azusa Pacific) with a continued commitment to the approach of “one church—many congregations.” When the Filipino pastor died, new leadership did not have the same commitment to this group, thus NCF is an Anglo congregation and a Latino congregation.

Description of congregation. With two congregations as one church, Neighborhood Christian Fellowship includes about 120 persons that are primarily Anglo with some Latinos, African Americans, and Asians in the larger congregation and about 30 Latinos in the Vida Nueva in Jesus congregation.

The congregation is primarily persons who are 40 years old and more though the church has recently increased with adults ages 25-40 years old. The younger adults and collegians are very few. About 25 teens participate on Wednesday night but only five of these teens are from the church families. The church people are
primarily middle to lower class. It is estimated that only 15 to 20 percent of the church people are college educated.

Worship pattern. The church music includes a blend of contemporary choruses and hymns sung with good energy. There is an appreciation for the value of contemporary music for the younger generations. This researcher was present on Palm Sunday when the sermon focused on the short-lived Palm Sunday applause. In contrast, Pastor Gordon affirmed those engaged in the ministries of the church stressing the long-term impact of their service. The children sang “Hosanna in the Highest” as they paraded with garments and palm branches. Pastor Gordon held a newborn and walked around the congregation celebrating this child’s first Sunday in church.

Ministries and programs. Neighborhood Christian Fellowship declares in their worship folder that “All the people of Neighborhood Christian Fellowship” are ministers. Therefore, the church members are encouraged to find their focus in church ministry, community service (especially through the Arrow Community Center) and mission involvement that is local and global.

Table 24. Attendance and Membership (Neighborhood)
Neighborhood Christian Fellowship is very intentional about reaching the neighborhood within one mile of their facilities with a seven day ministry approach. The skateboarding park has many supervised hours of operation. The Arrow Community Center offers many services for adults and children. The church facilities are busy throughout the week. As noted in Table 24, the average attendance and membership declined during the church years 2002 to 2004. This decrease represents the change from three congregations (Anglo, Hispanic, and Filipino) to two congregations (English speaking and Spanish speaking).

Church Health Profile. According to the Church Health Profile in Table 25, this congregation is a ReProducing Church. Divine Enablement and Pastoral

Table 25. Church Health Profile Results (Neighborhood)

<table>
<thead>
<tr>
<th>Health Indicators</th>
<th>Scale 10-30</th>
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<td></td>
<td></td>
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<tr>
<td>Divine Enablement</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Pastoral Leadership</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Christ-exalting Worship</td>
<td>27</td>
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<tr>
<td>Effective Evangelism</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Ministries of Compassion</td>
<td>29</td>
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<tr>
<td>Loving Community</td>
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<tr>
<td>Maturing Faith</td>
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<td>Personal Ministry</td>
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<tr>
<td>Leadership Development</td>
<td>27</td>
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<tr>
<td>God-honoring Stewardship</td>
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<tr>
<td>Missionary Spirit</td>
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<tr>
<td>Vision-focused Systems</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>GENERAL OVERALL SCORE</td>
<td>28</td>
<td></td>
</tr>
</tbody>
</table>

*Type of Church: ReProducing*
Leadership (scores of 30) are obvious strengths at Neighborhood Christian Fellowship. Ministries of Compassion, God-honoring Stewardship, and Missionary Spirit (scores of 29 out of 30) serve as health indicators. Effective Evangelism and Personal Ministry are the most significant areas of concern. This church has an overall score of 28 based on a system with scores that range from 10 (low in this characteristic) to 30 (high). The general comments affirm the strengths and positive health of this congregation. The general characteristics of a ReProducing church and additional information are available in Appendix 15.

**Pastoral team approach.** This church represents multiple congregations with a cooperative relationship. Each congregation has a council but one Local Board of Administration provides the centralized leadership. No congregation pays rent. All persons attending are recognized as part of this church. Each congregation is tribal regarding their own programming. This church model requires visionary leadership and the pastors are treated as equal in every way. The desire of some persons to be separate and/or increase their control is currently not a problem. Pastor Reynaldo is a partner in ministry. The pastors are bi-vocational pastoral team members. Pastor Gordon states, “The solo pastor model will not work here in response to the diversity and opportunity of our ministry.”

A pastoral team approach seems to be a good match for the diversity of ministry. Each pastor brings a different strength to the team. Pastor Gordon provides primary leadership to the church, pastoral teams, and ministry directors. Pastor Dave serves as youth pastor with Pastor Richard as youth intern. Five other persons serve with the pastors in ministry leadership. Christine is the administrative assistant. Earl
and Bev serve as the church administrators. Lindy serves as worship director. Desiree serves as children’s director.

Eight years ago, Pastor Gordon was diagnosed with cancer. His treatment included a bone marrow transplant. From his hospital bed, he spoke the pastoral prayer by phone for the Sunday worship. The example of his praying, loving, caring, and working together to share the load has significant influence on this congregation.

**Initial Assessment.** The leadership team is significantly shaped by Pastor Gordon’s insight and experience. The leadership team meetings and email discussion include important concepts that shape the vision and working relationship of the Neighborhood Christian Fellowship congregation. This researcher observed the church administrator and Christian Education director as he engaged an adult Sunday School class with the question, “Why do we have to work at unity?” That lesson emphasized three things: our unity is not uniformity; our unity is in identity not ideas; and our unity is in connection with Christ and with others in the body. These are critical truths for unity in this congregation.

The church appears committed to ministry in the community and it is a community of diversity. A pastoral team approach seems to be a good match for the diversity of ministry this church provides. Each pastor brings a different strength to the team. The experienced administrative assistant states, “This is leadership that works well together. Pastoral team is viewed only as strength not frustration.”

Neighborhood Christian Fellowship is a caring congregation. The church people demonstrate their love for each and are active in the ministries of the church.
There is a healthy pride in being part of this church. The people talk positive about their church and their pastors.

**Pilgrim Wesleyan Church, Philadelphia, Pennsylvania**

The Pilgrim Wesleyan Church was established in 1990 with Pastor Remolien Cassisse as founding pastor. The congregation is about 90% Haitian and about 10% African American. Most of the Haitians are second generation in the United States.

Table 26. Pilgrim Wesleyan Church

<table>
<thead>
<tr>
<th></th>
<th>Pilgrim Wesleyan Church</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Philadelphia, PA</td>
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<tr>
<td></td>
<td>2004-2005</td>
</tr>
<tr>
<td>Worship Attendance (avg)</td>
<td>140</td>
</tr>
<tr>
<td>(additional offsites:</td>
<td></td>
</tr>
<tr>
<td>145 in nursing home and</td>
<td></td>
</tr>
<tr>
<td>prison)</td>
<td></td>
</tr>
<tr>
<td>Discipleship/Ministry (avg)</td>
<td>Pastors:</td>
</tr>
<tr>
<td>Sunday School</td>
<td>Remolien Cassisse</td>
</tr>
<tr>
<td>(additional offsites:</td>
<td>Roland Barthelemy</td>
</tr>
<tr>
<td>80 in nursing home and</td>
<td>Germain Coulibaly</td>
</tr>
<tr>
<td>prison)</td>
<td></td>
</tr>
<tr>
<td>Youth Ministry</td>
<td>Volunteer Asst. Pastors:</td>
</tr>
<tr>
<td>Adults in Small Groups</td>
<td>Sherly Coulibaly</td>
</tr>
<tr>
<td></td>
<td>Gesnell Joseph</td>
</tr>
<tr>
<td></td>
<td>Ezekiel Pierre</td>
</tr>
<tr>
<td></td>
<td>Elisee Lompto</td>
</tr>
<tr>
<td>Operating Finances (yr)</td>
<td>$91k</td>
</tr>
</tbody>
</table>

As noted in Table 26, the pastoral leadership team includes Pastor Remolien, two assistant pastors, and four volunteer assistant pastors who are well received and respected as pastors for the congregation. The pastoral team seeks to engage the church people in ministries of evangelism, discipleship, mission and service.

**Location/facilities.** The Pilgrim Wesleyan Church gathers for worship and ministry at the corner of 67th and 18th in Philadelphia, Pennsylvania. This building
was purchased with financial assistance from the Penn-Jersey District of The Wesleyan Church. The building has an interesting history as the home of several businesses including an auto dealership and an adult theater. The church building includes a sanctuary, fellowship room, offices, foyer, restrooms, kitchen and sleeping room. The sanctuary seating includes old pews from another church but the pews are spread out for easy access.

**History.** The church began in 1990 when five families moved from New York City to Philadelphia where the cost of living would be much less for their families. With the help of the District leadership, the church secured a pastor and purchased a building that would seat about 300 persons. With the help of several visiting work teams, the local congregation has invested many hours in remodeling improvements.

**Description of congregation.** The Pilgrim Wesleyan Church is predominantly a Haitian congregation, as noted, with only a few African Americans. When asked by this researcher about their ministry connection to the African American population also present in their neighborhood, one assistant pastor described the general family contrast between the Haitians and the African Americans as follows, “In the Haitian family system, the father has a strong commitment to family, therefore, father absence is not a normal issue. In Haitian families, the male family leader is prominent. The mother, aunt, and grandmother are secondary in family leadership.”

Most church families own a home in the surrounding neighborhood of row houses. Most church families could be described as lower middle class. Most church persons are employed in blue collar or service positions. Many women of the church work in the medical field as nurses, personal aids, and hospital staff. Most second
generational Haitians have high school education. As the youth attend college, many of them move away. The young adults and youth (ages 13-30) represent about one half of the church attendance. Ten to fifteen percent of the congregation are senior citizens.

Worship pattern. The worship began with music led by two guitarists and a drummer. After several songs, a pianist and organist began to play along and several more voices were added. The songs are very similar to modern Haitian music. The first scripture reader was a woman. The music included “Onward Christian Soldiers” and several choruses that celebrated victory and deliverance through Christ. A visiting French missionary to Madagascar sang with guitar and spoke briefly in promotion of revival meetings to begin that evening. Offering envelopes were distributed to some of the men individually and one assistant pastor introduced the offering with a reminder that membership commitments include tithing. The worship included a women’s choir with the ladies dressed in white with six of the seventeen ladies wearing red hats. Several solos and choir specials followed and a major presentation was made to honor the pastor and his family members that included flowers, gift boxes, and words of appreciation. The guest speaker preached on the “What Kind of Church Are We?” based on 1 Thessalonians 1:2-10 regarding a growing, missionary, and active church.

Worship music and multiple choir groups have been a major part of the Pilgrim Wesleyan Church. Several of these choirs, especially the youth choir, have traveled and performed in other churches and large assemblies. More than music practice, these choirs function like small groups or discipleship training sessions.
Ministries and programs. As noted in Table 27, the worship attendance from 2002 to 2006 has ranged between 160 and 185 and the Sunday School attendance has ranged between 80 and 95. On the day of observation, the adult Sunday School lesson was presented primarily in French and Creole with some use of English. The scriptures were read aloud together. Scripture memory was an apparent goal as scriptures were repeated and individuals were invited to repeat the verse from memory. Though the announcements were printed and full of details regarding church programming, the announcement time was extended. The Men’s Group president reported that twenty three men from the church had attended a men’s event on Saturday that was two hours away. Fourteen men participated in the Men’s Ensemble that day.

Following the worship time, the church families gathered in the church fellowship worship. The Vacation Bible School provides a summer ministry for fifteen children. Ten lay ministry teams are functioning effectively.
Following the worship time, the church families gathered in the church fellowship room. Many large tables with eight to ten persons each were served platters of meat, rice dishes, and vegetables. After the dinner, more presentations were made to honor Pastor Remolien and his family. Pastor Remolien loves the church people especially the children. He greets the church people with many hugs, kisses, and affirmations.

The pastors encourage the church people to get involved in other ministry opportunities of the church including children’s ministry, early weekday prayer times, weekly prison ministry, nursing home ministry, evangelism, visitation, and mission trips. Several pastors expressed their desire to reach African Americans in the area.

Church Health Profile. According to the Church Health Profile in Table 28, this congregation is a ReProducing Church. Pastoral Leadership (with a score of 30)

<table>
<thead>
<tr>
<th>Pilgrim Wesleyan Church Philadelphia, Pennsylvania Church Health Profile</th>
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<tr>
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<tr>
<td>Pastoral Leadership</td>
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<td>Christ-exalting Worship</td>
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<td>Effective Evangelism</td>
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<td>Ministries of Compassion</td>
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<td>Loving Community</td>
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<td>Personal Ministry</td>
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<td>Vision-focused Systems</td>
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<td>General Overall Church Score</td>
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<td>28</td>
</tr>
</tbody>
</table>

Type of Church: ReProducing
is an obvious strength at Pilgrim Wesleyan Church. Other positive health indicators include Divine Enablement, Christ-exalting Worship, and Maturing Faith (scores of 29). Personal Ministry, Leadership Development, and Vision-focused Systems reveal some areas of concern. This church has an overall score of 28 out of 30 that affirms strength and the positive health of this congregation. The general characteristics of a ReProducing church and additional information are available in Appendix 15.

**Pastoral team approach.** Two assistant pastors and four volunteer assistant pastors coordinate various ministries of the church. The volunteer assistants (three men and one woman) are not receiving financial compensation but they are recognized by the church people as pastors within the congregation. Each assistant pastor provides leadership for a key ministry area and the assistant pastors and the senior pastor meet together weekly. Pastor Ezekiel, Pastor Sherly, Pastor Roland, and Pastor Gessnell are Haitians. Pastor Germain and Pastor Elisee are African Americans. Each person was invited to serve on the pastoral team when Pastor Remolien saw their spiritual gifts. In response, the preaching and leadership needs of the church are widely shared. These pastors pray together 10-35 minutes each Sunday before worship.

**Initial Assessment.** The people of Pilgrim Wesleyan Church apparently have strong bonds with each other. The strong families and family spirit within the congregation are help to understand their energy in worship and warmth in fellowship. Multiple choirs groups are a significant part of the worship and discipleship focus at the church. The pastoral team shows strong commitment to each other and the vision “to preach the Word of God and reach our community for
Christ.” The people are challenged and respond to ministry groups that serve the congregation and serve the larger needs of Philadelphia (weekly prison ministry and nursing home ministry). Reflecting on her fifteen years of experience in this church, one church leader stated, “This is a great place to be. This is a great place to grow up. This is a great place to invite your friends.”

Wesleyan Christian Church, El Monte, California

The Wesleyan Christian Church in El Monte, a suburb of Los Angeles, has existed for over forty years. Pastor Chacon was invited to serve as the pastor of this congregation in 2001. The church was in a sad situation of decline at that time as control issues surfaced and the ethnic mix of church changed. The congregation at that time represented thirty-five people financially struggling with the church loan payments and operating in a facility of disrepair. As one extended family gradually left the church, new leadership opportunities developed. The church now represents nearly 100 persons. Describing the major changes at Wesleyan Christian Church Pastor Chacon commented, “the church history prior to 2001 has little impact on most of the people.” With an increased leadership and financial base, the church has

Table 29. Wesleyan Christian Church

<table>
<thead>
<tr>
<th>Wesleyan Christian Church</th>
<th>El Monte, CA</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004-2005</td>
<td></td>
</tr>
<tr>
<td>Worship Attendance (avg)</td>
<td>93</td>
</tr>
<tr>
<td>Discipleship/Ministry (avg)</td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>40</td>
</tr>
<tr>
<td>Youth Ministry</td>
<td>10</td>
</tr>
<tr>
<td>Adults in Small Groups</td>
<td>10</td>
</tr>
<tr>
<td>Operating Finances (yr)</td>
<td>46k</td>
</tr>
</tbody>
</table>

Pastors: Edgar Chacon
Gladys Chacon
Carlos Chacon
Johanna – worship leader and school director
launched several new ministries and brought many improvements to their facilities.

Location/facilities. The church buildings are located on Santa Anita Avenue. The buildings were constructed in the late 1960s and were in major disrepair when Pastor Chacon came in 2001. The facility includes a sanctuary building, two educational buildings, a courtyard, and walkway areas. The parking lot is shared with the El Monte Christian School. The buildings need exterior paint and minor repairs. The church pews and carpets need cleaning. The sanctuary is a square building with a high ceiling of exposed wood.

The church leaders seek to maximize the use of their buildings throughout the week. Therefore, the building is rented to other groups: (1) Chinese congregation that is a totally independent Wesleyan church; (2) Ministry training classes for Wesleyan pastors meet twice a week; (3) A Christian elementary school with 30 students; and (4) Hispanic congregation (non-denominational) meets Thursday night and Sunday afternoon. These four groups function autonomously. The use of the facilities is coordinated by Johanna who works as director of the Christian School.

History. In 1998, Pastor Chacon began teaching at the training school for Hispanic pastors that meets at the Wesleyan Christian Church. He became the pastor of this congregation in 2001. With a nearly complete shift from an Anglo to Hispanic congregation, Pastor Chacon contends that most of the former history has little impact on the present congregation.

The recent history includes the gay/lesbian community marching in demonstration against the church. Pastor Chacon attempts to present the message of
"love the person but disagree with their position." Television interviews and newspaper reports have been negative toward the church.

**Description of congregation.** Before the church difficulties and many transitions, the congregation was about 90% Anglo with only a few Chinese and Hispanics. The present congregation is estimated as 85% Hispanic, 13% Anglo, and 2% Chinese. The east side of Santa Anita Avenue is primarily a Hispanic population while the west side is largely Asian. From this church situation, the experience is that the two groups do not blend well naturally.

**Worship pattern.** The worship times begins with extensive prayer for a variety of concerns. The praise and energy of the congregation was obvious as the praise team led hymns and worship choruses and scripture readings using Spanish and English. The Palm Sunday worship included the baptism and lengthy introductions of ten new Christians. A spirit of celebration was apparent as the church families enjoyed a time of greeting and fellowship following the worship. The evening

Table 30. Attendance and Membership (Wesleyan Christian)
worship is well-attended and uses Spanish only with extensive worship time and message.

Ministries and programs. As noted in Table 30, the worship attendance has grown from 71 in 2002 to 140 in 2006 and membership has grown from 66 to 111. Wesleyan Christian Church offers several discipleship ministries through Sunday School, small groups, and Wednesday evening activities. The Wednesday evenings at the church also include Awana programming for the children and youth ministry. Though the announcements were printed and full of details regarding church programming, the announcement time was extended. The Men’s Group president reported that twenty three men from the church had attended a men’s event on Saturday that was two hours away. Fourteen men participated in the Men’s Ensemble that day. Following the worship time, the church families gathered in the church fellowship ministry, and adult Bible study.

Outreach and visitation ministries are organized throughout the year. Special events and promotions are designed for outreach and spiritual life impact. The children present several programs each year. The congregation is encouraged to participate in various compassionate ministries including volunteer service in food distributions through the El Monte Community Center. Pastor Chacon has vision for establishing more compassion ministries for the community.

Church Health Profile. According to the Church Health Profile, this church is a ReProducing church. As noted in Table 31, Wesleyan Christian Church shows obvious strength (scores of 29) in the areas of Pastoral Leadership, Christ-exalting Worship, and Leadership Development. Missionary Spirit is the most obvious
concern (score of 23). Effective Evangelism, Loving Community, God-honoring Stewardship, and Vision-focused Systems are four other areas of concern (scores of 25). This church has an overall score of 27 out of 30 that affirms the strengths and positive health of this congregation. The general characteristics of a ReProducing church and additional information are available in Appendix 15.

Table 31. Church Health Profile Results (Wesleyan Christian)

<table>
<thead>
<tr>
<th>Wesleyan Christian Church</th>
<th>Scale 10-30</th>
<th>N=1</th>
</tr>
</thead>
<tbody>
<tr>
<td>El Monte, California</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church Health Profile</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Divine Enablement</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Pastoral Leadership</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Christ-exalting Worship</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Effective Evangelism</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Ministries of Compassion</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Loving Community</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Maturing Faith</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Personal Ministry</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Leadership Development</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>God-honoring Stewardship</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Missionary Spirit</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Vision-focused Systems</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>General Overall Church Score</td>
<td>27</td>
<td></td>
</tr>
</tbody>
</table>

Type of Church: Reproducing

Pastoral team approach. Pastor Chacon is the district coordinator with Hispanic churches for the Pacific Southwest District of The Wesleyan Church. Pastor Chacon and his wife, Gladys, are from Costa Rica. Pastor Chacon has previous experience as a pastor in Costa Rica and Florida and as a missionary in Nicaragua and Spain. Pastor Chacon is very busy teaching (pastoral training for Hispanic pastors) on Monday and Tuesday evenings. Throughout the year, he teaches FLAMA courses
(ministry preparation for Wesleyan pastors) and has many other speaking and teaching commitments. Pastor Chacon has a passion for discipleship through training pastors. In this busy schedule, Pastor Chacon has developed several others to share in pastoral leadership and functions. His wife, Gladys, is the director of the Good Samaritan program. Their son, Carlos, is a gifted musician and serves as the church music leader. Johanna who works as the Director of the School, leads the children in music productions, and serves as worship leader. According to Pastor Chacon, the language of ‘pastoral team’ seems too grandiose to describe this small church utilizing multiple persons in pastoral functions.

Initial Assessment. The church faced difficult issues as the Anglo population left the church. With renewed leadership, effective ministries, intentional outreach, and various discipleship groups, the church has increased in attendance and finances. The church people seem enthusiastic about their church and its leaders.

Zephyrhills Wesleyan Church, Zephyrhills, Florida

The Zephyrhills Wesleyan Church began in 1965 to provide a congregation for the northerners that relocated or wintered in Florida. A majority of the church people are transplanted senior citizens or winter residents who appreciate the teaching gifts, friendship events, and practical ministries of this congregation. Pastor Dan and Pastor Patti David co-pastor this church and share the full-time financial support. Pastor Maurice is retired from a full-time pastorate and now serves part-time in music, visitation and a variety of details. Gary serves as administrative assistant.
Table 32. Zephyrhills Wesleyan Church

<table>
<thead>
<tr>
<th>Worship Attendance (avg)</th>
<th>160</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discipleship/Ministry (avg)</td>
<td>Pastors:</td>
</tr>
<tr>
<td>Sunday School</td>
<td>63</td>
</tr>
<tr>
<td>Children’s Ministry</td>
<td>9</td>
</tr>
<tr>
<td>Adults in Small Groups</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Operating Finances</td>
<td>$198k</td>
</tr>
</tbody>
</table>

Location/facilities. Near the south edge of the city, a small sign points the traveler to the Zephyrhills Wesleyan Church which is located about one half mile east in a residential neighborhood near the end of that street. The present sanctuary, built in 1989, is well-equipped, well-lighted, carpeted, and comfortable. The seating is cushioned chairs not pews. The foyer is pleasant with a welcome station for information. Several bulletin board and information displays were located around the outside walls. Several persons welcomed attendees and provided information. The former sanctuary and educational unit was satisfactory but not a showcase. The conference room was recently redone with paint, carpet, and furnishings.

History. The Zephyrhills Wesleyan Church began as a Pilgrim Holiness Church in 1965. The church was intended for retirees who had moved and wintered in the Zephyrhills area. The church grew substantially during the eighteen year pastorate (1982-2000) of Dr. Garcia and a new sanctuary was constructed. Dr. Garcia’s ministry was followed by a two year pastorate that proved difficult and included the loss of many members. The current pastors came in July 2002 and have reunited and reestablished the congregation.
Description of congregation. On a bright, sunny February morning, a large tent, many tables and chairs, and big cooker signaled that a church celebration and fellowship event was happening after worship that day. We arrived twenty minutes before worship. We parked near the main door (parking spots left vacant for visitors). Our family was greeted by Pastor Maurice (very friendly) as we entered the foyer. It was name tag Sunday (once a month event).

As a guest and interviewer, this researcher was introduced to several people and treated with high regard and gratitude. More than one half of the church attendees are persons who have made Florida their home. Most of these attendees are northerners who have chose to be fulltime Florida residents. About 90% of the adults are retired persons which is not surprising since 57% of the people in Zephyrhills are senior citizens. This church has many widows in attendance. There has been minimal community involvement that represents Florida families. The congregation is predominately Anglo. A small group of teens sat together near the front of the church. The church includes more teenagers than children, very few infants, and very few couples with small children.

The congregation was warm and friendly during the greeting time and after the service. Following the worship celebration, the church participants enjoyed a well-attended fellowship picnic with a guest trumpet player in concert.

Worship pattern. Pastors (Dan, Patty, and Maurice) were obvious in their greeting the congregation. Pastor Maurice at the piano was talented and energetic as he led the worship. Pastors Dan and Patty led the worship, announcements, scripture readings together. Pastor Patty was helped lead the music. Pastor Dan was more
obvious in congregational prayer and announcements regarding the instructions for the church picnic and concert that would follow. Pastor Dan shared many expressions of thanks to those persons who involved. A warm welcome to attend the picnic and concert was extended to all the people in attendance.

The announcements were presented on the Powerpoint slides before worship and during the offering and Pastor Dan referred to many of the announcements. Pastor Dan publicly recognized Gary (church administrator) and Howard (lay minister/coordinates care teams). Pastor Dan and Patty preached together using double wide plexiglass stand with Patty giving most of the biblical background and Dan leading with the application. The congregation sang with good energy a blended style of “time-tested” choruses (1980s) and hymns using a Powerpoint presentation.

Ministries and programs. As noted in Table 33, average worship attendance has grown from 142 in 2002 to 169 in 2006. During that same time, Sunday School has grown from 42 to 64. The midweek Bible study has over one hundred persons attending during the winter season. Twelve teens provide a monthly drama during the
worship time. The Vacation Bible School provides a summer ministry for fifteen children. Ten lay ministry teams are functioning effectively. The Masters of Men provides helping hands for individuals, church projects, and church breakfasts. The church helps to support four missionary families.

The church encourages a variety of approaches to help the church participants get to know each other better. The Sunday night programming has included movies with popcorn, treasure hunts, and music specials. The church has an intentional focus on reaching community through a newspaper sent to every family within a one mile radius. The church hosts many dinners, picnics, and concerts throughout the year.

Church Health Profile. According to the Church Health Profile in Table 34, this congregation is a ReFocusing Church. The obvious strengths are Maturing Faith and Pastoral Leadership with additional strength in Ministries of Compassion,

Table 34. Church Health Profile Results (Zephyrhills)

<table>
<thead>
<tr>
<th>Health Indicators</th>
<th>Zephyrhills Wesleyan Church</th>
<th>Zephyrhills, Florida</th>
<th>Church Health Profile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divine Enablement</td>
<td>24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastoral Leadership</td>
<td>28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christ-exalting Worship</td>
<td>25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Effective Evangelism</td>
<td>22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministries of Compassion</td>
<td>22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loving Community</td>
<td>26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maturing Faith</td>
<td>29</td>
<td></td>
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</tr>
<tr>
<td>Personal Ministry</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Leadership Development</td>
<td>26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>God-honoring Stewardship</td>
<td>26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary Spirit</td>
<td>24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vision-focused Systems</td>
<td>24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>GENERAL OVERALL SCORE</td>
<td>25</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Type of Church: ReFocus
Personal Ministry, and Leadership Development. The areas of concern include Effective Evangelism and Ministries of Compassion. This church has an overall score of 25 out of 30.

With a great number of winter residents (senior citizens), the church can be full of people but few persons are available as ministry workers. These senior citizens are grateful for their Florida church but their real home and church commitment is in a northern state. The general characteristics of a ReFocusing church and additional information are available in Appendix 15.

Pastoral team approach. Pastor Dan and Pastor Patty came to Zephyrhills in July 2002. Pastor Patty is a gifted Bible teacher and author of the book, *Through the Bible* (1995) by Wesleyan Publishing House. She teaches a Wednesday night Bible study at the church for 90-100 persons and leads another group of 50 in a local retirement community. Pastor Dan is especially gifted in administration. Before pastoral service, Dan worked in an engineering firm involved in team projects and performance reviews. The David’s have worked together in a pastoral team relationship for twenty-one years. Pastor Patty and Pastor Dan are gifted in music. They experience strong teamwork in planning, getting ideas from each other, and implementing the plan. Both of them work to bring good quality to music, communication, and follow through regarding details and coordination. They are able to empower others for leadership and responsibility.

Pastor Maurice is an Assistant Pastor who serves as worship planner and music coordinator for both worship services. He has retired from many years of pastoral service. He oversees many details of the counting tellers, finance reporting,
communion, ushers and hostess ministry, and assists with counseling, visitation, and occasional preaching. Pastor Maurice is highly relational and ministers well to this congregation dominated by seniors and retired persons. Gary H. serves as Administrative Assistant.

Initial Assessment. The Zephyrhills Wesleyan Church is a friendly and loving church that demonstrates concern for each other and a desire for Christian growth. A commitment and ministry of Bible teaching is an obvious strength in this congregation. Even though church attendance may approach 300 persons with winter residents, the church seems to function as a small church with a congregation of local residents that represent about 100 persons. The gifts and abilities of three pastors and a church administrator are merged to provide ministry and leadership strength.

Summary

This chapter has provided an overview of each church included in this research. Each church has a unique story of personal history, ministry focus, congregational health, and leadership approach. The pastoral teams demonstrate a variety of forms including father-son, husband-wife teams, multiple persons functioning in part-time service as bi-vocational pastors, and a senior pastor that engages multiple volunteer persons in recognized pastoral functions and leadership roles. This information was gleaned from the survey documents, personal interviews, and observation of the researcher. The next chapter will be helpful as it further identifies and analyzes the pastoral team approach of each church.
CHAPTER 5
ANALYSIS OF RESEARCH FINDINGS

This chapter reports and analyzes the data from the interviews and survey documents used in this research. Two interview questions, regarding ways to improve and establish pastoral teams, are discussed in Chapter Six. Findings from the interviews identify the pastoral team and report the strengths, hindrances, challenges, and future of the pastoral team approach. Findings from the survey documents provide some reflection on pastoral team leadership. Appendix 1 provides a summary list of the churches, their pastoral leadership, size, dominant culture, and local context.

Findings from the Interviews

The pastoral team leaders from each case study church were interviewed with two lists of questions. The first list from “Understanding the Small Church Situation and Congregational Health” (cf. Appendix 7) asks fourteen questions, including “What strengths and concerns are apparent in the current pastoral leadership approach for the church to address the needs of the church, the mission of the church, and impact the target audience?” A second list of questions from the “Guided Interview for Pastoral Team Members” (cf. Appendix 6) focuses on the history, personal strengths, experiences, hindrances, challenges, ideas for improvement, and future of the pastoral team approach.

1. Daybreak Community Church, Lapel, Indiana
Daybreak Community Church began as a church plant in 1998 with Pastor Richard Cole coordinating a bi-vocational pastoral team that included four additional persons—Tony Cole, Chris Mainas, Jill West, and Andy Cole. The team developed as they worked together at a church in Cicero, Indiana and served together at Lapel from 1998 to 2004. In addition to a full schedule of factory work, other business interests, and a busy family life, Pastor Richard has over twenty years of experience in bi-vocational ministry. His general philosophy of ministry is to bring people in, help them grow, and engage them in service and ministry. One church leader commented that Pastor Richard “knows that he cannot do it all.” Therefore he sought persons to serve as directors of outreach, spiritual growth, youth ministry, and worship.

Following the factory retirement of Pastor Richard and life changes of several pastoral team members in 2004, the pastoral team shifted to Pastor Richard and his son, Pastor Andy. The church has utilized a father and son leadership team since 2004. With years of leadership and team experience in coaching sports, work and business pursuits, and in church involvement, Pastor Richard is concerned about the big picture. He stated, “My leadership style is give a task to a person and let them run their ministry the way they want. I only ask two things of them: 1) to be loyal and 2) that their ministry grows.” Pastor Richard describes his ministry approach: “I try to be so personable and relational with a result that everyone wants a part of my time.” According to Pastor Andy, “Pastor Richard sees the big picture. He is the mover and shaker who loves to see things happen.” Pastor Richard admits he is not a strong
administrator and states, “It is the responsibility of the congregation to make it happen.”

Pastor Andy affirms the strength in leadership at Daybreak. He declares that “we are highly relational pastors and we try to talk about community. We address our mission all the time.” Pastor Andy has served as assistant pastor with responsibilities in youth, music, young adults, and facilities director. He has experience and a willingness to try new things in music, technology, programs, and plans. He admits, “I draw a lot of people to me because of my personality.” Pastor Andy brings a contemporary orientation and revamping of the old style in worship and administration.

Pastor Richard lists these as the greatest strengths of this pastoral team: “loyalty of the pastoral team to the church, an ability to reach different types of people, and the loyal support of the pastors to each other.” Pastor Andy, former youth and worship pastor, indicates that the pastoral team approach brought together the strength and relationship of a father and son as coworkers and friends. Another team strength was the camaraderie and working relationships within the entire team. Another perceived strength was that each person brought complementary skills to the pastoral team in worship and administration, in children’s ministry and organizational skills, in youth ministry with its fun and games, and in a senior pastor with the bigger vision, preaching, and evangelism skills. Summarizing their experience together, Pastor Andy stated, “Dad definitely got the right guys. Everyone had their own roles. We did not have to work on training each other.”
For Pastor Richard, the greatest hindrance in establishing pastoral teams is that “some people want to be led by the hand. As a bi-vocational pastor, I am not able to give detailed direction and supervision. I give latitude. I want to hear of numerical and spiritual growth. I am not concerned with details or hours of service.”

One of the greatest challenges in working together as a pastoral team is finding a meeting time. Pastor Richard stated, “We discovered that Sunday evening was a good time but maybe not the best time.” Pastor Andy affirmed that “the pastoral team needs to make sure that we meet together. We need more time to bond together.”

Other challenges are having the sufficient finances so that pastoral team members are paid well and making sure that the personal needs of staff pastors and families are met. Sometime spiritual lives are consumed by ministry. Pastor Andy recognizes the importance of the team members sharing a similar passion and philosophy of ministry along with a similar conviction about the lost. Pastor Andy adds that as the pastoral team increases, theological issues of evangelism and discipleship need more discussion within the pastoral team.

Regarding the future of pastoral teams at Lapel, Pastor Richard is concerned that finances may cause the church to shift from a pastoral team approach (multiple pastors) to ministry teams (multiple ministries with reduced pastoral leadership). By not having a paid children’s pastor/director, Pastor Richard anticipates some difficult regarding the quality and consistency of children’s ministry. Previous experiences suggest that a paid person is “prompted to be more accountable.” Pastor Andy also anticipates that future leadership will move more toward ministry teams. With the retirement of the senior pastor from his non-church employment, the senior pastor
will coordinate more congregation-led ministry to accomplish the mission of the church (cf. Ephesians 4:12 “to prepare God’s people for works of service”). One concern is that the reduced pastoral team makes it a bigger job for Pastor Richard to oversee without the strengths and giftedness of multiple pastors.

One goal, as more people are brought into leadership, is to create a non-threatening environment that accepts all persons regardless of their diversity in age and background. With a Sunday ministry at the rural church and a large youth ministry on Thursday The total church has s youth and young Pastor Andy declares that “Finding the right people to make that accepting environment is difficult. I am not sure that the church has the right people at the present time.”

2. Faith Wesleyan Church, Cheektowaga, New York

The pastoral team of four began working together in December 2004. Pastor Gary is identified as Team Leader; Pastor Greg Capello is Youth Leader. Dave Miller is Worship Leader and Rebecca Smith is Children’s Leader. Dave and Greg served at the church prior to the arrival of Pastor Gary. Pastor Gary is a highly relational mentor and equiper that helps coworkers become stronger in their areas of weakness.

During his work with General Motors, Pastor Gary was groomed for a supervisory position. Pastor Gary has served in many leadership and supervisory roles (pastor, youth pastor, and youth camp director). He has a strong mentoring relationship with Pastor Greg. Pastor Greg seeks to utilize the spiritual gifts and strengths within the church and in highly motivated to get things done. Pastor Dave tries to ask the key questions such as, “Why do you feel you are called to do this?”
and say the “hard things.” Pastor Rebecca brings to the team organizational strength, the concerns of families and children, and a female perspective to the pastoral team.

In describing the greatest strengths experienced in the pastoral team, Pastor Gary identified several items: the spiritual growth of team members, camaraderie of the team, appreciation for team members expressed privately and publicly, trust extended to them as leaders, increased resources and freedom in their areas of ministry, unified spirit and understanding of giftedness, and ministry that is culturally relevant to Cheektowaga and beyond. He summarized that team ministry is the “opportunity to watch people be transformed.”

Regarding the perceived strengths experienced in pastoral team approach, Pastor Rebecca described the value of personal and spiritual accountability, the inspiration through the passion of the team members, and the knowledge of each other as “real persons.” Pastor Greg stated that a pastoral team provides the “opportunity to participate through my ideas, the opportunity to be a servant leader, and the opportunity to experience honest confession and relational ministry. Being a team we get more accomplished.” Pastor Dave commented, “The greatest strength is the team in love toward the people, giving direction to the church, and bringing excitement as we work together.”

The greatest hindrances identified in establishing a pastoral team included personality conflicts, differing viewpoints, and trust issues. Two pastoral team members expressed their hurt from previous pastoral experiences. Another perceived hindrance is the difficulty of finding adequate funds to provide sufficient pay and benefits for the youth pastor.
Pastor Gary said that one of the greatest challenges with pastoral teams is having the same vision and focusing in the same direction. Since all the team members are strong and able to express themselves, the team faces the challenge of hearing each other and working together. Another concern is the youthfulness and informal training of the team members and their lack of prior experience with effective teams. Pastor Greg desires greater education for future ministry. Pastor Rebecca cited the need to look for resources and help from outside the team. The team experiences administrative challenges, including a lack of detailed organization and finding a consistent schedule for meeting together.

Regarding the future, Pastor Gary stated, “It is going to get better. The pastoral team members know they are loved. There is a strong desire to grow spiritually and a desire to be prayer warriors.” Pastor Gary leads by example as a servant leader. Pastor Gary leads with vision, personality, experience, willingness to seek forgiveness, and a willingness to take risks. The pastoral team members are attentive to spiritual gifts and abilities and seek to do what God has gifted them to do. Pastor Greg expressed confidence of a good future together. The team members are very close and fully supportive of each other. Pastor Dave stated, “This church is built on pastoral team. Pastoral team will be the key to a growing church.”

3. First Wesleyan Church, Batavia, New York

The pastoral team at First Wesleyan Church in Batavia consists of Pastor Charles Pero, Pastor John Chadwick, and two pastoral interns, James and Art. The team was formed as the result of the Local Board of Administration considering the idea of a “Dream Team” of several persons to provide pastoral leadership. Pastor
Charles was one of those persons. Pastor John was part of the local community and served as the district-appointed director of the search committee. Pastor Charles invited him to serve as a volunteer assistant pastor. Pastor John receives disability payments as the result of serious neck injuries from an auto accident. James is a seminary student (2nd career) at Northeastern Seminary and Art is from Faith Wesleyan Church in Cheektowaga and involved in the denominational ministerial training program. Both men are seeking opportunities for ministry experience.

Pastor Charles focuses primarily on creative ways of discipleship, membership, church growth, community impact, and evangelism. He helps discover and utilize the giftedness of others in the church. He has good skills in personal counseling and drama.

Pastor John is a good teacher, loves people, and is engaged in pastoral care. He has great passion and training for pastoral visitation and is mentoring Art and James. Art has a passion for men’s ministry. James is seeking to discover his ministry strengths.

The pastoral team at First Wesleyan has experienced the strength of complementary passions and individual gifts. Pastor Charles is evangelistic and creative. His outgoing nature and willingness to serve are building many relationships in the community. Pastor John is quiet and relational with a passion for discipleship ministry. With a variety of programming, the church has reached new people and encouraged the larger Christian community. The community revival program conducted by the church during the summer of 2004 reported that 33 persons made spiritual life decisions described as conversions and renewed faith.
Pastor Charles identifies some hindrances in establishing a pastoral team. He states, "In my dream team, I see us coming together and creating a vision together. We ask God to show us, we pray, we have conversation together, and establish a vision. That hasn’t happened here yet; the vision has been mine." With a diversity of pastoral gifts and different approaches to ministry, both pastors need to understand their differences of opinion and learn from each other.

This pastoral team is learning the importance of focus. The small church cannot do everything. Pastor Charles comments, "Small churches attempt to do more than the resources enable." With focus on fewer concerns, Pastor Charles seeks to avoid needless exhaustion.

With a hurting congregation responding to the moral failure of a previous pastor, Pastor Charles comments that team meetings sometimes focus on issues of personal wounds and issues that need healing, and thus "team meetings become a counseling session, not a leadership session. I want our decisions to be based on our healing, not our woundedness."

According to Pastor Charles, "the church is seeing the strength of this pastoral team. The fellow pastors are more excited and empowered in ministry. They have been given the ball to run with it. There is training within the team"—John training James regarding visitation, for instance which is affirming for John.

Pastor Charles is excited about the team, noting that God is bringing solid, loving, strong people to the church and helping First Wesleyan positively influence the community. "We were a very obscure church for 60 years," Pastor Charles comments, "Now we have a radio show, summer fair ministry, and involvement in
the community celebration on July 4\textsuperscript{th}. Our church is expressing its vision with greater clarity.”

This pastoral team scored 11 on the 15 point scale of the Teamwork Checklist and 7.5 on the 11 point scale on Spiritual Dynamics of the Pastoral Team. These two survey document were designed to validate the existence and spiritual quality of the pastoral team. These scores were the lowest scores of the ten case study churches and point to areas of concern for the team. Some team concerns exist as the pastors develop shared vision and respond to their limited ministry and team experience together (three years). Though Pastor Charles has life experience in the construction trade, this is his first experience as pastor and second as a member of a pastoral team. He would benefit from additional training or coaching in leading a pastoral team.

The most significant identified area of concern is the need for clearly established roles and responsibilities. To improve the Spiritual Dynamics of the Pastoral Team, team members need to regularly demonstrate their love for each other by sharing and receiving personal updates, and team members should enjoy friendship events beyond their shared professional life.

4. First Wesleyan Church, Falconer, New York

Pastor Steve and Pastor Ruth (husband and wife) serve as co-pastors of the First Wesleyan Church in Falconer, New York. The district leadership assumes that Pastor Steve is the senior pastor but they operate as co-pastors.

Pastor Ruth comments that having her husband as pastor brings credibility to their ministry together. When they were married in 1983, they began the fulfillment of a strong desire to share ministry together. For three years in Michigan they shared
an assistant position in music, youth, and pastoral care. With desire for a full-time position, they moved to Houghton, New York, where Ruth served as Pastor of Christian Education and Steve served as Pastor of Worship and Pastoral Care for five years.

At Falconer, Pastor Steve provides worship and administrative leadership. Pastor Steve and Pastor Ruth, both enjoy teaching and preaching, have an outreaching evangelistic perspective, embody a collegial style, and freely encourage one other. Pastor Ruth finds it personally exciting to study and communicate. She enjoys an interactive style of teaching more than preaching. She encourages people to use gifts and models hospitality and life sharing. She is good with administrative detail and works well with children. Pastor Ruth has strong personal conversation and pastoral care skills.

Steve and Ruth affirm several benefits of the pastoral team approach for their personal lives and the church. The congregation grasps the concept of team ministry and the pastors work together to meet congregational needs. The example of a woman in ministry helps in counseling and provides a female perspective.

Both pastors demonstrate commitment to family and ministry. No divisive spirit is evident at home or in the church. The two pastors have a shared ministry vision and goal.

One hindrance to a pastoral team approach that this team reported is that many church members have contrasting ideas of ministry for men and for women in the pastoral role. This church, however, has a precedent that includes two women serving long pastorates.
Another perceived difficulty is finding personal identity and strength, not being competitive or focused on status/self-image, recognizing that “there is plenty of work to go around.” Another hindrance, as seen in other places, is the need to develop trust and open communication and avoid power issues. Also the lack of diversity in pastoral personality can be a problem. Pastor Steve and Pastor Ruth feel they have very similar personalities, neither being a strong extrovert. Both pastors report that they process things carefully and may make decisions “too slowly” at times. One major problem that impacts the church is the limited church visibility (at the end of a residential street) and limited parking. Both Pastor Steve and Pastor Ruth desire that the church leaders give attention and bring action on the future of the church in the present location.

As a married couple, these pastors face the challenge of maintaining the home. Preaching tasks adds pressure to home life. The pastors have the benefit of sharing sermon ideas but need clear boundaries related to down time, days off, and staying connected with family. They need a vision of life beyond their immediate context. The congregation needs regular affirmation of key theological issues such as the church body as team, the importance of building relationships, and the role of the co-pastors in training and ministry.

According to one church leader, Pastor Steve and Pastor Ruth are well-balanced individuals who complement each other. They have a mutual concern for the ministry of this church and for ministry to Hispanic persons or church planting among them. They know how to engage in activities outside the church. They are very community minded, know their neighborhood, plan activities that put the church
into the community, and are active in schools. They are a great example of love for each other and love for the church, and are good in visitation, easy to talk to, and very interested in prayer concerns.

The pastoral team approach works well for these pastors. Their preaching styles are different—Pastor Steve is more business-like and analytical while Pastor Ruth relies more on family relationships and compassionate story. Minimal front-door growth has encouraged greater intentional focus toward side-door evangelism. Ruth tutors English as second language and Steve teaches for the Houghton College Pace program.

5. Lakeshore Community Church, Middleton, Wisconsin

Pastor Chris Conrad together with nine additional persons serve as the leadership team for the Lakeshore Community Church (a Wesleyan church). The pastoral team (Chris and Richard) and the leadership team came together in the spring of 2000 as the members were selected by the Senior Pastor. Former interim pastor Richard Concklin serves as the assistant pastor in areas of pastoral care, teaching, Bible classes, and small-group ministry leader. The leadership team members have significant training and leadership responsibility, and perform many pastoral functions. The other leadership members are:

CB is a drama team member, production director, small group leader, and set up team member.

PV is the technical director, an action team (church board) member, and member of set up team.

PB is vice chairman of the action team, a small group leader, and set up team leader.
MO is youth director with 6th grade and up, set up team member, greeter team member. Mark and his wife participate in the drama team.

TC is an action team member, greeter leader, and a small group leader.

DC is a small group leader and discipling leader (previous hospitality leader).

MB is an action team member and small group leader.

Pastor Chris encourages people to “go to the next level” in their Christian life and ministry. He inspires, empowers, and believes in people. CB brings strength in leadership, as an emotional barometer, and in organization skill. PV specializes in technical issues: computer, wiring, detail, and critical analysis. PB brings physical strength and expertise to get things done, contributes his insight, and provides leadership for the action team. MO contributes in life-mapping (spiritual life information and spiritual gift inventory records of congregation). MO also does story analysis with Pastor Chris. Story analysis is the selection of real life situations and planning how to incorporate those stories in the worship themes. These real life experiences are presented by Pastor Chris or other worship leaders and establish the theme of the Sunday morning worship time. The stories in focus have included issues like father suicide, personal drinking, drug abuse, depression tendency. These stories are people-oriented and are shared to build relationships and make impact on teens and young adults. TC is an active leader, provides good support for the pastor, and mentors other leadership team members. DC is a “people person” who gets people acquainted, engaged, and involved in church. Pastor Richard encourages other leaders and provides pastoral wisdom and experience.
In the interviews the leadership team members shared the strengths that they have experienced in the team ministry approach:

CB: combination of personalities, confidence building, openness, ideas shaped, fun/friends.

PV: meetings are fun, good energy/life, strong relationships.

PB: action teams retreat to focus on where things are going, seeing what God is doing in us, fresh focus time.

MO: strengthening faith, encouragement, committed core group helping people become passionate pursuers of Christ.

RC: Action team serves as clearing house for ideas for those in ministry responsibility such as children, audio/technology, etc.

TC: importance of working together, load and unload, giving of time

DC: the team concept helps me to know that the church is not about me. The church is about bringing people to Christ, a church with seekers, learning conflict resolution, the value of relationships.

EB: high level of dedication, servanthood modeled.

MB: willingness to invest time and energy to meet the needs of the church.

One of the hindrances noted in establishing a pastoral team was “helping everyone to understand the biblical picture.” Pastor Chris commented on debates regarding women in ministry, theological ignorance regarding Ephesians 4, and issues of spiritual giftedness. The difficulty of dealing with strong persons and finding ways to function together can also be a hindrance. Pastor Chris comments,

Too many pastors are not taught how to release ministry. People need training and inspiring. In the short term, it is quicker to do it myself, but the long term result of that approach is weakness. Many leaders are ‘control freaks.’ Therefore, they don’t give things away.

Pastor Chris stated that some people are “not onboard with the vision,” so they do not pass on the ministry as they should. CB commented that Lakeshore
Community has many creative personalities working together and after working together they become like each other.

Challenges identified by this team include working together with persons with different levels of spiritual maturity and different viewpoints about how the ministries should be accomplished. The team needs to be in agreement regarding the team approach. The vision needs to be clear and represent more than theology. A pastoral team this large has many personalities, and personal emotions entering into the mix. With differing opinions it can be hard to get consensus.

Another challenge is maintaining the connection with each other. Pastor Chris emphasized the importance of investing sufficient time to train and to share the importance of what is being done. In response to this concern, the Hospitality Team worked together to develop their purpose statement.

The small church faces difficulties in implementing all the good ideas that it generates. The pastors need to share ministry tasks, stay focused on fewer things, and allow the body to function. Responding to the non-traditional approach at Lakeshore Community, MO states that “creative expressions are not always appreciated. The church leaders need to find consensus. Some people are more comfortable with expressing their concerns [than discussing another approach].” With a reminder that Lakeshore Community represents multiple groups coming together, TC commented on the difficulty of getting strong people to work together and support the group decision.
Another challenge is dealing with people in a way that is kind but confrontational when needed. Another challenge is getting people together for team meetings.

The pastoral team approach finds its strength in strong relationships. Pastor Chris commented, “With many spiritual gifts and abilities, the team can adapt church ministries according to the spiritual concerns. The team demonstrates strength in pastoral leadership, a committed core, and a balanced concern for numbers (results).” One team member admitted that the team functions but needs more unconditional love and fuller engagement of the team members. Pastor Chris is viewed as the key to challenge Christian growth and point how Christian service is accomplished in tangible ways. Pastor Chris commented, “The body is served better as team, it reflects the biblical model. It is the way church should be done.”

6. LaOtto Wesleyan Church, LaOtto, Indiana

Lois and Jim Watkins share a full-time pastoral position. The pastoral team of Lois and Jim was the result of their previous team ministry as they traveled and presented music, puppets, drama, and message for all ages. They also served six years as dorm parents at Indiana Wesleyan University at a women’s dorm. Lois is especially gifted in pastoral care. She has witnessed many death bed conversions and has a busy funeral ministry with church families and in the community.

As Pastor Jim responded to his passion of communication and frustration with the pace, meeting schedules, and lack of spiritual gifts for ministry, the team shifted from 50/50 co-pastorate to Lois serving as a senior pastor in a 90/10 arrangement. In this arrangement, Pastor Lois provides the Local Board of Administration leadership,
preaches twice per month, and provides pastoral care. Pastor Jim leads in worship, preaches monthly, and brings graphics and creativity. Pastor Jim describes Lois as the “people pastor” and himself as the “paper pastor.” Pastor Jim served as Youth pastor for 18 months. In 2003, the church gave sacrificially and invited Pastor Josh as a full-time youth pastor.

Pastor Josh joined the team in 2003 with one and one half years of youth pastor experience but with a strong desire to see life transformation. His primary responsibilities include youth ministry programming, teaching, and coordination along with preaching once per month and assisting in worship. Pastor Josh told of two previous pastoral situations that he witnessed. In one church the pastor left the church (due to moral issues) and the pastoral team in place kept the church from falling apart. In the other church, the pastoral leadership was autocratic, not egalitarian. Pastor Josh expressed his flexibility and willingness to do anything.

According to one profile, Pastor Josh is a Golden Retriever with most characteristics nearly equal. Pastor Jim describes himself as High Dominance or as a “Beaver with teeth.” Pastor Lois scores herself as Steady. Pastor Lois has great love and commitment to the general and local church. She is comfortable with the smaller church and the small town. She is highly relational with a great love for people. She is able to understand people and see both sides of an issue. Pastor Lois

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41 DISC is a personal assessment tool that helps people improve relationships, productivity, teamwork, and communication. The DISC Personal Profile System identifies the individual regarding four primary dimensions: Dominance, Influence, Steadiness, and Conscientiousness. The “High S” individual is described as stable, cooperative, predictable, diplomatic, and consistent.
describes her role as vision communicator, preacher of the Word, and trainer of willing workers. One church leader described the pastoral team,

"Lois demonstrates her concern for shepherding the people. She is gifted in pastoral care, involved in the community, sensitive to the spiritual needs of others, and has good administrative and leadership skills. Jim is a good communicator and worship leader. Josh has a heart for the team and participates in music and drama. Josh provides a good program for the teens."

The greatest strengths experienced in this pastoral team according to Pastor Lois include: 1) planning big events, working together in projects, and synergism in all events, 2) helping each other in the busy times, 3) opportunity to lighten each other loads, and 4) more spiritual gifts available. Pastor Jim identified: 1) a spirit of servanthood, 2) creativity with video clips and presentation, and 3) the demonstration and focus in areas of personal expertise such as Pastor Lois in pastoral care. Pastor Josh affirms the following strengths experienced in the pastoral team: 1) there is a wide variety of gifts to cover the needs, 2) with a commitment to the work and each other, things always get done with quality, and 3) the pastoral team has generational connection with the young and old.

One hindrance in establishing a pastoral team is responding to those who think that hiring more staff may mean that the church does less. According to Pastor Lois, "Does hiring lay people prompt them to exercise their gifts less?" Another hindrance is compatibility issues when the resumes and references may not give the same perspective. Another perceived hindrance is gaining the willingness of the church to establish pastoral team and the commitment of necessary finances to add team members. From another setting, Pastor Jim describes a contrast situation where the senior pastor felt competitive, threatened, or distrustful of the other pastors. Pastor
Josh describes the hindrance of a generational gap between himself and the other pastors. Pastor Josh comments that co-pastors as husband and wife have more talk time through the week.

One of the greatest challenges in working together is to have a clear theology and vision. Pastor Lois suggests several key questions: What is ministry? What is our purpose? What are we trying to do? Why are we doing certain things? The pastoral team needs dialogue to establish a response to these questions. Another challenge relates to communication issues to keep Josh in the loop because he is not in the family and to keep Jim in the loop when he only attends one half of each staff meeting. Jim does not attend the Local Board of Administration meetings while Josh does. Another challenge is to respond to differences in a philosophy of pastoral care and the theology of women in ministry. “Women in ministry” has been a recurring issue. Pastor Jim and Pastor Lois describe their relationship as egalitarian not hierarchical. Some people look to Jim rather than Lois as the head pastor. Clear communication to the people that Lois is the lead pastor is important.

According to Pastor Lois, “there is a concern that I think people know more than they really do, therefore some people are frustrated.” With different perspectives regarding women in ministry and leadership approach, some people seem critical and that is hard not to take it personally. With a long history of knowing the church, church people, and the community, there is strength for future ministry. Pastor Lois commented, “If they were to hire a pastor with an active spouse that would be an easy switch back to solo pastor. In general, the church has been positive about the benefits of the team but if there was change I question whether they would think team.”
Pastor Josh anticipates a positive future of the pastoral team approach. It is helpful for the church to experience people with a variety of backgrounds working together.

7. Neighborhood Christian Fellowship, Covina, California

Neighborhood Christian Fellowship (a Wesleyan church) is one church in two congregations. Pastor Gordon Coulter serves as the senior pastor and lead pastor of the English language congregation and Pastor Reynaldo leads the Spanish language congregation. According to Pastor Gordon, the “lead pastors provide visionary leadership that is equal in every way.” Pastor Gordon is a professor at Azusa and has strong commitment to the approach of “one church—many congregations.” He demonstrates leadership strengths for ministry as he communicates a “firm and clear presentation of the vision that he has” for the church and the importance of other team members. For the pastoral team, he seeks a regular team meeting, unity with the group working together, unity with the Local Board of Administration, and unity in purpose. The present successes prompt one long time church leader (Malcolm) to believe in the future of this church.

Administrative assistant Christine comments that her personal strength is being positive, compassionate, and helpful perhaps at the risk of parenting the group. Pastor Richard serves as junior high intern and describes his strength in asking questions for clarification and helping the pastoral team understand the world and neighborhood. He commented that the pastoral team is not afraid to speak their thoughts and call each other with information to share or discuss. Pastor Gordon commented on the strength of a pastoral team approach: 1) the pastoral team responds
to diversity, 2) the pastoral team responds to opportunity, and three the pastoral team utilizes spiritual gifts.

One hindrance is finding the time to be together, to build friendships with each other, to overcome part-time limitations and frustrations of delay in getting information. To improve the team approach, more together time should be scheduled for information, prayer, and social time together.

One challenge in a team approach is the full validation of the opinion and contribution of each team member. Two pastoral team members commented that though their opinion is sought, they do not sense that it is truly considered. Therefore, they deal with feeling that others are making the decision and passing on the results. Another challenge is responding to some persons who desire to be separate or control other ministries.

The pastoral team seems to be a good match for the diversity of ministry as each member brings strength to the team. Pastor Gordon expressed that it would helpful to bring an associate pastor to the pastoral team to strategic plan, coordinate the pastoral team, and attempt to establish other congregations within Neighborhood Community Fellowship. The pastoral team demonstrates a love for ministry. Their work is a joy not just a job. Some pastoral team members lack experience or confidence in particular areas such as evangelism and leadership. The pastoral team approach creates a growing time for personal leadership development.

Administrative Assistant Christine offers this assessment, “Pastoral team seems to have a great interest and agreement to the mission of the church. This is leadership that works well together. Pastoral team is viewed only as strength not a frustration.”
8. Pilgrim Wesleyan Church, Philadelphia, Pennsylvania

In 2001, the following persons came together as the pastoral team: Sherly Coulibaly, Roland Barthelemy, Gessnell Joseph, Ezekiel Pierre, Germain Coulibaly, Elisee Lompto. They are part of the pastoral team because Pastor Remolien saw their spiritual gifts and invited them to serve. Pastor Remolien is recognized as senior pastor and Ezekiel Pierre serves as assistant pastor. Pastor Remolien has pastoral ideas and opportunities but is unable to do it all. He gives ministry assignments to the pastoral team members.

When asked to describe their strength, style, or role, the following information was received:

EP: “I always stand for the good thing. I am willing to see change from bad to good. I have strengths in administration, understand the role of the pastor, and provide general assistance for the pastor.”

JC: “I believe in the youth. I desire to see them progress. I like transparency, whatever is happening make it clear.”

JB chose to provide information regarding Sherly: She is brutally honest, strong, very supportive, has a lot of suggestions to improve the work of the church, bright, gives good input, and her ideas always make sense.

Regarding some of the greatest strengths they have experienced in their pastoral team, Pastor Remolien commented that the work continues when the pastor is absent. The group has vision and agreement, can work out the plans, and lead various ministries. Pastor Remolien stated, “With their help, we are stronger than we would ever be if I was working by myself.”

Regarding hindrances in establishing a pastoral team, Pastor Remolien commented, “The pastor leader needs a good relationship with each member of the team. We never have personal problem that we cannot resolve. We need an ability to
discuss openly.” Several team members affirmed that more openness is needed. Everyone wants to be heard.

According to Pastor Remolien, one of the greatest challenges in working together as a pastoral team is finding time to meet together. Schedules can be a problem, therefore, the team needs flexibility. Another concern is that everyone wants pastoral attention. Therefore, pastoral team members need to be trustworthy and provide pastor care. Future ministry in additional places will require multiple pastors.

Pastor Ezekiel comments that with many pastors, “we have a service during the week in more places among the church people. We have a variety of gifts to address many different needs. We are persons of color who can reach African-Americans. Pastor wants to be everywhere but he can’t.” JB affirmed that the pastoral team provides a support system for the pastor. This is a tight-knit group of pastors who have been promoted and enabled to represent the church. These leaders are well received and respected as pastors for the congregation. Pastor Remolien stated, “The church recognizes these team members as pastors. They function in behalf of the church.” Pastor Remolien gives the other pastors many opportunities to be involved in various ministries in the church and community.

9. Wesleyan Christian Church, El Monte, California

As noted in Chapter 4, Pastor Edgar Chacon has a passion for training pastors. His leadership and busy teaching schedule for the Hispanic pastoral training led Pastor Edgar to develop several others to share in pastoral leadership and functions. Currently his wife, Gladys, is the director of the Good Samaritan program and
oversees a team of people in that ministry. Their son, Carlos, is a gifted musician and 
serves as the church music leader. Johanna who works as the Director of the 
Christian School, leads the children in music productions, and serves as worship 
leader. According to Pastor Edgar, the language of ‘pastoral team’ seems too 
grandiose to describe this small church utilizing multiple persons in pastoral 
functions.

Pastor Edgar is a man of great faith. Upon his coming to the church, he found 
a sad situation of control and decline. The church was struggling financially. The 
facilities were in disrepair. Four years later, many improvements had been 
completed: a new phone system, a copy machine, a sound system ($10k), a church 
van, carpet in the fellowship room, several painting projects, and carpets in several 
classrooms. The people respond well to the pastor’s leadership. When the church 
bathrooms were repaired for $2500 (by the pastor and one other person), Pastor Edgar 
invited the congregation to see it. They said, “but pastor we didn’t have the money.” 
Pastor Edgar responded, “No, but we had to move in faith. Now we have to pay the 
credit card bill.” The people responded with “Oh, okay” and collected the money in 
one minute. These were very positive changes.

By October/November 2005, the church finances should be very positive. 
Additional projects such as the carpet in the sanctuary and the cleaning of the pews 
(wood and fabric). The lawn and yard has been improved. Work days with the 
congregation are scheduled for each month from 8 am to 2 pm. Pastor Edgar 
described his commitment to the church even though he began without salary. Pastor 
Edgar is expecting growth among new Christians as new generational leaders.
Present leaders have largely come from other churches and their leadership is not too powerful. Most of those leaders have come from northern churches. The northern believers have their own ideas regarding leadership of the church. New believers need to be trained and brought into leadership positions. About ten young adults with good potential for future leadership have been identified by the pastor as future leaders. Pastor Edgar commented, “I understand that I cannot do it alone. I need many people to help accomplish God’s desire for us. I am a democratic leader. I am a passionate leader. I have great love for the people.”

The church has a vision to help the community: share with the community in food distribution that involves about a third of the congregation are involved (30 persons). The church is working with Dr. Norm Wilson from the Department of Evangelism and Church Growth to develop a daycare and computer training (technology training). This is a vision to help the people of our community and plant new churches. This church has planted a new church in Azusa and in Paris, California. Pastor Edgar has skill to discover the potential of those who could work with him, bring them to Bible School, work personally with them, and place them, encourage and provide additional assistance as needed.

Pastor Edgar desires to get many persons of the local church involved in the ministry. Pastor Edgar is passionate for the world, for deeper life, for training leaders, and for evangelization to do the whole work of God that includes discipleship and service. With confidence, Pastor Edgar states, “We are creating a new atmosphere—an expectation of God’s blessing, celebration, and worship.” Pastor
Edgar affirmed that the pastoral team will change in upcoming months as others begin to serve and team becomes less in family members.

10. Zephyrhills Wesleyan Church, Zephyrhills, Florida

Pastor Dan and Patty have twenty-one years of experience in the pastoral team approach. Previously, they served together in Michigan and Wisconsin. They serve as co-pastors at Zephyrhills Wesleyan Church. With spiritual gifts in teaching and administration, Pastor Patty has major responsibilities for preaching, worship planning, teen ministry, choir, vision, planning, and pastoral care. With high conformity and high dominant DISC characteristics, “she gets everybody organized and keeps it organized.” As co-pastor, Pastor Dan provides preaching, teaching, and discipleship ministries along with leadership for meetings, major issues, and pastoral presence. When discussing the pastoral situation at Zephyrhills Wesleyan Church, they made it clear that they would come only as a pastoral team using co-pastor language and each being paid a salary with benefits that represents about three quarters of a full-time income.

Assistant Pastor Maurice serves in music, counseling, and visitation. He is friendly and deeply interested in people. He is not pulpit hungry but provides preaching when needed. The pastors seek his input. Pastor Maurice has team approach experience in pioneering a Wesleyan Church. He enjoys coming together like cogs in a wheel. Gary is a lay minister and serves as administrative assistant. His strength is being available and capable to coordinate details. His background includes a church example of teamwork and the ability of that pastoral team to
demonstrate unity of church focus and message regardless of who is preaching or
who is in town.

Pastor Dan and Pastor Patty are Bible teachers. Pastor Dan suggests that their
style of ministry will emphasize the importance of Bible study. Both pastors are
organizers and planners of ministry goals. They have quality concerns that music,
communications, and follow through re, to accomplish ministry goals. They get ideas
from each other and implement plans. Pastor Patty expressed concern that she and
Pastor Dan have a more introverted style and do not provide charismatic leadership
for the church. Pastor Gary suggests that Pastor Dan and Pastor Patty are able to
empower others for leadership and responsibility.

Pastor Patty affirms that some of the greatest strengths experienced in pastoral
team include: 1) bounce and clarify ideas, 2) share the workload, and 3) receive
support from others. Pastor Dan includes the following strengths in their pastoral
team:

1) Pastoral team members experience camaraderie and support to talk and
plan.
2) Pastoral team members share the load of pastoral care. No one pastor has
to do everything.
3) Pastoral team members give each other a break or refreshing change in
responsibilities.

Pastor Maurice affirms support for each other as the greatest strength in their pastoral
team experience. The greatest strength Gary has experienced is camaraderie.

Some of the greatest hindrances in establishing a pastoral team have focused
on women in ministry issues in struggle with predefined roles. Several people that
did not agree with having a woman in the pulpit left the church. Another hindrance is
that opinionated people have strong convictions that need to be meshed together.
Another hindrance is that people don’t know who to talk to clarify issues or express concerns. Pastor Dan describes some of the greatest hindrances: Many church people find it difficult accept women in ministry as equal partners. When people work together, their differences become apparent. A DISC Personal Profile System is helpful tool to understand people. Another hindrance is the need for clarity and role definition. Sometimes people ask, “Who is in charge?” Sometimes people are more comfortable with one pastor than other. Pastor Maurice comments that the greatest hindrances in pastoral team are: 1) selecting the right people to work together; 2) helping the church community to appreciate a woman in ministry team approach; and 3) team preaching is difficult for some to appreciate (the older generation includes more conservative ideas of dress and hair style.)

According to Pastor Patty, some of the greatest challenges in working together include:

1) Responding to theological and traditional beliefs that a hierarchical approach or solo leadership model as the predominate view. These predominate views are so ingrained that for many years they assumed that solo leadership was better.
2) Recognizing the personal and relational importance that a husband and wife team must be nice to each other and avoid misusing their personal knowledge of the vulnerabilities of the other person.
3) Establishing a personal life when serving as a husband and wife team encourages no separation from work when at home.
4) Confronting others in the pastoral team when that group includes your spouse. Constructive criticism is not easy.

Pastor Dan describes several challenges in working together:

1) In some areas of personality and giftedness, Pastor Dan and Pastor Patty are similar. Both Dan and Patty tend to be introverts, therefore, they need to extend and engage themselves beyond their natural response.
2) Pastoral teams face the constant challenge of keeping personal relationships strong.
3) Pastoral teams need every person pulling in the same direction.
Pastor Maurice identifies several challenges regarding a pastoral team: 1) establishing agreement to the theme of the church, 2) ministering to the people to develop their ministry and involvement, 3) loving each other, and decision-making coming out of committee with solid agreement.

When asked about the future of a pastoral team approach in this church situation, Pastor Patty states that “according to most comments we receive, people love to see us preach together and see the team function.” Pastor Dan states, “We will continue to use a team approach. We see the team approach as discipleship. Our teamwork teaches expectations.” Pastor Maurice affirmed the value and future of a pastoral team approach:

- Pastoral teamwork is a fantastic approach.
- Nothing works like teamwork.
- The pastoral team should be continuing here.
- Every church should consider more ways of team approach.

As church administrator, Gary affirms that the church has a good team experience and he has confidence in working together. He states, “Every church should have a team approach.”

**Strength in the pastoral team approach.**

The interview question asked, “What are some of the greatest strengths you have experienced in your pastoral team?” As noted in Table 35, the responses revealed six strengths, they are as follows:

1. **Team camaraderie.** The interview responses from seven of the ten churches reveal that camaraderie is a great strength in pastoral team ministry. Other terms to describe this team bond included “support from each other, being a servant to each
other, encouraging confidence in each other, the enjoyment of being together in ministry and in friendship, and experiencing the value of relationships.

Table 35. Strengths experienced in pastoral team

<table>
<thead>
<tr>
<th>Q-What are some of the greatest strengths you have experienced in your pastoral team?</th>
<th>1, 2, 5, 6, 7, 8, 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Team camaraderie</td>
<td>1, 2, 5, 6, 7, 8, 10</td>
</tr>
<tr>
<td>2. Team sharing the work</td>
<td>1, 2, 3, 4, 6, 7</td>
</tr>
<tr>
<td>3. Team in complementary ministry</td>
<td>1, 2, 3, 5, 6, 7, 10</td>
</tr>
<tr>
<td>4. Team accomplishment</td>
<td>2, 5, 8, 10</td>
</tr>
<tr>
<td>5. Team accountability</td>
<td>5</td>
</tr>
<tr>
<td>6. Team in outreach</td>
<td>3, 8</td>
</tr>
<tr>
<td>--Team helps put the focus on Christ not the pastor</td>
<td>6</td>
</tr>
<tr>
<td>--Team at work draws people to the church</td>
<td>4, 8</td>
</tr>
<tr>
<td>--Team has generational connection with all.</td>
<td>4, 8</td>
</tr>
<tr>
<td>--Team is community minded for ministry to other ethnic groups (Hispanics 4, African American 8)</td>
<td>4, 8</td>
</tr>
</tbody>
</table>

2. Team sharing the load. The interview comments focused on increased resources, shared ministry and goals, help shaping each others’ ideas, planning the big events, and work continues even when someone is away. Pastor Remolien from the Pilgrim Wesleyan Church summarized the strength of the team approach when he said, “With their help, we are stronger than we would ever be if I was working by myself.”

3. Team in complementary ministry. The interview comments emphasized the value of complementary skills, expertise, gifts, strengths, and passions. The diversity of the team (age, gender, ethnic, etc.) can help the team respond to diversity of needs and opportunities.

4. Team accomplishment. The interview responses from seven of the ten churches recognized the strength of team accomplishment. The comments focused on
the value of knowing each others’ skills, finding inspiration from others’ passion, 
experiencing synergism in working together, helping each other in the busy times, 
clarifying ideas, and giving each other a break or change in responsibilities.

5. Team accountability. Another strength experienced in a pastoral team included 
team accountability. The interview responses emphasized that pastoral team 
members can expect relationships with each that include openness, honest confession, 
and direct support in issues of integrity.

6. Team in outreach. Five different pastors affirmed that the pastoral team 
contributed to the outreach/mission of the church. One pastor commented that the use 
of a pastoral team helps put the focus on Christ not the pastor (5C). Two pastors 
affirmed that the team at work draws people to the church (3, 8). Another pastor 
commented that team has generational connection with all (6). Two pastors reflected 
that the team is community minded for ministry to other ethnic groups such as 
Hispanics (4) and African Americans (8).

The literature about teams includes many references to the synergy that occurs 
when people work together. In contrast to an approach that just adds one more person 
to the workforce, synergy describes the multiplying or exponential impact of persons 
working together. Attempting to identify the synergy often discovered in working 
together, some authors describe a qualitative change in the participants. In 

Organizing Genius: The Secrets of Collaboration, Bennis and Bierderman contend,

Life in Great Groups is different from much of real life. It’s better. . . .
Something happens in these groups that doesn’t happen in ordinary ones.
Some alchemy takes place that results . . . in a qualitative change in the 
participants. If only for the duration of the project, people in Great Groups 
seem to become better than themselves. . . . A Great Group is more than a 
collection of first-rate minds. It is a miracle (1997:196-197).
Hindrances in establishing a pastoral team approach.

The pastoral team members were asked, “What are some of the greatest hindrances in establishing a pastoral team?" The responses seem to focus around five hindrances:

1. A lack of theological clarity or agreement. The major issues are: the church as the people of God and the body of Christ, spiritual gifts in the church, and the role of women in ministry.

2. Dealing with personality difficulties. This hindrance includes personality conflicts, compatibility issues, and lack of diversity in pastoral personalities and leadership styles.

3. A lack of clear or shared vision. This hindrance includes: an unclear purpose, poorly defined roles, and general confusion.

4. Lack of training or experience. Some team members reported that the current pastoral team is their first experience in a team approach.

5. Weakness in team dynamics. This hindrance includes: limited communication within the team, difficulty resolving conflict, irregular meeting schedule, and lack of team building experiences (including spiritual life).

The challenge in using team leadership.

The pastoral team members were asked, “What are some of the greatest challenges in working together as a pastoral team?" The responses connected with three major themes:

1. The challenge to maintain a unified vision.

2. Clear communication with team members.
3. Building and maintaining team relationships.

Similar concerns are discussed in greater detail in chapter 6 in the section on “Insights for Establishing a Pastoral Team Approach.

Findings from the Survey Documents

Twenty seven persons from the ten case study churches responded to the survey documents. Two documents (cf. Appendices 2A and 2B) were designed to confirm the existence and spiritual dynamics of a pastoral team. Nine of the ten churches received high scores on “The Teamwork Checklist (cf. Appendix 2A). As noted earlier in this chapter, First Wesleyan Church (Batavia) scored the lowest with an 11 on the 15 point scale, indicating some weakness in the team approach. Nine of the ten churches scored 9 to 11 on the Spiritual Dynamics of the Pastoral Team (cf. Appendix 2B). First Wesleyan Church (Batavia) scored 7.5 on the 11 point scale, indicating some weakness in the spiritual dynamics of the team. The full results of those survey are included in Appendix 14.

The primary survey document (cf. Appendix 5) focused on pastoral attitudes regarding team leadership. The survey document asked three questions:

A. What do you believe are the greatest reasons for utilizing a pastoral team?
B. What are the greatest problems associated with pastoral teams?
C. What is your general attitude toward utilizing pastoral team leadership?

Each question was supplied with five statements for the responder to rank according to the level of agreement with one as the highest and five as the lowest.

Appendix 14 provides the response of each case study church and an average of the ten churches combined. As a whole group (Table 36), the pastoral team leaders
scored that the greatest reasons for utilizing a team are: 1) “Ability to minister to wider variety of people and needs” and 2) “Focused assignments based on giftedness.” These two reasons respond directly to practical concerns of accomplishment and effectiveness. The personal concerns: 3) “Shared and appropriate work load” and 4) “Camaraderie and personal support” were secondary issues. The theological concern that pastoral team leadership is compatible with biblical teaching and theology received minor attention. This survey indicates that pastors choose to serve in pastoral teams for practical reason more than personal or theological.

As illustrated with the response of the pastoral team from Zephyrhills (cf. Table 36), most of the case study churches identified “Focused assignments based on giftedness” and “Ability to minister to wider variety of people and needs” as the primary reasons for utilizing a pastoral team. These responses emphasize the practical and effective reasons for pastoral teams rather than the personal and theological reasons for utilizing a pastoral team. Zephyrhills Wesleyan Church and Pilgrim Wesleyan Church were the only two of ten churches to rank “Camaraderie

Table 36. Greatest reasons for utilizing a pastoral team

<table>
<thead>
<tr>
<th>Q—What do you believe are the greatest reasons for utilizing a pastoral teams? (rank highest 1 to lowest 5)</th>
<th>Summary</th>
<th>Zephyrhills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Camaraderie and personal support</td>
<td>3.49</td>
<td>3.75</td>
</tr>
<tr>
<td>Shared and appropriate work load</td>
<td>3.25</td>
<td>2.5</td>
</tr>
<tr>
<td>Focused assignments based on giftedness</td>
<td>1.85</td>
<td>2.0</td>
</tr>
<tr>
<td>Ability to minister to wider variety of people and needs</td>
<td>1.84</td>
<td>2.25</td>
</tr>
<tr>
<td>Theological compatibility</td>
<td>4.47</td>
<td>3.5</td>
</tr>
</tbody>
</table>
and personal support” as the least reason from this list for utilizing a pastoral team. Both of those churches are highly relational with many fellowship events and great appreciation for their pastor families.

As noted in Table 37, the pastoral team leaders as a group scored that the greatest problems associated with pastoral teams are: 1) “Team players seem disconnected” and 2) “There is a confused vision for the church.” The secondary problems were: “Costly expenditure of time in training and directing” and “Paralysis in getting things done.” The lowest ranking problem from this summary is “Insubordination/lack of loyalty/division.” Most of the churches surveyed expressed agreement that all five problems share similar importance. It is helpful to recognize that these five problems are not unique to team leadership.

Neighborhood Community Fellowship scored these five items most closely together of the ten churches surveyed. As noted in Table 28, three selections received the same ranking. Along with Faith Wesleyan Church, Wesleyan Christian Church, and Lakeshore Community, Neighborhood Community gave the lowest rank

| Q—What are the greatest problems associated with pastoral teams? | (Ten Churches) |
|---|---|---|
| (rank highest 1 to lowest 5) | Summary | Neighborhood |
| Insubordination/lack of loyalty/division | 3.63 | 3.5 |
| Confused vision for the church | 2.67 | 2.75 |
| Costly expenditure of time in training/directing | 3.10 | 2.75 |
| Paralysis in getting things done | 3.14 | 3.25 |
| Team players seem disconnected | 2.52 | 2.75 |
to “Insubordination/lack of loyalty/division.” Each of these problems is significant but some churches may have avoided the pain of disunity.

The pastoral team leaders responded to the third question that identifies the general attitude toward utilizing pastoral team leadership. As a group, the ten churches overwhelmingly suggested that the primary reason for utilizing pastoral team was to share responsibilities to reinforce view of the church as organism/body (cf. Table 38). Nine of the ten churches scored this statement as their primary answer. The second highest response was to use pastoral teams as a way of mentoring others for ministry. Only one of the ten churches suggested that Trinitarian theology was more than a minor concern. Only one of the ten churches suggested that Trinitarian theology was more than a minor concern.

Table 38. General attitude toward utilizing pastoral team leadership

<table>
<thead>
<tr>
<th>Q—What is your general attitude toward utilizing pastoral team leadership? (rank highest 1 to lowest 5)</th>
<th>Summary</th>
<th>Falconer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Utilize pastoral team out of necessity because the pastoral workload is overwhelming</td>
<td>3.53</td>
<td>4.0</td>
</tr>
<tr>
<td>Share responsibilities to reinforce view of the church as organism/body</td>
<td>1.49</td>
<td>1.0</td>
</tr>
<tr>
<td>Demonstrate the value and process of pastoral development</td>
<td>3.38</td>
<td>4.5</td>
</tr>
<tr>
<td>Develop pastoral teams because Trinitarian theology suggests a divine parallel</td>
<td>4.30</td>
<td>2.5</td>
</tr>
<tr>
<td>Use pastoral teams as a way of mentoring others for ministry</td>
<td>2.29</td>
<td>3.0</td>
</tr>
</tbody>
</table>

The pastoral team at First Wesleyan Church (Falconer) was the only pastoral team to score “Develop pastoral teams because Trinitarian theology suggests a divine parallel” with any score other than the lowest possible ranking of the five selections. This pastoral team expressed greater attention to theological issues than other
churches by scoring the statement about church as organism/body and Trinitarian theology as highest and second highest priority as their attitude toward using pastoral team leadership (cf. Table 38). Pastor Steve and Pastor Ruth are seminary graduates with many years of experience as missionaries in Honduras, co-pastors in Michigan and New York, and adjunct college instructors.

**Relationship of Pastoral Teams with Congregational Health**

Pastoral teams bring together the individual strengths of two or more persons. When working together well, the pastoral team can provide leadership strength and complementary skill that surpasses the normal possibilities of a solo pastor. This research recognizes that pastoral teams bring many contributions to the congregational health. This research recognizes the co-existence of pastoral teams and congregational health.

**Contribution of Pastoral Team in Addressing Various Health Factors**

The following table describes in brief some aspects of Leadership Team Strength of the ten case study churches and identifies the highest Congregational Health Factors for each church. The leadership strength of each church is described regarding the team identity, team dynamic, complementary skills, and passion for ministry.

**Table 39. Team Leadership and Congregational Health Factors**

<table>
<thead>
<tr>
<th>Church</th>
<th>Leadership Team Strength</th>
<th>Congregational Health Factors (highest)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1) Team identity; 2) Team dynamic</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3) Complementary Skills; 4) Passion for ministry</td>
<td>(highest three factors or more when tied score)</td>
</tr>
</tbody>
</table>
| 1. Daybreak Community | 1) Father/son team (formerly mixed team up to six persons)  
2) loyalty to each other, work well together, R—“knows that he cannot do it all,” emphasis on church as community of believers  
3) Complementary skills  
R—evangelism, vision, empowering, action-oriented,  
P—youth ministry  
(high relational pastors)  
4) Ability to reach different kinds of people—pastors represent multiple generations, outreach to youth and young adults |
| 2. Faith Wesleyan (Cheektowaga) | 1) Three pastors and one woman in pastoral functions  
2) Camaraderie, understanding giftedness, personal and spiritual accountability, opportunity to be a servant leader, energy and excitement  
3) Complementary skills  
Ga—leadership, communicator, high relational mentor and equipper  
Gr—youth ministry  
D—worship and music  
R—organizational strength  
4) Relevant to the context of youth, young adults, victory over addictions, life transformation, ministry to the “broken and unlovely” |
| 3. First Wesleyan (Batavia) | 1) Two pastors and two interns  
2) willing to try new things, some training within the team, learning to focus  
3) Complementary passions and individual gifts  
C—evangelistic, outgoing, drama, creativity in worship, spiritual gifts,  
J—quiet in group, relational, visitation, discipleship,  
A—ministry for men  
4) Outreach/impact in Batavia, evangelism, life transformations, |
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rebuild the leadership base of the
class people

1) Husband/wife team
Female perspective valuable for
counseling and compassion ministries
2) Model of working together—
commitment to family and ministry,
shared ministry and goals, freely
encourage one another
3) Complementary skills
S-worship and administration
R-administrative details, pastoral care,
counseling, children’s ministry
4) Ministry passion--similar in love
for preaching teaching and outreach
perspective, Hispanic ministry—ESL

4. First Wesleyan
(Falconer)

1) two pastors and eight additional
team members in pastoral functions
2) energetic, fun together, dedication
to each other, servanthood
3) Complementary skills
C-vision, preaching, inspires and
empowers people
R-wisdom, experience, clearing house
for ideas, pastoral care, small group
ministry leader
Group--creative personalities working
in pairs
4) helping people become “passionate
pursuers” of Christ

5. Lakeshore
Community

1) Husband/wife and youth pastor
L and Ji—“egalitarian not
hierarchical” relationship
2) working together in projects,
synergism in all events, helping each
other, wide variety of gifts
3) Complementary skills
L—administrative and leadership
skills, trainer, pastoral care, “people
pastor”
Ji—communicator and worship leader,
creative, “paper pastor”
Jo—heart for the team, music and

6. LaOtto
Wesleyan

1) Husband/wife and youth pastor
L and Ji—“egalitarian not
hierarchical” relationship
2) working together in projects,
synergism in all events, helping each
other, wide variety of gifts
3) Complementary skills
L—administrative and leadership
skills, trainer, pastoral care, “people
pastor”
Ji—communicator and worship leader,
creative, “paper pastor”
Jo—heart for the team, music and
7. Neighborhood Christian Fellowship

1) three pastors (one church, two congregations), lead pastors provide visionary leadership
2) unity with group working together, unity with local Church board, and unity in purpose; demonstrate a love for ministry, growing time for personal leadership development
3) Complementary skills
   G—communicator, vision, commitment to one church with many congregations
   Ri—asks questions for clarification and helps the pastoral team understand their world and neighborhood
4) interest and agreement to the mission of the church; responds to diversity, opportunity, and utilizes spiritual gifts; community-minded; intentional

8. Pilgrim Wesleyan

1) Three pastors and four volunteer assistant pastors
2) R—coordinates ministry assignments, invited others to serve, desire to share the work, work continues when pastor is absent, vision and agreement,
3) Many gifts to address many different needs,
4) passion for ministry in many places (jail, nursing home, etc.); “persons of color who can reach African-Americans”

9. Wesleyan Christian

1) Pastor and three family members (non-family team members are coming soon)
2) “we work together”
E—“I need many people to help us

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Drama, youth leadership
4) generational connection with the young and old, spirit of servanthood, commitment to quality, community connections

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Divine Enablement
Pastoral Leadership
Ministries of Compassion
God-honoring Stewardship
Missionary Spirit

Pastoral Leadership
Divine Enablement
Christ-exalting Worship
Maturing Faith

Pastoral Leadership
Christ-exalting Worship
Leadership Development
accomplish God’s desire for us.”
3) Complementary skills
E—love for people, passionate leader, skillful in training and encouraging, passionate for the world, discipleship
G—community ministry
C—worship musician
J—worship leader, children’s music leader
4) Discipleship through pastoral training; vision to help community; planting new churches; food distribution

10. Zephyrhills Wesleyan
1) Husband/wife and two other pastors
2) share the workload, clarify ideas, camaraderie, give each other a break from responsibilities, support each other
3) Complementary skills
D—Preaching, teaching, discipleship ministries, administration
P—Worship planning, Bible teaching, preaching, pastoral care, vision, organization, teen ministry
M—music, pastoral care
G—administrative details
4) community Bible studies, outreach to community families, ministry to seniors

Ten Churches

Maturing Faith
Pastoral Leadership
Ministries of
Compassion
Personal Ministry
Leadership Development

Major Strengths
1. Pastoral Leadership (8)
2. Christ-exalting Worship (7)
3. Divine Enablement (5)
4. Ministries of Compassion (4)
5. God-honoring Stewardship (4)
6. Maturing Faith (4)

(highest scores)
The Church Health Profile identifies twelve health factors. Eight of the ten churches scored Pastoral Leadership as their first or second highest strength. This strength in Pastoral Leadership may indicate that pastoral teams tend toward leadership strength. Seven of the ten churches scored Christ-exalting Worship as their first or second highest strength. The complementary skills of multiple persons working together may increase the worship/music leadership or planning ability among the pastors. Four other factors received high scores: Divine Enablement (5), Ministries of Compassion (4), God-honoring Stewardship (4), and Maturing Faith (4).

Cooperative (Mutually Satisfying) Relationships of Pastors and Congregations

Each interview concluded with the question: “What do you see as the future of the team approach at this church? As noted in Table 40, the responses indicated that the pastoral team approach is a positive experience for all ten of these pastors. All ten pastoral teams affirmed that the pastoral team approach would continue at their church. In response to the church situation and team dynamics, two of the ten pastoral teams are at risk. Table 40 provides a more detailed view of the current response and future use of the pastoral team approach:

Table 40. Future of pastoral team (case study churches)

<table>
<thead>
<tr>
<th>Church</th>
<th>Current Response</th>
<th>Future use of team</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daybreak</td>
<td>Positive</td>
<td>Continuing but shifting toward smaller team with more ministry teams</td>
<td>Finances may cause the church to reduce the pastoral team.</td>
</tr>
<tr>
<td>Faith</td>
<td>Positive</td>
<td>Continuing and confident</td>
<td>“It’s going to get better.”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“This church is built on pastoral team. Pastoral team will be the</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Status</td>
<td>Details</td>
</tr>
<tr>
<td>---</td>
<td>---------------</td>
<td>----------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>3.</td>
<td>First (Batavia)</td>
<td>Positive</td>
<td>No direct comments. Positive in principle but no direct comments. The church sees the strength of this team even though some difficult team dynamics are present.</td>
</tr>
<tr>
<td>4.</td>
<td>First (Falconer)</td>
<td>Positive</td>
<td>Continuing. The pastoral team approach works well for this couple.</td>
</tr>
<tr>
<td>5.</td>
<td>Lakeshore</td>
<td>Positive</td>
<td>Continuing. The team demonstrates strength in pastoral leadership, a committed core, and a balanced concern for numbers (results).” “The body is served better as team, it reflects the biblical model. It is the way church should be done.”</td>
</tr>
<tr>
<td>6.</td>
<td>LaOtto</td>
<td>Positive</td>
<td>Without present pastor, team approach is at risk. “If they were to hire a pastor with an active spouse that would be an easy switch back to solo pastor. In general, the church has been positive about the benefits of the team but if there was change I question whether they would think team.”</td>
</tr>
<tr>
<td>7.</td>
<td>Neighborhood</td>
<td>Positive</td>
<td>Continuing. The pastoral team seems to be a good match for the diversity of ministry as each member brings strength to the team. “Pastoral team seems to have a great interest and agreement to the mission of the church. This is leadership that works well together. Pastoral team is viewed only as strength not a frustration.”</td>
</tr>
<tr>
<td>8.</td>
<td>Pilgrim</td>
<td>Positive</td>
<td>Continuing. “We have a service during the week in more places among the church people. We have a variety of gifts to address many different needs. “</td>
</tr>
<tr>
<td>9.</td>
<td>Wesleyan Christian</td>
<td>Positive</td>
<td>Continuing with upcoming shift to include non-key to a growing church.” “I understand that I cannot do it alone. I need many people to help accomplish God’s desire</td>
</tr>
</tbody>
</table>
Summary

This chapter has reported and analyzed the data from the interviews and survey documents in this study. Findings from the interviews identified the pastoral team and reported the strengths, hindrances, and challenges of the pastoral team approach. Findings from the survey documents provided some reflections on pastoral team leadership (cf. Appendix 14 for survey documents summary). This research analyzed the data including the Church Health Profile (cf. Appendix 15 for Church Health Profile summary) to assess the contribution of the pastoral team in addressing
various health factors. The cooperative (mutually satisfying) relationship of pastors and congregations was reviewed based on the interview responses. The next chapter will be helpful as it addresses implementing shared pastoral leadership.
CHAPTER 6
IMPLEMENTING SHARED PASTORAL LEADERSHIP

This chapter offers guidance for implementing team leadership. It focuses on the responses to two interview questions that sought to identify ways to improve and establish pastoral teams. Findings from the field research and the bibliographic study, in addition to the interviews, will shape the discussion.

Findings from Interviews

Each pastoral team member was asked: 1) In what way would you like to improve your pastoral team experience? and 2) What do you wish you knew earlier about working together as a pastoral team? The following material reports the interview responses from the ten churches regarding those two questions. I first report responses from each team, and then summarize the main concerns that surfaced in the interviews.

1. Daybreak Community Church

When asked how to improve the pastoral team experience, Pastor Richard Cole responded that “personal experience and personal training to lead a team is not part of pastoral training.” He offered these suggestions for utilizing a pastoral team: “provide public praises for team members, encourage the pastoral team, write cards and letters of appreciation, and get them up front (where the congregation can recognize them).”

Pastor Tony Cole offered several suggestions to improve the pastoral team experience:
1) We need to have more time to be friends. A retreat from ministry to bond together as friends would be valuable.
2) We need clearly defined expectations for everybody (Tony mentioned that Stephen Covey, *The Seven Habits of Highly Effective People* had been very helpful for him). Some of us were already aware of our expectations but others were not.
3) We need clarity regarding the overlap areas. As an example, when teen ministry and music ministry involves the same people who is the key person for a particular ministry or people issue.

Pastor Richard offered several statements of what he wished he knew earlier about working together as a pastoral team:

- Gain a perspective of what it is like to be a team member
- Know what coworkers need
- Establish agreement in philosophy/mindset and vision
- Stress the importance of loyalty issues
- Know that the team loves to be encouraged

Pastor Andy added several more items that he wished he knew earlier for working together as a pastoral team:

- Know that the church people need explanations
- Remember that people are imperfect
- Stress the importance of working with other people
- Recognize that pastoral team members need training

2. Faith Wesleyan Church.

The pastoral team provides several ways to improve the pastoral team experience. Pastor Gary Schnepp affirmed the importance of training for ministry areas, overall training for the church, “realistic” salaries and benefits, and learning to play together. He suggested that “the Local Board of Administration give the pastoral team members every sixth week off to visit other churches.”

Pastor Dave Capello suggested that team members need to be “more organized in their preparations, more efficient in their meetings, have the meetings scheduled, use a written format to declare action plans rather than verbal, and map out
the plan more clearly to get accountability.” Pastor Rebecca stated, “Keep it happening, keep team meetings as top priority, having a clear understanding of what is to be happening.” Pastor Greg affirms the importance of communication and a team meeting schedule.

Pastor Gary wishes he had known about “the value of investing in your staff, affirming the team, promoting of the team approach, and watching them work together.” Pastor Rebecca affirms, “I love working in a pastoral team. I am growing through this. I absorb from others.”

3. First Wesleyan Church (Batavia).

Regarding ways to improve the pastoral team experience, Pastor Charles Pero believes that consistent prayer time with the pastoral team is important. He states, “I would prefer [that the team be] prayer warriors for the church rather than [merely engage in] conversation.” In working with the pastoral team, Pastor Charles adds, “First, I want to open up their daily prayer; second, I want more consistency in meeting together with a focus on ministry; and third, I recognize that I have a ministry within a ministry as I minister to the ministers through mentoring and counseling.” Pastor John Chadwick affirms the importance of communication with the senior pastor. A weekly or biweekly standard meeting time is needed. Many problems can be avoided by regular and frequent conversations.

Regarding “what I wish I knew earlier” about working together as a pastoral team, Pastor Charles states, “I wish I knew how unprepared team members would be to do ministry. We must talk about the basics of getting ministry done. I wish I knew more about the personality and limitations of team members before we began
working together.” Pastor John expressed that working together is not automatic. He adds, “We need to understand each other. We need to understand our philosophy regarding evangelism, discipleship, and recovery groups.”

4. First Wesleyan Church (Falconer).

To improve the pastoral team approach, Pastor Steve and Pastor Ruth Strand would like to expand the available time and finances to include a third person who would work with youth or facilitate a more creative team approach to work with the Hispanic ministry. Pastor Steve and Pastor Ruth identify self-management issues that need attention like setting boundaries so that ministry does not consume the family. When both husband and wife serve as pastors, they need to talk about ministry more in the office and less at the table. The family evenings should not be filled with ministry involvement. A pastoral couple with passion for ministry and a strong work ethic, easily stays highly engaged and adds self-pressure to the pastoral work.

Pastor Steve had limited pastoral experience before he and his wife began their first co-pastorate. College and seminary training gave limited attention to a pastor’s personal identity in ministry or how to work together with others. There was no exposure to models of team ministry or that as a married couple they might find themselves in commitment to the same denomination but serving two separate congregations. “We have been ‘finding our way’ as co-pastors. We have few models for being co-pastors.” Pastor Ruth stated, “I didn’t know it would be this hard.” She has discovered the emotional weight of being in ministry, the trust issues of working with people, and the consuming nature of life in a small church.

5. Lakeshore Community Church.
To improve the pastoral team experience, Pastor Chris suggests that “we do it better as we use insights from books such as Patrick Lencioni, *Five Dysfunctions of a Team*, understand each other through personality inventories, and help each other think strategically.” Pastor Chris constantly seeks to improve his preparation skills for future meetings and seeks to facilitate better communication. Other team members responded with comments such as:

- We need more group experience outside of local experience—such as visiting other churches (PV).
- We need the ideas of many team members. Pastor Chris has major impact in shaping the agenda and at times this limits other ideas and effectiveness (CB).
- We need to do more activities outside of business. We need more friendship and fun activities (PB).
- We need more openness with each other, more awareness of different views, better skills to deal with each other, and communication to help the whole church understand how decisions are made. We need better communication skills. We need to understand the big picture and move beyond the darkness of ideas and options. We need more networking together (MO).
- We are a blending of people from various stories. Some people receive more pastoral attention than others and this can be difficult for other team members (TC).
- We need more interaction of ministry people with each other. We need to promote a common bond and direction. Better coordination of many details could bring greater synergism (MB).

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42 Peter Lencioni (2002:185-224) identifies five dysfunctions of a team: 1) the absence of trust, 2) the fear of conflict, 3) lack of commitment, 4) avoidance of accountability, and 5) inattention to results. For each dysfunction, he offers multiple suggestions to overcome each dysfunction. Lencioni summarizes that members of a truly cohesive team: 1) trust one another, 2) engage in unfiltered conflict around ideas, 3) commit to decisions and plans of action, 4) hold one another accountable for delivering against those plans, and 5) focus on the achievement of collective results. Teams succeed as “members of functional teams overcome the natural tendencies that make trust, conflict, commitment, accountability, and a focus on results so elusive” (2002:220).
As the pastoral team leader, Pastor Chris now recognizes a need to know more about how to inspire and delegate, “not dumping but energizing.” Pastor Chris stated, “The older you get [the more] you need to work from your strengths, work with your gifts [Pastor Chris is a gifted communicator], and stay out of the way. Leaders should train others and release them for ministry as soon as possible.” Pastoral team leaders need to understand how to affirm all the people.

Other team members suggested that it is helpful for team members to know each other as soon as possible (PB); to understand people, know about time commitments, and how to deal with different opinions (MO); and emphasize the value of affirming everybody, “not always the most healthy but even those who are overly sensitive and need spiritual growth” (DC).

6. LaOtto Wesleyan Church.

To improve the pastoral team experience, Pastor Lois suggests knowing more about what Pastor Josh is doing on a daily basis rather than just a monthly report. Pastor Lois would like to see Pastor Jim more emotionally involved in the church. She desires to provide mentoring for Pastor Josh in area of pastoral care and hospital visitation. Pastor Josh would like more communication with other pastoral team members. He has a desire for feedback and critique. Pastor Jim comments on the pastoral team approach, “I like it the way it is now. I get to do the tasks I like. I want to do the things I am passionate about.”

Regarding what she wished she knew earlier about working together as a pastoral team, Pastor Lois offered several helpful insights:

There are multitudes of ways to do ministry that are neither right nor wrong.
Pastors need to know more about personality inventories. Pastors need to recognize importance of compatibility. Pastors need to look closely at references and be skeptical of resumes. Pastoral couples need a life outside of the church.

Pastor Josh commented that he wished he understood the role of other people’s history in contrast with the same people working together. With his wife serving as lead pastor and recognizing the difficulty some people have regarding women in ministry, Pastor Jim stated that he wished he knew earlier about “the importance of making the senior pastor look good.”

7. Neighborhood Community Fellowship.

Pastor Gordon comments that communication and team building with the pastoral team should include a pastoral team retreat annually and a whole church retreat annually. The pastoral team members meet individually with the senior pastor weekly and attempt to have a group meeting together monthly. Weekly reports are submitted by team members regarding information, attendance, and issues. An email forum is being considered for additional team communication and response. One way to improve the pastoral team approach is to increase the planning and communicating the ministry details. There is a brief meeting together at 8:45 a.m. every Sunday morning for a few informational items and prayer. Several pastoral team members expressed their desire for more opportunities of communication. Another way to improve the pastoral team experience is to recognize that the leadership people are at risk to take advantage of situations. Therefore, the pastoral leaders need to clarify vision and method, give pre-thought on policy, respond to issues to avoid problems, and increase the role of friendship.

8. Pilgrim Wesleyan Church.
Regarding ways to improve your pastoral team experience, Pastor Remolien offered three suggestions: 1) the group to be more effectively trained for the mission of the church, 2) Pastor Remolien needs to find more time to establish plans for greater pastoral effectiveness regarding education and sermon preparation, and 3) Pastor Remolien needs to delegate and share more ministry with team members. Several team members desire an increased ministry to the African American population in their neighborhood. Other team members stressed the need for transparency in all team members, the clarification of ministry vision, increased training for working together, and encouragement for each member to express their opinions.

Pastor Remolien commented that the first five years at Pilgrim Wesleyan Church included some people who were not always loyal or functioning with the same vision, goals, and theology. He affirmed that “the new pastoral team has great camaraderie, everything is better. We sit down, we talk together, and we pray.”


Pastor Edgar Chacon has a passion for discipleship as training pastors. In contrast to those in hierarchical systems who demonstrate machismo (exaggerated masculinity or strength), Pastor Edgar encourages the partnership/teamwork approach. Pastor Edgar affirms the importance of pastoral training that increases the likelihood of working together demonstrating humility, being teachable, and understanding the theological concept of the church as body. Pastor Edgar shared two examples of husband/wife pastoral teams among the Hispanics in this part of Los
Angeles. Alvro and Damaris Sanchez and Juan and Elizabeth Vargas are all active in pastoral functions and each person has ministry credentials.

Pastor Edgar affirms the importance of understanding the dynamics of different cultural groups. This demonstrates the need for pre-training in cultural understanding. One surprising weakness of the church is a lack of commitment or demonstration of minimum involvement. With 50% of the Hispanics as illegal immigrants, their world is unsettled, therefore their commitment is low. Another surprise to many people would be the bad attitudes as a result of cultural issues. As a generalization from Pastor Edgar (a Costa Rican) many Mexican people with low education believe they can do everything, with a little bit of education they think they know everything. With more education/training, they realize that things are not so simple and are more likely to work together. Pastor Edgar offers this observation, “Mexican Hispanics are so sensitive and that leads to resentment and withdrawal. Speak strong to Costa Ricans or other Latin Americans and its okay.” Another way to improve the pastoral team experience is for the pastoral team to establish a schedule that includes more time together for planning and sharing. Pastor Edgar reports that at the present time, team meetings are scheduled monthly and that is not enough.

10. Zephyrhills Wesleyan Church.

Pastor Patty would like to improve the pastoral team experience by developing more defined roles and boundaries. Pastor Dan stated that the pastoral team experience needs clear and defined roles. Sometimes the roles and relationships seem cloudy and the congregation is not sure where to direct concerns or seek
information. Many people in the church are unaware that Pastor Maurice is a credentialed pastor. Therefore, people see him as different from the other pastors. When asked how you would like to improve your pastoral team experience, Pastor Maurice responded with no suggestions but said “we have a beautiful experience together.”

Regarding working together as a pastoral team, a great challenge came to Pastor Patty in dealing with women in ministry issues. Patty became a Christian at age eighteen. She had not experienced the view that only men should be in the dominant role. She did not anticipate the issue. Pastor Dan identified the importance of understanding personal strengths including spiritual gifts and personality inventories. The DISC Profile has become an important tool. Pastor Maurice suggested that ministerial education needs to include a pastoral leadership course that gives direction about how to work together and how to work as team. Pastor Maurice observed that “most ministry education seems to anticipate a solo pastor model and an authoritarian style.”

Improving the Pastoral Team Experience

In reviewing the responses from the ten churches regarding ways to improve the pastoral team experience, five primary concerns for improving the pastoral team experience become evident. As noted in Table 41, these recurring suggestions center around five common themes.

1. Team building.

The most often cited way to improve the team experience was in areas of team building and communication within the team. Suggestions for team building included
increasing the role of friendship through retreats, fun activities, and other interaction.

Another group of suggestions focused on understanding each other better through personality inventories and management profiles. Another cluster of suggestions included the importance of prayer and spiritual conversation together. Other suggestions focused on the importance of affirmation for pastoral team members.

Table 41. Ways to improve the pastoral team experience

<table>
<thead>
<tr>
<th>Ways to improve the pastoral team experience</th>
<th>Churches with this response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Team building</td>
<td>1 3 4 5 7 8</td>
</tr>
<tr>
<td>2. Clear vision and expectation</td>
<td>1 5 7 8 10</td>
</tr>
<tr>
<td>3. Training and skill development</td>
<td>2 4 5 8 9</td>
</tr>
<tr>
<td>4. Consistent team meetings and follow through</td>
<td>2 3 5 6 9</td>
</tr>
<tr>
<td>5. Communication within the team</td>
<td>2 3 5 6 7 8</td>
</tr>
<tr>
<td>Other—Learning and planning for reaching another ethnic group</td>
<td>4 8 9</td>
</tr>
</tbody>
</table>

The coordinating pastor needs to provide public praise of the team members and encourage them with conversation, cards, and letters of affirmation.

2. Clear vision and expectation.

Pastoral team members need a clear sense of vision and expectations. Shared vision promotes a common bond and inspires the method for ministry. The various roles of pastoral team members need to be well-defined. When roles or responsibilities overlap, it is important to provide a clear sense of responsibility and relationship. The vision helps a pastoral team give pre-thought to policy and respond to issues to avoid additional problems.

3. Training/skill development.

Pastoral team members offered several suggestions regarding training for the ministry and mission of the church. Several pastoral team members commented that
time off to attend and learn from other churches would be helpful. Other interviewees affirmed that helping each other think strategically and becoming aware of different views would improve the pastoral team experience. Better skills are needed for pastoral team members to work together. The teamwork model needs to be encouraged.

4. Consistent team meetings and follow through.

The importance of consistent team meetings was emphasized by pastoral team members from five of the churches. In several churches, the pastoral team meeting is scheduled but often postponed. In several other churches, the meetings are scheduled too far apart for the effectiveness and positive spirit of all team members. When the pastoral team meets they should develop a clear, written plan of action that leads to better coordination of details and synergism.

5. Communication within the team.

The pastoral team members from six churches commented on the importance of communication within the team. This communication focuses on better communication with each other regarding the ministry and work to be done. This includes communication about the skills needed, the details to anticipate, how to networking with each other, and the sharing of resource information. These suggestions desire more openness with each other and transparency in all pastoral team members. One assistant pastor expressed his need for more feedback and critique.

An additional item of interest is that pastoral team members from three churches mentioned their desire related to better ethnic ministry. The pastors from
First Wesleyan Church (Falconer), a predominately Anglo congregation, want to discover more creative ways for Hispanic ministry. Several pastoral team members from Pilgrim Wesleyan, a predominately Haitian congregation, want to reach more African Americans. At Wesleyan Christian, the pastor (a Costa Rican serving a predominately Mexican Hispanic congregation in a Hispanic and Asian community) wants to understand the dynamics of different cultures.

**Insights for Establishing a Pastoral Team Approach**

A second question asked, “What do you wish you knew before you began a pastoral team approach?” The responses revealed a general concern for how to be a team player. One experienced pastor stated, “We need a course in working as a team” (10M). Another long term, bi-vocational pastor stated, “We need training to lead a team” (1R). Several pastors expressed the need for training in “how to be a team player” (1R, 1A, 4S, 6L). Another pastor commented on “the unpreparedness of the team” (3C). As noted in Table 42, the overall concern for how to do team ministry focused upon four issues.

Table 42. What I Wish I Knew

<table>
<thead>
<tr>
<th>Q-What do you wish you knew before you began a pastoral team approach?</th>
<th>Churches with this response</th>
</tr>
</thead>
<tbody>
<tr>
<td>General response—How to be a team player</td>
<td></td>
</tr>
<tr>
<td>Four issues:</td>
<td></td>
</tr>
<tr>
<td>1. Understanding the team approach</td>
<td>1 3 4 5 6 9 10</td>
</tr>
<tr>
<td>2. Understanding each other</td>
<td>1 3 4 5 6</td>
</tr>
<tr>
<td>3. Personal attention to the team members</td>
<td>1 2 5 6 10</td>
</tr>
<tr>
<td>4. Importance of the vision</td>
<td>1 2 3 5</td>
</tr>
</tbody>
</table>

1. Understand the team approach.
The most often cited area of concern was the need for understanding the team approach. Several pastors commented on the theological basis for team ministry: an understanding of the church as a body and the humility and teachable spirit of servant leadership. Those persons who serve in a team approach need training in the practical issues as well: action plans, time commitments, accountability issues, multiple ways of ministry, and how to deal with different opinions.

2. Understand each other.

Team members need to know each other well. This understanding can be encouraged through conversations and team meetings regarding personal strengths and limitations and through more formal measures such as personality inventories. As a result, the particular needs of each team members are identified and specific training plans are established such as mentoring relationships, seminars, and personal study. Understanding personal vulnerability and the consuming, emotional weight of ministry encourages team members to engage and encourage each other in personal care through time off, exercise, outside interests, and non-church friends. A pastoral team approach brings less attention to the senior pastor. As a result, one pastor commented about the pastor’s personal identity in ministry (4S) and another affirmed the importance of “making the senior pastor look good” (6Ji).

3. Attentive to the team members.

Several pastors commented on the importance of meeting team member’s needs. Two pastors commented on the importance of encouragement (1R, 2Ga). Another pastor seeks to be an encourager “remembering that people are imperfect”
4. Promote a shared vision.

One short definition of team is “shared vision and mutual accountability.”

The vision shapes the direction and priorities for ministry. One pastor commented on the importance of “bringing others ‘on board’ with the vision” and “teaching loyalty” (1R). Another pastor commented on the importance of every team member understanding the philosophy of ministry (3C). The shared vision and philosophy of ministry helps a team to be inspired and energized (5C). Two pastors affirmed vision that stresses the importance of promoting the team approach, training each other, and releasing each other to ministry (5C, 2Ga).

Guidance for Implementing a Pastoral Team Approach

The following section includes guidance for establishing a pastoral team approach. This section draws upon the insights of this research and includes several additional stories and introduces several “team tools” for a pastoral team. This researcher presents this material in a format that might resemble a seminar for a local church board or pastoral gathering on the theme: “Building a Pastoral Team.”

Story #1—The Local Board of Administration (LBA) and the Pastor were unable to make a decision. They had a different approach regarding the selection of an assistant pastor. The pastor was looking for someone with whom he could work. Some LBA members were focused on finding certain abilities to meet identified needs in the church. The LBA members never did understand why the impasse. A good candidate was lost in the process. The pastor was frustrated but not angry,
several months later, with no help in sight, the pastor resigned. The inability of the pastor and LBA to resolve the need for additional pastoral leadership was a contributing factor.

Story #2—The pastor had previously been “burned” by an assistant pastor. As a result, he has vowed that he will not have an assistant pastor again. The church has established a Christian school which is promoted as a major church ministry for impacting the community. The pastor is more than seventy years old and receives Social Security and a minimal salary. The church has grown and includes multiple worship services but has a minimal educational/discipleship ministry. The church is struggling for lack of pastoral leadership. The people are frustrated not with the pastor’s ability to minister but in his unwillingness to establish a team ministry.

Story #3—A seminarian with experience in another denomination was doing an internship with a pastor near retirement age. Quickly, the 40 year old intern pastor demonstrated ministerial competence and long-term potential for that congregation. The seminarian was well-received by congregation and pastor during the six month internship. The seminarian and church board sought an ongoing relationship with the younger pastor serving as a co-pastor. The pastor and his spouse became reluctant for the intern to become co-pastor. The congregational vote was negative in their response to the concept of co-pastor. The local church board was positive. The pastor was negative. What went wrong? Four suggestions include:

* There was poor communication between pastor and intern and/or poor communication between pastor and LBA
* The pastor had a fear of change (inability to share influence/position).
* The people did not understand the pastoral team concept.
*The leadership moved too quickly (an alternative would have made the intern an assistant, perhaps a year later become an associate, perhaps a year later begin serving as a co-pastor).

The personal bias of this researcher is toward the language and approach of pastoral team rather than pastoral staff. By definition, a pastoral team has shared vision and mutual accountability. Pastoral staff may imply an approach that is more hierarchical and organization oriented. Two basic options for pastoral leadership could be described as follows:

<table>
<thead>
<tr>
<th>Staff</th>
<th>Team</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hierarchical system</td>
<td>Shared leadership</td>
</tr>
<tr>
<td>Control/power oriented</td>
<td>Servant leadership</td>
</tr>
<tr>
<td>Organization</td>
<td>Organism</td>
</tr>
</tbody>
</table>

“Jesus invested everything he had in a team. The Bible knows nothing of solo ministry, only team ministry” (Leonard Sweet as cited in McIntosh 2000:9).

**Biblical study**

While most church professionals were trained to be ‘lone rangers’ in ministry, scriptural expressions of collegiality and mutual ministry encourage a team ministry approach. Every member of the church is part of the team. Every member of the team has a function.

Eph. 4:11-12 “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up”

1 Cor. 12--Spiritual gifts
v.7 “to each one the manifestation of the Spirit is given for the common good”
v.11 the Spirit “gives them to each man, just as he determines”
v.14 “Now the body is not make up on one part but of many.”
v.27 “Now you are the body of Christ, and each one of you is part of it.”

The New Testament provides a pattern for plural leadership. Even though a specific scripture prescribing plural leadership is not offered, the ministry examples
of Jesus and the early church along with the organic understanding of the church as a
gifted community create a picture of the church which is affirmed by a model of
plural leadership.

**Examples of plural leadership.**

1. Jesus sent them out in pairs. Matthew 10:2-3 implies plural leadership by
the pairing of disciples together. Matthew 10:2-4 provides a listing of the disciples.
Their names are recorded in pairs. Many Bible scholars have suggested this indicates
that they functioned in pairs. The parallel passage found in Mark 6:7f announces that
the disciples were sent out in groups of two. When Jesus sent out the seventy in Luke
10:1, he “sent them two by two ahead of him.” In Matthew 21:1 as Jesus was
approaching Jerusalem, he sent two disciples to make the arrangements for the
donkey used for his triumphal entry.

2. Even the relationship that Jesus claimed with the Father could be viewed as
an example of plural leadership. Several times in the gospel of John (10:30; 14:7;
17:11, 22), Jesus affirmed his oneness with the Father by saying: “I and the Father are
one,” “If you really knew me, you would know my Father,” and “as we are one.” On
many occasions (John 6:38, 57; 7:16, 28, 33; 8:26, 42; 12:44, 45, 50), Jesus claimed
that he had been sent to teach and do the will of the Father. Jesus was not practicing
solo ministry. Through the Spirit, his earthly ministry was deeply connected to the
desires and presence of God the Father.

3. Throughout the book of Acts, there are many examples of Christians who
shared in a common ministry. Peter and John pronounced healing to the crippled
beggar (Acts 3) and appeared before the Sanhedrin together (Acts 4). Seven men
were chosen for the ministry (diakonia) of food distribution (Acts 6). The early
church in Acts sent missionaries out as a missionary team. Paul and Barnabas are
missionary partners (Acts 13). Paul and Silas worked together as missionary partners
(Acts 16). The example seems clear—solo ministry is not the norm or the ideal of the

There were two kinds of leadership in the early church: (1) itinerants like the Apostle
Paul and others who founded churches and exercised authority over the churches they
established, and (2) elders (always plural) which were chosen to provide local
leadership.

Selected Scriptures regarding plural leadership.

Acts 20:17-35. This passage includes Paul’s message to the elders (note the
plural) at Ephesus. He reviews with them how he provided pastoral leadership that
involved caring, careful discipleship. He had been with them three years. According
to verse 20, his emphasis had been on discipleship, “. . . I have not hesitated to preach
anything that would be helpful to you but have taught you from house to house.” In
verse 28, the elders are instructed, “Keep watch over yourselves and all the flock of
which the the Holy Spirit has made you overseers. Be shepherds of the church of
God . . .” It is significant that these elders (presbyteroi) are told to be overseers
(episkopoi) and shepherds (poimen, “pastors”). The term episkopos is being used to
describe function not office. This is one example where the terms “bishops” and
“elders” are used interchangeably and the ministry they perform includes
shepherding.
Ephesians 4:1-16. The first six verses emphasize the oneness or unity which Christians share in Christ. Verse 7 introduces themes of diversity and mutuality. Verse 11 declares, in contrast to a hierarchical model, that God has given grace gifts (charismata) to each of his people. Four spiritual gifts are listed, “apostles, prophets, evangelists, and pastors and teachers.” Together these gifts function “to prepare God’s people for works of service, so that the body of Christ may be built up” (4:12). Grace is given to each but not the same gifts. An organization (or hierarchical) approach would ensure that these offices/positions are filled. The organic model understands that God has gifted his people because the work of the ministry has been given to the whole body. The body of Christ is to grow up into the fullness of Christ—an impossible task for an individual without all the grace gifts in others functioning. A healthy body of Christ results when “each part does its work.”

1 Timothy 3:1-13. This text provides the character qualifications of overseers and deacons. The character of the leaders is critical to the health of the church. The Pastorals provide the greatest detail related to early church structures, yet the relationship between elders, bishops, and deacons remains unclear (cf. Giles 1989:77-90). 1 Timothy 5:17-20 announces that “The elders who direct the church well are worthy of double honor” (v.17) and that “an accusation against an elder” (v.19) should not be considered without two or three witnesses.

Titus 1:5-9. Paul gives instructions to Titus who provides pastoral leadership on the island of Crete. In verse 5 Paul announces, “The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders [note the plural] in every town, as I directed you.” Verse 6 describes the qualification of an
elder (*presbyteros*). Verse 7 continues with more character qualities necessary of a church leader. However, the term used in verse 7 is “overseer” (*episkopos*). Historically, many biblical scholars have concluded that elders and bishops are to be equated though several other options seem possible.

“Biblically, ministry is predicated on plural, not solo, leadership. One-person ministry violates the body concept because it views the pastor as the solitary leader. In the Bible, elders in the local church are always referred to in the plural” (Ogden 1990:178). The only exception is the function and qualifications of a bishop (1 Timothy 3:2; Titus 1:7). David Watson adds, “there is never the slightest hint of a solitary leader (such as the pastor) even in the smallest and youngest churches. Always it was a *shared responsibility*” (Watson 1978:271). “The consistent New Testament pattern is shared leadership among all those whom God gifts and raises up as leaders--not the one-man expert. Nowhere is the idea of one pastor over a congregation upheld in Scripture” (Snyder 1997:113). According to Acts 14:23, the apostles initially appointed “elders (plural) in each church.” The qualifications for church leadership expressed in 1 Timothy 3 and Titus 1 suggests that later congregations chose their own elders. These leaders were to “direct the affairs of the church” including the “preaching and teaching” (1 Timothy 5:17).

**Insights from the church**

When the pastoral team members of ten churches were asked what strengths have you witnessed in the pastoral team approach? The responses suggested six major areas of strength:

1. **Team camaraderie.** Team members support and encourage each other.
2. Team sharing the work. Team members share the workload.

3. Team in complementary ministry. Team members combine complementary skills, gifts, abilities, and passions.

4. Team accomplishment. Team members know each others’ skills, find inspiration in each others’ passions, and experience synergism in working together.

5. Team accountability. Team members can expect relationships with each that include openness, honest confession, and direct support in issues of integrity.

6. Team in outreach. Team members can identify and influence many persons in a variety of situations.

Gary L. McIntosh writes that growing churches experience their best years of numerical growth during their first 15-20 years of existence. He responds to the question, “What can those early years teach us?” As previously cited in chapter 2 and Table 43, McIntosh identifies six priorities for ministry and offers several insights for pastoral leadership (2000: 25-26):

1. As the church grows, the pastoral responsibilities increase. A church with a solo pastor will stop growing when it reaches the limit of the pastor’s ability to successful handle all of the priorities.
2. The growing number of people in the church demands program and care that will meet their personal needs.
3. The tendency of most churches is to hire persons to serve on the right side of the continuum.
4. A growing church must staff positions on the left side of the continuum.

Table 43. Staffing for Growth

<table>
<thead>
<tr>
<th>Finding People</th>
<th>Keeping People</th>
<th>Celebrating with People</th>
<th>Educating People</th>
<th>Overseeing People</th>
<th>Caring for People</th>
</tr>
</thead>
</table>

--- Priority in early years ---

--- Priority in later years ---

(McIntosh 2000:24)
5. The senior pastor must understand his own strengths and seek other persons that bring needed strength for pastoral leadership.
6. All six priorities are necessary for a supportive environment for church growth.
7. A growing church places higher emphasis on the priorities on the left side of the continuum.

Confident in the value of multiple pastors, McIntosh asserts, “As we enter the 21st century, great teams will lead great churches” (2000:18).

Four considerations in team building

From personal experience and pastoral team research, this researcher offers four considerations regarding the selection of pastoral team: competence, compatibility, commitment, and culture. The approach of this researcher is a high priority upon compatibility and commitment. Competence and cultural awareness can be developed much more easily than the other two criteria. Avoiding personal struggles and demonstrating loyalty to each other and to the vision of the church are critical in establishing a pastoral team.

1. Competence. Competence is the ability to do what needs to be done, knowing the job and doing it well. People grow in competence through experience, mentoring, and continuing education. Ministry skills can be developed. Teams must develop the right mix of complementary skills to do the team’s job. These skills are technical or functional expertise, problem-solving and decision-making skills, and interpersonal skills. It is a mistake to ignore skills when selecting a team. A “common error is to overemphasize skills in team selection” (Katzenbach and Smith 1993:48).

2. Compatibility. Bennis and Bierderman contend that “Great Groups are full of talented people who can work together. . . . Certain tasks can only be performed
collaboratively, and it is madness to recruit people, however gifted, who are incapable of working side by side toward a common goal” (1997:202). Compatibility has three essential ingredients: a similar theology and view of the church; a work ethic that complements other team members; and mutual understanding and appreciation of the unique personality and style of other team members. An approach of mutual understanding and appreciation may imply the following:

*Pastoral team members need an appreciation for various worship styles. Team members need not be identical in their preferences but must recognize the value in other styles.

*Pastoral team members need agreement regarding major theological positions. For many theological issues, an understanding of other position and a generous attitude toward each other provides a good model for Christians living in a world of many differences and denominations. Views on holiness, charismatic practices, social issues, and lifestyle issues are some examples for understanding and a generous spirit.

*Pastoral team members need to demonstrate a good work ethic and understand of the variety of ways that team members approach their work. Some team members are self-starters while others need direction. Some team members are intense while others are focused. Some team members are intense while other are relaxed.

*Pastoral team members need to understand and appreciate various personality traits and temperaments. The DISC Personal Profile System is one tool that can be utilized to provide a profile and analysis of each team member.

3. Commitment. Commitment represents loyalty to God, to the life and ministry of the church (denomination and local), and to other pastoral team members. Some useful ground rules for building a covenanting team include:

*Team members share all relevant information within the pastoral team.
*Team members focus on interests not positions.
*Team members disagree openly within the group with any member of the group.
*Team members discuss the difficult issues.
*Team members are expected to participate in all phases of the process.
4. **Contextual understanding.** In addition to competence, compatibility, and commitment, team members need to understand and appreciate the contextual differences between team members. Contextual considerations may include:

* social identity—education, social class, and cultural background (urban/rural, traditional culture/alternative culture, blue collar/white collar, etc.)
* ethnic identity (white, black, hispanic, asian, etc.)
* generational differences—builder, boomer, buster, gen X’er
* gender differences—The research demonstrates that significant benefits are gained with teams that include both men and women.

Regarding gender differences, Howard A. Snyder contends that female leadership is reshaping the way churches operate. He highlights four changes (1995:68):

1. Pastoral roles are broadening and becoming more flexible as women introduce variety, different perspectives, and a broader range of leadership styles.
2. Women in leadership appear to be pushing a growing emphasis on community, informality, and nurture.
3. Conceptually, more women as church leaders increases the shift toward organic and ecological models of social interaction.
4. The shift toward more women in ministry seems to feed the trend toward expanded “lay” involvement in ministry.

Frank Feather in *G-Forces: Reinventing the World* “predicts what he calls “supra-sexual management: team management that transcends gender but twins the unique intellectual capabilities of the sexes in genuine executive partnerships” (cited in Snyder 1995:70). According to Feather, the research evidence suggests that the superiority of mixed-sex teams. The mixed groups always did at least 25% better than single-sex groups (cited in Snyder 1995:70).

An important question that shapes the development of a pastoral team is, “Who are the target people? That answer may be those already present or the church may seek to impact a different group. When the target people include multiple
cultural backgrounds, it may be wise to bring pastoral team members together that represent various cultural backgrounds. The important issue is not that pastoral team members are from the same culture but that they understand, appreciate, and can work together with pastoral team members with a different cultural background.

The pastoral team at work

A short definition of team is “shared goals (vision) and mutual accountability” (Herrington, Bonem, and Furr 2000:131). Other words, such as “shared leadership” and “collaboration,” are commonly used with similar intent. Collaboration, as described by McDermott, Brawley, and Waite (1998:249), includes three key elements: trust, communication, and common purpose. These three elements help identify the definition and working relationship of the pastoral team approach. These key elements are represented in Figure 1.

![Figure 1. Key Elements in Collaboration (from McDermott, Brawley, and Waite 1998:249)](image)

Pastoral teams need a shared vision (or purpose). New pastoral team members need agreement and commitment to the pre-existing vision of the pastoral team. Pastoral
team members need mutual accountability regarding issues of integrity and accomplishment. Pastoral teams need to build relationships and communication within the team.

When pastoral team members were interviewed regarding ways to improve their pastoral team experience, they identified five major items that show similarity with the key elements of Figure 1. The five key ways to improve the pastoral team experience include:

1. **Team building.** The pastoral team members need a team identity and good relationships with each other. Retreats, group outings, fun activities, and other interactions are an important part of team building. Personality inventories and management profiles are valuable ways to understand each other. Prayer and spiritual conversation is a must. Affirmation for all team members is important.

2. **Clear vision and expectations.** A clear vision can be a shared vision. The short definition of team is “shared vision and mutual accountability.” A shared vision promotes a common bond for ministry. Team members need to understand their responsibility and establish mutual accountability with each other.

3. **Training and skill development.** Better skills are needed for pastoral team members to work together and accomplish the tasks before them. Training and skill development should include peer mentoring and other trainers.

4. **Consistent team meetings.** Pastoral teams need consistent meeting times to review ministry situations, exchange ideas, plan next actions, and build relationships.

5. **Communication within the team.** Pastoral team members need good communication with each other about the skills needed, the planning details, networking with each, and sharing resources. Openness and transparency is needed as pastoral team members communicate with each other about life issues and personal story.

Establish a Pastoral Team Covenant (examples)
Pastoral team members should establish a pastoral team covenant to declare their commitment to the pastoral team. One covenant may emphasize specific operational commitments such as those in Example 1. Another covenant may present a theological foundation and operational commitments such as those in Example 2.

Example 1: Pastoral Team Covenant.

[The basic ideas for the following pastoral team covenant are drawn from Harris W. Lee. *Effective Church Leadership.* (1989:124).]

For the welfare of the congregation and its ministry, and in order to facilitate their individual and collective ministries, the pastors of make the following covenant.

1. We will view ourselves as trusted supporters of each other, professional colleagues in the work of ministry, giving due regard to the role and responsibilities of the other pastor(s).

2. We will carry out our work in close collaboration with each other, consulting and communicating regularly and openly, sharing both the joys and stresses of our ministries.

3. We will refrain from criticizing the other pastor(s) in the presence of members of the congregation and staff, and will seek to put the best construction on what the other does.

4. We will refrain from commiserating with persons who complain about the other pastor(s). Instead we will seek to resolve any such complaints. If we are unable to do so, we will encourage the person(s) to go to the other person with the complaint. In either case, we will share the information with the other pastor.

5. If one of us consents to being interviewed by another congregation or calling agency, the other will be informed prior to the interview and given an opportunity to respond.

6. At least twice each year we will tell the other what we like about the existing work relationship and what we wish could be changed.

7. At least once each year we will discuss with each other our commitments outside the congregation and how they are affecting our work and relationship.
8. At least once each year we will review this covenant, changing and renewing it as we mutually agree.

Example 2: A Team Covenant.

(This team covenant is based on a Trinitarian Affirmation drawn from the team covenant of Noroton Presbyterian Church of Darien, Connecticut as reported in Cladis 1999:160-161.)

Seeking to be a brilliant beacon of Christ’s light in the world, we, the pastoral team of __________ turn to the power and the mystery of the Trinity as our covenantal anchor! Boldly and joyfully, we affirm God in three persons, the holy embodiment of encircling love: intimate, equal, interconnected! As a trusting and collaborative team we are seeking to discover, experience, and pass on the revealed, felt presence of God--Father, Son, and Holy Spirit; Creator, Redeemer, Sustainer! Within this circle of Love, we come to discern and fulfill by grace, God’s purposes, God’s visions, and mission for our lives, for our church, and for the “body of Christ” universal. In our covenantal model, we try to imitate the Godhead, three in one, who creates and blesses (Father), who redeems and restores (Son), who encircles and empowers (Holy Spirit) who unites and loves!

Scriptures: Ephesians 4:1-3
          Ephesians 4:15-16
          Ephesians 5:1-2

We, the pastoral team of __________ desiring to be faithful to Christ in our relationship with each other and to model the love and unity as demonstrated by the Father, Son, and Holy Spirit, do covenant to the following:

*Seek to appreciate and live out our God given individual blessings with a sense of awe.
*Intentionally encourage and bless one another.
*Draw out each other’s gifts while making the weaknesses irrelevant.
*Put an emphasis on self-grace and grace with one another rather than perfection.
*Speak well of fellow team members to others.
*Forgive ourselves and one another.
*Work through problems rather than bury issues.
*Disagree openly avoiding triangulation and speaking unkindly of others.
*View all ministries as an interlinking circle; no beginning, no ending, no one more important than the other.
*Like the potter and the clay, be willing to be molded and changed.
*Communicate to each other and to the congregation.
*Make time for fellowship, worship, and prayer together.
*Respect, honor, and trust each other.
Additional questions:

Q-Whose decision is it to select an additional pastoral team member?
1. The coordinating pastor should have priority in the selection of an additional team member.
2. Other pastoral team members and ministry leaders directly engaged with new pastoral team member need to participate in the selection process and support the selection decision.
3. The selection needs approval by the local Church Board of Administration.
4. The selection needs support by the congregation.
5. The selection needs approval of the district or denominational leadership.

Q-Where do we find pastoral team members?
1. In other churches (local, district, or distant).
2. In college or graduate school or ready to graduate and need experience and mentoring.
3. Within the local church (this is an often neglected source). Many early retirees and second career persons are available for the pastoral team leadership.

Summary

This chapter offered guidelines for implementing shared pastoral leadership. The chapter focused on the interview responses to two questions that identify ways to improve the pastoral team experience and insights for establishing a pastoral team approach. Findings from the field research and bibliographic study shaped the applicational focus for implementing a pastoral team approach. The next chapter concludes this study as it presents major conclusions and suggestions for additional research.
This chapter summarizes the findings of this study and offers major conclusions and suggestions for further study. It addresses the importance of the study and offers several missiological insights.

**Significance of the Research Findings**

The bibliographic and field research of this study should assist churches in at least three ways. First, this study helps church leaders toward understanding their own congregational health, unique situation, and leadership options recognizing their local context, congregational needs, and pastoral gifts. Second, this study helps church leaders toward developing a plan that implements a pastoral team approach on a theological foundation and addresses the hindering factors of bias and misunderstanding. Third, this study helps church leaders as it suggests specific guidelines for team-based leadership in smaller churches. Fourth, this study helps church leaders appreciate the value and effectiveness of team-based ministry which has been described as “the most effective model for leading and organizing Christian ministry for the twenty-first century” (Cladis 2000:ix).

Christian history demonstrates the necessity of periodic realignment in the church in order for the church to serve its changing context. Several times in the Book of Acts, the early church leaders needed adjustments in their attitudes and expectations regarding the Gentiles (Acts 10:9-23; 11:1-18; 15:1-29). Their understanding of the Christian faith and their acceptance of Gentile Christians were
contrary to a long Jewish history and culture of ethnocentrism and prejudice.

Through the Reformation, the Protestant church recovered the centrality of Scripture, grace, and faith. Through evangelical revivals and the birth of new denominations, the American church of the 19th century brought spiritual life to frontier settlers helping to unite and evangelize the nation.

Discussions today about leadership, both in the church and in the broader society, again prompt Christians to rethink the self-conception and practice of the church. This rethinking helps the church reclaim its identity and direction as the people (laos) of God.

For effective missional leadership, many churches must release their default mode of operation based on the hierarchical model and recapture a more biblical understanding. Refocusing on four biblical perspectives, as noted in the Theological Grounding section (chapter 2), should prove helpful in reshaping the thinking regarding pastoral leadership. First, the theology of the church should be grounded in a biblical Trinitarian theology rather than drawn from the analogy of earthly empire. Second, the church should be viewed as a community of disciples. This model encourages an ecclesiology that focuses on the life, mission, commitment, and relationship of Jesus and his disciples. Third, the church should be seen as an organism, not primarily an institution. Recognizing the God-given, internal, and life-enabling dynamic of the church encourages leadership models that recognize the valuable contribution and interplay of every part of the church as a body. Fourth, biblical instruction regarding servant leadership and its example through team-based
leadership demonstrates that a team-based approach offers an effective, affirming, and healthy form of church leadership.

Missiological Insights

The following six missiological insights represent the reflection of this researcher upon this study. These insights are grounded in the study of the ten congregations that provided the primary basis for the study combined with learning from literature research and personal experience.

1. Pastoral teams can foster congregational health.

Though pastoral teams are often utilized by middle-sized and large congregations, smaller churches may find valuable reasons to implement a pastoral team approach that fosters congregational health by utilizing a shared leadership model that is theologically grounded and possibly culturally more relevant in a postmodern world. The Church Health Profile suggests that pastoral leadership is a consistent strength for smaller churches that utilize a pastoral team approach. As noted earlier (cf. Appendix 15), a majority of the churches (8 of 10) scored Pastoral Leadership as a major strength (6 of 10 as highest strength and 2 of 10 as second highest strength of the health indicators). This may suggest that those persons that serve in a pastoral team provide effective leadership for smaller churches.

Many church planting efforts, such as the examples of Daybreak Community Church and Lakeshore Community Church, have successfully utilized pastoral team leadership. However with time, such church plants have often drifted toward a solo leadership model rather than maintaining a team leadership model. In many such cases, the result has been a reduction in pastoral vitality and effectiveness and
increased frustration in the church. This research offers evidence that newly planted churches can experience ongoing health through pastoral teams.

2. Pastoral teams can respond to the local ministry context.

A pastoral team approach can address the particular situational needs of pastoral leaders (availability, economic needs, emotional support, giftedness and skills) as well as contextual issues and felt needs of the congregation. In this study, felt needs represent specific needs that are identified within the congregation and in the mission audience that the church is seeking to address. An effective ministry will address these needs. A well-constructed pastoral team can help the church address various ethnic, gender, generational, and socio-economic differences.

Smaller churches face pastor challenges that can be addressed through pastoral team leadership. About 60,000 Protestant congregations in the United States average between 50 and 80 persons at worship. According to church consultant Lyle Schaller these churches are:

Too large to close, too small to attract, challenge, afford, or keep a full-time, seminary-trained, and competent pastor, too valuable to merge, too independent to “go on the dole” of a perpetual denominational subsidy, and too numerous to ignore. Furthermore, the workload is too large for the typical bivocational pastor with a full-time job (1994a:108).

One attractive alternative is to create a pastoral team utilizing bivocational pastors, volunteer retirees, and/or ministerial interns who together provide the necessary pastoral leadership. Many benefits of such pastoral teams can be cited: specialization for improved ministry, continuity in transitions, raised self-esteem for the congregation, financial feasibility, and mutual support for pastoral leaders.
In most effective organizations, a variety of leadership styles are needed. George Bama identifies four types of leaders: (1) the directing leader, (2) the team-building leader, (3) the strategic leader, and (4) the operational leader (Bama 1998:114-118). According to Bama, 70% of Protestant churches in America have only one full-time employee—the Senior Pastor (1998:118). It would be unrealistic to expect any church, large or small, to discover all four types of leadership in one pastor. For many churches the future depends upon the emergence of leaders mobilized in teams to create innovative solutions that respond to emerging obstacles.43

3. Pastoral teams can strengthen the church's ministry in the world.

Pastoral teams are based upon an understanding of the priesthood of all believers as the people of God (cf. Chapter 2). To that priesthood, the gifts of the Spirit (1 Cor. 12; Romans 12; Eph. 4; 1 Peter 4) are given for the common good and mutual interaction. In Ephesians 4:11-12, spiritual leadership gifts—apostles, prophets, evangelists, pastors and teachers—are given to the people of God “for the equipping of the saints for the work of the ministry for the building up of the body of

43 Based on current trends, George Barna has predicted that 40 percent of present pastors will be out the ministry within ten years (cited in Toler 2000:68). Stan Toler responds, “A ministry shift is needed to share the pastoral workload, avoid professional burnout, and keep the church on track. I believe that the answer is in the ‘coaching’ model” (2000:68). This research suggests that another answer can be discovered through a plural leadership model.

Brevity in pastoral service could be the result of many other factors including family needs, financial concerns, shift in spiritual giftedness, increased ability in other areas of leadership, etc. Regarding bivocational ministry, Gary Farley states, “All across rural America, open country and village churches... the basic problem is economic. They cannot afford to pay the pastor” (2003:1). Farley offers four reasons for utilizing bivocational pastors: (1) financial feasibility; (2) efficiency; (3) other job provides opportunity to reach the unchurched in the “market place;” and (4) readily accepted by the rural poor (2003:1).

Facing increasing cultural diversity and difficult economic conditions, some smaller churches have discovered the value of utilizing a pastoral team approach. With a renewed awareness of the church as the people of God, the body of Christ, the communion of the saints, and the creation of the Spirit, such churches discover a clearer sense of identity and direction. An increased use of pastoral teams can help churches understand and act upon their biblical identity. This conceptual renewal can prompt the church to a renewed focus on mission and service. Missiological impact should result as the church discovers the witness and effectiveness of a team approach. Further developments, beyond the immediate scope of this research should develop practical tools to assist pastors and churches in review of current situations and the development of pastoral team leadership approaches.

4. Pastoral teams reflect the teaching and example of the New Testament.

As stated in Chapter 2, four primary images help define a biblical ecclesiology (Van Gelder 2000:108): people of God, Body of Christ, communion of saints, and the creation of the Spirit. As the people of God, the identity of the church is rooted in its fellowship with God (1 Peter 2:9). The model that emerges from the New Testament is that leaders are never seen as outside or above the people but are part of
the whole people of God and function in service of the rest, notes Gordon Fee (1989:6-7). In contrast with a hierarchical organizational model, the pastor is not viewed here as the head, director, boss, or chief executive officer. New Testament teaching encourages a decentralized authority and utilizes plural leadership. Pastoral teams that function with unity and shared purpose demonstrate that they are a part of the people of God, and only Jesus Christ is the head.

The early church used essentially a team ministry approach when it sent out missionaries such as Barnabas and Saul (Acts 13:2-3) and Barnabas and John Mark (15:39-40). The early church recorded that “Paul and Barnabas appointed elders for them in each church” (Acts 14:23), implying more than one elder in each church. As noted in chapter 1, Ajith Fernando writes, “The plural is always used in connection with the appointment of leaders. . . . biblical leadership operates in the context of a team” (1998:404). John Stott contends that the pastoral oversight in those churches was both local and plural (1990:236):

Local in that the elders were chosen from within the congregation, not imposed from without, and plural in that the familiar modern pattern of “one pastor one church” was simply unknown. Instead, there was a pastoral team, which is likely to have included (depending on the size of the church) full-time and part-time ministers, paid and voluntary workers, presbyters, deacons, and deaconesses.

Greg Ogden writes, “Biblically, ministry is predicated on plural, not solo, leadership . . . elders in the local church are always referred to in the plural” (1990:178). Recognizing the important image of the church as the body of Christ, Ogden asserts that the “One-person ministry violates the body concept because it views the pastor as the solitary leader” (1990:178). In view of these insights, plural
leadership in a congregation can help the church function in a more dynamic and biblical way.

5. Pastoral teams model servant leadership.

Jesus affirmed, through instruction and personal example, the role of servant leader. The ten disciples were indignant when the mother of James and John asked Jesus to give her sons the second and third positions of highest honor in the kingdom (Matthew 20:20-23). Jesus responded,

You know the rulers of the Gentiles lord it over them and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first just be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Matthew 20:25-28).

At the Last Supper, the disciples were disputing as to which of them was the greatest. Jesus responded, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. . . . I am among you as one who serves” (Luke 22:25-27).

With the phrases “not so with you” and “you are not to be like that,” Jesus clearly communicated that the commonly accepted leadership approach of the day is contrary to his teaching about servant leadership.

Robert Greenleaf, former executive at AT & T and writer on servant leadership, says that “the great leader is seen as a servant first” (1977:7). Servant leaders seek to enhance the goals and accomplishments of others rather than to enhance the power, influence, and position of the leader. The traditional mindset is motivated by personal desire. Servant leadership is motivated to encourage and
empower others for their good. This research recognizes that shared leadership, such as a pastoral team approach, is a good way to model servant leadership.

**Surprising Findings**

This researcher experienced several surprising findings regarding pastoral teams, the need for training, the interview process, and the literature supporting the team approach.

1. The survey documents revealed that pastors and other church leaders give limited attention to the biblical example or theology related to pastoral team. It appears that the decision to utilize a pastoral team approach is more pragmatic than theological.

2. Pastoral team leaders and team members admit their need for more training to establish and encourage an effective and satisfying team experience. It appears that many persons in shared leadership began with a limited understanding of the team approach. Several pastors commented that their ministerial training included no instruction regarding the pastoral team. Colleges, seminaries, and denominational leaders are encouraged to provide training for pastoral teams.

3. Without reluctance, the pastoral team leaders and team members were highly interested and helpful for this study. This researcher anticipated that it would be difficult to gain their cooperation, but willingly, they gave interview time and completed paper or online assignments. They had an attitude of humility as they shared their insights. They had a teachable spirit as they sought to know more about pastoral teams.
4. The literature review and the field research was very supportive of the team approach. Very few authors discouraged the use of pastoral teams and when they did it was because of a bad team not because teams are bad. In response to the research and the interview support, it would seem that even more pastors would seek a satisfying team experience.

Suggestions for Further Research

This study has inspired many additional suggestions for further research. The following topics only begin to address the many possibilities related to pastoral teams and congregational health.

1. *Pastoral leadership seems to be a consistent strength for many smaller churches that utilize a pastoral team approach. How do we explain this?* It could be that the pastors who establish and participate in pastoral teams are more confident about themselves and experienced in ministry or in other leadership situations. How does the leadership ability of a pastoral leader compare between healthy congregations led by a pastoral team and healthy congregations led by a solo pastor? Do the personality inventories, such as a Myers-Briggs Type Indicator, and the leadership tests, such as DiSC Profiles and Leadership Effectiveness and Adaptability Description (LEAD), help identify a different combination of personalities and leadership styles in those who choose a shared leadership approach? Further research could compare the leadership characteristics of a realistic sample group with a group of pastoral team members.

2. *What missiological impact can be verified as a church discovers the witness and effectiveness of a team approach? How does a team approach...*
demonstrate effectiveness in mission and identity within the ministry context? This research could focus on a variety of contextual factors including ministry to multiple groups based on ethnicity, gender, generation, and socio-economic position.

3. A related study would focus on the relationship between team leadership and church growth. Do churches led by pastoral teams show a greater likelihood of church growth than churches led by the solo pastor model?

4. What are the different models of shared leadership? More research could identify characteristics and dynamics of various combinations of persons in shared leadership such as husband-wife, father-child, unrelated persons, two person teams, multiple-person teams (three or more), all bivocational team members, and those with differing educational background, credentials, and experience.

5. What are the critical “team tools” that are needed to assist pastors and churches to review their current situation and develop a plan for introducing a pastoral team approach? These “team tools” could draw upon the existing literature and personal experience of pastoral team leaders. The “team tools” could include teaching segments, inventories, questionaries, surveys, discussion tools, and printed materials on topics such as:

The theological basis for shared leadership
Servant leadership
Understanding your leadership style
The team approach—shared vision and mutual accountability
Important criteria for selecting pastoral team members
Building an effective and satisfying team
Living in commitment to the team

6. Many church planting efforts have used a shared leadership approach and then have shifted to solo leadership. Are church planting experiences with a team
approach more effective in establishing a healthy church as compared with a solo leadership approach? Some churches have “solo, full-time pastor” as a significant goal or indicator of their church health. Why do many churches lean toward a solo leadership approach or a hierarchical approach rather than continuing a shared leadership approach? Is there a cultural bias or expectation in North American churches that explains this? How has selective literature from church history or the business world been used to promote hierarchical systems rather than shared leadership?

7. Why are some people reluctant to pursue a pastoral team experience? What issues should be challenged (such as power, control, personal benefits, freedom, avoidance of accountability, unwillingness to share)? What issues represent the “standard way of operation” (such as previous experience, examples in leadership, family approach, bad experience)?

8. What “lay-driven models” of church team leadership could be studied? These could be churches functioning well without “professional” pastors or with limited pastoral support. Research could focus on house churches or other ecclesial groups, such as some brethren churches, that function without professional clergy.

Conclusion

Responding to the findings of this study, this chapter presented the importance of the study and suggested several missiological insights. Some surprising findings were identified. The chapter concluded with several suggestions for further study. The results of this study led to four primary conclusions: (1) Pastoral teams have a substantial theological grounding and practical benefit for the smaller church and for
those who serve on such teams. (2) Pastoral teams and congregational health can co-exist in a mutually positive environment. (3) Pastoral teams can provide leadership strength for smaller churches. (4) Pastoral teams can respond to diversity in the local context and demonstrate an egalitarian approach that affirms relationships as the people of God.

This research is more than the pursuit of a personal interest. As a pastor, I love the church regardless of the size. I love pastors who give their lives to a community of disciples. I know the heart and the hurt that pastors can experience in ministry. The pastoral team has been a good experience for me in a middle-size and smaller church. I am thankful for the teammates that have been my partners in ministry. Pastoral teams bring camaraderie and encouragement that lifts the human spirit. Pastoral teams experience the sharing of the workload and the synergism of teamwork for the good of God’s people. Pastoral teams bear witness that we are the people of God in partnership and egalitarian relationships.

This research has increased my confidence that pastoral teams can co-exist with congregational health, that pastoral teams contribute to the health and ministry of the church, and that pastoral teams and healthy churches can discover a mutually satisfying relationship. I have given considerable ministry attention to training pastors as a college and denominational instructor and through mentoring, advising, and supervised ministry. With increased insight and experience regarding pastoral teams, this researcher is committed to train and encourage others for ministry in pastoral teams.
APPENDICES

The following appendices demonstrate the research tools, resources, and combined information from the ten case study churches. The research methodology is revealed in the surveys, information pages, and interview questions for the case study research. The appendices include major information regarding the Church Health Profile, an overview of many church assessment approaches, and helpful information regarding the use of pastoral teams. Several appendices provide composite results of information gained through the case studies.
### Appendix 1: Ten Case Study Churches

<table>
<thead>
<tr>
<th>Church and Address Information</th>
<th>Pastors</th>
<th>Pastoral Leadership</th>
<th>Size 2005</th>
<th>Church Dominant Ethnic</th>
<th>Context (2000 Statistics)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Daybreak Community Church</td>
<td>Richard L. Cole, Paul Cole</td>
<td>father/son (formerly a father/son and several other pastoral team members)</td>
<td>114</td>
<td>Anglo</td>
<td>Rural and small city&lt;br&gt;Downtown community ministry to respond to community needs.&lt;br&gt;Pop. 1855&lt;br&gt;Male 48.5%&lt;br&gt;Female 51.5%&lt;br&gt;Median Age 35.4&lt;br&gt;Income 41389&lt;br&gt;White Non-Hispanic 98.7%</td>
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<tr>
<td>121 W 12th St., Lapel, IN 46051 765-534-3500</td>
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<tr>
<td>2. Faith Wesleyan Church</td>
<td>Gary Schneppe, Dave Miller, Greg Capello, Rebecca Smith</td>
<td>Three men and one woman</td>
<td>93</td>
<td>Anglo</td>
<td>Large city (suburb of Buffalo)&lt;br&gt;Blue collar workers&lt;br&gt;Catholic neighborhoods&lt;br&gt;Pop. 94019&lt;br&gt;Male 46.9%&lt;br&gt;Female 53.1%&lt;br&gt;Median Age 40.9&lt;br&gt;Income 38121&lt;br&gt;White Non-Hispanic 94.3%&lt;br&gt;Black 2.9%&lt;br&gt;Hispanic 1.0%</td>
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<td>4600 Union Rd., Cheektowaga, NY 14225 716-634-2578</td>
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<tr>
<td>3. First Wesleyan Church</td>
<td>Charles Pero, John Chadwick</td>
<td>Two men and two pastoral interns</td>
<td>45</td>
<td>Anglo</td>
<td>Small city&lt;br&gt;Pop. 16256&lt;br&gt;Male 48.2%&lt;br&gt;Female 51.8%&lt;br&gt;Median Age 37.9&lt;br&gt;Income 33484</td>
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<td>315 W. Main St., Batavia, NY 14020 585-343-2271</td>
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<tr>
<td>4. First Wesleyan Church (Falconer)</td>
<td>Stephen Strand&lt;br&gt; Ruth Strand</td>
<td>Shared full-time position of husband and wife</td>
<td>48</td>
<td>Anglo and Latino</td>
<td>Small city&lt;br&gt; An increasing Hispanic population</td>
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<tr>
<td>126 W. James St. Falconer, NY 14733 716-665-4070</td>
<td>Stephen Strand&lt;br&gt; Ruth Strand</td>
<td>Shared full-time position of husband and wife</td>
<td>48</td>
<td>Anglo and Latino</td>
<td>Small city&lt;br&gt; An increasing Hispanic population</td>
</tr>
<tr>
<td>5. Lakeshore Community Church</td>
<td>Chris Conrad&lt;br&gt; Richard Concklin</td>
<td>Two men and leadership team in pastoral functions</td>
<td>81</td>
<td>Anglo and Asian</td>
<td>City (suburb of Madison)&lt;br&gt; well-educated professional orientation</td>
</tr>
<tr>
<td>3827 Manito Ct&lt;br&gt;Middleton, WI 53562-1177 608-824-9988 <a href="http://www.elakeshore.org">www.elakeshore.org</a></td>
<td>Chris Conrad&lt;br&gt; Richard Concklin</td>
<td>Two men and leadership team in pastoral functions</td>
<td>81</td>
<td>Anglo and Asian</td>
<td>City (suburb of Madison)&lt;br&gt; well-educated professional orientation</td>
</tr>
</tbody>
</table>

White Non-Hispanic 89.3%<br>Black 5.4%<br>Hispanic 2.5%<br>Native American 1.1%.

Pop. 2540<br>Male 48.1%<br>Female 51.9%<br>Median Age 39.9<br>Income 32,222<br>White Non-Hispanic 96.9%<br>Hispanic 1.1%<br>Black .6%<br>Native American .6%.

Pop. 15770<br>Male 47.9%<br>Female 52.1%<br>Median Age 36.2<br>Income 50786<br>White Non-Hispanic 90.7%<br>Hispanic 2.8%<br>Black 2.0%<br>Asian Indian 1.0%<br>Chinese .8%<br>Native American .8%. 
<table>
<thead>
<tr>
<th>Pop. 1788 (2006)</th>
<th>Male 51.5%</th>
<th>Female 48.5%</th>
<th>Median Age 40.4</th>
<th>Income 48000</th>
<th>White Non-Hispanic 96.4%</th>
<th>Hispanic 1.7%</th>
<th>Other 1.2%</th>
</tr>
</thead>
<tbody>
<tr>
<td>LaOtto Wesleyan Church Lois Watkins Shared full-time position of wife and husband with an additional person</td>
<td>P.O.Box 117 Jim Watkins</td>
<td>Josh Koontz</td>
<td>76 Anglo</td>
<td>158 Anglo and Latino</td>
<td>Large city (suburb of Los Angeles)</td>
<td>Three men and team in pastoral functions</td>
<td>Growing Hispanic and youth population. Community Center addresses issues of daycare/education and life skills</td>
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<tr>
<td></td>
<td>626-915-6691 Reynaldo Ramirez</td>
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<tr>
<td>7. Neighborhood Christian Fellowship Wesleyan Church Covina, CA 91722 626-915-6691</td>
<td>Gordon L. Coulter Dave Johnson</td>
<td>18821 E. Arrow Highway</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Josh Koontz</td>
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<tr>
<td>8. Pilgrim Wesleyan Church</td>
<td>Remolien Cassisse Roland Barthelemy Germain Coulibaly Sherly Coulibaly Gessnell Joseph Ezekiel Pierre Elisse Lompto</td>
<td>Pastor with two assistant pastors and four volunteer assistant pastors</td>
<td>Haiti and African American</td>
<td>Large city</td>
<td>Pilot number of African Americans</td>
<td></td>
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</tr>
<tr>
<td>6700 N. Broad Philadelphia, PA 19126 215-927-1918</td>
<td></td>
<td>140</td>
<td>72.4% Hispanic and 10.3% Chinese</td>
<td>Growing number of African Americans</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Mailing Address: P. O. Box 26668 Philadelphia, PA 19141-6668</td>
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<td></td>
<td></td>
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<tr>
<td>9. Wesleyan Christian Church</td>
<td>Edgar Chacon Husband Wife Son Daughter</td>
<td>93</td>
<td>Latino</td>
<td>Large city (suburb of Los Angeles)</td>
<td>Growing Hispanic and Asian populations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2400 Santa Anita Ave El Monte, CA 91733-2790 626-448-2815</td>
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</tbody>
</table>

- Pop. 1517550
- Male 46.5%
- Female 54.5%
- Median Age 34.2
- Income 30746
- Black 43.2%
- White Non-Hispanic 42.5%
- Hispanic 8.5%
- Other race 4.8%
- Chinese 1.2%
- Other Asian .9%
- Asian Indian .8%
- Native American .7%
<table>
<thead>
<tr>
<th>10. Zephyrhills Wesleyan Church</th>
<th>Daniel W. David</th>
<th>Shared full-time position husband and wife and two additional persons</th>
<th>160</th>
<th>Anglo</th>
<th>Small city</th>
<th>Many senior communities in the county</th>
<th>Pop. 10833</th>
</tr>
</thead>
<tbody>
<tr>
<td>38924 C Ave.</td>
<td>Patricia J. David</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Male 45.5%</td>
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<tr>
<td>Zephyrhills, FL 33542-7142</td>
<td>Maurice Pierce</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Female 54.5%</td>
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<tr>
<td>813-782-7510</td>
<td>Gary Holland</td>
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<td>Median Age 49.0</td>
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<td>Income 27548</td>
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<td></td>
<td>White Non-Hispanic 89.7%</td>
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<td></td>
<td>Hispanic 5.0%</td>
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<td></td>
<td>Black 2.8%</td>
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<td></td>
<td>Other race 1.6%</td>
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<td></td>
<td></td>
<td>Native American .9%</td>
</tr>
</tbody>
</table>
Appendix 2A: The Teamwork Checklist

Church ____________________________ Date ___________
Responder (check)
Pastoral Team leader_____ Pastoral Team member_____ Other Church Leader_____ 
This checklist serves as an informal guide to identify pastoral team approach. Base your answers on your experiences participating or observing your pastoral team.

1. There are definite goals that each pastoral team member knows and understands. _____ _____

2. There are clearly established roles and responsibilities. _____ _____

3. Pastoral team members work together very well without strong egos or personalities creating problems. _____ _____

4. There are well-documented guidelines for behavior and ground rules of operation. _____ _____

5. Significant decisions are arrived at by a shared decision. _____ _____

6. After a consensus is reached, every team member is supporting it. _____ _____

7. Pastoral team members are aware when the team has achieved success. _____ _____

8. There is open communication in an atmosphere of trust. _____ _____

9. There is continuous learning and training in appropriate skills. _____ _____

10. Pastoral team members are flexible, open-minded, and dependable. _____ _____

11. Team members have an “all in it together” attitude. _____ _____

12. Higher management demonstrates patience and support. _____ _____

13. Each pastoral team member has pride in his or her work. _____ _____

14. Rewards are tied to individual as well as team results. _____ _____

15. Pastoral team members automatically provide backup and support one another without the team leader initiating. _____ _____

Totals

Scoring and interpretation: The larger number of statements answered “mostly yes” the more likely it is that good teamwork is present.
Appendix 2B: Spiritual Dynamics of the Pastoral Team

Church ___________________________ Date ____________

Responder (check)
Pastoral Team leader ___ Pastoral Team member ___

This checklist serves as an informal guide to diagnosing the spiritual dynamics of a pastoral team. Base your answers on your experiences participating or observing your pastoral team.

Mostly Yes  Mostly No

1. Pastoral team members share a passion for worship.
2. The pastoral team seeks divine guidance for decision making.
3. Pastoral team members regularly demonstrate love for each other by sharing and receiving personal updates.
4. Pastoral team members regularly pray together.
5. Pastoral team members know their spiritual gifts.
6. The pastoral team members seek ministry according to their particular spiritual gifts.
7. Pastoral team members enjoy friendship events beyond their shared professional life.
8. Pastoral team members consistently demonstrate loyalty to the team and to each other.
9. Pastoral team members seek direct and timely resolution regarding issues of team conflict.
10. Pastoral team members share a common passion for communicating the gospel message.
11. Pastoral team members affirm one another in public situations and private conversations.

Totals __________  __________

Scoring and interpretation: The larger number of statements answered “mostly yes” the more likely it is that good spiritual dynamic is present.
Appendix 3A: Church Analysis in a Team-based Setting

Church Name ___________________________ Date __________________

Address ________________________________

City __________________ State ______ Zip ______

Phone ___________________ Pastor ____________________________

<table>
<thead>
<tr>
<th>Statistics for Church Year:</th>
<th>2001</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
<th>2005</th>
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</thead>
<tbody>
<tr>
<td>1. Primary Worship Attendance</td>
<td></td>
<td></td>
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<td>2. Membership</td>
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<td>3. Small Groups</td>
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<td>(number of persons involved)</td>
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<tr>
<td>4. Operational Finances</td>
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<td>(in thousands)</td>
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</table>

The Basic Story:
1. How long has this church been using a pastoral team approach?

2. What is the prior leadership story of this church?

3. What has changed since team leadership was introduced?
   1) In relation to statistics above
   2) Attitudes about church effectiveness
   3) Participation level of church family
   4) Clarity of pastoral roles
   5) Perceived satisfaction level of pastoral leaders

4. What biblical/theological concepts prompted the pastoral team leadership approach?

5. What other factors were most significant toward establishing a pastoral team approach?
Appendix 3B: Assessment of Small Church as Folk Society

Church name _____________________________ Date ________________

Pastoral Team Member ______ Elected Leader ______

Please circle the response that matches your perception of the congregation regarding each of the following statements:

1. Our focus in ministry is transforming lives more than increasing numbers or ministries.  
   Yes Usually Some Seldom No
   1 2 3 4 5

2. Few things happen quickly at our church.  
   1 2 3 4 5

3. Leaders must “belong” to the group if they want to be heard.  
   1 2 3 4 5

4. Our church rarely seeks analysis or critique from persons outside our congregation.  
   1 2 3 4 5

5. We regularly refer to or celebrate something from our past.  
   1 2 3 4 5

6. Future planning is the function of leaders not the whole group.  
   1 2 3 4 5

7. Most ministries or church activities have a continuous history with minimal direction.  
   1 2 3 4 5

8. The function of leadership is a sporadic, indirect, and hidden activity.  
   1 2 3 4 5

9. Positive relationships are a greater concern than task completion.  
   1 2 3 4 5

10. Convictions and strong opinions are expressed with emotion.  
    1 2 3 4 5

11. New things are not believed until they are experienced.  
    1 2 3 4 5

12. When change occurs a precedent will be found.  
    1 2 3 4 5

Total score ________

(This survey document had limited value as discussed in Chapter 2)
Appendix 4: Guidelines for Establishing Case Study Churches

Church Name: ___________________________ Date _____________

Coordinating Pastor: ________________________________

Address:
City, State, Zip:
Phone:
Other Pastoral Team Members:
   Name:
   Phone

   Name:
   Phone:

I. Pastoral Team
A. Number of Pastors ______

   B. Approach ______
   "The Teamwork Checklist" score ______
   "Spiritual Dynamics" score ______

II. Congregational Health (scores/results from assessment document)

   1. Divine Enablement _____
   2. Pastoral Leadership _____
   3. Christ-exalting Worship _____
   4. Effective Evangelism _____
   5. Ministries of Compassion _____
   6. Loving Community _____
   7. Maturing Faith _____
   8. Personal Ministry _____
   9. Leadership Development _____
   10. God-honoring Stewardship _____
   11. Missionary Spirit _____
   12. Vision-focused Systems _____

III. Average Worship Attendance ______

   Mentality/Approach ________________________________

   Typology: Community _______________________________
   Dominant Identity ________________________________
   Setting/Composition _______________________________
Appendix 5: Pastoral Attitudes Regarding Team Leadership

Church Name: ___________________________ Date ____________

Responder (check)
Pastoral Team leader    Pastoral Team member__

Information:
1. Years of Experience in Pastoral Ministry ____

2. Years of Experience as part of a Pastoral Team ____

3. Age Group:  
   born 1945 and earlier ____
   born 1946 to 1964 ______
   born 1965 to 1981 ______

4. Gender  Male _____   Female _____

5. Reflection on Pastoral Team Leadership
(Rank according to your level of agreement: 1 – highest to 5 - lowest)

A. What do you believe are the greatest reasons for utilizing a pastoral team:
   ____ Camaraderie and personal support
   ____ Shared and appropriate work load
   ____ Focused assignments based on giftedness
   ____ Ability to minister to wider variety of people and needs
   ____ Theological compatibility

B. What are the greatest problems associated with pastoral teams:
   ____ Insubordination/lack of loyalty/division
   ____ Confused vision for the church
   ____ Costly expenditure of time in training/directing
   ____ Paralysis in getting things done
   ____ Team players seem disconnected

C. What is your general attitude toward utilizing pastoral team leadership?
   ____ Utilize pastoral team out of necessity because the pastoral workload is overwhelming
   ____ Share responsibilities to reinforce view of the church as organism/body
   ____ Demonstrate the value and process of pastoral development
   ____ Develop pastoral teams because Trinitarian theology suggests divine parallel
   ____ Use pastoral teams as way of mentoring others for ministry
Appendix 6: Guided Interview for Pastoral Team Members

Church ___________________________ Date ______________

Respender (check)
Pastoral Team leader____ Pastoral Team member____

1. What is your ‘official’ title as part of the Pastoral Team?

2. When and how did this Pastoral Team come together?

3. What do you perceive as your strength, style, or role in the Pastoral Team?

4. What are some of the greatest strengths you have experienced in your Pastoral Team?

5. What were some of the greatest hindrances in establishing a Pastoral Team?
   Theological:
   Personal/Relational:
   Situational:

6. What are some of the greatest challenges in working together as a Pastoral Team?
   Theological:
   Personal/Relational:
   Situational:

7. In what way would you like to improve your pastoral team experience?

8. What do you wish you knew earlier about working together as a pastoral team?
Appendix 7: Understanding the Small Church Situation and Congregational Health

Church Name: ___________________________ Date ______________

Responder (check)
Pastoral Team leader____ Pastoral Team member____ Other church leader ____

Interview Questions:

1. What has been your own association with this church?

2. What is the brief history of the church?

3. What are several pivotal events/transitions in the history of this church?

4. What changes have you noticed since you became a member?

5. How would you describe the present congregation regarding gender, ethnicity, socio-economic, education, generational mix, etc.)?

6. How would you describe the mission of the church? Who do you identify as target audience for future growth?

7. What is the general pastoral story of this church (last 20 years)?

8. What strengths and concerns are apparent in the current pastoral leadership approach for the church to address the needs of the church, the mission of the church, and impact target audience?

9. How would you describe the worship style/approach in the past five years?

10. What sort of church program or project is functioning effectively?

11. What sort of church program or project is currently struggling or unproductive?

12. What is the good news around the church now?

13. What would you say are the most valuable characteristics of this church?

14. What distinguishes this church from another church nearby?
Welcome to the Church Health Profile. This instrument is designed to give you a better, more clearly defined understanding of your church’s overall health as a local unit in the extended body of Christ. It’s our hope that you will be affirmed through this process and that you will find it very helpful.

ASSUMPTION ...

The Church Health Profile makes the following assumptions about those who participate in completing the survey:

- You genuinely care about your church’s ministry effectiveness and development.
- You are actively involved in your church – probably a ministry leader.
- You have a broad-based understanding of your church – its leadership, vision, strategy, mission, ministries and connections.
- You will be honest in your responses and sincere in your participation.

ASSERTION ...

CHP – Survey Questions
© 2005 The Wesleyan Church Corporation
Measuring church health is very challenging. It’s common for us to consider it to be subjective and difficult. However, we contend that there are some objective factors that can assist churches in assessing their overall congregational health. The Church Health Profile is built around twelve (12) health indicators, specifically selected through extensive church health literature reviews, task force evaluations, church leadership surveys and denominational values. [Click here for additional information about the instrument’s development]

ASSESSMENT ...

When you have completed the Church Health Profile, you will receive an e-mail report of your personal responses, which you can later compare to your church’s group report summary. Your report will provide information about the results of your survey and an overall assessment of your church’s health from your perspective. You will see the current areas of strength for your church, as well as some “need improvement” areas. Your church’s group report summary will be e-mailed to your pastor or survey group leader when it is requested.

ASSIGNMENT ...

Read each statement very carefully. Based on your best understanding and personal experience with your church, click on the circle that is your best response to the statement. As you work through the survey statements, think of the ratings as these responses ...

- Consistently
- Occasionally
- Never

Divine Enablement ... The healthy church recognizes God’s sovereign role in building the Kingdom and joyfully seeks and expects His Holy Spirit’s work in and through the Body of Christ.

1. Our leaders admonish us to align our church’s plans with God’s purposes.
   Consistently Occasionally Never

2. Our church obeys the leading of the Holy Spirit, even when doing it seems difficult or costly.
   Consistently Occasionally Never

3. Our congregation works together in unity to fulfill our church’s vision.
   Consistently Occasionally Never

4. Our church prays for the Holy Spirit’s guidance as we seek to draw lost people to Christ through our ministries.
   Consistently Occasionally Never

5. Our leaders submit to the Headship of Christ by humbly seeking His will for our church.

CHP – Survey Questions
© 2005 The Wesleyan Church Corporation
Consistently Occasionally Never
6. Our congregation celebrates answers to our prayers.
   Consistently Occasionally Never
7. Our members seek God’s will through prayer when we make significant church-wide decisions.
   Consistently Occasionally Never
8. Our church relies on faith to pursue vision beyond our current resources.
   Consistently Occasionally Never
9. Our congregation takes bold steps, when needed, to trust God as we do His will for our church.
   Consistently Occasionally Never
10. Our church reports ministry results that can only be explained as God at work.
    Consistently Occasionally Never

Pastoral Leadership … The healthy church is led by a pastor who demonstrates the calling, character and competence to help this church achieve its God-given purpose and shared vision.

11. Our pastor helps us know and fulfill God’s vision for our church.
    Consistently Occasionally Never
12. Our pastor demonstrates a clear call from God to minister in this church.
    Consistently Occasionally Never
13. Our pastor takes advantage of opportunities for personal and professional growth.
    Consistently Occasionally Never
14. Our pastor exhibits the professional skills and abilities necessary for leading a church our size.
    Consistently Occasionally Never
15. Our pastor motivates our congregation so that our church can confidently move forward with its vision.
    Consistently Occasionally Never
16. Our pastor teaches and supports the doctrinal positions of our denomination.
    Consistently Occasionally Never
17. Our pastor fosters unity in our church by managing conflict well.
    Consistently Occasionally Never
18. Our pastor models integrity and godly character for our congregation.
   Consistently Occasionally Never

19. Our pastor guides us in making changes that will fulfill our church’s vision.
   Consistently Occasionally Never

20. Our pastor helps our church participate in denominational activities and programs.
   Consistently Occasionally Never

Christ-exalting Worship ... The healthy church magnifies Christ by providing worship experiences that engage the whole person and lead the congregation into God's empowering presence.

21. People in our congregation actively participate in the prayer times in our worship experiences.
   Consistently Occasionally Never

22. The persons leading our worship experiences engage us in personal responses to God.
   Consistently Occasionally Never

23. Scripture is used in a variety of ways when we worship together.
   Consistently Occasionally Never

24. A variety of elements engage our hearts, minds and senses in our corporate worship experiences.
   Consistently Occasionally Never

25. Our worship experiences appeal to people from more than one generation or culture.
   Consistently Occasionally Never

26. People actively participate in our worship experiences rather than sit as passive spectators.
   Consistently Occasionally Never

27. The musicians in our worship experiences focus our attention on exalting God through their musical selections.
   Consistently Occasionally Never

28. Our pastor’s sermons apply the Bible in practical ways to life in today's world.
   Consistently Occasionally Never
29. The sacraments of communion and baptism are observed with meaning and freshness in our services.
   Consistently  Occasionally  Never

30. Our worship experiences preserve and pass on the rich heritage of historical Christianity.
   Consistently  Occasionally  Never

Effective Evangelism ... The healthy church embraces its Great Commission responsibility to multiply passionate followers of Jesus Christ and healthy churches.

31. Our church trains Christians to share their personal faith with others.
   Consistently  Occasionally  Never

32. Conversions to Christ are the primary source of our church's growth.
   Consistently  Occasionally  Never

33. Our church offers intentional activities and services as evangelism opportunities for us to invite unsaved friends.
   Consistently  Occasionally  Never

34. Our church baptizes believers as an intentional part of the discipleship process.
   Consistently  Occasionally  Never

35. Our church receives new believers as members by their profession of faith.
   Consistently  Occasionally  Never

36. Our leaders communicate plans for our congregation to help start new churches.
   Consistently  Occasionally  Never

37. Our church identifies church planting opportunities among the unreached people in our area.
   Consistently  Occasionally  Never

38. We pray for God to raise up individuals from our congregation who will help plant other churches.
   Consistently  Occasionally  Never

39. We intentionally release resources – people and/or money – to establish new ministries outside our local church.
   Consistently  Occasionally  Never
40. Our members support our denomination's cooperative church planting initiatives.

<table>
<thead>
<tr>
<th>Consistently</th>
<th>Occasionally</th>
<th>Never</th>
</tr>
</thead>
</table>

Ministries of Compassion ... *The healthy church actively expresses the love of Christ through generosity and service to those in need.*

41. Our leaders alert us to specific needs for compassion ministry.

<table>
<thead>
<tr>
<th>Consistently</th>
<th>Occasionally</th>
<th>Never</th>
</tr>
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</table>

42. Our church's preaching and teaching give us a biblical view of compassion and service.

<table>
<thead>
<tr>
<th>Consistently</th>
<th>Occasionally</th>
<th>Never</th>
</tr>
</thead>
</table>

43. Our members demonstrate Christ's love to each other in practical ways.

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<tr>
<th>Consistently</th>
<th>Occasionally</th>
<th>Never</th>
</tr>
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44. Our community looks to our church as an advocate for the poor and hurting.

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<th>Consistently</th>
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45. Our church responds in tangible ways to global humanitarian needs.

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<th>Consistently</th>
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46. Our church's budget designates specific funds for compassion ministries.

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<th>Consistently</th>
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47. Our church recruits and trains people for involvement in specific compassion ministries.

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<th>Consistently</th>
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48. Our congregation recognizes and supports members who engage in ministries of compassion.

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<th>Consistently</th>
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49. Our church publicly states its biblical positions on moral and social concerns.

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<th>Consistently</th>
<th>Occasionally</th>
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50. Our congregation partners with others to meet compassion needs beyond the resources or reach of our own local church.

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<th>Consistently</th>
<th>Occasionally</th>
<th>Never</th>
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Loving Community ... *The healthy church practices genuine care for one another while embracing new people and valuing their inclusion in the fellowship.*
51. People, other than our pastor, are directly involved in providing care to our congregation.
   Consistently  Occasionally  Never

52. The atmosphere of acceptance and belonging causes people to stay connected to our church.
   Consistently  Occasionally  Never

53. Our leaders handle conflict in a responsible, biblical manner.
   Consistently  Occasionally  Never

54. We systematically follow-up visitors to encourage them into our church family.
   Consistently  Occasionally  Never

55. Our church intentionally creates new groups or classes so more people can build relationships and receive care in our church.
   Consistently  Occasionally  Never

56. People in our church feel safe to share their personal issues of life with each other.
   Consistently  Occasionally  Never

57. Newcomers report that they are warmly welcomed during their initial visits to our church.
   Consistently  Occasionally  Never

58. People in our church talk to the right people to address problems in a timely manner.
   Consistently  Occasionally  Never

59. Our church provides opportunities for people to get together for fellowship with one another.
   Consistently  Occasionally  Never

60. Members talk positively about the level of spiritual care they receive in our church.
   Consistently  Occasionally  Never
Maturing Faith ... The healthy church nurtures spiritual maturity that shapes biblical beliefs and transforms behaviors consistent with a holy life.

61. A majority of our people participate in Sunday School or other small group Bible studies that develop spiritual maturity.
   Consistently Occasionally Never

62. Mature members mentor new believers and other members in living a sanctified life.
   Consistently Occasionally Never

63. Our church connects people with opportunities to serve others, both inside and outside our local church.
   Consistently Occasionally Never

64. Our members learn the doctrinal positions of our denomination.
   Consistently Occasionally Never

65. Our church teaches believers to apply the Bible's teachings to all matters of life.
   Consistently Occasionally Never

66. Believers are taught how to handle adversity with deeper trust and joy in God.
   Consistently Occasionally Never

67. Our church encourages members to practice spiritual disciplines (prayer, personal Bible study, giving and fasting, etc.).
   Consistently Occasionally Never

68. Our church takes new people through a systematic process to become members.
   Consistently Occasionally Never

69. Our congregation accepts and implements changes that fulfill our church's vision, even if doing so causes discomfort.
   Consistently Occasionally Never

70. Our church emphasizes the fruit of the Spirit, above His gifts, as the evidence of a Spirit-filled life.
   Consistently Occasionally Never
Personal Ministry ... The healthy church expects and equips its members to discover, develop and use their gifts for fruitful ministry.

71. Our leaders teach people our church's doctrine regarding the exercise of spiritual gifts by believers.
   Consistently   Occasionally   Never

72. Our church helps believers discover their unique purpose and contribution to God's kingdom.
   Consistently   Occasionally   Never

73. Our church equips people to use their spiritual gifts and abilities in ministry.
   Consistently   Occasionally   Never

74. Our church places people in ministries that match their passions and gifts.
   Consistently   Occasionally   Never

75. The majority of our church members are involved in personal ministry.
   Consistently   Occasionally   Never

76. Our church helps individuals evaluate and increase the fruitfulness of their ministries.
   Consistently   Occasionally   Never

77. People doing ministry in our church are each held accountable by someone in leadership.
   Consistently   Occasionally   Never

78. Our church provides ongoing training for people doing ministry.
   Consistently   Occasionally   Never

79. New ministries are strategically launched within our church, based on members' gifts.
   Consistently   Occasionally   Never

80. Our church appreciates and publicly recognizes people serving in ministries.
   Consistently   Occasionally   Never

Leadership Development ... The healthy church identifies, trains and empowers persons called to and gifted for servant leadership.

81. Our church builds our leadership pool by identifying young people gifted and called to leadership.
   Consistently   Occasionally   Never
82. Our church intentionally seeks specifically gifted and God-called believers to fill leadership roles.
   Consistently    Occasionally    Never
83. Our leaders participate in ongoing training to enhance their skills and effectiveness.
   Consistently    Occasionally    Never
84. Our church delegates authority and responsibility to our leaders to serve in their assignments.
   Consistently    Occasionally    Never
85. Our leaders recruit capable newcomers to participate in ministry leadership roles.
   Consistently    Occasionally    Never
86. Our church holds its leaders accountable to clearly defined and communicated expectations.
   Consistently    Occasionally    Never
87. Our leaders exhibit integrity and godly character in their decisions and actions.
   Consistently    Occasionally    Never
88. Our members confidently follow the direction set by our leaders.
   Consistently    Occasionally    Never
89. Our church recognizes and honors individuals for their effective leadership.
   Consistently    Occasionally    Never
90. Ministry leaders in our church are given intentional evaluation and feedback about their performance.
   Consistently    Occasionally    Never

God-honoring Stewardship ... The healthy church teaches and practices biblical stewardship and provides opportunities for generosity.

91. Our church teaches people to manage every aspect of life – time, talent and treasure – to glorify God.
   Consistently    Occasionally    Never
92. Our church offers us programs that systematically develop good personal financial management in accountability to God.
   Consistently    Occasionally    Never
93. Our members receive regular, accurate reports about our church's financial resources.
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<th>Consistently</th>
<th>Occasionally</th>
<th>Never</th>
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<tbody>
<tr>
<td>94.</td>
<td>Our church plans and schedules ministries as a model of good time management.</td>
<td>Consistently</td>
<td>Occasionally</td>
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<tr>
<td>95.</td>
<td>Our church encourages believers to use their talents and gifts for volunteer service.</td>
<td>Consistently</td>
<td>Occasionally</td>
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<tr>
<td>96.</td>
<td>Our church provides opportunities for members to support cooperative denominational initiatives.</td>
<td>Consistently</td>
<td>Occasionally</td>
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<tr>
<td>97.</td>
<td>Our leaders align the annual budget with the church’s vision and priorities.</td>
<td>Consistently</td>
<td>Occasionally</td>
</tr>
<tr>
<td>98.</td>
<td>Our leaders realistically stretch our congregation’s faith when establishing the annual budget.</td>
<td>Consistently</td>
<td>Occasionally</td>
</tr>
<tr>
<td>99.</td>
<td>Our church fulfills its district and denominational financial obligations.</td>
<td>Consistently</td>
<td>Occasionally</td>
</tr>
<tr>
<td>100.</td>
<td>Our church communicates the expectation of every member tithing time and treasure.</td>
<td>Consistently</td>
<td>Occasionally</td>
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Missionary Spirit ... The healthy church replicates itself by reaching into its community and the world as compassionate, culturally responsive, disciple-making ambassadors of Jesus Christ.

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<th>Consistently</th>
<th>Occasionally</th>
<th>Never</th>
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<tbody>
<tr>
<td>101.</td>
<td>Our church deliberately studies our community to make informed decisions about planning culturally-relevant outreach.</td>
<td>Consistently</td>
<td>Occasionally</td>
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<tr>
<td>102.</td>
<td>Our church encourages its members to participate in local civic affairs and community life.</td>
<td>Consistently</td>
<td>Occasionally</td>
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<tr>
<td>103.</td>
<td>Our church makes significant sacrifices to fund and resource our global ministry.</td>
<td>Consistently</td>
<td>Occasionally</td>
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<tr>
<td>104.</td>
<td>Our church develops intentional plans and goals to bring the gospel to the unreached within our community.</td>
<td>Consistently</td>
<td>Occasionally</td>
</tr>
</tbody>
</table>
105. The process for planning our outreach ministries specifically addresses the cultural diversity of our community.
   Consistently Occasionally Never

106. Our ministries are designed to reach a broader cross-section of people than currently attend our church.
   Consistently Occasionally Never

107. We send and support Christian workers for inter-cultural ministries from our own congregation.
   Consistently Occasionally Never

108. Our church gives highest priority to denominational partnerships in our global outreach plans and activities.
   Consistently Occasionally Never

109. Our church reminds us that every believer is sent into the world to help make more disciples for Christ.
   Consistently Occasionally Never

110. Our church encourages and helps people from our congregation participate in short-term and vocational mission.
    Consistently Occasionally Never

Vision-focused Systems ... The healthy church has its varied ministries focused and working together around the central purpose of fulfilling its vision.

111. Our leaders involve a variety of people beside themselves in our church's vision planning process.
    Consistently Occasionally Never

112. Our church allows decisions to be made by the people most directly responsible for carrying them out.
    Consistently Occasionally Never

113. Our leaders evaluate and adjust our church’s ministry structures for sustaining growth.
    Consistently Occasionally Never

114. Our church resources people to start new ministries that fit our vision.
    Consistently Occasionally Never
115. Our church measures a ministry's effectiveness using previously determined standards.
   Consistently    Occasionally    Never

116. Existing ministries are discontinued when they no longer fulfill their purpose in our church.
   Consistently    Occasionally    Never

117. Our leaders evaluate our church's overall ministry-effectiveness in light of our shared vision.
   Consistently    Occasionally    Never

118. Our church puts systems in place to ensure there's clear communication on all levels.
   Consistently    Occasionally    Never

119. People stay with our church through transition and change.
   Consistently    Occasionally    Never

120. Our varied ministries are each focused on cooperatively fulfilling our church's vision.
   Consistently    Occasionally    Never
Appendix 9: Assessing Congregational Health

In *Becoming a Healthy Church Workbook* (Grand Rapids, MI: Baker Books, 2001, p.20), author Stephen Macchia points to these four reasons for being concerned about church health:

1. Healthy churches are more biblical and pursue God's design for their ministry together even when it requires changes along the way.
2. Healthy churches are more evangelistic and open to new ways of reaching this generation with the gospel of Jesus Christ.
3. Healthy churches are more effective in helping Christians grow and are willing to evaluate how helpful each program is for all members.
4. Healthy churches are more prayerful and therefore are wide open to hear from the Holy Spirit for his direction for their worship, fellowship, discipleship, and witness.

Church health is a vitally important concern of effective pastors and lay leaders but not just because a healthy church is a growing church. Numerical church growth is a legitimate ambition for church leaders, but not for its own sake. Genuine church growth is concerned about quantity with quality. The growth of a healthy church is marked by the maturing image of Christ in individual members as well as in the community of believers as a whole. As Donald J. MacNair puts it in his book *The Practices of a Healthy Church* (1999:3-4),

Growth . . . is best defined as motion toward spiritual maturity, or Christlikeness. Individuals must be growing: believers must be moving toward spiritual maturity, and unbelievers (future believers!) must evidence movement toward embracing Christ. The body must also be growing: the church as a whole must conform more and more to the beautiful biblical metaphors of the bride and the body, and must also be extending to include new believers. To focus on this motion toward Christlikeness is to focus on health.

MacNair goes on to describe six practices that a church must engage if it is to be healthy. His emphasis is that the healthy church will be “process oriented,” rather than “product oriented.” Healthy practices will naturally result in church growth, but
the order cannot be reversed with assurance. Here are MacNair's six recommended healthy practices.

1. The church must retain its commitment to the Holy Scriptures without compromise.
2. The church must engage in regular, vibrant worship to God as the ultimate motivation for personal and corporate growth.
3. The church must continually train and implement shepherd leadership.
4. The church must have a mechanism for utilizing gifted member initiative with ordained elder accountability.
5. The church must have a continually modified vision and plan, unique to that church body at that time and in that community, which focuses and implements its purpose and mission.
6. The church must prayerfully seek the grace of God to build commitment to biblical health.


1. Theological—Jesus was spiritually healthy. The church is the Bride of Christ. We are called to incarnate the well-being of Christ.
2. Psychological—Sick congregations are hellish places to be.

Affirming the importance of congregational health, Pappas writes, “Congregational health, I believe, is the single most critical variable in predicting a church’s future” (Pappas 2000:96).

Many different approaches have been utilized to assess congregational health. The following seventeen approaches represent the significant variety and widely utilized assessments of congregational health.

1. Pappas’ Five Areas of Congregational Health

   Anthony Pappas suggests five areas of congregational health:

   1. Spiritual vitality
1) Language
2) Changes
3) Patterns
4) Connections to environment
5) Story
6) Myths and metaphors
7) Spiritual integration
8) Divine future
9) Challenges
10) Happiness

2. Calling
   1) The past, our history
   2) The present, our identity
   3) The future, our hopes

3. Common life
   Six pitfalls:
   1) conflict
   2) control
   3) traditionalism
   4) self-esteem
   5) secrecy
   6) trauma

4. Mission

5. Leadership

Pappas suggests that the small church is best understood by recognizing the tribal dynamics that exist. Pappas has constructed a small church health assessment tool that addresses six functions in the church using explicitly tribal dynamics:

1. The Orientating Ritual--regular worship
   Are the rituals of your church orienting or disorienting? Are rituals used to orient worshiper to God's presence and vocation? Are elements of God's life, such as spontaneity, humor, correction, and calling, made to be comfortable and familiar?

2. The Celebrative Feast--fellowship
   In what ways—desserts, coffee hours, covered-dish suppers—does your congregation share food?

3. The Forming Campfire--stories that tell the history and build identity
   How does the church create opportunities to pass on its spiritual traditions. Shared memories are used to communicate direction and purpose.

4. The Caring-Barn-Raising--ways of demonstrating love
   In what ways does your congregation make real Christ's healing love?

5. The Cooperative Hunt--accomplishing objective necessary for its health and ministry
What efforts of outreach has your congregation committed themselves to invest their time and energy?

6. Trusted Elders--trust and empowering leadership

How does the church allocate the tasks necessary for faithfulness and health?

Does the congregation trust and empower its members for service to God on behalf of the whole?

Pappas suggests that the following chart be placed before the group and that the instructions which follow be used to guide the group in self-assessment.

<table>
<thead>
<tr>
<th>The Orienting Ritual</th>
<th>The Celebrative Feast</th>
<th>The Forming Campfire</th>
<th>The Caring Barn-Raising</th>
<th>The Cooperative Hunt</th>
<th>Trusted Elders</th>
<th>Church Activity</th>
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**Instructions for Assessment:**

1. Ask the group to list everything the congregation does.
2. Mark the tribal function that each activity fits.
3. Rewrite the list under the appropriate tribal functions.
4. Assess whether or not the activities of the church seem adequate in each function and whether or not the congregation’s overall energy is fairly balanced.
5. If the congregation considers itself weak in a particular function, try to think of new activities or adapting existing activities in some way to serve this function.

2. Callahan’s Twelve Keys to an Effective Church
Kennon L. Callahan in *Twelve Keys to an Effective Church* (1983) and in *Small, Strong Congregations* (2000) suggests twelve characteristics of strong, healthy congregations (Callahan 2000:22). Callahan provides insights about each characteristic and suggests ways to assess the level of strength or weakness.

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

Callahan contends that small, strong congregations deliver a dynamic of nine characteristics that focus on spirit and strength. These qualities are present in many small, strong congregations across the planet (Callahan 2000:28):

*Mission and service
*Compassion and shepherding
*Community and belonging
*Self-reliance and self-sufficiency
*Worship and hope
*Leaders and team
*Just enough space and facilities
*Giving and generosity
*Living with the spirit of promise

Callahan contends “Most small congregations are stronger than they think they are. Most small congregations can be stronger than they think they can. Some small congregations, regretfully, become preoccupied with getting bigger. They miss their strengths. The art is to focus on your strengths, not your size” (2000:292). His suggestion is that the way to move forward (Callahan 2000:300-306) is to:

1. Claim your strengths
2. Expand one current strength
3. Add one new strength
4. Act (move forward)
3. Natural Church Development

Christian A. Schwarz in *Natural Church Development* suggests there are eight quality characteristics of healthy churches:

1. Empowering leadership
2. Gift-oriented ministry
3. Passionate spirituality
4. Functional structures
5. Inspiring worship services
6. Holistic small groups
7. Need-oriented evangelism
8. Loving relationships

The Natural Church Development approach (NCD) claims that all eight quality characteristics are important. No single factor is identified that leads to growth. Growth is the result of the interplay of all eight elements. Like a wooden pail with a short stave, the minimum strategy “assumes that the growth of a church is blocked by the quality characteristics that are the least developed” (Schwarz 1996:50). The minimum strategy “does not teach us to concentrate on our least capable areas” (Schwarz 1996:56). Dealing with the vital signs of a church, we can no longer ignore shortcomings. Schwarz affirms that a congregation should use strengths to work on the weakest point.

The NCD approach is based on six biotic principles:
1. Interdependence--the way the individual parts are integrated into a whole system is more important than the parts themselves.
2. Multiplication--reproduction of the true fruit (apple trees produce apple trees).
3. Energy transformation--turning existing forces and energies in the desired direction, ex. New converts have many contacts to “the world” and still speak the “worldly” language.
4. Multi-usage--energy put to many uses (ex. training and ministry together).
5. Symbiosis--differences in complementing not competing relationship.
6. Functionality--checking the organism for usefulness.
The NCD approach has ten action steps:
1. Build spiritual momentum
2. Determine your minimum factors
3. Set qualitative goals
4. Identify obstacles
5. Apply biotic principles
6. Exercise your strengths
7. Utilize biotic tools
8. Monitor effectiveness
9. Address your new minimum factors
10. Multiply your church

4. Wagner’s “Seven Vital Signs of a Healthy Church

C. Peter Wagner in Strategies for Church Growth (1989:165-166) has identified seven vital signs of a healthy church:

1. A pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth.
2. A well-mobilized laity which has discovered, has developed and is using all the spiritual gifts for growth.
3. A church big enough to provide the range of services that meet the needs and expectations of its members and attract newcomers.
4. The proper balance of the dynamic relationship between celebration, congregation, and cell. Membership, fellowship, and kinship groupings address peoples' needs for belonging, worship/service, and accountability.
5. A membership drawn primarily from one homogeneous unit who have affinity for each other based on some racial, language, ethnic, socio-economic or other identifying factor.
6. Evangelistic methods that have proved to make disciples by bringing unbelievers to faith in Christ and then drawing them into fellowship with other Christians.
7. Priorities arranged in biblical order with the most significant being prioritizing evangelism over social ministries.

5. Hinton Rural Life Study

In the 1981, Hinton Rural Life Center Study--Hayesville, North Carolina, 375 persons representing 135 United Methodist Churches were given a checklist of seven questions designed to discover the qualities of leadership contributing to healthy smaller congregations. The results are listed below:
<table>
<thead>
<tr>
<th>Healthy Churches</th>
<th>Unhealthy Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Confront and cope with their existing situations with confidence and purposefulness.</td>
<td>1. Reject problems altogether, or take a “back to the wall,” or “poor us” stance.</td>
</tr>
<tr>
<td>2. Exhibit self-confidence and freedom in relating to different types of persons and experiences, believing this is what God has in mind for their maturity.</td>
<td>2. React passively or hostilley to the threat of change, whether from “outsiders” or from new ideas which threaten the status quo.</td>
</tr>
<tr>
<td>3. Trust and work with their denominational system in spite of imperfections.</td>
<td>3. Exhibit suspicion and/or hostility toward the denominational system.</td>
</tr>
<tr>
<td>4. Communicate naturally through words and deeds a God of love, justice, grace, and forgiveness, without having all the answers regarding good and evil.</td>
<td>4. Communicate by word and/or deeds a God of anger and impatience, often answering questions of good and evil with, “It is God’s will,” or, “God has punished you.”</td>
</tr>
<tr>
<td>5. Struggle to provide for themselves while remaining committed to risk and suffer if necessary to help others.</td>
<td>5. Demand help for themselves, operating from a stance of helplessness and investing little or no risk for the world beyond.</td>
</tr>
<tr>
<td>6. Believe that Christ is with them and confidently exude hope for the future.</td>
<td>6. See mostly dark clouds on the horizon and are permeated with pessimism.</td>
</tr>
<tr>
<td>7. Respond easily with laughter and initiate a sense of humor with others.</td>
<td>7. Seldom laugh freely and openly, especially at themselves.</td>
</tr>
</tbody>
</table>


A sixth tool of assessing church health is found in the booklet "Ten Characteristics of a Healthy Church" by the Evangelistic Association of New England. A copy of this booklet is available by contacting the Evangelistic Association of New England, 279 Cambridge Street, Burlington, MA 01803. This list of characteristics is the same list that appears in the writings of Stephen Macchia but the items appear in different order).

1. God-exalting worship
2. God’s empowering presence
3. An outward focus
4. Servant-leadership development
5. Commitment to loving/caring relationships
6. Learning and growing in community
7. Personal disciplines
8. Stewardship and generosity
9. Wise administration and accountability
10. Networking with the regional church

In Stephen Macchia's book, *Becoming A Healthy Church*, the “Ten Characteristics of a Healthy Church” are presented in three categories related to how individuals relate to God, how individual relate to the church family, and how the church ministers and manages.

**Level 1: How I Relate with God**
2. God-Exalting Worship . . . The healthy church gathers regularly as the local expression of the body of Christ to worship God in ways that engage the heart, mind, soul and strength of the people.
3. Spiritual Disciplines . . . The healthy church provides training, models, and resources for members of all ages to develop their spiritual disciplines.

**Level 2: How I Relate with My Church Family**
4. Learning and Growing Community . . . The healthy church encourages believers to grow in their walks with God and with one another in the context of a safe, affirming environment.
5. A Commitment to Loving and Caring Relationships . . . The healthy church is intentional in its efforts to build loving, caring relationships within families, between members, and within the community they serve.
6. Servant-Leadership Development . . . The healthy church identifies and develops individuals whom God has called and given the gift of leadership and challenges them to become servant-leaders.

**Level 3: How My Church Ministers and Manages**
7. An Outward Focus . . . The healthy church places high priority on communicating the truth of Jesus and demonstrating his love to those outside the faith.
8. Wise Administration and Accountability . . . The healthy church utilizes appropriate facilities, equipment, and systems to provide maximum support for the growth and development of its ministries.
9. Networking with the Body of Christ . . . The healthy church reaches out to others in the body of Christ for collaboration, resource sharing, learning opportunities, and united celebrations of worship.
10. Stewardship and Generosity . . . The healthy church teaches its members that they are stewards of their God-given resources and challenges them to sacrificial generosity in sharing with others.

7. Sonlife Ministries “12 Priorities”

A seventh approach is the "12 Priorities" of a Healthy Church by Sonlife Ministries. For more information contact Sonlife Ministries, 526 N. Main, Elgin, IL 60119 or visit www.sonlife.com.

1. Centrality of God's Word
2. Prayer Base
3. Winning the Lost
4. Exalted Concept of Christ
5. Clear Vision
6. Multiplying the Leader
7. Program Balance
8. Building the Believer
9. Equipping the Worker
10. Atmosphere of Love
11. Intentional Relationships
12. Healthy Ministry Image

8. Evangelical Free Church of America “Ten Leading Indicators”

An eighth approach is the EFCA "10 Leading Indicators" This Church Health Assessment Survey is available on the internet at www.efca.org. This assessment establishes ten leading indicators:

1. Centrality of God's Word
2. Passionate Spirituality
3. Fruitful Evangelism
4. High Impact Worship
5. Mission and Vision Driven
6. Leadership Development
7. Church Planting
8. Financial Stewardship
9. Intentional Disciplemaking
10. Loving Relationships

9. Hemphill’s “Eight Characteristics of Highly Effective Churches
A ninth approach is Ken Hemphill's "8 Characteristics of Highly Effective Churches" from the book, *The Antioch Effect: 8 Characteristics of Highly Effective Churches*. Hemphill suggests these eight characteristics:

1. Supernatural power
2. Christ-exalting worship
3. God-connecting prayer
4. Servant leaders
5. Kingdom family relationships
6. God-sized vision
7. Passion for the lost
8. Maturation of believers

10. MacArthur's "Marks of a Healthy Church"

In *Marks of a Healthy Church*, John MacArthur presents twelve characteristics that describe a healthy church.

1. Godly leaders
2. Functional goals and objectives
3. Discipleship
4. Penetrating the community
5. Active church members
6. Concern for one another
7. Devotion to the family
8. Bible teaching and preaching
9. A willingness to change
10. Great faith
11. Sacrifice
12. Worshipping God

11. Rediger's "Characteristics of Health"

In *Clergy Killers: Guidance for Pastors and Congregations under Attack*, G. Lloyd Rediger describes thirteen characteristics of health along with a contrasting condition to avoid.

1. Infectious smiles, laughter, and celebration (not flippancy)
2. A pandemic sense of reverence and respect (not pioussness)
3. A spreading witness to God's salvation (not parochial triumphalism)
4. Fitness in organization and maintenance (not careless shabbiness)
5. High levels of affirmation and recognition (not jealousy)
6. Exploratory learning and programming (not stodginess)
7. Allergic reactions to injustice (not a sense of entitlement)
8. Quick recuperation from set-backs (not victim thinking)
9. Passionate stewardship (not possessiveness)
10. Chronic interest in negotiating differences (not competitiveness)
11. Persistent positive expectations (not complaining)
12. Sensitivity to each other's needs (not exploitation)
13. Efficacious care for pastors (not employer-employee attitudes)

12. Robinson's "Twelve Components of Total Church Life Strategy"

In Total Church Life: How to Be a First Century Church in a 21st Century World, Darrell W. Robinson suggests "Twelve Components of Total Church Life Strategy."

1. Vision
2. Commitment
3. Leadership
4. Unity
5. Membership involvement
6. Celebrative and joyful worship and praise
7. Prayer
8. Fellowship
9. Organization
10. Equipping
11. Pastoral care and ministry
12. Evangelizing

13. Barna's "The Habits of Highly Effective Churches"

In The Habits of Highly Effective Churches, George Barna offers nine habits of highly effective churches.

1. Rely on strategic leadership
2. Are organized to facilitate highly effective ministry
3. Emphasize developing significant relationships within the congregation
4. Invest themselves in genuine worship
5. Engage in strategic evangelism
6. Get their people involved in systematic theological growth
7. Utilize holistic stewardship practices
8. Serve the needy people in their community
9. Equip families to minister to themselves
14. Dever's "Nine Marks of a Healthy Church"

In *Nine Marks of a Healthy Church*, Mark Dever (Wheaton, IL: Crossway Books, 2000) suggests the following characteristics of a healthy church:

1. Expositional preaching
2. Biblical theology
3. The Gospel
4. Biblical understanding of conversion
5. Biblical understanding of evangelism
6. Biblical understanding of church membership
7. Biblical church discipline
8. Concern for discipleship and growth
9. Biblical church leadership

15. Logan's "Ten Principles for Developing a Dynamic Church"

In *Beyond Church Growth* by Robert E. Logan (Old Tappan, NJ: Fleming H. Revell Co, 1989), Logan suggests these ten principles for a dynamic church:

1. Visionizing faith and prayer
2. Effective pastoral leadership
3. Culturally relevant philosophy of ministry
4. Celebrative and reflective worship
5. Holistic disciple making
6. Expanding network of cell groups
7. Developing and resourcing leaders
8. Mobilizing believers according to spiritual gifts
9. Appropriate and productive programming
10. Starting churches that reproduce

16. Wilkes' "Common Traits of Excellent Congregations"


**APPROACH**
1. A vibrancy and excitement about living a Christian life
2. Entrepreneurial (risk-taking, self-starting, pragmatic, innovative dreamers who make people feel they naturally want to come and be a part of this church)

3. Draw not geographically or even denominationally, but philosophically (have an approach and style that casts a vision for excellence that draws others)

4. Reach beyond their comfort zone (church is willingness to ask tough questions about itself and what it needs to be doing in its community and world)

5. Regularly evaluate themselves (zero-based planning that effectiveness rules)

6. Have a clear, yet changing, sense of mission (do not try to be all things to all people, choosing instead to discern and direct energies toward the church's perceived mission.

7. Willingness to break up and reassemble (put aside old structures and activate new synergies)

8. Unafraid of being vulnerable and of making mistakes (willing to admit faults while pursuing excellent dreams and adventures)

THE WORK

9. Laity are integral in leadership (willingness to utilize gifts, talents and abilities of laity and not over-rely on formally trained, ordained persons for leadership)

10. Preach and practice forgiveness and acceptance (people feel immediately accepted, embraced, welcomed right now as they are)

11. Believe in evangelizing without "evangelizing" (being honest and appealing without being manipulative)

COMMUNITY

12. See themselves as a unique community (celebrate their own identity while remaining within historic Christian tradition and community)

13. Transforming the culture and holding government, agencies and institutions accountable (serve their constituency while transforming the world around them out of a sense of biblical mandate)

14. Believe in partnerships with other churches, agencies, interest groups, government (willing to "outsource" rather than try to do everything themselves)

SPIRITUALITY

15. Offer an ascent to God, a relationship (provide tools and support for people to forge a real, living and enduring relationship with God)

16. Traditional without being traditionalists (not set on reinventing Christianity or abandoning denominational heritage; use tradition as a springboard)

17. Bible at their core (maintain confidence in the bedrock of God's Word with wisdom for every part of life)
18. Innovative about different spiritual approaches (look to other traditions and in other places for ways to make God readily accessible and concrete in peoples' lives)
19. Tailor liturgies and programs to different constituencies (do not believe in one-size-fits-all approach; realize that homogeneous groups need not be divisive or elitist)
20. Have powerful, life-situation preaching (sermons rooted in the cries and concerns of normal people)

STRUCTURE
21. Pastors have been in place for years
22. Training, training, training (see the church as a seminary and encourage members to become learners)
23. Bring new members to full membership and participation (deliberate about taking new and existing members to new levels of understanding and service)
24. Call leaders, don't fill slots (deliberate about leadership and recruitment)
25. Break out of their walls and into the world (reach out to the marketplace, community, and world)
26. Utilize media well (use technology to make themselves known and create links with others)

17. The Church Health Profile

From The Wesleyan Church General Department of Evangelism and Church Growth, P.0. Box 50434, Indianapolis, IN 46250 (www.wesleyan.org). The Evangelism and Church Growth Department of The Wesleyan Church has developed a self-diagnosis internet testing document that includes ten statements in twelve categories. The Church Health Profile became available in July 2005. Based on the response scores in the twelve factors, a composite score is established and each church is identified as one of three types (ReProducing, ReFocusing, ReTurning).

The twelve factors in the Church Health Profile include:

1. Divine Enablement. The healthy church recognizes God’s sovereign role in building the Kingdom and joyfully seeks and expects His Holy Spirit’s work in and through the Body of Christ.
2. Pastoral Leadership. The healthy church is led by a pastor who demonstrates the calling, character and competence to help this church achieve its God-given purpose and shared vision.
3. Christ-exalting Worship. The healthy church magnifies Christ by providing worship experiences that engage the whole person and lead the congregation into God’s empowering presence.
4. Effective Evangelism. The healthy church embraces its mandate to multiply passionate followers of Jesus Christ and healthy churches.
5. Ministries of Compassion. The healthy church actively expresses the love of Christ through generosity and service to those in need.
6. Loving Community. The healthy church practices genuine care for one another while embracing new people and valuing their inclusion in the fellowship.
7. Maturing Faith. The healthy church nurtures spiritual maturity that shapes biblical beliefs and transforms behaviors consistent with a holy life.
8. Personal Ministry. The healthy church expects and equips its members to discover, develop and use their gifts for fruitful ministry.
9. Leadership Development. The healthy church identifies, trains and empowers persons called to and gifted for servant leadership.
10. God-honoring Stewardship. The healthy church teaches and practices biblical stewardship and provides opportunities for generosity in time, talents and treasures.
11. Missionary Spirit. The healthy church reaches into its community and the world as compassionate, culturally responsive, disciple-making ambassadors of Jesus Christ.
12. Vision-focused Systems. The healthy church has its varied ministries focused and working together around the central purpose of fulfilling its vision.

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Appendix 10: Letter to Case Study Churches
Phillip R. Perkins
1016 Albert Lane  Lexington, KY  40514
859-223-2687  pmkperk@aol.com

Date

Case Study Church
Address
City, ST  Zip
Dear __________,

Greetings to you in Christ Jesus! As mentioned in our recent conversation, I am engaged in a research project that includes field research of churches that are utilizing a pastoral team approach and experiencing congregational health. Based on our conversation, I believe that ____________ Church is an example of pastoral team and congregational health. I have developed a case study plan that seeks a combination of information through basic church data, questionnaires, surveys, and guided interviews. As I seek to examine the correlation of pastoral team and congregational health, it will be important that I have your assistance in several ways.

Enclosed you will find two documents (The Teamwork Checklist and Spiritual Dynamics of the Pastoral Team) that serve as an informal guide to diagnosing teamwork and the spiritual dynamics of working together as a team. These two documents should be answered independently by the Pastoral Team leader and other Pastoral Team members. A third document seeks basic information about your church and should represent basic statistical data (regarding worship, membership, small groups, and operational finances) and should include the basic story and an informal assessment of your church situation since introducing a pastoral team approach. A fourth document briefly assesses some basic sociological characteristics about your congregation.

Following the return of these four documents, I will provide instructions regarding a congregational health assessment that requires the responses of the pastoral team and selected ministry leaders. Your combined responses as analyzed by The Wesleyan Church Department of Evangelism and Church Growth will provide a basic assessment of congregational health.

I will call to schedule a weekend for Sunday observation and personal interviews. I request to have a one-hour interview with each member of the pastoral team and with one other local church leader who knows the history, people, and ministries of the church. The interview results will maintain the confidentiality of the interviewee.

In my appreciation for your assisting me in this research project, I will provide a basic congregational assessment and would be available to your church for further consultation. I am very grateful for your willingness to participate with me in this research project. I anticipate significant learning that can benefit your ministry and advance God’s kingdom at large.

Thank you for your assistance,
Phillip R. Perkins
Doctor of Missiology candidate
Asbury Theological Seminary
## Appendix 11: Team Intelligence

<table>
<thead>
<tr>
<th>PROBLEM</th>
<th>SYMPTOM</th>
<th>SOLUTION</th>
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<tbody>
<tr>
<td>Mismatched Needs</td>
<td>People with private agendas working at cross purposes</td>
<td>Get hidden agendas on the table by asking what people want, personally from teaming</td>
</tr>
<tr>
<td>Confused Goals, Cluttered Objectives</td>
<td>People don’t know what they’re supposed to do, or tasks make no sense</td>
<td>Clarify the reason the team exists; define its purpose and expected outcomes</td>
</tr>
<tr>
<td>Unresolved Roles</td>
<td>Team members are unsure what their job is</td>
<td>Inform team members what is expected of them</td>
</tr>
<tr>
<td>Bad Decision Making</td>
<td>Teams may be making the right decisions, but in the wrong way</td>
<td>Choose a decision-making approach appropriate to each decision</td>
</tr>
<tr>
<td>Uncertain Boundaries</td>
<td>An empowered team hasn’t a clue how empowered it is</td>
<td>Set quantifiable limits to team power</td>
</tr>
<tr>
<td>Bad Policies, Stupid Procedures</td>
<td>Team is at the mercy of an employee handbook from hell</td>
<td>Throw away the book and start making sense</td>
</tr>
<tr>
<td>Personality Conflicts</td>
<td>Team members do not get along</td>
<td>Learn what team members expect and want from one another; what they prefer; how they differ; start valuing and using differences</td>
</tr>
<tr>
<td>Bad Leadership</td>
<td>Leadership is tentative, inconsistent, or stupid</td>
<td>The leader must learn to serve the team and keep its vision alive, or leave leadership to someone else</td>
</tr>
<tr>
<td>Bleary Vision</td>
<td>Leadership has foisted a bill of good on the team</td>
<td>Get a better vision or go away</td>
</tr>
<tr>
<td>Anti-Team Culture</td>
<td>The organization is not really committed to the idea of teams</td>
<td>Team for the right reasons, or don’t team at all; never force people onto a team</td>
</tr>
<tr>
<td>Insufficient Feedback</td>
<td>Performance is not being measured; team members are groping in the dark</td>
<td>Create a system of free flow of useful information to and from all team members</td>
</tr>
<tr>
<td>And Information</td>
<td>People are being rewarded for the wrong things</td>
<td>Design rewards that make teams feel save doing their job; reward teaming as well as individual behaviors</td>
</tr>
<tr>
<td>Ill-conceived Reward Systems</td>
<td>The team is not a team because members are unable to commit to it</td>
<td>Stop begin untrustworthy, or disband or reform the team</td>
</tr>
<tr>
<td>Lack of Team Trust</td>
<td>The team knows what to do but will not do it</td>
<td>Find the blockage; use dynamite or Vaseline to clear</td>
</tr>
<tr>
<td>Unwillingness to Change</td>
<td>The team is not a team</td>
<td>(Robbins and Finley 2000:13-14)</td>
</tr>
</tbody>
</table>
Appendix 12: Pastoral Team Covenants

Example 1: A Pastoral Team Covenant

For the welfare of the congregation and its ministry, and in order to facilitate their individual and collective ministries, the pastors of ________ make the following covenant.

1. We will view ourselves as trusted supporters of each other, professional colleagues in the work of ministry, giving due regard to the role and responsibilities of the other.

2. We will carry out our work in close collaboration with each other, consulting and communicating regularly and openly, sharing both the joys and stresses of our ministries.

3. We will refrain from criticizing the other in the presence of members of the congregation and staff, and will seek to put the best construction on what the other does.

4. We will refrain from commiserating with persons who complain about the other. Instead we will seek to resolve any such complaints. If we are unable to do so, we will encourage the person(s) to go to the other with the complaint. In either case, we will share the information with the other.

5. If one of us consents to being interviewed by another congregation or calling agency, the other will be informed prior to the interview and given an opportunity to respond.

6. At least twice each year we will tell the other what we like about the existing work relationship and what we wish could be changed.

7. At least once each year we will discuss with each other our commitments outside the congregation and how they are affecting our work and relationship.

8. At least once each year we will review this covenant, changing and renewing it as we mutually agree.

(Lee 1989:124)

Example 2: A Team Covenant

(This team covenant is based on a Trinitarian Affirmation drawn from the team covenant of Noroton Presbyterian Church of Darien, Connecticut as reported in Cladis 1999:160-161.)
Seeking to be a brilliant beacon of Christ’s light in the world, we, the pastoral team of _______ turn to the power and the mystery of the Trinity as our covenantal anchor! Boldly and joyfully, we affirm God in three persons, the holy embodiment of encircling love: intimate, equal, interconnected! As a trusting and collaborative team we are seeking to discover, experience, and pass on the revealed, felt presence of God--Father, Son, and Holy Spirit; Creator, Redeemer, Sustainer! Within this circle of Love, we come to discern and fulfill by grace, God’s purposes, God’s visions, and mission for our lives, for our church, and for the “body of Christ” universal. In our covenantal model, we try to imitate the Godhead, three in one, who creates and blesses (Father), who redeems and restores (Son), who encircles and empowers (Holy Spirit) who unites and loves!

Scriptures: Ephesians 4:1-3
Ephesians 4:15-16
Ephesians 5:1-2

We, the pastoral team of _______ desiring to be faithful to Christ in our relationship with each other and to model the love and unity as demonstrated by the Father, Son, and Holy Spirit, do covenant to the following:

*Seek to appreciate and live out our God given individual blessings with a sense of awe.
*Intentionally encourage and bless one another.
*Draw out each other’s gifts while making the weaknesses irrelevant.
*Put an emphasis on self-grace and grace with one another rather than perfection.
*Speak well of fellow team members to others.
*Forgive ourselves and one another.
*Work through problems rather than bury issues.
*Disagree openly avoiding triangulation and speaking unkindly of others.
*View all ministries as an interlinking circle; no beginning, no ending, no one more important than the other.
*Like the potter and the clay, be willing to be molded and changed.
*Communicate to each other and to the congregation.
*Make time for fellowship, worship, and prayer together.
*Respect, honor, and trust each other.
### Appendix 13: Attendance and Membership of Ten Case Study Churches

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<tr>
<th>1. Daybreak Community Church</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
<th>2005</th>
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<td>66</td>
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</tbody>
</table>
Appendix 14:
Summary of Reflection on Pastoral Team Leadership
Ten Case Study Churches

<table>
<thead>
<tr>
<th>Reflection on Pastoral Team Leadership</th>
<th>Daybreak Lapel</th>
<th>Faith Cheektowaga</th>
<th>First Batavia</th>
<th>First Falconer</th>
<th>Lakeshore Middleton</th>
<th>LaOtto</th>
<th>Neighborhood Covina</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Rank according to your level of agreement: 1 -- highest to 5 -- lowest)</td>
<td>Indiana New York</td>
<td>New York</td>
<td>New York</td>
<td>Wisconsin</td>
<td>Indiana</td>
<td>California</td>
<td></td>
</tr>
<tr>
<td>A. What do you believe are the greatest reasons for utilizing a pastoral team?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Camaraderie and personal support</td>
<td>3.5</td>
<td>2.75</td>
<td>3.5</td>
<td>3.5</td>
<td>4</td>
<td>3.67</td>
<td>2.5</td>
</tr>
<tr>
<td>Shared and appropriate work load</td>
<td>3</td>
<td>4.5</td>
<td>1.5</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>3.75</td>
</tr>
<tr>
<td>Focused assignments based on giftedness</td>
<td>2.5</td>
<td>2</td>
<td>3.5</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>2.25</td>
</tr>
<tr>
<td>Ability to minister to wider variety of people and needs</td>
<td>1</td>
<td>2</td>
<td>2.5</td>
<td>1.5</td>
<td>2</td>
<td>2.67</td>
<td>2</td>
</tr>
<tr>
<td>Theological compatibility</td>
<td>5</td>
<td>3.75</td>
<td>4</td>
<td>5</td>
<td>5</td>
<td>4.67</td>
<td>4</td>
</tr>
<tr>
<td>B. What are the greatest problems associated with pastoral teams?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Insubordination/lack of loyalty/division</td>
<td>3</td>
<td>3.25</td>
<td>3</td>
<td>3</td>
<td>5</td>
<td>3</td>
<td>3.5</td>
</tr>
<tr>
<td>Confused vision for the church</td>
<td>4</td>
<td>2</td>
<td>4.5</td>
<td>3</td>
<td>2</td>
<td>2.67</td>
<td>2.75</td>
</tr>
<tr>
<td>Costly expenditure of time in training/directing</td>
<td>2.5</td>
<td>4</td>
<td>3.5</td>
<td>4.5</td>
<td>1</td>
<td>4</td>
<td>2.75</td>
</tr>
<tr>
<td>Paralysis in getting things done</td>
<td>2.5</td>
<td>2.75</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>3.67</td>
<td>3.25</td>
</tr>
<tr>
<td>Team players seem disconnected</td>
<td>3</td>
<td>3</td>
<td>2.5</td>
<td>1.5</td>
<td>3</td>
<td>1.67</td>
<td>2.75</td>
</tr>
</tbody>
</table>
## Appendix 14: (cont.)

**Summary of Reflection on Pastoral Team Leadership**  
**Ten Case Study Churches**  
*(continued)*

<table>
<thead>
<tr>
<th>Reflection on Pastoral Team Leadership (Rank according to your level of agreement: 1 -- highest to 5 -- lowest)</th>
<th>Pilgrim Philadelphia</th>
<th>Wesleyan El Monte</th>
<th>Zephyrhills Florida</th>
<th>Overall Average</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A. What do you believe are the greatest reasons for utilizing a pastoral team?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>______ Camaraderie and personal support</td>
<td>4.25</td>
<td>4</td>
<td>3.75</td>
<td>3.49</td>
</tr>
<tr>
<td>______ Shared and appropriate work load</td>
<td>3.75</td>
<td>3</td>
<td>2.5</td>
<td>3.25</td>
</tr>
<tr>
<td>______ Focused assignments based on giftedness</td>
<td>2.75</td>
<td>1</td>
<td>2</td>
<td>1.85</td>
</tr>
<tr>
<td>______ Ability to minister to wider variety of people and needs</td>
<td>1</td>
<td>2</td>
<td>2.25</td>
<td>1.84</td>
</tr>
<tr>
<td>______ Theological compatibility</td>
<td>3.25</td>
<td>5</td>
<td>3.5</td>
<td>4.47</td>
</tr>
<tr>
<td><strong>B. What are the greatest problems associated with pastoral teams?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>______ Insubordination/lack of loyalty/division</td>
<td>2.5</td>
<td>5</td>
<td>3</td>
<td>3.63</td>
</tr>
<tr>
<td>______ Confused vision for the church</td>
<td>2.25</td>
<td>4</td>
<td>2</td>
<td>2.67</td>
</tr>
<tr>
<td>______ Costly expenditure of time in</td>
<td>3.75</td>
<td>1</td>
<td>3.5</td>
<td>3.1</td>
</tr>
<tr>
<td>______ Paralysis in getting things done</td>
<td>3.75</td>
<td>2</td>
<td>2.25</td>
<td>3.14</td>
</tr>
<tr>
<td>______ Team players seem disconnected</td>
<td>2.75</td>
<td>3</td>
<td>3.5</td>
<td>2.52</td>
</tr>
</tbody>
</table>
### Appendix 14: (cont.)

**Summary of Reflection on Pastoral Team Leadership**

**Ten Case Study Churches**

(continued)

<table>
<thead>
<tr>
<th>Reflection on Pastoral Team Leadership</th>
<th>Daybreak</th>
<th>Faith</th>
<th>First</th>
<th>First</th>
<th>Lakeshore</th>
<th>LaOtto</th>
<th>Neighborhood</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Rank according to your level of agreement: 1 -- highest to 5 -- lowest)</td>
<td>Lapel</td>
<td>Cheektowaga</td>
<td>Batavia</td>
<td>Falconer</td>
<td>Middleton</td>
<td>LaOtto</td>
<td>Indiana</td>
</tr>
<tr>
<td>C. What is your general attitude toward utilizing pastoral team leadership?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>______ Utilize pastoral team out of necessity because the pastoral load is overwhelming</td>
<td>4</td>
<td>3.5</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>2.33</td>
<td>3.75</td>
</tr>
<tr>
<td>______ Share responsibilities to reinforce view of the church as organism/body</td>
<td>1.5</td>
<td>2.5</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1.67</td>
<td>1.5</td>
</tr>
<tr>
<td>______ Demonstrate the value and process of pastoral development</td>
<td>2.5</td>
<td>3</td>
<td>2.5</td>
<td>4.5</td>
<td>4</td>
<td>3.33</td>
<td>3.75</td>
</tr>
<tr>
<td>______ Develop pastoral teams because Trinitarian theology suggests divine parallel</td>
<td>5</td>
<td>3.75</td>
<td>4</td>
<td>2.5</td>
<td>5</td>
<td>5</td>
<td>4.25</td>
</tr>
<tr>
<td>______ Use pastoral teams as way of mentoring others for ministry</td>
<td>2</td>
<td>2.25</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>2.67</td>
<td>1.75</td>
</tr>
</tbody>
</table>

| The Teamwork Checklist (15 max) | 13.67 | 13.5 | 11 | 13.5 | 12.89 | 13.25 | 12 |
| Spiritual Dynamics of the Pastoral Team (11 max) | 11 | 10.5 | 7.5 | 10 | 9.78 | 9.33 | 9.8 |
| Small Church as Folk Society | 33.67 | 34.75 | 28.75 | 32.75 | 35.67 | 27 | 37 |

(24 and less—this is a folk society)
(25-47 middle score regarding folk society)
(48 and more—this is not a folk society)
### Appendix 14: (cont.)
Summary of Reflection on Pastoral Team Leadership
Ten Case Study Churches
(continued)

<table>
<thead>
<tr>
<th>Reflection on Pastoral Team Leadership (Rank according to your level of agreement: 1 -- highest to 5 -- lowest)</th>
<th>Pilgrim Philadelphia Pennsylvania</th>
<th>Wesleyan El Monte California</th>
<th>Zephyrhills Zephyrhills Florida</th>
<th>Overall Average</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>C. What is your general attitude toward utilizing pastoral team leadership?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Utilize pastoral team out of necessity because the pastoral load is overwhelming</td>
<td>3</td>
<td>4</td>
<td>2.75</td>
<td>3.53</td>
</tr>
<tr>
<td>Share responsibilities to reinforce view of the church as organism/body</td>
<td>2</td>
<td>1</td>
<td>1.75</td>
<td>1.49</td>
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<tr>
<td>Demonstrate the value and process of pastoral development</td>
<td>3.25</td>
<td>3</td>
<td>2.5</td>
<td>3.38</td>
</tr>
<tr>
<td>Develop pastoral teams because Trinitarian theology suggests divine parallel</td>
<td>4.5</td>
<td>5</td>
<td>5</td>
<td>4.3</td>
</tr>
<tr>
<td>Use pastoral teams as way of mentoring others for ministry</td>
<td>2.75</td>
<td>2</td>
<td>3</td>
<td>2.29</td>
</tr>
</tbody>
</table>

### The Teamwork Checklist (15 max)

- 13.5
- 14
- 14.25
- Overall Average: 13.36

### Spiritual Dynamics of the Pastoral Team (11 max)

- 9.75
- 11
- 10.67
- Overall Average: 10.18

### Small Church as Folk Society

- (24 and less—this is a folk society)
- (25-47 middle score regarding folk society)
- (48 and more—this is not a folk society)

- 26.25
- 28
- 37.5
- Overall Average: 31.96
### Appendix 15: Church Health Profile Results

<table>
<thead>
<tr>
<th>Church</th>
<th>Score</th>
<th>Type of Church</th>
<th>Strengths (highest three health factors or more if scores are tied)</th>
<th>Concerns (lowest two health factors or more if scores are tied)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Daybreak Community</td>
<td>28</td>
<td>ReProduce</td>
<td>Divine Enablement, Pastoral Leadership, Christ-exalting Worship</td>
<td>Missionary Spirit, Effective Evangelism, Personal Ministry</td>
</tr>
<tr>
<td>2. Faith Wesleyan</td>
<td>28</td>
<td>ReProduce</td>
<td>Christ-exalting Worship, Pastoral Leadership, God-honoring Stewardship</td>
<td>Missionary Spirit, Effective Evangelism, Personal Ministry</td>
</tr>
<tr>
<td>(Cheektowaga)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. First Wesleyan</td>
<td>24</td>
<td>ReFocus</td>
<td>Christ-exalting Worship, Pastoral Leadership, Divine Enablement</td>
<td>Vision-focused Systems, Missionary Spirit</td>
</tr>
<tr>
<td>(Batavia)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. First Wesleyan</td>
<td>27</td>
<td>ReProduce</td>
<td>Christ-exalting Worship, Ministries of Compassion, Loving Community, Maturing Faith, God-honoring Stewardship</td>
<td>Effective Evangelism, Vision-focused Systems</td>
</tr>
<tr>
<td>(Falconer)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Lakeshore Community</td>
<td>24</td>
<td>ReFocus</td>
<td>Vision-focused Systems, Divine Enablement, God-honoring Stewardship</td>
<td>Ministries of Compassion, Missionary Spirit</td>
</tr>
<tr>
<td>6. LaOtto Wesleyan</td>
<td>26</td>
<td>ReFocus</td>
<td>Christ-exalting Worship, Pastoral Leadership, Maturing Faith</td>
<td>Effective Evangelism, Leadership Development</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>7. Neighborhood Christian Fellowship</td>
<td>28</td>
<td>ReProduce</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Divine Enablement Pastoral Leadership Ministries of Compassion God-honoring Stewardship Missionary Spirit</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Effective Evangelism Personal Ministry</td>
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</tr>
<tr>
<td>8. Pilgrim Wesleyan</td>
<td>28</td>
<td>ReProduce</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Pastoral Leadership Divine Enablement Christ-exalting Worship Maturing Faith</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Personal Ministry Leadership Development Vision-focused Systems</td>
<td></td>
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<tr>
<td>9. Wesleyan Christian</td>
<td>27</td>
<td>ReProduce</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Pastoral Leadership Christ-exalting Worship Leadership Development</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Missionary Spirit Effective Evangelism Loving Community God-honoring Stewardship</td>
<td></td>
</tr>
<tr>
<td>10. Zephyrhills Wesleyan</td>
<td>25</td>
<td>ReFocus</td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Maturing Faith Pastoral Leadership Ministries of Compassion Personal Ministry Leadership Development</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Effective Evangelism Personal Ministry</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Composite of Ten Churches</th>
<th>Average Score</th>
<th>Church Type</th>
<th>Major Strengths</th>
<th>Major Concerns</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Composite) 26.42</td>
<td>Six churches</td>
<td>ReProduce</td>
<td>1. Pastoral Leadership (8)</td>
<td>1. Effective Evangelism (5)</td>
</tr>
<tr>
<td></td>
<td>Four churches</td>
<td>ReFocus</td>
<td>2. Christ-exalting Worship (7)</td>
<td>2. Missionary Spirit (3)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3. Divine Enablement (5)</td>
<td>3. Personal Ministry (1)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>4. Ministries of Compassion (4)</td>
<td>4. Vision-focused System (2)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>5. God-honoring Stewardship (4)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>6. Maturing Faith (4)</td>
<td>(highest scores)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(lowest scores)</td>
</tr>
</tbody>
</table>
With the Church Health Profile scores, each church is identified as one of three types: ReProducing—mission-focused and is fulfilling its vision
ReFocusing—maintenance-minded; must clarify its vision and get back on mission
ReTurning—management focused; must take aggressive steps to recapture its mission

**Church Health Profile**

**Health Factor Scores and Recommendations**

**Divine Enablement**  The healthy church recognizes God's sovereign role in building the Kingdom and joyfully seeks and expects His Holy Spirit's work in and through the Body of Christ.

**Pastoral Leadership**  The healthy church is led by a pastor who demonstrates the calling, character and competence to help the church achieve its God-given purpose and shared vision.

**Christ-exalting Worship**  The healthy church magnifies Christ by providing worship experiences that engage the whole person and lead the congregation into God's empowering presence.

**Effective Evangelism**  The healthy church embraces its Great Commission responsibility by multiplying passionate followers of Jesus Christ and healthy churches.

**Ministries of Compassion**  The healthy church actively expresses the love of Christ through generosity and service to those in need.

**Loving Community**  The healthy church practices genuine care for one another while embracing new people and valuing their inclusion in the fellowship.

**Maturing Faith**  The healthy church nurtures spiritual maturity that shapes Biblical beliefs and transforms behaviors consistent with a holy life.

**Personal Ministry**  The healthy church expects and equips its members to discover, develop and use their gifts for fruitful ministry.

**Leadership Development**  The healthy church identifies, trains and empowers persons called to and gifted for servant leadership.

**God-honoring Stewardship**  The healthy church teaches Biblical stewardship and provides opportunities for generosity.
**Missionary Spirit**  The healthy church replicates itself by reaching into its community and world as compassionate, culturally responsive, disciple-making ambassadors of Jesus Christ.

**Vision-focused Systems**  The healthy church has its varied ministries focused and working together around the central purpose of fulfilling its vision.

### Interpreting the Results

The Church Health Profile gathers your responses and averages the totals in each health factor to determine your overall score. Your overall score is then used as an indicator of general health within your church.

It is important to interpret this as a general conclusion that is intended to be instructive and helpful to you. While the instrument is designed to be extensive, it is not exhaustive. Use it as a guide to inform your discussions for charting the course toward sharpening your church’s mission focus and improving the effectiveness of its ministry.

The scoring graph is designed to help you visualize your scored with predetermined categorical ranges. This allows you to interpret the general health of each factor as well as the general overall health of your church. The three developmental categories represented in this assessment are: ReTurn Churches, ReFocus Churches, or ReProduce Churches.

The general characteristics of each category are described below.

**ReProduce Church** (General Characteristics)

Often this is a church with broad ownership of a clear vision that is taking the steps necessary for continually moving forward in fulfilling it. There is strong leadership at all levels from a variety of people. The challenge is to develop new leaders and to take current leaders to the next level of development. Ministries in a ReProduce church are strategically focused, they work well together and each aspect of the church is oriented toward future realities. It has a high risk-threshold and understands flexibility. The church is willing to experiment with new methods. New people are attracted to this church. However, outreach is intentional and based in the mission of the church. The Pastor is charged with casting vision and leading change that moves the church along. The congregation is full of hope as it dreams of better thing yet to come.
A ReProduce Church is mission-focused and is fulfilling its vision. This church needs fresh, strategic resources and is usually asked to provide resources to others. It has the capacity of becoming a church-planting parent and/or partner, a model church and a teaching church.

ReFocus Church (General Characteristics)

Often this is a church that faces the challenge of renewing its vitality by recapturing a compelling shared vision. The present vision is broad and vague. It is generally unknown and poorly communicated, which fosters nostalgia and questions about the future. Leadership in a ReFocusing Church is provided by a core of committed people who are usually weary from carrying too much weight for too long. Ministry resources—people and/or finances—are stretched, so whatever seems to work gets the attention. Typically, ministry leaders in this church are looking for the next best program that promises to work better than what current efforts. This creates a certain level of independence and competition among the varied ministries. Much of the pastor’s time is consumed with problem solving. Most new people have come on their own initiative (versus through strategic outreach or by invitation of other attendees) and keeping them is a struggle. The congregation defines its hope in terms of praying for revival and getting back to the basics.

A ReFocusing Church is maintenance-minded and must clarify its vision to get back on mission in order to experience renewed growth patterns and regain effectiveness. As it refocuses, this church will gain the capacity to become a church-planting parent or partner, a model church and a teaching church.

ReTurn Church (General Characteristics)

Often this church needs to restore vitality and vision to its congregation. Ministry resources people and/or finances are dwindling, so the church keeps doing what it has always done, hoping for different and better results. The leadership is in the hands of a few long-standing members and the future is more determined by fate than by faith. Usually the ReTurn Church is experiencing tension at some level as people sort through issues of survival. There is a hesitancy to move forward and to take necessary risks associated with major change. Caring for the existing church family is the Pastor’s primary expectation and responsibility. The congregation has allowed its hope to diminish to a dream of the good old days.

A ReTurn Church is management focused and must take aggressive steps to recapture its mission and experience turn-around in its ministries, if it is to experience full health and thrive through effective ministry in its community.
Helpful Resources and Next Steps

It is recommended that you use the information from this report to identify those areas in which your church’s health needs attention. Perhaps there is more than one area that you want to address directly and right away. Here is a suggested strategy for taking the next steps . . .

1. Carefully and honestly analyze your report. Once you have read through it and noted the results, go back and give closer attention to those areas where the results are higher or lower than expected.

2. Find someone who is genuinely interested in your church’s health and share your Profile report with this person. If this person hasn’t completed the Church Health Profile, suggest it and explain how to do it. That allows you to compare your insights together. [Consider talking with your Pastor to gather a group to participate in the Profile.]

3. Identify the factor that you consider the most critical area of concern. How can you be involved in helping improve health in this area?

4. Use the Church Health Profile’s support resources as helpful tools in this process.

Your Church is a System

Your church is a well-defined system in which the whole is impacted by the activities and adjustments of the individual parts. In other words, whatever is done in one area will directly or indirectly influence what is done in some other areas. When the leadership of the church decides to address health issues in one aspect of the church’s ministry, many others feel the effects.

As you identify areas of concern within a particular factor and begin to address them, keep in mind that the other health factors must continue receiving attention as well. It’s possible to invest energy and effort in one ministry to the neglect and sacrifice of some others. Sometimes, churches have a tendency to “fix” one thing, only to create new problems somewhere else. When you identify steps that need to be taken to improve health in one factor, make sure you think through how those actions are going to impact everyone and everyone else. If the people and ministries of your church are operating independently, the corrective measures you take could actually make you unhealthier. It is critical that you build interdependence within your church and that your people and ministries are all working together toward becoming a healthier and more effective church.

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### Ten Case Study Churches

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
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### Summary

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