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THE JETHRO MANUAL
Wisdom for Those Who Lead and Manage Churches

Written by David McClurkin & Gord Martin
of Vision Ministries Canada
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Introduction

This document is called “The Jethro Manual” because of the verses below from Exodus 18. They describe the wisdom of Jethro as he advises his son-in-law Moses who worked “from morning till evening.” The Bible seems to suggest that sharing the responsibility of God’s work among appropriately gifted people helps the ministry become effective without destroying the people who are doing the work. That is what this manual is designed to achieve in churches.

Exodus 18:13-26 (from The Message)

13 The next day, Moses took his seat to hear the people’s disputes against each other. They waited before him from morning till evening. 14 When Moses’ father-in-law saw all that Moses was doing for the people, he asked, “What are you really accomplishing here? Why are you trying to do all this alone while everyone stands around you from morning till evening?” 15 Moses replied, “Because the people come to me to get a ruling from God. 16 When a dispute arises, they come to me, and I am the one who settles the case between the quarrelling parties. I inform the people of God’s decrees and give them his instructions.” 17 “This is not good!” Moses’ father-in-law exclaimed. 18 “You’re going to wear yourself out - and the people, too. This job is too heavy a burden for you to handle all by yourself. 19 Now listen to me, and let me give you a word of advice, and may God be with you. You should continue to be the people's representative before God, bringing their disputes to him. 20 Teach them God’s decrees, and give them his instructions. Show them how to conduct their lives. 21 But select from all the people some capable, honest men who fear God and hate bribes. Appoint them as leaders over groups of one thousand, one hundred, fifty, and ten. 22 They should always be available to solve the people’s common disputes, but have them bring the major cases to you. Let the leaders decide the smaller matters themselves. They will help you carry the load, making the task easier for you. 23 If you follow this advice, and if God commands you to do so, then you will be able to endure the pressures, and all these people will go home in peace.” 24 Moses listened to his father-in-law’s advice and followed his suggestions. 25 He chose capable men from all over Israel and appointed them as leaders over the people. He put them in charge of groups of one thousand, one hundred, fifty, and ten. 26 These men were always available to solve the people’s common disputes. They brought the major cases to Moses, but they took care of the smaller matters themselves.

The Jethro Principle:

Have the right people doing the right things; according to their giftedness, their personal capacity and their availability to serve. Put more simply:
Good leadership + good administration = a great good for the people of God.
1. Picturing the Jethro Principle

Jethro-like Delegation

Ministry leaders may be elders or other gifted persons to whom ministry is delegated.

Elders (Overall Leadership Group)
Provides Direction & Delegates

Ministry Leader (Worship)
Ministry Leader (Outreach)
Ministry Leader (Youth)
Ministry Leader (Children)
Ministry Leader (Other)

Determine what responsibilities should be carried forward by the primary leadership group (elders) and what items should be delegated to individuals.

See Appendix 1: Groups Govern and Individuals Lead

Determine what role each member of the elder group should carry. To help with this process see Appendix 2: Identifying the Three Kinds of Leaders Every Church Needs

2. Purposes of the church

a. Worship that is engaging to believers and compelling to those who don’t yet know Jesus.

b. Evangelism with vigour and integrity that values the human and spiritual needs of people

c. Discipleship that brings Biblical change to every sphere of life

d. Prayer that reflects confidence in the power and grace of God.

e. Social involvement that brings the wisdom of God to every human situation.

All of these purposes are reflected well in the following passage from Acts 2.

42 All the believers devoted themselves to the apostles’ teaching, and to fellowship, and to sharing in meals (including the Lord’s Supper), and to prayer. 43 A deep sense of awe came over them all, and the apostles performed many miraculous signs and wonders. 44 And all the believers met together in one place and shared everything they had. 45 They sold their property and possessions and shared the money with those in need. 46 They worshiped together at the Temple each day, met in homes for the Lord’s Supper, and shared their meals with great joy and generosity – all the while praising...
i. If possible work on the basis of consensus in the decision making process.

j. Voting procedure in cases where unanimity is unlikely:
   i. Presentation of the issue.
   ii. Discussion for clarification.
   iii. A vote of: 3 of 4; 4 of 6; 5 of 7; 6 of 8; 7 of 9; 7 of 10 will carry any issue.
   iv. Dissenting voters may request a delay of one, or at most two meetings – when a second vote will be taken.

k. Keep minutes of every decision, and highlight the action required including:
   i. A description of what action is required
   ii. Who will do it
   iii. The time frame
   iv. When will the review of each action take place? At what meeting?
   v. Are there items that must be communicated to the congregation as a whole?
     • Delicate announcements should be written and approved by the team.
     • Church policies must be written and approved by the team.

l. From time to time, invite leaders of ministries to attend the meeting for their encouragement, for consultation and prayer.

God and enjoying the goodwill of all the people. And each day the Lord added to their fellowship those who were being saved. (Acts 2:42-47)

3. Activities that advance the purposes of the church

a. Worship: The whole church gathering for worship, praise, communion, teaching, encouragement, prayer and fellowship.
   i. Invite people to tell the church what God has been doing in their lives. The congregation needs to hear and see that God is at work!
   ii. Celebrate spiritual progress in the lives of people – conversions, baptisms, victories, etc.

b. Discipleship: Specialized activities related to equipping, prayer and age-related ministries

c. Evangelism and Social involvement: A time for going, reaching, caring, advancing justice, prayer and telling the Good News about Jesus.

4. Elders – their qualifications and roles

a. Good leaders bring harmony and direction to the church.

b. Their character qualifications (1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-4)
   i. They are growing in Jesus’ likeness
   ii. They have great humility
   iii. They make decisions that give direction
   iv. They value and facilitate harmony and unity
   v. They have a mature and bold faith
   vi. They have a good reputation within and without the church
   vii. They manage their own lives and households well
   viii. They know and place a high value on the Word of God
   ix. They help people develop their gifts to further the kingdom of God.

c. How are they appointed?
   i. The raising up of spiritual leaders involves a blending of Divine activity and human responsiveness.
   ii. God not only raises up leaders, but He causes them to be recognized as such by others. Moses Ex. 4:14-16; 14:31; 19:9; Joshua Josh. 3:7; 4:14; Samuel I Sam. 3:19-20; David I Sam. 23:17; 24:20; I Chron. 17:7; Ps. 18:43-45; Paul & Barnabas Acts 13:1-2.
iii. Jesus chose, trained and commissioned the original leaders.

iv. The apostles and those delegated by them, ie. Timothy and Titus, appointed elders in the churches. Those in existing leadership roles played a primary part in the appointment of new leaders.

v. It is clear from Scripture that the congregation's voice was also heard and significant in its impact. See Acts 1:21-26; 6:1-7; 13:1-3; 14:27; 15:2-3,22.

vi. Scripture does not spell out exactly how these appointments occurred but it does identify the key players; God, existing leaders, and the people to be led. We should not require what God has not given in terms of process. Here are some possible arrangements:

- In congregations where apostle-like influence has been strong, those leaders play an important role in appointment.
- In congregations where existing leadership influences are ambiguous, they may be better served by an approach that respects the congregation’s capacity to recognize those God has gifted and is calling to lead. The process could include:
  - A reasonable description of the functions and qualifications of elders.
  - A means (example, a survey) for all who wish to express their sense of who the leaders should be.
  - Those whose names are put forward, by at least half of the respondents, should be approached as to their willingness to serve.
  - An affirmation of at least 75% of the congregation for those individuals who are willing to serve would give them a sense of having a mandate to lead. See Appendix 3: “Church Survey for Elder Affirmation”.
  - In some cases there could be a blend of the two approaches. External leaders who know the congregation could help it identify and affirm its elders.

3. Preparation of the agenda

a. If there is a financially supported pastor, they should prepare the agenda because he is usually at the center of the ministry of the church and is in the best position to know what items need to be tabled at the meeting.

b. Alternatively, the chairman could prepare the agenda in consultation with the leading pastor.

c. The chairman, if he is not primarily the initiator of the agenda, should be consulted in advance of the meeting and be thoroughly familiar with all agenda items.

d. The chairman should also be made aware of any items that may be controversial or sensitive and must ensure that they are handled wisely and suitably.

e. Agenda items should be written clearly and in a way that makes them actionable.

i. Can the item be posed as a question that is stated clearly enough for the team to answer it?

ii. Can the item be pre-thought and presented as a recommendation for approval?

iii. When possible present back up materials in advance of the meeting so that team members can be conversant with the material at the meeting.

iv. Short (quick action and approval) items and longer items (requiring longer dialogue) should be grouped together.

v. If possible budget the timing of each item on the agenda.

4. Managing the meeting

a. A quorum will be a simple majority of the elders being present.

b. Always begin with prayer inviting God to be present with His grace and wisdom.

c. As a team talk about life and how God is working in the ministries of the church and in the life of the Leadership Team members.

d. A short devotion is very appropriate.

e. Advise those present of the agenda and the priority items.

f. Set a time for completion of the meeting - no longer than 2 hours.

g. Manage the discussion times on each agenda item.

h. Determine if an agenda item(s) should be deferred or needs further analysis and research.
Appendix 5

Appointing the Chairman of the Elders Group

1. What kind of person should be the chairman?
a. Spiritually mature and experienced so that the spiritual character of the church permeates the meetings.
b. Strong enough to facilitate a meeting with diverse and strongly held opinions.
c. Should be able to draw responses from all persons at the table and thereby sense when a consensus is reached, or not possible.
d. Should be discerning enough to know when it is time for the members to make the decision (vote if necessary) to approve or defer the item under discussion.
e. Be able to follow up on people to whom agenda items were delegated
f. Be able to maintain impartiality with all team members
g. Be able to behave firmly with an elder who may be pushing a personal agenda or bias and will not allow the group to act as a team.
h. A person who values the team as a functioning unit and will not exercise undue influence in the decision making process.
i. Thoroughly familiar with past decisions, policies, church governance documents and their applications.

2. Who should be chairman?
a. It is generally better to have a non-staff person as chairman to avoid the perception of paid staff pushing their own agenda.
b. The chairman should be chosen by the group of elders using an approach similar to the following:
   i. Make a short list of the qualities of a good chairman such as is in # 1 above.
   ii. Ask the group to identify in a secret ballot who they think best meets the qualifications listed.
   iii. The group agrees on the person selected.
   iv. The term should be for one year only but may be reappointed using this same annual process.

- Leaders sometimes link their own sense of importance to their leadership role in a harmful manner.
- Leaders sometimes fail to evaluate themselves and their own effectiveness accurately.

iii. Common approaches to addressing these problems
- No time limits for service. They serve as long as they believe God wants them to. (Does not solve the problem)
- Specified time limits for service. For example, two or three year term commitments with a break.
- Less definite time limits but with periodic affirmation of elders with definite time off for personal renewal.

e. Other recommendations
   i. Limit the number of elders to seven to avoid the inefficiency of larger groups. Smaller churches might have as few as two or three
   ii. Elders that are not serving suitably may be removed by the other elders or in extreme cases by the congregation.

f. Financially supported elders/preachers/pastors/apostles
   i. Part of the reason the Christian Gospel spreads so readily is that its communication does not depend on a professional or paid class of people.
   ii. Paid pastors are not essential to the spread of the Gospel. The apostles sometimes worked (made tents like Paul) to earn a living. This enables the Gospel to spread even in environments of great poverty
   iii. Yet, wherever it is possible for the church to provide financial support for those who are called and gifted to serve on a part time or full time basis the church is strengthened.
   iv. Elders who work hard at teaching and preaching should be supported financially if possible. They are what we call Pastors. I Timothy 5:17-20
   v. Paul speaks of those who "receive their living from the Gospel". I Corinthians 9, especially vs14; Acts 28:10

g. Elders are responsible for:
   i. Providing direction for the church that maintains its unity
   ii. Being examples to the church
   iii. Outreach
iv. Teaching
v. Prayer
vi. Pastoral care
vii. Delegation to ministry leaders

h. How do they lead as servants?
i. They pray for the people
ii. They encourage the people by word and deed
iii. They model Christ likeness so people will be challenged to follow Him
iv. They are open with the people, allowing them to see their humanness.
v. They help the people through hard times.

i. How do they help the people in the church see where the church is going?
i. Through prayer, Godly wisdom and dialogue they sense where God is leading the church for his glory.
ii. They communicate the vision clearly to the people.
iii. They write down the vision in memorable language.
iv. They keep repeating the vision for the people.
v. They encourage the people as they take bold steps of faith in order to accomplish the vision.
vi. They help the people celebrate what God is doing.

j. How do they develop a strategic plan to accomplish the vision referred to above and encourage or assist the church in embracing it?
i. The plan is clearly written out in understandable language.
ii. They establish points of progress.
iii. They celebrate successes and analyze the reasons for any shortcomings.
iv. They readjust and refocus as necessary.

k. How do they work as a team?
i. All members of the group are committed to respecting the reality that they are a team.
ii. They do not allow one person to dominate the group either by aggressive behaviour or by silence.

Serving others and serving the church in the area of one’s giftedness is one of the most rewarding discoveries in the Christian life. Not only is this service the oil that keeps the church running smoothly and our interpersonal relationships dynamic and real, but it is the foundation of our well being as individuals. It gives us the opportunity to live beyond our horizons. It assures us that we are part something infinitely bigger than ourselves and keeps our focus on the unseen world that we all long for. This “service” part of the dynamics of the local church should therefore not be taken for granted or lightly. When we serve others or serve the church we are serving the Lord God.

6. Ensure the church is aware of the high value of their contribution.

a. It is encouraging to present persons who serve to the congregation as they are appointed to encourage the church to pray for the ministry and recognize their significant contribution to the extension of God’s kingdom on earth.

b. Regular times of appreciation and generous offerings of “thank you” will maintain a healthy relationship between the people who serve and the church leadership.

c. It would be appropriate for the Leadership Team (elders) to invite these servants of the church to one of their meetings to pray with them, encourage them in their ministry and determine if they have all the resources they need to do their work well for the glory of God. Some congregations may choose to have all of their deacons join them occasionally in order to enlarge and encourage the leadership culture of the church.

d. At the end of their service to the church celebrate their contributions. Consider a gift from the church that reflects such appreciation.
3. Termination of a deacon’s role

A deacon’s role will terminated under the following conditions
a. When the service requirement is completed.
b. When they choose to relinquish their ministry.
c. When the Leadership Team requests that the person resigns.

4. Review the qualifications listed in 1 Timothy 3:8-10 before and during the appointment process

“In the same way, deacons must be well respected and have integrity. They must not be heavy drinkers or dishonest with money. They must be committed to the mystery of the faith now revealed and must live with a clear conscience. Before they are appointed as deacons let them be closely examined. If they pass the test, then let them serve as deacons.”

a. These qualifications should be taught periodically, say once a year, so that the church congregation is aware that the Biblical standards are being maintained.
b. We all would agree that these qualifications are standards for all true followers of Jesus, but are especially mentioned because the persons who serve the church in a visible and formal way need to be people of maturity, integrity, people who can model the faith life for others.

5. What about the service of younger, immature Christians or even unbelievers?

Very often involvement in the church is a way of making people feel as if they belong and it becomes a marker along the road to ultimately finding a relationship with God through faith in Jesus. There is no better way to expose young people, believers lacking maturity and even seekers to authentic faith than to give them opportunities within the church context to serve.

Roles of teaching or spiritual influence would not be appropriate but there are many opportunities where immature Christians and seekers could serve the church and thus feel part of the community.

a. Put them in service roles that are suited to their stage and development
b. Don’t put them in positions where they are vulnerable to questions they cannot answer or even to criticism
c. Avoid making this person your “personal project”, shielding them from ordinary and valid interaction with others. They need to be exposed to authentic Christian relationships and expectations.

Sometimes people are engaged in service in the church because they are related to someone in the church or they are a protégé under the wing of

iii. They make decisions as a team and each team member upholds the team decisions.
iv. They have a strategy for decision making that includes steps they take if they cannot reach unity on any decision. (For example, a 75% majority with time for prayer and reflection)
v. They respect the confidentiality of the team.

l. Management of elders’ meetings
i. Elders’ meetings should be held twice per month
ii. There should be a chairman (See Appendix 5 on this subject)
iii. There should be a secretary who records the minutes of each meeting.
iv. The minutes should identify
  • The decisions made
  • The actions that need to be taken
  • Who will do what
v. Make sure that significant decisions and next steps are clearly written and the whole group agrees with the wording.

5. Elders delegate to other gifted people (See Appendix 4 – “Deacons in our Churches”)

a. They may call these delegates “ministry leaders” or deacons & deaconesses
b. Delegation includes:
  i. a clear definition of duties to be performed
  ii. clarification of expectations
  iii. resources required (people, finances, other)
  iv. clarity about to whom they are accountable
  v. clarity about decisions they may make on their own
  vi. length of term for the appointment
6. Congregational Meetings

a. There should be regular congregational meetings in accordance with the needs and size of the church – a minimum of one per year.

b. The chairman of the meeting should be an elder who can manage such meetings effectively and positively. They must not be defensive or become angry.

c. Define in advance what decisions need to be approved by the congregation through a show of hands.

d. Agenda items might include the following.
   i. The annual operating budget (distribute to the people in advance if possible).
   ii. The annual financial statements (distribute to the people in advance if possible).
   iii. Major expenditures.
   iv. Any major changes or shifts in the direction or ways in which the church operates.
   v. Engagement of pastor or pastoral staff.

e. Keep minutes of the meetings which are accessible to the whole church.

f. Make the meetings a celebration of what God is doing. Have a meal together!

7. Administrative management – Finances and Resources

a. There needs to be an accounting system that does the following:
   i. Ensures the accuracy of financial records.
   ii. Reconciles items that need to be reconciled (Example: the church’s records reconciled to the bank records).
   iii. Produce weekly, monthly and annual reports to keep the elders informed.
   iv. Produce timely reports for the congregation and submissions to satisfy government requirements.
   v. Provides official receipts as required for donors.

2. Appointment of “deacons”

The Leadership Team (elders) is responsible before God for the leadership and management of the local church. The appointment of those who serve should therefore be done by them as a team. If there are full or part time persons who serve the church as pastoral staff, they will certainly be involved in the appointment as part of the Team. Sometimes they will make the recommendations for ministry roles and suggest the people to the Leadership Team (elders) for approval but it is still the Leadership Team who will make the appointments.

In some congregations these “deacon” roles will be established by the Leadership Team (elders). In some churches the Leadership Team (elders) may delegate this appointing process to a larger circle of leaders including the congregation. In some churches it is delegated to the pastoral staff. By these appointments the deacons are doing these tasks and service as an extension of the ministry of the Leadership Team (elders). Their service is of the highest value and is so necessary for effective running of the church and for the effectiveness of the Leadership Team (elders).

There are enough references in Scripture to support the inclusion of both men and women in the roles of deacon. An example is Phoebe and other women mentioned in Romans 16.

For effective delegation to deacons the following is necessary:

a. A title for their ministry?

b. A description of their ministry.

c. A descriptive statement for that ministry would be appropriate so that each person knows how the ministry fits into the overall vision and mission of the church.

d. The anticipated duration of the ministry (including a termination date)

e. The review stages of the ministry.

f. An outline of training required.

g. The coaching process needed and promised.

h. The accountability process.
   • How often will they meet with the Leadership Team (elders), others? etc.
   • What reports are required and how often?
   • Etc.

It can be very helpful to have periodic meetings at which the elders include the deacons for times of visioning, reporting, prayer and even some spheres of decision making.
desires to live maturely in their faith. What is expected of elders and deacons should also be the goal of every Christian. But those who take on responsible positions in the church are called to model the Christian virtues to those whom they serve and are under their care.

In Acts 6 they chose people carefully when they were to assume visible and significant responsibility in the church. The qualifications remain the same, even in our churches.

It therefore follows that there are two kinds of service which are described in the Scriptures. There is the “one another” service in which every Christian should be engaged all the time. One of the ingredients of church life that makes the church community wonderfully attractive to unbelievers is the way in which they love one another and are radically committed to serving one another.

The other kind of service is that we might call “delegated” service where specific functions are delegated to people to serve the church in a recognized capacity. Part of the dynamics of leadership is delegation. Elders are given the responsibility of leadership and so it is appropriate for them to delegate responsibilities and work to others. People who are willing to take on these important delegated roles are invaluable to the well being of the church. Their functions are known to the church and are visible and more formal in their roles, which is quite different from the “one another” service referred to above. We all serve, but some take on a “delegated service” which is more formal and visible. These are the appointments being considered in this paper.

With these ideas as a backdrop the following should be considered when people who serve the church are appointed by the Leadership Team (elders) to their roles as servants (deacons) of the church.

1. Church structure as it relates to “deacons”

There is very little in the Scriptures that describe deacons. There are hints and suggestions that give clues but there is little information about formal appointment and roles. It seems that a formal group is not suggested, but their roles relate to service (as the word “deacon” suggests – not an office or position. Therefore the delegation by the Leadership Team (elders) will be for specific serving roles within the church. Examples of such appointments might be:

a. Director of Children’s ministry
b. Leader of Finance Team
c. Head of the Drama Team
d. Leader of the worship Teams
e. Etc.

b. The financial integrity of the church must be protected
   i. Two persons must sign the cheques and all legal and banking documents (Don’t sign cheques in advance)
   ii. All cash collected must be counted and documented by two people.
   iii. All invoices paid must be approved before payment.
   iv. Those who maintain the accounting records should not be involved in counting cash or making bank deposits.
   v. There should a separation between spiritual leadership and financial management. (Elders or pastors should provide financial direction but not financial management).

c. Other administrative requirements:
   i. Maintain records of attendance.
   ii. Observe carefully the giving patterns of the congregation while maintaining the privacy of donors.
   iii. Maintain other statistics which will help in decision making by the leaders of the church and measure the progress of the congregation.

d. Registration with government as required.

8. Administrative management – People resources

a. Keep the “Jethro” principle in mind at all times.

b. The Bible affirms that every person should find their place in the body so they can serve the church with joy. (1 Corinthians 12) Verse 27: “Now you are the body of Christ and each one of you is a part of it.”

c. Make it a priority to open doors for service to all the people of the church

d. The Elders should appoint Ministry Leaders for each ministry.

e. Each ministry should have written expectations that will help the Ministry Leaders know what is expected and when they have achieved the desired results.

f. Ministry Leaders should be invited to an Elders meeting on a regular basis to report on their ministries, prayer for the ministry and for encouragement and support.

g. The Elders should celebrate the successes of the Ministry Leaders.

h. The Elders should honour the Ministry Leaders at meetings of the church and thank them often.
Groups Govern and Individuals Lead

Empowering Groups to Govern and Individuals to Lead

Groups don’t lead. Individuals do. Yet there is wisdom in many counsellors. It is true that groups can and do provide positive direction for a range of spiritual enterprises. But it’s also true that groups of very capable people frequently fail to provide courageous leadership in times of greatest need. The Bible is full of heroic characters that provided daring and faithful leadership. Noah, Rahab, Samson, David, Esther, Daniel, Peter and Paul accomplished exploits of faith that would never have been approved by a committee or group of advisors. How many of our leadership teams would have approved Noah’s building program or Samson’s stunt with 300 foxes to burn the fields of the Philistines?

On the other hand, there is strong Biblical basis for collegial or collective forms of influencing. The term “elders” is mentioned 186 times in the (NIV) Bible, 127 times in the O.T. and 57 times in the N.T. Rehoboam’s failure to listen to his advisors led to a “nation split” and Peter’s individualistic approach to life and ministry left him out on a limb more often than he needed to be. And isn’t it easy to imagine the conflict between Paul and Barnabas being resolved differently if they’d been willing to hear other mature voices?

Is there a way to have the best of both worlds?

As is frequently the case in Scripture, the answer is found at the point of tension between two ideals. It is possible to value the effectiveness of the individual leader as well as the benefits of guidance and governance that comes from a group.

How should we respond to this tension between the bold faith of individuals and the wisdom that should be found among many counsellors? Will we dare to trust one another? Can we dare to bring wisdom to bear on sensitive egos? Can we communicate our fears to each other openly as well as our opinions? And, will we make room for God in this equation? We are unlikely to make perfect and good decisions every time. If we fail in some way, will we retreat into a “safety first” position? Or will we continue to venture on paths of faith, knowing the risks of advance and retreat?

Deacons in Our Churches (The Privilege and Joy of Serving)

Preamble

In many churches deacons and elders have worked somewhat independently from each other. The general concept has been that elders provide leadership, pastoral care and generally deal with the “spiritual issues” of the church. Deacons, on the other hand, manage the physical facilities, often they look after finances, but their role has been primarily to oversee the important “non-spiritual functions” of the church.

The model generally used is found Acts 6 where seven men were appointed to look after the distribution of the food to the widows and the apostles devoted their energies towards prayer, preaching and teaching. They engaged in the nurturing and development of the people rather than the organizing and distributing food to care for the widows.

To say that one is more important than the other, or to say that one has to do with the “spiritual” and the other has to do with the “non-spiritual” elements of church life, would be a serious misstatement of what was intended. Both roles are important. Both roles represent spiritual service. Both roles are required for the smooth running of the church. And both roles have similar qualifications. (1 Timothy 3)

Principles involved

There are two main principles that are woven through the fabric of New Testament church life.

1. The principle of “service”

We all know that the word “deacon” actually is the word for “servant.” It therefore follows that anyone who serves the church is a “deacon” in the broadest sense of the word. We are frequently reminded to serve one another. The theology of spiritual gifts revolves around this idea of serving in the area of the Spirit’s giftedness. Ephesians 4 suggests that the gifts to the church of people in leadership – apostles, pastors, teachers, etc – are given to discover and develop the spiritual gifts in the church and train, empower and release the gifts for ministry to others.

2. The principle of “delegation”

The specific qualifications listed in 1 Timothy 3:8-10 suggest that there are specific people who are entrusted with responsible functions within the church. It is true that these qualifications would be true of any person who
Appendix 3

Affirmation of Elders

We believe the Scriptures teach that a group of mature persons are to provide the overall spiritual care of each fellowship of believers. (Acts 14:23; 22:17-8; Phil. 1:1; Titus 1:5)

Existing elders to be affirmed:
The following are presently serving elders. To affirm please enter an X where indicated:

______________________________________________________ Affirmed
______________________________________________________ Affirmed
______________________________________________________ Affirmed

Potential elders recommended by the current elders:
The existing Leadership Team/Elders would encourage you to consider the following persons:

______________________________________________________ Affirmed
______________________________________________________ Affirmed

Other persons not listed above you would like to be considered to serve as elders:
After prayerful consideration and a review of the qualifications please list below additional persons you would consider qualified to serve as elders.

______________________________________________________ Affirmed
______________________________________________________ Affirmed

Signed _____________________________________ Date ________________ (Optional)

So then, how should we lead?
1. Embrace the assumption that in general; groups guide and govern, individuals lead.
2. Establish written understandings about how we generally make decisions together. It’s difficult to “walk together” unless we agree.
3. Expect decisions of substance to require faith and wisdom. If our decisions don’t require faith, we might as well be a service club.
4. Learn to talk openly about our fears related to the questions we are discussing. It’s very common to ignore this step.
5. Assume the instruction of Scripture and the invite the Holy Spirit into the dialogue.
6. Be willing to make decisions that cause you to “hold your breath” at God’s amazing involvement.
7. When it blows up in your face, don’t retreat from courageous faith

Responsibilities of Leadership Groups
1. Manage finances
2. Develop policies for the ministry
3. Pray
4. Clarify overall direction
5. Reflect the perspective of the affected people
6. Handle prickly questions
7. Empower individuals to lead

Responsibility of Individual Leaders
1. See ministry possibilities or vision, share it with others and improve it together
2. Get the work done
3. Engage others to help deepen and broaden the scope of the work
4. Respect people the way Jesus did
5. Conform to moral and budgetary standards as you lead.

Trust is the key. Trusting God and trusting each other. To be fruitful to the max, leadership groups need to deliberately limit their sphere of influence so that individuals can lead more freely. And individual leaders need to limit their freedom so that the benefits of collegial wisdom can have its legitimate place. When we do this groups will be empowered to govern and individuals to lead.
Appendix 2

Identifying Three Kinds of Leaders Every Church Needs

<table>
<thead>
<tr>
<th>Directional Leaders</th>
<th>Administrative Leaders</th>
<th>Pastoral Leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Thinking: The Church</strong></td>
<td><strong>Thinking: Organizing</strong></td>
<td><strong>Thinking: Reaching,</strong></td>
</tr>
<tr>
<td>Where are we going?</td>
<td>&amp; Deploying, People</td>
<td>Teaching, Caring,**</td>
</tr>
<tr>
<td><strong>David &amp; Paul</strong></td>
<td>and Resources <strong>Solomon &amp; “the seven”</strong></td>
<td><strong>Ministry is about People</strong></td>
</tr>
<tr>
<td></td>
<td><strong>I Kings 10:5; II Chronicles 9:4</strong></td>
<td><strong>Barnabas &amp; Timothy</strong></td>
</tr>
<tr>
<td>Leading the whole</td>
<td>Organizing the whole</td>
<td>Reaching, Teaching,</td>
</tr>
<tr>
<td>Assessing and adapting</td>
<td>Adjusting ministries to the demands of complexity</td>
<td>Caring among the whole</td>
</tr>
<tr>
<td>to environmental changes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Setting direction/ vision that others will follow</td>
<td>Detailed planning of programs &amp; budgeting</td>
<td>Putting the ministry plan into action with people</td>
</tr>
<tr>
<td>Initiate the vision</td>
<td>Initiate a plan</td>
<td>Initiate the work</td>
</tr>
<tr>
<td>Aligning key people &amp; groups</td>
<td>Organizing and staffing</td>
<td>Helping people adapt to change</td>
</tr>
<tr>
<td>Motivates people to move towards common goals</td>
<td>Maintaining order creating functional systems</td>
<td>Helping people participate according to gifts etc.</td>
</tr>
<tr>
<td>Insist that the main things continue to be the main things</td>
<td>Make the main things do-able</td>
<td>Join the big ideals to where real people live and serve</td>
</tr>
<tr>
<td>Approaches multiplication from a broad and somewhat detached big picture perspective</td>
<td>Approaches multiplication from a comprehensive planning perspective</td>
<td>Approaches multiplication from a close up people perspective</td>
</tr>
<tr>
<td>Doing the right things</td>
<td>Doing things right</td>
<td>Doing right things in a Godly manner</td>
</tr>
</tbody>
</table>

Who fits here – primarily?

Tell-tale Signs that a Leader is Absent or is Not Being Empowered:

Trust Issues

We have observed that these different kinds of leaders don’t naturally trust each other. The people on the left think the people in the middle ask too many questions and sometimes are discouraged or disheartened, or feel the people in the middle don’t have vision, and are blockers. They think the people on the right are overly concerned about the details of theology and teaching, others are excessively concerned about what people are feeling, who won’t like this, they will never be able to make a decision! These are the frequent frustrations that people on the left will have with the people in the middle and on the right.

People in the middle, on the other hand, find the people on the left too sketchy in terms of how they want to see their goals accomplished. They tend to think that the people on the left just haven’t thought this through well enough. When they ask even minimal questions, the people on the left don’t know the answers. They don’t know the answers because that is not what they specialize in. The people on the left need to be helped by the people in the middle, not be written off by them. The people in the middle tend to see people on the right as not being practical or having common sense about basic things. But those in the middle should acknowledge those on the right saying, “these people may be more connected, people-wise, than we are”. And so it is important that the people in the middle are empowered to find ways to make ideas work and people-ministry served.

The people on the right will tend to see the ones on the left as not being caring enough about people. They just have ideas. They don’t really understand people, don’t know the people. They might be right; nevertheless, they need the people on the left. The people on the right tend to see the people in the middle as being too concerned about practicality, management and facts and not concerned enough about people, the Holy Spirit and the Scriptural way of thinking and doing things.

But it’s not just about us. It’s about God. Each of must learn to continue to trust God who leads us together through ministry environments that demand more or less constant change, accompanied by discomfort and possibly even losses.

There is a tremendous need for each of these leaders to be validated and empowered. Working together is valuable and fruitful but takes lots of patience and persistence.

Identifying these THREE KINDS OF LEADERS can help us work together more joyfully and fruitfully.
And, the next line down: **Aligning key people & groups.**

One of the tough things to do in ministry is to have the key people and primary groups aligned so they are supporting and working with each other. Without this, ministries drift into becoming independent ministry islands.

Organizing and staffing: as the ministry changes, the need for organization changes, the need for staffing changes. Staffing may not be working as well as it once did. Organizational dimensions that once were fully satisfactory, now are not working as well. The people on the right will be helping people adapt to change. There is going to be resistance. The people on the right may themselves resist change because they are so in touch with people and know what people are feeling, wanting and not wanting. People need to be helped to accommodate to change.

Read from left to right: **Motivates people to move toward common goals.**

There is a strong motivational element to this kind of leadership. It is important that we value this motivating capacity. In the middle it is maintaining order, creating functional systems. And on the right, helping people participate according to gifts. That's a big task! Because the gifts people have are so diverse and to help them find a place is something that people in this column can do – the teaching and the listening – but, they need the people in the middle to develop the systems into which the people will fit.

People on the left **insist that the main things continue to be the main things.** This is tough. It takes a lot of courage to do this because as ministries develop and people change and circumstances change this is something that continually needs to be assessed. And the middle makes the main things doable. There needs to be a sense in which the administrative people are helping the people on the left make the ideas and the dreams functional. And on the right, leaders join the big ideals to where real people live and serve.

The next line down: **Approaches multiplication from a broad and somewhat detached big picture perspective.** In the middle: **Approaches multiplication from a comprehensive planning perspective.** And on the right: **Approaches multiplication from a close-up people perspective.**

In other words, it is **doing right things, doing things right, and doing right things in a Godly manner.**

There is a listing of **Spiritual Gifts** that may fit with these columns. As you can imagine there are variations and combinations of gifts so that this is not necessarily a clean and tidy list.

Below this are **Typical Weaknesses.** Some of them may be overstated but you are likely to recognize some truth in them.
Explaining the Three Kinds of Leaders

DIRECTIONAL Leaders are those who provide vision and direction for the whole flock. They are thinking about the whole congregation – where are we going?

David is a good example of this. He has this very wide-angled view of who he is, who his nation is, how they fit in with all of the nations around them. Similarly the Apostle Paul talks about being finished in this area, there is nothing more for him to do, he’s going to go on to Spain, to Rome. He has this broad view of what needs to be done and what he is doing.

ADMINISTRATIVE Leaders are people who think things through in more detailed terms. These are not the people who come up with the vision or the direction; but when they hear it, they know how to think it through and make it work from top to bottom. It’s about deploying people and resources.

Administration in this sense should not be thought of as only finances, legal issues, insurance and paper work. This is about deploying our people resources well. I think of Solomon in this regard who was running his palace in such a way that when the Queen of Sheba came to visit him it took her breath away to see how well organized it all was. She was overwhelmed when she saw it! Perhaps something like the way we feel when we go to Disneyland or Promise Keepers and we see a huge event that is so well planned and organized right down to the last detail. The seven who were appointed in Acts 6 similarly were appointed to resolve the resource and people issues. People who think administratively in are thinking about God and people; fulfilling a God given mission, meeting needs and helping every person to be helped served and empowered optimally.

Administration as being described here may be the most undervalued and underappreciated kind of leadership. There is a lot of focus on pastoral leadership in Bible colleges and in seminaries. We are learning lots about leadership issues from Leadership Summits and through the current generation of leadership books. But there is not a lot about this wide view on administrative leadership in churches.

PASTORAL Leaders are about reaching, teaching and caring for people. This is really where most of the ministry is done. Perhaps 70% – 80% of all ministry takes place under this column. Of course, it is not only about reaching, teaching, and caring since most of the spiritual gifts fit into this category. People in this column say, “don’t you know the ministry is about people?!” Barnabas and Timothy seem to be ideal examples of this kind of leadership. What the directional and administrative leaders do is to advance all the ministries in this column.

Reading the Chart:

(see: Identifying the Kinds of Leaders Every Church Needs, article)

Read from left to right: Leading the whole, Organizing the whole, Reaching, Teaching, and Caring among the whole.

Read again from the left: Assessing and adapting to environmental changes. Leaders in this column will be looking around and saying, “you know what, there are changes happening in our community. There are changes happening in our congregation. Lord, what should we do? We need to make some changes to accommodate to or to challenge what is happening around us!”

The people in the middle will say, ‘oh, if that’s the case, then that will require an adjustment of all of the ministries in all kinds of ways. We will have to adapt to the demands and complexities of those changes!’. Often the people on the left won’t perceive that those changes need to be made. The people on the right will gather grass-roots and constructive feedback. They will say, ‘you know what, we were talking to these people… so and so told us this…’. They will hear what people are actually saying. The people on the left and in the middle won’t be as in touch with that kind of grass-roots feedback.

Read again from the left: Setting direction and vision that others will follow.

We are not just talking theory. People in this column actually are able to speak in such a way that others will be moved to follow. Many people can read and theorize about leadership, but not so many actually have this capacity. Research reported in “Leadership” (Fall 2003) fits with my observations on this; that perhaps only 15-20% of pastors clearly identify with the concepts of left column.

Administrators think through detailed planning of programs and budgeting; such a person is thinking it through from top to bottom and how can this be made to work?

People in the middle should not be simply in place to say no or block the people on the left. They should be saying, “how can we take the ideas from the left and make them doable?” The ministry of those on the right is, putting the ministry plan into action with people. It’s where ministry is actually delivered and is worked out with real people.

It the pastor is a directional leader, then he should be the one to present it to the congregation. If someone else is the directional leader, then perhaps they should present proposals to the congregation or do it in concert with the pastor.

Again, read from left to right: Initiate the vision, Initiate a plan, Initiate the work.