



# **Transitional Pastoral Ministry**

**A Training Manual  
prepared by the EPC  
National Church Health Team**

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# 1—Why?

## *Transitional Ministry*

### **The Case for a Transitional Pastor**

So what is the big deal about transitional pastoring? Is it really important, and if so, why? As the Church Development Committee of the EPC Presbytery of the Alleghenies (POA), we believe that this period in the life of the church is extremely important for a number of reasons. To that end we have developed training that addresses the three big questions of transitional ministry:

1. Why? Why engage a transitional pastor?
2. Who? Who should our transitional pastors be and how do they interact with presbyteries, presbytery committees, sessions, and congregations?
3. How? How does the work of the transitional pastor move a church toward greater health in the transitional process?

### *—Why?—*

**Many churches are not prepared for the future.**

Most American churches are in serious decline or decline. Thom Rainer uses the figure that 86% of American churches fall into that category. In addition, Rainer notes that between 150-200 churches in America close each week.

Most American churches are unengaged from evangelistic efforts. In the EPC there is slightly more than 1 adult profession of faith per church per year.

It is also true that between 45-50% of our current pastors in leadership will retire in the next 5-7 years. Congregations will be facing transitional periods in greater numbers than ever before.

As presbyteries and as a denomination, we believe it is our responsibility to prepare well for this historic shift. We clearly need to look for opportunities to inject church health principles into the life of our congregations at every opportunity. Pastoral transition offers such an opportunity. We can no longer afford to merely maintain the status quo.

**Pastoral Transition is a natural “pause” in routine.**

When the natural rhythms of church life are altered congregations are encouraged to pause and take a deep spiritual breath. This pause can be a very important time for a church to take a long hard look at its overall health. In this time the congregation can assess who they are, where they are going, how to think strategically about how to get there, and outline a healthy process for searching for and calling their next pastor.

**Pastoral Transition can be a God-given time to revitalize.**

We believe that the transitional period is a valuable time for critical church health principles to be introduced into the life of the church. This is why we use the term “Transitional Pastor” rather than “Interim Pastor”. Interim Pastor implies that the transitional period is a matter of time until the new pastor is identified. Transitional Pastor implies that it is a matter of a process that a church experiences, that leads to a healthy search process for a new pastor. It is a process informed by answering questions like: “Who are we? Where are we going? How will we get there? And who is best qualified to help us get there as the senior leader?”

**—Who?—**

**Taking advantage of this opportunity requires special skills and a special calling.**

As a presbytery we think it critically important to have trained leadership who are uniquely called and qualified to lead our churches through these important periods of transition. This is why we have committed to equipping Pastors who have the specialized skills, calling, and leadership skills to facilitate this time of examination and shift.

**A Transitional Pastor will lead the congregation through 5 areas of examination and improvement.**

1. Coming to terms with the history of the church.
2. Discovering a new identity.
3. Facilitating shifts of power.
4. Rethinking denominational ties.
5. Building commitment to new leadership and a new future.

**10 advantages of a skilled and trained Transitional Pastor.**

**Clarity:**

1. “Fresh eyes” allow your church to see itself clearly.
2. Fresh leadership to clarify roles and hold staff and lay leadership accountable.

**Stability:**

3. Consistency in the pulpit contributes to congregational stability.
4. Equipping and empowering the session of the church to reach its full potential as shepherds of the flock.

**Improvement:**

5. Empowering the congregation to discover God’s vision for its particular mission.
6. Discovering, naming, and addressing systemic dysfunction and sin that need repentance.
7. Diffusing any negative emotions of the congregation in transition so that the new pastor will not have to do so.

**Progress:**

8. Clear understanding of mission and purpose allows the pastoral search team to discern the gifts and experience needed for a pastor that best suits the congregation.
9. Mature and stable leadership allows the pastoral search team the time to be thorough.
10. Intentional preparation for the congregation to receive the new pastor well.

—*How?*—

**The Work of Transitional Ministry.**

The Transitional Ministry Process has 3 basic stages:

1. **Stage One:** Self-assessment. Discovering who we are including leadership health and congregational health.
2. **Stage Two:** Establishing vision and strategy. Discovering where God has called us to go, how to get started and beginning the five phases of vitalization:
  - A. Aligning perception.
  - B. Aligning vision.
  - C. Aligning strategy.
  - D. Aligning structure.
  - E. Aligning people.
3. **Stage Three:**
  - A. The pastoral search process. Discovering who will lead as the next pastor.
  - B. Entrenching the new vision through continuing the phases of vitalization. This also involves development of the Great Commission Matrix, The Leadership Ladder, and the Life Cycles assessment.

**We hope you see that this is a critical time in the life of the church!**

There is a unique and amazing opportunity to introduce strong church health principles into the life of the congregations in a time when they are uniquely open to encouragement and guidance from the presbytery.

In the Presbytery of the Alleghenies we believe in these principles so strongly that we require a congregation in pastoral transition to employ a Transitional Pastor unless they receive a written exception from the presbytery leadership team.

—TE Bob Stauffer, May 2019

## Five “Developmental Tasks” for an Intentional Interim

*Loren Mead/Alban Institute*

Also see Appendix B, page 67.

Research with many different congregations done by Loren Mead and the Alban Institute indicates that many congregations in transition have five basic areas of need. Mead calls these five “developmental tasks.” The possibility that healthy leadership will be found in the search for a permanent pastor and that he or she will be able to minister unimpeded is enhanced by working through these issues. These five “developmental tasks” are:

### **1. Coming to terms with history.**

Feelings, termination emotions, need to be resolved: loss, grief, anger, despair, relief, guilt, panic. Old and debilitating ways of responding to crises need to be addressed. The ghosts of pastors past need to be put to rest. A dearly loved immediate past pastor needs to be released in the minds and hearts of the congregation. If the past pastor was pressured to leave by some in the congregation, healing between “for and against” groups needs to occur. Where the church has come from and how it got there needs to be understood, acknowledged, valued and worked through, whatever is appropriate. Conflicts of long-standing need to be resolved. Until this happens, a congregation is less able to make good decisions about itself.

### **2. Discovering a new identity.**

Churches in the interim are no longer defined by their pasts. The pastor who defined them in many ways is no longer present with them. They will not stay the same. A new identity must develop. While the next permanent pastor will bring vision to the church, the congregation must discover what, in general terms, it wishes to become in the future. This is a very important time for a church to understand itself well in its search for a new leader. The better the church’s sense of self-awareness the better they are able to identify the gifts a new pastor should possess. To that end, it is highly recommended that the church enter a period of self-assessment. This can be done with the assistance of a coach from the presbytery or through a number of self-assessment tools, such as a study of the church’s life cycle, a S.W.O.T. Analysis, a G.R.A.C.E. Analysis, or a survey done by Natural Church Development.

### **3. Facilitating shifts of power.**

New leadership is necessary, since the “old” pastor was the key decision-maker and leader of the past life of the congregation. Some members fade from active service when the pastor departs. Others get involved. If the previous pastor was a great influence on the congregation, a bold or controversial leader, the more changes in leadership will occur. An interim pastor can help in leadership shifts making them positive and appropriate to the changing situation. The interim pastor may provide leadership training, giving the new pastor a cadre of people who know the when, how and where of church leadership.

### **4. Rethinking denominational ties.**

Part of a church’s identity is its connection with the larger church. The staff, resources, and organization of the Evangelical Presbyterian Church will become clearer to a church in transition as it connects more with the denomination in its search process. The Westminster Confession

and Catechisms, the Essentials of Our Faith, and the Book of Order—all of which help define us—should become more familiar to the church as it lives through the interim period. Contacts with the Presbytery and Office of the General Assembly will be made frequently by the Pastoral Search Committee, and an appreciation for its work will be developed. A Transitional Pastor can help a congregation understand its EPC heritage and denominational structure.

**5. Building commitment to new leadership and a new future.**

The church must move from its past orientation to a future vision. Pastoral styles differ and strengths vary and the congregation must be open to the individuality of its next pastor. A congregation must be spiritually prepared for its new pastor. A commitment to the new pastor must be encouraged, especially when that person is identified and called. Shared vision and working relationships can and must develop among the congregation. The church must become forward-looking, appreciating the past but rolling up its sleeves to a new and exciting ministry in the upcoming days. The interim pastor can engage the congregation in this process.

**The Great Commission Is the Main Thing!**

<sup>18</sup>And Jesus came and said to them, “All authority in heaven and on earth has been given to me. <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” —Matthew 28:18-20

*What links engaging a Transitional Pastor to the Great Commission?*

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## Ten Advantages of Engaging a Skilled Transitional Pastor

### A. Clarity.

1. \_\_\_\_\_ allow your church to see itself clearly.
2. Fresh leadership to \_\_\_\_\_ and hold staff and lay leadership accountable.

### B. Stability.

3. \_\_\_\_\_ in the pulpit contributes to congregational stability.
4. Equipping and empowering \_\_\_\_\_ of the church to reach its full potential as shepherds of the flock.

### C. Improvement.

5. Empowering the congregation to \_\_\_\_\_ for its particular mission.
6. Discovering, naming, and \_\_\_\_\_ sin that need repentance.
7. \_\_\_\_\_ of the congregation in transition so that the new pastor will not have to do so.

### D. Progress.

8. Clear understanding of mission and purpose allows the pastoral search team to \_\_\_\_\_ that best suits the congregation.
9. Mature and stable leadership allows the pastoral search team the \_\_\_\_\_.
10. Intentional preparation for the congregation to \_\_\_\_\_.

## Pastoral Transition in the EPC Presbytery of the Alleghenies



### Initiation.

1. The Presbytery Ministerial Committee Chair is informed by a Ruling Elder of Session from a congregation that a lead pastor has requested a dissolution of the call.
2. The Presbytery's Church Development Committee and Ministerial Committees assign a representative to visit the congregation and explain why a Transitional Pastor (TP) is both necessary and helpful. In addition, they explain the Presbytery of the Alleghenies (PoA) policy that a congregation must have a Transitional Pastor unless a written waiver is given by the Presbytery Leadership Team.
3. The Presbytery provides initial assessment to determine the health of the church and who might be the best to serve the church as Transitional Pastor.
4. The Presbytery provides a list of Transitional Pastor candidates for the church to consider and interview.
5. Upon the Session's selection of a Transitional Pastor, a specific and detailed contract is agreed upon between both parties and signed by both.

### Stage 1: Self-Assessment.

1. Upon arrival, the TP leads the congregation through Stage One: a self-assessment of the life and ministry of the church using various tools available through the TP training. (A thorough S.W.O.T. (Strengths, Weaknesses, Opportunities, Threats) analysis is a significant part of this process.)
2. Upon arrival to the congregation, the TP will advocate strongly with the Session for the conduct of the GO Center's "GOI Seminar" to assist the church, church leadership, and the TP in assessing the congregation's health.



3. A complete summary of the assessment findings will be documented and reported.

### **Stage 2: Establishing Vision.**

1. With the assessment stage completed and utilized as a premise, Stage Two begins with the formation of a Vision Team. This Vision Team is charged with the task of asking and answering such questions as “Who is this congregation trying to reach?” “What are the needs of our surrounding community?” and “How can we best connect with and serve the community outside of our congregation’s walls?”
2. On the basis of the answers to the previous questions, the Vision Team develops a first draft of a “Church Life and Ministry Vision” and preliminary action strategies, and presents both to the Session for review, amending, and approval. The action strategies will include the five areas of transitional ministry as needed: coming to terms with the past, establishing identity, leadership transitions, denominational connection, and congregational commitment to the vision.
3. Following the Session’s approval of a “Church Life and Ministry Vision” and preliminary action strategies, an Implementation Team is established to fully determine the detailed plan for implementing the “Church Life and Ministry Vision.” (The Implementation Team may include members of the Vision Team and others relevant to implementing ministry strategies in the congregation). The Implementation Team is charged with the task of asking and answering such questions as “Given who we are trying to reach, how will we reach them?” “What do we need to do to make the ‘Church Life and Ministry Vision?’” and “How will we build relationships with those we are trying to reach?”
4. On the basis of the answer to the above questions, the Implementation Team initiates a detailed strategic action plan and timeline, and begins to implement it—seeking Session guidance, approval, and financing as needed along the way.
5. The TP will work with the Vision team and Implementation Team to begin the Five Phases of Vitalization (pages 39-40): 1) Aligning perception, 2) Aligning vision, 3) Aligning strategy, 4) Aligning structure, and 5) Aligning people. The TP has a greater role in #1, 2, and 3. The new Pastor has a greater role in #4 and 5.

### **Stage 3: Vitalization and Pastoral Search.**

1. When the implementation of the “Church Life and Ministry Vision” is well underway, Stage three begins with the formation of a Pastoral Search Team according to EPC constitutional procedures. The congregation consults with the Presbytery regarding the pastoral search process.
2. Along with the team from the Presbytery, the TP resources the Pastoral Search Team in the process of its work, and the Implementation Team in implementing the “Church Life and Ministry Vision.”
3. When the next called pastor is identified, the TP begins the process of outlining the arrival of the new leader. In addition, the TP prepares the congregation for the process and timeline of his or her departure.

## **Pre-Assessment for Transitional Congregations**

**Transitional Ministry Triangle.** Also see page 14.

**What Kind of Transitional Pastor Do We Need?** Also see page 18.

**Missional Posture Survey.** Also see Appendix H, page 85.

**Intentionality Grid.** Also see Appendix I, page 92.

## **Pre-Assessment for Transitional Pastors**

*Assessing Your Restoration Potential* by David Miles (2005 CRM). Also see Supplement, page 115.

## **“Ten Advantages” Discussion**

I. What new insights have you gained from the “Ten Advantages of Engaging a Skilled Transitional Pastor”?

2. What obstacles in the typical congregation exist that might be areas of resistance to the idea of bringing in a Transitional Pastor?

3. How might these obstacles be overcome?

## **Resistance of Churches to a Transitional Pastor**

Also see Appendix C, page 69.

I. Congregational Pride.

2. Congregational Fear.

3. Congregational Distrust.

4. Leadership Trauma and “PTSD” (for congregations that have experienced extremely hurtful treatment).

5. The Idol of Pragmatism.

## Building Trust

Also see Appendix D, page 70.

For discussion: As a practicing Transitional Pastor, how have you built trust with staff, leaders, and the congregation? Discuss the outcome of your efforts.

1. The essential dynamic of trust: *A stranger they will not follow* (John 10:5).

2. Four reasons that people might trust a Transitional Pastor:

- A. Position. The authority of the office; ministerial credentials.
- B. Prior Service. Résumé, track record, reputation, experience.
- C. Performance. Exhibited skills, knowledge, abilities (SKAs), competence.
- D. Personality. Winsome, engaging, confident, humble.

A Transitional Pastor will almost certainly need to be a change-agent. The massive challenge is that of trust. Why would the congregation in general—and the Session in particular—trust and receive the opinion and insights of an outside stranger? In some traditional pastorates it may take years to build trust with a congregation. How can this be done in a matter of months? Trust is something that must come from the Lord. It cannot be coerced or mandated.

3. Nine ways a Transitional Pastor might build trust:

- A. Initial interview with the Session.
- B. Solid résumé that includes testimonials from previous ministries.
- C. Personal demeanor and humility in all interactions.
- D. Consistency in all that is said and done.
- E. Team-building methods that dismantle the assumption that the Transitional Pastor is an autocrat with all the answers.
- F. Staff and Session devotionals that reveal the Transitional Pastor's heart, and not just his or her knowledge.
- G. Sermon content and delivery, which as a whole is the biggest trust-builder the Transitional Pastor has with the congregation.
- H. Transitional Pastor one-on-one S.W.O.T. interviews in the first 30-60 days (see S.W.O.T. description in this manual).
- I. The Transitional Pastor's personal trust in the Lord.

## Transitional Ministry “Why?” Wrap-Up

AHAs.

Oh-Nos.

Takeaways.

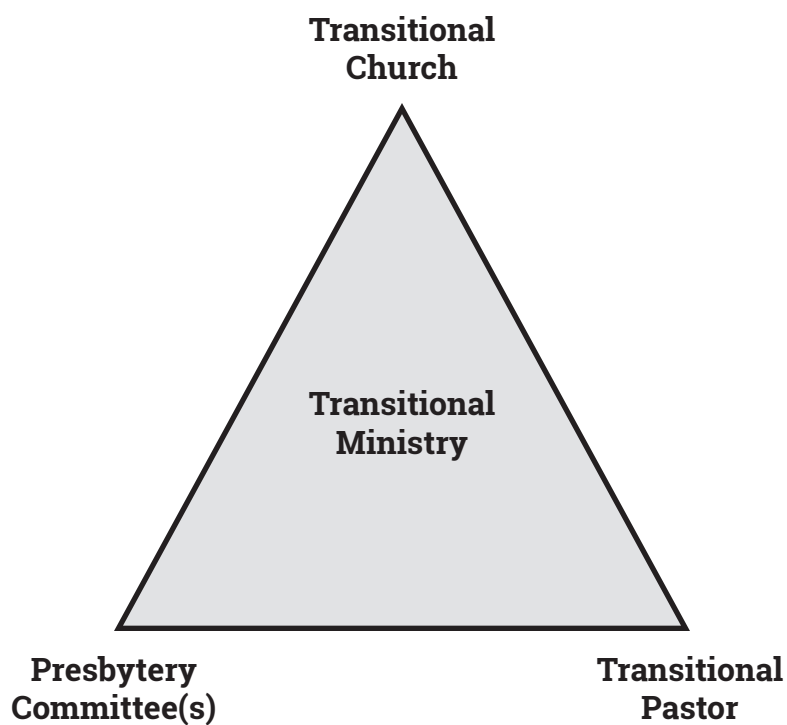
Action Steps.

Breakthroughs.

## 2—Who?

### *Transitional Ministry*

#### Transitional Ministry Triangle



#### **Transitional Church**

- Session
- Staff
- Leaders
- Congregation
- Vision Team  
(if using G.O.I)

#### **Presbytery Committee(s)**

- Church Development
- Ministerial
- Other
- Presbytery Church Health Coordinator

#### **Transitional Pastor**

- Transitional Pastor
- Presbytery Church Health Coordinator

For discussion: How is the “triangular” relationship among your transitional church, your presbytery committee(s) and you as a Transitional Pastor working? Describe the outcome of this relationship.

## Who is qualified to be a Transitional Pastor?

### I. Assess Transitional Pastor Candidates (The Pastor Fit).

#### A. The Who? of Transitional Ministry

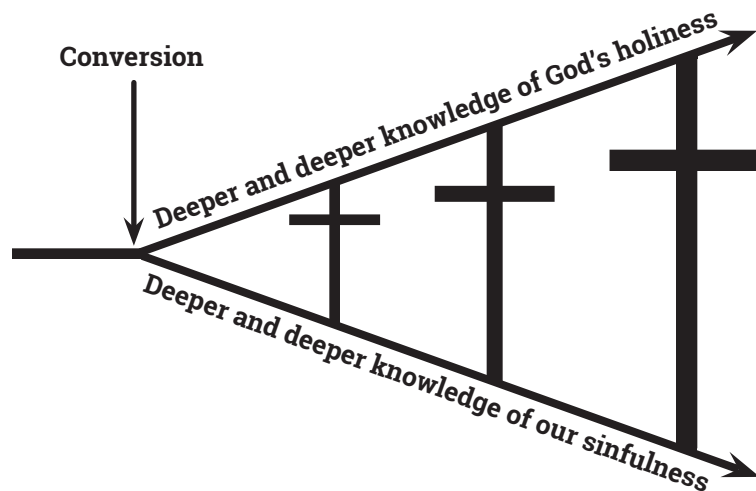
##### ii. Biblical Leadership 101

- a. The \_\_\_\_\_ of a leader (1 Timothy 3; Titus 1).
- b. The \_\_\_\_\_ of a leader (Psalm 78:72).
- c. The \_\_\_\_\_ of a leader.
- d. The \_\_\_\_\_ of a leader.

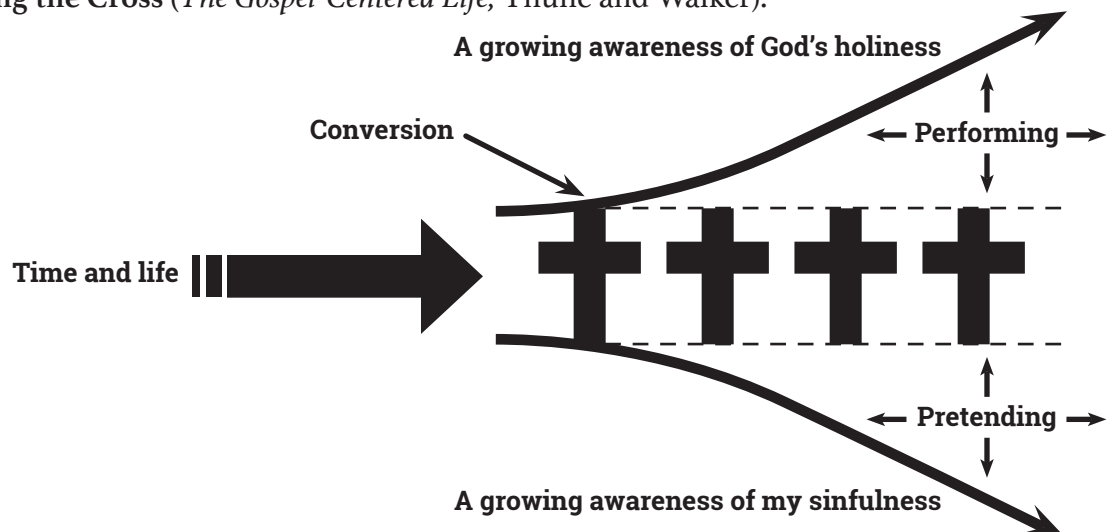
### 2. Courageous Self-Assessment (Tools).

- A. *Uniquely You* by Mels Carbonell.
- B. Feedback from Prior Pastorates.
- C. Assessing Your Restoration Potential (see Appendices).

### 3. Leading with a Limp: The Cross-Chart (World Harvest Mission/Serge).



### 4. Shrinking the Cross (The Gospel-Centered Life, Thune and Walker).





**5. Internal Challenges to Transitional Pastor Ministry.**

- A. The challenge of \_\_\_\_\_.
- B. The challenge of \_\_\_\_\_.
- C. The challenge of \_\_\_\_\_.
- D. The challenge of \_\_\_\_\_.
- E. The challenge of personal \_\_\_\_\_ and \_\_\_\_\_.

**6. External Challenges to Transitional Pastor Ministry.**

- A. The challenge of \_\_\_\_\_ lay leadership.
- B. The challenge of \_\_\_\_\_ lay leadership.
- C. The challenge of \_\_\_\_\_ lay leadership.
- D. The challenge of congregational \_\_\_\_\_.
- E. The challenge of institutional \_\_\_\_\_.
- F. The challenge of faithless \_\_\_\_\_.
- G. The challenge of the leadership \_\_\_\_\_ of the congregation in general and the previous Senior Pastor in particular.

**7. Understanding General Leadership Styles.**

- A. Micro-management.
- B. Laissez-Faire.
- C. Form/Freedom.

**8. The God of the Gap**

- A. The demands of transitional ministry are greater than the supply of the Transitional Pastor's resources and experiences. The mature Transitional Pastor has a healthy concern that he or she might fail. If a Transitional Pastor does not recognize that there is a gap between his or her abilities and the demands of congregations in transition, that's a problem. But our God is the God of the gap!
- B. "For we are the aroma of Christ to God among those who are being saved and among those who are perishing., to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? ... Such is the confidence that we have through Christ toward God. Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who had made us competent ... " (2 Corinthians 2:15-3:6).

### **The “Who?” of Transitional Ministry Discussion (For the TP Candidate)**

- I. How do you feel about performing “a courageous” self-assessment before you enter the world of transitional ministry?
  
  
  
  
  
  
  
  
  
  
2. In what ways have you “shrunk the cross” in your own Christian walk?  
What has this produced in you and through you?
  
  
  
  
  
  
  
  
  
  
3. What “internal” challenges do you anticipate facing (or have faced)?
  
  
  
  
  
  
  
  
  
  
4. What “external” challenges do you anticipate facing (or have faced)?
  
  
  
  
  
  
  
  
  
  
5. What is your general leadership style and what has this produced in previous ministries?

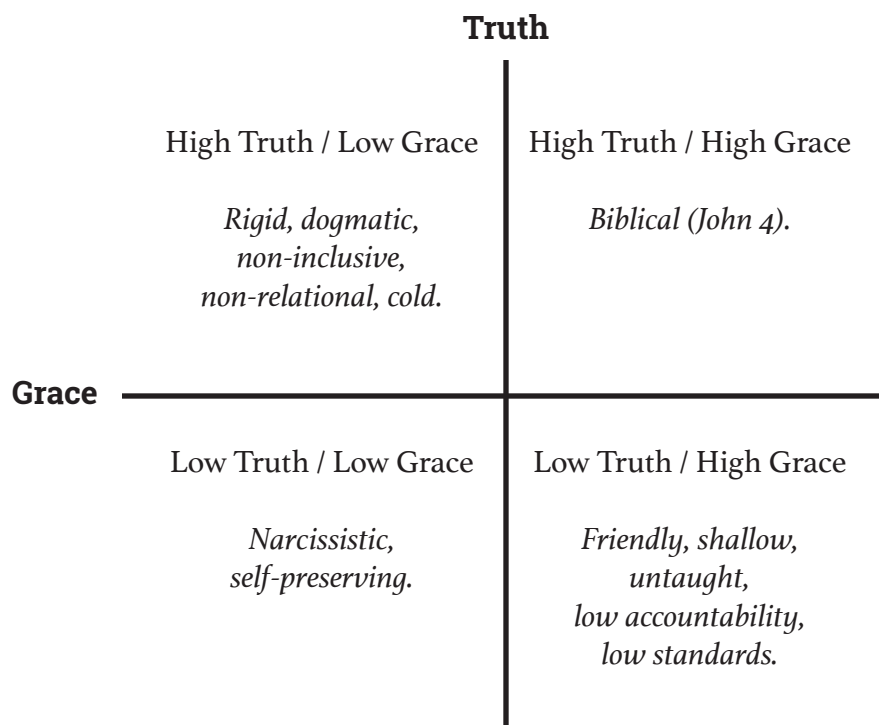
### Models of Transitional Pastorates

For discussion: As a practicing Transitional Pastor, how would you describe the model that you are embracing? Describe the outcome of using that particular model:

1. The Disruption Model
2. The Savior Complex Model
3. The Control Model
4. The Don't Rock the Boat Model

**High Truth / High Grace Model** (John 1:14). The two sides of the gospel coin:

1. **Truth:** Precise doctrine, accountability, clear standards, justice, etc.
2. **Grace:** Highly relational, merciful, kind, strong effort of inclusion, etc.



### **Types of Transitional Pastorates**

For discussion: As a practicing Transitional Pastor, which of the following types best describes your approach? Is using this type by design or by default? Describe the outcome of embracing this type:

1. Pulpit Supply
2. General Shepherd
3. Administrator
4. Consultant/Diagnostician
5. Change Agent
6. Crisis Interventionist
7. Some Combination of the Above

### **Questions for the TP Candidate**

1. Which of these types are you best at fulfilling?
2. Which of these types does the church you serve most need?
3. Is there a type of transitional pastorate that seems intimidating to you? If so, why is that the case?
4. Does the Lord seem to be speaking to your heart in any specific way about His potential call to you to become a Transitional Pastor?

## Transitional Ministry “Who?” Wrap-Up

AHAs.

Oh-Nos.

Takeaways.

Action Steps.

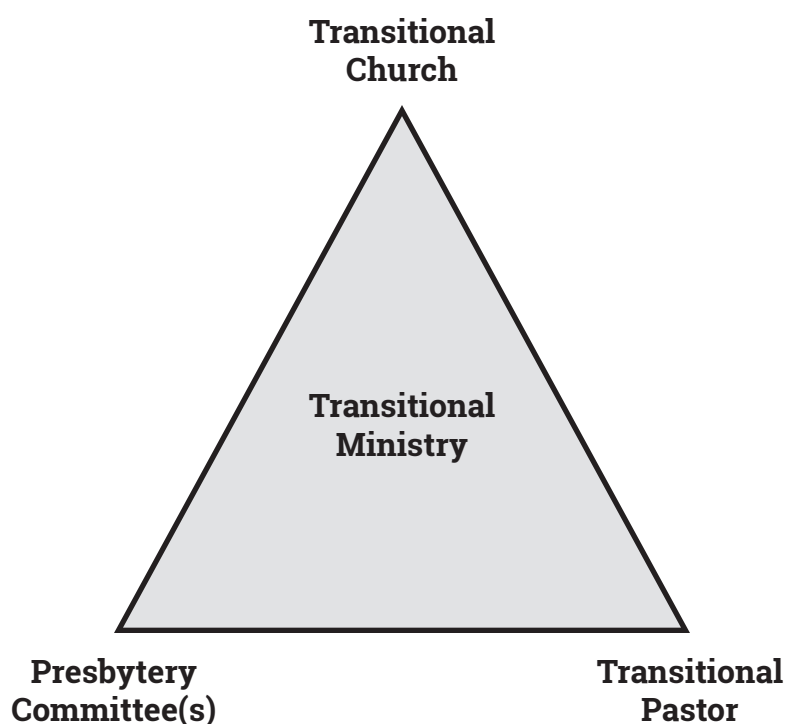
Breakthroughs.

First Video: “Why?”

## ✦ 3—How?

### *Transitional Ministry*

Remember the “Who” of the Transitional Ministry Triangle



**Presbytery Variable:** The level of Presbytery proactivity and involvement varies from Presbytery to Presbytery. When a Presbytery provides a high level of proactivity and involvement—the best-case scenario—assessment tools might be administered by the Presbytery Church Health Coordinator and/or other Presbytery personnel before a Transitional Pastor is engaged. If a Presbytery provides a low level of proactivity and involvement, the administration of these tools additionally falls to the Transitional Pastor (along with other tools that he or she facilitates).

## Transitional Ministry Stages Overview of the Transitional “How?” Process

### Stage 1: Self-Assessment—*Discovering Who and Where We Are*

- A. Self-Assessment of a Church’s Leadership.
- B. Self-Assessment of a Church’s Congregation.

### Stage 2: Establishing Vision—*Discovering Where to Go and How to Get Started*

- A. A Vision of a New Future.
- B. A Strategy for a New Vision.

### Stage 3: The Pastoral Search Process—*Discovering Who Will Lead as Pastor*

- A. Establishing the Pastoral Search Team.
- B. Guiding the Pastoral Search Team.

Special attention should be given to the *EPC Procedure Manual for Ministerial and Candidates Committees*, particularly Chapter 6, “Process of Pastoral Search and Call,” and Chapter 12, “Guidelines for Transitional Pastoral Ministry.” This 124-page resource is available on the EPC website as a free download in PDF format at [www.epc.org/downloads/#training](http://www.epc.org/downloads/#training).

# 4—How?

## *Transitional Ministry, Stage 1: Self-Assessment*

### *—Discovering Who and Where We Are—*

#### **Stage 1A: Self-Assessment of Church's Leadership Health**

A Biblical View of Eldership, by Bob Hopper.

Also see Appendix A, page 65: "The Role and Authority of the Session"

1. **Acts 11:29-30** ... Determined to send a contribution for the relief of the brethren living in Judea. And this they did, sending it in charge of Barnabas and Saul to the elders.
2. **Acts 14:23** ... they had appointed elders for them in every church.
3. **Acts 15:6** And the apostles and elders came together to look into this matter ...
4. **Acts 20** [Paul's farewell address to the Ephesian elders in Miletus] Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.
5. **Philippians 1:1** Paul and Timothy, bond-servants to Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.
6. **1 Timothy 3:1-7** It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be ...
7. **1 Timothy 5:17** Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. (EPC distinction between Ruling Elders and Teaching Elders.)
8. **Titus 1:5-9** For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you, namely, if any man be above reproach ...
9. **1 Peter 5:1-5** Therefore, I exhort the elders among you, as your fellow elder ... Shepherd the flock of God among you, exercising oversight, not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness ...
10. **Hebrews 13:17** Obey your leaders and submit to them; for they keep watch over your souls, as those who will give an account.



**Questions:**

1. Have you ever pastored a church where the elders really functioned as biblical elders? If so, what was that like? If not, why not?
2. Why do some pastors not equip and empower their elders to be true shepherds of the flock? What does that say about the pastor?
3. What are the major obstacles that need to be identified and addressed before elders can truly become shepherds of the flock?

## A Biblical View of Church Leadership, by Bob Hopper.

### 1. God as shepherd:

The Lord is my shepherd ... (Psalm 23:1)

### 2. David as shepherd:

He (God) also chose David His servant, and took him from the sheepfolds ... To shepherd Jacob His people ... So he shepherded them according to the integrity of his heart; and guided them with his skillful hands. (Psalm 78:70-72)

### 3. Jesus' command to Peter:

Simon, do you love Me more than these? ... Tend My lambs ... Shepherd My sheep ... Tend My sheep. (John 21:15-17)

### 4. Jesus the good shepherd:

I am the good shepherd; and I know My own, and My own know Me ... And I lay down My life for the sheep. And I have other sheep, which are not of this fold; I must bring them also, and they shall hear My voice; and they shall become one flock with one shepherd. (John 10:14-16)

### 5. Jesus our future shepherd:

They shall hunger no more, neither thirst anymore ... For the Lamb in the center of the throne shall be their shepherd, and shall guide them to springs of the water of life, and God shall wipe every tear from their eyes. (Revelation 7:16-17)

### 6. Elders are shepherds:

Therefore, I exhort the elders among you ... Shepherd the flock of God among you, exercising oversight, not under compulsion, but voluntarily, according to the will of God ... (1 Peter 5:1-2)

### 7. The flock belongs to Jesus, not to us ... :

shepherd the church of God which He purchased with His own blood. (Acts 20:28)

*Note the principle of stewardship—we shepherd God's flock but Jesus is the owner of that flock.*

### 8. God's benediction on His flock:

Now the God of peace, who brought up from the dead the great Shepherd of the Sheep, through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight through Jesus Christ, to whom be the glory forever and ever. Amen. (Hebrews 13:20)

### 9. Christ's description of the lost:

I have other sheep that are not of this fold. I must bring them in also ... (John 10:14-16)

**Question:** In your previous years of ministry, how has the biblical image of the church as God's flock and you as a shepherd informed and shaped your ministry?

## **The Goal of a Transitional Pastor (Two Views).**

Also see Appendix E, page 71.

### **1. The Classic View.**

*(Loren Mead—Five “Development Tasks” during a Transitional Period)*

- A. Coming to terms with history.
- B. Discovering a new identity.
- C. Facilitating shifts of power and leadership.
- D. Developing a strategic plan for moving forward.
- E. Rethinking denominational ties and building commitment to new leadership and a new future.

### **2. Our View.**

The goal of the Transitional Pastor is to love Christ and His church, and to be His instrument to bring health to His flock and prepare her to receive her new pastor/shepherd.

## **What is HEALTH?**

H = Healing.

E = Encouragement.

A = Accountability.

L = Love.

T = Trust.

H = Hope.

**Nehemiah as Theology and Methodology of Transformation**, by Bob Hopper

Also see Appendix F, page 76.

1. The leader who \_\_\_\_\_ / \_\_\_\_\_.
2. The leader who \_\_\_\_\_ reality.
3. The leader who \_\_\_\_\_ reality.
4. The leader who \_\_\_\_\_ to reality.
5. The leader who \_\_\_\_\_ godliness.

**The Ideal Vitalization Pastor/Leader.**

Also see Appendix M, page 100, and Supplement, page 115.

1. Provides ...
2. Serves as ...
3. Possesses ...

## Stage 1B: Self-Assessment of Congregation Health

### Twelve Motivational Models of the Church.

Also see Appendix G, page 82.

Key Question: What “drives” or “motivates” the actions of church leaders?

1. Self-Preservation-Driven Church.
2. Tradition-Driven Church.
3. Seeker-Driven Church.
4. Christian-Consumer-Driven Church.
5. Program-Driven Church.
6. Image-Driven Church.
7. Pastor-Driven Church.
8. Comfort-Driven Church.
9. Power-Players-Driven Church.
10. Conservative Values-Driven Church.
11. Culture-Driven Church.
12. Scripture-Based, Elder-Led, Glory-Driven Church.

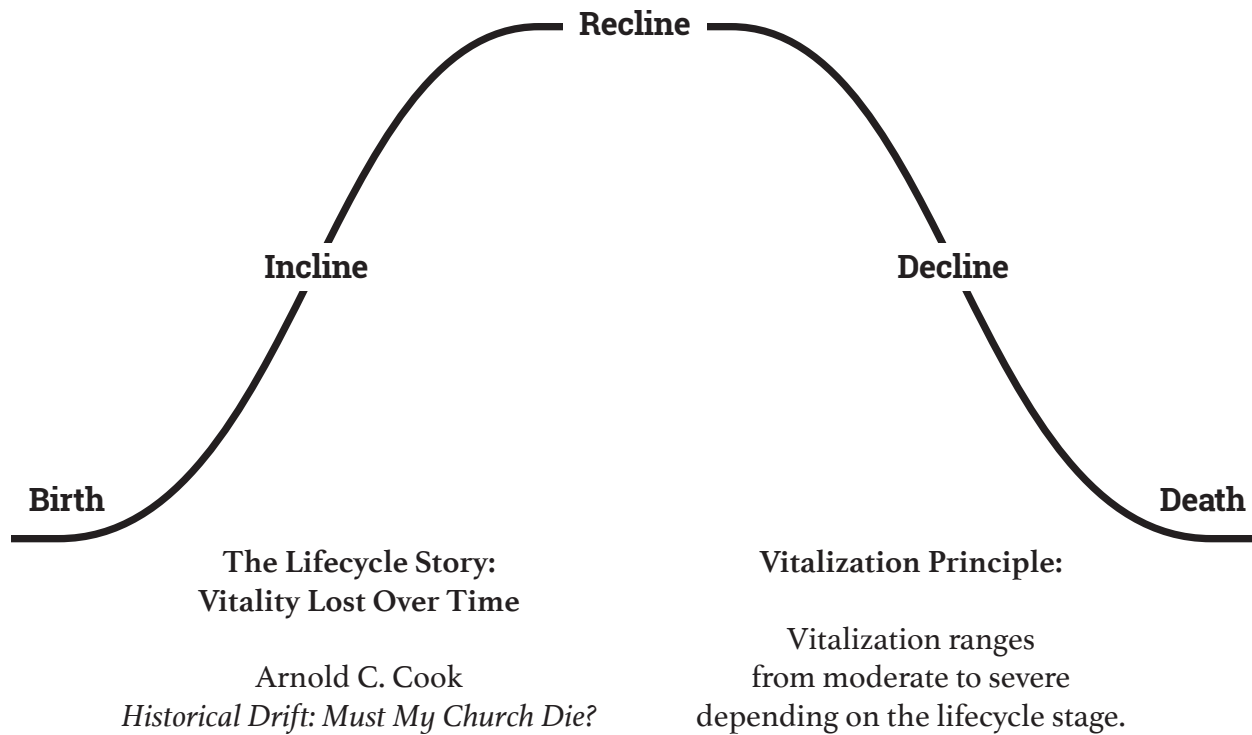
**Missional Postures.**

Also see Appendix H, page 85.

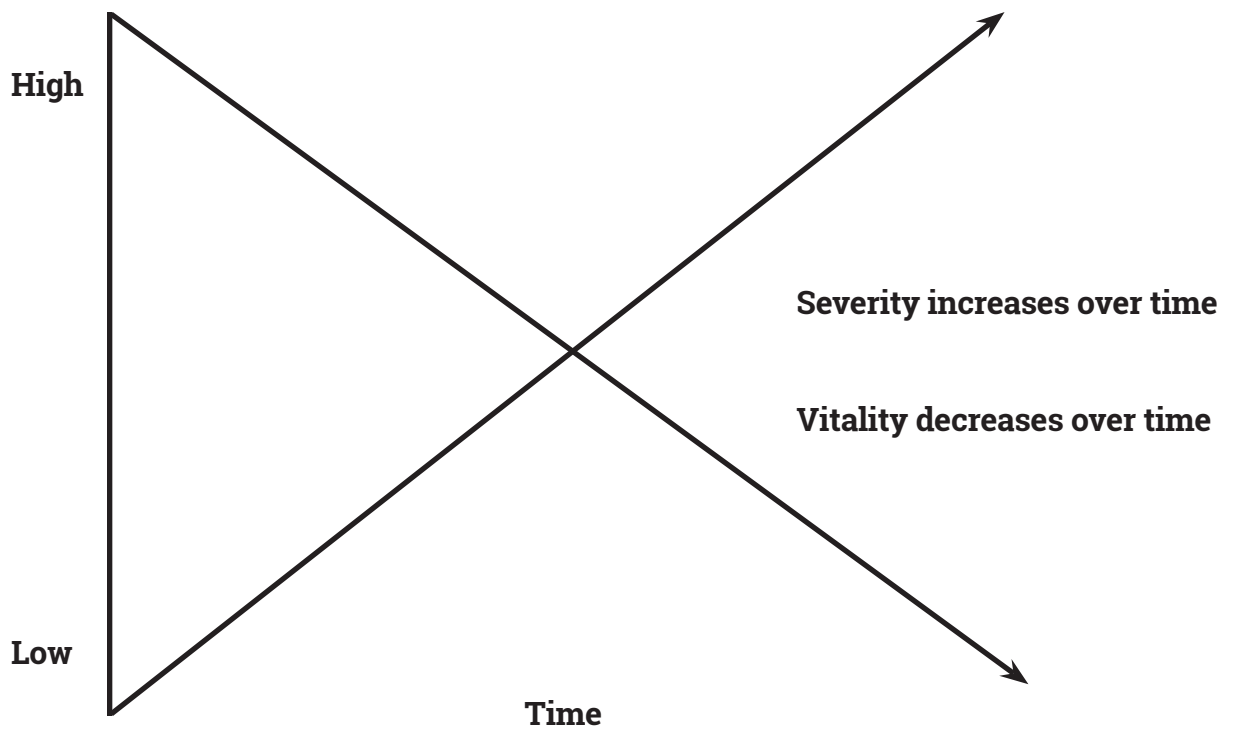
Key Question: What is the missional posture of a church at the beginning of a transitional period?

1. Anti-Missional.
2. Non-Missional.
3. Pre-Missional.
4. Pro-Missional.
5. Post-Missional.

## The Church Lifecycle: Three Macro Stages.



## Vitalization Over Time.

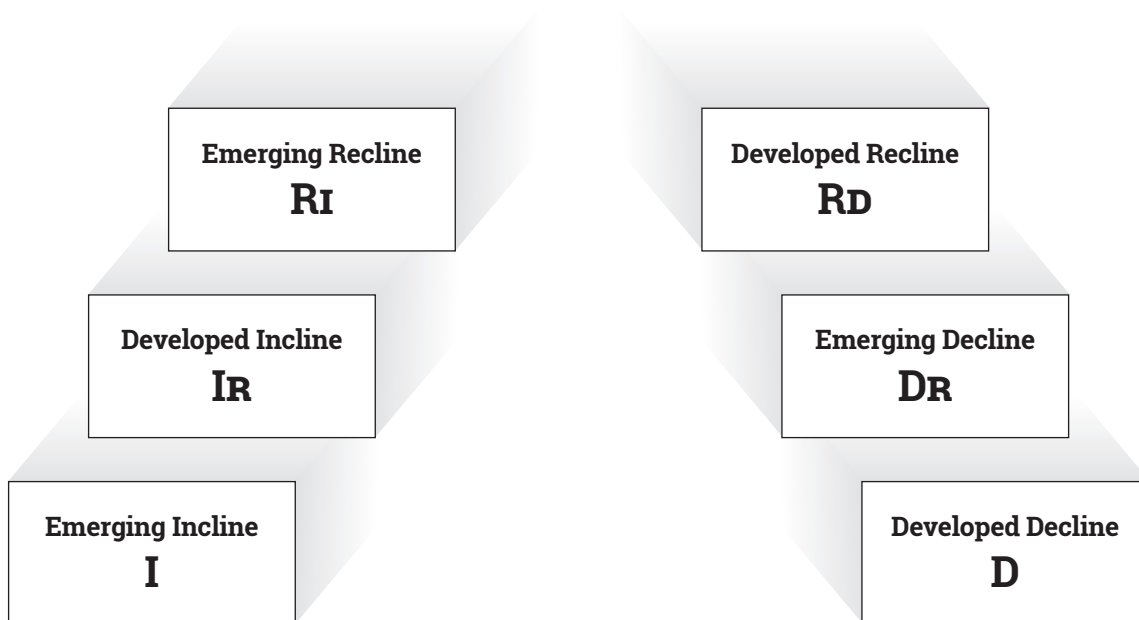
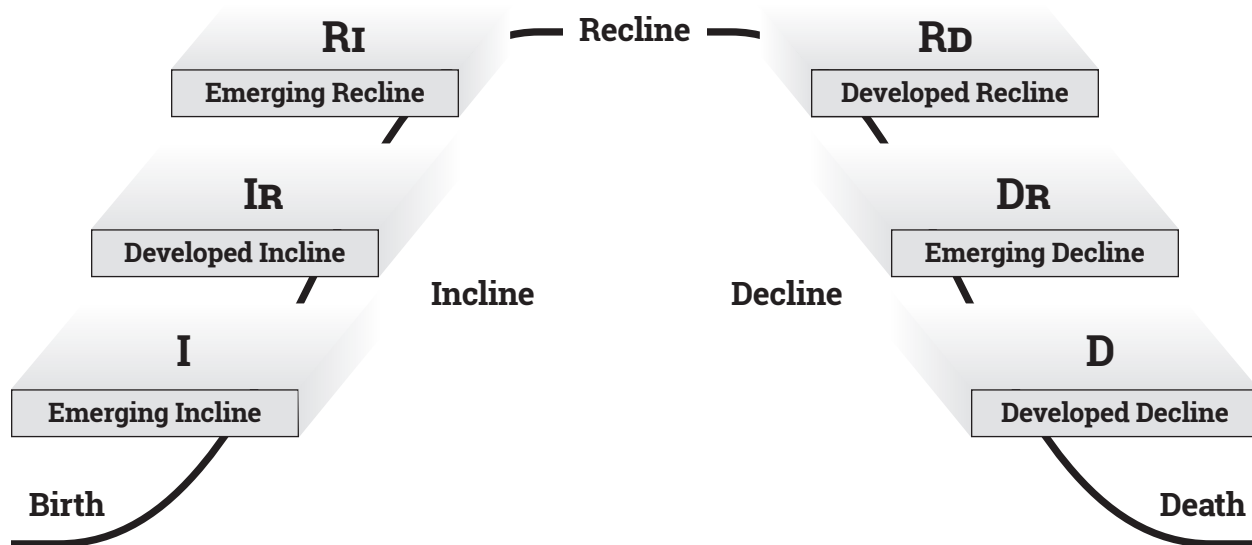


### Distinctive Characteristics of Lifecycle Stages.

<b>Incline</b>	<b>Recline</b>	<b>Decline</b>
Future-Oriented	Present-Oriented	Past-Oriented
Vision-Driven	Program-Driven	Structure-Driven
Community-Focused	Congregation-Focused	Core-Focused
Innovative	Routine	Complacent
High-Risk Faith	Low-Risk Faith	No-Risk Faith
Faith Decisions	Resource Decisions	Indecision
Serve > Gifts	Serve > Slot-Filling	Serve > Default
\$ = Investor	\$ = Provider	\$ = Preserver
New Leadership	Established Lead	Incumbent Lead
Conversion Growth	Transfer Growth	No Growth



## A Closer Look at the Church Lifecycle: Six Micro-Stages.



**Vitalization Principle**  
The lifecycle is a one-way street

## Action Point!

### I. A Closer Look at the Church Lifecycle: Six Sub-Stages.

Take another look at Distinctive Characteristics. Based on this review and the addition of the material concerning lifecycle micro-stages, where is your church on the lifecycle?

<b>Incline</b>	<b>Recline</b>	<b>Decline</b>
Future-Oriented	Present-Oriented	Past-Oriented
Vision-Driven	Program-Driven	Structure-Driven
Community-Focused	Congregation-Focused	Core-Focused
Innovative	Routine	Complacent
High-Risk Faith	Low-Risk Faith	No-Risk Faith
Faith Decisions	Resource Decisions	Indecision
Serve > Gifts	Serve > Slot-Filling	Serve > Default
\$ = Investor	\$ = Provider	\$ = Preserver
New Leadership	Established Lead	Incumbent Lead
Conversion Growth	Transfer Growth	No Growth

Emerging Incline \_\_\_\_\_ Developed Incline \_\_\_\_\_

Emerging Recline \_\_\_\_\_ Developed Recline \_\_\_\_\_

Emerging Decline \_\_\_\_\_ Developed Decline \_\_\_\_\_

What evidence and/or reasons can be given to explain why your church is where it is on the lifecycle?

### 2. Motivation.

What would motivate this church's congregation to embrace significant change? What would be so important to the people of this congregation that they would be willing to do things differently—to sacrifice?

## S.W.O.T Analysis

Once all data is gathered by completing Getting the Facts, Getting the Story, Getting the Pulse and Getting the Picture, church leaders are to analyze that data through the grids of:

**The S.W.O.T. Analysis** (a marketplace tool).

**Strengths**—What have we discovered about ourselves that is a ministry strength?

**Weaknesses**—What have we discovered about ourselves that is a ministry weakness?

**Opportunities**—What have we discovered about ourselves that is a ministry opportunity?

**Threats**—What have we discovered about ourselves that is a ministry threat?

A S.W.O.T. Analysis is a scan of the ministry landscape is helpful for self-discovery. A S.W.O.T. Analysis provides a perspective for such a purpose that presents strategic insight. Identify responses that need to be expressed as:

**Strengths:** A church's strengths are its resources and capabilities that can form the basis of developing effective ministry.

**Weaknesses:** A church's weaknesses are factors that limit a church from developing effective ministry. A weakness can be positive in the sense that it actually exists and is a limiting factor, or a factor can be negative in the sense that its absence is a limiting factor.

**Opportunities:** A church's opportunities are existing elements that present the potential to create or develop effective ministry.

**Threats:** A church's threats are existing elements that present the potential to prevent, hamper or destroy effective ministry.

## G.R.A.C.E. Analysis

### The G.R.A.C.E. Analysis (KP Tool).

Grief—What has been lost that is causing grief?

Reconciliation—What needs to be reconciled or restored?

Alarm—What needs immediate attention?

Celebration—What about our history to date is cause for celebration?

Excitement—What lies ahead that is exciting?

A G.R.A.C.E. Analysis considers how sensitivity to the emotional psyche of the congregation is helpful for self-discovery. A G.R.A.C.E. Analysis provides a perspective for such a purpose that presents spiritual renewal insight. Identify responses that need to be expressed as:

**Grief:** A congregation's grief over loss should rightly be expressed. Godly mourning is appropriate and necessary for moving forward.

**Reconciliation:** Where conflict, brokenness, estrangement, etc. are found, reconciliation is appropriate and is necessary for moving forward.

**Alarm:** When the proverbial wake-up call is sounded, alarm in the sense of a godly urgency to take action is appropriate and is necessary for moving forward.

**Celebration:** Placing all the emphasis on the negative is self-defeating. Discover what can be celebrated in your church's ministry history and by all means do so. Be specific.

**Excitement:** In looking ahead, acknowledge what there is to be excited about and express that excitement with verve and vigor. Be specific.

## **S.W.O.T. and G.R.A.C.E. Worksheets**

Also see Appendix J, page 94, and Appendix N, page 103.

### **S.W.O.T. Analysis.**

**Strengths.** What have we discovered about ourselves that is a ministry strength?

**Weaknesses.** What have we discovered about ourselves that is a ministry weakness?

**Opportunities.** What have we discovered about ourselves that is a ministry opportunity?

**Threats.** What have we discovered about ourselves that is a ministry threat?

### **G.R.A.C.E. Analysis.**

**Grief.** What has been lost that is causing grief?

**Reconciliation.** What needs to be reconciled or restored?

**Alarm.** What needs immediate attention?

**Celebration.** What about our history to date is cause for celebration?

**Excitement.** What lies ahead that is cause for excitement?

**Natural Church Development (NCD) Survey**  
**Eight Essential Qualities of a Healthy Church**

1. Empowering Leadership.
2. Gift-Based Ministry.
3. Passionate Spirituality.
4. Effective Structures.
5. Inspiring Worship Services.
6. Wholistic Small Groups.
7. Need-Oriented Evangelism.
8. Loving Relationships.

**The “Minimum Factor”**

**The Weakest Link Theory**

## Transitional Ministry “How?” Stage 1 Wrap-Up

AHAs.

Oh-Nos.

Takeaways.

Action Steps.

Breakthroughs.

# 5—How?

## *Transitional Ministry, Stage 2: Establishing Vision*

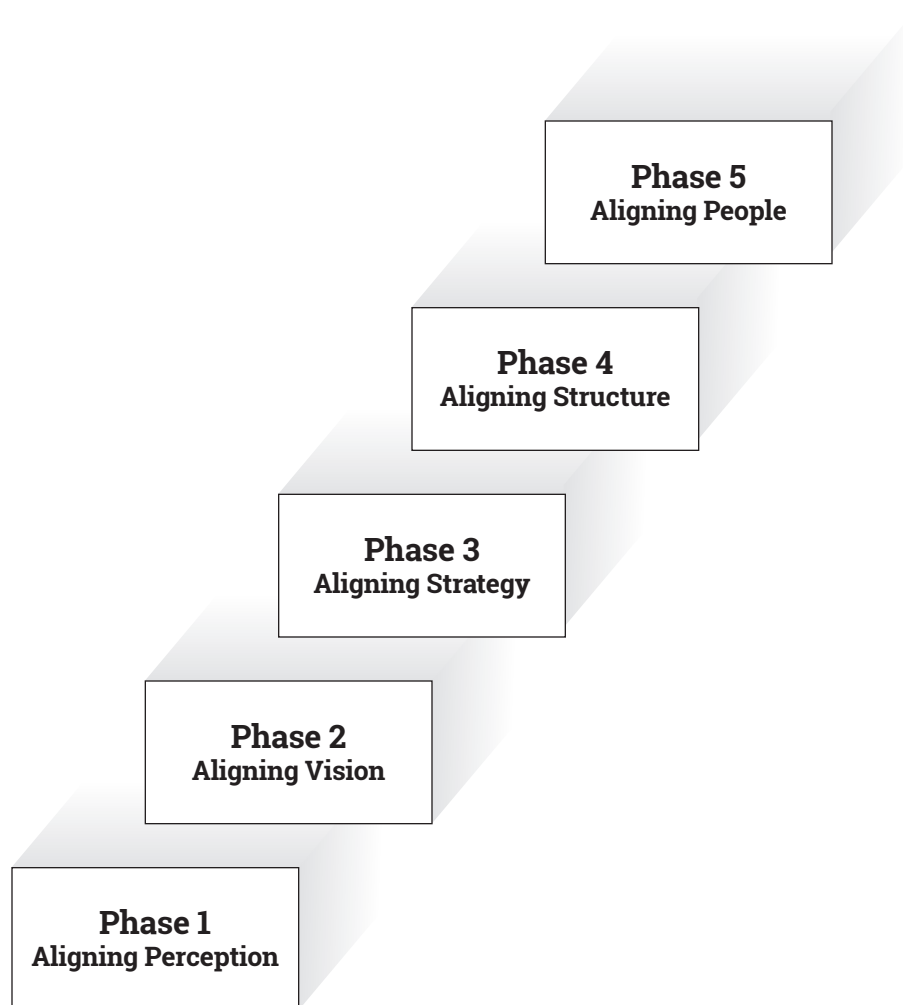
*—Discovering Where to Go and How to Get Started—*

### **Stage 2A: A Vision of a New Future**

Also see Appendix M, page 100, and Appendix N, page 103.

#### **Five Phases of Vitalization.**

Note: The Five Phases are shown here in a cross-section of Incline.





## Snapshot of Overall Vitalization Process

### Five Phases of Vitalization

#### Phase 1: Aligning Perception—Self Discovery and Analysis.

##### *Key Questions:*

- What will we discover about ourselves?
- What will we do in light of what we discover?

##### *Tools:*

- G.O. I Seminar/Workshop.
- Self-Assessments:
  - Life Cycle Analysis.
  - Missional Posture.
  - Ideal Church Leadership for Vitalization.
  - S.W.O.T. Analysis.

#### Phase 2: Aligning Vision—Who Is God Sending Us To?

##### *Key Questions:*

- How does God want to express Himself through this church in this community at this time?
- What did God mean by that?  
(Making adjustments.)

##### *Tools:*

- 50 Days to Vitality.
- Session Study of Nehemiah.
- Leadership Training (e.g., *Leadership Ladder*, *EPC Leadership Training Guide*, *Ruling Elder Exam Handbook*).
- Forming a Vision Team and Prayer Teams.
- Coaching.

#### Phase 3: Aligning Strategy—What Are We Going to Do?

##### *Key Questions:*

- How do we make contact with those we are trying to reach?
- How will we develop those we are trying to reach once we've made contact?

##### *Tools:*

- Great Commission Matrix.
- Review Purpose of Church Ministry (e.g., *Simple Church*).
- Establish an Implementation Team.
- Coaching.

#### Phase 4: Aligning Structure—Supporting the Strategy.

##### *Key Questions:*

- What are the criteria for decision-making and resource allocation?
- How does leadership function?

##### *Tools:*

- Great Commission Matrix.
- Review Complexity of Church Ministry (e.g., *Simple Church*).
- Coaching.

#### Phase 5: Aligning People—Peopling the Structure.

##### *Key Questions:*

- How will we get people involved?
- On whom does the future depend?

##### *Tools:*

- Spiritual Gifts Inventory (e.g. Uniquely You)
- Coaching

## Stage 2B: Strategy for a New Vision

### Phase I of Vitalization: Aligning Perception *Self Discovery and Analysis*

#### Two Key Perception Questions.



#### *Key Perception Question #1.*

What will we discover about ourselves?



#### *Key Perception Question #2.*

What will we do in light of what we discover?

#### Assessment Tools.

S.W.O.T. Analysis (standard assessment tool).

G.R.A.C.E Analysis (secondary assessment tool).

#### Missional Posture Survey

Anti-Missional = Missionally Adversarial.

Non-Missional = Missionally Ambivalent.

Pre-Missional = Missionally Awakened.

Pro-Missional = Missionally Activated.

Post-Missional = Missionally Acerbic or Atrophied.

#### G.O. I Seminar

The Ideal Vitalization Pastor Assessment (Appendices, [page 101](#)).

The Ideal Vitalization Pastor/Leader Provides ...

The Ideal Vitalization Pastor/Leader Serves As ...

The Ideal Vitalization Pastor/Leader Possesses ...

## Phase 2 of Vitalization: Aligning Vision

### *Who Is God Sending Us To?*

#### Two Key Vision Questions.



##### **Key Vision Question #1.**

How does God want to express Himself through this church in this community at this time?



##### **Key Vision Question #2.**

What did God mean by that?

#### Assessment Tools.

##### 1. Biblical Mandate that Compels Us.

The Great Promise—Matthew 16:13-18.

The Great Commandment—Matthew 22:34-40.

The Great Commission—Matthew 28:16-20.

The Great Witness—Acts 1:8.

The Great Mission—Luke 19:10.

The Great Multiplication—Matthew 24:14.

##### 2. The Mold that Shapes Us.

Four Disciplines of a Great Commission Church.

The Characteristics of Incline.

##### 3. The Model that Shows Us.

Acts 2:42-47.

Ephesians 4:1-16.

The Acts 2 – Ephesians 4 Church.

##### 4. Other Tools.

50 Days to Vitality.

Session Study of Nehemiah (See Appendix F, page 76).

Leadership Training.

(e.g., *Leadership Ladder*, *EPC Leadership Training Guide*, *Ruling Elder Exam Handbook*)

Coaching.

#### **Vision:**

A defined but growing picture of what will be seen in your church at some future point (3, 5, 10 years) as your church reaches the lost in its community; ***a picture of a reached community.***

## *During Phase 2: Vision Team Responsibilities and Characteristics*

### **Establishing the Vision Team.**

#### **I. Vision Team Responsibilities.**

- Discerning God's Great Commission Vision.
- Developing Great Commission Vision and Strategy.
- Directing the Church through the Great Commission Matrix Process.
- Determining Evaluation & Accountability for Great Commission Results.

#### **2. Vision Team Characteristics.**

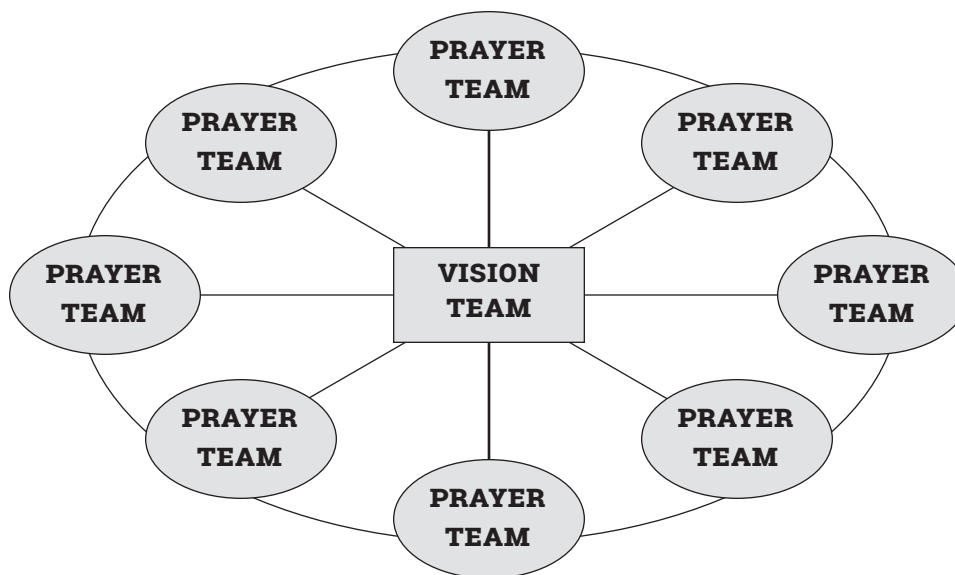
- Discerning.
- Visionary.
- Spiritually Mature.
- Respected.

### **Establishing Prayer Teams.**

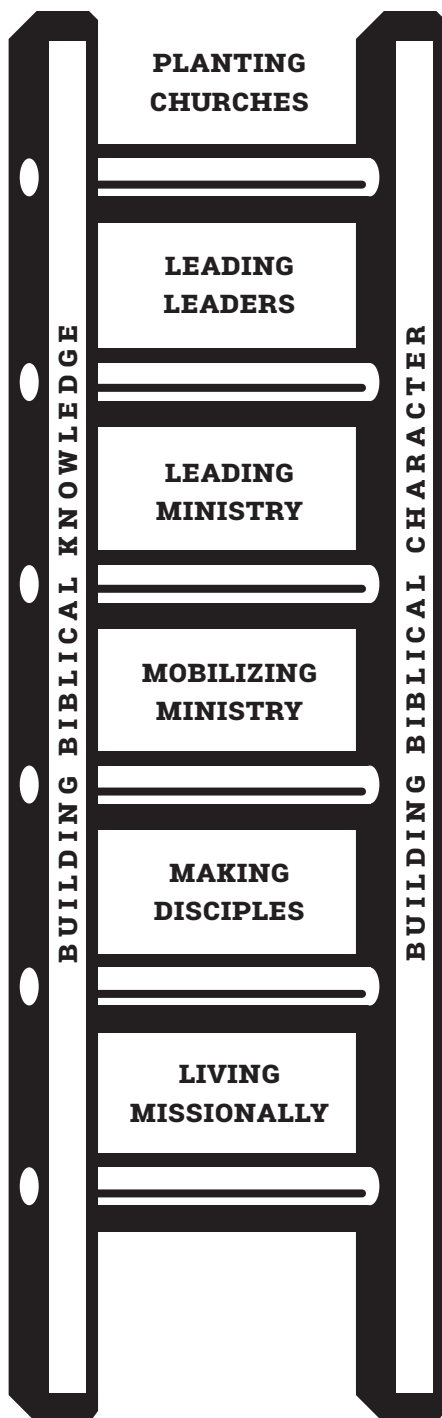
#### **I. Prayer Team Responsibilities.**

- Prayer with and for the Vision Team.
- Communication to and from the Vision Team.
- Spiritual Resistance.

#### **2. The Prayer Team Network.**



*The Leadership Ladder: Developing Missional Leaders in the Church*  
By Steve Ogne and Ken Priddy



Rail 1: Building Biblical Knowledge

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Rail 2: Building Biblical Character

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Rung 6: Planting Churches

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Rung 5: Leading Leaders

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Rung 4: Leading Ministry

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Rung 3: Mobilizing Ministry

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Rung 2: Making Disciples

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Rung 1: Living Missionally

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**Leadership Ladder: A Quick Evaluation** (*Leadership Ladder*, page 20).

Below is a three-column chart with the Leadership Ladder in the middle. In the left column, labeled “What,” consider each rail and rung of the ladder and identify which ministry in your church does the best job of fulfilling that rail’s or rung’s goal. Write the name of the ministry next to the corresponding rail or rung. In the right column, identify which of your current leaders are functioning at each level. Write their names next to the appropriate rail(s) or rung(s). Once you have completed these identifications, respond to the questions on page 46.

[illegible]

**Leadership Ladder: Evaluation Questions** (*Leadership Ladder*, page 20).

Read all questions before answering.

1. Which rails of the Leadership Ladder are strongly in place in your church?
2. Which rungs of the Leadership Ladder are strongly in place in your church?
3. Which rails of the Leadership Ladder are broken?
4. Which rungs of the Leadership Ladder are broken?
5. Which rails and rungs of the Leadership Ladder are missing?
6. Which broken or missing rail or rung of the Leadership Ladder would make the greatest immediate impact if you could fix it or create it right now?
7. Which rail or rung of the Leadership Ladder do you personally live on most often?
8. Which rail or rung of the Leadership Ladder have you personally neglected?
9. Using the Leadership Ladder as your pathway, how can you change your behavior before leading others?

## Phase 3 of Vitalization: Aligning Strategy

### Two Key Strategy Questions.



#### *Key Strategy Question #1.*

How do we make contact with those we are trying to reach?



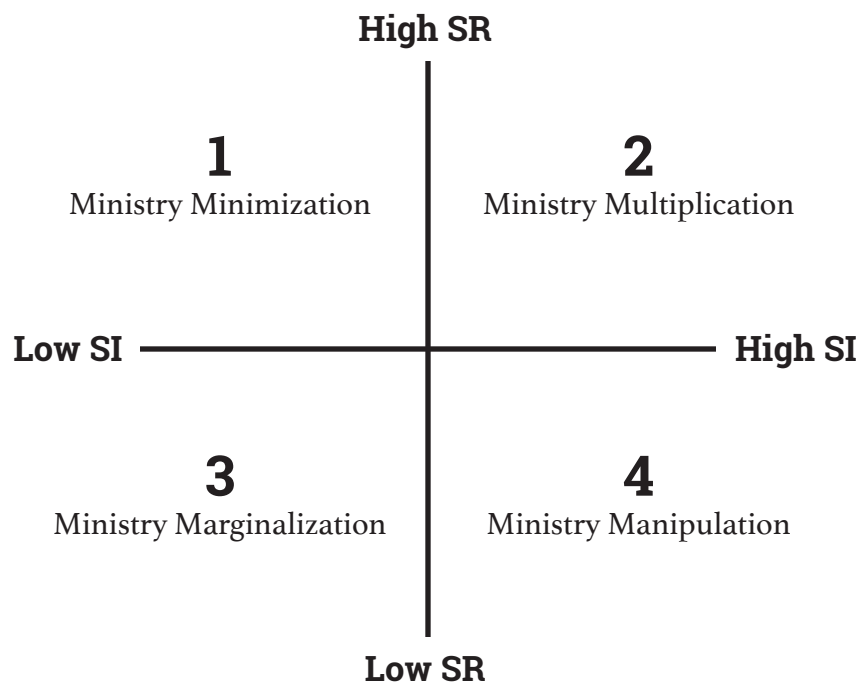
#### *Key Strategy Question #2.*

How will we develop those we are trying to reach once we've made contact?

### Assessment Tools.

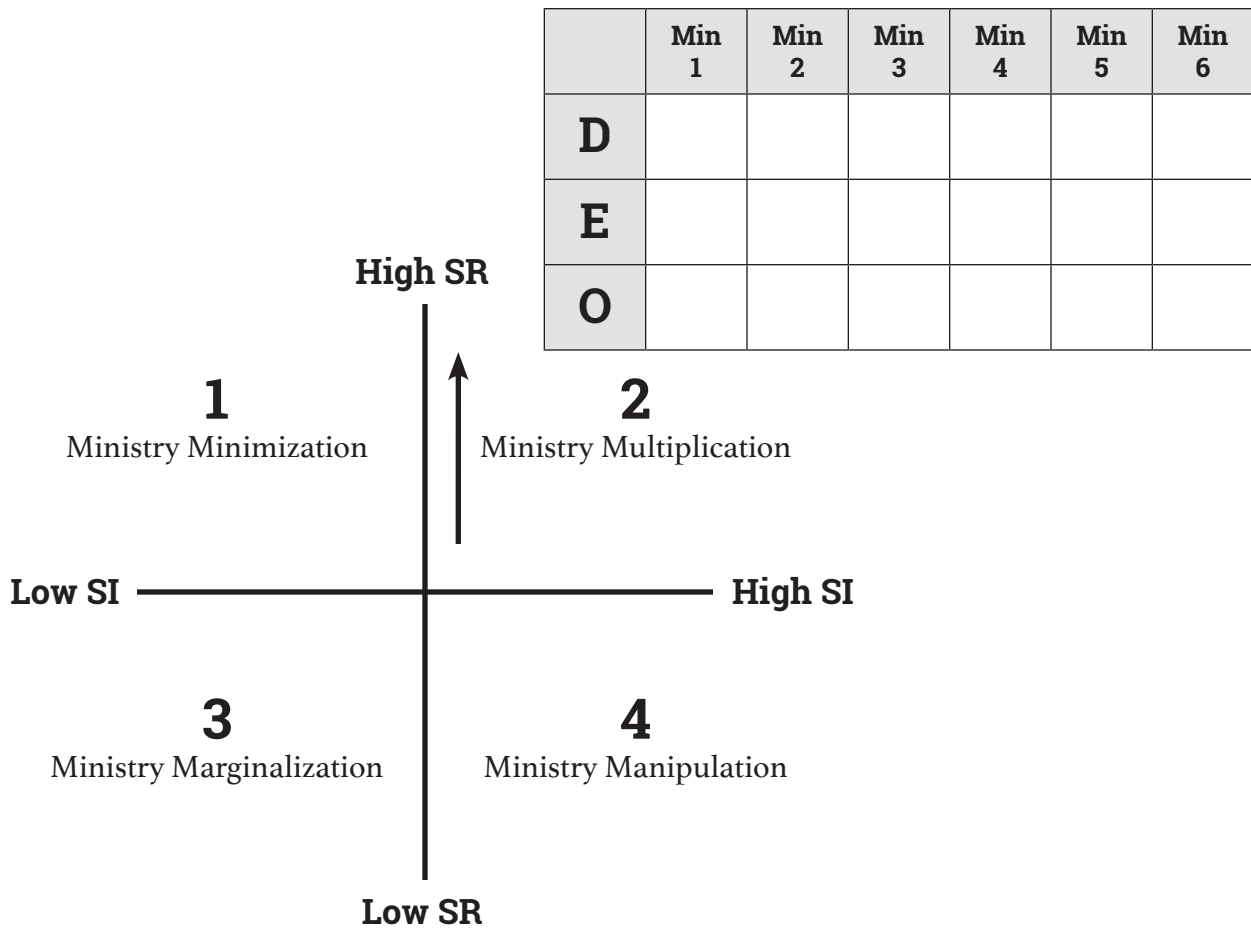
#### *The Great Commission Matrix*

Spiritual Renewal (SR)—Strategic Initiative (SI)—High/Low Commitment





*The Great Commission Matrix (continued)*  
 Spiritual Renewal (SR)—Strategic Initiative (SI)—High/Low Commitment



↑ *D = Discipleship* — *Disciples*  
*E = Evangelism* — *Make*  
*O = Outreach* — *Go*

} Missional Ministry Movements

—*Vital 180s*—

Not “How do we minister *to* our congregation?”  
but “How do we minister *through* our congregation?”

	Min 1	Min 2	Min 3	Min 4	Min 5	Min 6
<b>D</b> Disciples!	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3
<b>E</b> Make!	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3
<b>O</b> Go!	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3	Strategy 1 Strategy 2 Strategy 3

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<b>Matthew</b> 28:16-20  <b>Luke</b> 19:10  <b>John</b> 4:23  <b>Romans</b> 12:1-2	<p><b>Seeking the Lost and Seeking True Worshipers</b></p> <p><b>Matthew 9:35-38</b></p> <p>The Gathering of the Saints (noun and verb)</p>
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## Phase 4 of Vitalization: Aligning Structure

### Two Key Structure Questions.



#### *Key Structure Question #1.*

What are the criteria for decision-making and resource allocation?



#### *Key Structure Question #2.*

How does leadership function?

### Definition.

Structure is the behind-the-scenes support of ministry and includes such things as personnel, policies, procedures, polity, organization, boards, staff, committees, payroll, finances, buildings, grounds, etc. Structural alignment is the deliberate and consistent practice of designing and deploying structure in light of vision and strategy, providing the spiritual leadership and strategic resourcing required to support the strategies that fulfill the vision.

### The Acts 6 Structure Model.

<sup>1</sup>Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. <sup>2</sup>And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. <sup>3</sup>Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. <sup>4</sup>But we will devote ourselves to prayer and to the ministry of the word.” <sup>5</sup>And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. <sup>6</sup>These they set before the apostles, and they prayed and laid their hands on them. <sup>7</sup>And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith. (Acts 6:1-7 ESV)

**NO!**

**Administration and Finance**

**YES!**

**Spiritual Leadership and Strategic Resourcing**

Assessment Tools

Spiritual Leadership

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GO M.A.P. Zoom-In	
Great Commission Matrix	Min 1
<b>Discipleship</b> Disciples!	Strategy 1 Strategy 2 Strategy 3
<b>Evangelism</b> Make!	Strategy 1 Strategy 2 Strategy 3
<b>Outreach</b> Go!	Strategy 1 Strategy 2 Strategy 3

## The Transfer of Authority to Vision



### Authorization Perspectives

**ReVision:** Leaders of Inclining churches tend to place authority in the vision that launched the most recent season of Incline. They will need to ReVision, or transfer authority currently vested in that vision to a newly discerned vision.

**ReProgram:** Leaders of Reclining churches tend to place authority in the programs that predominate during seasons of Recline. They will need to ReProgram, or transfer authority vested in those programs to the newly discerned vision.

**ReStructure:** Leaders of Declining churches tend to place authority in the structure itself, the structure that predominates during seasons of Decline. They will need to ReStructure, or transfer authority vested in that structure to the newly discerned vision.

### Vitalization Principle

The transfer of authority to vision is first a matter of changing the hearts and minds of structural leaders, and not a matter of replacing them.

**Phase 5 of Vitalization: Aligning People**  
*Without a vision, the people will perish.*  
*Without the people, a vision will perish.*

**Two Key People Questions.**

? **Key People Question #1.**  
How will we get people involved?

? **Key People Question #2.**  
On whom does the future depend?

**Assessment Tools.**

1. Four Dimensions of Change.

- Dimension 1: The Willingness to Change (see Ready, Fire, Aim).
- Dimension 2: The Ability to Change.
- Dimension 3: The Substance of Change.
- Dimension 4: The Pace of Change.

2. The People of Great Commission Vitalization.

- Pastor/Leader.
- Other Leaders: Lay/Staff.
- The Vision Team/Prayer Teams.
- The Congregation.
- The Community—the GO Group.
- The Launch Team.
- The Third Party.

Vitalization Principle

Change as Choice  
vs.  
Change as Crisis

3. Four Types of People.

- Type 1: Theorists.
- Type 2: Realists.
- Type 3: Pragmatists.
- Type 4: Preservationists.

4. Two Kinds of Alignment of People:

A. Public Alignment of People.

- High Visibility.
- Repeated Communication.
- No Ultimatum

B. Private Alignment of People

- Conversation—Not Presentation
- Answered Questions/Removed Obstacles
- Opportunity for Commitment
- Divide and Serve

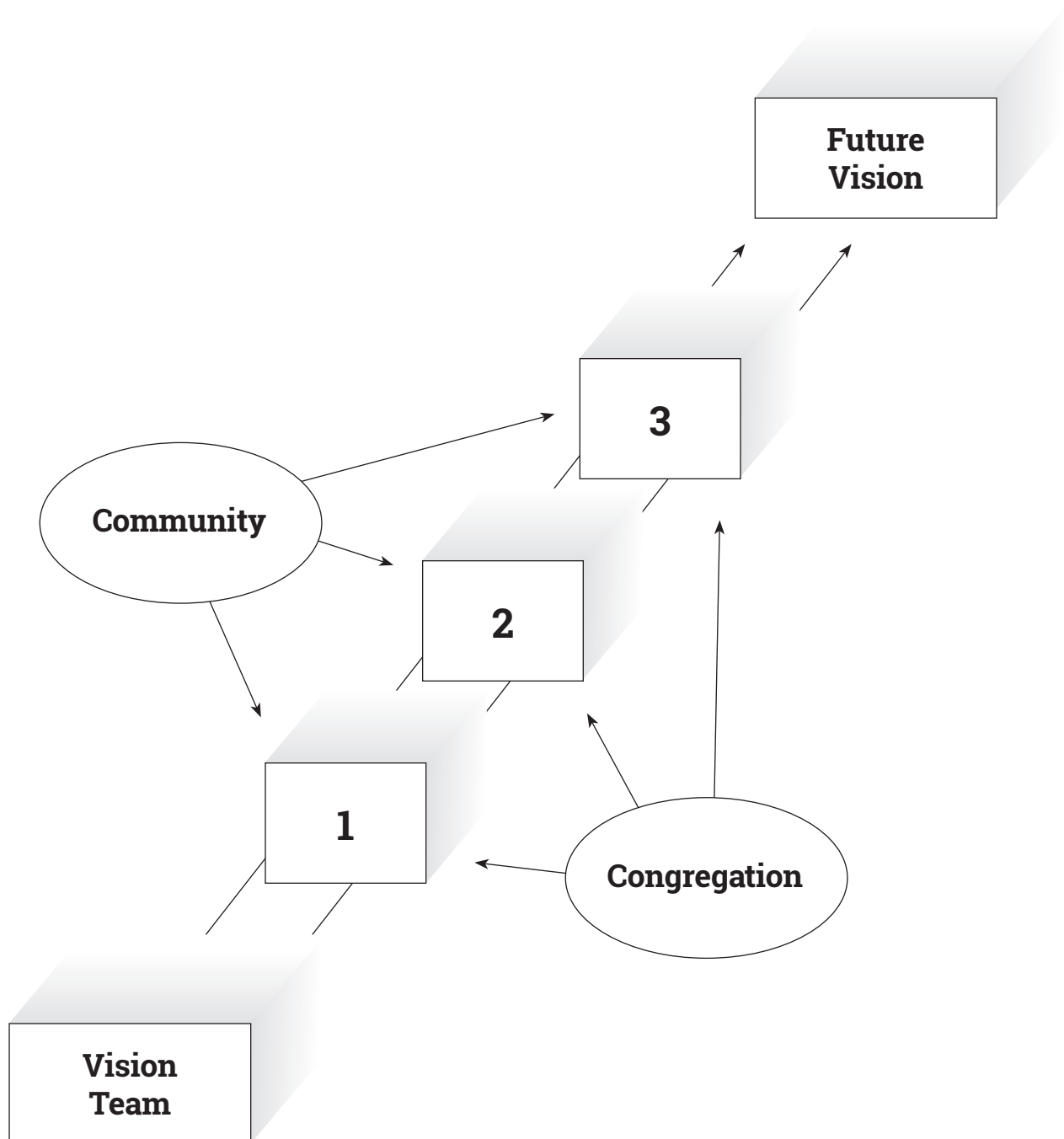
## Aligning Insiders and Newcomers: A Surprising Contingency

Milestone #1: Theorists Commit

Milestone #2: Realists Commit

Milestone #3: Pragmatists Commit

Preservationists?



Action Point—Key People Alignment Workshop

Roles: Decision Makers/Influencers  
Team Leaders  
Team Servants  
Congregation  
Community

Types: Theorists 1.0  
Realists 2.0  
Pragmatists 3.0  
Preservationists 4.0

Role: \_\_\_\_\_

Name	1.0	1.5	2.0	2.5	3.0	3.5	4.0



## Transitional Ministry “How?” Stage 2 Wrap-Up

AHAs.

Oh-Nos.

Takeaways.

Action Steps.

Breakthroughs.

Second Video: “The Process”

# 6—How?

## *Transitional Ministry, Stage 3: The Pastoral Search Process*

### *—Discovering Who Will Lead as Pastor—*

#### **Stage 3A: Establishing the Pastoral Search Team**

##### **Elements of a Healthy Search Process.**

##### **I. Forming a Search Team**

##### **A. Prerequisites**

- Understanding the Past—Good Sense of Your Church’s History
- Understanding the Present—Good Sense of Where Your Church is Now
- Understanding the Future:
  - Good Sense of Your Outreach Focus—Whom are you trying to reach?
  - Good Sense of Your Vision and Strategy—How are you going to reach them?
  - Having a Clear Picture of the Pastor Needed to Lead

##### **B. Preparation Checklist:**

- Packet of information about the community that details schools, community identity, housing market, industry, organizations, community values, etc.
- Church history that includes a five-year statistical report.
- One-page vision statement that includes core values, guiding principles, outreach focus, and how you are planning to reach them.
- Copy of your by-laws and other relevant documents.
- Website development
- EPC church profile (epc.org)
- Opportunities list write up
- Budget, financial statements, officers, salary package, etc
- DISC analysis packets for potential candidates
- What will your process look like from beginning to end to call your next pastor?

##### **2. Preparing Church Information Form Checklist:**

- Community info
- Church history and 5yr statistical report
- One-page vision statement

- Copy of by-laws, etc.
- Website
- EPC profile
- Opportunities list
- Financials
- DISC analysis
- Outline action plan from beginning of process to end

3. Search Profiles

- Develop a Search Team Profile (e.g., DISC Profile)
- Develop a Pastor Profile
  - Calling
  - Context
  - Character
  - Competency
  - Comprehension
  - Commitment
  - Courage

4. Engaging a Candidate (see also pages 62-63)

What questions might a candidate ask you (remember they are interviewing you, too)?

What questions will you ask every candidate at each level of interviewing?

How will you rate or score each candidate objectively? What tools will you use for this?

## Stage 3B: Guiding The Pastoral Search Team

### Pastoral Search Team Preparation

Once the Search Committee is selected, there should be a time to become prepared to begin the search. Below is a suggested detailed approach in preparing the members to be most effective in the search process.

This information is provided as a supplement to the Pastoral Search Process Stage 3—Orienting the Search Committee and Stage 4—Conducting the Search included in Chapter 5 of the EPC Procedure Manual for Ministerial and Candidates Committees (see attached sections).

Things to prepare:

- I. General data/information:
  - Community Packet: information and details on schools, housing market, community demographics and characteristics, main businesses and organizations, community identity, etc.
  - Church history.
  - Church vision statement, including core values, guiding principles, outreach focus (who you are trying to reach and how you are trying to reach them), discipleship process, etc.
  - Church website.
  - Church profile (EPC CIF).
  - Church statistical information: financials, budget, membership, average worship attendance, officers, staff (include job descriptions), etc.
2. Group “Uniquely You” Membership and Ministry Profile: one for each committee member. You can order at [www.epc.org/spiritualgiftsassessment](http://www.epc.org/spiritualgiftsassessment). It is very helpful for the team to understand how each member is uniquely gifted and predisposed so they can work more effectively as a team.
3. You will want to have the candidate complete a Membership and Ministry Profile as well.
4. Candidate’s Strength Analysis: this will help identify objectively who you are looking for (see worksheet).
5. Questions to ask the candidate (see samples included herein).
6. Questions the Search Committee needs to prepare to answer (the candidate will be interviewing you as well) (see samples included herein).
7. Determine how you will rate/score the candidate.
8. Determine the process for communicating with the candidate, and let the candidate know.

## Spiritual Gifts / Personality Profile



*Combining the 16 Spiritual Gifts Lists and 4 DISC Personality Types Online Profile* by Uniquely You is a cutting-edge tool that details for you personalized spiritual gifts and personality temperaments. It's as easy as taking three surveys which ask a series of quick questions. The Profiler analyzes your responses and generates a personalized report that reveals your three primary spiritual gifts, as well as your primary DISC temperament.

The Expanded Version gives you more pages of insights on your personality type or blend, and the two graphs, "This is me" and "This is what is expected of me" not offered in the summarized version. You will receive your report immediately online after completing the questionnaires.

### *16 Spiritual Gifts List*

(Romans 12, Ephesians 4, I Corinthians 12)

- Administration / Ruling.
- Apostleship / Pioneering.
- Discernment.
- Encouraging / Exhorting.
- Evangelism.
- Faith.
- Giving.
- Hospitality.
- Knowledge.
- Leadership.
- Pastor / Shepherding.
- Prophecy / Perceiving.
- Teaching.
- Serving / Ministry.
- Showing Mercy.
- Wisdom.

### *Features*

- Spiritual gifts descriptions.
- Historical background.
- Interpretation of four temperaments.
- How to read graphs.
- Understanding the two graphs (including in-depth pages on the results of the two graphs).
- Discovering behavioral blends.
- Controlling behavioral blends.
- Combining personalities with 16 spiritual gifts.
- Involvement from a spiritual gifts perspective.
- Involvement / personality perspective.
- "Choose you this day ..."
- Fitly joined together.
- How to handle conflicts.
- Spiritual gifts and conflicts.
- Leadership insights.
- Biblical resolution management.
- Joy and giftedness.
- Action plan.
- Biographical survey.

The online profile is available at [www.epc.org/spiritualgiftsassessment](http://www.epc.org/spiritualgiftsassessment)

## Candidate's Strength Analysis

This is an exercise to determine what you are looking for in a pastoral candidate. It can also serve as a way to compare candidates with each other. It can then be used later as a tool when you interview potential candidates. Initially, the Search Committee should rate the importance of each of the 20 categories (1 being least and 10 being very important). This will become your “standard.” You should focus on those categories ranked 7 or higher. Later, you can use this to rank each candidate against your “standard.” There may be other categories the Search Committee wants to include—feel free to make changes.

	1	2	3	4	5	6	7	8	9	10
<b>Action Focused</b>										
<b>Big Picture Focused</b>										
<b>Charismatic Personality</b>										
<b>Confident</b>										
<b>Communicative</b>										
<b>Decisive</b>										
<b>Financially Astute</b>										
<b>Focused</b>										
<b>Healthy and Energetic</b>										
<b>Inspiring</b>										
<b>Integrated (well balanced)</b>										
<b>Natural at Leading</b>										
<b>Visionary</b>										
<b>Organizationally Matched</b>										
<b>Positive in Attitude</b>										
<b>Universally Relational</b> (with men, women, families)										
<b>Respected</b>										
<b>Team Builder</b>										
<b>Socially Skilled</b>										
<b>Trustworthy in Character</b> (genuine and consistent)										
<b>If Married, Spouse Supported</b>										

## Sample Questions for the Candidate

These questions could be used on an application or in an interview. Whatever questions the Search Committee asks, it helps the evaluation if each candidate is asked the same questions.

1. Why are you here?
2. In 5 minutes or less, how did you become a Christian?
3. In 5 minutes or less, what is the gospel?
4. Do you have a personal statement of faith?
5. What do you do to cultivate your personal devotional life?
6. How do you preach? (expository, topically, textually, doctrinally)
7. What are some of the most important attributes and practices that cultivate health in the local church?
8. How do you know a healthy church when you see one?
9. How do you think churches grow Biblically?
10. What is your personal philosophy of ministry?
11. What are your most important theological convictions?
12. What is your leadership style? (hands-on, laid-back, fast-paced, facilitator, team developer)
13. What are one or two things we might not like about you? (personal or theological)
14. What is your philosophy of evangelism?
15. What is your most recent opportunity for personal evangelism?
16. How would you encourage and equip a congregation to engage in personal evangelism?
17. How would you take new members into a church?
18. Why do you want to be part of the EPC?
19. What is your most recent example of church discipline?
20. What is the primary responsibility of the pastor?
21. Tell us about your family.
22. What are your preferences in music style for worship?
23. What books have been most influential in your spiritual development?
24. What do you do to maintain your personal relationship with Christ?
25. What sort of safeguards do you have in place to protect yourself sexually?
26. Give a recent example of how you dealt with conflict?
27. How would you make us proud?
28. What would surprise us most about your leadership here?
29. What makes you interesting?
30. What are your hobbies?
31. What areas of ministry have you found most difficult?
32. What is your view of missions and where do some of your personal passions lie?
33. What are some things a church can do to attract someone who does not come to church?
34. How do you see yourself involved in the community?

## Questions the Search Committee Should Be Prepared to Answer

The candidate will be interviewing you as well. It is very helpful for the Search Committee to be prepared to answer the candidate's questions and to be in agreement on the responses to be offered. Honesty is always best. Below are a list of sample questions to consider.

1. Give me a 10-minute summary of the history of your church.
2. What do the members of your church get most upset about?
3. What are the 3 greatest successes of your church in the past 3 years?
4. What has been the tenure of your last 3 pastors? Have the departures all been good? Why or why not?
5. What would someone on the street of your community say about your church?
6. What is the overall health of your church right now?
7. What is the single biggest problem your church is facing right now?
8. How long has this problem existed? What has been done to try to fix the problem?
9. What are 2 other lesser problems?
10. How do you see issues from your past informing the future of your church?
11. Why would you say your church exists?
12. Who are you trying to reach? How are you trying to reach them?
13. What do you want this church to look like in 5 years? Why?
14. Where do you see God at work in your community?
15. What one major thing that you think your church needs to do next? Why?
16. Tell me about your community in 5 minutes.
17. What are the most popular programs in your church?
18. What do the members of your church get most upset about?
19. What have been the longest term successes of the church?
20. What kind of candidate are you looking for? Why?
21. What is the most important gift that your next pastor must have?
22. How are you going to evaluate the candidate?
23. What do you not want in your next pastor?
24. What is the role of the pastor's family in church life?
25. What is the process you are using to arrive at your decision on who to call?
26. Who controls the finances of your church? Why?
27. How do elders get elected?
28. Can I call previous pastors for their opinions of your church?
29. Can I call current presbytery officers for their opinion of your church?
30. Can I visit a worship service unannounced and anonymously?
31. May I have a copy of your budget?
32. May I have a copy of your church by-laws?



## Transitional Ministry “How?” Stage 3 Wrap-Up

AHAs.

Oh-Nos.

Takeaways.

Action Steps.

Breakthroughs.

Third Video: “Impact”

# Appendix A

## *The Role and Authority of the Session*

By Bob Hopper

All quotes are from the EPC *Book of Government*

“Those that fill these offices should be *mature* in the faith, should be people of *wisdom and discretion*, and should have *adequate training* to equip them for their calling.”

“A local church should *prayerfully search the Scriptures* and choose for officers those who are best qualified.”

“Pastors shall preach and expound the Word ... shall lead the people in worship, celebrate the sacraments, and oversee the education, nurture, and mission of the church.” (\*9-4)

“The Pastors *with the Ruling Elders* shall exercise *joint ministry* to the needs of the flock ... With the active Ruling Elders, the Pastor and Associate Pastor(s) shall exercise the *joint responsibility of jurisdiction*.”

“Those who fill this office today [Ruling Elder] for governing the Church are called *Ruling Elders*. Chosen by the people of a local church, these *Ruling Elders* are to *watch over* the spiritual welfare of that congregation.” (\*9-8)

“When appointed to participate in Presbytery or General Assembly, they shall *watch over the spiritual welfare* and *participate diligently* in the workings of that portion of the Church to which they are commissioned, recognizing that the Evangelical Presbyterian Church is a *connectional church*.” (\*9-8)

“The Ruling Elder *shares authority* with the Teaching Elder in all of the courts of the Church, in both rights and duties. *It is the first duty of the Ruling Elder to represent the mind of Christ, as that person understands it, in the various courts of the Church.*” (\*9-8)

“According to Scripture, those who bear the office of Ruling Elder should be *mature believers, led by the Holy Spirit*, who exhibit a *manner of life* that conforms to the biblical description of an officer in Christ’s Church.” (\*9-9)

“Ruling Elders should *study and learn the Word*. They should become equipped to teach the Word, lead worship and prayer, and may be invited or commissioned to supply the ministry of the Word where none is available.” (\*9-10)

“Ruling Elders, as *Under Shepherds*, should visit the sick, the bereaved, the lonely, the aged, the shut-in, and all those who have a pastoral need. In cases where there is a special need, the Ruling Elder shall be careful to inform the Pastor.” (\*9-10)

“Ruling Elders have a special responsibility to see to the development of the children of the congregation, to *inquire after the inactive members*, to *encourage new members in spiritual development*, and to otherwise *show care* for those whom they serve.” (\*9-10)

“Ruling Elders should be attentive to themselves and church members, guarding against dangers to the faith and to dangers to the moral life of believers. They are also responsible to *warn, admonish, and reclaim those who stray* ... in accordance with the Book of Discipline.” (\*9-10)

“Those who serve well *must be prepared* for such service, and it is the responsibility of the Session to provide adequate opportunity for those elected to office to prepare themselves for their ministry.” (\*11-3)

Authority and Responsibilities of the Session: “In maintaining the spiritual supervision of the local church, the Session has the following authority and responsibilities:

1. **Worship:** “To oversee the worship of the congregation ...”
2. **Self-Organization:** “To organize itself within the bounds of this Constitution and lawful acts of the higher Church Courts for the advancement of the gospel and the mission of that congregation.”
3. **Evangelism:** “To initiate the ministry of evangelism as the first business of the Church, and to seek to lead persons to an acceptance of Jesus Christ as Lord and Savior.”
4. **Discipleship:** “To oversee the discipleship ministries of the church, leading members to maturity in Christ.”
5. **Shepherd:** “To monitor the spiritual conduct of the members, and to take action when appropriate according to procedures set forth in the Book of Discipline.”
6. **Infant Baptism:** “To remind parents of the responsibility of presenting their children for baptism, and to provide instruction as indicated in the Book of Worship, Section 3-2 ...”
7. **Membership:** “To receive, dismiss, restore, grant affiliation, remove members, and keep rolls in accordance with G8 (1,2,3) ...”
8. **Budget:** “To determine the budget of the church and the benevolence objectives of the congregation.”
9. **Christian Education:** “To oversee the educational program of the congregation, and to approve its literature.”
10. **Oversee Deacons:** “To oversee the work of the Board of Deacons and to review its minutes at least semiannually unless otherwise provided for by the Session.”
11. **Train and Examine:** “To fulfill its obligations to train and examine those elected to the office of Ruling Elder or Deacon as set forth in Sections 12-3; 13-8, 9 and 10.”

# Appendix B

## *Five “Developmental Tasks” for an Intentional Interim Period*

Loren Mead/Alban Institute

Research by Loren Mead and the Alban Institute with many different churches indicates that many congregations in transition have five basic areas of need. Mead calls these five “developmental tasks.” The possibility that healthy leadership will be found in the search for a permanent pastor and that he will be able to minister unimpeded is enhanced by working through these issues. These five “developmental tasks” are presented below:

1. **Coming to terms with history.** Feelings—termination emotions—need to be resolved: loss, grief, anger, despair, relief, guilt, panic. Old and debilitating ways of responding to crises need to be addressed. The ghosts of pastors past need to be put to rest. A dearly loved, immediate past pastor needs to be released in the minds and hearts of the congregation. If the previous pastor was pressured to leave by some in the congregation, healing between “for and against” groups needs to occur. Where the church has come from and how it got there needs to be understood, acknowledged, valued, and worked through (whatever is appropriate). Conflicts of long-standing need to be resolved. Until this happens, a congregation is less able to make good decisions about itself.
2. **Discovering a new identity.** Churches in an interim are no longer defined by their pasts. The pastor who defined them in many ways is no longer present with them. They will not stay the same. A new identity must develop. While the next permanent pastor will bring vision to the church, the congregation must discover, in general terms, what it wishes to become in the future. This is a very important time for a church to understand itself well in its search for a new leader. The better the church’s sense of self-awareness the better they are able to identify the gifts a new pastor should possess. To that end, it is highly recommended that the church enter a period of self-assessment. This can be done with the assistance of a coach from the Presbytery or through a number of self-assessment tools, such as a study of the church’s life cycle, a S.W.O.T. Analysis, a G.R.A.C.E. Analysis, or a survey done by Natural Church Development.
3. **Facilitating shifts of power.** New leadership is necessary, since the “old” pastor was the key decision-maker and leader of the past life of the congregation. Some members fade from active service when the pastor departs. Others get involved. If the previous pastor was a great influence on the congregation—a bold or controversial leader—the more changes in leadership will occur. A Transitional Pastor can help in leadership shifts making them positive and appropriate to the changing situation. The Transitional Pastor may provide leadership training, giving the new pastor a cadre of people who know the when, how, and where of church leadership.

4. **Rethinking denominational ties.** Part of a church's identity is its connection with the larger church. The staff, resources, and organization of the Evangelical Presbyterian Church will become clearer to a church in transition as it connects more with the denomination in its search process. The Confession, the Essentials, the Catechisms, and the Book of Order—all of which help define us—should become more familiar to the church as it lives through the interim period. Contacts with the Presbytery and Office of the General Assembly will be made frequently by the Pastoral Search Committee, and an appreciation for its work will be developed. A Transitional Pastor can help a congregation understand its EPC heritage and denominational structure.
5. **Building commitment to new leadership and a new future.** The church must move from its past orientation to a future vision. Pastoral styles differ, strengths vary, and the congregation must be open to the individuality of its next pastor. A congregation must be spiritually prepared for its new pastor. A commitment to the new pastor must be encouraged, especially when that person is identified and called. Shared vision and working relationships can and must develop among the congregation. The church must become forward-looking, appreciating the past but rolling up its sleeves to a new and exciting ministry in the upcoming days. The Transitional Pastor can engage the congregation in this process.

# Appendix C

## *Understanding a Church's Resistance to a Transitional Pastor*

By Bob Hopper

- I. Congregational Pride.
  - We don't need any outside help.
  - If we don't get a permanent pastor soon, it makes us look bad as a church—it looks like no pastor wants us.
  - We know who we are and we will be just fine as soon as we get a new pastor.
2. Congregational Fear.
  - We are like an airplane with no pilot. We will crash if we do not get a new pastor quickly.
  - Members of the congregation are pressuring the Session to move quickly, so we better not disappoint them or they may leave the church.
  - The staff (if there is one) needs immediate supervision so let's get a new pastor now.
  - We might find out things about ourselves that we don't like—or make us look bad.
3. Congregational Distrust.
  - The Presbytery wants to send us a Transitional Pastor in order to control us.
  - A Transitional Pastor will come in here and shake everything up. We need stability, not disruption.
  - The sooner we get a permanent pastor the better off we will be.
4. Leadership Trauma and “PTSD” for congregations who departed from the PC(USA).
  - How long had the previous pastor been there? How long have they been gone?
  - How long ago did this congregation depart from the PC(USA) and join the EPC?
  - Was it a peaceful or hostile departure?
  - Did the departure cause a split in the congregation?
  - What is the level of mistrust and animosity between the congregation and their former PC(USA) Presbytery?
5. The Idol of Pragmatism.
  - Pragmatic: of or relating to a practical point of view or practical considerations.
  - Pragmatism: a philosophical movement or system having various forms, but generally stressing practical consequences as constituting the essential criterion in determining meaning, truth, or value.

# Appendix D

## *Building Trust*

By Bob Hopper

1. The essential dynamic of trust: “A stranger they will not follow” (John 10:5).
2. Four reasons that people may trust you:
  - Your Position.
  - Your Prior Service.
  - Your Performance.
  - Your Personality.

As a Transitional Pastor, you will almost certainly need to be a change-agent. The massive challenge that you will face is that of trust. Why would the congregation in general—and the Session in particular—trust and receive the opinion and insights of an outside stranger? In some traditional pastorates it may take years to build trust with a congregation. How can this be done in a matter of months? Trust is something that must come from the Lord. It cannot be coerced or mandated. There are multiple means to build trust:

- Your initial interview with the Session.
- Your résumé, which includes testimonials from your other ministries.
- Your personal demeanor and humility in all interactions.
- Your consistency: let people know who you are and why you are there. Be consistent in all that you say and do.
- Your team-building methods that dismantle the assumption that you are an autocrat with all the answers.
- Your staff and Session devotionals that reveal your heart—not just your knowledge.
- Your time in the pulpit, which is the biggest trust-builder you have with the congregation.
- Your one-on-one S.W.O.T. interviews in your first 30-60 days.
- Your personal trust in the Lord to use you in spite of your limitations.

# Appendix E

## *The Goal of a Transitional Pastor*

By Bob Hopper

### **The Classic View (Loren Mead)**

1. “Coming to terms with history.”
2. “Discovering a new identity.”
3. “Facilitating shifts of power and leadership.”
4. “Rethinking denominational ties.” (Why and how to be connectional.)
5. “Committing to new leadership and a new future.” (And a new pastor.)

**Our View:** To love Christ and His church and to be His instrument to bring health to His flock and prepare her to receive her new pastor/shepherd.

### **What is “health”?**

H	Healing
E	Encouragement
A	Accountability
L	Love
T	Trust
H	Hope

### **Healing**

The Lord builds us Jerusalem; He gathers the outcasts of Israel. He heals the brokenhearted, and binds up their wounds. (Psalm 147:2-3)

As an instrument of the Lord, we are to be a shepherd of His flock that He uses to bring healing to His church. Healing is an inevitable need of the church that has recently lost its pastor. If that pastor was beloved, congregants are mourning their loss and need healing for their grief. If that pastor was not beloved and requested or was forced to leave, there are wounds of confusion and resentment that must be treated. If the congregation is divided over its perception of and feelings toward that pastor, there is the need for healing of the disunity that threatens that flock. The Transitional Pastor must be skilled to discern how the flock is hurting, and compassionate and committed to addressing those needs. A sermon series on how the gospel brings a healing balm to our wounds as believers may be called for.



## Encouragement

The ministry of *encouragement* is oft repeated in Scripture (Acts 20:2; Romans 15:4-5; Ephesians 6:22; Philippians 2:1; Colossians 4:8; 1 Thessalonians 4:18; 5:11,14). Consider for a moment the root word: *courage*. Why is it that all people need more *courage*, especially those who are facing the unknown?

Joshua was a great man of faith, a wise leader, and preparing to lead God's people into the promised land of Canaan. God spoke to him to prepare him for this future challenge:

... The Lord spoke to Joshua ... arise, cross this Jordan, you and all this people, to the land I am giving to them ... Be strong and courageous ... Only be strong and very courageous ... Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go. (Joshua 1:2,6,7,9).

The ministry of encouragement is designed to replace fear with courage, especially as God's people are entering that which is unknown and threatens their sense of welfare and safety. Congregations in transition are congregations in fear. It is not a question of if they are anxious and fearful, it is only a question of how they experience and manifest that fear. The skilled shepherd knows how to lead the sheep to *green pastures* and *still waters*.

After identifying and naming the fears of the flock, the Transitional Pastor may consider preaching a sermon series on the relationship between fear and faith, and explain how the gospel dispels those fears and enables us to face the unknown with courage and confidence.

## Accountability

Perhaps one of the most challenging aspects of transitional ministry is bringing loving accountability to bear upon the congregation, the staff, and the leadership of that church. Scripture plainly teaches that our loving Heavenly Father brings accountability to our adopted relationship with Him who disciplines us for our good, that we may share His holiness (Hebrews 12:10).

Accountability needs to be brought to the congregation if they are engaged in gossip, slander, and conduct that compromises the peace, unity, and purity of the church. Often a congregation has never been instructed on church discipline (Matthew 18:15-20; 1 Corinthians 5:9-13; Galatians 6:1; Titus 3:10-11). This lack of biblical knowledge and conviction creates a challenge for the Transitional Pastor, but we must address this issue head on—starting with the leadership board and the staff.

Shortly after your arrival to a congregation as their new Transitional Pastor, you will encounter people who want an appointment to “welcome you” and “discuss a concern” they have. These people generally fall into one of three ZIP codes:

***First are those who simply want to be understood.*** They will share a painful encounter, controversy, or complaint with you. Our job as shepherds is simply to hear them with respect and empathy, pray for them, and let them know we understand them.

**2. Second are those who want to be vindicated.** They feel they have been wronged in some way (often by the previous pastor), and they want you to know that they are right to defend themselves, set the record straight, and will seek to recruit you to be on their side. This requires you to be both sympathetic to their frustration but resistant to their agenda. Proverbs 18:17 sheds light on this methodology: “The first to plead his case seems just, until another comes and examines him.”

We must affirm this person as much as possible, while not allowing them to recruit us as an ally until we have heard the opinions and observations of others. This is a wonderful opportunity to say something like, “It sounds like you have been hurt by this (other person, leadership decision, neglect, etc.). Would you be willing to study Scripture with me and learn how the Lord wants you to respond to this hurt? With God’s help, we can attempt to resolve this.” Their answer to this kind of question is a window to their soul, and we must respond accordingly.

**Third—and most sad—are those who have been hurt in and by the church, and their agenda is to punish the church.** People in pain cause pain. They hurt and they want others to hurt. This person is toxic, dangerous, and must be held accountable with both love and firmness. By the time you arrive on the scene, they almost certainly will have begun their campaign of vindictiveness. If they are a church member and you confront them with biblical tough love, their response will typically be to either leave or wait things out until the new pastor arrives.

If they are a staff person, they will have spread toxicity to other staff members and sought to recruit them to resent the church (or elders) as well. If they are part of the lay leadership board, they too will recruit allies and undermine your labors as their new TP. Toxic congregants and church leaders need immediate discipline, and toxic staff members need to be quickly dismissed (assuming that there is no repentance after you have followed Matthew 18:15-20 and Titus 3:10-11).

Bringing wise, loving, and courageous accountability to bear is one of the most challenging aspects of serving a flock as a Transitional Pastor. Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you (Joshua 1:9).

### **Love**

Of the three virtues described by Paul, the greatest of these is love (1 Corinthians 13:13). A healthy church is a congregation that loves God (worship), loves each other (fellowship), and loves its neighbor (mission). When a beloved pastor leaves and congregational grief is not addressed and resolved, the energy and focus of the church moves away from this three-fold love and is easily diverted if not consumed by that grief. If a pastor who is not beloved leaves, competitors to this three-fold love include resentment, division, and bitterness.

The Transitional Pastor must first and foremost set an example for the flock (1 Peter 5:3) and be very intentional about communicating love from the pulpit, in the staff meeting, and to the leadership board. The best way to teach people to love is to love them. Loving the sheep involves getting smelly and dirty, hearing their stories, sharing their pain, yet resisting their sinful agendas.

## Trust

Broken trust is typically epidemic in a congregation that has just lost its pastor. Suspicions abound, conspiracy theories arise, and personal agendas reign. If they lost a beloved pastor, many people entertain such thoughts and questions as:

- Why did our pastor abandon us?
- Is there something wrong with us that he needed to leave?
- Did our lay leaders force him out?
- Will we be able to attract a new pastor? Will I like him?

If they lost a pastor who was not beloved, people entertain such thoughts and questions as:

- The powers that be in the church got rid of him—shame on them.
- The powers that be in the church finally got rid of him—it's about time.
- Our search team should have not called him—will they get it right next time?

Broken trust is like a cancer that spreads throughout the body of believers and threatens the very life of the congregation. Knowing this, the Transitional Pastor is very intentional about building trust with the congregation, the staff, and the lay leadership board. There are four ways that people will typically come to trust you: your position, your past, your performance, and your person.

If you come from a denominational context where Transitional Pastors are trained, tested, and affirmed, there are many who may pre-emptively trust you simply by virtue of the *position* that you hold as their Transitional Pastor.

If you come from previous transitional pastorates and have strong letters of testimony and reference regarding your effectiveness in those ministries, this will help build trust as your past *performance* is perceived and respected as honorable and fruitful.

Certainly, from day one, trust can be built through your own performance of your duties. There is no substitute for character, commitment, and competencies as you begin your transitional ministry. This is one reason why short-term “interims” are rarely effective as it takes months to gain the trust of the congregation, staff, and lay leaders.

By far the most proven way to gain trust is through the love, integrity, and humility of your own *person*. Paul's testimony to the Thessalonians is telling in this regard.

For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you ... but with labor and hardship we kept working night and day so that we might not be a burden to any of you; not because we do not have the right to this, but in order to offer ourselves as a model for you, that you might follow our example. (2 Thessalonians 3:7-9)

Although the context of this text refers to remuneration, the principle is that Paul is leading by

example, as mandated in 1 Peter 5:3. At the end of the day, our character and conduct carry far more weight than our training or résumé. We are change agents for the glory of God and the edification of His church, and congregants, staff, and lay leaders will rarely follow the leadership of someone they do not trust.

### Hope

Hope is a song whose lyrics invite us to sing of our future. Gospel hope is grounded in both the finished work of Christ (the bloody cross and empty tomb), and the current and future work of Christ (His rule and eventual return from His occupied throne).

God has revealed Himself as the One *who is, who was, and who is to come* (Revelation 1:4b). The Christian and the Christian church lives in three time zones: past, present, and future. Congregations that have lost either a beloved or not-so-beloved pastor often dwell on the past (the good old days) and the present (mess we are in). Our call and privilege is to remind them of the presence and promises of God that will sustain and give them *a hope and a future* (Jeremiah 29:11). As Dr. Jack Miller taught, “The Christian lives by promises, not appearances.” Our call and privilege is to remind God’s people of His *great and precious promises* (2 Peter 1:4). Sermons on texts such as John 10:22-30; 2 Corinthians 1:19-22; Philippians 1:6; 2:12-13) will remind God’s people that they can have a confident and humble hope as they trust God for their future.

### Summary

In short, we have a six-fold job description as Transitional Pastors. They are all grounded in Scripture and spring from the grace and truth of the gospel. We give ourselves, our skills, our energy, and our gifts to move the congregational toward greater health. Certainly, there is a great deal more to be said about congregational health in general and the goals of a Transitional Pastor in particular, but these six dimensions of fruitful transitional ministry serve as a ZIP ode of ministry, with specific street addresses to be discovered and determined by the context and needs of the local congregation.

# Appendix F

## *Nehemiah Devotions for the Session*

By Bob Hopper

### **I. Receiving bad yet honest news (1:1-3)**

Nehemiah was a cupbearer to the Persian king and lived in Susa (the Persian capital) when he received word from some Jewish envoys: <sup>2</sup>And I asked them concerning the Jews who escaped, who had survived the exile, and concerning Jerusalem. <sup>3</sup>And they said to me, ‘The remnant there in the province who had survived the exile is in great trouble and shame. The wall of Jerusalem is broken down, and its gates are destroyed by fire.’”

**Leadership Note:** \_\_\_\_\_ is a bit like Jerusalem. We are in need of repair. Leaders are not afraid to face reality, name reality, and respond to reality.

**Session Response:** Our flesh, when confronted with our own personal failures, tends to respond with two common strategies: denial (not me) and blame shifting (it is someone else’s fault; i.e., find a “fall guy”). This is not the time to use these strategies. Nehemiah faced the truth head-on, and so must we. How does the gospel enable us to do so?

### **2. Godly grieving (1:4a)**

“As soon as I heard these words I sat down and wept and mourned for days ...”

**Leadership Note:** Godly leaders feel and express pain, rather than hide it. We grieve when the people of God are hurting and the church of God is declining. Jesus modeled this grieving for us when he “wept over Jerusalem” because of its spiritual state.

**Session Response:** Has Session ever expressed its grief over tragic events at \_\_\_\_\_ ? Was there a period of mourning over \_\_\_\_\_ ? Did the Session model godly grief and then lead the congregation through a grieving process? If not, why not? What does that say about the personality and culture of the leadership at \_\_\_\_\_ ? How should the gospel empower us to grieve well?

### **3. Fasting and praying (1:4b)**

“As soon as I heard these words I sat down and wept and mourned for days, and I continued fasting and praying before the God of heaven.”

**Leadership Note:** Fasting and praying in response to a great tragedy or challenge is thoroughly biblical. Before leaders attempt to fix a problem, they humble themselves before God and seek His face and favor. Leaders must continually reject the tendency toward self-reliance, which is deeply embedded in each of our hearts.

**Session Response:** Is such fasting and praying a part of \_\_\_\_\_'s culture? What might God be calling Session to do in light of Nehemiah's example? How does the gospel remind us of our complete dependence upon the Lord for all things?

#### **4. Confessing personal and corporate sin (1:5-7)**

<sup>5</sup>And I said, 'O Lord God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments, <sup>6</sup>let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants, confessing the sins of the people of Israel, which we have sinned against you. Even I and my father's house have sinned. <sup>7</sup>We have acted very corruptly against you and have not kept the commandments, the statutes, and the rules you commanded your servant Moses ..."

**Leadership Note:** As Reformed Christians, when it comes to confessing sins, we are a bit bipolar in our theology and practice. Our theology emphasizes the covenantal nature of the church, corporate confession of sin in our Sunday morning liturgy, and a high commitment to Scripture as our "only infallible guide of faith and practice." Scripture clearly teaches that sins and failures are not only personal and private, but also collective and corporate. Paul's epistles are largely written to churches that he calls to repentance. For example, he chastises the entire Corinthian congregation in 1 Corinthians 5 for their tolerance of a sexually immoral brother. Does this mean that every member of that church was aware of the situation? Does it mean that every member of that church knowingly participated in this lack of biblical discipline? Probably not—but as a body of believers they are held accountable for this sin. When Jesus speaks to the congregations of Asia Minor in Revelation 2-3, he clearly addresses their weakness, strengths, and sins not by naming names of key culprits, but calling the entire congregation to repentance. Our indoctrination from our western culture of autonomous individualism no doubt contributes to our bipolar practice. Leaders are not afraid to identify and lead people in corporate and collective sins, realizing that every single individual in the church may not be aware of or an active participant in those sins.

**Session Response:** Other than during Sunday morning liturgy when there is corporate confession of sin, has Session ever addressed the congregation and admitted its own failures and repented publicly? If so, what affect did that have upon the congregation? If not, why not? For example, is it true that Session has not followed the Book of Order \_\_\_\_\_? If so, what had been the result of such action upon the pastor, the staff, and the congregation? Is this not a violation of our ordination vows as elders? Is this an example where expediency takes precedent over principle? Are there any other examples of Session failure that can be identified and repented of? How does believing the gospel enable us to do this?

#### **5. Solicitation of the king's blessing and assistance (2:1-8)**

The account of how Nehemiah courageously engages the Persian King Artaxerxes is a testimony of his wisdom, skill, and tact. The King owned the resources that Nehemiah needed—timber—to rebuild Jerusalem. Nehemiah was not afraid to ask the king for his provision and assistance.

**Leadership Note:** It is a sign of wisdom and humility, not weakness, to admit that we cannot be successful without the help of others who have resources and influence. The way that we request their assistance must be both humble and honest (not manipulative). Self-reliance is not a quality of a good leader. No leader possesses all of what is needed to complete the immense challenge that faces them. We do have a King with unlimited resources, and He is the One we need to approach to supply our need. He is able to do more than we ask or imagine ... (Ephesians 3:20-21).

**Session Response:** Have we, as a Session, been too self-reliant? Who or what have we relied upon to solve problems? How humble and serious are we in approaching the Lord for His assistance in our rebuilding endeavors? How does the gospel speak to our need for and confidence in approaching our King Jesus?

#### **6. An honest assessment and description of the situation (2:9-18)**

After Nehemiah inspected the city, he reported his finding to various leaders and said: "... You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, that we may no longer suffer derision" (2:17)

**Leadership Note:** Leaders see reality. Leaders name that reality. Leaders respond to that reality with the help of others. Leaders do not overstate the problems they face to invoke sympathy. Leaders do not understate the problems they face to protect their image. (Jerusalem lay in ruins for about 150 years.)

**Session Response:** Do we as a Session agree about our assessment of the health of \_\_\_\_\_? In the exercise where we analyzed where we thought we fell on the "incline, recline, decline" continuum, there was both a general consensus (late recline), and yet at the same time a huge divergence on the part of some elders (ranging from a 4 of incline to a 10 of decline). Should we talk more about that? Is there a naivety or denial or pride that minimizes our problems or a pessimism or frustration or resentment that maximizes them? Do we need more open dialogue about this or are we content to say that the majority of elders believe that \_\_\_\_\_ is in the "late recline" stage? How does the gospel enable us to be honest with our assessment of these things?

#### **7. Nehemiah identifies his antagonists and opposition efforts (2:10; 2:19-20)**

<sup>19</sup>But when Sanballat ... and Tobiah ... and Geshem ... heard of it, they jeered at us and despised us and said, 'What is this thing you are doing? Are you rebelling against the king?' <sup>20</sup>Then I replied to them, "The God of heaven will make us prosper, and we his servants will arise and build, but you have no portion or right or claim in Jerusalem.' (This same trio of terror continued to harass Nehemiah and the people of God in their rebuilding efforts. Nehemiah responded to them clearly, directly, and strategically.)

**Leadership Note:** Leaders hear their critics but are never controlled by them. Leaders hear their critics and respond directly to those critics. Leaders are not afraid to "draw a line in the sand," as did Nehemiah, and set clear limits and boundaries with their critics.



**Session Response:** What is the current status of the chronic critics at \_\_\_\_\_ ? How has Session responded to them in the past? How will Session respond to them now? What steps in church discipline have been followed? What biblical texts have been discovered and deployed (“warn a divisive person once, warn them a second time, after that have nothing to do with them.” Titus 3:10). As elders, we took a vow to promote and protect “the peace, purity, and unity of the church.” How are we seeking to fulfill that vow in the context of these chronic critics? How does the gospel give us courage to confront?

#### **8. God’s people are mobilized and organized to share in rebuilding efforts (3:1-32)**

The inspired text lists the names of all of the leaders involved in this effort, and the location and outcome of their work. Why is this so? What does that say?

**Leadership Note:** Leaders in general—and pastors in particular—are given clear instruction regarding the mobilization of the congregation to share in the ministry efforts (see 1 Corinthians 12, Ephesians 4:12). Leaders empower others to participate and succeed. They recognize the efforts of others and do not claim credit for themselves.

**Session Response:** The typical rule of thumb in the typical church is that 20% of the people do 80% of the work. Is this true at \_\_\_\_\_ (or is it more or less)? If we identified, trained, and deployed 30 new leaders, what impact would this have on our ministry ... on our current leaders .... on our staff? Are we in danger of relying too much on incumbent leadership? Do we burn out or take for granted our current lay leaders? Leaders also organize others with clear responsibilities (“gates to rebuild”). Have we clearly identified what those “gates” are, who will rebuild them, what resources are needed to rebuild them, and how and when will they be rebuilt? How does the gospel currently impact our leadership culture—staff, Session, and deacons? How does a leader’s identity being built on the gospel (rather than their position or performance) allow us to share ministry with others and rejoice when they succeed?

#### **9. Spiritual and tactical leadership (4:1-23)**

<sup>7</sup>But when Sanballat and Tobiah and the Arabs and Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem were going forward and that the breaches were beginning to be closed, they became very angry <sup>8</sup>And they all plotted together to come and fight against Jerusalem and to cause confusion in it. <sup>9</sup>And we prayed to our God and set a guard as a protection against them night and day.

**Leadership Note:** Church leaders are both spiritual and tactical. That is, they respond to adversity with spiritual disciplines (“we prayed”), and they take wise and practical steps to respond to a problem (“set a guard”). Notice the order. If we ignore the former we will inevitably rely too heavily on the latter. Leaders are both highly spiritual (praying, fasting, seeking the Lord’s will) and highly tactical (doing the right thing in the right way at the right time). Leaders are pragmatic (doing the right thing) but reject pragmatism (a worldview that believes that the “ends justifies the means” and that the decision-making process is to be controlled by what assures the more favorable outcomes). Godly leaders lead by principle, not pragmatics. Leaders discern and do the right thing, and trust God for the results.



**Session Response:** What kind of leadership does Session provide to the congregation? Is it more spiritual than tactical, more tactical than spiritual, or a healthy combination of the two? Have decisions been made, especially with respect to staff departures, from a biblical principle perspective or a more pragmatic perspective?

Why are we so generous with our severance packages to dismissed staff? Are we afraid to do the right thing and trust God for the results? How does gospel address us in our fears and help us to be more courageous?

#### **10. Leaders are challenged to face their own sin (5:1-13)**

<sup>1</sup>Now there arose a great outcry of the people and of their wives against their Jewish brothers ... <sup>6</sup>I was very angry when I heard their outcry and these words. <sup>7</sup>I took counsel with myself, and I brought charges against the nobles and the officials. I said to them, “You are exacting interest, each from his brother.” And I held a great assembly against them ... <sup>12</sup>Then they [those charging interest] said, “We will restore these and require nothing from them. We will do as you say.”

**Leadership Note:** Nehemiah was righteously indignant at the thought of this clear violation of God’s law that forbade a Jew from charging interest to another Jew (Exodus 22:25-27; Leviticus 25:35-37). Although angry, he did not respond in anger. He “took counsel with myself” and then challenged the offenders directly. Happily, when confronted, they repented (v. 12). Leaders protect the peace, the purity, and the unity of the church. As elder/shepherds of the flock (1 Peter 5:1-5), part of our role is to both provide and protect. We deal with sin humbly and directly (Galatians 6:1). Note also that Nehemiah is confronting his fellow leaders! Leaders are not afraid to hold each other accountable.

**Session Response:** Do we intentionally and biblically protect our members from the sins of other members? Do we protect our leaders from the sins of our members? Do we engage each other in loving and truthful dialogue and hold each other accountable? If not, why not? How does the gospel enable us to both confront and be confronted?

#### **11. Nehemiah leads by example (5:14-19)**

<sup>14</sup>Moreover, from the time that I was appointed to be their governor in the land of Judah ... neither I nor my brothers ate the food allowance of the governor. <sup>15</sup>The former governors who were before me laid heavy burdens on the people and took from them their daily ration ...

**Leadership Note:** Nehemiah understood the abuse that previous governors had inflicted upon God’s people. Although he had a legal and moral right to receive a food allowance, he sacrificed those rights for the greater good. Leaders are aware of the differences between rights and privileges. Sometimes they give up their rights in order to pursue a higher good. They do all they can to avoid the appearance of abuse of their authority.

**Session Response:** Session, simply in terms of the sheer volume of time and energy, has already made huge sacrifices for \_\_\_\_\_. Are there any other sacrifices that the Lord is calling us to make? How does the gospel compel us to make such sacrifices?

### Questions:

1. What does it mean for us as Session to face the truth head on? As an individual elder, which tendency do you have—denial or blame shifting? What are 2-3 hard truths that you believe our Session must face in the next several months? Why?
2. Has Session ever grieved together as a Session? If not, why not? What would appropriate grief look like?
3. Does Session believe, based on our understanding of Scripture, that we bear a portion of culpability in the chronic leadership failures at \_\_\_\_\_ in recent years? If so, what would biblical repentance look like?
4. Does Session have an honest assessment and description of the situation?
5. Does Session believe that leaders are challenged to face their own sin? As a Session, do we engage each other in loving and truthful dialogue and hold each other accountable?
6. Does Session lead by example? What additional sacrifices might the Lord be calling us to make? How have we responded to the perception of some that we have abused our authority? What are two things that Session can do in the next three months to demonstrate that we lead by example?

# Appendix G

## 12 Motivational Models of the Church

By Bob Hopper

*NOTE: This tool might be used in one of two ways. First, a Transitional Pastor candidate who is being interviewed by a Session or search team can request that this be completed and discussed as part of the interview process. Be prepared to encounter some resistance or resentment by those leaders, which in itself is an indication of the leadership culture that you may be stepping into. Second, this tool can be used after you are called as a Transitional Pastor to a congregation.*

Why do we do what we do as a church? What drives and motivates us? The following is a very broad summary of 12 different models of American Christian churches. All congregations have some combination of these models involved in their leadership history and personality. The purpose of trying to identify how we are led as a congregation is quite simple. We need to identify current leadership practices before we can understand and move toward any change of those practices that the Lord is calling us to make. This survey will help us to do so.

**Instructions:** You are being asked to evaluate your church by circling a total of only 4 of the following answers—which means that 8 are to be left blank.

- Begin by carefully and prayerfully reading through all 12 of the models
- Now circle **only 4** total answers in the following manner:
  - Pick the 2 that are **Least True (LT)** of us.
  - Pick the 2 that are **Most True (MT)** of us.
  - Leave 8 of the 12 models blank.

- 1. Self-Preservation-Driven Church:** Our primary objective is to “keep the doors open.” That is, there is a strong commitment simply to survive, especially in view of the fact that over 3,500 American churches close every year. LT  
MT
- 2. Tradition-Driven Church:** We must maintain our traditions at all cost. Our members need and require stability and predictability and the best way to provide those is through maintaining our familiar practices. LT  
MT
- 3. Seeker-Driven Church:** The church exists to reach the unbeliever with the gospel, so we must intentionally create an atmosphere that does not intimidate or alienate unbelievers. The needs of the seeker set our agenda. LT  
MT

- |  |          |
|--|----------|
| 4. <b>Christian Consumer-driven Church:</b> We cater to the needs of the Christian. What they want, we provide. That's how we grow our church. We get a few new converts, but most of our growth is through meeting our members' needs.  | LT<br>MT |
| 5. <b>Program-driven Church:</b> We measure the health and strength of our church by the number of programs that we offer—the more the better. We don't seem to have a clear vision, but we have lots of programs.   | LT<br>MT |
| 6. <b>Image-driven Church:</b> We have a reputation in our local community that must be enhanced and maintained. We want to be known as the best church around, and we need to both promote and protect that image.  | LT<br>MT |
| 7. <b>Pastor-driven Church:</b> We hire our pastor to set our agenda. The senior pastor is the expert. We follow and support our pastors and trust their leadership. They are "God's anointed." As the pastor goes, so goes the church.  | LT<br>MT |
| 8. <b>Comfort-driven Church:</b> Our highest priority is to make and keep our members happy and comfortable. We avoid controversial issues and believe that the church should be a primary place of emotional refuge in a troubled world.  | LT<br>MT |
| 9. <b>Power Players-driven Church:</b> We have influential, wealthy, long-time members who essentially call the shots at our church. They are more powerful than the pastor, and they ultimately control what's going on.  | LT<br>MT |
| 10. <b>Conservative Values-driven Church:</b> We are a fortress of theological, cultural, and political conservatism in our community. Our job is to resist the liberal influences of our culture and stand for what we believe is true.   | LT<br>MT |
| 11. <b>Culture-driven Church:</b> Our highest priority is to be relevant to the changing culture around us. The church must adapt itself to the many changes and needs of our secular culture and avoid being narrow and opinionated.  | LT<br>MT |
| 12. <b>Scripture-based, elder-led, glory-driven Church:</b> Godly elders work in unity to lead the church. Through prayer, Scripture study, and the leading of the Holy Spirit, elders discern the mind of Christ for the congregation. Difficult decisions are made after much prayer and honest dialogue (sometimes debate). The leadership and wisdom of the Teaching Elder(s) is greatly respected and valued by the Ruling Elders. The Teaching Elder(s) respects and works in concert with the Ruling Elders. All work together with the goal of glorifying God in all things. The congregation is taught to respect and yield to the leadership of the Session (Hebrews 13:17), and the Session embraces the biblical model of being shepherds (1 Peter 5:1-5). | LT<br>MT |

**Findings:**

Least True #1 Model: \_\_\_\_\_.

Least True #2 Model: \_\_\_\_\_.

Most True #1 Model: \_\_\_\_\_.

Most True #2 Model: \_\_\_\_\_.

# Appendix H

## *Missional Posture Survey*

Prior to training, pastors and leaders are to complete a pre-training assessment to determine where a given church is in terms of its missional commitment. This assessment places the church in one of five missional postures: Anti-Missional, Non-Missional, Pre-Missional, Pro-Missional, or Post-Missional.

**Anti-Missional:** Pastor(s) and/or church leaders are resistant to making a missional commitment, considering such a commitment to be a compromise of biblical and theological integrity, and seeing going missional as a breach of purity that allows the world to influence the church.

**Non-Missional:** Pastor(s) and/or church leaders are ambivalent toward making a missional commitment, considering such a commitment to be irrelevant and trendy. Being or becoming missional is simply not on the radar screen.

**Pre-Missional:** Pastor(s) and/or church leaders are discovering the biblical necessity of making a missional commitment and are open to learning what needs to be done spiritually and strategically in order to go missional.

**Pro-Missional:** Pastor(s) and/or church leaders are fully committed to missional ministry and are actively building missional ministry into the mainstream life of the church.

**Post-Missional:** Pastor(s) and church leaders are drifting or pulling away from a previously held missional commitment, either by design or by loss of energy and focus. This is often seen in church plants that become self-supporting and that have achieved sustainable viability.

*Mark your level of agreement with the following statements.*

1. We have started to focus ministry on our own congregation now that we have reached a point of stability.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

2. We used to see significant conversion growth but it's been awhile since we've seen that.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

3. We were very connected to our community but that connection seems to have faded.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

4. We seem to be having less and less of an impact in our community as the community has changed over time.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

5. We haven't hosted an outreach event in our community in a long time.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

6. We know that we should reach out to our community but we also know that entails risk and I'm not sure we're ready for that.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

7. We know that we should reach out to our community but we don't even know where to start.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

8. We are considering reaching out to our community, but are concerned that not everyone will be on board and folks might get upset.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

9. We have actually considered reaching out but we can't agree on whom we should try to reach.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

10. We know that Scripture compels us to go, but need outside help to walk us step-by-step through the process.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

11. We would be open to very gradual change if we didn't have to change anything about who we are or what we are doing.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

12. We don't think it's wise to spend so much time and energy reaching out to a group of people who probably wouldn't come anyway?

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

13. We don't have enough energy to care for our own people to reach out to people who probably have even more needs.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

14. We aren't willing to risk the open conflict in our church that might result from getting really serious about reaching.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

15. We have limited resources that are already stretched too thin to afford outreach to the community.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

16. We know that Scripture calls us to leave the safety of our church and reach our community for Christ, but we need someone to tell us how to do this faithfully and well.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

17. We're really excited to see new converts from our community in our newcomer's classes.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

18. We make certain that our church structure serves our mission to reach the community.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

19. We build evaluation and assessment of fruitfulness into every aspect of our church's ministry life.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

20. We have a clear process for making mature disciples who make mature disciples.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

21. We are so much different from the people in our community that we really don't want them to be part of our church.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

22. We would only be willing to reach out to the folks most like us theologically and spiritually.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

23. We use the majority of our mission dollars to support foreign mission work.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

24. We pray and preach the gospel faithfully and trust God for the numerical increase.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree



25. We separate from the culture around us to protect ourselves from worldly influence.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
26. We tried to invite some folks in, but they didn't come. So it's not worth the effort to continue to do that.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
27. We enjoy the songs we sing, the fellowship we have, and the sermons we hear. But we wonder why we are declining.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
28. We are weary of the possibility of another evangelistic training course or sermon series.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
29. We are no longer willing to take the risk of inviting others to church.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
30. We think a change in programming would cause more people to come to faith in Jesus.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
31. We tried a couple of service projects, but no one came to church. So we are a little hesitant to keep trying when we obviously don't know what we're doing wrong.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
32. We know we are surrounded by people who are living without the hope of the gospel.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
33. We are seeking to know God's purpose for locating us where we are.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
34. We want to engage our community with the Good News of Jesus.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
35. We have been trying to reach people in our own strength and not depending upon the power of the Holy Spirit.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

36. We actively identify and develop leaders to expand our church's ministry capacity.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
37. We mobilize our people to serve our community regularly and specifically.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
38. We use mission dollars in various ways, including local missions that deepen our reach and credibility in our community.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
39. We hire staff who see themselves as developers of people who will equip our congregations to engage with others through outreach and evangelism.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
40. We are sharing our faith now because we want to instead of because we have to.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
41. We seem to have focused lately on getting community people into our church, rather than on getting our church folks into the community.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
42. We are doing well with plenty of people and money, but it seems like we've lost some zeal for reaching the community.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
43. We aren't taking risks for the gospel like we used to.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
44. We've settled into being a very stable, comfortable church.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree
45. We have committed the next season of our church's life to ministering to the needs and wants of our congregation.
- ☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

46. We recognize that our commitment to preaching, teaching and worship has caused our numbers to decrease.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

47. We are not overly concerned about reaching our immediate community because we are more of a regional church.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

48. We might be more committed to reaching our community if we thought that the people who live around us had leadership potential.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

49. We might be more committed to reaching our community if we thought that the people who live around us had the capacity to support the church financially.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

50. We are not going to compromise for the sake of growth, but a few like-minded families would be welcomed.

☐ Strongly Disagree   ☐ Disagree   ☐ Agree   ☐ Strongly Agree

Turn to page 9I to compile the scores.

## Missional Postures Scoresheet

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

Presbytery: \_\_\_\_\_ Date: \_\_\_\_\_

Statements are scored 1-4 and combine with matching posture statements to identify the strongest missional posture of a given church, as well as the strength of secondary postures that might be present. Each posture can score a minimum of 10 and a maximum of 40. By repeating the survey periodically, progress in missional commitment can be tracked as interval metrics.

**Strongly Disagree: 1 point    Disagree: 2 points    Agree: 3 points    Strongly Agree: 4 points**

Statements 1-5: Post-Missional  
 Statements 6-10: Pre-Missional  
 Statements 11-15: Non-Missional  
 Statements 16-20: Pro-Missional  
 Statements 21-25: Anti-Missional

Statements 26-30: Non-Missional  
 Statements 31-35: Pre-Missional  
 Statements 36-40: Pro-Missional  
 Statements 41-45: Post-Missional  
 Statements 46-50: Anti-Missional

ANTI 21	ANTI 22	ANTI 23	ANTI 24	ANTI 25	ANTI 46	ANTI 47	ANTI 48	ANTI 49	ANTI 50
TOTAL ANTI =									

NON 11	NON 12	NON 13	NON 14	NON 15	NON 26	NON 27	NON 28	NON 29	NON 30
TOTAL NON =									

PRE 6	PRE 7	PRE 8	PRE 9	PRE 10	PRE 31	PRE 32	PRE 33	PRE 34	PRE 35
TOTAL PRE =									

PRO 16	PRO 17	PRO 18	PRO 19	PRO 20	PRO 36	PRO 37	PRO 38	PRO 39	PRO 40
TOTAL PRO =									

POST 1	POST 2	POST 3	POST 4	POST 5	POST 41	POST 42	POST 43	POST 44	POST 45
TOTAL POST =									

Anti-Missional Total = \_\_\_\_\_

Non-Missional Total = \_\_\_\_\_

Pre-Missional Total = \_\_\_\_\_

Pro-Missional Total = \_\_\_\_\_

Post-Missional Total = \_\_\_\_\_

**Primary Missional Posture**

Secondary Missional Posture(s)

# Appendix I

## *Intentionality Grid: Determining the Level of Intentionality Needed in a Transitional Pastor*

By Dr. Ken Moberg

*Help: We Just Lost our Pastor.* Minneapolis, MN: NextStep Resources. 2013.

Used by permission.

*NOTE: This is an excellent tool that can be used by Presbyteries as they consult with Sessions about their congregation's need for a Transitional Pastor.*

Circle the box for each category that best describes your church situation. Add the points in each column and determine a total score for each. Add the scores of all the columns for a grand total. The higher the grand total, the greater the need you will have for an intentional Transitional Pastor. Scores under 20 reflect a fairly healthy church; scores between 21 and 40 require greater intentionality; scores above 40 need the skills of an interventionist.

Category	1	2	3	4	5
Relationship between Pastor and Leadership Board	Harmony and mutual support.	Normal give-and-take.	Characterized by tension; attempts at reconciliation.	Tension without reconciliation.	Open accusation.
Departure of Pastor	Retired out of this ministry.	Called to another ministry.	Left without having another ministry.	Asked to leave.	Dismissed for cause.
Length and Character of Pastor's Tenure	6-12 years, well regarded by most.	4 to 8 years, well regarded by most.	4 to 8 years, mixed reviews.	8+ years and well regarded, or less than 4 years and not well regarded.	12+ years and highly esteemed, or less than 2 years not well regarded.
Location of Former Pastor	More than 100 miles away.	More than 25 miles away.	Still in community, looking to move.	Still in community, no plans to move.	Still in the church, or planting another church in same community.
Cohesiveness of Church	No families expected to leave.	Less than 10% of families likely to leave.	10% of families likely to leave.	25% of families likely to leave.	More than 50% of families likely to leave.

*(continued on page 93)*

Category	1	2	3	4	5
<b>Maturity of Leadership</b>	Leaders mature, trained, rotational turnover.	Some maturity, no training, some unplanned turnover.	No training, some unplanned turnover.	No training, high unplanned turnover.	Elected leaders have resigned due to conflict.
<b>Nature of Leadership</b>	Healthy turnover of leadership; former leaders become good followers.	Elected and non-elected leaders aligned.	Same people always elected.	Elected leaders are tentative, afraid to lead.	Non-elected leadership in charge.
<b>Leadership Meetings</b>	Prayer and vision dominate agenda.	Short-range goals dominate agenda.	Business dominates agenda.	Problems and discipline dominate agenda.	Survival dominates agenda.
<b>Clarity of Vision</b>	Vision documents are clear and agreed upon.	Documents present but people can't articulate vision.	Documents present but little agreement.	Old documents, vision not agreed upon.	No vision documents; evidence of agenda conflict.
<b>Congregational Meetings</b>	Helpful, prayerful, worshipful.	Mostly business.	Generally considered irrelevant.	Show tension that nobody addresses.	Show open hostility.
<b>Growth History</b>	Growing annually by 15% or more over the past five years.	Growing annually by 10-15% over the past five years.	Growing by 1-10% over the past five years.	Stagnant over the past five years.	Declining over the past five years.
<b>Effective Evangelism</b>	10% conversion growth rate sustained for past five years.	Conversion growth rate of 5 to 10% for past five years.	Conversion growth rate under 5% for past five years.	Occasional stories of conversion in past five years.	No evangelistic growth over past five years.
<b>Life Cycle of a Church (Bullard)</b>	Vision dominates; relationships and programs healthy.  VRMs	Programs and relationships dominate, vision okay.  VRMs	Programs dominate, little vision.  vrMs	Vision, relationships, programs, management weak.  vrms	Maintenance mode dominates, relationships strained.  Vrms
<b>TOTALS</b>					

# Appendix J

## *The S.W.O.T. Tool*

By Bob Hopper

1. The who: All elders, deacons, staff, and ministry leaders.
2. The what: Ask six simple questions in a private, one-on-one interview.
  1. What has been your journey to this church?
  2. What do you think are this church's ministry Strengths?
  3. What do you think are this church's ministry Weaknesses?
  4. What do you think are this church's ministry Opportunities?
  5. What do you think are this church's ministry Threats?
  6. How can I pray for you?
3. The where: Comfortable, non-threatening place.
4. The when: The first 30-60 days of your transitional ministry.
5. The why: Come to know the sheep; hear directly from the flock; built trust.
6. The how: Recruit a team (see below); compile results; present to session.

These one-on-one interviews are time and labor intensive, but well worth it. There are many advantages to these interviews and your ability to listen carefully to the six answers that people will be offering you is essential. Among those advantages are:

- Being edified as you listen to people's journey of faith and how the Lord led them to that particular congregation.
- Relationally connecting with congregants and rejoicing with those who rejoice and weeping with those who weep.
- Building trust and communicating in word and deed the love of Christ for His sheep.
- Asking open ended questions and discovering things about the church that you would never discover in any other way.
- Getting a feel for the spiritual and relational climate of the congregation.
- Discerning which individuals might be gifted and valuable members of the teams that you will be forming.
- Verifying through multiple testimonies what is fact from what is fiction.
- Discovering the level of and type of trauma the congregation has experienced.
- Discerning issues of spiritual warfare, historic patterns of sin, and issues that will require repentance.

- Learning how congregants felt about their previous pastor and whether their departure was peaceful or disruptive.

Recruit a S.W.O.T. Analysis Team (SAT) to help compile a detailed written report, and to present that report to the Session. This is best done in an intreat or retreat setting, rather than trying to fit it in to a regular session agenda. This can be a small team and should consist of 2-4 men and women who have high integrity and confidentiality. Before presenting this team the S.W.O.T. data from the interviews, make sure the congregant's name is removed from the interview notes in order to maintain confidentiality. Only include the congregant's answer to the four S.W.O.T. questions as their journey and prayer request answers would likely reveal their identity.



# Appendix K

## *Sample S.W.O.T. Introductory Letter*

Dear new friends at \_\_\_\_\_ Church,

It is an honor for me to serve you as your Transitional Pastor. Tacey and I look forward to meeting you on February 12th, and my first day in the office is February 13th. For the first 30-60 days, my focus is to get to know the staff, church officers, and ministry leaders and to hear your heart and listen to your perspective about the church. I am new to the church, but you are not. You have demonstrated your love for the Lord and His church through your ministry efforts—thank you!

I have asked my assistant, \_\_\_\_\_, to contact you to set up a time when I might interview you. Below is a brief summary regarding why I like to interview key leaders of a congregation that I serve as Transitional Pastor.

WHO: Staff, elders, deacons (past and present), Board, and ministry leaders

WHAT: A confidential, private interview with you to ask you six questions:

1. How did the Lord lead you to this church?
2. What do you think is this church's greatest STRENGTH?
3. What do you think is this church's greatest WEAKNESS?
4. What do you think is this church's greatest OPPORTUNITY in the months and years to come (untapped potential—dream big)?
5. What do you think is the greatest THREAT to this church's future health, ministry vitality, or gospel impact in the area?
6. How can I personally pray for you?

WHERE: I would like to meet you in a place of your choosing, such as your favorite coffee shop. My office is also available (and I offer free coffee or tea). If you are on staff, I would like to meet you in your office.

WHEN: As soon as possible on a date and time that is convenient for you.

WHY: My call as Transitional Pastor is to help the leadership get a clear picture of what God is doing and will do in the months ahead as you prepare to search for, find, and receive a new senior pastor. This "S.W.O.T." analysis has proven very helpful in many churches to bring them clarity and direction. God's Spirit brings truth to light so that He will guide the church's leadership into a new season of fruitfulness. These interviews are a key component in that process.

HOW: This is a private and confidential interview. Your name and views are held in confidence. After interviewing 40-60 of you, I will collect all the comments and present a confidential report to the Session and Board. In the report I may offer a quote ("the church's greatest strength is its love for God and other people") but your name will not be attached.

Would you please spend some time in thoughtful prayer about these questions? It will be a real joy for me to meet you and hear your heart and thoughts on these things.

Gratefully,  
Bob Hopper, Transitional Pastor

# Appendix L

## *Sample Transitional Pastor Covenant*

*NOTE: A fillable PDF version of this Sample Transitional Ministry Covenant is available on the EPC website at [www.epc.org/files/transitionalministrycovenant](http://www.epc.org/files/transitionalministrycovenant).*

### **Sample Transitional Ministry Covenant**

Between \_\_\_\_\_ Church and \_\_\_\_\_ to provide transitional pastoral leadership, it is agreed that \_\_\_\_\_ will begin to serve as Transitional Pastor of \_\_\_\_\_ Church on \_\_\_\_\_. It is understood that this Covenant will be reviewed after three months of service to ensure it reflects the expectations of Church and Pastor, and thereafter at least every six months until a permanent Pastor is called and installed. During this period, the congregation and Transitional Pastor will work together, with God's help, to:

- Provide for worship and the practice of ministry with the congregation and community.
- Engage in the evaluation of the church, reviewing its past and planning for its future, strengthening the mission and unity of the church.
- Prepare for the coming of a permanent pastor called by the congregation.

By signature on this covenant, the Transitional Pastor acknowledges that there is no intent to be considered as the permanent Pastor and that at no time will he meet with the Pastoral Search Committee or assist in the search process, unless specifically asked to do so by the Session of the church.

### **Shared Ministry**

The Transitional Pastor agrees to provide (full-time/part-time) pastoral leadership and shall be responsible for the following:

- Preaching and leading the worship of the church.
- Officiating at baptisms, weddings, and funerals as requested.
- Visitation of the sick and shut-ins, and counseling members as requested.
- With Presbytery approval, serve as Moderator of the Session and congregation.
- Serve as head of staff.
- Attend and resource committees as requested.
- Provide leadership and training for members, including self-study, future planning, membership outreach, and stewardship.
- Give intentional leadership to the Five Developmental Tasks of the transitional period.

- Represent the church in the community and remain active in the Presbytery and General Assembly of the Evangelical Presbyterian Church.
- Participate in an evaluation of the transitional pastorate at the conclusion of this transitional period.
- Other duties:

The church will support and cooperate with the Transitional Pastor, assuming responsibility for:

- Attending worship services and other meetings.
- Continuing financial support of the church and its ministries.
- Sustaining lay leadership and shared ministry.
- Supporting the pastor in the church's ministry to the community and the world.
- Working on the Five Developmental Tasks of the transitional period.
- Participating in the Presbytery and General Assembly.
- Informing the Transitional Pastor of the timing of possible and definite leadership transitions, including Candidate Sundays.
- Keeping the Transitional Pastor informed of covenant termination.
- Participating in the evaluation process at the end of the transitional period.
- Other:

### **Compensation**

The church agrees to provide the following compensation to the Transitional Pastor:

- \_\_\_\_\_ Base salary, per month.
- \_\_\_\_\_ Housing allowance.
- \_\_\_\_\_ Health insurance.
- \_\_\_\_\_ Pension.
- \_\_\_\_\_ Travel allowance (\$ \_\_\_\_ per mile or \_\_\_\_\_ allowance)
- \_\_\_\_\_ Social Security offset.
- \_\_\_\_\_ Vacation (one week for each three months of service).
- \_\_\_\_\_ Other

### **Disability**

In case of disability due to accident or illness, the church shall be responsible for the Transitional Pastor's full salary and benefits at a rate of one week for each week served up to three months of disability.

### **Death**

In case of the Transitional Pastor's death, the spouse and/or family shall receive full salary and housing for three months, plus any earned vacation pay.

### **Duration**

It is agreed that this Covenant shall be in effect for \_\_\_\_\_ months, after which time it may be re-

newed. It is further agreed that thirty days' notice shall be given by either the church or the Transitional Pastor if either wishes not to renew this Covenant. It also is agreed that, when a permanent Pastor has been called, this Covenant shall conclude as the Session deems best, but at the most, one week before the permanent Pastor's installation.

Copies of this Covenant shall be provided to the local church, the Transitional Pastor, and the Ministerial Committee of the Presbytery.

_____	_____
For the Transitional Pastor Search Committee	Date
_____	_____
For the Session	Date
_____	_____
Transitional Pastor	Date
_____	_____
For the Presbytery	Date

# Appendix M

## *Ideal Vitalization Pastor/Leader Assessment*

Vitalization will not take hold in the church unless the Pastor, Session, and key ministry leaders (“Church Leadership”) are totally committed, making vitalization the priority in the church. There are initiatives the Church Leadership should provide, roles the Church Leadership should play, and attributes the Church Leadership should possess. Of course, no individual (outside Jesus Himself) is the ideal, but a measuring of strengths and weaknesses and a plan to strengthen obvious weaknesses is in order.

### **The Ideal Church Leadership for Vitalization Provides:**

- **Attitude:** The Church Leadership must consistently present a positive attitude toward the vitalization process. There will be challenges, resistance and naysayers. The Church Leadership must always point forward and must always foster confidence.
- **Assurance:** Related to the Church Leadership attitude is a posture of assurance that the process of vitalization will be effective if applied faithfully. Joining in negativity or criticism, or adopting a “wait and see how this turns out” perspective, will sabotage the process.
- **Accountability:** The Church Leadership needs to provide accountability for all who participate in the leadership of vitalization. Work must be completed thoroughly and on time or momentum will fail. Though the workforce is typically a volunteer workforce, mediocrity or lack of follow through is not acceptable. Do all things as unto the Lord.

### **The Ideal Pastor for Vitalization Serves As:**

- **Catalyst:** Someone must provide the spark to get things started. That someone needs to be the lead pastor. Initiative must come and continue to come from the top.
- **Captain:** The Vision Team\* is in fact a team and all members must actively participate, but the lead pastor is the captain that must keep the team unified and on task.
- **Champion:** Throughout the course of vitalization, momentum will wane from time to time, focus will be lost, and the effort will seem too great. The lead pastor must champion the cause of vitalization repeatedly to achieve sustainable results.

### **The Ideal Church Leadership for Vitalization Possesses:**

- **Vision:** The ability to translate the Vision Team’s discerned vision into reality.
- **Drive:** The focus and discipline to move the church forward at an aggressive pace.
- **Energy:** The stamina to fulfill what ministry as usual requires plus lead vitalization.
- **Experience:** The ministry seasoning to work smart, weather storms and lead people.

- **Training:** The equipping to lead vitalization.
- **Support:** Strong devotional and family life to strengthen leading without affirmation, a reality faced by most vitalization Church Leadership moving people through change.
- **Capacity:** The ability to be effective while leading multiple initiatives simultaneously.
- **Health:** Given the enormous challenge of leading vitalization, health in other areas of life is essential, e.g. physical, psychological, financial, spiritual, and family. Vitalization should be the only major challenge of the season.
- **People Skills:** Effective vitalization demands working with people in challenging scenarios. The Church Leadership will need to say things people don't want to hear, will need to challenge people to give up what they don't want to give up, and lead people to do what they don't want to do. This will require high-level people skills.

\*The Vision Team is a team of leaders that is committed to leading the church through the vitalization process. The recommended number for such a team is six (pastor plus five), though that number might vary for a variety of reasons.

#### Assessment.

Each Church Leader should do a Self-Evaluation. All leaders should rate the Pastor as Catalyst, Captain, and Champion. Circle the rating that best describes your strength in each area:

	Poor	Satisfactory	Good	Excellent
Attitude	1	2	3	4
Assurance	1	2	3	4
Accountability	1	2	3	4
Catalyst ( <i>Pastor</i> )	1	2	3	4
Captain ( <i>Pastor</i> )	1	2	3	4
Champion ( <i>Pastor</i> )	1	2	3	4
Vision	1	2	3	4
Drive	1	2	3	4
Energy	1	2	3	4
Experience	1	2	3	4
Training	1	2	3	4
Support	1	2	3	4
Capacity	1	2	3	4
Health	1	2	3	4
People Skills	1	2	3	4
# circled in each column				

## Descriptive Evaluation

What are primary strengths?

What are your primary weaknesses?

How could your weaknesses be strengthened?

# Appendix N

## *Examples of Assessment Reports*

### Summary of Self-Assessments for Hudson EPC

#### “Ideal Vitalization Pastor/Leader Assessment”

- Confidence level in pastor (catalyst, captain, champion) is good on average, though there is some spread among individuals.
- Confidence regarding attitude, assurance, accountability, and experience.
- Not as comfortable in regards to drive, energy, and capacity.
- Some desire for training/mentoring.
- Some comments that provide insight:
  - Some possess strong organizational leadership and process development skills.
  - Challenge to maintain current ministry and family commitments while devoting time to revitalization process (weaknesses in drive, energy, and capacity).
  - When I have too many activities going at the same time, I tend to not do my best at any one of them.
  - Can get caught-up in details.
  - Some have lead ministry for a long time.

#### “Missional Posture Survey”

Hudson self-assessed as “Pro-Missional” as their primary missional posture. The missional postures that came in second and third (Pre-Missional and Post-Missional) were very close to each other (seems odd, but not uncommon). The definitions are presented below:

1. **Pro-Missional:** Pastor(s) and/or church leaders are fully committed to missional ministry and are actively building missional ministry into the mainstream life of the church.
2. **Pre-Missional:** Pastor(s) and/or church leaders are discovering the biblical necessity of making a missional commitment and are open to learning what needs to be done spiritually and strategically in order to go missional.
3. **Post-Missional:** Pastor(s) and church leaders are drifting or pulling away from a previously held missional commitment, either by design or by loss of energy and focus. This is often seen in church plants that become self-supporting and that have achieved sustainable viability.

**Anti-Missional:** Pastor(s) and/or church leaders are resistant to making a missional commitment, considering such a commitment to be a compromise of biblical and theolog-



ical integrity, and seeing going missional as a breach of purity that allows the world to influence the church.

**Non-Missional:** Pastor(s) and/or church leaders are ambivalent toward making a missional commitment, considering such a commitment to be irrelevant and trendy. Being or becoming missional is simply not on the radar screen.

“Missional Posture Survey” questions where responses were split between disagree and agree. Might be worth discussing together:

3. We were very connected to our community but that connection seems to have faded.
7. We know that we should reach out to our community but we don’t know where to start.
23. We use the majority of our mission dollars to support foreign mission work.
30. We think a change in programming would cause more people to come to faith in Jesus.
35. We have been trying to reach people in our own strength and not depending upon the power of the Holy Spirit.
36. We actively identify and develop leaders to expand our church’s ministry capacity.
37. We mobilize our people to serve our community regularly and specifically.
40. We are sharing our faith now because we want to instead of because we have to.
41. We seem to have focused, lately, on getting community people into our church rather than on getting our church folks into the community.
43. We aren’t taking risks for the Gospel like we used to.
44. We’ve settled into being a very stable, comfortable church.
45. We have committed the next season of our church’s life to ministering to the needs and wants of our congregation.
50. We are not going to compromise for the sake of growth but a few like-minded families would be welcomed.

Other “Missional Posture Survey” responses where there is high agreement that indicate something other than pro-missional. You may want to discuss these.

4. We seem to be having less and less of an impact in our community as the community has changed over time. (Post-missional)
24. We pray and preach the Gospel faithfully and trust God for the numerical increase. (Anti-missional)
27. We enjoy the songs we sing, the fellowship we have and the sermons we hear, but wonder why we are declining. (Non-missional)
32. We know we are surrounded by people who are living without the hope of the gospel. (Pre-missional)
33. We are seeking to know God’s purpose for locating us where we are. (Pre-missional)
34. We want to engage our community with the Good News of Jesus. (Pre-missional)

## Summary of Self-Assessments for Stow EPC

### “Ideal Vitalization Pastor/Leader Assessment”

- Confidence level in pastor (catalyst, captain, champion) is overall good to excellent.
- There is confidence regarding attitude, assurance, accountability, and underlying support.
- Not as comfortable in regards to energy and capacity.
- Definitely uncomfortable regarding vision and experience, and therefore the ability to train others. There is some desire for guidance/training/mentoring to improve in this area.
- Generally seem more comfortable in supporting a direction than in casting vision for “What’s next?”
- Some comments that provide insight:
  - Some possess strong organizational and process development skills.
  - Better at implementation than in casting/steering vision.
  - Several indicated uncertainty about the process.
  - Need to be prayerful.

### “Missional Posture Survey”

Stow EPC Church self-assessed as “Pro-Missional” as their primary missional posture. The missional posture that came in second (Pre-Missional) was very close and this is not uncommon. The definitions are presented below:

1. **Pro-Missional:** Pastor(s) and/or church leaders are fully committed to missional ministry and are actively building missional ministry into the mainstream life of the church.
2. **Pre-Missional:** Pastor(s) and/or church leaders are discovering the biblical necessity of making a missional commitment and are open to learning what needs to be done spiritually and strategically in order to go missional.

**Post-Missional:** Pastor(s) and church leaders are drifting or pulling away from a previously held missional commitment, either by design or by loss of energy and focus. This is often seen in church plants that become self-supporting and that have achieved sustainable viability.

**Non-Missional:** Pastor(s) and/or church leaders are ambivalent toward making a missional commitment, considering such a commitment to be irrelevant and trendy. Being or becoming missional is simply not on the radar screen.

**Anti-Missional:** Pastor(s) and/or church leaders are resistant to making a missional commitment, considering such a commitment to be a compromise of biblical and theological integrity, and seeing going missional as a breach of purity that allows the world to influence the church.

“Missional Posture Survey” questions where responses were split between disagree and agree. Might be worth discussing together.

1. We have started to focus ministry on our own congregation now that we have reached a point of stability.
2. We used to see significant conversion growth but it's been awhile since we've seen that.
4. We seem to be having less and less of an impact in our community as the community has changed over time.
7. We know that we should reach out to our community but we don't know where to start.
11. We would be open to very gradual change if we didn't have to change anything about who we are or what we are doing.
15. We have limited resources that are already stretched too thin to afford outreach to the community.
18. We make certain that our church structure serves our mission to reach the community.
30. We think a change in programming would cause more people to come to faith in Jesus.
36. We actively identify and develop leaders to expand our church's ministry capacity.
44. We've settled into being a very stable, comfortable church.

Other “Missional Posture Survey” responses that strongly indicate something other than pro-missional. It might be good to discuss these.

20. We have a clear process for making mature disciples who make mature disciples.  
(Pro-missional) (responses indicate high level of disagreement)
24. We pray and preach the gospel faithfully and trust God for the numerical increase.  
(Anti-missional)
27. We enjoy the songs we sing, the fellowship we have, and the sermons we hear, but wonder why we are declining. (Non-missional)
37. We mobilize our people to serve our community regularly and specifically.  
(Pro-missional) (responses indicate high level of disagreement)
46. We recognize that our commitment to preaching, teaching and worship has caused our numbers to decrease. (Anti-missional)

## S.W.O.T. Analysis Results

### Strengths

- Solid core families with spiritual maturity .....70
- Children's ministry ..... 51
- Heart of outreach/outreach programs .....43
- Biblical foundation.....23
- Financial stability .....10
- Rich history.....8

### Weaknesses

- Lack of communication .....58
- Worship service stale/change in music .....57
- Leadership/pastoral leadership ..... 49
- Too much of protecting tradition.....45
- Lack of vision .....41
- No youth ministry.....38
- Poor staff construction/lack of ministry staff ..... 21
- No people coming to Christ.....15
- Lack of unity/forgiveness .....14
- Older congregation.....7
- Not welcoming to outsiders/hard to break in.....6

### Opportunities

- Revive youth ministry .....42
- Bring life to worship service/worship leader ..... 30
- Improve communication/social media..... 20
- Use existing programs for better outreach .....15
- Focused mission on the lost.....10
- Better use of church facility and houses .....9
- Men's ministry/women's ministry .....7
- Forgiveness/reconciliation .....5
- Sunday school .....5

### Threats

- Lack of strong leadership/vision ..... 30
- If we are not able to revive children and youth ministry .....29
- Worship service upgrade .....28
- Continuing to do the same thing over and over .....24
- Lack of communication ..... 21
- Lack of unity/forgiveness .....18

## S.W.O.T. Analysis for Hudson EPC

Prepared by: Rev. Christopher W. Mathewson

Prepared for: The Session of Hudson EPC

### Introduction

Over the past 14 weeks I have engaged in a S.W.O.T. analysis (Strengths, Weaknesses, Opportunities, Threats). This is a tool we use in times of transition to help churches gain an honest assessment of their current state of affairs. Additionally, the S.W.O.T. analysis gives us a concrete template of Hudson EPC to measure against the universally accepted standards for church health in the EPC. We learned about these standards at the Church Vitality Seminar.

The S.W.O.T. process involves meeting with individuals and families within the church. The purpose of these meetings is to get to know people and hear directly from them about their perception of Hudson EPC. In some instances, this happens by formally asking very pointed questions, in other instances this happens more organically in conversation. The goal is to clearly hear people's perception of Hudson EPC.

The next step in the S.W.O.T. process is to form a team and analyze the result of the interviews. This is a time for the S.W.O.T. team to identify themes within each category and isolate the most predominant characteristics of Hudson EPC within those categories. The S.W.O.T. team identified the top three characteristics in each category and paired them with a direct quote from the interviews that reflect the characteristic itself.

I have compiled the results of the S.W.O.T. team's work for the Session to study together. The goal of all this work is to have an honest assessment of ourselves, identify areas of growth as well as possible mission fields, and lastly create a profile for our next pastor that accurately reflects our needs and our goals.

### Strengths:

1. **Work Ethic:** Hudson EPC embodies the Protestant work ethic. When properly channeled, we are able to work long and hard together towards common goals. This is evidenced by the bridge festival, apple festival, vacation bible school and other large scale events. This is also seen in the way that we care for each other. We do a great job of caring for the needs of people in our congregation.

Quote: "Whenever there is a need, we respond really well."

2. **Physical and Financial Assets:** We are extremely blessed with a beautiful and expansive physical campus. We have an enormous capacity to do a lot of good within the community and we are accessible to the physically handicapped. Additionally, we are financially solvent, debt free and poised to invest heavily in the community.

Quote: "Building/ Facility/ Access/Finances."

**3. Bible-based Curriculum:** Hudson EPC deeply cares about the Word of God. It is the center of our preaching, our teaching, our discipleship, and our outreach. We have taken steps in our recent history to leave a denomination that no longer subscribes to the inspiration, authority, and inerrancy of Scripture to join the EPC.

Quote: “The theology and mission of this church is Bible-based.”

### **Weaknesses**

**1. Communication:** We have both internal and external communication issues. Internally, we commonly work against one another because different aspects of the church do not know what is going on. Since we are not clear on our Vision, Mission, and Values we commonly get busy doing many things that aren’t aligned and can create competition for resources within the church. People in the church don’t know where to find out critical information. We are not centralized in any definitive way.

Externally, we lack a cohesive communication strategy and consistent brand. This is true of all aspects of our communication from our church name to our website.

Quote: “The communication in this church is non-existent. No one ever knows what is going on and people don’t communicate really important things.”

**2. Fear Change:** As a church, we remain comfortable with the status quo. New ideas and ways of doing things are commonly unwelcome. This causes us to be inward focused and fairly stagnant in our habits and rituals. Our fear also causes us to make decisions that often lack vision and embody a spirit of anxiety rather than a spirit of trusting the Lord. Our community is changing and the world in general is changing all the time. We all too often find ourselves on the irrelevant side of that change.

Quote: “We would rather die in numbers than change. We not only fear change, we are very selfish about it.”

**3. Leadership:** We are not clear on central issues such as Vision, Mission, and Values. We seem to be reactive about critical aspects of ministry rather than proactive. While we have taken steps to enter the EPC, we are not clear on what Eldership looks like in this new church culture. Additionally, we have lacked pastoral leadership for a long time.

Quote: “We lack wisdom around critical decision making.”

### **Opportunities**

**1. Preschool:** There are few better ways to reach young families in the community than through a robust preschool. While the preschool has struggled mightily as of late, new leadership has energized its efficiency and made it a feasible mission field once again. We need to make a significant investment as a church into this mission field and capitalize on the many ways it is a powerful bridge to the community.

Quote: “The preschool is our most underdeveloped mission field.”

**2. Opioid Epidemic:** Hudson EPC sits in the middle of an enormous drug trafficking route and those drugs are in our towns, schools, and families. While we are not particularly poised and equipped to make a direct impact in this fight, we can certainly partner with those who are poised and equipped. There is perhaps no greater need in our community than to engage this fight.

Quote: “We could partner with people like Tom Belhy not only with our money but our time and service as well ... imagine if we sent a team of people to do whatever Tom needed on a regular basis and we have prayer teams around those efforts.”

**3. Gas/Oil Workers and Financial Resources:** We have an enormous mission field in our backyard with the energy industry. Workers from all over the country are here and we have an opportunity to serve them. This is causing our region to change and expand in many ways and we should be on the front edge of this expansion and growth with a missional mindset.

Additionally, we have an opportunity to engage in capital campaigns towards any ministry the Lord calls us to. There is a great deal of new wealth being infused into our community.

Quote: “Growing region/ Gas industry ... We really do nothing for the gas guys.”

### Threats

**1. Looking Backward:** While we enjoy a rich history, we are entrenched in it and it keeps us from any forward progress. We are stuck. We have lost members because of it and we don't bear much visible fruit because of it. We get in our own way a lot by being busy doing things we have always done, but to no particular end. People have done things the same way in this church for a long time and they are protective of their turf.

Quote: “We don't seem to care that the world is rapidly changing around us.”

**2. Division:** There are many dynamics that contribute to us being a divided church. We have two different worship services/cultures, but we almost have two separate churches. We tend to hold onto grudges and, in some instances, those grudges are multi-generational. With exception of some of our big events, we can commonly work against each other rather than with each other.

Quote: “We are not a unified church.”

**3. We Don't Build Relationships:** This is true both internally and externally. Internally, we tend to be a cliquy church. Many people refer to us as the Hickory Country Club. There are entire factions of our church that don't even try to relate to each other.

Externally, we do not form strategic missional relationships through which we can serve and share the gospel.

Quote: “We write too many checks and don't do enough relationship building in person.”

**Conclusion:**

Having engaged this S.W.O.T. process, it is now the Session's responsibility to study this report and compare/contrast it to the metrics for church health that were discussed in the Vitality Seminar.

Hudson EPC is at a point in its history where many people know that we are not healthy, but we struggle to name why and how. As this analysis provides answers to some of those questions, the Session should prayerfully turn its attention toward:

1. Praising God for the ways He has been at work in our midst, and for the ways He is faithful to us despite our unfaithfulness.
2. Repenting of ways we have been apathetic in our stewardship of being gospel people who exist not for ourselves but for Christ and His Kingdom.
3. Thanking the Lord for this opportunity to learn and grow, and the ways He has brought us through many difficult situations in the past year.
4. Seeking the Lord's direction, and asking for wisdom as we develop next steps.

**The EPC *Book of Order* states in Chapter 4, Section 3:**

In terms of its work, the first duty of the church is to evangelize by extending the gospel both at home and abroad, leading others to a saving knowledge of Jesus Christ as Lord and Savior, and to provide for the nurture of that faith that all might grow in grace and in sanctification. It is to be remembered that good deeds in ministry and service to others, offering relief to those in need, is the fruit of the gospel. Without the clear evidence of such fruit, all else is brought into question. However, the Church must never confuse its primary task of evangelism (the gospel) with the fruit of faith (good works).

May this be a season in which we answer the call to GO!



## SWOT Assessment 2018

- Intentional process for visitors.
- Feel “called (serve)” to neighborhood, schools, teachers.
- Everyone called to serve somewhere.
- Culture of willingness to be open.
- Style of worship that propels our vision.
- Clear focused vision.
- Clear discipleship process / small group.
- Marketing and advertising.
- Technology / facility.
- Music dynamics (worship).

### Strengths

- Value Scripture/biblically based in core group/good teaching.
- Value community (inside walls) family to those on the inside.
- Youth ministry / YL / SB2W.
- Resiliency / Commitments.
- Supportive of Mission (\$).
- Monthly luncheons.
- Music.

### Weaknesses

- Turnover head of staff.
- Hard for outsiders to break in.
- 80/20 participation (other than Sunday).
- Bob.
- Outdated facility.
- No visitor or welcome follow-up.
- No clear discipleship process.
- Program driven not vision driven.
- Lack of clear vision.
- Lack of marketing-driving outward.
- Lack of technology.
- Leadership decisions drive finances.
- Status quo not working.
- Confuse busyness with ministry success.
- Fear of change.
- No intake procedure.
- 160 hour/week.
- Worship style.
- Lack of cohesive small group system.

### **Opportunities**

- Neighborhood / Deacon's fund.
- Help people with real problems.
- What is directly around us?
- Buhl Club, schools (teachers), Sharon.
- Musicians / music tutoring.
- Welcome Center.
- Number of educators.
- After school tutoring / lessons (music) / youth choir.

### **Threats**

- Demographics.
- Fear of change / unknown / unwillingness.
- Burned out / tired.
- Fear of neighborhood.
- Spiritual warfare.

# ✦ Appendix O

## *Turning Everyday Conversations into Gospel Conversations*

By Jimmy Scroggins and Steve Wright

We live in a broken world. And the gospel is how God puts broken people back together again. Once we repent and believe in Jesus, God's Spirit helps us recover and pursue His design.

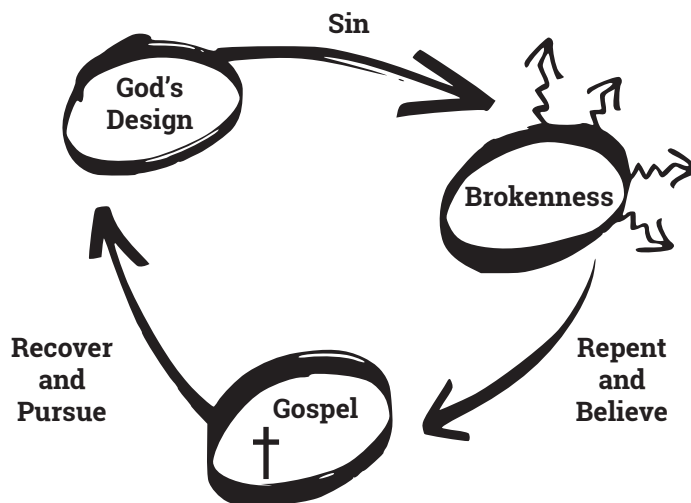
*Turning Everyday Conversations into Gospel Conversations* is a simple tool to train both new and seasoned believers to join God in His reconciliation work by equipping believers to use the innovative “3 Circles,” a user-friendly evangelistic tool for a new generation. Jimmy Scroggins and Steve Wright train readers to incorporate the biblical narrative and their own personal stories to tell the good news that Jesus has made a way out of the broken places we find ourselves.

Churches around the world are training people to share the gospel using this method. It has a proven appeal across generations and cultures. They've heard stories about an 8-year-old boy leading his 26-year-old cousin to repent and believe in Jesus, and a 70-year-old church member—who had never before shared his faith—leading his Spanish-speaking neighbor to Christ. It's been used to train the Mixtec in Mexico, Maasai Warriors in Kenya, and prisoners in America. Its been presented on napkins, in concrete, in the sand, and using tortillas. It works, and this book will train you and your church members to use it.

It doesn't matter if you've been a Christian for decades or days, you can learn to do what God asks us to do—make His appeal to others (2 Corinthians 5:20). This short book will empower and inspire millions of Christians to turn everyday conversations into gospel conversations.

### **It's Simple**

The 3 Circles is really simple. It involves three circles connected by three arrows.



# Supplement

## Assessing Your Restoration Potential

*Why do we need intentional interim pastors? I am observing that we are passing along unhealthy, dysfunctional patterns in church life from one pastoral ministry to the next. Instead of solving problems in the church, the congregation changes pastors.*

—Peter Mason, CBA Northeast

The skills, personality, and gift mix of the interventionist vary from person to person. Together with emotional/spiritual health, this mix is important for a successful restoration pastor. The inventories below are simple self-assessment tools designed to get the potential restoration specialist, or interim pastor, to consider whether or not he or she has the necessary skills, personality/emotional energy, and gifts to do the task of restoration ministry.

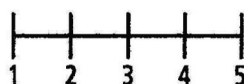
Included in the inventory are behavioral questions designed to promote self-evaluation in three areas. The first part contains questions related to eight restoration skills. While these are not the only skills an interventionist uses, they are particularly important for the restoration process. The second part is made up of questions related to personality and passion. They will help the potential restoration specialist assess whether or not he or she has the needed emotional energy and personality to do the job. The third and final set of questions relate to spiritual gifts that are often part of a restoration specialist's gift mix.

The inventories are not scientific. They are designed to promote honest reflection about one's abilities as an interventionist. Take each inventory honestly, basing your answers on a realistic ministry situation. For the skills section, base your answers on your last ministry assignment that most closely represents restoration ministry. For the emotional energy section, and the gifts survey, base your answers on your most current ministry setting.

### Instructions for the Skills Section

As you consider each statement in the skills and personality sections, check the number on the continuum that most accurately reflects reality in your last ministry experience that most closely represents the work of restoration. Check 1 if the statement on the left reflects you perfectly. Check 5 if the statement on the right reflects you perfectly. Try to avoid 3's if at all possible. Be as honest as possible. Add the totals up for each section and place your answers on the graph at the top of pg. 13. See the example below:

1. I have been forced to ignore a serious sin issue in the life of a leader or staff person to protect the church.



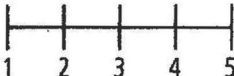




I have addressed a serious sin issue in the life of an important leader or staff person even when it's hurt the church.

## The Restoration Pastor—Part 1 (Skills)

### Conflict and Conflict Resolution

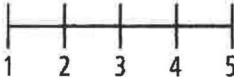
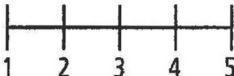

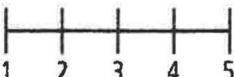

Able to address conflict biblically

- |  |  |   |
|--|--|---|
| 1. I find properly handling conflict a frustrating, difficult, and nearly impossible task.   |   | I have been fairly successful in my current ministry at handling conflict and find it a rewarding experience.   |
| 2. I have difficult, unresolved conflict, in my ministry that I have not been able to get to and probably never will.                |   | I have attempted to resolve all known conflicts in my current ministry, even at great personal expense.         |
| 3. I choose to ignore some potential or existing conflicts on occasion for a variety of very good reasons.                           |   | I investigate potential conflicts at appropriate times when I become aware of them.                             |
| 4. While I desire to make things right, sometimes I give up trying to encourage others to reconcile.                                 |   | I have sought to make things right when I have offended others and strongly move others towards reconciliation. |
| 5. When I have conflict, sometimes I get so hurt that it is hard for me to avoid responding harshly or walking out on conversations. |  | When I am attacked by those with whom I have conflict or disagreement I am usually able to control my tongue    |

Total: Conflict

### Confronts Sin/Accountability

Able to hold others accountable

- |  |   |   |
|--|---|---|
| 1. I know of certain sin issues that hinder our ministry's health but I do not have the energy to confront them now.   |  | I have been able to address all known sin issues critical to the health and life of our ministry.                     |
| 2. I sometimes allow the members of my leadership team to slack off and not complete assignments.  |  | I work to make sure our leadership team addresses the issues they say they will address.                              |
| 3. I have been forced to ignore a serious sin issue in the life of a leader or staff person to protect the church.   |  | I have addressed a serious sin issue in the life of an important leader or staff person even when it hurt the church. |
| 4. I have felt uncomfortable about practicing church discipline regularly in my ministry so it is rarely, if ever, done.   |  | I have attempted to practice biblical church discipline regularly in my ministry.                                     |
| 5. I am concerned about what any kind of public confession would do to my ministry. People cannot be trusted with that information so we rarely confess sin in public. |  | I have confessed my own sin publicly and encourage others to do so as well, when appropriate.                         |



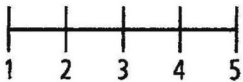


Total: Confronts Sin



## The Restoration Pastor —Part 1 (Skills)

### Faces Historical Issues


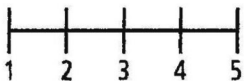


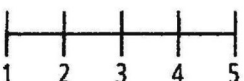
Gets at the root of the problems

- |   |  |   |
|---|--|---|
| 1. It has taken me a long time to discern the lingering issues in my congregation and who the power people are.                 |   | I have a good handle on the current problems in my ministry.  |
| 2. Our church's history has no bearing on the current life of the church.   |   | I feel that I understand how my church's history currently affects the life of the congregation.            |
| 3. I am unaware of how the family backgrounds of key lay people affect their current ministry in our church.                    |   | I am keenly aware of family systems at work in the key people in our church.                                |
| 4. I have sometimes been taken by surprise, and blind sided, in church when people behaved in unusual ways.                     |   | I have rarely been taken by surprise and blind sided in my church when people have behaved in unusual ways. |
| 5. I am better at accepting others as they are than discerning patterns of behavior that indicate deeper issues in their lives. |  | I constantly look for patterns of behavior in lives—deceit, anger, abuse—that hint at deeper issues.        |

Total: Historical Issues

### Powerbrokers

Able to work with influencers

- |  |   |  |
|--|---|--|
| 1. I tend to avoid those people who are difficult for me to handle.  |  | I work hard to build relationships with difficult, influential people in my church.                            |
| 2. I have not felt it necessary to include influential, non-board members in on the decision-making process.   |  | I normally ask influential people their opinions prior to making a critical or potentially unpopular decision. |
| 3. I usually ignore destructive power in our congregation, since addressing it often does more harm than good. |  | I have regularly confronted a person's destructive use of power with the truth about its effects.              |
| 4. I feel that long-term members who leave should be allowed to retain their membership for some time.         |  | I look for opportunities to allow negative influencers to leave the church and purge membership roles.         |
| 5. I have been hindered by serious inner turmoil when confronted by a very powerful congregant.                |  | While I feel inner turmoil when a powerful congregant attacks me, I can work above it.                         |

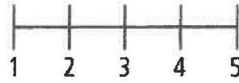
Total: Powerbrokers

## The Restoration Pastor—Part 1 (Skills)

### Takes the Initiative

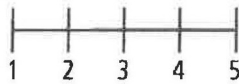
A self-starter

1. In a complex situation, I am better suited to being told where to start rather than figuring it out on my own.



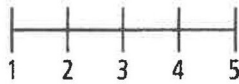
I am able to enter a complex organizational system and know where to start to work within it.

2. I get tired of trying to solve organizational and relational problems.



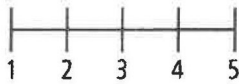
I am energized by problem solving and figuring things out.

3. I get depressed when the challenge appears too great to overcome.



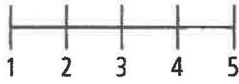
I enjoy a challenge—the bigger the better.

4. I normally play it safe.



I am a natural risk taker.

5. I am better suited to maintaining existing systems or running day-to-day operations.



I frequently start new things or make existing things better.

Total: Takes Initiative

### Relational Capacity

Relationally warm, approachable, and engaging with others

1. I tend to be more of a loner.



I am a people person.

2. I don't care if people trust me or not. I have a job to do and I'm going to do it.



I try to earn people's trust by listening and seeking to understand them.

3. I have a hard time making close friends with a lot of people.



I make friends easily.

4. People don't always feel comfortable sharing their problems with me. I'm not the counselor type.



People feel comfortable sharing their problems with me.

5. I rarely enjoy small talk. Deep conversation is more my style.



I find it easy to make small talk and I can also have deep conversations.

Total: Relational Capacity

## The Restoration Pastor —Part 1 (Skills)

### Able to Lead and Visionize

People are willing to follow your leadership

- |   |  |   |
|---|--|---|
| 1. Casting vision is difficult for me. I'm better at carrying out existing vision.                            |  | I am able to cast vision easily and naturally.  |
| 2. I am better at explaining and carrying out existing proposals that enhance the organization of the church. |  | I am better at making and carrying out new proposals that are difficult to achieve.       |
| 3. I feel more comfortable being the second in command or managing things.                                    |  | I feel more comfortable leading and being in charge than following.                       |
| 4. I have one primary way I lead people, and I don't feel real comfortable leading in other ways.             |  | I lead in a variety of ways and with a variety of styles and I feel comfortable doing so. |
| 5. People sometimes question my leadership ideas and leave me alone to do things myself.                      |  | People are normally willing to follow me when I lead them even if they question my ideas. |

Total: Able to Lead and Visionize

### Empowering Others

Able to equip and release people into ministry

- |   |  |   |
|---|--|---|
| 1. Training leaders is not something I frequently do.   |  | I normally train leaders.   |
| 2. I avoid giving ministry to people if it involves a potential risk of failure.  |  | I attempt to give ministry to people, even if they have the potential to accomplish less than I could.                  |
| 3. I am concerned when people go outside the church to do ministry, as it depletes the manpower needed within the church. |  | I encourage people to do ministry outside the church even if it depletes the manpower we need to run existing programs. |
| 4. I feel that a person shouldn't be given ministry responsibility before they are completely ready for it.               |  | I am willing to take the heat for a mentoree's failure if I have released him or her to serve.                          |
| 5. I am more comfortable with ideas that have a proven track record than with new ideas that are untested.                |  | I am more open to new ideas and creative thinking even if there is no proven track record.                              |

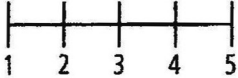

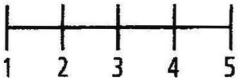

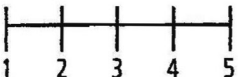
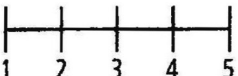
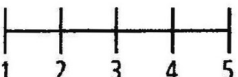
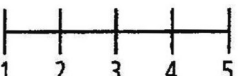
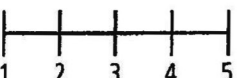
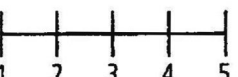
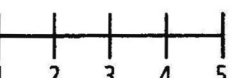
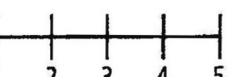
Total: Empowering Others





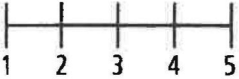


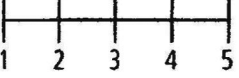
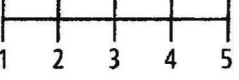
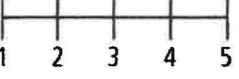
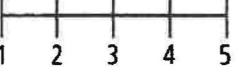
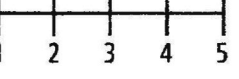
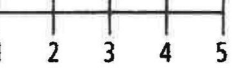
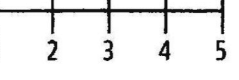
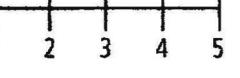
## *The Restoration Pastor—Part 2 (Personality & Emotional Energy)*

### **Personality, Passion, and Emotional Energy**

The second part of the Assessing Your Restoration Potential inventory involves personality and emotional energy. Answer the questions using your last ministry setting. There are no right or wrong answers. The format is identical to the skills section. Put your total score on the bottom of pg. 9. Divide that by 5 and put it in the box on the bottom of pg. 13.

- |  |   |   |
|--|---|---|
| 1. When in the midst of big conflicts, I feel like I've been hit by a train because the resolution process is so draining. |    | When in the midst of big conflict, I find the resolution process exhilarating.  |
| 2. I am regularly moody and those mood swings can make my ministry more difficult than normal.                             |    | I am rarely moody and I am able to control my emotions without a problem.   |
| 3. I do not enjoy the problem solving facets of ministry.  |    | I gain great satisfaction from problem solving in ministry environments.  |
| 4. I have a hard time functioning when I am dealing with others criticism of my person or ministry.                        |    | I am able to function in spite of dealing with others criticism of my person or ministry.   |
| 5. I prefer, and work best in, a stable, steady, relaxed, pressure-free work environment.                                  |  | I am quite comfortable in a transitional, change-filled work environment.   |
| 6. I am a low-energy person. I have a little difficulty handling long hours and a fast-paced schedule.                     |  | I am a high-energy person. I can handle long hours and a fast pace when needed.   |
| 7. I am not normally inclined to analyze things. I just go with the flow. When forced to analyze, I get emotionally tired. |  | I am a critical thinker and analyze things and situations to a fault.   |
| 8. I get easily frustrated when things constantly change. I am better at keeping a good thing going.                       |  | I am able to operate efficiently outside of the status quo and often create the status quo.                                       |
| 9. I take my time in accomplishing important goals, especially when they relate to the direction of the church.            |  | I am relentless and move quickly in accomplishing important goals, especially when they relate to ministry.                       |
| 10. I get very emotionally involved in difficult relational and organizational issues.                                     |  | I am often able to detach myself in an emotionally healthy way from difficult relational or organizational issues.                |
| 11. I have a hard time making decisions that displease important people, especially when it may mean losing friends.       |  | I can make hard decisions alone, even if it means losing friends or offending important people.                                   |
| 12. I hate to be blamed for problems, especially ones of which I am not the ultimate cause.                                |  | I am able to be the scapegoat for the good of the body of Christ. I am not overly upset when blamed for problems I did not cause. |

## *The Restoration Pastor—Part 2 (Personality & Emotional Energy)*

- |   |   |   |
|---|---|---|
| 13. I have a hard time thinking clearly or acting wisely when under significant pressure.   |    | I can think clearly and act wisely when under significant pressure.   |
| 14. I enjoy the status quo and deep relationships. I prefer long-term ministerial environments.   |    | I enjoy change and the different relational and ministerial environments it affords me.   |
| 15. It is stressful for me to realize that when others finally figure out what is going on, they may perceive my leadership behavior as manipulative. |    | I can relax realizing that others may perceive me as manipulative because of some leadership action I took that they didn't initially understand. |
| 16. I am a managerial leader. My leadership is normally steady and comforting.  |    | I am an inspirational leader. People are inspired and/or motivated by my leadership style.  |
| 17. I am the accommodating type. I am very willing to go along with those who have different ideas when those ideas have good merit.                  |    | I am quite convincing and I am frequently able to persuade those who disagree with me to see the merits of my position.                           |
| 18. I am more of a pessimist and find myself frequently coming up with reasons why something won't work. I am a "glass-is-half-empty" type of person. |   | I am realistically optimistic even in very complex and difficult situations. I am a "glass-is-half-full" type of person.                          |
| 19. I am a purist. I prefer to convince others of the rightness of my position. I find it difficult to compromise some of my ideals.                  |  | I am able to work relationally to gain appropriate consensus even in the midst of some very complex decisions.                                    |
| 20. I am more of a loner and often feel drained by the relational demands of ministry.  |  | People enjoy being with me and tell me so. I am energized by the presence of a large crowd.   |
| 21. I am laid back, even in hectic times.   |  | I am persistent, even in hectic times.  |
| 22. I can easily live without great responsibility.   |  | I feel exhilarated when given the authority to accomplish significant change or exert significant influence.                                      |
| 23. I often work with people who have a lower level of experience or expertise than I have.   |  | I actively pursue those who are more accomplished and gifted than I am.   |
| 24. For various reasons, I sometimes find it hard to put myself under the authority of my peers or leaders.   |  | I am held accountable regularly for my behavior and spiritual life by my peers.   |
| 25. I do not feel that compelled to lead even though my gifts and skills lend themselves to leadership.   |  | My skills and gifts cause me to feel compelled to take leadership.  |

**Total: Personality, Passion, and Emotional Energy**



## *The Restoration Pastor—Part 3 (Spiritual Gifts)*

### **Spiritual Gifts**

While there are a variety of spiritual gifts that make up the spiritual arsenal of the restoration pastor, six are frequently part of the interventionist's gift mix. Those six gifts include leadership, teaching, exhortation, administration, faith, and discernment. Determining the degree to which an interventionist moves within these six gifts can signal potential effectiveness as well as make one aware of the type of support staff necessary to adequately complete a restoration pastorate. Identifying only six of the many spiritual gifts is not intended to suggest that other gifts are unimportant or insignificant to the cause of restoration. This is especially true if you have the gift of pastor/shepherd. These six gifts simply appear repeatedly in the gift clusters of those who are effective change agents in local churches.

The following gift questions and their corresponding explanations comes from Discovering Your Ministry Identity by Paul Ford, published by ChurchSmart Resources. It is used with the permission of the author.

Instructions: For each statement, mark the box for the description that best applies to your life.

Always 3	Frequently 2	Sometimes 1	Never 0	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	1. When I speak out of or provide leadership, people usually listen, agree, and follow my input or guidance.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2. I like to study the Bible in such a way that I find personal application in what I am studying.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3. I have a great desire to offer encouragement and direction to those who are troubled, distressed, or making important life decisions.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4. I find enjoyment working out the details necessary to organize people and resources for a more effective ministry.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5. I have believed that God can accomplish the impossible and have seen it happen in a tangible way.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6. When counseling a person, I can identify a problem correctly.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	7. I enjoy inspiring and leading others for the sake of Christ's work.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	8. I enjoy communicating biblical truth to others and seeing growth in their knowledge of the Christian faith.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	9. I feel deep concern for the spiritual welfare of Christians who are in a crisis.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	10. I have an ability to see the "big picture" of a project and can coordinate others who only see various parts.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	11. I have had great dreams and aspirations which have turned into reality despite the unlikelihood of accomplishing them.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	12. I often sense the presence of good or evil in a person.

## *The Restoration Pastor—Part 3 (Spiritual Gifts)*

	Always 3 <input type="checkbox"/>	Frequently 2 <input type="checkbox"/>	Sometimes 1 <input type="checkbox"/>	Never 0 <input type="checkbox"/>
13. Though it may be difficult, I would be very willing to take charge in a situation where someone in the church needs to be disciplined.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Others tell me they gain new insight into biblical truth as a result of my leading a Bible study.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. I enjoy sharing God's promises from Scripture as a means of encouraging others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. When faced with a complex problem, I am able to isolate the heart of the problem and take steps to resolve it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. I have the capacity to believe in the fulfillment of God's plans beyond normal or probable expectations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. I seem to know when a situation is not right spiritually or morally.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. I enjoy providing oversight and direction for a group's follow-through on its spiritual goals and objectives.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. I have shared biblical truth with others in a way they have found meaningful and helpful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. I seem to have the ability to see how the Lord is working in people's lives, even in times of trial.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. I can work under pressure to accomplish established goals and objectives.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. I exhibit confident trust in God despite apparent obstacles and increase the vision and trust of others in the Body.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. I can distinguish between works of the flesh and the fruit of the Spirit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. People seem to look to me for leadership when I am in a group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Teaching others the biblical truths I have learned through Bible study is very satisfying to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. When I talk one-to-one with people, it frequently spurs them to take some positive action.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. People seek me out when they need guidance for planning and managing a particular task related to ministry.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. I confidently expect God to respond to situations I have committed to Him in prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. Others in the church have confirmed that I can "sense" the motives of a person's heart.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## *The Restoration Pastor—Part 3 (Spiritual Gifts)*

### **Explanation of the Gifts**

#### **Leadership**

The supernatural ability to provide overall vision for the body of Christ and provide direction for others in such a way that they willingly follow and work together. Leaders are often able to see the final picture of an undertaking in advance. The gift of leadership involves both the vision and the people who carry out the vision. Leaders lead. They take charge.

#### **Teaching**

The supernatural ability to communicate clearly and accurately the truths of the Bible in such a way that people learn. Uses the Bible effectively to instruct, reprove, correct, and train the members of the Body. Teachers are able to give clear biblical insight into dealing with life situations.

#### **Exhortation**

The supernatural ability to encourage, comfort, challenge or rebuke others to action in such a way that they respond. The gift of exhortation motivates people to practical application of a specific biblical truth. Those with the gift of exhortation offer specific and practical guidance for others' spiritual lives.

#### **Administration**

The supernatural ability to provide organization for the goals of the body of Christ by designing and carrying out an efficient plan of action. Administrators carry vision into reality by putting the details into a plan of action. Their focus is on the details of vision, part by part, rather than the "big picture."

#### **Faith**

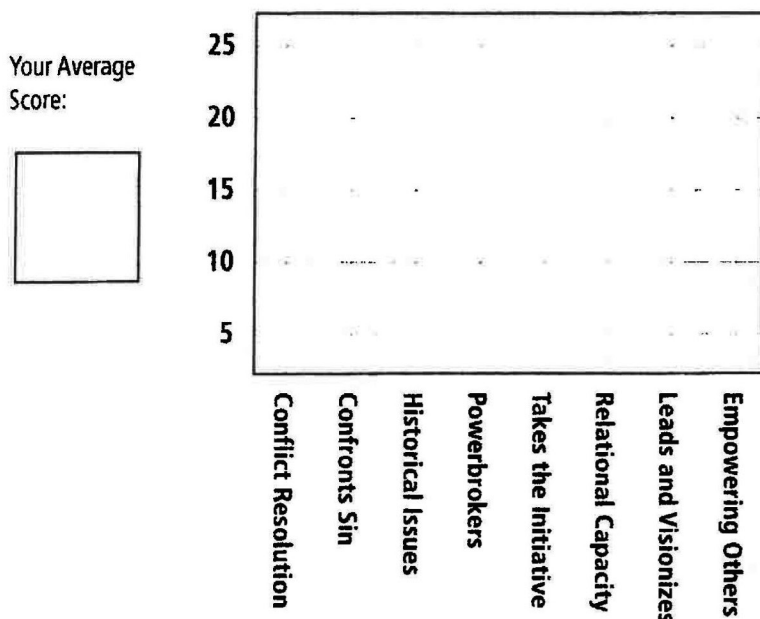
The supernatural ability to trust God with extraordinary confidence, knowing that He will work out His purposes in every situation. Those with the gift of faith are willing to carry out God's will in the midst of enormous difficulties or barriers.

#### **Discernment**

The supernatural ability to determine whether a certain action has its source in God, man, or Satan. Those with the gift of discernment are able to discern the source of a message or special word. Often, they are able to sense a person's spiritual motivation.

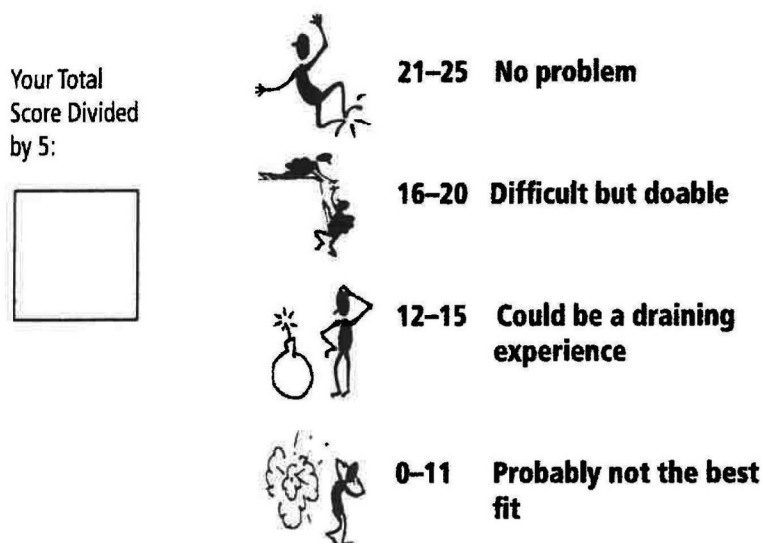
## Scoring the Skills Assessment

After you have taken the skills assessment, add up the total score for each section and plot it on the graph below. Good restoration skills will measure between 18 and 25 on the graph. Compute your average and place it in the box on the left.



## Scoring the Personality, Passion & Emotional Energy Assessment

After you have taken the personality assessment add up the total score (bottom of pg. 9) and divide by 5. Place the score in the box on the left. The graphic below will help you understand the meaning of your score.





## Scoring the Gifts Assessment

On the chart below, enter the numerical value of each of your responses in the box for the number corresponding to the statement from the questionnaire. Each box will receive a numerical value of 3, 2, 1, or 0. Add up the five numbers you have recorded in each row and place the sum in the "Total" column. When you are done, place a number from 1 to 6 ranking the gift according to its strength in your life.

Strong scores in three or four of the six gifts suggests that you have the necessary spiritual gifts to do the work of the restoration specialist.

Statement Numbers and Value of Answers					Gift	Total	Rank
1	7	13	19	25	Leadership		
2	8	14	20	26	Teaching		
3	9	15	21	27	Exhortation		
4	10	16	22	28	Administration		
5	11	17	23	29	Faith		
6	12	18	24	30	Discernment		

## What Do the Assessments Mean?

Emotional and spiritual health, skills, personality, and gifting all work together to create the effective restoration specialist. Consider the scores (pages 13-14) and the reflection exercises (pages 15-16) in this unit. Reflect on whether or not God has called you to do the work of restoration. Lower scores may not indicate that you would be ineffective, but rather they may indicate that you need greater coaching or you need to work in a team context. Low skill scores may mean you simply need more training or that there are emotional or spiritual issues that are hindering you from carrying out these needed tasks.

In addition, high or low scores may indicate a greater effectiveness for a certain type of restoration ministry. For example, low scores may mean you would do well in a healing environment while higher scores may indicate that you would do better in a conflicted setting.

Talk with your coach, supervisor, a close friend, or denominational representative about what these assessments tell you. Perhaps you are ready to start now and simply need the appropriate opportunity. Perhaps God is challenging you to make corrections in your life and skill mix before you take on the rigorous task of doing the work of restoration. Maybe you are not supposed to work in a restoration setting. On the next page are discussion questions that can assist you in debriefing the results of these assessments.



## Reflection Exercise

- ☐ Which of the eight skills will you have to work on to be an effective restoration pastor?
  
- ☐ What are the strengths and weaknesses of your personality related to restoring?
  
- ☐ Do you have the energy and emotional health at this time in your life to take on a difficult ministry assignment? Why or why not? Is there anything that could currently hinder you from ministering effectively in this capacity (for example, the death of a spouse, a nervous breakdown, etc.)?
  
- ☐ Do your spiritual gifts, personality, and skills best lend themselves to restoration ministry? What types of restoration ministry would you do best? Here is a list of some of the types of churches you may encounter. Which one, or ones, fit your gifts, energy, and skill mix?
  - **Dying churches** — These churches are at the end of their life cycle. Dying churches either need to close their doors and restart or they need to shut down entirely. When a dying church restarts, they need an entrepreneurial leader who can function as a church planter.
  - **Grieving churches** — These churches are frequently ending a long period of successful ministry. Often a long-tenured pastor has left. The grieving church needs a caring restoration specialist who can exhort the church to move to the next stage of its ministry.
  - **Traumatized and wounded churches** — These churches have been wounded by a split, sexual infidelity at the leadership level, or conflict. They are not in the middle of the conflict, but need the compassion of a loving shepherd to help them work through the issues. The traumatized church may need a person who is patient and has a strong relational capacity.
  - **Split churches** — These churches are in the middle of a power struggle. They need a strong take-charge type of restoration specialist who is not afraid to deal with historical issues or confront powerbrokers to help them work through their problems.
  - **Unfocused churches** — These churches are in need of direction. They need a visionary who can empower God's people to do ministry and discover what God has next for them. The restoration specialist may need to be an exhorter who takes initiative and leads.



## *The Restoration Pastor*

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- ☐ What gifts will you lead with during a restoration project?
  
- ☐ What kind of team do you need to best accomplish the tasks of restoration? Based on your assessments, what spiritual gifts and skills would they need to have?
  
- ☐ What kinds of personal development projects would be important for you to become better qualified to do the work of restoration (for example, skill development, character development, counseling for personal issues, etc.)?
  
- ☐ What one issue has the greatest potential of sabotaging your ability to do restoration?



## Notes

[illegible]