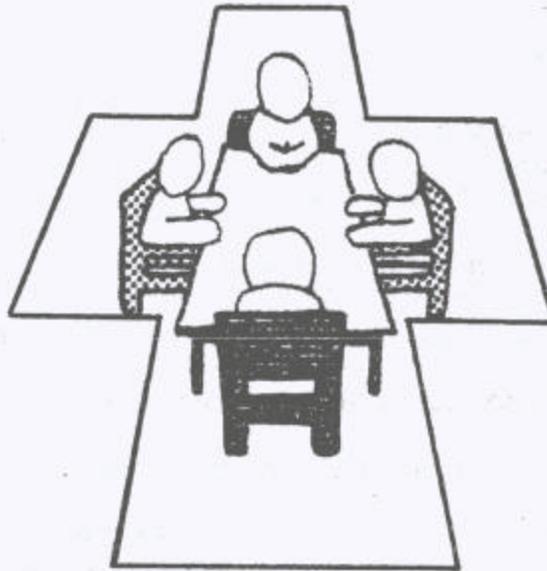


CCIW's Mission:

*Growing Disciples Congregations
for Healthy, Vital Ministry*



REGIONAL WORKSHOP ON

**HEALTHY MODERATOR/CHAIRS
OF CCIW
CONGREGATIONAL BOARDS**

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Workshop Schedule



- 2:30 Registration
- 3:00 Opening prayer and overview
- Introduction of Churches present
- Table Quiz on page 6 (*Could reveal some areas of concern or questions*)
- Complete and hand-in survey card on "Q I Have"
- Scripture Study (pages 4-5 in Workbook)
- Overview of Board Responsibilities, Roles and Duties
- 4:15 Refreshment Break
- 4:30 Giving Thought to Visioning and Planning
- Introduction to Your Partners in Mission - CCIW plus BMF and the General Ministries
- Review of Bibliography and Resource Articles
- Sharing Time - - "What we are doing! What we're excited about!"
- 5:15 Reviewing Q&A cards
- 5:30 Closing Prayer and Dismissal. "Go in Peace" and safe travel.

CCIW RESOURCE NOTEBOOK for CONGREGATION BOARD CHAIRS/MODERATORS

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*An Example of "Where Scripture Speaks...."
on Leadership and Administration*



It has rightly been suggested Scripture is one of the oldest textbooks on issues of leadership, management, and effective administrative practices. Exodus 18:5-27 is but one example, but it's an outstanding one and filled with excellent insight for your role as church leaders. The text is printed below. Jethro, the priest of Midian and Moses' father-in-law, offers insights into seven administrative principles. See if you can find them.

³ Jethro, Moses' father-in-law, came into the wilderness where Moses was encamped at the mountain of God, bringing Moses' sons and wife to him. ⁴ He sent word to Moses, "I, your father-in-law Jethro, am coming to you, with your wife and her two sons." ⁵ Moses went out to meet his father-in-law; he bowed down and kissed him; each asked about the other's welfare, and they went into the tent. ⁶ Then Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had beset them on the way, and how the Lord had delivered them. ⁷ Jethro rejoiced for all the good that the Lord had done to Israel, in delivering them from the Egyptians.

⁸ Jethro said, "Blessed be the Lord, who has delivered you from the Egyptians and from Pharaoh. ⁹ Now I know that the Lord is greater than all gods, because he delivered the people from the Egyptians, when they dealt arrogantly with them." ¹⁰ And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God; and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law in the presence of God.

¹¹ The next day Moses sat as judge for the people, while the people stood around him from morning until evening. ¹² When Moses' father-in-law saw all that he was doing for the people, he said, "What is this that you are doing for people! Why do you sit alone, while the people stand around you from morning until evening?" ¹³ Moses said to his father-in-law, "Because the people come to me to inquire of God. ¹⁴ When they have a dispute, they come to me and I decide between one person and another, and I make known to them the statutes and instructions of God." ¹⁵ Moses' father-in-law said to him, "What you are doing is not good. ¹⁶ You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. ¹⁷ Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God; ¹⁸ teach them the statutes and instructions and make known to them the way they are to go and the things they are to do. ¹⁹ You should also look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties and tens. ²⁰ Let them sit as judges for the people at all times; let them bring every important case to you, but decide every minor case themselves. So it will be easier for you, and they will bear the burden with you. ²¹ If you do this, and God so commands you, then you will be able to endure, and all these people will go to their home in peace."

²² So Moses listened to his father-in-law and did all that he had said. ²³ Moses chose able men from all Israel and appointed them as heads over the people, as officers over thousands, hundreds, fifties, and tens. ²⁴ And they judged the people at all times; hard cases they brought to Moses, but any minor case they decided themselves. ²⁵ Then Moses let his father-in-law depart, and he went off to his own country.⁸

Seven Timeless Principles for Church Leaders

1.

2.

3.

4.

5.

6.

7.

Begin to think now about how and where these principles could be better applied in your own church setting and in your role as church leader:

Please answer these questions in relation to the church board on which you serve. Stay consistent, thinking of the same board of each question. Only you will see your answers.

	TRUE	FALSE
1. Members look forward to board meetings.		
2. 80% or more of all voting members attend each board meeting.		
3. Our bylaws require 60% or more to be present to have a quorum.		
4. New members are oriented well, trained for the role they have accepted and encouraged to participate fully from the beginning of their terms.		
5. No single member or small group of "regulars" can sway a decision.		
6. Our board spends virtually no time on things that have already happened.		
7. Our board has a process that encourages new ideas and helps them become reality in a very short time without several steps for approvals to proceed.		
8. Ours is truly a rotating board. We have and observe term limits. No one serves in the same role for many years. When the term limit has been served the member really takes the prescribed time off the board before serving on the board again.		
9. Our board spends its meeting time discussing major strategic issues toward reaching future potential.		
10. Members of our congregation (constituency) know where we are headed in the near and distant future. If we were a flock of geese, all know our next destination.		
11. Financial considerations and discussions are focused on how to gain maximum ministry rather than how we can keep from spending specific dollars.		
12. We have experienced 8% to 15% net growth in our congregation, region, or organization in each of the past several years.		
13. In informal discussions among board members and constituents (stakeholders) the talk is optimistic about our future rather than pessimistic or concerned about survival.		
14. Board members receive reports and information on items which will require a vote, well ahead of the meetings, so that we do not spend our valuable time together hearing verbal reports and being asked to vote on important matters without time for reflection, prayer, data gathers, etc.		
15. Questions and discussion are encouraged so that everyone understands the pros and cons of various options and the implication of each to the realization of our maximum potential		

Ten Basic Responsibilities of Church Boards

[Adapted from National Center for Nonprofit Boards materials by Richard T. Ingram]

1. Determine the congregation's mission and purpose.
2. Oversee the process for selection of the congregation's minister.
3. Support the minister and assess his/her performance on a regular basis.
4. Ensure effective congregational planning.
5. Ensure adequate resources.
6. Manage resources effectively (generally through committees & staff).
7. Determine, monitor, and strengthen the congregation's programs and services.
8. Enhance the congregation's public image.
9. Ensure legal and ethical behavior and maintain accountability.
10. Recruit and orient new board members and regularly assess board performance.



"The Role of the Minister is to Lead; the Role of the Board is to Govern."

-- Dr. Paul D. Borden, ABCW Church Consultant

The Duties and Responsibilities of Boards of Religious Organizations

*“Nothing can do more to build confidence in a religious organization than the actions taken by its governing board to assure everyone that the board’s members understand their responsibilities as stewards of the gifts and resources entrusted to them, and that they are committed to ensuring that the organization’s accountability for its use of these gifts and resources to advance the mission of the organization. **The board is responsible for ensuring that the organization it governs stays clearly focused on the organization’s mission.**”*
– Thomas P. Holland

Key Attributes of Good Board Members

1. Have demonstrated commitment to the organization’s mission, to the faith tradition of which it is a part, and to carrying out the work of the board.
1. Have a good reputation as an opinion leader, with esteem or prestige in the congregation or among important constituencies.
1. Willing to use one’s talents, skills, resources, and time for the organization and be ready to learn how to become a productive team member on the board and not just a lone star.

“Without these attributes, any other characteristics are of limited value.”

“Recruiting a person to serve on the board, as a means of reactivating that person’s participation, is not a healthy practice. It is counter-productive!”

Congregational Board Duties

1. Drawing on the history and traditions of the organization’s religious identification, the board interprets and sustains the mission of the organization, ensuring that every component is consistent with the mission and focusing on accomplishing it. The board formulates policies that guide the organization and uses those policies to address issues or problems that arise in carrying out the organization’s programs.
1. The board represents the interests of the sponsors/donors and members whose resources allow the organization to pursue its mission, while balancing those interests with the needs and concerns of those receiving the services. Steps toward regular reporting and accountability to donors are vital to sustaining their trust and continued support.
1. The board guides, supports, and evaluates the chief executive or professional officer. Boards are always responsible for providing the head of staff (minister) with clear guidance and advice regarding specific goals and expectations, for helping to raise funds, and for providing evaluative feedback on staff performance.
1. The board translates faith, organizational mission, traditions, beliefs, and values into policies and rules that guide the chief professional officer (minister) in their activities. The board must identify the latitude that staff have for making operational decisions and then monitor their performance for adherence to those limits.

1. The board works with the chief professional officer (minister) to develop long-range plans, goals, and objectives for the organization, and then monitors progress toward those goals. When barriers or obstacles arise, the board would then join in efforts to identify appropriate solutions or revisions to the plan.
1. The board is responsible for ensuring that the organizations has the financial resources needed to carry out its mission and goals, which include both annual stewardship drives for the operating budget and special emphases like capital fund campaigns as specific needs arise.
1. The board is responsible for making sure that all its decisions and actions meet the requirements of ethics and law, including both civil and religious law. As such, the board should deal openly and directly with potential conflicts of interest among its members.
1. The board ensures that the organization uses all of its resources, including people and money, as efficiently and effectively as possible. The annual budget is a statement of how the board translates its shared faith, beliefs, and commitments into priorities for action in the coming year.

Characteristics of Effective Boards

“Strong effective boards have several distinguishing characteristics that can serve as external norms against which other boards can compare their own expectations and such positive examples can stimulate aspirations to improve.”

1. ***The Contextual Dimension*** – Effective boards understand and intentionally act within the context of the beliefs, traditions, values, and norms of the organization they govern. Most board members are able to articulate some version of the congregation’s mission, vision, core values and purpose. They make explicit use of the organization’s distinctive mission, values, and faith tradition in their deliberations and decisions. They are careful to act in ways that embody and exemplify such values and commitments. In addition, the board takes time to develop the capacities of its members to think and speak theologically about their work.
1. ***The Strategic Dimension*** – Effective boards participate in envisioning future directions for the organization and in shaping strategies to reach key goals. They cultivate and concentrate on processes that serve to sharpen organizational priorities. They then organize themselves and structure their meetings and committees to keep focused on these priorities. They anticipate potential problems and act before issues become crises. These boards monitor their use of time and intentionally structure their agenda to stay concentrated on their top priorities. Articulating clear goals and steps to address them strengthens the board’s accountability as well as leading by example and increasing their value to the organization. Effective boards are proactively engaged in discovering and exploring the most important issues and questions themselves, instead of waiting for the crises to arrive and then reacting to them.
1. ***The Analytical Dimension*** – Effective boards recognize and examine the complexities of the issues before them, accepting ambiguity and uncertainty as healthy components of creative discussions. They do not hesitate to analyze all aspects of multi-faced issues, brainstorming to identify many possible perspectives on them, considering the downsides as well as advantages of each alternative, exploring trade-offs, encouraging differences of opinion, and thinking outside the box of familiar assumptions. Such boards seek to increase diversity among their membership so that many frames of reference and personal experiences will be brought to the table. Enlarging and strengthening a board’s capacity for critical, analytical, and reflective skills is crucial to improving its performance.
1. ***The Political Dimension*** – Effective boards accept as a primary responsibility the need to develop and maintain healthy relationships among the constituencies of their organization. They understand the need to

consult often and communicate regularly their constituents. They seek to minimize win/lose conclusions by finding (discerning) creative solutions that are acceptable to many. These boards develop multiple channels of communication by inviting staff and other constituents to sit on board committees and seek out others' viewpoints, including inviting leaders from other, similar organizations to address the board on shared concerns. Building bridges and sustaining positive communications are seen as among the boards most vital functions.

1. ***The Educational Dimension*** – Effective boards take the steps necessary to ensure that their members are familiar with all aspects of the organization, its staff, and its services, and with the board's own roles, responsibilities, and performance. They intentionally create opportunities for board education and development, rather than just relying on observation and osmosis to teach members how to serve well. They regularly seek information and feedback about their own performance from others inside and outside the organization. Carefully developed retreats are often a productive tool used for planning and/or opening board members' awareness about important issues. The board is involved in a continuous process of creating, shaping, and fine-tuning its synergy and decision-making processes.
1. ***The Interpersonal Dimension*** – Effective boards nurture the development of their members as a working group, a team, attending to its collective well-being and fostering a sense of cohesiveness. They develop among members a sense of inclusiveness and mutual ownership of issues and conclusions, with equal access to information and equal opportunities to participate and influence decisions. Effective boards intentionally cultivate leadership skills among members and set purposive goals for board improvement as well as the organization. And, they regularly include social time in their agendas as opportunities for members to get to know one another as persons with many other interests. Newcomers are provided occasions for welcoming and orientation and often have a mentor/coach system in place of pairing older board members with new board members. The skills of teamwork, of effective group performance, are considered as essential ingredients in the board's success, so occasions for reflection and performance review are considered important and valuable uses of agenda time..

Ideas for Using and Exploring these Principles with Your Church Board

1. **Do an Assessment of the Perceptions Board Members Presently Have on “How Well Our Board Is Currently Doing?”**

For example, create a form separately using the above “Congregational Board Duties” or the “Characteristics of Effective Boards” and ask members to evaluate your Board on a scale from 0 (not present) to 10 (well in place, hard to improve). Then collate the ratings and the results will reveal current board strengths and areas needed attention and growth. Then at the next meeting, or at the retreat if being used there, share the results and discuss them. Brainstorm ideas on what could be done to grow into a strength the lowest rated characteristic. Solicit volunteers and/or appoint a task force to focus on implementing those ideas.

1. **Have a time of reflection and discussion at board meetings, either as part of the opening devotional or as a “de-briefing” at the end of the meeting.**

Asking probing questions about every component of the congregation and the board, such as:

*If we were starting out today, would we carry out our work this way?
Do our decisions and actions demonstrate our faith and match our mission?
What do the intended beneficiaries of our actions think of our performance?
Do the coming years require something different from us?
What should we do to prepare ourselves and this organization to be successful in the future?
Have we spent our time on the most important issues facing our congregation? If not, why not?
What criteria should we use in selecting, ordering, and evaluating our work?
Where did you see God present in the work and decisions we did tonight?
What could we have done differently in this meeting to make it more meaningful for you and your
spiritual journey?
And so on.....*

***This resource has been adapted from materials written by Thomas P. Holland in
Chapter 2 of Building Effective Boards for Religious Organizations, pages 24-43.***

Why are Boards important?

1. They are **required by law** to provide oversight and accountability for churches and Non-profit organizations.
2. They **provide important resources** to the church, including time, expertise, energy and financial support, all of which help the church fulfill its mission.
3. They have **symbolic value**, because persons who serve on church boards can bring credibility to the church and its mission, bring influence to proactive planning and crucial decisions, and can be communicators of the congregation's mission and values.

What are a Board's Legal Responsibilities?

Jacqueline Covey Leifer and Michael Glomb in their book *The Legal Obligations of Nonprofit Boards: A Guidebook for Board Members* (NCNB, 1997) suggest three primary responsibilities.

1. **The Duty of Obedience** - required Board members to be faithful to the congregation's mission and to the laws and regulations that govern the church's actions. That is to say, while board members certainly have the leeway to exercise their own reasonable judgment, they are not permitted to act in ways that are inconsistent with a church's tax-exempt status nor in ways that violate the trust of the financial donors to the congregation.
2. **The Duty of Care** - describes a level of competence expected of board members who have consented to serve and been duly elected and, as such, that care must be prudent and appropriate in decision-making, fulfilling accepted commitments, and attending meetings. Such standards of care for board members of non-profit groups is no different than those being compensated and serving on for-profit boards.
3. **The Duty of Loyalty** - involves a standard of faithfulness to the church and its mission. It is a duty to give undivided allegiance to the church, particularly when making decisions affecting the congregation. Board participation is not to serve one's private interests nor financial benefit, but rather to support the public and charitable mission of the church.

What Shapes the Board's Rule and Responsibilities?

Boards need to focus on what matters in fulfilling the mission of the church. From that foundation, then, the Board's work centers around issues that matter to the future of the organization and its mission. With an agreed upon sense of what is important, the definition of the board's responsibilities becomes more meaningful.

To Be Healthy and Most Effective as a Board, its Moderator/Chair Must....

Focus on the Quality of Board Meetings



1. Come personally prepared -- mentally and spiritually. Spend quiet time in prayer prior to the meeting and focus on the issues. Encourage Board members to follow your example.
2. Have a printed agenda and, wherever possible, distribute it and supporting materials at least one week prior to the meeting. This is the most significant, important step toward preparation and quality meetings.
3. Relate agenda items to the mission and larger strategic goals of the congregation.
4. Ask why a particular item is on the agenda. Is it there simply for sharing information, to get advice, or is a decision required? Mark those agenda items that need a decision with something like "Action Required."
5. Determine what questions the board must address in connection to an agenda item and what information will be needed to answer those questions. Make sure the persons with such knowledge will be present to answer them or have conveyed that information to appropriate persons who will be present.
6. Arrange the agenda to allow important issues to be addressed first and with adequate time. Thus, set time limits for each agenda item. The Moderator/Chair's primary role is to manage the discussion in a fair and prudent manner. Meetings should never go longer than two hours and are generally better at sixty to ninety minutes.
7. Limit committee reports unless board action is needed or the committee has completed an assignment. Written reports are best, preferably distributed in advance, and do not have to be presented orally.
8. Pay attention to the quality and comfort of the meeting space. Is there enough light? Are people arranged so they can adequately see and hear one another? Sitting around tables in a square is much more preferable than sitting in rows/pews or a long single table.
9. Begin and end meetings on time. Respect those who have arrived on time and do not honor those who arrive late by waiting for them.
10. "De-brief" meetings at the end by (a) reviewing decisions that were made (serves as a helpful reminder to Board members and assures common agreement on what was done) and (b) asking evaluative process questions like:
 - What might we have done differently to improve our meeting?
 - Is there anything that would have been more helpful to you in getting ready for this meeting?
 - How helpful were the materials you received in advance?
 - What value did we add to our church and its mission by what we did in this meeting?
 - On a scale of 1 (trivial) to 5 (significant), how would you rate the issues we covered in this meeting? What do we need to do to raise that value?
 - In what ways did you sense God present and active with us in this meeting?
 - Did we use the time allotted for the meeting wisely?
 - In light of today's meeting, what are the most important topics we should address at our next meeting?

The next few pages in the Workbook are articles written by Herb Miller and appear in the Mission Opportunities Packet under the heading

**For Your Information; New Ideas in Church Vitality and Leadership
From *The Parish Paper*
Co-editors: Herb Miller & Lyle Schaller**

One Article is titled:

Who You Lead Determines How You Lead

A Second Article is titled:

Meeting Change-Resistance Challenges

Because of copyright issues, CCIW cannot include them on our web-site. However, if you would like printed copies of these articles, follow one of the several options below.

Call Dana at the Regional Office, 309-828-6293 or e-mail her at dana@cciwdisciples.org and request the article(s) you want.

Write to *The Parish Paper*, 3805 94th Place, Lubbock, TX 79423 or fax 806-798-2021 or email: HrbMiller@aol.com and request the article(s) you want.

**LIFE CYCLE OF ORGANIZATIONS:
(STAGES OF DEVELOPMENT)**

1. Conception: Advantage recognized for voluntarily coming together as an organization to solve mutual problems; high enthusiasm, high energy.
2. Infancy: "Founder-entrepreneurs" are in charge; organization struggles, however, as every job requires more work than founders can do.
3. Puberty: Organization grows steadily but is awkward in dealings with internal coordinator and outside world. Early entrepreneurialism begins being replaced by a more professional management approach.
4. Young Adulthood: Accepted management practices are implemented, including formalized operational and personnel practices. Bureaucracy is born and with it, internal "politics."
5. Adulthood: Organization is mastering its environment and serving the needs of its members. Management is firmly established; new areas of service, new functions are being contemplated; excitement is high. Rick is trying to do/be "everything for everyone."
6. Late Adulthood: Excitement has begun to wane; the past seems to rule and innovation is not highly valued; complacency prevails and there is no real sense of urgency or zeal.
7. Old Age: Abilities to cope with environment and serve the real needs of members are vulnerable. Managers and leaders bicker and internal control suffers. Things suddenly seem to come apart and few have the energy or interest to seek reversal of the situation.
8. Revitalization: Revisitation of mission and philosophy (what, for whom, why) with goal of enhancing success of members interacting with environment. Defining or redefining "service niche"; e.g., the essential needs of members that (1) must be met and (2) no other organization is in a better position to meet. This process is most likely to be successful if it occurs at adulthood or late adulthood stage.

Source: *American Society of Association Executives*

Growing Healthy, Vital Congregations



Present reality -
our church and
community today

Vision -
God's call for us



Mission -
moving from present
reality to vision -
closing the gap

The Quality Growth Cycle



"When We All Get Together"

By Norma Roberts

"Dear God,

I am an original,

I am one-of-a kind.

I am a combination of

Traits,

Abilities,

Skills,

Unlike any other in the world.

I bring together in my personhood

experiences,

loves,

dreams,

ambitions,

and anxieties,

Which equal no other's anywhere.

What there, is demanded of me,

A one-of-a kind person?"

From a prayer by Mae Yoho Ward,
The Seeking Heart

Mae's prayer is a description of each of us and a reminder the reality of life in the church, the community of God's people. Because we each come as unique individuals, and yet also with a desire to work in community with one another, learning how to work together, deal with each other in caring ways even when we disagree, or even to hear one another is sometimes a challenge.

Some people appear to be born with certain gifts for leadership and others are pushed into leadership by circumstance. However we come to the task, there is a lot of learning to do and no matter how much we learn, there's always more.

Among the skills needed by leaders is the ability to recognize the variety of ways people respond in certain situations. This ability opens doors to communication and helps a leader find ways to be sure that people understand one another.

Most people recognize certain people always have something to say and may say it before they've really thought it through. Other people need some time to reflect, before they

respond and may only respond when asked directly. Some people catch ideas and jump quickly to conclusions that may or may not be correct. Other people simply have to know how something will look and taste and feel. They read only what's on the page and not what may be between the lines. Some people seem to take everything to heart while others have to think about things and may not pay attention to the feelings of others. Some people seem to want to know everything there is to know before making a decision and then may find it hard to ever decide. Others want to make a decision and move on, even if they don't have all the information.

All of these traits are important, but can sometimes cause a group to struggle. A leader's task includes seeing and helping others see the value of having a variety of people in the church, on the board, on committees and in groups. Every group needs idea people and also people who will ask questions, take ideas and turn them into reality or find the way to move an idea from unrealistic, to possible and doable. It's important to have people who will think things through and others who can help a group know how people may feel about decisions. Having some people who will keep a group from rushing to a decision is a good thing. It's also good to have persons who can push for a decision after gathering the facts, but doing so in a timely fashion and not having to have every single bit of information ever produced on a particular subject.

Leaders need to first recognize their own traits. Once they have done that, look for the good things about those qualities, but also look for the challenges. Are you a clear thinker? Good! But don't forget to listen to how others may feel about decisions. Ignored feelings have often derailed good ideas and plans.

Helpful hints for leaders -

Seek balance - a variety of persons will make better decisions than a group where people all think alike or agree "no matter what." Working with variety may be challenging.

For those who speak up quickly - encourage them to take time to listen, perhaps even asking them to write out their thinking. This will give the ones who have to think it through before speaking time to process their thinking.

For those who don't speak up or who speak only after long and careful deliberation - encourage them to speak up. Ask questions. Pay attention to the ones who always stay on the fringe. Often they have good ideas, but probably won't express them, until they've had a chance to think them through. Share an idea ahead of time so they can think it through and be ready to speak.

For those who take an idea and run - encourage them to slow down, to check with reality before jumping to conclusions that may not be fit. Help them listen to those who may need to go step by step. Everyone may learn something in the process.

For those who want to know everything about everything - encourage them to listen to the idea people, ask the important questions, but also trust themselves and others, particularly if the groups experience is that their *idea* people, generally have good ideas.

For those who seem to take everything to heart - encourage them to recognize a balance of thinking and feeling is important. They can help the group understand the feelings, and also need to hear the thinking. Remind them that sometimes feeling can send someone in the wrong direction.

For those who concentrate on the thinking - encourage the group to recognize that clear thinking is very important, but it's only part of the picture.

For the organizers - encourage them to take time to get things in place. Timing is important. If there isn't sufficient time to prepare for decisions, a poor decision may result.

For the ones who hate to make a decision - encourage them to recognize reasonable deadlines and move to decisions in appropriate ways. Too much indecision can prevent a group from accomplishing anything.

Tips for dealing with conflict -

- 1) *Remember: Conflict just is. In itself it is neither good nor bad.* Conflict only becomes destructive when groups become polarized and people start seeing each other as enemies. Learning to deal with disagreement is essential.
- 2) *Recognize it and let it come into the open.* A conflict avoided, is usually a conflict delayed. It probably will go underground rather than going away.
- 3) *Know your own thinking and feeling about a conflict that's going on.* Talking with someone who will help you become clearer may be helpful. If the only possible position on an issue is yours, you may want to ask someone to come in as a neutral party, someone who can hear and help you hear all sides of an issue.
- 4) *Invite people to talk about their differences in a way that is open and caring.* The goal is to listen to one another, rather than prove the other person wrong.
- 5) *Know the rules and help others to follow the rules for "fair fighting."*
 - a. *Everyone will have a chance to be heard.* Listen "first to understand and then speak to be understood. (Steven Covey - 7 Habits)
 - b. *Provide thinking space. Allow time for people to hear and respond.*
 - c. *Set a time and place for discussion - no fights allowed in the sanctuary.*
 - d. *Speak for oneself - use "I" statements, avoid "they said."*
 - e. *Be courteous to one another - even if people with whom you disagree. Never attack another person, personally. Focus on the issue and the disagreement.*
 - f. *Remember you may be wrong - erroneous information, incorrect perception, even childhood experience may block our ability to see what is true or real.*
 - g. *Seek the "better way" - knowing it may not be my way or your way, but somewhere between us.*
 - h. *Keep the "big picture" in mind - What's important? What will help the group move toward health and wholeness? Remember anyone of us can want something out of our own wants and desires and what we want may be hurtful to the larger body.*
 - i. *Stay in the present.* Past disagreements need to stay in the past. If past disagreements haven't been resolved, it's hard to keep them from creeping in. If they are there, it may be important to at least give them passing recognition; i.e., I know we haven't always agreed, but for the time being, is it possible for us to look at...without bringing our past disagreement into this discussion.
 - j. *Don't take things personally.* Some have a harder time with this than others, but it's important to see a disagreement as a disagreement about something rather than occurring because of personal dislike or criticism.

Is it time to Restructure Your Church Board?

By Norma Roberts

Many congregations have a board structure that first came into being in the 1940's. There is a Board Chair or Moderator, Vice Chair, Secretary, Treasurer, and sometimes a Financial Secretary. These officers are elected by the congregation. In addition all elders, all deacons, and perhaps all trustees are included on the board. Add to that representatives of "functional committees" such as worship, stewardship, outreach, personnel, membership and evangelism. Some congregations also have representatives of groups such as CWF or Disciple Men. The result frequently is a board that may include nearly half the membership of a small congregation. It is also not unusual for everyone on the board to hold more than one position or represent more than one group.

This model is running into more and more difficulty. Many people are not wanting to spend time in meetings. For some congregations it has become difficult to get a quorum. Many congregations find that their "functional committees" don't function. There are not enough people to fill all the committee positions. Recently I attended a board meeting at one of our small congregations. The board acted as a committee of the whole in order to carry on the work of the congregation.

In a recent conversation about how church boards function, one pastor said, "Our constitution calls for committees. Currently we do not have any, so we simply ignore the constitution and look for another way to accomplish our work. Sometimes the board functions as a committee of the whole. Sometimes a group of persons who are interested in a particular area get together to carry out a project. Sometimes I coerce certain people in doing a job that needs to be done." This pastor's experience is not very unusual so why not do something different.

Changing a church's constitution and by-laws is often seen as an enormous task. It may well be, if nothing has been changed in the last forty years. However, there is always the written constitution and the "evolving" living constitution where changes and adjustments take place unofficially. A constitution needs to be revisited with some frequency with the questions: Does this fit our need now? Does this fit our reality?

The first church board with which I worked closely was the board of a small congregation where my husband and I were pastors in the 1970s and 80s. I assumed that their structure was pretty much what all congregations had been. I've since discovered their "representative board" made up of about 10% of the congregation is unusual. Their board was composed of 5 officers elected annually: Chair, Vice Chair, Secretary, Financial Secretary and Treasurer plus one representative each from the elders, diaconate and trustees. In addition there were several committees within the congregation which actually did function; worship, outreach/stewardship and nurture which included both evangelism and membership concerns. This group met monthly at convenience to them. Because some of the members were retired and others were school teachers, they held their meetings late afternoon thus eliminating one night meeting.

A smaller board may not be for every congregation, but it might be right for your congregation. To move in that direction begin by looking carefully at your church. Is it important that everyone know everything that goes on and that everyone be at every

board meeting? If so, you probably won't change. However, if you're having trouble with quorums, with dysfunctional committees, and with a lack of volunteers, this may be the time.

What is the ideal? The answer will depend on the needs of your congregation. One of the best places to begin is to recognize our current model is not sacred. It grew up in response to the needs of congregations at a particular period of time. It can and should be changed to meet the changing needs of congregations. Start with this question: What is our focus? Are we primarily about business or ministry? If the answer is ministry, then explore how you accomplish that ministry and whether or not the current structure helps or hinders the work to which God calls you. Then look at the size. If there are fewer than a hundred members and more than twenty-five on the board, as board chair, this may be time to appoint a group to study the constitution and by-laws and come back with recommendations. One helpful resource may be *Transforming Church Boards*.

A Sampling of Current CCIW Church Board Structures

Lincolnshire (Participating Membership 151)

Governed by a board of 28 members. The 13 committees try to keep meetings at a minimum, using e-mail and phones extensively. A couple committees meet monthly, others quarterly, some less than that or as needed. Major attention to structure evaluation is being scheduled for late 2002 or early 2003.

On a scale of 1-10, the Board's effectiveness is at 9. They are spiritually-centered and administratively-efficient. They maintain a 3-year rotation.

DOWNERS GROVE (Participating Membership 133)

They are governed by a church council, comprised of 12 persons. There are enough key people to be representative yet small enough to do business. Attendance is good with usually everyone present. They meet once monthly.

There are 6 standing program commissions and 2 that are Personnel and Nominating. Their constitution was revised about 5 years ago. Some are strong, some not. The aim is to get people involved doing what they would like to do, yet not involve them in a lot of meetings.

On a scale of 1-10, the Council's effectiveness is at 7. They rotate off when their term is completed, after 3 years. However, they are asked each year if they want to repeat. The usual term for most people is 2 years.

FOX VALLEY (Participating Membership 133)

The Board is comprised of Moderator, V Moderator, Secretary, Financial Secretary, Treasurer. There are 2 representatives from Ministry Leadership Team, 2 from the elders, and 2 at-large members. Pastor serves as ex-officio member. There are no sub-committees, and task forces are appointed as needed. The purpose of the board is strictly to take care of business, finances, and policies, sometimes informed by PPR or elders.

The board meets the first Monday of each month, unless there is insufficient business to transact. Then the meeting is postponed until the next month. The moderator, v moderator and pastor make this decision.

The structure of the board has not changed, since it does not involve programming. What has changed, however, is how information is shared prior to each meeting. Almost all reports, financial secretarial, etc., are sent as attachments to e-mail prior to the meeting to reduce time spent at meetings. Those not on-line receive advanced copies in a folder on Sunday morning or through the mail (their choice). This has shortened meetings and discussions considerably.

On a scale of 1-10, the board's effectiveness is at 9. The length of their terms is determined somewhat by a group that is represented. At-large members serve a 2-year term. Officers can serve a maximum of 3 years. Ministry Leadership Team and Elders

can change representation as they deem appropriate. A sabbatical of one year is required before being eligible for a board position again.

CENTRAL CHRISTIAN CHURCH, DECATUR (Participating Membership 1004)

Governed by a Council of twenty five members, seven elected by congregational vote. (President, 3 Vice Presidents, Secretary, Registrar and Treasurer). Others are selected by a constituency group (Chair of Elders, Chair of Diaconate, Chair of Trustees, President of Disciples Men, Representative of Disciples Women or appointed by one of the three vice presidents. The three vice presidents have "administrative oversight" for one functional division of the church.)

The three functional divisions are:

- Division of Administration
- Division of Worship, Witness and Nurture
- Division of Mission and Service

Within each of the three divisions there are sub-groups or departments such as Personnel Department, Property Department, Stewardship Department, Christian Education Department, Fellowship Department, Worship Department, Shepherding Department, Evangelism Department, Community Service, Evangelism, Public Relations, etc.

NIANTIC CHRISTIAN CHURCH (Participating Membership 113)

Church Board composed of Chair or Co-Chairs, Vice Chair, Secretary, Financial Secretary, Treasurer, Historian, all deacons, all deaconesses, and all trustees. Normal attendance at a board meeting is around 18, but may fluctuate. The constitution provides for committee chairs to be members of the board, but at present there are no committees. Even when there were, every committee chair was already on the board in some other capacity.

Votes are based on a majority of those present rather than a quorum number of those eligible to be present.

BLUE MOUND CHRISTIAN CHURCH (Participating Membership 300)

Board carries on the business of the church and hears the reports of various groups within the congregation. The focus question being asked of all the ministries of the church is "What is the nature of their particular ministry?"

The board is composed of 22 members (may fluctuate some depending upon number of members at large). Besides the officers of the congregation there are the chairs of the five ministries: (Personnel, outreach/stewardship, program [includes both worship and education], property and membership). Deacons are represented by 2 members, elders by 1. There are a number of youth on the board and also participating in the five ministries.

Recently at the instigation of stewardship/outreach the decision was made to become a tithing church. Ten percent of the church's income will be given to outreach, 75% through BMF and 25% for local ministries.

(F) NORMA
ILLINOIS VALLEY

- FA Creve Coeur, First CC
- FB Eureka, CC
- FC Henry, First CC
- FD Mackinaw, CC
- FE Pekin, First CC
- FF Peoria, First CC
- FG Peoria, Glen Oak CC
- FH Peoria, Howett Street CC
- FI Peoria, Memorial CC
- FJ Peoria, West Bluff CC
- FK Washburn, CC
- FL Washington, Sunnyland CC

(M) CHRIS
ROCK RIVER NORTH

- MA Dixon, First CC
- MB Janesville, WI, First CC
- MC New Bedford, CC
- MD Polo, Pine Creek CC
- ME Princeton, First CC
- MF Rock Falls, First CC
- MG Rockford, Second CC
- MH Rockford, Washington Park CC
- MI Sterling, First CC
- MI Walnut, Fir st CC
- MK Rockford, First CC

(B) CHRIS
CDU NORTH

- BA Arlington Heights, CC of
- BB Brookfield, WI, Pilgrim CC
- BC Chicago, Irving Park CC
- BD Chicago, Jackson Blvd CC
- BF Chicago, North Side CC
- BG Chicago, Spanish CC
- BH Lincolnshire, Community CC
- BK Maywood, First CC
- BL Milwaukee, WI, The United Church
- BM Oak Park, Austin Blvd CC
- BN Villa Park, CC of
- BO Waukegan, First CC
- BP Chicago, CC
- BQ Evanston, New Hope CC
- BR Long Grove, Evergreen CC

(A) CHRIS
BLACKHAWK

- AA Abingdon, The CC
- AB Cameron, CC
- AC Cameron, Coldbrook CC
- AD East Moline, First CC
- AE Galesburg, First CC
- AF Gerlaw, CC
- AG Keithsburg, First CC
- AH Knoxville, First CC
- AI Moline, First CC
- AJ Rock Island, 15th Ave CC
- AK Rock Island, Memorial CC

(J) NORMA
NEW HOPE

- JA Bryant, CC
- JB Canton, First CC
- JC Chandlerville, CC
- JD Cuba, CC
- JE Havana, Central CC
- JF Ipava, CC
- JG Lewistown, Illinois St CC

(P) NORMA
WENOIS

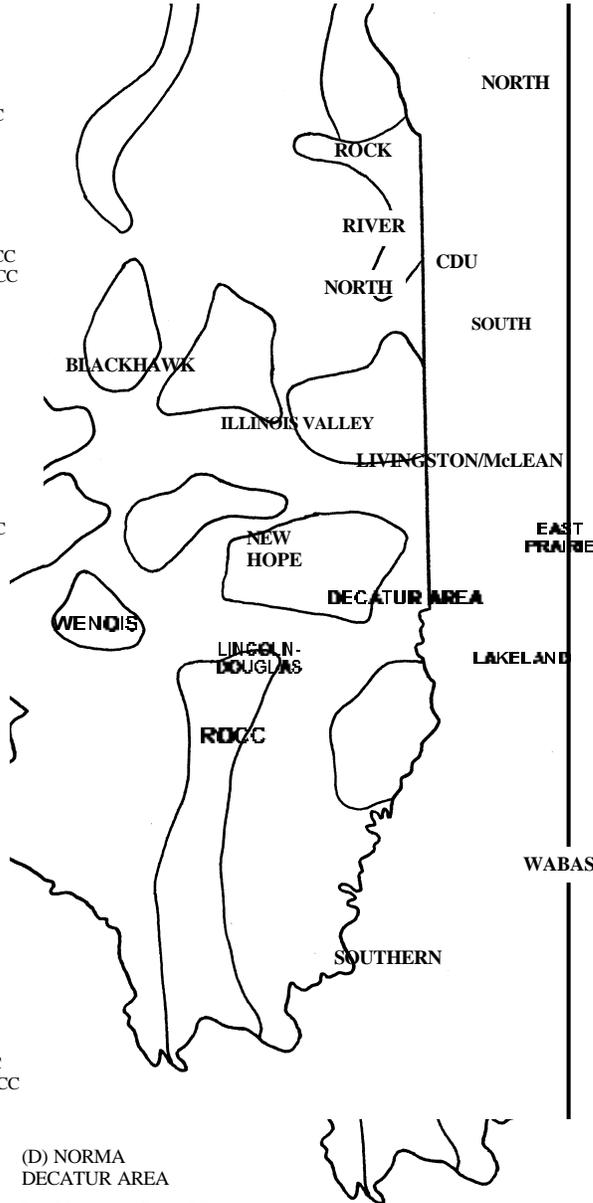
- PA Barry, First CC
- PB Clayton, CC
- PC Frederick, CC
- PE Mt Sterling, First CC
- PF Pittsfield, First CC
- PG Quincy, First CC
- PH Rushville, First CC
- PI Timewell, CC
- PJ Ursa, CC
- PK Carthage, First CC
- PM Hamilton, First CC
- PN Lomax, CC
- PO Macomb, First CC
- PP Adair, New Salem CC

(H) BURLEY
LINCOLN-DOUGLAS

- HA Ashland, Berea CC
- HB Chapin, CC
- HE Jacksonville, Central CC
- HF Jacksonville, Lynnville CC
- HG Petersburg, First CC
- HI Springfield, First CC
- HJ Springfield, Parkway cc
- HK Tallula, CC
- HL Waverly, CC
- HM White Hall, First CC
- HN Winchester, First CC
- HO Woodson, CC

(L) BURLEY
ROCC

- LA Atwater, CC
- LB Litchfield, Barnett CC
- LD Girard, First CC
- LF Hillsboro, First CC
- LH Litchfield, Union Ave cc
- LJ Virden, First CC



(D) NORMA
DECATUR AREA

- DA Mt Auburn, Berea CC
- DB Blue Mound, First CC
- DC Decatur, Central CC
- DD Decatur, Crestview CC
- DE Decatur, First CC
- DF Decatur, Prairie Ave CC
- DG Harristown, CC
- DH Illiopolis, CC
- DI Maroa, CC
- DJ Mechanicsburg CC
- DK Niantic, CC
- DL Orana, CC
- DM Taylorville, Davis Memorial CC
- DN Bement, First CC

(N) BURLEY
SOUTHERN

- NA Benton, First CC
- NB Cairo, First CC
- NC Carbondale, First CC
- ND DuQuoin, First CC
- NF Marion, First CC
- NG Metropolis, First CC
- NH Centralia, First CC
- NI Salem, Central CC
- NJ Sandoval, CC
- NK Vandalia, First CC

(O) BURLEY
WABASH

- OA Albion, First CC
- OD Lawrenceville, First CC
- OE Mt Carmel, Barney Prairie CC
- OF Mt Carmel, First CC
- OG Olney, First CC
- OH Palestine, First CC
- OI Robinson, First CC

(C) CHRIS
CDU SOUTH

- CA Blue Island, Orchard St CC
- CB Chicago, Hometown CC
- CD Chicago, Park Manor CC
- CE Chicago, Parkway Garden CC
- CF Chicago, University Church
- CG Chicago Heights, First CC
- CH Country Club Hills, United CC
- CI Downers Grove, First CC
- CJ Grant Park, Sherburnville CC
- CM University Park, Pilgrimage Protestant Congregation
- CN Naperville, Fox Valley Area

(I) NORMA
LIVINGSTON-McLEAN

- IA Arrowsmith, CC
- IB Bellflower, CC
- IC Bloomington, Centennial CC
- ID Bloomington, First CC
- IG Carlock, CC
- IH Colfax, CC
- II Cooksville, Union Church
- IK Flanagan, CC
- IL Normal, New Covenant Comm
- IM Lexington, C of Christ Uniting
- IN Long Point, CC
- IO Normal, University CC
- IP Pontiac, First CC
- IR Stanford, First CC

(E) BURLEY
EAST PRAIRIE

- EA Champaign, University Place CC
- EB Urbana, Disciples of Christ Community Church
- EC Cissna Park, Union Church
- ED Danville, Central CC
- EG Gibson City, First CC
- EH Hoopston, First CC
- EI Bourbonnais, Central CC
- EK Ogden, CC
- EL Rantoul, Bethany Park CC
- EM Watseka, First CC

(G) BURLEY
LAKELAND

- GB Arcola, First CC
- GC Arthur, Vine Street CC
- GE Bethany, First CC
- GF Charleston, Dis of Christ CC
- GJ Mattoon, Marshall Ave CC
- GK Newman, First CC
- GL Paris, First CC
- GM Shelbyville, CC of
- GN Sullivan, First CC
- GO Casey, First CC



September 2002

**THE CHRISTIAN CHURCH
(DISCIPLES OF CHRIST)
IN ILLINOIS & WISCONSIN**

website: www.cciwdisciples.org

For Information or Assistance Call:

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scott@cciwdisciples.org

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Dana Worrell (Capital Campaign, Men, Youth, MOPS, Percept, Registrar)
Beth Zumwalt (Communications & CWF)

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**CHRISTIAN CHURCH (DISCIPLES OF CHRIST)
IN ILLINOIS AND WISCONSIN**

1011 N Main St. Bloomington, IL 61701 309-828-6293

Regional Staff Assignments - January 2002

HERBERT L. KNUDSEN, Regional Minister and President

Staff Administrator

Resource Staff for:

- Congregational "Search and Call" Services
- Ecumenical Witness Committee
- Executive Committee and Regional Board
- Finance Committee
- Long Range Planning and Visioning Committee
- Ministry Committee
- College of Professional Christian Ministers
- Interim Ministry Network
- Nominating/Recruiting Committee
- Personnel Committee

General Church Liaison:

- College of Regional Ministers
- Ex-Officio Member of the General Board

Ecumenical Liaison for:

- Illinois Conference of Churches
- Illinois Council of Judicatory Executives
- Wisconsin Council of Churches

NORMA J. ROBERTS, Associate Regional Minister

Resource Staff for:

- Christian Women's Fellowship
- Discipleship Ministries
 - Spiritual Formation
 - Bible Literacy
 - Leadership Development (Lazarus Project)
 - Stewardship/Outreach
- Clergy Development
 - Clergy Women
 - Clergy Retreats
 - Leader training events

General Church Liaison

- International CWF Cabinet
- Church Women's Staff Fellowship

Cluster Staff for 62 Congregations:

Illinois Valley Decatur Area Livingston/McLean New Hope Wenois

SCOTT WOOLRIDGE, Associate Regional Minister

Capital Campaign Director

Computer Technologies

BURLEY F. HERRIN, Associate Regional Minister

Manager - Camp Walter Scott

Resource Staff for:

Camp Management Committee

Administration Committee and Facilities Management

Lazarus Project

Cluster Staff for 59 Congregations: Lakeland, Southern, Wabash, East Prairie, ROCC, Lincoln-Douglas

CHRISTAL L. WILLIAMS, Associate Regional Minister

Resource Staff for:

Youth Ministries

Camping Program Committee

Youth Program Committee

Summit

Regional Youth Council

Young Adult Ministries

Family Ministries

Member of the Anti-Racism Team

Ecumenical liaison for:

Campus Ministries (IUMHE)

Cluster Staff for 48 Congregations: Blackhawk Rock River North CDU North & South

NEIL SALLEE, Contract Staff for Regional Assembly

WE CAN OFFER HELP IN THE AREAS OF -

Visioning and Planning . . .

For groups and the congregation - including the *Faithful Planning* process and local demographics through Percept
Stewardship education and annual budget drives



Retreats and Training for . . .

Spiritual Growth
Bible Study Leaders
Sunday School Teachers
Elders, Deacons & Church Boards



Starting and Revitalizing . . .

Men's & Women's fellowship groups
Junior, Junior High and Senior High
Youth Ministries
Small group ministries



Disciples History

How to be a welcoming church

Evangelism

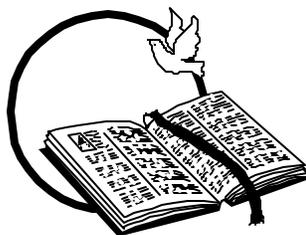
Membership Assimilation

Inspiring Worship, including alternative options

Evaluation Tools . . .

Spiritual Gifts inventories and retreats

Leadership evaluation and training (such as the *Myers-Briggs Type Inventory*)



Conflict Resolution

Communication

Revising Your Constitution

Church committee structure

Computer Technologies

We're hoping for an invitation from you so that we can share more fully in the life of your congregation. Please call on us for these areas or for any other reason at **309-828-6293**.

Visit < www.cciwdisciples.org > for Regional Church information.

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Christian Church (Disciples of Christ) in Illinois & Wisconsin

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217-739-2298-Fax

office hours
8:00 am - 4:30 pm
Monday-Friday

**CCIW's mission is -
Growing Disciples Congregations
for healthy, vital ministry**

E³

**The mission for CCIW staff is -
Triple E -
to Encourage, to Equip and to
Empower**

Hi-Matic
Statistical Tracker

Christian Church (Disciples of Christ)
in Illinois & Wisconsin

Questions? Problems? Contact - dana@cciwdisciples.org

The



Christian

Journal of the Christian Church (Disciples of Christ) in Illinois & Wisconsin

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Bloomington, IL 61701-1753

December, 2001, January, February 2002

*Our CCIW mission is:
Growing Disciples congregations for healthy, vital ministry.*

Issue Highlights - Click on highlighted page number to go there. Each page is a separate Acrobat file. You will need Acrobat Reader to open the files.

To download Acrobat Reader free, click on the Acrobat icon.



News Between the Issues - Click here to get current news that can't wait for the next issue!!

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Spiritual Co-Questers on the Journey"

If you have questions or wish to send articles for *The Christian*, contact:
beth@cciwdisciples.org

CCIW

Mission Opportunities

Resource Packet



These and other printed materials are mailed bi-monthly to all clergy and church leaders.

This Cover Sheet
How Are We Doing? MOPS Survey
Congregations Actively Seeking and CCIW Calendar
CCIW Staff E-Mail Address & Calendar (2 sizes)
Check Us Out! Our Web-Site
CCIW Directory
HELP! We Still Need Web-Watchers!
The Christian and MOPS Publication and Deadline Dates
Vital Connections 2002 Invitation and Registration Form
KIDS To KAMP Bulletin Insert - 3 pages
Camp Walter Scott News - 2 pages
Summer Camps 2002 Schedule and Camp Leaders and Camp Fees
Camp Director & Counselor Application Forms
2002 Camp Walter Scott Rate Schedule
Chi-Rho North Lock-In
Chi-Rho South Lock-In
Youth Ministry Retreat for Youth Leaders and Pastors-see Youth Page
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New Campbell Soup Label products and requirements-link coming soon
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FYI: New Ideas in Church Vitality and Leadership-3 items
Church World Service News
Disciples New Service
Disciples Divinity House, Chicago, Fall 2001 Bulletin

Updated January 16, 2002

MOPS for January-February-March 2002

Pages added: Ah, Men!

The Center for Transforming Worship: Renewing Your Sacred Spaces

Other Stuff

Christian Church (Disciples of Christ)
in Illinois & Wisconsin

Questions? Problems? Contact - dana@cciw.33.inet.com



WELCOME TO PERCEPT DEMOGRAPHICS

The leading demographics company for the past 13 years was created to assist leaders struggling to formulate effective mission strategies in today's environment and make sense of what is happening to society in general.

Percept's fundamental principle of ministry is people...knowing who they are, where they hurt and how to communicate with them. According to Michael Regele, Percept's founder, this is the mission of the church - being faithful in proclaiming the Good News and bringing forth the realities of the Kingdom of God in our communities.

In order to fulfill Dr. Herb Knudsen's (our Regional Minister and President) goal for CCIW in the 21st century, The Regional Office has contracted with Percept to provide the most up-to-date information possible to help the Region's churches discover those realities for mission opportunities. We believe in order to remain a healthy, vital and growing church in the 21st century, we need to know what our people are saying and needing.

Demographic studies can help you do just that. The Regional Office is your resource for beginning your journey into the 21st century armed with the necessary information you need to remain vital, healthy and growing. To request more information, e-mail Dana@cciwdisciples.org or call her at 309-828-6293.

When you order a demographic study from Dana at the Regional Office, you have your choice of several studies.



The 10 Facts Series - Basic Facts, Race & Ethnicity Facts and Faith Facts about your community-based on zip code area only and extremely limited.



First View-a 6 page document with basic information about your zip code area. You also have the option of a "people area" first view which has more information.



Ministry Area Profile-a 26 page fully detailed document with information about your area. You have your choice of 3 types: zip code, people area or a geometric design you help create called a polygon.

In addition to the demographic data available through Percept, there are a number of surveys and leadership tools for your use....again FREE. They are wonderful tools to help you survey your congregation, committees, boards, and individuals to see how you adapt and/or accept change, or look at the differences in leadership styles and how they can help your programs.

ichange iChange is a survey to help you and your leadership look at changes and how well you adopt to them. The survey is taken on-line, scored on-line and the results given to you right then. The explanation can be an eye-opener.

iLeadType iLead is a survey that explores the different types of leadership and their characteristics. This survey helps you and your leaders explore those types and how you can strengthen your skills as leaders. The survey is taken on-line, scored on-line and the results given to you right there. There is also an explanation of all the types and how they relate to each other. Again, this information can be a real eye-opener, especially when trying to find the right person for a vacancy.



A third choice is Percept's user-friendly web-site Link2Lead.com. The information found at this site is zip code specific, but is all FREE to you as the result of CCIW's contract with Percept. In the address browser, type in <Link2Lead.com>. Next, you will need to register in order to be able to access all the materials. You will be asked your name, age, address, church, e-mail address. Then, you will be given a password and account number. These belong to you, specifically, and are not to be given to anyone else. But, you will need to enter these numbers each time you access the web-site.

The Regional Office is pleased to be able to provide these resources to you as part of our pledge to help the churches of our region continue growth as healthy and vital ministries in your areas. As a way of equipping the CCIW congregations with the demographic information, the Regional Office will host 4 workshops during 2002. At the Regional office site will be these dates: Monday, April 22nd (2-4 pm), Monday, June 17th (11-1), Friday, September 6th (11-1). The 4th site will be Saturday, November 11th at Regional Assembly (time to be announced).

What is God calling us to do?



Gifts for All Generations

A Capital Campaign of the Christian Church in IL & WI

3 Month Faithful Planning Outline

Month 1

Time: 1 month to 6 weeks

Pastor and 1-2 key leaders - select Vision Team

Team - **organize the planning retreat & prioritizing meeting, assist w/publicity, participate in planning meetings, etc.**

Team - select Team Leader

Team - form Prayer Support Group

Pastor - prepare/preach 1-2 sermons re: who are we and what is God calling us to do?

Team - order demographic study for your area

Month 2

Team - study demographic info, plan retreat

Team - host a **1 or 1 1/2 day retreat for church leaders** - see agenda,

Team - host a **meeting for all members and friends** - prioritize the ministry possibilities for the church

Month 3

Team -

- draft a mission statement and ministry plan
- get Board and congregational approval
- make the ministry plan the agenda for each Board meeting

WHAT GIFTS

will God give us -

so that we can be faithful to God's call for us?

What spiritual gifts and financial resources do we need to do God's will?

We can help you answer these questions
and receive God's gifts!

We're
offering help
to your
church in a

combined local and Regional capital campaign.

Raise funds for your church

To fulfill the dreams in your congregation

Raise funds for a Regional capital campaign

funds for important ministries beyond the local church

We can help you do both!



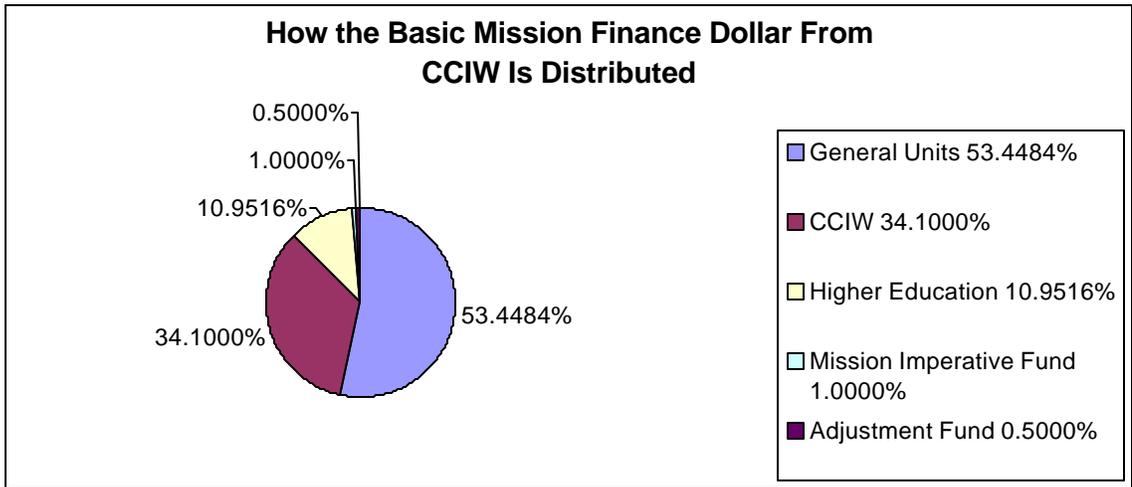
Usually a church would pay a fee for help in a capital campaign (\$12.00 to \$20.00 per person in worship). What would that be for your church?

In conjunction with the **Gifts for All Generations** campaign, we are offering these services at **no charge**. In this campaign, we are focusing on the local church, its vision and its needs. We are living the partnership of ministry together.

As our local church is strengthened, so is our wider church. Likewise, as we strengthen the wider church, local congregations benefit. "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it." I Corinthians 12:26

Want to know more?

Call Scott Woolridge or Dana Worrell at 309-828-6293



Regional Ministries in Illinois and Wisconsin
34.1000%

General Unit Ministries
53.4484%

- Church Finance Council 5.7564%
- Board Church Extension 0.6401%
- Christian Church Services 0.0000%
- Christian Church Fd 0.6672%
- Co on Christian Unity 1.2822%
- Div Homeland Min 11.3634%
- Historical Society 0.8069%
- Div Overseas Min 14.0662%
- Div Higher Ed 1.5733%
- NBA 5.3349%
- Pension Fund 2.7576%

Mission Imperative Fund
1.0000%

Adjustment Fund
0.5000%

Special General Ministry Funds

- General Office 4.8873%
- Office Communication 2.4060%
- Christmount 0.0799%
- Escrow for Councils 0.6723%
- National City Christian Church Corp 0.0612%
- World Convention 0.1597%
- Hispanic Com 0.9338%

Higher Education Seminaries

- Christian Theological 1.3998%
- Lexington Theological 1.0366%
- Phillips Graduate 1.0172%
- Brite Divinity Sch-TCU 1.3690%
- Disciples Div House Chicago 0.2642%
- Disciples Div House Vanderbilt 0.6773%
- Disc Seminary Fd 0.4531%

Higher Education Colleges/Universities

- Barton College 0.2535%
- Bethany College 0.2600%
- Chapman College 0.3916%
- Columbia College 0.2636%
- Culver Stockton College 0.2881%
- Drury College 0.3920%
- Eureka College 0.2352%
- Hiram College 0.2416%
- Jarvis Christian College 0.2122%
- Lynchburg College 0.3101%
- Midway College 0.2704%
- William Woods College 0.2171%
- Texas Christian University 0.8569%
- Transylvania University 0.3054%
- College University Grant Fund 0.2367%

Visit < www.disciples.org > for Information on the General Church.



Christian Church (Disciples of Christ)

Welcome! Browse these pages to discover the life of a contemporary faith group devoted to deep Christian spirituality, true community and a passion for justice.

- About the Disciple
- Congregations on the W.W.W.
- Our Regional Ministries
- Our General Ministries
- Our Learning Institutions
- Historical Information
- Prayer Chapel

What's New News Search

Popular Pages

[Christian Board Announces Suspension of Publication of *The Disciple* Magazine](#)

[Questions on Suspension of *The Disciple* Answered by Publisher Cyrus White](#)

[Bulletin Board for Discussion of suspension of *The Disciple*](#)

[The Vision, Mission, Imperative and Covenant Statement for the Christian Church \(Disciples of Christ\)](#)

[Preview New Web Site Design](#)

[Vital Issue Working Groups](#)

[What Must I do to be Saved? \(Acts 16:30\) – Historical and contemporary Disciples reflections on salvation](#)

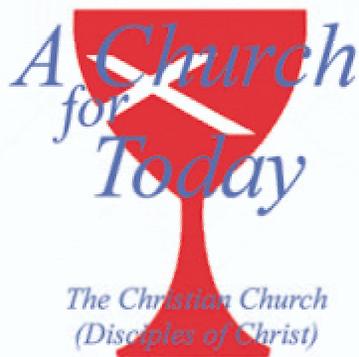
[Conventional list of links in above pull-down menu](#)

[Help us update our clergy e-mail list!](#)

[File your congregation's Year Book Report Form on the web](#)
[Regional Ministers – Review Year Book Report Forms on the web](#)

[Text-only version of this page](#) Comments: [Curt Miller in Communication Ministries](#)

Christian Church (Disciples of Christ)
P.O. Box 1986
Indianapolis, Indiana 46206
317-635-3100
Fax: 317-635-3700



OUR GENERAL MINISTRIES

✦ The Office of the General Minister and President is responsible for the pastoral care and nurture of the Christian Church (Disciples of Christ).

The Mission of Communication Ministries is to articulate and interpret the vision and Mission with internal and external audiences through every expression of the church; Find, gather and distribute stories from every expression of the church that illustrate Instances in which the vision is being lived out; identify, nourish and widen Communication relationships in all expressions of the church; and build and maintain An electronic infrastructure that enables groups to communicate, store and retrieve Resources.

✦ Church Extension works directly with congregations, helping them recover from disasters, expand their facilities or build new buildings. It also helps the church grow through its New Church Ministry Team whose goal is to ignite the church to start as many new churches in as many ways as possible.

✦ Division of Homeland Ministries commits to connecting people to the life-changing love of God by developing partnerships throughout the Christian Church (Disciples of Christ) that strengthen congregations and leaders to make a difference in the world by revealing the light of Christ.

✦ Global Ministries is a common witness of the Division of Overseas Ministries of the Christian Church (Disciples of Christ) and Wider church Ministries, the United Church of Christ.

✦ The National Benevolent Association is the Disciples' social and health services arm, which touches the lives of more than 30,000 persons each year with care, counseling, shelter and a variety of related services.

✦ The Council on Christian Unity represents the Disciples in key ecumenical activities around the world, carrying out the Disciples historical passion for Christian unity.

✦ The Christian Church Foundation undergirds ministry with permanent funds. It works with individuals and congregations to manage funds that benefit various ministries of the Christian Church (Disciples of Christ).

✦ The Division of Higher Education - The mission of the Division of Higher Education is to advance and interpret the church's ministry of higher education through colleges and universities, theological and ministerial education, and campus ministries.

✘ The Disciples of Christ Historical Society helps congregational historians, assists scholars, sponsors lectures and maintains archives of a wide variety of historical materials and artifacts related to the Stone-Campbell movement.

✘ The Christian Board of Publication has been the Disciples' publisher and distributor since 1911. It serves congregations and individuals with Christian education and a wide variety of other resources. Its ministries include Chalice Press and The Disciple magazine.

✘ The Pension Fund supports congregations by providing an excellent pension plan that has increased contractual pensions by 528.71% since 1973. It also has health care insurance, savings programs and tax information for both lay and clergy employees.

✘ The Church Finance Council carries out its charge to responsibly receive and distribute outreach money entrusted to the whole church. The Council also provides in-person expert stewardship education and training in congregations and produces and distributes resources aimed at renewing the understanding of stewardship among Disciples.

Through Week of Compassion Disciples help persons rebuild their lives after Natural And man-made disasters, care for refugees and support resettlement projects. Johnny Wray is the executive director of the effort.

✘ Reconciliation is a special ministry of the general church which fights the primary causes of racism in North America. It works with regions and congregations to understand what racism is, and to find ways to identify and eliminate it.

✘ The Central Pastoral Office for Hispanic Ministries facilitates, promotes, supports and coordinates the work of Hispanic ministries in the whole church. The Rev. Pablo A. Jimenez, national Hispanic pastor, serves the whole church, more than 80 established Hispanic Disciples congregations, and a rapidly growing number of congregations in development.

✘ The Office of North American Asian Ministries serves the growing American Asian church. The Rev. Geunhee Yu, executive pastor for North American Asian Ministries, serves the whole church and American Asian Disciples congregations that grew in number from 10 in 1992 to 58 in 2000. The group North American Pacific Asian Disciples (NAPAD) works to coordinate the issues and needs of the diverse Asian and Pacific Islander community.

✘ The National Convocation of the Christian Church (Disciples of Christ) supports and strengthens the involvement of more than 550 predominantly African American Disciples congregations in the total mission of the church. Guided by the Rev. John Foulkes, administrative secretary, the Convocation trains and encourages leaders, promotes fellowship and provides a vital forum for the discussion of issues important to African American Disciples and to the whole church.

THE MISSION IMPERATIVE OF THE



CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

Adopted July 2000

The Christian Church (Disciples of Christ)
In our quest to embody Christian Unity, led and empowered by the Holy Spirit, we
Believe God call us:

OUR VISION

To be a faithful, growing church, that demonstrates true community, deep Christian spirituality and a passion for justice. (Micah 6:8)

OUR MISSION

To be and to share the Good News of Jesus Christ, witnessing, loving and serving from our doorsteps "to the ends of the earth." (Acts 1:8)

OUR IMPERATIVE

To strengthen congregational life for this mission. (Ephesians 4:11-13, 15-16)

To accomplish this, we shall:

Become the Good news:

- Nurturing faith
- Practicing and teaching the spiritual disciplines
- Fostering Disciples identity
- Renewing congregational life
- Developing leaders

Share the Good News

- Emphasizing ministry with children, youth, young adults and families
- Doing evangelism
- Establishing new congregations
- Creating ministries with older adults

Serve from "our doorsteps to the ends of the earth.":

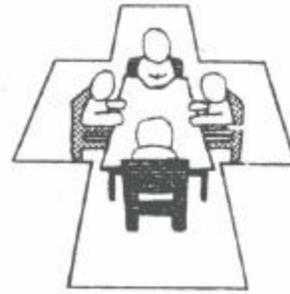
Engaging in ministries of reconciliation, compassion, unity and justice.

OUR COVENANT

In accepting our Vision, Mission and Imperative, we affirm our need to: be an anti-racist/pro-reconciliation church, strengthen relationships among all manifestations of the church, share mutually and more fully the stewardship of God's gifts of our life in Christ, encourage our growing diversity within our church family and community, work with our many ecumenical and global partners to heal the brokenness of the body of Christ and the human community.

A Suggestive Bibliography of Resources for Use by Moderators/Chairs of Congregations and Church Boards

*[These resources are generally available through
Cokesbury bookstores or Amazon.com]*



Local Church Governance and Organization

- Thomas Bandy. *Kicking Habits: Welcome Relief for Addicted Churches*. Nashville: Abingdon Press, 1997. [Parts 1-3 are an especially thoughtful reflection about declining and thriving organizations]
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- Frances Hesselbein, *et al.*, editors. *The Organization of the Future*. San Francisco: Jossey Bass, 1997. [Especially Parts 1. Shaping Tomorrow's Organizations and 2. New Models for Working and Organizing.]
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- Charles M. Olsen. *Transforming Church Boards into Communities of Spiritual Leaders*. Washington, D.C.: The Alban Institute, 1995.
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- Norman Shawchuck and Roger Heuser. *Leading the Congregation*. Nashville: Abingdon, 1993. [See especially Chapter 13. The Leadership Team of the Congregation]

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- Max De Pree. *Called to Serve*. Grand Rapids, MI: Eerdmans Publishing, 2001.
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Leith Anderson. *Leadership that Works: Hope and Direction for Church and Parachurch Leaders in Today's Complex World*. Minneapolis: Bethany House, 1999.

Kennon L. Callahan. *Effective Church Leadership*. San Francisco: Harper and Row, 1990.

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Donna Markham. *Spiritlinking Leadership: Working Through Resistance to Organizational Change*. New York: Paulist Press, 1999.

Henri J.M. Nouwen. *In the Name of Jesus: Reflections on Christian Leadership*. New York: Crossroad, 1989.

Dick Wills. *Waking to God's Dream: Spiritual Leadership and Church Renewal*. Nashville: Abingdon, 1999.

Church Boards and Spiritual Practices, particularly Discernment

Ruth Fletcher. *Take, Break, Receive: The Practice of Discernment in the Christian Church (Disciples of Christ)*. Indianapolis: Division of Homeland Ministries, 1999.

Rueben Job, compiler. *A Guide to Spiritual Discernment*. Nashville: Upper Room Books, 1996.

Rochelle Melander and Harold Eppley. *Growing Together: Spiritual Exercises for Church Committees*. Minneapolis: Augsburg Fortress, 1998.

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Charles Olsen and Ellen Morseth. *Selecting Church Leaders: A Practice in Spiritual Discernment*. Washington, D.C.: Alban Institute, 2002.

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A Board's Role in Monitoring Congregational Health and Vitality

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[Note: Habits 1. Ensuring that Leaders Direct the Church & 2. Structuring the Church for Impact]

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[Keys 5. Strong Leadership Resources & 6. Streamlined Structures and Solid, Participatory Decision Making]

Stephen A. Macchia. *Becoming a Healthy Church: 10 Characteristics*. Grand Rapids, MI: Baker Books, 1999.
[Characteristics 7. Servant-Leadership Development & 9. Wise Administration and Accountability]

Herb Miller. *The Vital Congregation*. Nashville: Abingdon Press, 1990.
[Characteristic 1. Lay & clergy leaders model and communicate a vision of hope/expectancy regarding the future]

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George B. Thompson, Jr. *Futuring Your Church: Finding Your Vision and Making it Work*. Cleveland: United Church Press, 1999.

Note: The Regional Staff is available to consult with congregations and serve as facilitators in congregational planning processes, including use of Percept's demographics and the denominational Faithful Planning process (by DHM/BCE).

Miscellaneous Topics of Related Interest

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Gil Rendle. *Behavioral Covenants in Congregations: A Handbook for Honoring Differences*. Washington, DC: Alban Institute, 1998.

Beth Ann Gaede, editor. *Size Transitions in Congregations*. Washington, DC: Alban Institute, 2001.

Alice Mann. *The In-Between Church: Navigating Size Transitions in Congregations*. Washington, DC: Alban Institute, 1998. + her Video Resource *What Size Should We Be?*

Resources for Board Moderators

Leadership Resources for Board Moderators/Chairs/Presidents

From your friends at CCIW



Wonderful Websites

cciwdisciples.org	CCIW Regional Office - contact Regional staff - get ton of resources!
Natural Church Development	Evaluate the health of your church and set a path for great health
Board Source	Was called National Center for Nonprofit Boards - how to Boards work? what makes them work well? videos, publications
Books for church health at Church Smart	Get the books on Natural Church Development, transforming leadership and others
Articles for Christian Leaders	Tons of articles on church life - budgets, developing leaders, meetings, spiritual life, volunteers
Worshipful Work	Center for Transforming Leadership - resources, newsletter, conferences
Easum, Bandy and Associates	Books, workshops, discussion groups for changing the church - check out the Frequently Asked Questions (FAQ)
3M Meeting News	Get more out of your meetings! Free email newsletter
Alban Institute	Click on the Congregational Resource Guide to get articles, books, web sites and other resources about 10 areas of church life
Percept	Demographic data for your church - see also Link2Lead.com
Disciples.org	Denomination - Historical information, telephone and email listings, Disciples Today newsletter
Peter Drucker Foundation	Excellence in nonprofit management - books, videos, articles
	Access this web page by going to www.cciwdisciples.org/BoardModeratorResources.htm

Research: What Makes Church Boards Work?

Charles M. Olsen

I. Why Do Church Board Members Burn Out?

In the sixties some people questioned the viability of congregations. Those were "movement" days when alternative forms of Christian community were objects of experimentation. Then came the seventies and new hope for congregations. The learnings from the movements of the sixties were sorted through and appropriated for the development of congregational life. The eighties presented studies of congregations as social, organizational, and behavioral entities. Efforts were made to understand them as they stood on their own—not as they were typed by denominational categories.

Those efforts produced insights about congregations through their stories, revealed the inner dynamics of conflict and healing, drew implications about potential limitations for church growth, and identified the unique dynamics of congregations according to their size. The work of James Hopewell, James P. Wind, Carl Dudley, Speed Leas, and Ellis Nelson, among others, is significant in the field of congregational studies. We came to see each congregation as a unique entity, with its own story, character, ethos, and set of wisdom figures.

Now in the nineties the issue before congregations is spiritual vitality. The Lilly Endowment funded studies of six mainline denominations by the Search Institute in Minneapolis, documenting undeveloped, dormant, and lethargic faith in congregations. The study concludes that unless faith becomes vital and mature for members of congregations, the church will continue to decline.

Church growth and evangelism efforts identify the same concerns—the need for a vital, contagious faith at the heart of the congregation as a platform from which to witness.

New interest in spirituality has affected many aspects of church life. Its first impact was on Christian education, then on worship, then on pastoral care. Now we find a new arena for spirituality in the church board or council.

In the process of preparing for a major ecumenical project aimed at enabling boards and councils of local congregations to function as communities of spiritual leaders, I have taken a year to "reconnoiter" the land of church governance to see what was and was not happening. The inquiry was made possible through a Lilly planning grant. Nearly 200 interviews were conducted with lay church officers, pastors, denominational and judicatory staff persons, seminary administrators and faculty, church resource and consulting organizations, leadership development specialists, and trusteeship projects in the private sector.

From these interviews learnings have been drawn, models developed, and strategies outlined to assist church boards and councils to conduct governance in congregations based on the best understandings from the social sciences along with what is unique to the faith community.

From lay persons we learned that there is a high level of disillusionment with their experience on boards. We have tended to overlook this because we have not asked them to reflect upon their experience. As a pastor in a Presbyterian church, I was so preoccupied with the selection, preparation, and assimilation of new board members that I had little time and energy for those who were rotating off. One third of the board was new every year and the

press of a new year's agenda put the exiting elders out of mind. How many churches conduct some kind of new officer training? How many of those same churches conduct exit interviews at the end? Perhaps we fear what we will hear!

The disillusionment was expressed in words like, "I'm glad it's about over." "I can't wait to get off." "Never again." One observer said that he could predict when disillusionment would hit—at year two, month three of a three-year term! But most disturbing were the patterns of apathy, criticism, inactivity, and even dropout. In one church the last three presidents of the church council dropped out of activity in the church following the completion of their terms!

What's behind the disillusionment? What are we doing to some of our best people? One explanation is burnout. Roy Oswald of The Alban Institute documents the malady and suggests ways to overcome it. Another explanation is overwork or assignments for which one is ill-prepared. We have bonowed a corporate model, making managers out of board members and CEOs out of pastors. Many officers are not prepared to be program managers. The responses that kept recurring were "it's run just like a business" and "something was missing." We found that new board members bring a hope or expectation that this experience will deepen and grow their own faith. Working at the heartbeat center of the church and close to the pastor and other lay leaders in the church, they expected that church governance would have a qualitatively different slant. When it was business as usual with little to no attention paid to theological or spiritual process, they felt that they asked for bread but were given stone. What was missing was the integration of spirituality and administration in the conduct of the meetings.

From pastors we learned that church boards look to them for their own development as leaders and for know-how in creating an agenda and processing it in a meeting. Just as the pastor has a high calling and special place at the table, baptismal font, and pulpit, the same high calling and role at the administrative table is needed. This does not give license for an authoritarian leadership or inappropriate charismatic personality influence. It does mean that in the sharing of power and ministry with laity, the pastor has a special role in enabling and processing the agenda of meetings.

Pastors have not been adequately prepared for their role in enabling boards to order the life of a congregation within an integrated approach to spirituality and administration. Considering the amount of time and energy that a pastor will give over the course of a year to preparing for meetings, processing the meeting, and implementing the outcomes of a meeting, surprisingly little attention is given in seminary preparation for the task. So most pastors have borrowed from the world of business management. The management model, with characteristics of hierarchy and efficiency, may not always be appropriate for the church. The parliamentary method may even become one more controlling device which inhibits lay empowerment and leadership.

Any intervention or implementation of creative renewal dynamics for boards and councils will take place through the pastor. A number of pastors are wrestling and experimenting with models where spirituality and governance are integral to each other. These efforts are like the tip of an iceberg—evidence that a broader movement is about to emerge.

Movements are characterized by giving voice to people's pain and frustration, articulating a new vision, reflecting on meanings within a larger tradition's values,

building workable models, and the presence of solidarity and celebration events for the people involved. A movement for the renewal and revitalization of boards will not be accomplished with frosting and window dressing, but with the construction of a new paradigm for councils—a new and different way of "doing board."

From the seminaries we learned that "not much is being done" in a focused and concentrated way toward preparing pastors to lead church boards. Yes, there are many strands that can be applied, but they are located in different courses and departments. Church polity, leadership development, congregational development, Christian education, theological reflection, spiritual formation, and church administration courses are possible locations for work with boards. But what is needed is an intensive and concentrated centering on the uniqueness of the church board and council as a locus for pastoral leadership. Let the board table be elevated alongside the pulpit, bedside, and counseling room.

From denominational and judicatory staff persons we learned that cutbacks in funding have depleted large staffs that can specialize in board development. Most have placed this portfolio with lay leadership development offices. Only a limited number of materials are being produced. Some have entered into more active partnership with judicatories, where designs for lay leadership development on boards are being created. When the denominational office sees good designs and effective work being done at a judicatory level, it may assist in publishing them for the wider denomination.

Of particular note is the work that is being done in Roman Catholic parish pastoral councils. The councils were a creation of Vatican II, so they have only a twenty-five year history. At first they were advisory

groups for the priests. The next generation tended to be political—representing various constituent groups in the parish. Now a new generation is emerging based on prayerful discernment—both in the selection of council members and in the process of meetings. In many dioceses the persons responsible for council development are women who have experience in shared and collaborative decision making. Sister Mary Benet McKinney has been particularly influential. Her book, *Sharing Wisdom*, suggests that every person has a piece of wisdom and the process of meeting should allow that to surface. Lay pastoral administrators who are investing deeply in councils are bound to have a profound effect on the church.

A forum for ecumenical dialogue could provide an important contribution to the churches today. Traditions with a four-hundred-year history with boards need to be in dialogue with the Roman Catholic Church and with the new independent "mega churches" that are finding a role for elders. The Quaker "sense of the meeting" process needs to be discovered by boards that are trying to move toward consensus in the way they make decisions.

From training, resourcing, and consulting entities we learned that churches look beyond their own denominational resourcing structures to ecumenical and parachurch organizations. Pastors roam far and wide for continuing education events. Often successful program churches sponsor seminars for other churches and teach from their own model and experience.

Although these resource organizations often work with church boards in conflict resolution, strategic planning, or program development, their focus has not been on the board as such. If we apply the analogy of looking through binoculars, they set the focus in the distance. The focus needs to

be pulled back to examine the health and vitality of the board itself

From trusteeship projects in the not-for-profit sector we learned the science of board development. The emphasis on servant leadership that Robert Greenleaf espoused was picked up by the Lilly Endowment. The Endowment wanted to make a difference in the private sector. When they identified the proliferation of not-for-profit organizations in the private sector they set about to fund a cluster of projects in universities and leadership organizations that would upgrade the capacity of boards and their member trustees. From these projects a set of themes emerged, sometimes called "depth education." Using the example of the tree, we were invited to look below the ground level to see what factors influence the growth and health of the tree. Those factors relate to familiarity with the history of the organization, unified understanding of its purpose, recognition of the publics it serves and influences, and a vision for the future. Research on exemplary boards and trustee members is producing a reservoir of knowledge that can inform the not-for-profit sector and also the church.

The task in church circles is to glean the learnings from leadership and trusteeship research, bring to it what is unique about congregations as faith communities, and draw upon the resources of faith to create a new model for the transformation of church boards. The church tends to jump on the bandwagon of the latest popular wisdom that is in vogue in the culture and not do its own theological homework. It did this with the human potential movement in the late sixties. It did it again with management theories in the seventies and with strategic planning in the eighties. Please understand that the wealth of insight from the social and behavioral sciences is most valuable. But the congregation must know its own history, ethos, traditions, theology, and spirituality.

Out of that identity and its accompanying reservoir of unique gifts, the church can develop the structures and processes for governance that generate power and vitality.

II. Church Boards as Spiritual Leaders

1. Telling Our Stories

Knowing the institution's history is important to the trustee, but there is more. The congregation has its own narrative story which gets played out in so many ways. James Hopewell's work (*Congregations*) identifies the ways these stories provide a kind of script for each church.

Particular events, the roles of wisdom figures in those events, and the individual church officer's own faith journey together weave a story. The effective trustee knows the founding stories, story patterns, and his/her own faith story so well that he/she can freely relate and reflect upon them. This weaving of stories often reveals an affective dimension—a real love for the organization and enthusiasm for its mission.

History giving and storytelling generate something—an identity for the individual and the organization, a commitment to it, and a new energy and spirit. In observing a five-hour segment of a presbytery meeting recently, I was struck with an unusual amount of energy and enthusiasm in this deliberative body. It happened toward the end of the afternoon when most are tired and some start to drift away. Within a fifteen-minute time period I observed laughter, tears, and applause. Then I recalled that we had moved out of an announcement and "look to the future" mode and into a storytelling mode. Within those fifteen minutes three stories were told (that were not listed on the docket as such). The stories were energy

generators. They produced something for the body politic.

When stories move from the new officer's training seminar or annual organizing retreat to the board room they can become an important part of the agenda. Some boards become more intentional about listening to and loving the people in their church whose stories can be relayed to the council. Often boards are so preoccupied with planning the future and figuring how to get people to attend special events that they do not take time to tell stories about what has happened in the past. Personal faith stories of the members of the council can also be shared, thereby building the community which is foundational to the working of the board. Following a period of storytelling let prayers flow from the sources of thanksgiving or confession which the stories have surfaced. The discipline of prayer does not need to be limited to a perfunctory opening or closing of the meeting. Prayer can lace the whole meeting as it moves in and out of the agenda.

2. Knowing Our Purpose

Theological reflection is too often relegated to the professional clergy who take the responsibility for reminding the board of its theological heritage and mandate. But theological reflection should be part and parcel of our gathering—allowing the master stories from the tradition to interact with the stories of the church.

The news commentator listens to twenty-five minutes of the evening news, then draws upon memories of past events and their interpretation and lets them interact with today's happenings until meanings or values emerge. This same process takes place as Latin American base communities read the Bible in light of their own life experiences, as preachers prepare with the Bible in one hand and the

newspaper in the other, and as a governing board or council weaves institutional stories and personal faith stories with the master stories from the tradition.

Moral valuing is always tied to deep traditions. Theological reflection as a process in boards combines the enabling of a skilled pastor and the sensitivity of participating lay persons to produce a core of values and beliefs that define the purpose of the organization. The church's unique contribution to the themes of governance is the place and role of tradition. The biblical stories are at the heart of it, surrounded by the history of the church, its creeds, music, and exemplary spiritual wisdom figures.

Theological reflection in meetings may be related to a single issue, may occupy a stated time in each meeting, or may be connected to issues, problems, or opportunities as they arise. The master story may stand over against the issue, may bless or affirm it, may tease and slightly alter it, or may transform and convert it.

3. Listening for God's Call Now

Prayerful discernment relates most closely to the "publics served" by not-for-profit boards. Here goals, objectives, and specific action plans relate to concrete persons or groups in specific settings. But the church board has to go beyond the "bottom line" or most reasonable thing to do. The board must discern the will of God. "What is God calling us to be or do in this specific time and setting?"

The corporate board model, with its emphasis on power, efficiency, and rationality, has limits for use in the church board. A new paradigm has been introduced, producing decisions which may not make much sense, which the little people have influenced, and which may have taken a long time to make. The

corporate model, reinforced by Roberts' rules of order, makes way for the Apostle Paul's rules of the Spirit. Prayerful discernment does not lend itself to coming together, getting down to business, making the decisions, and getting home by 9:30. Prayerful discernment leads to consensus decision making, which takes much more time. Those who work actively in this arena say that the first thing you have to do is slow a board down. "Most boards' says Dr. Tom Savage, President of Rockhurst College, "can only make one or two real decisions in a single meeting (perhaps in a year!). "If 'everybody has a piece of the wisdom' (according to Mary Benet McKinney) then domination by the loudest ones, or the most loquacious, or the most rational members will make way for silence, patience, prayer, and right brain knowledge. Decisions will take longer to make, but will have more ownership and will truly spring from the group's willingness to discern God's will. The classic text is Jesus' promise that where two or three are gathered together he will be in the midst, and that when they agree on anything God will respond. Coming to agreement is a work of prayer and of grace. Many lay persons have said to me, "If only we had just stopped and prayed about it!" Discernment calls for petitions for open minds and hearts. A recent book on group discernment has as its title *Listening Hearts* (not listening ears, minds, etc.)

4. Holding Up the Vision

Creating and holding a vision for the church is the final mark of effective leadership and a component of the new paradigm for board meetings. If prayerful discernment is the application of the organization's basic purpose and values to a particular time and setting, then visioning is the process of projecting basic core values into a new and future setting. The biblical "seers" were adept at visioning the future. Their pictures were

laced with righteousness, justice, love, and mercy.

Dr. Lovett Weems, President of Saint Paul School of Theology in Kansas City, points to vision as the key ingredient in a leader. But he says that identifying and holding up the vision is not enough. It must be embodied and worn by those espousing leadership. When vision is embodied it becomes character. Character generates trust and models basic values. If this is so crucial for pastors, what about boards and councils in congregations?

I often say to boards, "Do not expect the level of spirituality, commitment, or vitality and maturity of faith in the congregation to rise above that of the council!" The work of the board goes far beyond making month-to-month decisions. Their work is to become a community of faith, life, and hope which can serve as a model for the congregation. When John wrote the letters to the seven churches in the Book of Revelation, he addressed them to the "angel" of each church. That angel, I believe, was the community of Elders who embodied the ethos and personality of the church. Their task was to pay attention to "what the spirit" was saying to the church and to live it out.

Having identified four basic themes from the science of leadership development on boards and having suggested how these can be further developed for use by church boards when the faith dimension is incorporated, I will now suggest some ways they can be applied.

In the selection process for church officers, nominating committees need to look within the faith community to identify persons who have spiritual sensitivity, unique spiritual gifts, and commitment that will build up the church in its life and mission. Too often nominating committees use proven leadership in the community, business, education, or the professions as the sole basis for selecting persons to

serve on the board. Such leadership expertise will not necessarily translate.

The preparation process will need to move beyond indoctrination with the "duties of the office" and orientation about the committees on which one serves to skill development in story sharing, theological reflection, prayerful discernment, and visioning. If "board" is to be done differently, lay people will need to be prepared for it not only in understanding its philosophy and process, but in being able to work it. Riding this two wheeler may take some practice. If people are rendered inadequate, they will become frustrated and angry.

Finally, the board meeting itself can be viewed as a "friendly environment" for depth education in the themes of history, purpose, publics, and visions. The model I have suggested takes seriously the integration of spirituality and administration. It attempts to address the problems that lead to disillusionment in church boards. When spirituality and administration "mesh" like the cogs on two gears rather than spinning separately from each other, certain outcomes are desired. They need to be tested.

1. Church officers will stay engaged in the life of the congregation when they rotate off of the board or council.
2. The meetings will be energized with new vitality.
3. Council members will grow in vitality and maturity of faith.
4. Lay members on boards will develop a new capacity to theologize.
5. Clergy will develop new enabling skills for board meetings.
6. The laity will be empowered as they share ministry with clergy.

7. The congregation will be affected by new ways of "doing board."

8. The potential for conflict will be reduced.

9. Corporate spirituality, as well as individual spirituality, will be recognized and valued.

10. Incentives to serve on boards will be heightened.

11. The climate for recruiting new board members will change to become more positive.

12. The experience of serving on a church board or council will be seen as a training ground for "trusteeship" outside the church.

As part of the movement for the renewal of boards and councils through the integration of spirituality and administration, I invite readers to share with me any models that they are developing for the agenda, structure, and process of board meetings as well as efforts to enable lay members of boards to enrich their own spiritual journeys through service on the board or council.

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The Importance of Assessment: The Chief Executive

By Michela Perrone

Assessment of the chief executive is one of the essential responsibilities of a board, yet it is often neglected. It is a challenging undertaking, fraught with personal and political ambiguities that are often difficult for boards to confront and manage. As a result, boards ignore it or postpone it indefinitely. Effective boards have found, however, that periodic and fair evaluation of their chief executives improves organizational performance and supports accomplishment of the boards' goals. The chief executive should be the first to ask for evaluation and should be an active participant, alongside the board, throughout the process.

Why Evaluation Helps

Both boards and chief executives benefit from regular assessments of the chief executive, which provide ways to fulfill several important functions:

- A structured and objective mechanism for the board to state its perceptions of the performance of the chief executive, offering proper direction to the chief executive on the board's expectations. Staff are not likely to give objective feedback to their chief executive, and board members do not naturally do it. Without an assessment process, chief executives sometimes work for decades without receiving any input from their boards about their performance.
- A process to affirm the strengths of the chief executive and identify areas of future growth; also provide justification for obtaining coaching and mentoring in areas of needed development.
- An objective basis for decisions about employment of the chief executive and offer direction and clear goals for the future of both the individual and the organization.
- Opportunities for the chief executive to be supported and receive recognition for good performance.
- Fulfillment of the legal and fiduciary responsibility of the board to assess the competence and integrity of the chief executive.

How a Board Should Evaluate

Often boards appoint a committee to manage the process of evaluation. If the board

already includes a well-run governance committee or executive committee, either of those groups can take on the task. Note that even if the board delegates the assessment process to a committee, it does not delegate the overall responsibility for evaluation. The responsibility to provide the chief executive with a fair evaluation of his or her performance remains with the entire board. The same holds true in case the board chooses to obtain feedback from staff, community leaders, or other stakeholders. Other parties may offer their input at the request of the board, but they do not actually evaluate the chief executive.

The chief executive's performance assessment process includes three stages that both board and chief executive participate in:

1. Establish evaluation criteria by reviewing the organization's goals and objectives as outlined in the strategic plan, as well as the chief executive's job description. It is important that the board and chief executive agree on expected outcomes and evaluation criteria. The board should determine the period of time the evaluation will cover.
2. Review the performance at the midpoint of the predetermined period. This allows intervention before minor problems become major ones and ensures that the original objectives are still relevant. The review may be as formal as a meeting or as informal as the chair of the committee discussing issues with the chief executive on the phone.
3. Assess the results at the end of the evaluation period. The board should seek input

from all board members and possibly staff and other stakeholders. Such feedback can be solicited through written surveys (see *Assessment of the Chief Executive*, 1995, available from NCNB), interviews, or meetings. The chief executive must submit a self-evaluation at this time.

At the end of the performance review period, the committee reviews responses from board members and other stakeholders, as well as the chief executive's self-evaluation. Before making its recommendations to the board, the committee may meet with the chief executive to share its preliminary findings. Then the board reviews the committee's report and works with the committee to prepare a plan to implement the recommendations of the evaluation.

How Assessment Relates to Compensation

Performance assessment should not be used as the sole basis for salary review. Boards should use the performance assessment process only as a guide to determine compensation. The discussion of compensation should encompass other factors, including the size and availability of resources in the budget, the prior experience of the chief executive, seniority on the job, the size of the organization, supervisory responsibilities, the job's risk factors, market forces and standards, and the availability of qualified candidates for the position.

The board should discuss contractual and compensation matters separately from the performance assessment. When determining executive compensation, review the Internal Revenue Service regulations on intermediate sanctions, codified in section 4958 of the Internal Revenue Code. Intermediate sanctions may be imposed on organizations whose executives benefit excessively from their positions within the organization, or on individuals responsible for oversight who fail to fulfill their duty. ♦



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The Importance of Assessment:

The Board's Performance

By Berit M. Lakey

Ensuring organizational accountability is a key role for any nonprofit board. On behalf of the public and the people or causes served, the board must assure that organizational resources are effectively used to serve the mission. Accordingly, the board holds the staff responsible for effective management and program implementation but must also hold itself accountable for the quality of the organization's governance. Through periodic performance assessments, or checkups, a board can identify ways in which to strengthen its operations in service to the organization and its mission.

Cyril Houle articulated the premise that "a good board is a victory, not a gift." Creating a board that serves as an important organizational resource requires willingness to learn from experience and flexibility to change as external and internal conditions change. In this learning process, a board self-assessment can serve as an important tool.

In 1991, NCNB developed a self-study tool, *Self-Assessment for Nonprofit Governing Boards*. The questionnaire, revised in 1995, asks about levels of satisfaction with board performance in all major areas of board responsibility and asks each board member to rate his or her level of satisfaction with his or her own performance.

Why a board assessment?

Board assessments serve many purposes, some internal to the board and some in relation to other constituencies. A systematic assessment process will:

- give individual board members an opportunity to reflect on their individual and corporate responsibilities,
- identify different perceptions and opinions among board members,
- point to questions that need board attention,
- serve as a springboard for board improvements,
- increase the level of board teamwork,
- provide an opportunity for clarifying mutual board/staff expectations,
- demonstrate to the staff and others that accountability is a serious organizational value, and
- provide credibility with funders and other external audiences.

Why a board self-assessment?

A board assessment must be legitimate in the eyes of board members. The opinions of outsiders can be discounted. What a board says about itself must be taken seriously. A self-assessment is more likely to lead to changes in the way the board operates. However, a self-assessment does not necessarily mean that there will be no input from other sources. The board may, for example, choose to ask the executive director and senior staff to provide feedback.

When to conduct a board self-assessment

A full-scale assessment may be desirable only once every two or three years, with interim assessments conducted to monitor progress on objectives set after the last assessment. Times when a self-assessment may be particularly useful include:

- at the outset of a strategic planning process;
- in preparation for major organizational expansion or a capital campaign;
- when there is a sense of low energy, high turnover, or uncertainty about board responsibilities; and
- after a financial or executive leadership crisis.

How to conduct a self-assessment

An assessment process involves a number of steps:

- Decide to conduct the assessment. This must be a board decision, not merely a decision by the chief executive or the board chair. Assign the responsibility for making the necessary arrangements to a small task force or to the governance committee.

- Decide whether to use a standard instrument designed for board evaluations or to design a process from scratch. The latter would require both time and expertise. A compromise would be to customize a standard instrument, such as NCNB's *Self-Assessment for Nonprofit Governing Boards*.

- Decide whether to use an outside consultant to administer and facilitate the process. Using an outsider to administer the questionnaire (to collect, compile, and analyze the responses) will make it more likely that board members will give frank answers. An outside facilitator of the board's ensuing discussion will encourage open and constructive debate.

- Distribute the instrument and ask board members to complete and return the questionnaire to the designated person.

- Compile, analyze, and present responses in a written report that is distributed to board members.

- Discuss the findings, perhaps in a retreat setting, and identify actions that will lead to improved performance. If an outside facilitator has been engaged, this person will already have collected additional information about the board (bylaws, meeting minutes, committee structure, etc.), and will have discussed the agenda with the person(s) charged to arrange for the assessment.

Is it worth the time and expense?

Feedback from boards that have used the NCNB self-assessment tool generally echoes that of two recent participants. "Ultimately, the process transformed us from a traditional show-and-tell to a much more dynamic give-and-take board," said one. "It provided the impetus to move our board forward on issues that had been simmering on the back burner," another commented. "It brought our board members closer together as people . . . helping to break down barriers, establish camaraderie, and open up dialogue." +



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The Importance of Assessment: Organizational Effectiveness

By Peter Szanton

Many nonprofit boards look forward to evaluation in the same way a 10-year-old anticipates a dental appointment. They may regard evaluation as heartless when their organization depends on devoted persons volunteering time or accepting low salaries. They may fear embarrassment if the assessment is negative. They may not be sure how to proceed, especially if it is not obvious — and it is rarely obvious — how to measure success.

But nonprofit boards lack the continuous flow of data on sales, profitability, and market share that tell a corporate board how the business is doing. Evaluation is the board's substitute for the missing marketplace. Lacking the results of evaluation, how knowledgeably can a board review its executive's performance, or convincingly seek additional funding, or sensibly approve new programs, or assess its own performance?

Moreover, boards are society's oversight mechanism. Their job is to ensure that, in return for tax-exempt status and great freedom of action, nonprofits carry out their side of the bargain: to produce socially useful results. If the nonprofit sector cannot demonstrate these results, the eventual result is likely to be closer regulation, the imposition of taxes, or both.

How can a board assess the effectiveness of the organization it governs? Basically, by requiring answers to only three questions.

Assessing the Organization as a Whole

1. What is our purpose? A meaningful mission statement will provide at least a general answer to this question. If the statement seems inadequate, revise it. If no mission statement exists, adopt one. If the organization has set more specific objectives or agreed on concrete indicators of achievement, so much the better. The evaluation should assess performance against the most detailed and explicit of those statements.

2. How well are we achieving our purpose? Almost certainly, some goals are being met: some homeless are being housed, some mi-

nority students are receiving an advanced education, some illnesses are being treated. But how efficiently? What is the quality of that housing? What are the costs per person served? How do quality and costs compare with those of like organizations?

3. Is there a better way? Even when good is done, and even when it is done efficiently, it absorbs resources that preclude other opportunities. Are current programs as effective in achieving the mission as other kinds of efforts might be? If the mission is to care for the homeless, for example, is providing housing and meals preferable to some combination of healthcare, a drug treatment program, a sheltered workshop, and job training?

When and How

Assessing organizational effectiveness takes time and effort. Yet conclusions are not likely to differ greatly from those of prior assessments unless considerable time has passed, or the nature of the organization or the needs it addresses have substantially changed. Evaluations of this kind need not be undertaken frequently.

■ WHEN SHOULD WE EVALUATE?

A reasonable rule of thumb is that major organizational evaluations should be undertaken every three to six years — the more stable the circumstances, the longer you can wait.

There are two main exceptions. An assessment should be undertaken whenever board members or the chief executive is concerned about the continued effectiveness of the organization. And, when the

organization's work is experimental in nature, evaluation should begin when results appear.

■ WHO SHOULD EVALUATE?

If the organization is small and the task looks straightforward, it might be done internally by staff of independent mind and relevant experience. But assessing their own performance or that of colleagues may skew the judgment of insiders, or distract them for too long from their normal tasks, or require skills they may not have. In any such case, suitable outsiders should be sought.

■ HOW SHOULD THE EVALUATION BE OVERSEEN?

No matter how well-chosen the evaluator and how clear the statement of objectives, the evaluation will often prove unsatisfying unless a group of board members, together with the chief executive, approves its design, budget, and schedule at the outset, and monitors its progress thereafter. One of the board's standing committees might assume that role, but an ad hoc committee formed especially for the purpose is generally preferable. The oversight group should specify at the outset the particular questions the evaluation should answer; it should ensure that the evaluators receive whatever access and support they need; and it should review progress reports in the course of the work. The committee may also wish to receive a draft report, or be briefed by the evaluator, before a final report is submitted.

■ WHAT HAPPENS AFTER THE REPORT IS SUBMITTED?

Most serious assessments — even of quite successful institutions — propose that outdated methods, a changing environment, or other circumstances call for substantial change. But proposing change is far easier than accomplishing it, especially in successful institutions. To achieve change, the board and chief executive must decide what needs to be done, by when and by whom, and provide whatever backing is needed to ensure that it occurs. +

This article is excerpted from the NCNB publication Evaluation and the Nonprofit Board. Peter Szanton is a consultant to nonprofits on planning and organizational assessment. Based in Washington, D.C., Szanton, a former associate director of the White House's Office of Management and Budget, holds B.A., M.A., and LL.B. degrees from Harvard University. He has chaired the boards of Youth Service America and the National Academy of Public Administration.

Board Member Self Evaluation

Each board member of the _____ annually
(Congregation, Region, General Church, Agency, Organization)
evaluates her/his performance as a board member, with the goal of assuring that her/his
membership and participation on the board is assisting _____
in accomplishing its mission.

The following material correlates with the _____ Board Member
Covenant, and is designed to assist you in self evaluation of your performance as a board
member during the past year. Pages 1 and 2 of the self evaluation are for your personal use,
and will not be seen by others.

Please return Page 3 to the Moderator or Chair of the Nominating Committee.

1. ___ I have a strong Christian commitment to serving others in a welcoming,
non-judgmental setting that is in keeping with the teachings of Jesus Christ.
2. ___ The Board and senior staff have a clear, written and agreed upon Vision for
the near future of _____.
3. ___ I understand the mission of _____ and am guided
by it in my participation on the board.
4. ___ I know the board policies, bylaws, etc. as they govern _____
board activity and follow them in my participation on the board.
5. ___ I have avoided any conflicts of interest while serving on the _____
board.
 - a) Neither I nor a member of my immediately family has a significant financial
interest in a commercial organization that currently does business with
_____.
 - b) I know that conflicts of interest can be perceived as such when they don't actually
exist. I have taken appropriate action to clarify any perceived conflicts of interest.
6. ___ I attend all board meetings, meetings of my committee(s), and board sponsored
activities except for compelling personal or business reasons.
7. ___ If unable to attend, I notify the Moderator, appropriate committee chair, or pastor
before the meeting.
8. ___ In the past year, I have:
___ given a cash gift directly to _____.
___ given a cash gift through my church specifically for _____.
___ helped to organize or conduct a stewardship/fund raising activity or obtained
a donation to _____ from another person or organization.
9. ___ I share my expertise and skills for the benefit of _____ in board
deliberations and board-sponsored activities.

10. ___ I serve on (a) board-sponsored committee(s) that most benefit(s) from my unique knowledge, expertise, interests and background.
11. ___ I do not engage in power-plays in or out of the board meetings, so that things are done "my way."
12. ___ I maintain a general understanding about issues and opportunities that affect _____.
13. ___ I understand that the Board member's role is to guide policy, employ CEO/Pastor, and assist in the growth of the organization. I therefore avoid becoming involved in the day-to-day administration of _____.
14. ___ I have introduced two new persons to _____ in the past year and have encouraged her/him/them to become involved at _____.
15. ___ I prepare for board and committee meetings by thoroughly reading distributed materials prior to attending the meetings.
16. ___ I participate in leadership development programs sponsored by _____ to continue my on-going growth as a person and leader.
17. ___ I act in a compassionate and honest manner in all relationships, with special dedication to all individuals involved with _____, whether they be other board members, members of the congregation, regional or general church, recipients of services, visitors, volunteers or staff members.
18. ___ I respect my board and staff colleagues and appreciate their areas of expertise. I don't discount them as persons or their contributions to _____.

After reflecting on my participation as a _____ board member for the past year, I summarize my activities on the board as follows:

___ Little/no involvement

___ Average involvement

___ Very involved

___ In general, I am proud of my association and participation on the board and am committed to assist _____ in achieving its mission.

I have the following plans related to my board member participation next year: _____

Healthy Leadership for Healthy Congregations

A summary review of Peter Steinke, *Healthy Congregations: a Systems Approach*, Alban Institute, 1996. (available from Alban Institute or Cokesbury)

Burley Herrin

The Body of Christ. The most frequently used New Testament metaphor for the church—"body of Christ"—occurs 37 times in the biblical text. Seven of these references identify Christ as the "head" of this body. The apostle Paul, in the most extended use of the metaphor, makes clear that the church is an organism made of various parts, functioning as one, just as the components of a human body, being both different and connected, function as one. Thus it is appropriate to speak of the "health" of the church as an organism, and at the same time, speak of it as a "system," just as the human body is a complex system of systems.

Headaches and fever are not isolated phenomena. They are always signs of other factors existing in the body. They also are signs of the body's efforts to rid itself of disease. Church problems (including "problem" members and "problem" ministers) never exist in isolation. They are always signs of a wider range of factors in the church's "system." These factors have often been in the body for a long time, and may be passed unrecognized from generation to generation.

Organic processes do not proceed evenly or in straight lines, and they are not limited to growth and expansion. Shedding, dying, decay and breakdown are also essential features of healthy organic existence. Under good conditions, these "negative" features of organic existence make way and sustenance for new growth

Illness and Immunity. Health is not the absence of illness. Paradoxically, life cannot persist without the occasional disruptive intrusion of disease. Immunity is a potential of the body that is activated by exposure to disease. A healthy congregation is one that actively and responsibly addresses or heals its naturally occurring disturbances, not one that manages to avoid trouble and conflict. The major key to a healthy congregation is a healthy system of leadership—not just the pastor's leadership, but the lay leadership, elected and appointed, as well as former office holders and other influential members. Healthy leadership will recognize a clear and vital connection between the spiritual, emotional (relational) and organizational (administrative, financial, programmatic) dimensions of church life.

Congregations, like individuals, can influence their own health by the responsibility they take for the maintenance of their bodies, but they cannot avoid all conflict or disease. Some things are beyond their control. They have to cope the best they can with those things as they arise in order to survive.

"Healthy congregations will neither anxiously hurry nor slow down the healing process. Because it is a natural force, healing knows its own fitting time. Healthy congregations

let their strengths and resources carry them through their wounded-ness Healthy congregations focus on the healing resources, not the disease process.” p. 35

Four conditions put a congregation at risk for sickness, whereas their opposites promote health:

- *Over focusing on clergy at the expense of mission.* Clergy can neither cause nor solve all the problems of a congregation. **The focus of a healthy church is on its mission.**
- *Giving inadequate attention to painful events to the detriment of healing capacities.* Pain always has a purpose. It is a signal that something in the body needs attention. Ignoring it is like disconnecting a ringing fire alarm. **Healthy leadership engages congregational pain and conflict when it arises**
- *Adapting to weakness at the cost of integrity.* Potentially disease-producing microorganisms are always in the body. Disintegrative forces of anxiety are always present in the church. **Healthy leadership fends off these forces with vitality, sense of morale, commitment to shared goals—its immune system.**
- *Taking sides and hostages at the expense of the hard tasks of love.* **The leadership of healthy congregations will take stands in the middle of warring factions, calling them to responsible engagement with each other without catering to either.**

Anxiety—emotional reactivity of any kind—behaves in a congregation like a virus behaves in a body:

- Cannot say “no” to itself
- Has no boundary, respects no boundary
- Cannot regulate itself, goes where it doesn’t belong
- Has no ability to learn from its experiences
- Cannot sacrifice for the sake of other cells
- Is an intracellular parasite with no life of its own

Viruses can replicate themselves and do their damage only when the living cells of an organism can be tricked into hosting them. Viruses sometimes change their structure in order to avoid having the cell’s antibodies recognize them for what they are. The four anxiety viruses, often masquerading as “good intentions,” that most commonly infect congregations are:

- *secrets* (gossip, whispering, murmuring),
- *accusations* (fault-finding, blaming),
- *lies* (deceit),
- *triangulation* (transferring one’s negative emotions about one person to another person).

Congregational sickness requires a combination of secrecy and triangulation. Host cells (people who permit destructive secrets, including the identity of destructive complainers to exist) are necessary for these viruses to multiply.

Differentiation. Health is not prevention of contact with anxiety viruses, but an effective immunity response. One of the necessities for a healthy relationship is

differentiation—a state of being different, but still in interactive contact with the other members of the relationship system. Anxiety, which fears differences, threatens this balance in two directions: *distancing* and *dissolving*. *Distancing* is cutting oneself off from another because the other is different. *Dissolving* is fusing with another, obliterating the life-sustaining differences between oneself and the other. *Differentiation* includes the love that values others for their differences, willingly forgiving the bumps and scrapes that occur as those differences work themselves out, and taking the personal responsibility for changing one's thoughts and behavior when those prove harmful to other people. The clearest biblical teaching on this point is I Corinthians 12 and 13, in which the Apostle asserts that no part of the body of Christ has the right to force another part to be like itself, or to cut off another because the other is not like itself. This extended metaphor is followed by the soaring "love chapter," which is about the very practical and difficult issues of getting along with each other in our differences.

Leaders as the Immune System. The healthy congregation, like any other healthy body, has an immune system—antibodies—that enables it to recognize what is not of itself. Following our birth, we have our mother's antibodies. These soon are replaced by our own, produced in response to our exposure to pathogens and other "foreign" substances. The immune system develops a "memory" of those things that have threatened us before. The healthy congregation notices that certain behaviors enhance health and certain behaviors threaten it. It recognizes that certain behaviors (not certain people) contradict the group's nature and purposes. Before vaccinations, physicians recognized that people once infected by particular diseases either had it less severely or not at all on subsequent exposures. Something in the body "remembered" and put up defenses against the pathogen. Some called this phenomenon "wise blood."

The leadership of the congregation is charged with responsibility for maintaining this memory, this immunity, this integrity of the body of Christ. Well-differentiated leaders do not permit pathological behaviors to inflict harm on the community. Spiritually and emotionally mature leadership gives the congregation "wise blood."

Overkill. On the other hand, there is the phenomenon of immunity overkill. The body confuses an innocuous or even helpful "foreign" substance, and sometimes some of its own tissue, as a grave threat and destroys parts of itself in the process of defending against the mistakenly perceived threat. Allergies, both mild and life-threatening, as well as rheumatoid arthritis and lupus, are examples. Congregational leaders may be hyper-vigilant, anxious, and behave in autoimmune way, attacking the congregation's own members in mistaken reactions to innocuous or even helpful new ideas or behaviors. Instead of tolerating an innocuous or helpful innovation or outside influence, they overreact and overkill. The hope of survival for the body lies in other leaders who are wiser and less reactive who refuse to participate in or enable the overreactions. "*If leaders are as anxious and reactive as the people they serve, those served will not be served well.*"

Self-Differentiated Leaders. Leaders who are able to function as the community's immune system have a higher level of "self-differentiation." These leaders know more

clearly the boundaries between their own emotions and those of others. They are able to tolerate differences between their emotions and those of others. They make it their responsibility to know clearly the congregation's mission, purpose, strengths, values, and identity. They are able to stay focused and on-course when reactive, unhappy people seek to re-route them. They are able to take a position in the midst of emotional forces and still remain in contact with others. They are more able to avoid the rush of quick fixes and the lure of either/or thinking that fears ambiguity and demands certainty. They are not immobilized by their ambivalence about issues or their fear of other people's reactions. They are aware of their own emotional functioning and are more able to regulate their emotions by their thinking. They take responsibility for their behavior rather than blaming others. They stay connected with others, tolerate differences and encourage dialogue both as a way of settling conflicts and as a way of renewing the congregation. By establishing a culture of responsibility, self-examination, self-definition and respectful listening, of focusing on principles rather than personalities, on the range of needs rather than simple narrow solutions, on mission prior to methods, on Christ as the head of the body, healthy leaders ensure the health and the integrity of the body. Practicing the opposite of these qualities, leaders ensure its ruin.

How do leaders get the ability to promote health? Start with commitment to Christ.

Then add:

- regular study of scripture
- daily personal prayer
- regular worship with the congregation
- persistent cultivation of loving, honest, responsible, mutually accountable relationships within the church
- constant efforts to hold up the vision and mission of the church
- worship-oriented committee and board meetings
- constant seeking for the better way—the way of love.

“So faith, hope, love abide, these three; but the greatest of these is love.” 1 Cor. 13:13.

A Regional Planning Document for our continuing study, prayer, and reflections...

The Christian Church (Disciples of Christ) in Illinois and Wisconsin



Purpose Statement

Answers the Question: Why do we exist?

In *The Design of the Christian Church (Disciples of Christ)*, the purpose of Regions is twofold- (1) to extend the ministry of Christ in mission, witness and service among the people and social structures of the Region; and (2) to establish, receive and nurture congregations in the Region, providing help, counsel and pastoral care to members, ministers and congregations in their mutual relationships, and relating them to the worldwide mission and witness of the whole church.

Vision Statement

Answers the Question: What do we believe God is calling us to be? It is our greatest aspiration and deepest longing.

The Christian Church in Illinois and Wisconsin is composed of healthy Disciples congregations filled with fully devoted followers of Christ, engaged in vital ministries and serving from our doorsteps to the ends of the earth.

Mission Statement'

Answers the Questions: How and What are we are doing to achieve our Vision?

**CCIW's mission is
growing Disciples congregations
for healthy, vital ministry.**

In this calling to be disciples of Christ, our intentional growth activities will include:

- ❖ Seeking always to do God's will by focussing our ministries, discernment, and decision making through a vigorous use of prayer, scripture study, and the spiritual disciplines.
- ❖ Calling congregations to a life beyond themselves by resourcing and enlarging the congregations visions of mission and ministry.

CCIW LRPV Statement – Adopted Feb 2001

- ❖ Aggressive leadership training at all generational levels of the church and focussed around issues of congregational health and vitality.
- ❖ Planning and organizing awesome, inspirational events whenever we gather together.
- ❖ Being inclusive, tolerant, and diverse in all we do; and specifically, focussing on issues and attitudes around racism.
- ❖ Recruiting and nurturing our most gifted people into a full-time vocation of ordained ministry
- ❖ Calling special attention to the needs of children and youth.
- ❖ Strategically planting exciting new congregations.
- ❖ Continually evaluating our ministries and asking ourselves how we might better extend the life and vitality of Christ's Church.
- ❖ And, as our priority legacy, cherishing Christ's Church for our children and our children's children.

Core Values

Answers the Defining Questions of "Who uniquely are We?" and "What do we Value?"

1. **OBEDIENCE TO GOD: seeking always to do God's will in the challenges and opportunities we have in mission and ministry.**

Matthew 6:33 -- "Strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

Proverbs 29:18 -- "Blessed are those who keep God's law."

Acts 2:1-21 (Joel 2:28-32) -- "God declares... 'I will pour out my spirit on all ... your old shall dream dreams and your young shall see visions ... and it shall be that whoever calls on the name of the Lord shall be saved.'"

Romans 12:2 -- "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God--what is good and acceptable and perfect."

2. **SHARING CHRIST: being the Good News of Jesus Christ and witnessing to the Gospel in positive, loving ways with our neighbor and the world.**

- ❖ Becoming a "go and tell" people in our congregations as we intentionally seek to invite the unchurched into a life-empowering relationship with God through Christ.
- ❖ Planting new congregations in growing areas of our geography to reach new persons for Christ.

Psalms 79:4 -- "We will tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done."

Matthew 28:18-20 "Go therefore and make disciples ... teaching them to observe all that I have commanded you..."

Luke 4:18 -- "The Spirit of the Lord... has anointed me to bring good news to the poor, release to the captives, and recovery of sight to the blind, to let the oppressed go free."

John 21:17 -- "Do you love me?... Feed my sheep."

Acts 1:8 -- Jesus to His disciples: "... you will be my witnesses in Jerusalem ... and to the ends of the earth."

II Timothy 2:2 -- "What you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well."

Hebrews 12:1-2a -- "Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith."

3. UNITY IN CHRIST: celebrating diversity and teaching oneness in Christ.

John 15:1-17 "I am the vine, you are the branches abide in me love one another as I have loved you. "
Romans 8:5b "...those who live according to the Spirit set their minds on the things of the Spirit. "
[Galatians 5:22 – fruits of the Spirit]
I Corinthians 12:12-26 -- "For by one Spirit we were all baptized into one body ... and all were made to drink of one Spirit. For the body does not consist of one member but of many."
Ephesians 4:1-6 -- "...be eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all....."
I Peter 2:4-5 -- "Come to him, to that living stone and like living stones be yourselves built into a spiritual house, to be a holy priesthood....."
I John 3:18 -- "...let us not love in word or speech, but in deed and in truth.

4. SPIRITUAL DEPTH: building an ever-deepening relationship with God by actively spending disciplined spiritual time with God that we might be open and obedient to God's leading.

- ❖ Maintaining an active prayer life.
- ❖ Disciplined devotional life and scripture reading.
- ❖ Regular practice of the inner, outer, and corporate spiritual disciplines.

Micah 6:8b -- "And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God "
Matthew 5:48-6:34 -- "Where your treasure is, there will your heart be also."
Luke 4:16, Luke 22:39 -- And Jesus, "as was his custom...."
Philippians 4:4-6 -- "Rejoice in the Lord always in everything by prayer and supplication with thanksgiving ... And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. "
I Thessalonians 5:16-22 -- "Rejoice always, pray constantly, give thanks in all circumstances do not quench the Spirit. "

5. HEALTH AND VITALITY: striving for wholeness and health

- ❖ Recognizing the spiritual, physical, mental, and emotional systems in our life together are inter-related and dependent upon one another for our well-being.
- ❖ Working for justice, fairness, equality, and peace among God's people

Deuteronomy 30 -- "I have set before you life and death, blessing and curse; therefore, choose life, that you and your descendants might live."
Matthew 22:37 -- "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind "
Ephesians 4:11-14a -- "...come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. "
Colossians 3:1-17 (I Corinthians 12:4-14:1, Romans 12:1-8) -- "And above all these put on love, which binds everything together in perfect harmony. "
II Peter 1:3 -- "Christ's divine power has granted to us all things that pertain to life and godliness."

6. DISCIPLES LEGACY: participating in the living legacy of the Christian Church (Disciples of Christ) denominational history and tradition, and as such we cherish:

- ❖ Our unity in the essentials of faith, our liberty in the non-essentials, and a spirit of love for one another in all things
- ❖ Having no creeds but Christ.
- ❖ Biblical literacy and the importance of scripture.

- ❖ The centrality of the Lord's Supper in our worship and the openness of the Lord's Table to all.
- ❖ The reasonableness of faith, yet maintaining an openness to a leading of the Spirit.
- ❖ Loving respect and a peaceful, just regard for all of God's children and creatures.
- ❖ All persons knowing and using their spiritual gifts for ministry.
- ❖ The importance of the ministry of the laity.
- ❖ The equality of men and women, valuing the gifts of each for ministry.
- ❖ A well-educated and trained church leadership.
- ❖ The autonomy of each congregation, yet also being connected in covenant with others for support, witness, accountability, and service.

Deuteronomy 6:1-9 -- "And these words which I command you this day shall be upon your heart, - and you shall teach them diligently to your children....."

Psalm 133:1 -- "Behold, how very good and pleasant it is when kindred live together in unity."

Jeremiah 31:33 -- "I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people."

Matthew 16:18 -- Christ saying "...and on this rock (Peter), I will build my church, and the gates of hell will not prevail against it."

7. CONGREGATIONALLY FOCUSED: nourishing shared relationships with others through the Regional Church and the ministries it offers to congregations:

- ❖ Leadership development toward enhancing congregational health and vitality in service of Christ
- ❖ Being pastorally available in times of congregational crisis and transitions.
- ❖ Assistance during the search for and calling of new pastoral leadership.
- ❖ Quality camps, conferences, and significant events for children, youth, and adults.
- ❖ Promoting the unity of the Christ's Church across congregational, region., general, and ecumenical manifestations.

Exodus 18:19-23 -- "... it will be easier for you, they will bear the burden with you. If you do this, and God so commands you, then you will be able to endure, and all this people also will go to their place in peace. "

Nehemiah -- the story of shared work in rebuilding the walls of Jerusalem.

Matthew 20:25-28 -- "whoever would be great among you must be your servant."

Acts 6:1-6 -- as the church began to grow, the labors were divided

Ephesians 4:11-17 -- "And his gifts were that some should be ... for the work of ministry, for the building up the body of Christ, until we all attain to the unity of the faith into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love. "

I Peter 5:1-11 -- "So I exhort the elders among you tend the flock of God that is your charge willingly eagerly ... being examples to the flock..."

Key Strategic Initiatives 2001- 2006 +

Answers the Questions: What specific things, as a Region, do we need and intend to do in the next three, five., and ten years to move CCIW toward achieving our defined Vision and Mission statements?

1. **TELL OUR STORY**

Utilizing current technologies: share Christ, CC/DoC Identity, and CCIW Mission and Ministry. Plant and Support ___ New Congregations. Enhance communication with lay church members.

2. **EMBRACE CHANGE**

Assess needs. Plan strategically. Organize effectively. Evaluate consistently. Be faithful risk-takers.

3. **EQUIP CONGREGATIONS, BUILD RELATIONSHIPS**

Nourish Health and Vitality. Call and Develop Leaders. Provide Needs-Focussed Programs.

Natural Church Development by Christian A. Schwarz

Eight Essential Qualities of Healthy Churches

"Are there distinctive quality characteristics which are more developed in growing churches than in those which are not growing? And could it be that developing these quality characteristics is the "key to success" in growing and healthy churches? And beyond that, might not this be a more helpful approach than the pragmatic question, 'How do we get more people to come to church?'"

-- Christian A. Schwarz

The CCIW Long Range Planning/Visioning Committee has studied numerous planning and evaluative materials and then recommended, and the Regional Board approved that Natural Church Development (NCD) become the "official" materials by which Congregational Health and Vitality are measured in CCIW. Further, that specific Regional training events and workshops around these characteristics be developed to equip CCIW church leaders for "growing Disciples congregations for healthy, vital ministry."

The Quality Characteristics



1. Empowering Pastoral Leadership

The pastoral leadership is not trying to build up their own power to become all powerful or "superstars." It's exactly the opposite! The pastor(s) consider one of their most important tasks to be that of helping other Christians develop greater degrees of empowerment. They are not the doers of ministry; rather, they equip, support, motivate, and mentor individuals to become all that God wants them to be.

2. Gift-Oriented Lay Ministry

The role of church leadership is to help its members identify their gifts and integrate them into ministries that match their gifts. The lay volunteers are receiving regular training for their ministry tasks and tend to exhibit a greater sense of spiritual joy and effectiveness in living the Christian life through knowing and using their giftedness.

3. Passionate Spirituality

As long as the spirituality is real, the important thing is not so much the way in which the spirituality is expressed, but more the fact that the faith is actually lived out with commitment, fire, and enthusiasm. There is a clear sense of passion and fervor. Newcomers can sense and see what we say and what we do are consistent and being lived out in evident ways.

4. Functional Structures

The most important criterion for forms and structures in the church is if they fulfill their purpose or not. Church structures are never an end in themselves but always a means to an end. Whatever does not measure up to this requirement (eg. demeaning leadership structures, inconvenient worship times, or programs that no longer reach their intended audience effectively) is changed or laid to rest without significant resistance. Ineffective traditions and things do not stay just because we're used to them.

OVER >>

5. Inspiring Worship Services

The key question is not whether we worship using a liturgical or a more free-flowing approach. The key criterion is simply: "Is the worship service an inspiring experience for those who attend it?" Do they feel connected with God? It may even seem heretical, but do they enjoy being there?

6. Wholistic Small Groups

Our congregation has well-developed a system of small groups where individuals can find intimate community, practical help, and intensive spiritual interaction. In these groups, people do not simply discuss Bible texts or listen to some expert provide some interesting explanations. Rather, the participants seek to apply the biblical insights to the everyday issues of their lives.

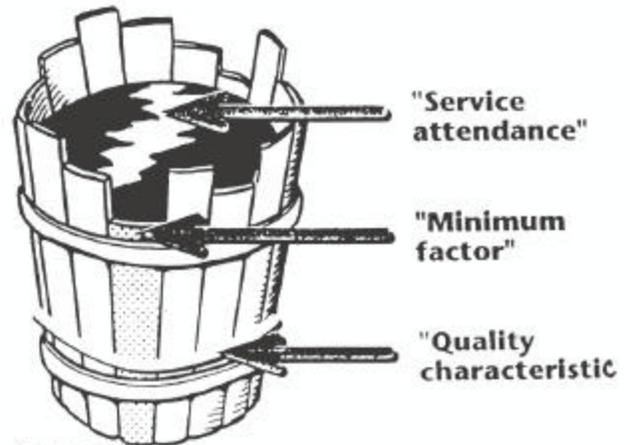
7. Need-Oriented Evangelism

The Gospel is shared in ways that meet the questions and needs of non-Christians. Our church's efforts are focused more around the questions and needs of those without an active faith involvement, rather than being pushy and manipulative in trying to get people to commit to Christ. Existing relationships are seen as a primary opportunity for being invitational and toward building bridges of faith.

8. Loving Relationships

The atmosphere and relationships are magnetic. Such love endows the church, yet lives within its appropriate boundaries. People genuinely enjoy and care for one another. They spend time together, even outside of official church-sponsored events. The compliments shared are generous and well-meaning. There is a lot of laughter and joy present. Members share their personal burdens and joys with the pastor and one another because they feel cared for and safety for vulnerability.

The shortest stave determines the amount of water the barrel can hold



REFERENCE: Natural Church Development by Christian A. Schwarz
Carol Stream, IL: Church Smart Resources, 1996.