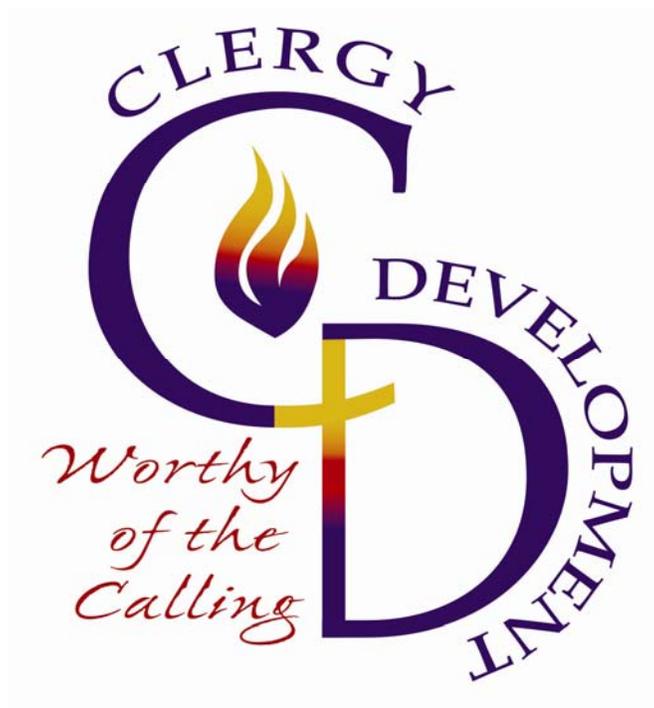

Faculty Guide

Administering The Local Church



Clergy Development
Church of the Nazarene
Kansas City, Missouri
816-333-7000 ext. 2468; 800-306-7651 (USA)
2004

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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people: the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ through preaching, the sacraments, in oral testimony, community life, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people, in a form referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful

preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1: 7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6: 19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3: 8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1: 5-9). Good stewards recognize that they are stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be, should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6: 11-12, NRSV).

Hence, the Church of the Nazarene believes “the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; ‘in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left’ (2 Cor 6:6-7)” (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ “must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict.” (Titus 1:7-9, NASB).

In order to be a good steward of God’s Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ’s Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation for ministry in Christ’s Church—one’s education in all its dimensions— should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those standards to be

observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules comprising the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

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Introduction

Intended Use of This Faculty Guide

This faculty guide serves as an instructor's guide for teaching principles of *Administering the Local Church* to adult learners who are preparing for ordination in the Church of the Nazarene. The content is based on intended outcomes defined through the collaborative process conducted at Breckenridge, CO, USA, between 1990 and 1997. The materials prepare the pastor-teacher to present the topic by providing background reading, lesson plans, lectures, instructions to the teacher, and teaching resources for each class session. In most lessons complete lectures, questions for guided discussions, and defined learning activities are provided.

The pastor-teacher who will lead this module should hold a master's degree. Ideally, the pastor-teacher should have participated as a student in a module using this material prior to teaching the material to others. This faculty guide assumes that the pastor-teacher has some basic understanding of administering a local Nazarene church.

It is further assumed that learners participating in a module using this material will be high school graduates and be adult learners beyond the traditional college age. Learners are assumed to be motivated to learn, and to have adult life-experiences. No prior college classroom experience is assumed on the part of the learners.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is not different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

Principal Contributor

The principal contributor for lessons 1—15 for this module is Dr. Neil Wiseman. Dr. Wiseman wants to be known as a friend of pastors, though his journey of ministry includes a variety of assignments. His involvement in pastoral development includes 15 years teaching at Nazarene Bible College (eight as academic dean), pastoring local congregations, directing Clergy Development for the denomination, and teaching and serving as college chaplain at Trevecca Nazarene University. His classroom development of ministers includes courses in preaching, spiritual formation, life and work of the minister, and leadership. He has served in pastors' retreats or continuing education events on more than 25 districts in the last 3 years.

Other creative contributions to ministry include writing or editing 30 books (eight titles for pastors co-authored with H. B. London of Focus on the Family), founding and directing the Small Church Institute, designing and editing *GROW* magazine, and creating the widely distributed *Preaching Today* cassette sermon service for Christianity Today.

He now gives his full time to writing and speaking in pastors' retreats, laypersons' retreats, and continuing education events for ministers.

The principal contributor for lessons 16—20 for this module was Dr. Steve Weber. Dr. Weber has served the Church of the Nazarene for over 35 years. He has served as youth pastor, senior pastor, and was a missionary to the country of Haiti. In 1983 the general church asked Dr. Weber to move to Kansas City and organize what is now known as Nazarene Compassionate Ministries. As the director of Nazarene Compassionate Ministries he literally traveled the world for nearly 13 years, offering the love of Jesus through concrete acts of compassion. In 1995, Dr. Weber was

elected to the position of Stewardship Development Ministries for the Church of the Nazarene. He has directed this ministry since that time. He has also worked in the startup phase of several exciting ministries, such as the JESUS Film partnership between the Church of the Nazarene and Campus Crusade for Christ.

Dr. Weber has a unique educational background. His undergraduate degree is in economics from California State University at Long Beach. He also has graduate degrees from Nazarene Theological Seminary, Fuller Seminary's School of World Mission, and California Graduate School of Theology.

Dr. Weber has a wife, Linda, and two adult children.

Responder

Each module was reviewed by at least one content specialist to ensure that the content did not represent a single, narrow view or opinion. The responder provided suggestions the principal contributor could integrate into this module.

Dr. Wenton Fyne was the responder for this module. Dr. Fyne is the senior pastor of the Beulah Church of the Nazarene in Brooklyn, New York. Prior to this, he founded and pastored the Far Rockaway Church of the Nazarene. During his time in Far Rockaway, he started a Neighborhood Multipurpose Center, which is now a fully operated 501C3 Co-op. Dr. Fyne has over 25 years of pastoral experience.

Dr. Fyne holds a B.A. in Theology from Jamaica Wesleyan College, a M.A. in Pastoral Counseling from Eastern Nazarene College, and a Doctor of Ministry in Church Planning/Administration from International Seminary.

He and his wife, Olga, are proud parents of three children: Kerry-Ann, Dwayne, and Justin.

Revision History

- Second Quarter 2005.* Revision 2, the current version,
- text edited for gender inclusiveness.
- First Quarter 2004.* Revision 1,
- the Lesson Overview, Introduction, Body, Close format was established.

About This Module

Administration starts with a thorough understanding of Christ's mission for His Church locally and globally. Such an understanding is needed to shape and motivate the accomplishment of interrelated ministries and tasks in a particular congregation. In a local congregation, administration could be defined as implementing and managing the mission of Christ in His Church.

Administration is a continual and intentional process that connects and uses gifts of individual believers, to enable a particular congregation to win people to Christ and to build a spiritually healthy church. In the process, service does to the spirit of the one who serves something like what physical conditioning does to the body; as a result, the believer's spiritual stamina develops. These three outcomes are incredibly significant: new people won, disciples developed, and churches strengthened.

This module deals over and over with the development of the administrator, that's the student, the prospective pastor. As the basic foundation for such development, this module teaches that all church leaders work from three ever-present realities: (1) what you are, (2) what you know, and (3) what you do.

Unlike the way secular businesses operate, the church does its work in and through relationships—voluntary relationships built on a common faith. While the chief executive officer (CEO) of a business hires and fires and has authority to use personnel as a business commodity, the pastor leads by inspiration, instruction, information, and influence. While a business may build for a decade or a generation, the pastor and the congregation build for eternity. While profit may be the aim of a business, the church's purpose is to bring as many people as possible to Christ and then help mature those believers into disciples. While churches should be businesslike in their work, Kingdom work is much bigger and more lasting than anything any business can do. Thus, the administrative leader of a congregation should learn as much as possible about secular leadership strategies and management principles, but always be guided within by the unique differences between Kingdom and secular business.

Specific directives for the ministry of administration can be found throughout Scripture, especially in the references to overseer and/or bishop. Then, too, pervasive support from Scripture can be found wherever order, organization, and efficiency are discussed; examples would be the encounter between Moses and his father-in-law (Ex 18: 13ff.) and Jesus instructing the disciples on how to organize the feeding of the 5,000 (Mk 6: 14ff.).

For several decades, a creative progression has developed in the discussion of the church's administrative work. First the function was called "church administration." Next came "church management." And more recently it has been called church leadership. Whatever the name or designation for this part of ministry, the pastor must understand that administration is never an end in itself. Rather, administration is the way the gospel moves from concept to reality, in a congregation and through that congregation to its community. One writer said administration is how the gospel gets done. Another said administration is the delivery system for the gospel.

Several basic issues about administration are clear:

- Budgets, facilities, calendars, and programs can and should be managed.
- People are to be led but not managed.
- As a branch manager of the eternal church of the living God, be sure to operate from a higher level than mere business strategies.

A veteran church leader commented that administration is an art form, something like an oil painting. This module attempts to help the beginning artist understand the basics of the art: color, form, canvas, and brushes. The painting will be unique and personal.

Module Materials

We have tried to design this module to be flexible and easy to adapt to your situation. For each lesson, there are several support pieces, which we have called simply "resources." These can be used in many different ways. Resources have been reproduced in the student guide for this module. The instructor will want a copy of the student guide for his or her own use.

1. The instructor may photocopy these to use for his or her own lecture outlines. There is space to add notes from the faculty guide, from the textbook, or

from the additional suggested readings. Add in your own illustrations too!

2. The pages may be photocopied onto overhead transparencies for use in class.
3. These pages appear in the Student Guide for the students' use and participation.

One reason for developing this module is for the benefit of extension education. We understand that teachers all over the world are called upon to teach courses not in their area of specialty, but they teach them because they want to see pastors trained and leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that's fine too.

Another reason for developing this module is to equip indigenous faculty. We believe a class like this is best taught and contextualized by someone from within the culture of the students. Many fine teachers, who are leaders in our churches around the world, do not have higher degrees in theology but have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held onto it and insisted on teaching it ourselves.

How to Use Key Statements for Interactive Learning

In most sessions of this module, the lesson is built around a series of key statements. This strategy gives the instructor considerably more material than if the copy was presented in straight prose. There are some pretty stretching ideas given in some lessons, so you will want to digest the material carefully before you try to teach it to others. Here is a variety of ways to use the key statements:

- *Lecture Notes.* Use key statements as a lecture guide. Add your own illustrations. You may want to change the order to fit your need.
- *Chart or Overhead.* Use an up-front visual as a learning road map for class discussion.
- *Power Point.* If time and technology permit, you may wish to use the key statements and supportive information in a PowerPoint presentation.
- *Informal Quiz.* A true/false or multiple-choice quiz can be developed with the students searching for the correct response from the statements given.
- *Small Groups.* The class can be divided into small groups and assigned a portion of the statements to

present to the class. Allow time for preparation and time for presentation. Ask the groups to report how they plan to apply the key statements to their present assignment at church.

- *Role-Play.* In small groups have the students role-play correct and incorrect examples for the statements.

Intended Outcomes for the Module

The *Manual*, Church of the Nazarene, and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines outcomes for the overall ministerial development program. The module assists candidates in developing these skills. Other modules in the program may also address the same outcomes. The specific outcomes that relate to this module are:

PROGRAM OUTCOMES

- CP 4 Ability to write an integrative philosophy of ministry that will answer “why I do what I do when I do it”
- CP 5 Ability to provide oversight of a congregation using management skills including leadership, conflict resolution, and administration
- CP 6 Ability to manage ministry resources (time, human, financial, etc.) in a way consistent with a church’s size and characteristics
- CP 7 Ability to conceive and articulate purpose, mission, vision, and to develop strategic plans in a local church
- CP 8 Ability to develop team-building skills, identify and cultivate spiritual gifts, recruit volunteers, diagnose and intervene in problems
- CP 9 Ability to appropriately manage personal and church finance

OUTCOME STATEMENTS

- Ability to clarify one’s “call” to the Christian ministry
- Ability to manage the organization and deployment of people according to their gifts
- Ability to manage personal and organizational finance above reproach and demonstrate faithful stewardship beginning with storehouse tithing

- Ability to interpret conflict as a positive step in the growth of persons and organizations
- Ability to identify and learn from personal challenges that are markers of growth in one's pilgrimage

Recommended Textbooks

Each module within the Modular Course of Study is intended to be textbook independent. This does not imply that the modules are textbook irrelevant, or that the module content cannot be enriched by selecting and requiring that students study a textbook along with the lessons provided in this faculty guide.

If these modules are adapted for use outside of the English-speaking countries of North America, a specific textbook may not be available in the language of the students. Therefore, the module does not rely on one textbook. The instructor may select any doctrinally sound textbook available to the students.

Suggested Meeting Schedule

The module lessons are designed to last 90 minutes each. Each lesson is complete in itself with an opening, a middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons. The lessons can be grouped in a variety of ways to accommodate the schedules of your learners.

When lessons are taught in the same meeting, instructors will need to adjust homework assignments, because participants will not have time between lessons to prepare homework. It is very important for the instructor always to be looking ahead and planning for upcoming lessons.

Here are three suggestions—out of many—for ways the meetings can be organized.

1. Resident campus. The class can meet two days a week for 90 minutes. Present one lesson per meeting time. Total time: 10 weeks.
2. Extension education. The class can meet one day (or evening) each week for 3 to 3½ hours. Present two lessons per meeting with a break period between lessons. Participants will need to travel to a centralized location for meetings, so make it worth their time. Total time: 10 weeks.

3. Intensive module. The class can meet five consecutive days for 7 to 8 hours per day. Present two lessons in the morning with a break period between lessons, and two lessons in the afternoon with another break period between the lessons. Participants must complete reading assignments before arriving at the module site, and written assignments can be submitted 30 to 60 days following the class meeting. Total meeting time: 1 week. Elapsed time including reading and written assignments: 2 to 3 months.

The module is divided into 20 lessons. The progression of these units can be seen in the chart below. Space is given for you to fill in the dates when your class sessions will meet.

Date	Lesson
	1. Administration Defined
	2. Self-Management
	3. Mission and Vision
	4. Human Resources
	5. All Other Resources
	6. Building a Lay Ministry Team
	7. Planning, Part 1
	8. Planning, Part 2
	9. How Decision-Making Groups Work
	10. Pastors Leading Decision-Making Groups
	11. Conflict, Change, and Progress
	12. Nazarene Governmental Pattern, Policy, and Procedures
	13. Delegation and Its Helpers
	14. Time Management
	15. Communication
	16. Legal and Financial Relationships
	17. Biblical Foundations for Whole-Life Stewardship
	18. Four Approaches to Whole-Life Stewardship
	19. Developing a Giving Church
	20. Personal Finance and Lifestyle Issues

About This Faculty Guide

Note: It is critical to remember that active participation by the learners will enhance their learning. That means you will not be an information giver. This module is not about you. The focus of the module is helping students

The faculty guide has been written to guide an instructor as he or she prepares to teach this module. It contains complete lesson plans and resources to provide a solid educational design for the topic. You will need to prepare for each lesson well in advance of

learn. Your role is to design an environment in which your students will learn. Sometimes you will give lectures. At other times you will guide discussions or assign your students to work in groups. These kinds of activities keep the participants actively involved in the learning process. Learning is a team activity.

the meeting time. Often there are background reading suggestions for the instructor, or you may know additional reference materials you want to interject into the lesson. Questions intended to be answered or discussed by the students are in italic type.

A two-column format was chosen for the faculty guide. The right-hand column contains the content of lectures, descriptions of activities, and questions to keep students involved. The left-hand column is to give suggested instructions to you, the teacher. It also contains examples you can use to illustrate concepts in the lectures. Whenever possible you should use examples from your own experience and from your students' real-life context.

Large white space has been left in the left column to allow you to write notes and personalize the faculty guide.

The faculty guide has three major components: the Faculty Guide Introduction, the Lesson Plans, and the Teaching Resources. The Introduction and Lesson Plans are in this document and the Resources are contained in the companion student guide. You are reading the Faculty Guide Introduction now. It provides a teaching philosophy for adult learners, background information for organizing the module, and ideas about conducting the lessons.

Each section of the faculty guide is numbered with a two-part page number. Page 5 of Lesson 3 would be numbered "3-5." The first number is the lesson number and the second is the page number within the lesson. Each resource sheet is numbered for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

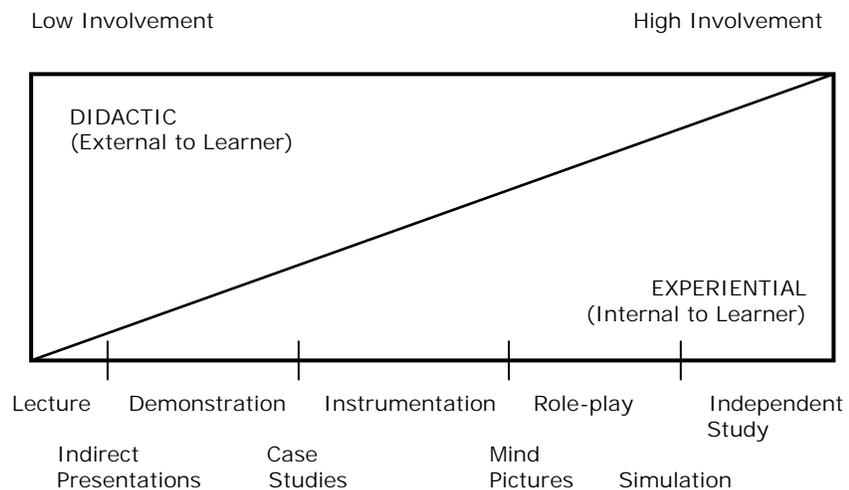
The Lesson Plans are complete in themselves. They contain an Overview, Introduction, Body, and Close. The Lesson Overview provides you with a planning tool for preparing and conducting each lesson.

The Lesson Introduction should get participants' attention, orient them to the place this lesson holds in the overall module, define the intended objectives, and prepare them for the learning activities.

The Lesson Body is the core message of the lesson. The key is to keep the learners actively involved. Even in lectures, ask questions that prompt learners to think about the content, not just hear the lecture.

The following chart shows a continuum of learner involvement in different teaching methods. Lecture requires the least learner involvement, and independent study requires the most learner involvement.

METHODS CONTINUUM



A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each learner has a set of preferred methods of learning and has different life experiences that can color or filter what one actually learns. A variety of learning activities help adults adapt to the learning task—by hearing, by doing, by reading, by discussing, or by combinations of these. The learners should have opportunities to test and clarify their new learning by talking with the instructor and other participants, and applying new knowledge in real or contrived situations as soon as possible.

The Lesson Close provides a time for answering questions, reviewing the information, connecting this lesson to future lessons, making assignments, and punctuating the finish. The close does not provide any new information but gives a sense of closure to the lesson.

Homework assignments are important learning activities. They provide the student with an opportunity to synthesize classroom learning. Working on these assignments also extends the learning experience beyond the time constraints of class time.

The student—especially the adult student—needs frequent and timely feedback about his or her learning. While interaction with other students helps the learner refine what he or she is learning, feedback from the instructor is also critical to the quality of learning and ultimately to his or her persistence in the Course of Study.

It is your responsibility as the instructor for this module to provide students with timely responses to homework assignments in order to enhance the learning process. Reviewing and responding to homework will also provide you with critical information about what your students are learning and whether or not the teaching-learning process is succeeding.

Since these modules are preparing the learner for ordination rather than leading to a university degree, a letter grade may not be appropriate. Your response to the learners' assignments should be thoughtful and in most cases it should be written. Its purpose will always be to refine and enhance the learning of the student.

Teaching Resources are reproduced in the student guide. Each resource sheet is numbered for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

You must determine how each resource will be used in your context. If an overhead projector is available, transparencies can be made by replacing the paper in your photocopy machine with special transparency material.

The student guide for this module contains the series foreword, acknowledgments, syllabus, copies of all resources, lesson objectives, and assignments. A copy of the student guide should be made available to each student.

Recommendations for printing You may print this faculty guide if desired. The introduction and lesson plan segments are formatted for printing on both sides of the paper. The resource pages of the student guide should be printed on one side for use as transparency or handout masters.

The student guide should be printed on one side.

A Hidden Agenda

Hidden curriculum issues . . . because the way we teach teaches

In each session, there are certain methodological and environmental things to consider.

First, consider the classroom arrangement. Whenever possible, the room should be arranged to encourage a sense of community. Either the group should sit in a circle or around a table. If the group is very large, chairs can be arranged for easily moving into clusters for discussion.

Second, consider how you present yourself as teacher. Standing behind a lectern with your students facing you in rows says you are above the students and have something to give them (although in a very large group this standing to teach may be unavoidable). Sitting as part of the circle makes the teacher a co-learner at the same level as the students. Speak naturally. Pay close attention to your students, and value the things they share. Learn their names. Encourage participation. Remember that you are modeling for them, and the way you teach will teach them far more than the words you say.

Third, invite the Holy Spirit's presence in the classroom. Do this each time the class meets.

Fourth, the sharing-of-stories activity does more than help the students begin to reflect on their own Christian experiences. It is a way to build community between the students. This is more than an exercise to be checked off. It is vital to set the tone of your intentional community.

When meeting times exceed 90 minutes, consider adding break times. The break between segments is an important time for community building. Remain available to the students during this time. Consider offering coffee or tea during this time as a way to encourage fellowship.

Journaling: The Key to Spiritual Formation

Journaling is a major assignment of each module in the Ministerial Preparation Course of Study. It is the integrating element that helps you draw spiritual

meaning and ministerial application from the content of each module whether the module concentrates on content, competency, character, or context. It ensures that the “Be” component of “Be, Know, and Do” is present in every module in which you participate. What is journaling and how can it be meaningfully accomplished?

Journaling: A Tool for Personal Reflection and Integration

The Syllabus contains this explanation of journaling. Journaling provides the spiritual formation component for the module and is an integral part of the learning experience.

Have students read the journaling section during the Syllabus review in Lesson 1 and emphasize that journaling is an assignment for each lesson in the module.

When giving assignments in each lesson, assign journal writing each time the group meets.

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read several books, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep

complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration

moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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*Lesson 1***Administration Defined***Lesson Overview***Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Administration Defined	Lecture	Resource 1-1
0:15	Student Understanding of the Definition	Small Groups/ Discussion	Resource 1-2
0:30	Administration Affects the Entire Church	Lecture	Resource 1-3
0:40	Where Is Administration Done?	Lecture	Resource 1-4 Resource 1-5 Resource 1-6
1:00	Who Does Administration?	Lecture	
1:05	Key Statements	Instructor Choice	Resource 1-7
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Overview

Spend a few minutes going over the syllabus in the Student Guide.

Make sure the students know the dates and times for the lessons.

Look at the requirements for the class.

Give and collect information concerning names and email addresses.

Orientation

Before class put The Big Idea on a poster, flipchart, or marker board.

The Big Idea: Administration impacts every other phase of ministry.

This lesson is designed to give you a broad overview of what administration really is in a local congregation. Several key surprises in this lesson will stretch you and make you a better Christian leader.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- define administration
- locate where administration is done
- determine who does administration
- survey key statements about administration

Lesson Body

Lecture: Administration Defined

(5 minutes)

Refer to Resource 1-1 in the Student Guide.

What Is Administration?

- Effective administration is the task of thoroughly understanding the mission of the Church and then helping God's people achieve it.
- Administration involves many interrelated tasks including discovering, communicating, clarifying, and implementing the mission of Christ and His Church in the world.
- Administration, at its best, is the lofty work of managing the mission of Christ in the world through His Church.

Why Is Administration Needed?

Administration is needed to bring efficiency, order, and organization to the work of the Church, so all resources—including human resources—are used effectively for significant Kingdom achievements.

The Administrative Process Is Continual

- Administration stimulates activities, allocates resources, recruits personnel, and accomplishes mission; it is the way a congregation fulfills its reason for existence.
- Administration is the continual process of connecting the gifts of individual believers to help them develop into a spiritually healthy church that effectively wins people to Christ and discipled the people of God.

Small Groups/Discussion: Student Understanding of the Definition

(15 minutes)

Divide the class into groups of three students each.

Refer to Resource 1-2 in the Student Guide.

In your small group you will have five minutes to unpack the meaning of the statement given on your resource sheet.

Two questions should be considered:

1. What is administration?
2. How can I apply this definition to my past experiences or my present church assignment?

Some responses will likely include the following, but should not be limited to this list. The value some students will place on the class could be determined by this exercise.

“continual process”—like parenting, the process is never finished.

“connecting gifts of believers”—this requires identifying the gifts of a congregation and involves motivating everyone to use his or her gifts for the good of the group and the glory of God.

“to help them become”—this implies that when Christians use their gifts, they accomplish something for God, positively impact the lives of others, and find joyous fulfillment themselves.

“spiritually healthy church”—mutual service efforts by the people of God must contribute to a balanced church where everyone is accepted and challenged. The healthy church gives careful attention to the inward and outward dimensions of the Christian faith.

“wins people, disciples people of God”—a healthy church fulfills both sides of the Great Commission: evangelism and nurture.

One person from the group will be called on to report to the class.

Lecture: Administration Affects the Entire Church

(10 minutes)

Although administration is usually considered a phase or expression of ministry like teaching and preaching, administration has an impact on everything else a congregation does. If the budget is not met, the church unlocked for services, the lights turned on, no one will stay to hear the preacher. If the mortgage payments are not paid, there will be no place for prayer meeting and no place for the young couple about to be counseled by the pastor and married. Administration provides the delivery system for most other phases of ministry.

Overcoming Myths Concerning Administration

Some who train ministers advise potential pastors that they can learn administration on the spot in the local church when they need it, something like the emergency room physician learning how to treat accident victims when the ambulance brings them through the front door. Others argue that students cannot understand administration until they have to use it. Still others say administration can't be as important as theology or church history. This kind of thinking, followed to its logical conclusion, would say pastors will learn to preach when they need to preach. Such faulty thinking is clearly incorrect. Administrative skills can be taught just like any other skills. Leadership principles can be understood and honed until the leader is effective.

As a starting point, these myths need to be seen for what they are: mistaken ideas that need to be questioned or even rejected.

Refer to Resource 1-3 in the Student Guide.

- Activity is achievement.
- God requires faithfulness but not effectiveness.
- Institutions are more important than people.
- Numbers are not important.
- Administration is not biblical.
- Administration can be ignored because one would rather preach or contact people.
- Administrative order is automatic if other phases of ministry are doing well.
- Students cannot learn administration until they start serving a church.
- Administration is something new that came into church life in the last 100 years.
- The cynicism caused by corporate dishonesty, government waste, and misused authority on many levels of society does not carry over into the Church.

Lecture: Where Is Administration Done?

(20 minutes)

Administration is done in and through the Church in the world. The Church always does her work in the world. To understand thoroughly the setting in which the work of your church is situated, it is necessary to know your denomination, your local church's history, and the demographics of your neighborhood, city, state, and country. Remember, not everything you need to know is obvious, and not everyone who claims to know really does know.

Administration Is Done in Church

Refer to Resource 1-4 in the Student Guide.

A long list of ideas come to mind when the word "church" is heard. For some, it is the building on Main Street. Others think of the word as it refers to a denomination. Some may think of church as the close-knit congregation of friends who worship together week by week. Others may think of church as a comfortable place to go to hear a "good talk."

But God had something much more magnificent in mind. Church in the New Testament means a company of called-out ones, people called out for a new relationship with God and with one another to fulfill Christ's purpose in the world. Of course, there are many ways of viewing the biblical evidence. Through the Bible we see the Church as the living, loving, and lasting channel for God's grace; she is global, eternal, and invincible. Here's a way to get a basic grasp of what God means for His Church to be.

A Living Organism: the Body of Christ

The Apostle Paul calls the Church "the body of Christ" (Rom 12:4-5; 1 Cor 12:12-30; Eph 1:23). That name means all members of the body have some essential but unique function, so the foot does not do the work of the ear; neither can the hand do the work of the eye. Neither can members of the Church function when they are separate from each other; there must always be a mutual connection of individuals.

God enriches the Church with a variety of gifts for ministry. That means no one should be expected to do everything, but everyone is gifted to do something, and the Church will be weakened or ill if those gifts are not used for the common good.

Scripture is clear: “Under his [Christ’s] direction, the whole body is fitted together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love” (Eph 4: 16, NLT).

A Lasting Enterprise: the Building of God

Again the Apostle Paul helps us understand the importance of the Church when he writes to believers, “Ye are God’s building” (1 Cor 3:9, KJV) and “You are built upon the foundation laid by apostles and prophets, and Christ Jesus himself is the foundation stone. In him the whole building is bonded together and grows into a holy temple in the Lord. In him you too are being built with all the rest into a spiritual dwelling for God” (Eph 2:20-22, NEB).

Solid, dependable, life-changing, eternal issues determine the work of the Church. Thus shoddy or mediocre efforts will never satisfy God. This permanent influence of the Church marches across generations, centuries, cultures, and a thousand other real or imagined hurdles. Evidently Jesus plans for the Church to continue until the end of time. He said, “I will build my church and the gates of Hades will not prevail against it” (Mt 16:18, NRSV).

A Loving Fellowship: the Family of God

In a world where nearly everyone has some reason for a broken heart, the friendship, acceptance, support, and accountability of a loving church were never more needed. In Philippians 1:5 (NIV), the word for fellowship is translated “partnership.” That’s it. It is the sense of family, the feeling of belonging, the obligation to each other.

The basic distinctive of the New Testament Church is love, the kind of love that heals relationships, melts misunderstandings, fosters forgiveness, encourages fellowship, and fuels witness. This loving fellowship of forgiven persons is the Church; persons who have experienced the love of God and persons who communicate that love for others. Fellowship means Christlikeness in our relationships with our brothers and sisters in the family of God.

The Church—the Body of Christ—the living organism to be the hands, the heart, and the voice of Jesus in the world.

The Church—the building of God—the enduring, eternal work done for God that will last forever built on the cornerstone Jesus Christ.

The Church—the family of God—caring for each other and building spiritual connections and accountability. Accepting and valuing those who are partners with us in the family of God. The family dimension means the church helps families become better families and becomes family to those who have no family.

How the Church Is Like Other Organizations and How Different

Every congregation has characteristics and challenges similar to any business, school, hospital, club, or even an extended family. But the Church is more and unique because of her nature and her mission. So the administrative leader of a congregation has to view the task similar to other organizations, but with several unique differences. The Church is unique from other organizations because it helps introduce people to Christ, and it is unique in helping believers become mature in the faith. These primary functions of the Church are accomplished through the cultivation and maintenance of relationships. When this uniqueness is ignored or misunderstood, confusion reigns and anarchy often overtakes a congregation.

Other Environments in which the Church Serves

“Years ago,” writes Neil Wiseman, “I heard Paul S. Rees, the great preacher, say we lived and worked in three environments at the same time. We are in Christ, we fellowship among the saints of God at church, and we live in the world. He compared our situation to an ocean liner crossing the Atlantic. For the whole trip, the passengers were in happy fellowship with each other; passengers were on board the ship; and they were in the Atlantic.” We are like that as believers, too. We are in happy fellowship with God’s people at church. We are in the world. And we are in Christ. Effective administration takes serious advantage of all three environments.

Understand the secular environment for ministry.

- Be aware of the explosion of new lifestyles and changing values.
- Contemporary society is basically secular.

Refer to Resource 1-5 in the Student Guide.

- Technology is advancing at a pace which confuses nearly everyone, including most ministers.
- Frightening changes press people in most aspects of their lives.
- Resistance to change is not tolerated anywhere but in the Church. Perhaps that is why we have so much of it.
- Events, circumstances, and reactions are not always as they appear.
- People are more knowledgeable, insightful, and highly motivated than they appear to be.
- Old ideas may not apply anymore. But new ideas do not always work *just because* they are new or novel.
- Target populations are changing; examples are: baby boomers, new retirees, and recent immigrants.

Administrative Types

Refer to Resource 1-6 in the Student Guide.

Ask students to determine which they are.

Perhaps every clergy and lay leader can be categorized as one of the administrative types as listed on Resource 1-6, maybe more than one. To be an effective administrative leader, one must have self-understanding. A study of the following list can help develop such self-awareness.

1. Bottom line—How many people? How many dollars? How large is the building?
2. Sailboat—respond to whatever comes: What's on my desk today? Who calls? Who stops by?
3. Wind bag—those who talk a good game but never get much done.
4. "What do they want?"—motivated by external factors and outspoken folks.
5. Crisis reactor—believes the sky will fall any minute.
6. "Fixin' to do something"—easily distracted.
7. Power controller—nothing can happen without their involvement, so achievement is limited to what they can lead.
8. Scared—good talk but afraid of risks or political implications.

Ask students if there are other types that could be added to the list.

What might be some positive types that would be more desirable?

Lecture: Who Does Administration?

(5 minutes)

Key Players

The key administrative team is led by the pastor and involves every person who serves in any decision-making group. Staff members are also key players in churches large enough to be able to support staff specialists.

The concept of pastoral oversight is a common theme in Scripture. About the time of Gregory the Great (d. 604), the term “pastoral director” began to be used, a term that fits our administrative roles very well.

The Labels Keep Changing

That term, “pastoral director,” fits in well with the changing labels used for administrative work in the last 50 years. First it was administrator, then manager, and then leader. All three had their nuance of meaning, but all mean someone must give attention to the details of our life together in the family of God.

Instructor Choice: Key Statements about Administration

(20 minutes)

Refer to “How to Use Key Statements for Interactive Learning” in the Introduction of this Faculty Guide page xiv.

Refer to Resource 1-7 in the Student Guide.

The 24 statements are numbered sequentially but divided into categories. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

Lesson Close

(5 minutes)

Review

Collect the papers. This will give you a good idea about the level of understanding attained by the students over today's lesson.

On a clean piece of paper, list five ideas you learned today about administration. You will have about two minutes.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 1-8. Use the Resource pages to give your responses.

Write in your journal.

- Reflect on your own feelings about administration.
- Reflect on "The Big Idea."

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Lesson 2

Self-Management

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	The Bible's Message for Self-Management	Class Activity	Resource 2-1
0:20	Basics of Self-Management	Lecture	Resource 2-2 Resource 2-3 Resource 2-4
0:45	Key Statements about Self-Management	Instructor Choice	Resource 2-5
1:10	Applying Lessons to Life	Self-Assessment	Resource 2-6
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

In pairs, have the students share and critique each other's homework assignments.

Collect homework for evaluation.

All homework should be evaluated with constructive comments to help the student with his or her growth. Evaluation does not mean granting a grade, as grades will not be assigned as the measure of completing the module.

Completion is based on achieving competence in the abilities as stated in the Outcomes, attendance, and completion of all homework assignments.

Journals will not be collected or evaluated until the last lesson.

Orientation

Before class write "The Big Idea" on a poster, overhead, or board.

The Big Idea: Effective ministry requires a pastor to be thoroughly converted, and that he or she lives out a vital faith at home.

Church members, coworkers, potential believers, acquaintances, and even those who are almost strangers—inside and outside the church—expect a spiritual leader to demonstrate credibility, integrity, authenticity, and personal piety. This lived-out credibility of a close connection to Christ shows at home, at church, and in the community. At a time when cynicism and suspicion abound in business, government, and even extended families, the Christian leader must see to it that he or she is a living example of what he or she preaches. To do that, one must manage self, including management of priorities, purpose, meaning, trust, and faith.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

State the objectives for the learners.

By the end of this lesson, participants should

- study the basics of self-management
- survey the key statements of self-management
- develop a plan to keep in shape spiritually

Lesson Body

Class Activity: The Bible's Message for Self-Management

(10 minutes)

Refer to Resource 2-1 in the Student Guide.

You will have about five minutes to work individually on the exercise on Resource 2-1. We will then share together what you have learned.

Lecture: Basics of Self-Management

(25 minutes)

Refer to Resource 2-2 in the Student Guide.

During this lecture give personal examples where appropriate.

Cultivate a Vital, Christian Life

Personal issues of the heart—character issues—must be settled before one becomes a leader of the people of God. Who you are and whom you are willing to become for the sake of the gospel determines, to a large measure, what you will be able to accomplish. While every ministry assignment carries certain authority and even privilege with it, neither authority nor privilege really belong to any pastor until the people believe he or she has authenticated it with his or her life and character.

Personal conversion

Conversion changes human character so radically that new values shape behavior and thought; it is a brand-new way of living and thinking. Far from diminishing life, conversion leads to a meaningful relation with God and a more satisfying life. The pastor must be a Christian; he or she must have been born again and be able to testify to this reality in terms hearers will understand.

The world wonders how a leader can serve God for years and then disintegrate morally. And I wonder, too. Could it be that some of us have never been born again, never been transformed? Never given our right of self-sovereignty to the Savior? It is true; you can't take those you lead where you have never gone.

Live the Spirit-filled life

The cleansing and empowering fullness of the Spirit of God stands at the center of human need and the theological teachings of the Church of the Nazarene. In

this day of intense spiritual search, our message needs to be heard clearly and frequently. But more than anything you say, your Spirit-filled life will be a convincing witness.

Growing Christian

Commit to being a living example of the Christ-saturated life. The minister who tries to do ministry in human strength has no more to give than the attorney, the engineer, or the doctor. It is that something extra in our lives—the grace, presence, and power of God—that makes people trust us and convinces them that what we preach is authentic and true.

Become a whole person

In this age of dysfunctional persons and broken families, the church sometimes becomes a last-stop place for hurting, confused, messed-up people. So some persons find the new life in Christ and are even called to ministry, but in the process of getting right with God, they still have problems—a habit, a scar, a tender spot, or a secret sin—from the past. Those broken places need to be mended and the hurts healed, so the church does not end up with a pastor with problems trying to help people with problems.

Cherish and Revisit Your Call

C. H. Spurgeon offers this advice:

We must feel that woe is unto us if we preach not the gospel; the word of God must be unto us as a fire in our bones, otherwise, if we undertake the ministry, we shall be unhappy in it, shall be unable to bear the self-denials in it, and shall be of little service to those among whom we serve.

Clear call to ministry

Dr. W. T. Purkiser wrote, “The call is an inner constraint, a sense that this is destiny, always compelling but usually stronger with the years.”

A calling and a profession

Former General Superintendent G. B. Williamson connects the necessity of a call to Scripture and effectiveness:

The vocation of the Christian ministry is in a class by itself. It is both a calling and a profession. It is

Refer to Resource 2-3 in the Student Guide.

C. H. Spurgeon, Lectures to My Students (Grand Rapids: Zondervan, 1954), 32.

W. T. Purkiser, The New Testament Image of the Ministry (Kansas City: Beacon Hill Press of Kansas City, 1969), 22.

Overseers of the Flock: A
Discussion of Pastoral Practice
(Kansas City: Beacon Hill Press of
Kansas City, 1952), 13.

first of all a choice by God. Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you" (Jn 15:16, KJV). To Saul of Tarsus on the Damascus Road He said, "I have appeared unto thee for this purpose, to make thee a minister and a witness" (Acts 26:16, KJV).

Consider the call as a divine assignment

The Apostle Paul looked upon his work as an assignment from God. For example he said to the Galatians, "But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man" (Gal 1:15-16).

Revisit the call

A divine call does many things for a minister. Among those strengths are:

- Gives a sense of mission
- Gives a sense of holy enablement in the hard times
- Gives a sense of authority in preaching
- Encourages perseverance in tough times

Nurture the call

Consider the commitment and impact of your call often. It means you are forever a marked man or woman. And in that awareness, please remember that even a single hint of moral failure weakens the reputation of all ministers.

Love People Unconditionally

The church exists for people. Serving them. Caring about them. Helping them discover their full potential as Christians. Believing in them. C. S. Lewis offers this advice, "For the church is not a human society of people united by their natural affinities but the body of Christ, in which all members, however different, must share the common life, complementing and helping one another precisely by their differences."

Grow great people

For decades, church growth and outreach programs have been discussing ways to grow great churches. Could it be that if we built great people, they would build great churches almost as an automatic effect of their relationships with the Lord and each other?

Refer to Resource 2-4 in the
Student Guide.

The Quotable Lewis, eds. Wayne
Martindale and Jerry Root
(Wheaton, IL: Tyndale House
Publishers, 1989), 105.

Expect people to complicate your life

One veteran pastor said, “People are wonderful, strange, unpredictable, and filled with possibilities.” And he is right; perhaps there would be no need for a shepherd if there were no sheep that complicated our lives.

Give people a reason to come

Every service should add some value to the lives of those who attend. Attendance can often be increased, simply by making the services more relevant and inspiring. People have a right to be fed—to have some value added—when they come to church. They need instruction, inspiration, encouragement, and hope. People do not need to be scolded, insulted, or talked down to; that happens often enough in the world.

Define ministry for yourself

Defining ministry doesn’t mean the minister arbitrarily determines ministry using only his or her preferences, prejudices, or perspective. Rather your definition must be informed by Scripture, congregational and/or denominational understanding of the doctrine of the church, lay and clergy leaders, theological training, and colleagues in ministry. The next step is to articulate clearly your concepts of ministry with your lay leadership group. Discuss the ideas thoroughly. The results will be greater understanding throughout the whole church.

Instructor Choice: Key Statements about Self-Management

(25 minutes)

Refer to the “How to Use Key Statements for Interactive Learning” in the Introduction to the Faculty Guide page xiv.

Refer to Resource 2-5 in the Student Guide.

The 16 statements are numbered sequentially but divided into categories. They are numbered for easy reference to in discussion you and your students can simply refer to a number.

Self-Assessment: Applying Lessons to Life

(15 minutes)

Refer to Resource 2-6 in the Student Guide.

Give students about 10 minutes to work on this assessment.

As a way of applying the learning of this lesson to your development, rate yourself privately on the six main topics of this lesson. Ratings should be on a scale of 1 to 10, with 1 being the best and 10 needing the most help. Then write yourself a prescription to improve this area of your life.

1. Cultivate a vital, Christian life.
2. Use your call to encourage and motivate yourself.
3. Love people unconditionally.
4. Part of competence is rooted in character.
5. Give yourself and your spouse a great marriage.
6. Make ministry to family a priority.

Please write a short prescription to help remedy your weakness.

At the end of 10 minutes ask students if there is something they would like to share with the class.

Care should be taken that no one feels pushed to tell others what is going on inside them unless they wish to do so.

Turn the sharing time to the definite steps of improvement persons are planning to make.

Lesson Close

(5 minutes)

Review

Do you have any questions or comments concerning this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 2-7. Write your responses on separate sheets of paper.

Write in your journal.

- Reflect on the quote from C. H. Spurgeon: "We must feel that woe is unto us if we preach not the gospel; the word of God must be unto us as a fire in our bones, otherwise, if we undertake the ministry, we shall be unhappy in it, shall be unable to bear the self-denials in it, and shall be of little service to those among whom we serve."
- Reflect on "The Big Idea."

Spurgeon, 32.

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Lesson 3

Mission and Vision

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	A Clear Focus	Guided Discussion	Resource 3-1
0:20	The Originator of the Church's Mission	Guided Discussion	Resource 3-2
0:30	Key Statements about Mission and Vision	Instructor Choice	Resource 3-3
0:55	Leading for Mission or Maintenance	Case Study	Resource 3-4
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

Go around the class and have each student read one of his or her statements from the homework assignment. Continue around the class until all 12 statements have been read.

Return and collect homework.

Orientation

Prior to the beginning of class write The Big Idea on a poster, overhead, or writing board.

The Big Idea: The mission Jesus gave the Church is simple but profound: more Christians, better Christians.

A vision for mission means a leader has to possess and share a thorough understanding of the mission God has given His Church. Then following that understanding, the leader is responsible to help his or her people find ways to implement that mission. The bottom line: purpose produces power for achievement.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discover Christ as the originator of the Church's mission
- survey key statements about mission and vision
- complete a case study
- make the mission of Christ operational in his or her own ministry

Lesson Body

Guided Discussion: A Clear Focus

(10 minutes)

Engage the students in a discussion of the three words.

Define missions.

Missions—the worldwide work of the gospel.

Define mission.

Mission—the reason for being.

Missional—taking the gospel next door, across town, or around the world.

Define missional.

Refer to Resource 3-1 in the Student Guide.

Let's look at what some others have said about these words:

"Missional churches everywhere have four things in common: 1) They make disciples of lost people. 2) They reach across cultural barriers. 3) They commit to compassion evangelism. 4) They reproduce themselves with new churches."

—Tom Nees

"Missional starts with who we are inside. . . . The evangelization of the world waits not on the readiness of God but on the obedience of Christians."

—Bill M. Sullivan

"The content of mission—the message of evangelism—is the Good News of Jesus Christ."

—Claude E. Payne

"Soul-stretching, expansive ideas come to my mind when the words *mission* and *vision* are used. My list includes objectives, purpose, achievement, missional, evangelism, vision, creativity, passion, imagination, and all-out commitment for God."

—Neil B. Wiseman

"There is a sense of mystery in mission which beckons us on to explore and discover riches as yet undreamed of. It is the mystery represented by the person of the Holy Spirit that in a sense guarantees the future of the church in the third millennium."

—Martin Robinson

Guided Discussion: The Originator of the Church's Mission

(10 minutes)

Refer to Resource 3-2 in the Student Guide.

Allow for student response.

Note the threefold mission:

1. go make disciples (v. 19)
2. tell them everything (v. 20)
3. be my witnesses . . . everywhere (v. 8)

Note the promised enablement:

1. all authority belongs to Him (v. 18)
2. I will be with you (v. 20)
3. with you until the end of the age (v. 20)
4. you will receive power (v. 8)

Would someone please read this page to the class?

Identify the threefold mission as stated in the passages.

What are the promised enablements?

Instructor Choice: Key Statements about Mission and Vision

(25 minutes)

Refer to "How to Use Key Statements for Interactive Learning" in the Introduction of the Faculty Guide page xiv.

Refer to Resource 3-3 in the Student Guide.

The 14 statements are numbered sequentially but divided into categories. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

Case Study: Leading for Mission or Maintenance

(30 minutes)

Divide the class into groups of three. Allow the groups about 20 minutes to discuss the case.

Refer to Resource 3-4 in the Student Guide.

You may need to adjust the time depending on the number of students in the class.

The greatest amount of learning will come when you insist they process the concepts to a specific situation.

Keep asking them what is happening that sounds like what you discussed in class.

Lesson Close

(5 minutes)

Review

Collect the papers at the end of two minutes.

This will give you a good idea of where each of the students are in their understanding of the material.

In the next two minutes write one paragraph answering the question, "What did I learn about mission and vision in this lesson?"

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 3-5. Write your response on a separate sheet of paper.

Write in your journal.

- Reflect on the quotes found on Resource 3-1.
- Reflect on "The Big Idea."

Lesson 4

Human Resources

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Resources Defined	Guided Discussion	Dictionaries
0:20	Developing Laity in the Church	Guided Discussion	Resource 4-1
0:35	Key Statements about Human Resources	Instructor Choice	Resource 4-2
1:10	Leadership Conversations	Small Groups	Resource 4-3
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Wiseman, Neil B. *Leadership*. Kansas City: Beacon Hill Press of Kansas City, 1979, chap. 3.

Lesson Introduction

(10 minutes)

Accountability

Call on 2-3 students to read one of his or her essays.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster, overhead, or writing board.

The Big Idea: Realize the Church is for people and that people are the Church's most valuable resource.

God provides resources for His Church. He supplies intangible resources like grace, faith, hope, optimism, agape, and more; a spendthrift generosity beyond our ability to comprehend. But when it comes to providing tangible resources like facilities, service, finances, He works through people. In every church, it is the people who produce and it is the people who receive the resources. That is why we study the human resources first.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- define resources
- know the biblical foundation for developing laity in the church
- survey the key statements about human resources
- evaluate leadership statements

Lesson Body

Guided Discussion: Resources Defined

(10 minutes)

Have several different dictionaries available for the students to use.

Allow for student response.

You may want to write some of the definitions on the board or overhead.

Resources—something that can be used for support or help; an available supply that can be drawn on when needed; the total means available to a company for increasing production or profit, including labor and new materials. (from American Heritage College Dictionary, 3rd edition, Boston: Houghton Mifflin Company, 1993.)

Look up the word “resources” in your dictionary.

What definitions did you find?

Notice that each definition implies meeting some special need and implies achievement of some desired goal.

As we think about resources that are needed and available to a local congregation, we must always start with the people: their abilities, commitments, interests, and energies. However, before people resources can be put into actual service assignments, they must be challenged, recruited, and developed.

People are the Church’s reason for being!

Guided Discussion: Developing Laity in the Church

(15 minutes)

Refer to Resource 4-1 in the Student Guide.

To get all your students into today’s lesson and thinking about the same issues, start with the brief encounter with Scripture.

If possible have the students compare this passage in The Message and the New Living Translation.

Would someone please read the passage from Ephesians?

Allow for student response.

Are there any other insights to be gained from this passage?

Instructor Choice: Key Statements about Human Resources

(35 minutes)

Refer to Resource 4-2 in the Student Guide.

Refer to "How to Use Key Statements for Interactive Learning" in the Introduction to the Faculty Guide page xiv.

The 20 statements are numbered sequentially but divided into categories. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

Case Study: Leadership Conversations

(15 minutes)

Refer to Resource 4-3 in the Student Guide.

Divide the class into groups of 2-3 for this exercise.

If time allows have the class discuss their choices and give reasons for their response.

Lesson Close

(5 minutes)

Review

Call on several students to answer the question.

What key insight did you gain from this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Students should expect to spend about 2 hours researching and writing this paper.

Complete Resource 4-4. Write your responses on a separate sheet of paper.

Write in your journal.

- Reflect on how you have viewed the laity.
- Reflect on "The Big Picture."

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Lesson 5

All Other Resources

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Rich Resources	Lecture	Resource 5-1
0:20	Key Statements about Tangible Resources	Instructor Choice	Resource 5-2
0:55	Intangible Resources	Lecture	Resource 5-3
1:10	Scripture Application	Small Groups	Resource 5-4
1:20	Lesson Close	Review, Assign	Student Guide Resource 5-5

Suggested Reading for Instructor

Wiseman, Neil B. *Leadership*. Kansas City: Beacon Hill Press of Kansas City, 1979, chap. 3.

_____. *The Untamed God: Unleashing the Supernatural in the Body of Christ*. Kansas City: Beacon Hill Press of Kansas City, 1997.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students evaluate each other's homework paper.

Return and collect homework.

Orientation

Prior to the beginning of class write The Big Idea on a poster or overhead for all to see.

The Big Idea: Every church has an abundance of non-human resources that are sometimes overlooked and thus seldom fully utilized.

Every congregation, in order to function, has some kind of facilities and the money that came in last Sunday's offering. But buildings and money are actually silent witness to the rich, intangible, often untapped resources God makes available to every congregation. A partial list includes time, talents, generosity, faithfulness, goodwill, grace, and acceptance of others. And in this lesson we have added synergism, morale, passion, dreams, imagination, and seeds of renewal. Scripture is true: "In him you have been enriched in every way" (1 Cor 1:5).

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discover where to find rich resources
- survey statements about tangible resources
- know the intangible resources available to every church
- give careful attention to the supernatural
- study what the Bible says about intangible resources

Lesson Body

Lecture: Rich Resources

(10 minutes)

Today the study helps identify and use the rich array of resources available to every church. This study starts where Lesson 4 left off; as we learned then, people are an incredible resource for the church, and most other resources start with them.

This lesson deals with two tangible resources: finance and facility; then it deals with a wide variety of intangible resources.

Regarding finances: because the subject is given full treatment in later lessons in this module, this lesson deals with only 15 basic ideas.

Concerning facilities: the following four principles will help your thinking:

Refer to Resource 5-1 in the Student Guide.

- Use—Facilities and their use tend to limit or expand a church's ministry; thus space should be used as creatively and fully as possible.
- Arrangement—Size, shape, and arrangement of a facility can control the size of the congregation, the form of worship service, the educational functions of the church, and the social relationships of the church.
- Facilities for target groups—People groups are seldom won or even represented in a church that does not provide adequate space for ministry that meets their needs.
- Improve—Since the first century, creative use of space has been a necessary part of the Church's collective experience. At the beginning, the Church met in homes or even businesses and was always considered mobile.

God has also provided His Church with incredible non-tangible resources—most of which other organizations do not have or have in only limited supply.

Instructor Choice: Key Statements about Tangible Resources

(35 minutes)

Refer to "How to Use Key Statements for Interactive Learning" in the Introduction to the Faculty Guide page xiv.

Refer to Resource 5-2 in the Student Guide.

The 28 statements are numbered sequentially but divided into categories. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

A more thorough discussion of finance can be found in Lessons 16 and 20 of this module.

Lecture: Intangible Resources

(15 minutes)

Refer to Resource 5-3 in the Student Guide.

Give special attention to the supernatural resource.

All these ideas are fully developed in the book by Neil B. Wiseman, The Untamed God: Unleashing the Supernatural in the Body of Christ (Kansas City: Beacon Hill Press of Kansas City, 1997).

Intangible Resources Available to Every Church

The church's intangible resources are amazing, wonderful, and often overlooked in a leader's assessment of his or her assignment. Let's think of a few.

God's supernatural empowerment for leaders

God never intended that ministry would be done with human strength or finite wisdom. He promises to empower those who give their best effort and then depend on Him for the rest.

Supernatural resources empower the church at significant points of ministry:

- Power for personal purity
- Fuel for vision
- Holy presence in pastoral care
- Anointing for preaching
- Divine enablement for Christian service
- Inspired guidance for administration

Synergism—Synergism means two people working together can do much more than two people working independently. It is partially what the Bible calls unity, but it is more; it is what unity produces. It is everyone

working together to be more and more like Christ even as they teach classes, serve on boards, and invest their energies in a hundred different ways.

Morale—It is the shared belief of the people of God that “together we can make a difference.” Philippians 1:27-28 says it well, “Stand united, singular in vision, contending for people’s trust in the Message, the good news, not flinching or dodging in the slightest before the opposition” (TM). Morale grows with each new success.

Power of passion—Personal commitment is the way it is usually said at church. It is God’s call to leave the empty pursuits of material stuff. It is the sense of purpose real Christian service brings. Scripture quotes Paul as saying, “This one thing I do” That’s this resource at work in the church; think of the energy of focus when all is centered on Jesus. One secular writer said this power of passion was not an event but an energy. Isn’t that what Jesus told us to expect when He said, “You will receive power when the Holy Spirit comes in you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8)?

Generosity—When an authentic need is presented to the people of God anywhere in the world, they give. It is really better than money in the bank for the Church, because it never completely runs out. Just tell the people a real need and watch them respond.

Seed of Renewal—Even when a church’s spiritual fervor runs low, the seed of renewal and hunger for genuine spirituality seems built into its DNA. That’s a resource every church can depend on being present when it is needed the most.

Dreams, Imaginations, and Creativity—The Church often seems incredibly bound by her traditions. The amazing, maybe laughable, reality is that much of what is considered tradition in our time started out as a new adventure a few years ago. The history of the Sunday School, modern missions, and even having service at 11 a.m. on Sunday, to give farmers a chance to finish their chores before coming to church, were all cutting-edge innovations in their day. And the people of that day were probably saying, “We have never done it that way before.”

Models and Examples—Nearly every church is blessed with at least one mature Christian who has walked with the Lord for many years, and that mature

mastery of life proves to be a strength to the whole church. Their influence is strong and lasting. It's hard to forget someone like that who impacts your life.

Spin-off Resources—Spin-off resources are those that come to the Church from doing her work well and having people in the world talk about it. For example, a faithful pastor prays for the person in the next hospital bed when calling on her own people. That patient remembers his experience of care from the pastor. He tells someone about the church. They tell someone else. And after two to five generations of earning good will, the church begins having regular visitors who are serious about their faith. They are strangers to the church but not strangers to how it meets people at their need.

Allow students to respond.

With a little thought you can expand this list. *What other things would you add?*

Administration involves many functions and calls for careful allocation of resources; in three profound words it is "managing the mission," the mission of our Master, Jesus.

Small Groups: Scripture Application

(10 minutes)

Paul's Advice Concerning Intangible Resources

Many enormously rich biblical passages describe the characteristics of a Christian and the many graces the Spirit of God develops in willing workers everywhere. As you know from your own walk with the Lord, He gives a whole new way of living. It is the lifestyle of Jesus, the most satisfying way to live ever discovered anywhere. The development of those inner graces by the Spirit of God in us and in others is what makes the church magnetically attractive to outsiders.

What a bargain. What a deal: that while God is making us more and more into the likeness of Christ, our lives become attractive to those who do not know the Lord. So this is the way it works: the intangible resources God is developing in us and in the Church bless us, make us a blessing to others, and attract persons to Christ and His Church, who have never known such a quality of life.

Divide the class into groups of three for this activity.

Refer to Resource 5-4 in the Student Guide.

The choice of the second chapter of Philipians' list of intangibles is only one of many similar lists that could be taken from several scriptural passages.

Lesson Close

(10 minutes)

Review

Have the students answer Resource 5-5 in the Student Guide.

If time allows call on different students to discuss their responses.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 5-6 in the Student Guide. Use separate sheets of paper for your report.

Write in your journal.

- Reflect on your responses to Resource 5-5.
- Reflect on "The Big Idea."

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Lesson 6

Building a Lay Ministry Team

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Laymen and Pastor in Partnership	Lecture	Resource 6-1
0:20	Scripture Application	Guided Discussion	Resource 6-2
0:35	Jesus' Model for Team Building	Lecture/Discussion	Resource 6-3
0:50	Six Challenges to Team Development	Lecture	Resource 6-4
1:00	Scripture Application	Small Groups	Resource 6-5
1:10	Ten Principles for Effective Team-Building	Lecture/Discussion	Resource 6-6
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Biech, Elaine. *The Pfeiffer Book of Successful Team Building*. San Francisco: Jossey-Bass/Pfeiffer, 2001.

Wilkes, Gene. *Jesus on Leadership*. Wheaton, IL: Tyndale House, 1998.

Wiseman, Neil B. *Leadership*. Kansas City: Beacon Hill Press of Kansas City, 1979, chap. 2.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students evaluate each other's homework.

Return and collect homework.

Orientation

Prior to class time write The Big Idea on a poster or overhead for the class to see.

The Big Idea: For Kingdom expansion, congregational health, disciples' spiritual development, and the multiplication of a pastor's ministry, every lay leader must be challenged to become a member of a ministry team and shown how to do it.

Sadly, church decision-makers in too many places have settled for the status quo. Times like ours require something better, something more, and likely something different. You will realize that building a strong partnership with lay leaders can produce a great new synergism in service and a great new satisfaction among lay leaders.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- understand "why a leadership team"
- study Scripture applications
- look at Jesus' model for team building
- learn six challenges to team development
- know 10 principles for effective team-building

Lesson Body

Lecture: Laymen and Pastor in Partnership

(10 minutes)

This lesson is all about multiplying ministry throughout the whole church. Three issues have a stranglehold on contemporary churches:

- Pastors are too busy.
- Lay people say they do not have permission to do ministry.
- The church has too many mere spectators.

Why a Leadership Team?

The simple answer to “Why a leadership team?” is to be able to get more done. Ideally, every believer in every congregation would be involved.

Gene Wilkes in *Jesus on Leadership*, and Elaine Biech in *Successful Team Building Tools* help us develop the following list of advantages:

1. Teams provide increased input that helps the group develop better ideas and make better decisions.
2. Teams provide higher quality output.
3. Teams involve everyone in the process.
4. Teams encourage a sense of community.
5. Teams are more likely to implement plans, because leader and group members consider themselves accountable to each other.
6. Teams demonstrate the synergism principle, whereby two can do more than twice what one can do.
7. Teams are how Jesus did ministry.
8. Teams increase opportunities to draw on an individual's strengths and to compensate for his or her weaknesses.
9. Teams develop a sense of togetherness, a feeling of belonging, so it is easier for members to build strong relationships.

Refer to Resource 6-1 in the Student Guide.

Elaine Biech, *The Pfeiffer Book of Successful Team Building* (San Francisco: Jossey-Bass/Pfeiffer, 2001), 2; and Gene Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House, 1998), 213.

Guided Discussion: Scripture Application

(15 minutes)

Refer to Resource 6-2 in the Student Guide,

Look at Resource 6-2 and complete the page as directed.

“Each of us finds our meaning and function as a part of his body. But as a chopped-off finger or cut-off toe we wouldn’t amount to much, would we? So since we find ourselves fashioned into all these excellently formed and marvelously functioning parts in Christ’s body, let’s just go ahead and be what we were made to be, without enviously or pridefully comparing ourselves with each other, or trying to be something we aren’t” (Rom 12: 4-5, TM).

Give the students about 5-6 minutes to work on this assignment before leading a discussion.

Use student responses as a way to evaluate their learning from previous sessions and as a bridge to the following material.

Lecture/Discussion: Jesus’ Model for Team-Building

(15 minutes)

Jesus developed His disciples into a highly effective force for righteousness that changed the world forever. Shaping fishermen, tax collectors, and shepherds into team players must have been tough, frustrating work, even for our Lord. From Jesus’ first calls for the disciples to join Him, until the last, frightening good-byes on the Mount of Transfiguration, He used the events and time they shared together to build these men into a leadership team for the Early Church—a leadership team that impacted the world.

Refer to Resource 6-3 in the Student Guide.

Jesus drafted ordinary people.

He developed them beyond their fondest dreams and produced some of the most effective leaders the Church has ever known. He challenged them to develop their brains, brawn, and drive to serve the greatest cause on earth, a challenge He still offers disciples today.

Jesus called the disciples to an incredible goal.

He wanted them to win their world, a goal that required them to be in top shape spiritually. To get them ready for their incredible conquest, Jesus kindled

a team spirit inside them that would not quit, even when they fumbled the ball.

Jesus helped the disciples grow through Christian service.

His disciples increased their impact on the world when they stopped watching from the sidelines and actually went onto the field to participate in the action. He showed them, and us, that when team members leave the stands and move onto the playing field, they automatically create positive peer pressure that keeps them and others at the task.

But something happened to them, too: they grew in Christlikeness. The exercise and discipline strengthened their spiritual stamina. Then they served others from their own inner spiritual overflow.

Jesus gave the disciples intense, on-the-job training.

Each day Jesus put His disciples through strenuous spiritual workouts, teaching them teamwork. Their conditioning took place in a mobile training camp. Their classrooms included hillsides, roadways, and seashores; once they were in a boat in the middle of a lake. They learned at weddings, funerals, and sometimes around tables at mealtime. Jesus frequently used the Old Testament as their playbook. To get them in shape, our Lord drilled them on the fundamentals of love, forgiveness, transformation, dependence on God, and holy living. He stretched their stamina almost to the limit when He took them to Gethsemane, Golgotha, and the empty tomb.

Jesus made a profound impact on those who were close to Him in service.

Jesus shaped their perspectives and stretched their souls for effective service. He talked with them, prayed with them, affirmed them, warned them, and challenged them. He stretched them and cared for them. The secret of their effectiveness was their close tie to Jesus. Such a relationship provided them with holy energy and creativity. Their relationships made them better people. Serving on a church decision-making team has been known to radically change a person

- from complainer to contributor
- from taker to giver
- from adversary to partner

- from selfish to generous
- from suspicious to trusting
- from useless to integral
- from spectator to servant
- from whiner to affirmer
- from spectator to team player

Allow for student response.

Where can you apply this model to your ministry?

How can you apply this model?

Lecture: Six Challenges to Team Development

(10 minutes)

Barna Research Group, news release, Ventura, CA, June 26, 2000.

Refer to Resource 6-4 in the Student Guide.

Greater teamwork increases the effectiveness of a church's evangelism and discipleship—the two requirements of the Great Commission. When weighing the significance of teamwork in your church, consider George Barna's well-documented conclusion, "Churches that use lay leadership teams are more likely to experience a broader base of changed lives as a result of the church's ministry."

- 1. Pastor does everything or controls everything**—Two tricky realities are at work in many churches. On one hand the pastor feels expected to do everything; since there is more to do than one person can achieve, much is left undone. In other congregations, laity feel they do not have permission to do anything. These churches feel over-controlled and nothing much gets done. A team concept of ministry provides opportunity for a congregation to move beyond this impasse.
- 2. Laity**—By definition, laity means a nonprofessional volunteer. That means the persons who make decisions and persons who do the work in the local church are usually untrained. That does not mean they are incapable of learning or of applying past experiences to present demands.
- 3. Spiritual immaturity**—Often persons are chosen as leaders because they are well known, have been in the same church for a long time, or simply because they are available. Since none of these reasons makes lay leaders spiritually mature or especially competent, the pastor should not be surprised to be working with a group of service novices and spiritual beginners.

4. **Board of directors mentality**—In many churches, election to a decision-making group tends to make potential leaders think of themselves as approving or disapproving the pastor’s proposals. The Jesus pattern, however, as He was working with the 12, was to form a team who cared immensely for each other and for the work of the gospel.
5. **Overlooked pastoral care**—Because the pastor is with the decision-makers so often, it is easy to assume they are spiritually healthy and in full cooperation with everything the church is doing. Not so. These people need pastoral care fully as much as anyone else in the congregation.
6. **Being and doing belong together**—The empty-hearted Christian who is an activist will work hard and long, but little will be accomplished because they are doing their service to Christ in mere human effort. At the exact opposite end of our discussion is the person who is so committed to a mystical experience with the Lord that you wonder if the work will ever get done. A balance of doing and being is needed and welcomed by many church members.

Small Groups: Scripture Application

(10 minutes)

Divide the class into groups of 2-3 students.

Refer to Resource 6-5 in the Student Guide.

If time allows, students can be asked to check Acts 6-8 to see the outcome of what happened when clergy leaders shared their ministry with spiritually capable lay leaders.

In your group follow the instructions on Resource 6-5.

In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. [2] So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. [3] Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them [4] and will give our attention to prayer and the ministry of the word.”

[5] This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. [6] They presented these men to the apostles, who prayed and laid their hands on them.

[7] So the word of God spread. The number of

disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith (Acts 6: 1-7).

Lecture/Discussion: Ten Principles for Effective Team-Building

(15 minutes)

Refer to Resource 6-6 in the Student Guide.

1. Recognize the Owner of the team. Commit to the reality that the Owner always has the last word.
2. Do your part to discourage spectatorism in your church. Try to get everyone onto the playing field.
3. Create unity and expect loyalty. Mutiny is not an option and selfishness cannot be tolerated, because division will destroy the effort. When disagreements arise, they must be dealt with in the Spirit of Christ and in the best interests of the church family.
4. Be an authentic Christian. The godly life in Christ Jesus, much more than a duty or pleasing possibility, is an amazing adventure. This relationship provides blazing new insights as it questions old notions. It provides stalwart strengths and helps us use our difficulties and disappointments.
5. Cultivate an atmosphere of faith. Make it a personal rule that before every committee or board meeting you pray for guidance, wisdom, and the ability to demonstrate the Spirit of Christ to those with whom you serve.
6. Maximize the meaning of service. Service is a gift to be opened, enjoyed, and given away. Jesus is an example of what we mean. He multiplied His ministry by commissioning and sending out the disciples to do the same works He was doing.
7. Love people. Love cannot be legislated or mandated, but it increases in gigantic proportions in any church when one or two leaders decide to be more loving and lovable.
8. See change as a way to progress. Christ was an innovator who often did the unexpected. He did not keep the Sabbath in ways in which religious leaders expected Him to keep it. He taught His followers to love their enemies and befriend sinners. He told hearers they must be slaves if they were to be free, and they needed to die in order to live.

9. Value process as part of achievement. Leading is almost never a single event; rather, it is a process. Effective leaders learn to respect the process that leads to achievement. If a church has no achievement, perhaps its leaders should reexamine their ministry to be sure they are doing the right things.
10. Emphasize mission focus. Such a focus provides a delivery system and a sword; a delivery system to carry the load and a sword to cut away trivia. Mission, properly understood, ignites imagination, creativity, and energy.

Allow for student response.

Which of these principles would you place at the top of your priority list?

Why?

Lesson Close

(5 minutes)

Review

Ask each of the students to state two things they learned today about building a lay ministry team.

This could be done by going around the room and asking for one thing from each; the student cannot repeat from a previous student. Then go around the room a second time.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 6-7. Use separate sheets of paper for your report.

Write in your journal.

- Reflect on the scriptures from this lesson.
- Reflect on "The Big Idea."

Lesson 7

Planning, Part 1

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Planning Advice from Proverbs	Small Groups	Resource 7-1
0:25	Key Statements about Planning	Instructor Choice	Resource 7-2
0:50	Planning Concepts	Quiz/Discussion	Resource 7-3
1:10	Self-Talk	Student Exercise	Resource 7-4
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Wiseman, Neil B. *Leadership*. Kansas City: Beacon Hill Press of Kansas City, 1979, chap. 5.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students evaluate each other's homework reports.

Return and collect homework.

Orientation

Prior to the start of class write The Big Idea on a poster or overhead for all to see.

The Big Idea: Planning—the art of leading the voyage to the future—takes energy, savvy, time, courage, and patience.

For authentic Kingdom achievement, it is necessary for the leader to help the decision-making group plan how to use resources that are present and maximize their use for the greatest possible impact. And since the future is so unpredictable, many congregational leaders resist every planning attempt. Others steadfastly believe planning is unnecessary because the church belongs to God and He will care for the details of a congregation's future. But planning is needed and useful for at least two reasons: (1) the planning process keeps the group focused on mission and purpose, and (2) planning provides specific actions and activities that move a church from dreaming to doing, from theory to practice, from good intentions to actual achievement.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- learn planning advice from Proverbs
- survey key statements about planning
- know 25 planning concepts every pastor needs to know

Lesson Body

Small Groups: Planning Advice from Proverbs

(15 minutes)

Divide the class into groups of 2-3 students.

Refer to Resource 7-1 in the Student Guide.

Follow the instructions on Resource 7-1. At the end of 10 minutes we will share our discoveries.

“Wise people think before they act; fools don’t and even brag about it” (Prov 13:16, NLT).

Lesson for church administrator _____

“The wise look ahead to see what is coming, but fools deceive themselves” (Prov 14:8, NLT).

Lesson for church administrator _____

“Plans go wrong for lack of advice; many counselors bring success” (Prov 15:22, NLT).

Lesson for church administrator _____

“We can gather our thoughts, but the LORD gives the right answer” (Prov 16:1, NLT).

Lesson for church administrator _____

“The human mind plans the way, but the LORD directs the steps” (Prov 16:9, NRSV).

Lesson for church administrator _____

“Intelligent people are always open to new ideas. In fact, they look for them” (Proverbs 18:15, NLT).

Lesson for church administrator _____

Instructor Choice: Key Statements about Planning

(25 minutes)

Refer to “How to Use Key Statements for Interactive Learning” in the Introduction to the Faculty Guide page xiv.

Refer to Resource 7-2 in the Student Guide.

The 16 statements are numbered sequentially but divided into categories. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

Quiz/Discussion: Planning Concepts

(20 minutes)

Refer to Resource 7-3 in the Student Guide.

Ask the students to work independently on the quiz.

Only you will know that all the statements are true.

After they have responded to the quiz, ask if there are any they felt should be false and why.

Allow for response.

Are there any questions or comments about any of these statements?

You may want to title your quiz, "Planning Concepts Every Pastor Needs to Use."

Student Exercise: Self-Talk

(15 minutes)

Refer to Resource 7-4 in the Student Guide.

As a way to help students process the details of this lesson, ask them to prepare a one-page summary entitled, "Five Conversations I Had with Myself Regarding Planning."

Have them write one self-talk paragraph for each of five different concepts of their choosing. Then you will have wonderful firsthand material to open the next session of your class.

Choose five different concepts from the quiz and write one paragraph about each.

I will be collecting these papers in about 15 minutes.

Lesson Close

(5 minutes)

Review

You may need to call on someone to get some responses going.

Would anyone like to share one of your thoughts from the writing assignment?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 7-5. Use separate sheets of paper for your report.

Write in your journal.

- Reflect on your own experience with good planning versus poor planning.
- Reflect on "The Big Idea."

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Lesson 8

Planning, Part 2

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Planning	Guided Discussion	Resource 8-1
0:20	A Place to Begin	Lecture	Resource 8-2
0:30	The Planning Process	Lecture	Resource 8-1 Resource 8-3
0:40	Using the Planning Process	Lecture/Discussion	Resources 8-4—8-9
1:10	Exploring New Options	Small Groups	Resource 8-10
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Carnahan, Roy. *Creative Pastoral Management*.
Kansas City: Beacon Hill Press of Kansas City,
1976.

Wiseman, Neil B. *Leadership*. Kansas City: Beacon Hill
Press of Kansas City, 1979, chap. 5.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students evaluate each other's homework.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: After one has studied and understands all the planning concepts and principles, the next step is to find out how it is done—what is the process.

This lesson deals with several different planning documents and attempts to show how these documents are used. Most active pastors will have other forms and procedures that work best for them. Thus the documents developed here can be augmented by almost any active pastor.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- know why planning is necessary
- understand the planning process
- have some experience with the planning process

Lesson Body

Guided Discussion: Planning

(10 minutes)

Recall a time when planning for some personal event made the event exciting and even made the event more joyful because it was planned well.

They may talk about a wedding, a vacation, or even going to the next level of their education (junior high, high school, or college). Others will talk about a trip or an event like Christmas or a birthday.

Who would like to share your experience?

As they share their insights, introduce Resource 8-1 in the Student Guide which shows the flow. Be sure they understand that the starting point for any Kingdom-related event should be mission or purpose or objective.

Lecture: A Place to Begin

(10 minutes)

Prayer and planning are Siamese twins for helping the Christian leader achieve great things for God. While it is impossible to outline the actual planning steps Jesus used in His 40-day wilderness experience at the offset of His earthly ministry, it was during this time that He clarified His mission, examined the possibilities before Him, counted the cost, evaluated the obstacles, thought through a plan of action, and considered alternatives. His pattern of drawing aside for meditation and affirming His constant dependence on God is a good pattern for the Christian leader to this day.

Planning for the decision-makers at your church is trying to discover God's will for your setting and responding to discovery by your actions. Thus planning is much more than filling in a budget form or setting dates on a calendar. Planning for the people of God must always deal with the question of our mission. Applying the test of a clear mission statement to our planning provides a standard for judgment and sometimes stimulates new ideas for ministry and service.

Why Is Planning Necessary?

Church planning aims a church toward purposeful achievement. It is the process of shaping the future in creative ways. Planning helps solve problems.

Refer to Resource 8-2 in the Student Guide.

1. Planning writes the agenda of the possible.
2. Planning allows church leaders to use change productively.
3. Planning becomes the decision-makers' road map for making God's will a reality.

Participatory Planning: Involve As Many People As Possible

Often the congregational planning process is left to a small group, and others just vote to accept or reject their recommendation. Such a plan may be efficient, but it does not develop ownership. Human beings are much more likely to support planning and strategies they help design. Sound reasons for wide leadership include:

- Conceptual thinkers and energetic doers have opportunity to sharpen each other.
- Helps a greater number of people to move from what is to what can be.
- More complete data for decisions is usually more available to many people than can be known of any one person.
- Leadership is developed.
- Ownership deepens commitment.

Participatory planning is where plans get their energy, enthusiasm, and strength for accomplishment.

There is safety in participatory planning; all aspects of a question can be raised, more information is available, additional alternatives can be considered, and morale level usually runs higher.

Lecture: The Planning Process

(10 minutes)

The planning process is almost as valuable as the actual achievement because of what it does to those involved.

Though planning is demanding and time-consuming, the results are worth the effort. Those who plan well have seen dead churches resurrected; listless people giving new energy to God's work; stewardship

increased; and church leadership become more effective.

Everything begins with the idea and initiative of an individual or small group of persons, which then must be shaped by as many people as possible. In the planning process, the group designs the route to its goal. Ideally, it should be the shortest, quickest, most economical, efficient, and effective route. Good planning is to ministry what a sail is to the boat, tracks are to a train, or wings are to the plane.

Look again at Resource 8-1.

The process can be complicated and detailed. Or it can be done by simply asking eight questions:

Refer to Resource 8-3 in the Student Guide.

1. What is our objective or mission?
2. How do we propose to do it?
3. By what date?
4. Who will take leadership responsibility?
5. What priority does this event or achievement have in church life?
6. What are the resources?
7. How well did we do?
8. How well did we communicate the goal as well as the process?

Plans should be simple enough to be written, clear enough to be understood, and realistic enough to be achieved. They should be written, perhaps even signed, because such vital information when passed along only by word of mouth can be misunderstood, exaggerated, or ignored.

Plans are like a road map where the route sometimes changes. There is more than one way to go from Boston to Chicago. But the traveler never arrives in Chicago by driving to Ft. Lauderdale. Keep checking the details of your plans as they progress or get used up, but be sure you are on your way to Chicago.

Plans can be elaborate and detailed or they can be just a checklist of things that need to be done. Use charts, cards, calendars—any device to help you see and communicate the plans clearly and completely.

Sometimes the planning process can be clarified and simplified by working back from the goal. It is simply reversing the process so your first question is, "What is the last thing that needs to happen before we reach our goal?"

Lecture/Discussion: Using the Planning Process

(30 minutes)

Five Additional Strategies

1. Calendar Planning

Calendaring is one of the most elementary and useful planning techniques. It means getting leaders together quarterly or monthly to calendar the events for their organization.

This simple meeting forces some groups to do better planning. Then, too, it encourages apathetic groups to have more meetings. It creates a natural dialogue among leaders and provides a common understanding of purpose.

2. Budget Planning

The budget is a good place to do thorough planning, because every program and ministry require some source of money. Also, the budget attracts nearly everyone's interest. Nearly every church member has had some experience in working with a household or business budget. Church members are expected to contribute to the financial needs of the church, and budget committees lend themselves to the involvement of many people. A portion of a monthly budget might look like Resource 8-4.

Several other categories would need to be included, but this represents some basics.

Careful use of a budget document that is reported each month to a decision group may create the following improvements:

- establishes priorities
- encourages giving
- eliminates a 1,000-minute disagreement about expenditures
- tends to limit over-control by church treasurer and/or pastor

3. Program Planning

This approach to planning can revolutionize an entire congregation because it calls for so many groups to participate. It also has many effective administrative concepts built into it. The next three resources show

Refer to Resource 8-4 in the Student Guide.

Refer to Resources 8-5, 8-6, and 8-7 in the Student Guide.

Spend time going over these three resources.

Details can be found in Roy Carnahan's book, Creative Pastoral Management (Kansas City: Beacon Hill Press of Kansas City, 1976), 32-38.

Refer to Resource 8-8 in the Student Guide.

Refer to Resource 8-9 in the Student Guide.

Divide the class into pairs and for the next five minutes have them apply the planning process to a simple issue in the church like starting a new class for children.

how the strategy can be used in evangelism, increasing attendance at the midweek service, and stewardship.

4. PERT Planning

The U.S. Navy in the Polaris nuclear submarine effort developed a planning system called the Project Evaluation Research Technique (PERT). This approach can be adapted to work in our churches for planning events or projects. It helps control all the components of an activity. Resource 8-8 is a sample of PERT planning for a Family Life Conference.

5. Survey Planning

The age-group survey form gives a leader an opportunity to see how a ministry or program is being received by the congregation. This form can be customized for congregational reaction, to help improve existing programs and to give support for adding new programs.

Small Groups: Exploring New Options

(15 minutes)

Divide the class into groups of 3.

Refer to Resource 8-10 in the Student Guide.

Lesson Close

(5 minutes)

Review

Call on students to respond.

Which of the planning ideas do you think you are most likely to try first? Why?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 8-11. Use separate sheets of paper for your report.

Write in your journal.

- Reflect on your own personality and your ability to plan and carry out plans. What can you do to improve?
- Reflect on "The Big Idea."

Lesson 9

How Decision-Making Groups Work

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Grade This Lay Leader	Student Activity/ Discussion	Resource 9-1
0:20	How Church Boards Function	Lecture/Discussion	Resource 9-2
0:35	Key Statements about How Decision-Making Groups Work	Instructor Choice	Resource 9-3
1:00	Typical Board Meeting	Role Play	Resource 9-4
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Wiseman, Neil B. *Leadership*. Kansas City:
Beacon Hill Press of Kansas City, 1979, chap. 4.

Lesson Introduction

(10 minutes)

Accountability

Call on 3 students to read their responses to 1 of the 3 situations from the homework assignment.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: God intends that those trusted with leadership in the church will, in the process of leading and serving, be spiritually stretched to develop into great Christians. That's what this lesson is about: becoming a great servant leader.

Authority, power, and election to church boards do strange things to some believers. Personalities and perspectives seem to change in a moment of time. Election to a church decision group can be dangerous to a leader's soul because he or she knows too much and does too little; dangerous to a congregation's present and limiting to its future; dangerous to pastors as he or she either gets callused or simply quits; dangerous because too many board members think they are to rule rather than serve.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- know basic concepts of how church boards function
- become familiar with 15 critical ideas pastors need
- experience a typical board meeting through role-playing

Lesson Body

Student Activity/Discussion: Grade This Lay Leader

(10 minutes)

Refer to Resource 9-1 in the Student Guide.

Respond to Resource 9-1 in your Student Guide. In a few minutes we will compare our answers.

Grade these five sentences as good leaders=G, poor leaders=P, or average leaders=A.

- "The pastor is among the best. I'm glad she is here."
- "If we grow, we will have to build a larger building."
- "If John and Sally want to go to a bigger church, just go ahead."
- "Every time we send teachers to a conference, they come back with requests for something new."
- "I'm glad God is stirring us up to do something great for Him."

Force the students to justify their responses.

Guided Discussion: How Church Boards Function

(15 minutes)

Refer to Resource 9-2 in the Student Guide.

We are going to consider ten ideas concerning a leadership group. We need to decide if we agree or disagree with the statement and why.

1. Decision-making groups shape the spiritual, emotional, and organizational climate of a church. Their decisions have a large effect on morale and the church's future.
2. Leadership of official meetings, next to the public services, is the most influential place for a minister to lead the congregation.
3. The leader sends many signals in a meeting: good or bad, organized or disorganized, competent or incompetent, tough or tender.

4. Anytime you're in a meeting you constantly send messages about who you are, what your abilities are, and what kind of a Christian you are.
5. Resources flow to mission.
6. The church board serves the congregation, not vice versa.
7. Every church faces problems, so problem-solving is one of the decision groups' largest responsibilities. Too many describe, analyze, discuss, and worry about problems without solving them.
8. Unscheduled meetings—both long and short—are usually negative and often harmful to a congregation.
9. The majority rules, even when the pastor is on the minority side of an issue.
10. Never lose sight of your spiritual leadership of the church in decision-making groups; you are pastor before you are chairperson of a group.

Instructor Choice: Key Statements about How Decision-Making Groups Work

(25 minutes)

Refer to Resource 9-3 in the Student Guide.

Refer to "How to Use Key Statements for Interactive Learning" in the Introduction to the Faculty Guide page xiv.

The 15 statements are numbered sequentially. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

Role Play: A Typical Board Meeting

(25 minutes)

Refer to Resource 9-4 in the Student Guide.

This activity is to give your class members a sense of realism as they study how groups act and do business.

Prepare a board agenda of about three items and assign members of your class to role-play the cast.

Prior to class, place the numbers 1 through 8 on small pieces of paper. Have each student draw a number and that will be the role they are to play.

If you have more than 8 students in the class, place duplicates of some of the numbers in the mix.

If there are less than 8, some of the characters will be missing. You may want to divide the time and have some of the students draw a new number so that all characters get some representation.

For each of the three items on the agenda have a different student play the role of the pastor.

The next lesson deals with leading a board meeting, so the emphasis of this activity is not centered on the leader and how well he or she does, but on the interaction of the group and how different personalities can affect a board meeting.

Lesson Close

(5 minutes)

Review

At the end of two minutes collect the papers. This will give you an idea of how the students are progressing.

Take out a sheet of paper and list three ideas you learned about decision-making groups today. You will have two minutes to write your response.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 9-5. Use separate sheets of paper for your response.

Write in your journal.

- Reflect on the following statements:
 - Every decision has its costs, rewards, and consequences.
 - Leaders who refuse to make decisions eventually cripple their organizations.
 - Decision-making is the moment when knowledge, feeling, thought, energy, and opinions are brought together for action, a time when the best alternative is chosen.
 - Leaders are chosen to lead.
- Reflect on “The Big Idea.”

Lesson 10

Pastors Leading Decision-Making Groups

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Tell Me Why	Guided Discussion	Resource 10-1
0:20	Key Statements about Leading Decision-Making Groups	Instructor Choice	Resource 10-2
0:35	Five Improvements to Transform Boards into Loving Fellowships	Lecture/Discussion	Resources 10-3—10-7
1:20	The Best Church Administrator I Have Ever Met	Student Activity	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Neil B. Wiseman, and H. B. London. *Becoming Your Favorite Church*. Ventura, CA: Regal Books, 2002.

Wiseman, Neil B. *Leadership*. Kansas City: Beacon Hill Press of Kansas City, 1979.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students evaluate each other's homework.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: Understanding how the work of decision-making groups becomes useful only when applied to actual leadership of groups.

Improvements in administrative flow of ideas and work in a local church await the pastor's encouragement and direction. This lesson provides an opportunity for you to try developing concepts of administration.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discover crucial changes that test administrative decision groups
- survey key statements about leading decision-making groups
- know five improvements to transform boards into loving fellowships

Lesson Body

Guided Discussion: Tell Me Why

(10 minutes)

This class session is very much focused on what a pastor needs to know and do to be a good leader of decision-making groups. It's about working with people so the Lord can work through them. Someone has said it is letting others have your way, or more accurately, helping them discover God's way.

To help class members begin together, present this list to your class. Lead a discussion based on the question, "Why would each of these changes be a real test to administrative leaders?"

Refer to Resource 10-1 in the Student Guide.

The most crucial changes in church life are likely to occur:

- When the pastor resigns
- When a new staff member is added
- When annual income increases or decreases by more than 25 percent
- When a building project starts or nears completion
- When annual member statistics increase or decrease by 25 percent or more
- When the membership of a decision group changes by one-third or more
- When more than two lay leaders are replaced in a given year: church board secretary, church treasurer, NMI president, choir director, NYI president, adult ministries director, youth ministries director, or children's ministries director
- When regularly scheduled services are changed, such as going to a double session Sunday school or the midweek service changed to a different night of the week

Instructor Choice: Key Statements about Leading Decision-Making Groups

(15 minutes)

Refer to Resource 10-2 in the Student Guide.

Refer to "How to Use Key Statements for Interactive Learning" in the Introduction to the Faculty Guide page xiv.

The 9 statements are numbered sequentially. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

Lecture/Discussion: Five Improvements to Transform Boards into Loving Fellowships

(45 minutes)

Whenever pastors meet, there is talk about outrageous, bad-mannered, sometimes unbelievable behavior in board meetings. In some places, boards are out of control, reactionary, and act as if God has no interest in their conduct or the outcomes of their decisions.

As you lecture about each of the 5 improvements, get the students involved with questions and comments.

Here are five ways to transform a local church board from a board of directors into a band of Christian brothers and sisters. All five improvements can be implemented by a pastor without official action.

Improvement 1: Make Church Boards a Microcosm of the Local Church

Authentic congregational leadership starts and continues with individuals who cultivate a growing, personal relationship with Christ. In business and government, leaders are appointed or elected on the basis of their training, experience, prestige, financial clout, or connections. But leadership in the work of God, from biblical times until now, requires stalwart Christian character as a bedrock foundation.

To keep growing spiritually is to acknowledge that the foundation for all service in the Kingdom is a vital relationship with Christ. That means we have met Him in a life-transforming encounter and continue to live in vital relationship with Him and His people. We keep our souls robust through worship, prayer, and application of Scripture. We purposely choose to embody the examples of Christ in all we do and say. And we seek the mind of Christ in everything, specifically in decisions we help make for the church . . .

While on the surface this concept may sound like it restates an obvious fact about Christian life, in practice it shifts the focus of our leadership from doing to being, moves priority from the how of decision making to the why and transforms

Neil B. Wiseman and H. B. London,
Becoming Your Favorite Church,
(Ventura: Regal, 2002), 96-97.

planning from the limitation of existing resources to finding miraculous ways of accomplishing a holy mission for God. Personal piety helps open a leader's vision to the holy work of the church.

Refer to Resource 10-3 in the
Student Guide.

How to make it happen and why:

1. Study the Bible for 30 minutes at the opening of each board meeting.
2. Choose passages that relate to what you are doing on the board.
3. Pray for each other by name.
4. Pastor prays for each board member by name at the close of each board session.
5. Put the spiritual dimension into every discussion.
6. Challenge the church board with the reality that the congregation is not likely to be more spiritual than the church board.
7. Some churches have the church board gather in the pastor's study before the Sunday worship service to lay hands on the pastor and pray for his or her preaching.

Improvement 2: Use the Agenda as a Road Map

An agenda helps keep everyone informed as to the items which need to be considered. This in itself is a time-saving device. Then, too, it gives organization to a meeting which might otherwise give all its attention to some minor issue while bypassing important issues. Without realizing it, some decision groups spend lots of time discussing a \$5.00 purchase and run out of time for discussing a major item. An agenda tends to keep committees from debating minor details. For these reasons, an agenda is not a luxury but a necessity.

Refer to Resource 10-4 in the
Student Guide.

PROPOSED AGENDA

Twin Forks Church of the Nazarene

Date: _____

- Prayer and Scripture reading
- Minutes of the last meeting
- Treasurer's report
- Old business
 1. Lawn mower purchase
 2. Visitation Committee
 3. Sanctuary refurbishing
 4. Other
- Committee reports
 1. Building and Property
 2. Program and Policy

3. Finance
 - New business
 1. Revival budget
 2. Hire replacement for janitor
 3. Prayer meeting attendance
 4. Other
 - Closing prayer time

The leader will be most aware of decisions which the group needs to make, so he or she should formulate the agenda. It is always helpful for the leader to have a proposed written agenda to present near the opening of the meeting. Then, the leader simply says, "You have the proposed agenda before you. Will you accept this as the agenda for this meeting?" Generally a motion follows that the agenda be accepted. Of course, additional items can be added before the proposed agenda is adopted as the road map for the meeting.

*Neil B. Wiseman, Leadership
(Kansas City: Beacon Hill Press of
Kansas City, 1979), 72-73.*

How to make it happen and why:

1. Prepare a proposed agenda for the board meeting and have it approved as the first order of business.
2. Allow people to add to the agenda as it is being approved. This keeps church board members from bringing up surprise items at the end of the meeting.
3. Be gracious about adding items the first few times, but remind everyone every time that an agenda is for effectiveness.
4. Cultivate relationships with church board members so they feel free to call you about placing items on the agenda.
5. The nearer the top an item is on the agenda, the more discussion it will receive.

Improvement 3: Action Motions and Minutes

A formal motion in a church board meeting usually comes after a long discussion which may not have been done exactly according to Robert's Rules of Order. Nonetheless, lots of interaction, energy, compromise, and research go into getting ready to make a motion. Then the motion is made, seconded, and passed. The motion appears in the minutes and there it stays without action unless someone goes to work to make it a reality. Thus, if one were to read five years of minutes of most churches, you would find lots of motions that have been officially voted on that have

never been implemented. What a waste of energy and effort.

To help solve this problem, use action motions and minutes. It helps by publishing someone's name. It sometimes causes a layperson on the board to ask the person named in the motion for a progress report. It takes the pressure off the pastor being expected to do it all. It sets limits and states expectations—something that is hard to find in most organizations. Here are some examples:

Refer to Resource 10-5 in the Student Guide.

Traditional motion: It was moved, seconded, and passed that the church purchase a lawn mower.

Action motion: It was moved by David Dunn, seconded by Martha Holland, and passed that John Henry be authorized to purchase a new riding mower before May 15 for the church, at a price not to exceed \$1,500, and that Sears be considered the preferred source.

Traditional motion: It was moved, seconded, and passed that the church purchase the three-acre tract of land next to the church.

Action motion: It was moved by Harry Johnson, seconded by Don Lighthouse, and passed that Rolland Green be authorized to represent the church in the purchase of three acres of land on the north side of the existing property, at a price not to exceed \$20,000 per acre. It is expected that the land purchase will be completed by November 1 and that John Green, the senior partner of the law firm Green and Gentry, represent the church's legal interest in this transaction.

Traditional motion: It was moved, seconded, and passed that we call an evangelist to be with us for a fall revival this year.

Action motion: It was moved by Mary Swarts and seconded by Mary Johnson that we call Rev. Edwin Brown for a revival meeting, to be held between October 1 and November 15 of this year. And that the pastor who represents the church in these matters feel free to inform Rev. Brown that we will guarantee an offering of \$2,000, with the provision that if more comes in for the revival, we will give the whole amount to the evangelist and absorb the other expenses.

How to make it happen and why:

1. The way to start is for the pastor serving as chairperson of the board to simply ask the person who makes the motion the questions who, what, when, and how much?

2. Then request the church board secretary to enter these details in the minutes.
3. The secretary can then be asked to check routinely with the persons named in the minutes for a progress report before the next board meeting.
4. Some churches follow the practice of sending a copy of the board minutes to each member that person's name highlighted anywhere it appears.
5. There is another point of accountability if nothing has been done when the minutes are read at the next board meeting.
6. Without these details clearly stated in an action motion recorded in the minutes, board members will ask, "When the pastor is going to care for that item?"

Improvement 4: Useful Setting for Church Board Meetings

Most people, except the pastor, are conditioned to keep quiet in rooms with sanctuary-like seating. Board meetings held in the sanctuary or in rooms with pew-type seating arrangement tend to discourage discussion. Then, too, row-seating arrangements keep decision-making group members from seeing how other persons react to their proposals.

Likewise, meeting in an informal setting such as the family room of a member's home or the parsonage living room tends to build friendly fellowship but seldom adds to the thoughtful, creative work that a church decision group should accomplish.

The decision groups should be held around a large table; four 8-foot banquet tables placed in a square are nearly ideal. The decision group should meet in a setting thoroughly prepared for the meeting. Pencils, paper, and copies of the agenda, minutes of the last meeting, and the treasurer's report should be available to every member of the board. Avoid all possible distractions; even a good choir practicing elsewhere in the church can harmfully disturb your meeting.

A good meeting is the result of good planning; the setting has important influence on the outcome of the meeting. Plan your meeting setup to encourage a free exchange of ideas, to stress cooperation, and an understanding of different points of view.

Refer to Resource 10-6 in the Student Guide for a diagram.

Wiseman, Leadership, 77-78.

How to make it happen and why:

1. Eye contact during discussions helps communication immeasurably.
2. The sense of serious preparation for the meeting gives board members an increased sense of the significance of their work.
3. Such an arrangement moves the pastor from the authority figure standing at the front of a room and gives a sense of commonality.

Improvement 5: Make Data Available Before They Know They Need It

Impressions based on faulty information have led many churches to make very bad mistakes. For example, a treasurer can comment at the end of a monthly report, "The income in August was the worst summer month in years." Listening, most people would think the church was in trouble. What was not mentioned was July was the best; it had five Sundays and six families placed their giving for August (the time of their out-of-town vacation) in the offering plates before they left.

Or, last year a Sunday School teacher had the largest class of 6th graders in the church's history; sometimes 17 were present. They have now moved to the 7th grade class. The first teacher feels like a failure because the last year's fifth grade class had only 3 when they came to her and they now average 7. Meanwhile, the new 7th grade class is flourishing and nobody thinks to give the credit to last year's teacher.

Why not make use of the records of the past to inform the present and the future? Every member of a church board would be able to make better decisions if they had a notebook with up-to-date information in the following categories:

- Worship attendance monthly average for five years
- Sunday School attendance monthly average for five years
- Church income by the month for five years
- Copy of the pastor's report to the district assembly for five years
- Copy of the board minutes for the last five years
- Copy of the monthly treasurer's report for five years.
- Copy of the board's agenda for the last five years

Refer to Resource 10-7 in the Student Guide.

How to make it happen and why:

1. Speculation about progress or decline is difficult when the data is so available.
2. Board members are trained to use facts for deciding and not hearsay.
3. The stats on attendance help remind the church board that people are the reason the church exists.
4. Irresponsible spending is discouraged because everyone has the facts.
5. Openness with statistics increases confidence in the clergy and lay leadership.

Student Activity: The Best Church Administrator I Have Ever Met

(5 minutes)

Ask the students to write down the name of that person that fits this category.

Ask them to list eight skills or character traits the person has.

Lesson Close

(5 minutes)

Review

Try to get several to respond.

Is there anyone who would like to share your list about the best church administrator?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 10-8. Use separate sheets of paper for your report.

Write in your journal.

- Reflect on how you are going to incorporate the information and ideas from this lesson into your ministry.
- Reflect on "The Big Idea."

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Lesson 11

Conflict, Change, and Progress

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Parable of the Chandelier	Guided Discussion	
0:20	Strange Characteristics of Change	Guided Discussion	Resource 11-1
0:30	Listening to Effective Change Agents	Small Groups	Resource 11-2
0:50	Key Statements about Conflict, Change, and Progress	Instructor Choice	Resource 11-3
1:05	Talk Back to the Writer	Guided Discussion	Resource 11-4
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Galloway, Dale. *Leading in Times of Change*. Kansas City: Beacon Hill Press of Kansas City, 2001.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students evaluate each other's homework.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: Progress requires change, and change almost always causes resistance and/or conflict on someone's part.

What many leaders perceive to be opposition or conflict concerning change is actually fear, weariness, or grief. Fear of the unknown; how much will the proposed new way of doing cost in energy, money, or good will, and who will lead this new effort? Weariness over the changes they have experienced at home, work, and society. Grief over what used to be in a less complicated era. Therefore, the "fight" and "choosing my battles" kind of language about change in the church must be avoided by the leader. And pastors must see to it that those who fear change have someone to help them through their fears. TLC (tender loving care) gives a pastor a bridge to every heart. However, a pastor should expect to be the "hit" person in resistance to change.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- understand strange characteristics of change
- try listening to effective change agents
- survey key statements about conflict, change, and progress
- talk back to the writer

Lesson Body

Guided Discussion: The Parable of the Chandelier

(10 minutes)

To get everyone thinking together about the issues of this lesson, read them this spoof.

The story is outlandish and unbelievable, probably written by a pastor some lonely night after a long board meeting:

The new, young pastor received a generous donation from an anonymous source for the exact price of a new chandelier for the foyer of the church. So at the next regular, monthly board meeting, he proposed that a motion be made to purchase a chandelier.

One board member said, "We've never done it before."

Another said, "We don't need it."

The church treasurer said, "We need that money for something else."

The chairperson of the trustees said, "We should buy new lights for the foyer first."

The board secretary said, "I don't know how to spell it."

And the last straw—a comment by another board member, "Who would play it?"

Allow for response.

Why did this story make you snicker or laugh?

Is this story unbelievable? Why?

How often do you think situations like this may happen?

Guided Discussion: Strange Characteristics of Change

(10 minutes)

The starting place for this lesson is to help you realize change is the price of progress. Change has to be understood and managed rather than eliminated. Change, in itself, is neither good or bad, neither useful or helpful; it is what we do with it that matters.

Refer to Resource 11-1 in the Student Guide.

Read through the list of characteristics on Resource 11-1.

After about 2 minutes begin a discussion of the statements.

Which of the statements do you think should be discussed first?

Which do you agree with?

Which do you disagree with?

Which makes you feel the most uncomfortable?

Small Groups: Listening to Effective Change Agents

(20 minutes)

Divide the class into groups of 2-3 students each.

Refer to Resource 11-2 in the Student Guide.

John Maxwell in Dale Galloway, Leading in Times of Change, (Kansas City: Beacon Hill Press of Kansas City, 2001), 31.

Neil B. Wiseman and H. B. London, Heart of a Great Pastor (Ventura: Regal Books, 1994), 24.

Elmer Towns in Galloway, Leading in Times of Change, 55.

Jim Garlow in Galloway, Leading in Times of Change, 131.

Towns in Galloway, Leading in Times of Change, 55.

Joseph M. Stowell, Shepherding the Church (Chicago: Moody Press, 1994), 317.

You have been given eight statements by eight different pastors or Christian leaders. You are to write two sentences about each statement in response to the questions.

1. "If you understand their response as a human hurt or fear and give love, affirmation, attention, and understanding, they will process the change more quickly and move ahead."
2. "Moses' . . . willingness to be consumed by a mighty cause outweighed concerns about job satisfaction. For Moses, usefulness to God was more important than satisfaction, salary, or security."
3. "Until your organization changes, it cannot grow. Not all change is growth, but no growth ever happens without some change."
4. "The not-so-obvious challenge of any transition process is to find ways to make it a growth experience for both clergy and laymen."
5. "The reasons for the need to change are the future is not going to be like the past and the future will not be like what anyone expects."
6. "We make progress when we listen to our critics. Most of the time they have discovered a chink in our armor. Although we don't like to give them the satisfaction of knowing that they have helped us through their criticism, we need to learn to welcome what is true about what they have said about us and work on growing out of the fault."
7. "Positive change requires trust, clarity and participation. Only people with virtue and vision can

Warren Bennis, An Invented Life (New York: Addison Wesley, 1993), 166.

lead us out of this bog and back to the high ground, doing three things: (1) gaining our trust; (2) expressing their vision clearly so that we all not only understand but concur; and (3) persuading us to participate.”

Galloway, Leading in Times of Change, 41.

8. “You always win when you treat the past with respect and build on it. Doing so blesses the present and prepares for the future. The process of unraveling the way great achievements happened in the past will convince the pastor and lay leaders that progress requires a significant change by the congregation.”

Instructor Choice: Key Statements about Conflict, Change, and Progress

(15minutes)

Refer to Resource 11-3 in the Student Guide.

Refer to “How to Use Key Statements for Interactive Learning” in the Introduction to the Faculty Guide, page xiv.

The 7 statements are numbered sequentially. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

Guided Discussion: Talk Back to the Writer

(20 minutes)

Refer to Resource 11-4 in the Student Guide.

Have one of the students read the statement aloud.

Change Process Begins with Me—In every case study I can remember, the pastoral leaders have discovered the same starting point for where the change process must begin. To be an effective change agent, the first person who needs to change is “me.”

In my own experience I learned at every point of growing a church I had to adjust. Before I could lead the church to the next step, I had to change the way I spent time and approached ministry. . . .

Some pastors, like the cork in a bottle, won't let

anything out. Their approach amounts to “containing” ministry through their personal control of everything possible.

Some pastors resist change because of a pessimism toward those who buck it. These pastors view their congregations as being stupid, closed minded, lazy, stubborn, and hostile. However, in such cases the pastor’s attitude is the real momentum killer. A leader must be a person of faith who sees beyond, who has a positive, possibility-believing spirit. . . .

Urgent call: Needed now. Pastors and leaders who will become change agents to save dying churches, while simultaneously reaching out to save the unchurched.

Galloway, Leading in Times of Change, 10-11, 15.

After the piece has been read, ask each student to talk back to the writer. Have each student make one statement before a student is allowed to make a second statement.

This allows students an opportunity to shape and be shaped by each other’s learning.

Lesson Close

(5 minutes)

Review

Ask each student to state 2 ideas learned from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 11-5. Use separate sheets of paper for your report.

Write in your journal.

- Write eight to ten concepts in your journal to summarize what you learned in this session.
- Reflect on your reaction to these concepts.

Looking Ahead

Ask students to bring their copy of the Manual.

If students do not have a copy, suggest they buy one, as this is the official document of their profession.

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Lesson 12

Nazarene Governmental Pattern, Policy, and Procedures

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Unpacking the Meaning of the Preamble	Student Activity/ Discussion	Resource 12-1
0:35	What Nazarenes Believe about the Church	Lecture	<i>Manual</i>
1:00	<i>Manual</i> Guidance for Leading Local Churches	Small Groups/ Discussion	Resource 12-2
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Manual, 2005-2009. Kansas City: Nazarene Publishing House, 2005.

Lesson Introduction

(10 minutes)

Accountability

Call on 2 students to read their homework report.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead.

The Big Idea: The *Manual* of the Church of the Nazarene, for the purpose of this lesson, will be used as a policy manual for a local congregation.

The *Manual* of the Church of the Nazarene informs and guides the global church in doctrine; denominational history; and local, district, and denominational governance. This lesson deals almost totally with administrative procedures and policies for local churches. Students at every educational level, when they hear the word *Manual*, often enjoy discussing and debating lifestyle issues; though lifestyle issues are important, that is not what this lesson is about. This lesson deals with how to use the *Manual* as a policy document.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- know the meaning of the *Manual* Preamble
- know what Nazarenes believe about the Church
- be familiar with *Manual* guidance for leading local churches

Lesson Body

Student Activity/Discussion: Unpacking the Meaning of the Preamble

(25 minutes)

Refer to Resource 12-1 in the Student Guide.

The Preamble is found on page 62 of the Manual.

Allow the students about 10 minutes to work on their own, then call the class together to share ideas.

Give serious attention to the meaning of this important document. It is used here to give students a firsthand knowledge of what the church really believes about itself.

Some possible ideas:

- *Mission of the church*
 - make disciples
 - include in fellowship and membership
 - equip for ministry
- *Present everyone perfect in Christ*
- *Local church is center of spiritual development*
- *Manual directs the church with beliefs, polity, definitions, and procedures*
- *General Assembly is supreme authority*
- *Government is representative*
 - Not episcopacy
 - Not congregational

Lecture: What Nazarenes Believe about the Church

(25 minutes)

Careful reading and discussion about what Nazarenes believe about the church is the basis of this lecture. You may go back to four different references in the Manual to gather information. A simple checklist is given.

Refer students to the page/section that you are presenting.

Page 32, paragraph 15.

Articles of Faith: XI. The Church

- a community of faith that confesses Jesus Christ as Lord
- the Body of Christ called together by the Holy Spirit through the Word
- expresses its life through fellowship and worship
- its redemptive work is done through evangelism, discipleship, service, and holy living
- the church is to continue the work of Jesus in the world

Introduction to Statement of Belief

Page 35, paragraphs 23-25.

- the Church of God is composed of all spiritually regenerate persons
- local church is made up of those who united for holy fellowship and ministries
- the Church of the Nazarene is composed of those whom God has brought together
- we seek holy Christian fellowship
- we seek conversion of sinners
- we seek the entire sanctification of believers
- we seek their upbuilding in holiness
- we seek to preach the gospel to every creature

Articles of Organization and Government

Page 38, paragraphs 28-30.

- representative form of government
- necessity of the superintendency
- local church shall select its pastor
- elect delegates to district assembly
- manage its own finances
- test for membership is experience of salvation, belief in our doctrines, and willingness to submit to our government

Ritual for Reception of Church Members

Page 256, paragraph 801.

- covenant to give ourselves to fellowship
- endeavor to glorify God
- devoted to giving of our money
- faithful attendance
- abstain from all evil
- seek to perfect holiness

Small Groups/Discussion: *Manual* Guidance for Leading Local Churches

(25 minutes)

Divide the class into groups of 2-3 each for this activity.

Refer to Resource 12-2 in the Student Guide.

Allow the groups to work about 15 minutes before calling the class back to check the answers.

Answers:

1. *False, 100*
2. *False, 101*
3. *False, 104.1*
4. *True, 108, 108.1*
5. *True, 111*
6. *True, 113.4*
7. *False, 113.6*
8. *True, 113.7*
9. *True, 113.8*
10. *False, 113.6*
11. *True, 115*
12. *False, 115.1*
13. *True, 115.4*
14. *True, 121*
15. *True, 128*
16. *True, 128*
17. *False, 143.1*
18. *True, 137.1*
19. *False, 129.21*
20. *True, 158*

Most people who have been Nazarenes for a few years tend to think they know what the *Manual* says about local church organization. That assumption is seldom totally accurate.

Therefore, the 20 questions should get your attention so you are aware of your need to know about our church governance.

Lesson Close

(5 minutes)

Review

Do you have any questions or comments about the information in this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 12-3. Use separate sheets of paper for your report.

Write in your journal.

- Reflect on how comfortable you are with your knowledge of the *Manual*.
- Reflect on what it means for you to be a leader in the church.

Lesson 13

Delegation and Its Helpers

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Delegation and Its Helpers	Lecture	
0:15	Four Subtle Realities about Delegation and Follow-Through	Small Groups	Resource 13-1
0:35	Key Statements about Delegation, Follow-Through, and Implementation	Instructor Choice	Resource 13-2
1:05	Protect Me from Myself	Student Activity/ Discussion	Resource 13-3
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students evaluate each other's homework.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead of all to see.

The Big Idea: After a motion is made in the decision group, the implementation of the idea depends on delegation and her friends, programming and follow-through.

Thousands of decisions have been voted in church administrative groups that have never been implemented because proper delegation, programming, and follow-through were not used. Delegation for church leaders means finding or developing individuals who make things happen, those who are trustworthy and share your vision for the work. Perhaps the most risky example of delegation of all history was made by God as explained in Psalm 8: 6: "You put us [people] in charge of everything you made, giving us authority over all things" (NLT).

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- know four subtle realities about delegation and follow-through
- survey key statements about delegation, follow-through, and implementation
- learn ideas to "protect me from myself"

Lesson Body

Lecture: Delegation and Its Helpers

(5 minutes)

Jesus and Moses are wonderful examples of how a leader delegates to accomplish mission, a purpose, a task. Let's start with Jesus. Think out loud with me about how He spent three years with a marginal group of 12; one of them even became a traitor. But think about how much He relied on the 11 who remained. Jesus trusted them with the future of Christianity, even though every one of them had some personality scar or spiritual deficiency. Utterly amazing!

"The person who trusts me will not only do what I'm doing *but even greater things*, because I, on my way to the Father, am giving you the same work to do that I've been doing. You can count on it" (Jn 14:12, TM).

"He said to them: 'It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and *you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth*'" (Acts 1:7-8).

Small Groups: Four Subtle Realities about Delegation and Follow-Through

(20 minutes)

Divide the class into 4 groups for this activity.

Refer to Resource 13-1 in the Student Guide.

Assign each group 1 of the 4 concepts to brainstorm and report on.

After about 6 minutes of brainstorming, call for reports. Limit each report to 3 minutes.

Achievement and implementation are often hindered because delegation is not always done well. Here are four concepts to improve delegation that are not usually discussed in ministry or management books.

1. **Placing the weak or inexperienced in assignments.** Delegation means trusting weak or inexperienced people with opportunities for significant service assignments. It means seeing human potential and challenging them to stretch. It is like the teenager who had never won a race or earned an A on a test. When asked what made him a winner of a race, he said, "My coach thought I could win, so I did." Most effective Christian workers had someone who trusted them in the beginning days of their ministry.

2. **Model the mission.** Effective, wholehearted service by the leader adds tremendous spiritual weight to his or her recruiting efforts. People want to follow a leader who is an example of the work they are being asked to do. Servant leaders give without thinking about getting and in the details of their ministry they get more “yes” answers to requests for help. Some wise business leader offered advice that is needed in the church: “Delegating work works, provided the one delegating works, too.”
3. **Minister to the strong.** The idea requires dealing with your fear of strong people. It’s true—some strong folks will run over you, some will chase you, and some will stretch you to think and work and believe. Never forget, the strong person in any congregation needs a pastor to say, “I appreciate you. I believe in you. I am here for you. God has given you your strengths to be used for Him.” Too often strong people are ignored because the leader fears them. Or they are given minimal tasks that bore them out the front door.
4. **Assign newcomers to new ministries.** More than we think, capable newcomers are seen as a threat to those who presently hold assignments or titles. At the same time, newcomers—especially those who move to your area from places where they have been active in church—will be uncomfortable doing nothing. A good way to solve this problem and to enrich the Kingdom efforts is to start new ministries the church has needed but lacked persons to lead the effort.

Instructor Choice: Key Statements about Delegation, Follow-Through, and Implementation

(30 minutes)

This material is likely best presented as a mini-lecture or group discussion.

The presentation should be built around a formula that will help the student with recall. The formula is $P+D+FT=I$

*P is for programming
D is for delegation
FT is for follow-through
I is for implementation*

Be sure your students know that no ministry ever gets done until an idea is implemented. The material is organized around the formula.

Refer to Resource 13-2 in the Student Guide.

The 24 statements are numbered sequentially but divided into categories. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

Student Activity/Discussion: Protect Me from Myself

(20 minutes)

“Protect me from myself” has to do with the subtle reasons spiritual leaders do not delegate as much as they need to. Delegation is hard work. At its best, delegation lightens the leader’s load and provides satisfaction as others do well with service assignments. At its worst, delegation takes more work than doing it yourself.

The subtle though surprising issues that face pastors in the delegation process are:

- Fear the work won’t get done right
- A belief no one wants to help
- Burnout—personal and congregational
- That awful, unfocused fear that someone else will do it better than we could do

Moses worked through these issues when Jethro pushed him to delegate. And the biblical record of what Moses did has help for us.

Refer to Resource 13-3 in the Student Guide.

Allow about half the time for the students to work through the scripture, then call for summary ideas.

Possible responses:

- *A pastor can’t do it all.*
- *Advice is hard to take because it seems to criticize what we are doing, and it does by its very nature.*
- *Follow advice—few ideas are pure creativity.*

Lesson Close

(5 minutes)

Review

Go around the class and have each student respond, possibly more than once.

Name one important idea you learned from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 13-4. You may use the resource sheet for your report.

Complete Resource 13-5. Use separate sheets of paper for your report.

Write in your journal.

- Reflect on "The Big Idea."
- Reflect on what you learned from Moses.

Looking Ahead

Before the student can do next lesson's homework assignment, he or she will need a list of responsibilities a pastor faces each week.

Such a list can be secured from the responsibilities outlined in the Manual; a list developed from Overseers of the Flock by G. B. Williamson and/or The Shepherding Ministry by Eugene L. Stowe; a list the instructor brings from his or her own ministry experience; a brainstorming list developed by the class; or a list developed from interviews with effective pastors.

A starting list might include these elements: preparation for preaching, pastoral care, personal spiritual development, family time, worship leadership, outreach/evangelism, district relations, and community relations.

Lesson 14

Time Management

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Making Time Come Alive in Ministry	Role Play	Resource 14-1
0:45	Key Statements about Time Management	Instructor Choice	Resource 14-2
1:20	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

Call on 3 students to present 1 of his or her action plans from the homework.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: The purpose of time management is to help a pastor find effective strategies for managing his or her own, life and to maximize the gospel's impact on the greatest number of people.

Not all laypersons know what a pastor does between Sundays. This lack creates an unspoken undercurrent in congregational life that is fed by several confusing dilemmas:

- Pastors believe they are overworked.
- A gap exists between what laity and clergy think constitutes effective ministry.
- Confusion over ministry as a life rather than a job.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- value the importance of time management
- survey key statements about time management

Lesson Body

Role Play: Making Time Come Alive in Ministry

(35 minutes)

Refer to Resource 14-1 in the Student Guide.

Some students are likely to have no firsthand experience of the issues a pastor faces in time management. Thus, you can expect they may have an abstract or hypothetical reaction to this class session. The following short case studies are designed to get them involved at an emotional level, which should make the rest of the lesson more relevant and interesting for them.

The number of students you have in your class will determine how you assign and complete this role-play activity.

With each case 1 student should be assigned to be the pastor and 2-3 students assigned to be the advisors.

Inspiring teaching moment will come when one student says, "I didn't know it would be like this."

Case 1: What Comes First?

New pastor John Coleson, age 32, took his first church two months ago. He is a second-career person who started preparing for the ministry after five years working as lead employee in a pharmaceutical manufacturing plant. All his life he has been either a shift worker or a student. At the factory, he punched a time clock at the start and close of every shift. No decisions had to be made about when to arrive and when to leave. And during the workday, he did his work in the order in which it was assigned. As a student, he took classes when they were offered; no thinking about time there either. Now he has complete control of his schedule and has trouble fitting everything in. The productive use of time has him baffled. How can he solve his dilemma?

Case 2: Is Joe Overworked?

Pastor Joe Trenton serves a church of 45 average worship attendance—his second church—a congregation he has led for two years. He never has time for a new project, and he regularly shortchanges his time obligations to his wife and children, Tommy, age 9, and Sarah, age 7. His wife often tells him he is not overworked—just disorganized—an observation he resents because he has a secret fear she may be right.

Whenever a congregant asks to see him, he generally rehearses how busy he is and how overwhelmed he feels. As a result, fewer and fewer people talk to him about their lives and their relationship to God and he wonders why. He dreads the thoughts of having the congregation double in size. At his present level of productivity, it is not likely the church will grow by five in five years. Joe, his wife, and three key leaders are seriously concerned about the effect Joe's time use is having on family and church. How can Joe help himself?

Case 3: What Adjustments Are Necessary?

Eric Johnson loves taking his children to school each morning. Sam is 11 and Tiffany 7. His wife teaches school, so she has to leave home at about 7:15 every morning to drive some distance to her school. School starts for the children at 8 a.m. Every morning, everyone lives in an emotionally charged environment. To help the situation, Eric has been letting the family have all the time and space they need to get ready. Then after taking the children to school, he stops for coffee and a roll at Starbucks. He enjoys talking with the old-timers and reading the morning paper in the coffee shop. He usually gets home from Starbucks about 9:15, takes a shower and gets ready for his day.

Since the church is not far away, he usually gets to his study at the church by 10:15. Then he reads the mail, checks the Internet for messages, and reads Scripture for 15 minutes. Now the time is anywhere between 10:30 to 11—nearly time for lunch—so he seldom does any sermon preparation for the rest of the morning. Another daily ritual is picking the children up from school at 3:15. He loves interacting with them about their school day. What's right and what's wrong with this schedule? How do you expect his preaching will have developed in ten years, compared with his pastor friend in the next town who gives three hours to study and prayer four mornings every week?

Case 4: How Does a Pastor Balance Availability and Privacy?

Pastor Martha Miller and her husband, Sam, come from families where privacy has very high priority. So they turn off the phone during dinner every day. Martha has instructed her people not to call her during the morning hours at the church because that is her study time. Their church of 100 members has an efficient phone volunteer who screens Martha's calls in the afternoon. She tries to keep her cell phone number

private. And they keep the answering machine on at home all the time to avoid telemarketing calls. Martha has a reputation of being hard to reach and the energy of returning all the calls has her stressed. How can she lower her stress and improve her reputation?

Instructor Choice: Key Statements about Time Management

(35 minutes)

Refer to "How to Use Key Statements for Interactive Learning" in the Introduction to the Faculty Guide, page xiv.

Refer to Resource 14-2 in the Student Guide.

The 30 statements are numbered sequentially but divided into categories. They are numbered for easy reference so in discussion you and your students can simply refer to a number.

Lesson Close

(10 minutes)

Review

Give the students a few minutes to write their list.

Ask if anyone would like to share his or her list.

Collect the lists. This will help you to know what information has been the most helpful for the students.

On a clean sheet of paper write down five ideas you learned from this lesson that will be of the most help for you in your ministry.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 14-3. You may use this resource page or develop a diagram of your own.

Write in your journal.

- Reflect on your own strengths and weaknesses in the area of time management.
- Reflect on "The Big Idea."

Lesson 15

Communication

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Key Statements about Communication	Instructor Choice	Resource 15-1
0:25	Purpose of Communication	Student Activity	Resource 15-2
0:45	Audience for Communication	Student Activity	Resource 15-3
1:05	Methods of Communication	Student Activity	Resource 15-4
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Wiseman, Neil B. *Leadership*. Kansas City: Beacon Hill Press of Kansas City, 1979, chap. 6.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students evaluate each other's homework.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: The Bible gives us a wonderfully accurate statement: "An unreliable messenger can cause a lot of trouble. Reliable communication permits progress" (Prov 13:17, TLB). The second part of that proverb provides a summary of what this class session is intended to accomplish.

To get the message understood, church communication must use one or more of four components: information, instruction, inspiration, and/or individualization. This class session uses brainstorming and workshop techniques to help you understand why and how to apply the broad field of communication to the life of a local parish and to those the church is trying to reach outside the congregation.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- survey key statements about communication
- know the purpose of communication
- know the audience for communication
- know the methods of communication

Instructor Preparation

You can enhance the success of your session with two personal preparations. Wherever the class session asks for a brainstorming list, you might design your own list before class; the possibilities are nearly endless. The second preparation is to gather examples of every kind of communication you can find for display and discussion; this can include bulletins, flyers, newsletters, magazine ads, phone book ads, mailings from Christian organizations, newspaper ads, news releases, ads from Christian colleges, etc.

Lesson Body

Instructor Choice: Key Statements about Communication

(15 minutes)

Refer to "How to Use Key Statements for Interactive Learning" in the Introduction to the Faculty Guide, page xiv.

The 4 statements are numbered sequentially. These statements form a foundation for the three divisions of the class session.

Use your own examples if possible.

Can you recall some communication difficulty you overheard or experienced at church? Do you remember hearing the wrong word in a sentence? Did someone write something in a bulletin that was not properly proofread? Did a small child speak out loud with some word of wisdom. Or did someone think you were distant when you were just shy?

Samples of communication gone awry in the lesson writer's experience include:

- As pastor and announcing a wedding, he misread the announcement and called the bride "Elizabeth Taylor."
- He was in a service where the leader was using word association to remember names. Mr. Clock was to sing, but the leader introduced him as Mr. Cuckoo.
- An adult Sunday School pupil read the lesson, "Now when this was nosed around . . ." Of course, the lesson from the KJV read "Now when this was noised abroad, the multitude came together, and were confounded" (Acts 2:6, KJV).

You can probably think of many others. Communication is tricky business; it's so easy for the speaker or writer to misspeak, and it is equally easy for the receiver to hear the wrong word. But the importance of effective communication cannot be overemphasized. It affects nearly every phase of ministry.

Refer to Resource 15-1 in the Student Guide.

Student Activity: The Purpose of Communication

(20 minutes)

Give the students about 5 minutes to come up with a list.

Have your own list prepared in the event that the students cannot come up with ideas.

Refer to Resource 15-2 in the Student Guide.

Allow the students about 8 minutes for this activity. They may like to work in pairs.

What Is Communication Supposed to Do?

Brainstorming

List as many communication happenings as you can remember from church last Sunday.

Workshop

List the events randomly on the grid and evaluate each item as to whether it met any or all of the four components of church communication.

Workshop Discussion Ideas

1. Communication efforts accomplish many different responses in the receiver.
2. Promotional type communication that provides information does not necessarily welcome new persons.
3. A communication audit will show many churches never get beyond the information level.
4. Most communication could be tweaked to meet at least one additional component.

Student Activity: Audience for Communication

(20 minutes)

Who Needs to Hear from Us?

Brainstorming

The church's effectiveness depends on its communication to various audiences. Communication must be directed to many audiences including community, prospects, church members, denominational leaders, staff, lay leaders, and colleagues. Just for organizational purposes, it may be helpful to think of communication as up, down, and across. Then the question must be faced: Is there some communication that can be used for everybody, and is there some communication that must be crafted for a specific audience?

Give the students about 5 minutes for this activity.

List as many audiences as you can think of for communication to be sent and with what frequency.

Refer to Resource 15-3 in the Student Guide.

Workshop

Part 1—Take your list and develop an annual calendar that shows how and when communication should be offered.

Provide plenty of examples and have them on a table.

Part 2—Look over the communication materials. Select 2-3 pieces and explain which of the four components—information, instruction, inspiration, or individualization—has been used.

Workshop Discussion Ideas

1. Every congregation has more potential communication audiences than it realizes.
2. Since funds and personnel are limited, choices will have to be made about what audiences to cover. However, with a bit of creativity and organization of interested volunteers, every prospect, absent member, and active participant could be phoned once a week.
3. With imagination, many one-time, personalized communication efforts could be designed for key people.
4. Because they are so seldom used these days, a handwritten note mailed first class is guaranteed to get attention.
5. Technology like email can multiply a church's communication efforts inexpensively and rapidly.

Student Activity: Methods of Communication

(20 minutes)

Give students about 5 minutes to complete their lists.

Brainstorming

List as many methods of communication as you can think of.

Refer to Resource 15-4 in the Student Guide.

Workshop

Suggest ways to include the newer ones into the life of a church and suggest ways to improve the way that communication method is commonly used.

Workshop Discussion Ideas

1. Every communication event, whether written or oral, can be improved.
2. Many new strategies are available to every church, some at almost no cost.
3. The attitude and feel of communication in a church needs to be assessed periodically.
4. Communication in a church improves almost automatically when leaders focus communication outwardly.
5. Communication standards can be raised by increased awareness of what our communication says to new people.

Lesson Close

(5 minutes)

Review

Ask each of the students to respond to the question.

What was the most significant thing you learned from this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 15-5. Use separate sheets of paper for your report.

Journals will be checked during the next class session. Individual entries will not be read. Faithfulness to the assignment and organization will be evaluated.

Write in your journal.

- Reflect on how you have felt when the church has reached out to communicate personally with you.
- Reflect on "The Big Idea."

Look Ahead

Announce to the class that they will need their Manual for the next class session.

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Lesson 16

Legal and Financial Relationships

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Legal and Financial Relationship between the Local Church and the District, Region, and General Church	Lecture	Resource 16-1
0:30	Practical Guidelines for the Local Church Pastor and Treasurer	Lecture	Resource 16-2 Resource 16-3 Resource 16-4
0:55	Follow the Money	Small Groups	Resource 16-5 <i>Manual</i>
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Nuffer, Bruce. *The Church Treasurer's Handbook: A Quick and Practical Guide to Managing Church Finances*. Kansas City: LifeStream Resources, 2003.

Toler, Stan. *The People Principle*. Kansas City: Beacon Hill Press of Kansas City, 1997.

Where Do Your Church Dollars Go? Kansas City: Stewardship Development Ministries, 2001.

Lesson Introduction

(10 minutes)

Accountability

Call on 3 different students to read one of the bulletin articles from the homework assignment.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: Through denominational channels the ministry of the local church extends to the community and the whole world.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- understand the “value added” benefits of the local church being part of a denomination
- identify the categories and purpose of funds collected by the local church and passed on to the district and general church
- articulate the role of the church treasurer
- include district and general church apportionments in local church budget planning

Lesson Body

Lecture: Legal and Financial Relationship between the Local Church and the District, Region, and General Church

(20 minutes)

The relationship between a local Church of the Nazarene congregation and the district to which it belongs, as well as the region of which it is a part, and to the general church, is complex as well as inspiring. To the person new to the Church of the Nazarene, there is an ongoing need to explain the “value added” to the local congregation that comes from these various levels of the denomination. The various financial obligations that exist outside the local congregation require explanation and instruction. Otherwise, they can be perceived more as a type of “tax” or burden, without a proper understanding of the underlying purpose and benefits involved.

Refer to Resource 16-1 in the Student Guide.

In most countries where the Church of the Nazarene has a presence, there are four basic, financial responsibilities beyond the local congregation. They are:

1. District Apportionments
2. Educational Apportionments
3. General Apportionments
4. Pension Plan Apportionments

We will now look at each of these four financial responsibilities of a local Church of the Nazarene congregation.

District Apportionments

In most areas of the world, a minimum of five percent of all monies raised in a local congregation is earmarked for the support of the district to which that local church belongs. These funds are utilized to pay for the administrative costs associated with the operation of the district, such as the salary of the district superintendent, the expense of the district office, and the planting of new churches.

It is important that the members of the local congregation understand the key role of the district, and the district superintendent, in the life of the local

church. For example, it is the district that holds ultimate legal title to all properties of the local church. Worldwide, one of the Church of the Nazarene's major strengths rests in the district infrastructure. These groups of local congregations have great strength in working together in the building of the kingdom of God. The District Assembly, and the related District Conventions, have long been important annual meetings for business, as well as fellowship and spiritual renewal.

Educational Apportionments

In the areas of the world where educational apportionments are utilized, an average of three percent of all monies raised in the local church are forwarded to the regional educational institution. These funds do not provide the entire educational budget for that institution. However, without this local congregation financial support, these Nazarene educational institutions could not begin to provide the cost-effective, Christian education for the Nazarene constituency in that particular region. Many Nazarene families would be prohibited from ever sending their children to a Nazarene institution of higher learning, and benefiting from these very special educational environments.

On virtually every district of the Church of the Nazarene, providing quality Christian education for the next generation of the church is one of the top priorities. Every local church member must continually be reminded of this critical, ongoing, financial need.

General Apportionments

One of the great strengths of the Church of the Nazarene is our global missionary effort. Every local Nazarene congregation is directly connected to fulfilling the Great Commission via the World Evangelism Fund. This is an amount of money, decided upon by the Board of General Superintendents and the General Board of the Church of the Nazarene, which is apportioned annually to each district in the Church of the Nazarene. In turn, each district allocates this assigned apportionment to each of the local churches that are part of that district. In most areas, this general apportionment amounts to at least six percent of all monies raised by the local congregation. These funds are the mission lifeline that supports the missionaries serving the Church of the Nazarene in nearly 150 world areas.

These general apportionment funds are utilized in the support of missionaries and various field operations, as well as provide the support needed for the various USA/Canada evangelism ministries, and other general church support ministries, such as Sunday School and Nazarene Youth International.

Historically, local churches have utilized two, time-honored methods for raising these general apportionments. The first method has been two annual offerings: One on Easter Sunday, and the other offering on U.S. Thanksgiving Sunday. The second method has been the use of the "Faith Promise" concept. This approach asks each member and friend in the local congregation to trust God in assisting them to fulfill a financial commitment to meet this Great Commission mandate of the local congregation.

This system, used to support the missionary program of the Church of the Nazarene, has been blessed by God for many, many years. It is important that every local church parishioner understand how this system works and why it is critically important that it continue. Part of the responsibility of the local church is to provide continual "feedback" to the congregation concerning how these general apportionments are being utilized and the progress being made in the fulfillment of the Great Commission.

Pension Apportionment

In many world areas, the Church of the Nazarene operates a Pensions Board, or its equivalent, which has the fiduciary responsibility for the development of a church-related pension plan. In these world areas, an average of two percent is given by each local congregation for the retirement and benefit program for Nazarene pastors in that world area. These funds also provide a base level of life insurance for participating Nazarene clergy.

Every local Church of the Nazarene congregation has the responsibility to assist in the long-term retirement benefits for God's faithful servants, who have served that congregation. The Pension apportionment is an excellent method for fulfilling this obligation of every local congregation.

Conclusion

The legal and financial relationship between the local congregation and the district, region, and general

church is an important part of the whole-life stewardship training of each person in the pew. Without a proper understanding of the benefits gained from these various financial links, resistance can grow and questions can be asked about why these resources should be sent away from the needs of the local congregation. It is imperative that clear, crisp answers be provided to every parishioner who asks a question, and that all members and friends of that local congregation are given proper information concerning these financial links between the local church and the various other levels of the denomination.

Additional information is available from the Stewardship Offices at the International Headquarters of the Church of the Nazarene at www.nazarene.org/stewardship.

Lecture: Practical Guidelines for the Local Church Pastor and Treasurer

(25 minutes)

Refer to Resource 16-2 in the Student Guide.

Building the Local Church Budget

Consider these ten principles when getting ready to prepare the local church budget:

1. Build your local church budget with your long-term goals and strategic plan in mind.
2. Design your local church budget to reflect ministry priorities.
3. Build in a cash reserve equal to an average of one month of local church income.
4. Build your local church budget based on last year's *usable* income. (Do not include pass-through monies.)
5. Monitor your actual budget performance monthly.
6. Provide monthly financial reports to your church board.
7. Always seek church board approval for non-budget expenditures.
8. Commit never to spend more than 1/12 of your approved budget without special approval.
9. Give an annual written budget report to the congregation.
10. Celebrate by spending excess income on a pre-approved capital budget project.

Adapted from Dr. Stan Toler, The People Principle (Kansas City: Beacon Hill Press of Kansas City, 1997), 136-37. See lesson number 18 for more information.

Refer to Resource 16-3 in the Student Guide.

The local church budget should be divided into the following categories:

1. Building and Properties
2. Education and Equipping
3. Worship and Planning
4. Administration and Stewardship Training
5. Evangelism and Outreach

A good guideline for local church budget allocations, according to Dr. Stan Toler, is the principle of “thirds.”

- One-third of your budget should be allocated for Property.
- One-third of your budget should be allocated for Personnel.
- One-third of your budget should be allocated for Program/Ministry.

Allow for student response.

Where are the apportionments in these categories and guidelines?

Communication and Local Church Finance

One of the biggest misunderstandings concerning local church finance is that of communication. Or, more specifically, the lack of communication. The general principle is this: the more people know about the finances of the local church, the better. When you are in doubt about whether or not to share some financial information, the best rule is to share it. One major exception to this rule is never revealing the amounts of money individuals give. People are more inclined to support a ministry when they clearly understand the financial aspects of the ministry. Para-church ministries have learned this principle well. The local church must do likewise, and share as much information as needed to keep the congregation well informed. Or, expressed another way: “Informed givers are happy givers.”

Include the audited financial report and the new, approved, local church budget in an annual report to the entire church body. Also, provide a printed brochure at the Welcome Center that is made available all year long. This brochure should include the overall vision for the local church as well as some financial detail. It should not be extremely detailed but should be very informative.

In addition, the treasurer should give monthly reports to the church board.

The Role of the Local Church Treasurer

The treasurer of the local church probably has as much responsibility as any volunteer position in the local church. The treasurer works under the supervision of the pastor, the local church board, and the finance committee. The role and responsibilities of the treasurer of the congregation are usually stated in the

bylaws of that congregation. This statement should include the following:

Refer to Resource 16-4 in the Student Guide.

1. Serves as the financial officer of the congregation.
2. Is responsible for payment of all bills, invoices, and charges.
3. Performs or oversees all bookkeeping functions.
4. Prepares monthly financial reports for the church board.
5. Files all required federal and state tax forms.
6. Monitors the cash flow of the congregation and invests available funds as directed.
7. Is empowered to borrow funds as directed by the church board.
8. Provides the congregation with any requested financial information.
9. Assists in preparation of the annual budget for the local church.
10. Serves as financial committee member, or chair.

For a more complete understanding of the role and responsibility of the local church treasurer, see Bruce Nuffer, Church Treasurer's Handbook: A Quick and Practical Guide to Managing Church Finances (Kansas City: LifeStream Resources, 2003).

It is important that the local church operate according to good, nonprofit, accounting principles. Further, a voucher system should be in place so the local church treasurer is not open to criticism or misunderstanding concerning any expenditures. The local treasurer is to sign the checks and process these approved expenditures. It is not the job of the local treasurer to editorialize concerning these approved expenditures.

It is the responsibility of the local church treasurer to keep the pastor above reproach or suspicion when it comes to the finances of the local church. The pastor should be encouraged never, ever to count the money. The pastor should never personally handle cash gifts given by the people of the church. The treasurer should make certain that someone else, other than the pastor, does these tasks. And, it should always be more than one person.

The local church treasurer is key to the ongoing success of the local church. The pastor and the treasurer should spend sufficient time together in order to build a warm, trusting relationship. The role of the pastor is to demonstrate the ability to cast the vision to the congregation, and to lead the way in raising the funds needed for the various ministries. The ideal relationship between the pastor and local treasurer is one where the treasurer has complete confidence in the wisdom of the pastor's spending procedures, because the pastor demonstrates the ability to raise the dollars needed for the ministry.

Conclusion

The local church treasurer holds an office that is critically important to the success of the local church. He or she represents the church in an official capacity, both to the congregation and to the community in which the church is located. Together with the pastor, the treasurer has responsibility for maintaining the business integrity of the local church. It is important that the treasurer stay current on all tax reporting and filing requirements, as well as related legal issues.

For more information concerning these issues, refer to Nuffer, The Church Treasurer's Handbook.

Small Groups: Follow the Money

(30 minutes)

Divide the class into groups of 3.

Refer to Resource 16-5 in the Student Guide.

While the students are working in groups, check each of their journals. Reassure them that you will not be reading individual entries but will be looking for faithfulness to the assignment.

In your group review the *Manual* beginning with paragraph 129: Business.

Find *Manual* paragraphs that describe the role of the church treasurer. Follow references to how funds are disbursed from the local church to the district and general church and how those funds are spent. Draw a conceptual map or flow chart that shows the steps, paths, and responsible people as money moves from the local church to meet the needs in global ministries.

Lesson Close

(5 minutes)

Review

Call on several students to respond.

What kind of relationship do you want to have with your church treasurer?

How will you go about securing the best person in the church for the position?

What do you anticipate as challenges in meeting the apportionments?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Many resources are available to assist the local church from the Nazarene web site: www.nazarene.org. Visit the site and review the materials available. Sites to visit:

- Stewardship Development Ministries
- General Secretary
- Ministries
- Education—International Board of Education

Identify and list five informative resource tools that would assist the local church pastor to inform his or her congregation about activities of the denomination.

Write in your journal.

- How do you personally feel about your responsibility for apportionments? How will that affect your congregation?
- Reflect on “The Big Idea.”

Lesson 17

Biblical Foundations for Whole-Life Stewardship

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Old Testament Economic Models	Small Groups/ Discussion	Resource 17-1
0:50	New Testament Economic Models	Guided Discussion	Resource 17-2
1:10	Church Economics for Today	Lecture	Resource 17-3
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hall, John David. *The Steward: A Biblical Symbol Comes of Age*. New York: Friendship Press, 1982.

Lesson Introduction

(10 minutes)

Accountability

Call on 2-3 students to report what they found from the Internet search.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: Stewardship is about lifestyle issues.

We begin four lessons on “Whole-Life Stewardship” with what the Bible has to say about the subject. Stewardship is about more than finances. In fact, to limit stewardship to a discussion about money and fundraising is to truncate the subject and greatly limit our understanding of what we need to learn.

Stewardship is about lifestyle issues. These issues include, but are not limited to, a clear understanding of how to master the principles of personal and church finances. However, we must broaden the discussion far beyond the single dimension of money, ultimately to include our time, our talents, and our “touches”—interpersonal relationships.

The intent of this lesson is to give you new insights into what stewardship means after reading and reflecting on biblical models and practices.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- have a brief overview of Old and New Testament economic models for God’s people
- know that these models serve as the core values for present-day Christians’ lifestyles and priorities
- understand how today’s congregation must implement these economic models to succeed

Lesson Body

Small Groups/Discussion: Old Testament Economic Models

(40 minutes)

Divide the class into groups of 3 students each.

Refer to Resource 17-1 in the Student Guide.

Allow about 25 minutes for the groups to work together and about 15 minutes for the students to share what they found or questions that arose from the study.

Encourage the use of several different translations for clearer understanding.

In your group find each of the points listed in the outline in each of the scripture passages. Your written responses should demonstrate your understanding of how these scriptures can be used to explain—teach and preach—the subject of whole-life stewardship.

Genesis 41-42: Saving and Accumulation of Goods

- Prevention
- Distribution
- Goodwill

Exodus 16:15-30: Survival in a Nomadic Society

- Survival
- Selflessness
- Thanksgiving

Leviticus 19: Economics for a Local Community (note movement from nomadic to community)

- Production
- Consumption
- Distribution
- Thanksgiving
- Goodwill

Leviticus 13-16; Deuteronomy 14, 25, 26: Distributive Justice in a Community

- The purpose of the offering
- The community purpose of the tithe
- The Sabbath
- The Year of Jubilee

1 Kings 10; Nehemiah 9:22-31: The Poverty of Affluence—Materialism

- Economic uplift
- Splendor
- Affluence
- Greed
- Meaninglessness

Jeremiah 29: Economics for the People in Exile

Production
Multiplication
Welfare

Guided Discussion: New Testament Economic Models

(20 minutes)

Lead the class in a study and discussion of the topics and scripture passages.

Refer to Resource 17-2 in the Student Guide.

Share your own experiences where needed.

Encourage the use of several different translations for clearer understanding.

Remember, *economics* and *stewardship* are the same Greek word in the New Testament. We need to begin to think about how our understanding of stewardship and the biblical definition of economics are linked together.

The Kingdom of God

The fulfillment of the Year of Jubilee—Luke 4
Economic justice, equality, and compassion
The new giving paradigms—Luke 21:1-4
Kingdom math—John 3:16 added together with 1 John 3:16

Economics in the Early Church

Shared burden of giving—Acts 2
100 percent giving—Acts 4
The institutionalization of giving—Acts 6
Care for the caregivers—1 Corinthians 16
Global living—Romans 15
Sacrificial giving—2 Corinthians 8

Lecture: Church Economics for Today

(15 minutes)

Refer to Resource 17-3 in the Student Guide.

Incorporate personal experiences where appropriate.

The Progression toward the Ideal Model

The Giving Church is a church that recognizes time and talents are gifts from God. It is a 100 percent giving church. It develops a strategy that engages its constituency in understanding they are managers and not owners of the time, talent, treasure, and relationships God has provided. The typical response from a member of a giving church is “whole-life,” not merely a portion; financial commitments are not discussed in terms of whether the tithe is calculated in terms of “net” or “gross” income. Rather, the discussion is centered on the fact that, as God’s managers, we are committed to invest 100 percent of all we are, and borrow back from God a sufficient portion of these resources to sustain an acceptable, simplistic, Christian lifestyle.

The Responsible Church is a church that manages gifts with the purpose of helping others. It is a 100 percent involved church. It develops its strategy along the lines of “total mobilization of the laity for ministry.” This is the next step in understanding whole-life stewardship. Time and talent become the driving force in the discussion. “The pocketbook follows the heart” would be a common understanding in this type of church. Stewardship, for this congregation, is significantly more than a discussion concerning raising funds or developing an annual church budget.

The Transforming Church is a church that promotes justice, equality, and *shalom* in the community as a 100 percent prophetic church. It develops a strategy along the lines of participation in compassionate evangelism. This strategy includes such things as education in the community, advocacy issues, community (social) transformation, and global justice. This type of congregation can only be described as “Wesleyan.” These were the types of issues to which John Wesley devoted his life and ministry in the attempt to transform the society through the experience of entire sanctification. Wesley said if a person experienced entire sanctification, that person would be transformed. He also said if enough people were sanctified, they would transform the society in which they lived. Therefore, the question before us: Is our local church transforming the community in which it is a part? Or are our church and its people buying into a materialistic lifestyle that is anything but biblical?

Lesson Close

(5 minutes)

Review

What point in this lesson made the biggest impact on you?

Where can you begin to change your life and that of the congregation in which you are a part?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Prepare two sermon outlines based upon the scriptures listed in this lesson: one from the Old Testament and one from the New Testament.

Prepare a suggested list of activities that would move a local church through the progression of becoming the ideal model—A Transforming Church. What specific activities would be needed to move the local congregation into a giving church mind-set? From this point, what changes would be needed to move that congregation into a more responsible church? And finally, what activities would you suggest that would move the hearts and minds of the people into a socially transformational type of congregation? Give specific examples which would relate to your particular local congregation.

Write in your journal.

- Reflect on your own attitude toward stewardship—your own personal giving.
- Reflect on “The Big Idea.”

Lesson 18

Four Approaches to Whole-Life Stewardship

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Approaches to Whole-Life Stewardship	Lecture/Discussion	Resource 18-1
1:00	Developing a Giving Environment	Lecture	Resource 18-2
1:10	Casting a Vision for a Giving Church	Lecture	Resource 18-3
1:25	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

In pairs, have the students share the list of activities they did for the homework assignment.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead.

The Big Idea: The Church needs individuals of all generations committed to a biblical understanding of whole-life stewardship.

This lesson asks you to examine four different approaches to life, which often govern people's understanding of stewardship.

You will find Nazarenes—as well as believers of other persuasions—within all four categories. Your job, as pastors and leaders in the Church of the Nazarene, is to move as many people as possible into a **biblical approach** of stewardship. And you need to hurry. Time is important. Our church is in need of renewal and revival. The **biblical approach** to stewardship, if shared by many of our pastors and people, will help us toward the transformation of our communities.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- examine four very different understandings of how Christians approach the subject of stewardship
- understand biblical, whole-life stewardship

Lesson Body

Lecture/Discussion: Approaches to Whole-Life Stewardship

(50 minutes)

Refer to Resource 18-1 in the Student Guide.

1. Attitude: Toward the Environment

Some individuals view the environment from a *position of privilege*. Put this in your first grid box in the row for environment.

They use the environment for their own personal privilege and pleasure. Their attitude is "God provided all these resources, basically, so I can live a nice, comfortable life."

A second approach would be to save the environment regardless of the impact on humans. Saving the spotted owl, or whale, or some other endangered animal are not bad causes, but this can lead to extremes that disregard human needs. We might put *radical socioeconomic ethic* in our grid.

A third approach wants to conserve our natural resources but may not have integrated conservation into a complete biblical understanding of stewardship. For example, water conservation is important but conservation for what purpose? The average American uses 650 gallons of water per day? (This includes the electric power in their homes.) In the extremely poor countries of the world, on average, individuals have only 3½ gallons of water per day. This 3½ gallons is for everything: cooking, drinking, bathing, and so on.

We refer to this approach as *maintaining a system of convenience*. Put this on your grid. But, is this God's perfect plan? Should we be concerned about this injustice? If we are, then we are entering the fourth approach to environmental stewardship.

The fourth approach to stewardship of the environment is the **biblical approach**. Christians with this understanding of stewardship know God is the Creator of everything. As Christians, we have both an individual and corporate responsibility to care for the things God has created. Plus, we need to be concerned about those who have so little.

Many Christians have been blessed beyond their understanding. WHY? To use it all for themselves? Or have we been blessed to help those of the world who are marginalized and helpless? Remember: the widows and orphans in the Bible stand for the marginalized people of our world.

Who are the groups of helpless people who can't speak for themselves? Who are the people who have been pushed to one side? Have you ever heard the metaphor of teaching someone to fish rather than giving him or her a fish? But who provides the fishing pole, and the access to the river? We refer to the biblical attitude toward the environment as *redeeming the environment*.

Are you beginning to get the idea? Here are four different approaches to stewardship. The first three are less than biblical; yet, many Christians live their lives as if these lifestyles are acceptable to God. We, as pastors, must become the prophets, transforming the Church and changing our communities.

2. Attitude: Toward Personal Lifestyle

The second category on the left side of your grid is **personal lifestyle**.

Some believe in the *pseudo-gospel of wealth and power*. They read their Bibles, and believe if they are obedient, God will bless them materially. Is this a biblical attitude? Absolutely not! But they believe it anyway.

Others have an approach that makes us all feel guilty. Their lifestyle is that of *extreme simplicity*.

Allow for response.

Can you think of some examples?

It would not be right to criticize these persons; however, the life of voluntary, extreme poverty is not for everyone. There are blessings to enjoy, including material blessings.

Allow for response.

Perhaps some might want to comment on this.

A third approach toward personal lifestyle is that of *preoccupation with self*. If it doesn't fit into their agenda, they don't want to be bothered. These are the Christians living without margin, both in finance and time. We must attempt to help them see there is a better way.

Read Matthew 6 and understand the outline of how we are to approach our personal lifestyle.

The better way is the **biblical approach** of stewardship. This attitude toward personal lifestyle is found in Matthew 6. The word for this box in your grid is *righteousness*.

The first two rows of your grid should now be completed. *How are you doing so far?*

3. Attitude: Toward Faith Community

The third row of your grid should be labeled "Attitude Toward Faith Community." The first approach places the emphasis on *image, location, church buildings, and recognition*. These persons are not hard to spot.

Those believing in the second approach emphasize *feeding the poor*. Obviously, there is nothing wrong with feeding the poor, but there is more to the problem than physical hunger. Focusing on only one aspect of a person denies all that makes that person a distinct individual.

A third approach would be to live the lifestyle of *consumer Christianity*. These folks pick and choose their local church by the services it provides them. They are "takers" who aren't interested in giving back either money or time. They are consumers of the products the local church offers. This is not a good picture, but it describes many modern-day Christians.

Those believing in the **biblical approach** understand their role as a *prophetic voice* in the community. These Christians are building transforming churches. They are actually making a lasting and significant difference in their communities.

Allow for response.

Can you think of examples of each of these?

What kind of longevity do churches based on each of these approaches have?

4. Attitude: Toward Outreach

The fourth row of our grid will highlight the attitudes of our various approaches toward outreach.

The first approach we will consider in this category believes in a *privileged gospel*. Translation: "We prefer to worship with persons like ourselves." Sometimes this is referred to as the *homogeneous unit principle*. Such adherents look, act, and dress like the others of their church.

Others believe Jesus comes to the oppressed and *favors the poor*. They cite scripture texts emphasizing the poor as the privileged class in God's eyes. They fail to remember God wants everyone to enter the kingdom of heaven. He has no favorites.

Still others emphasize their *own needs*. Don't ask them to get involved in outreach; they are too busy doing only those things that are most important to them. Their attitude says, "Pastor, preach to my needs, give me help in the areas where *I* am hurting. But I really don't have time for the problems of others."

The **biblical approach** believes in outreach in the *context of the Kingdom*. Here is where it all begins to come together. It is a bigger concept than even the local church. It is God's kingdom coming to this world.

Allow for response.

Can you clearly articulate what God's kingdom is?

This is a requirement if you are going to be able to teach the biblical approach of stewardship.

5. Attitude: Toward Wealth

Our fifth row looks at the attitude of our various approaches toward wealth.

One approach is to be preoccupied with the *accumulation* phase of John Wesley's sermon on money—"make all you can." Those with this attitude spend a disproportionate amount of time on financial security issues. There is nothing wrong with wanting to have a sound financial base and estate plan; but if a person's sole reason for making money is to spend it on himself or herself, there is a real problem.

A second approach is being preoccupied with the *giving*—redistribution—phase of John Wesley's sermon on money—"give all you can." Normally, we don't talk much about this attitude, other than in positive terms; however, when carried to the extreme, those preoccupied with this attitude have been known to destroy their families and futures by making extremely unwise financial decisions. Everyone needs a biblically based understanding of savings as well as giving.

The third attitude is preoccupied with the *saving*—self-centered—phase of John Wesley's sermon on money—"save all you can."

Allow for response.

Saving is good; however, how much is enough in a world of acute needs?

How much do we need to reserve in estate plans for our children?

What does the Bible say about our estate planning in the first place?

Many Christians who suffer from this preoccupation have never once considered the fact that God owns 100 percent of their net worth. Who are they to decide their children's inheritance is to be considered without first consulting the true Owner of our wealth? This is similar to the Federal Express driver taking the package home and keeping it as his own. His job was to deliver what belonged to someone else, not become preoccupied with owning something that was never intended to be his own.

The **biblical approach** attitude is one of *balance* that results from embracing John Wesley's entire sermon on money, and not becoming preoccupied with any one of his three phases of the understanding of wealth. This person lives life in the balance of accumulating wealth, "make all you can"; investing wealth, "save all you can"; and giving it away, "give all you can." The person pursuing this balanced approach understands that giving includes non-cash as well as cash assets. This person understands that one must "hold loosely" to the things of this world, because they don't belong to us anyway.

Allow for response.

Can you think of an example of someone who truly exemplifies someone who lives the biblical approach in regard to wealth?

6. Attitude: Toward General Financial Commitment

The last row in the grid seeks to understand the attitudes of different approaches toward general financial commitment.

The first approach we will consider in this area represents the classical attitude of *giving from abundance*—philanthropy. Motivations include guilt, tax incentives, and personal recognition. This person is seriously engaged in the active effort to promote human welfare. There is a concern for the needs of others, but it is done from a position of affluence.

Usually, this is a "them and us" mentality, calmly calculating the amount of financial commitment, without the need to consider what is usually called

“sacrificial giving.” This type of giving is largely directed giving, with a consequent need for deep personal satisfaction, involvement, and control.

Another approach holds the *giving from deep sacrifice*—social action—approach to financial commitment. After all, wouldn't we all want to become to our world what Mother Teresa was to the people of Calcutta? If we were honest, most of us would have serious questions about taking our financial commitment to this extreme.

The point of this attitude is that it relies too heavily on human effort and not enough on God's perfect plan for this world. Obviously, there is nothing wrong with sacrificial giving; however, when the agenda is driven by the person's need to give, rather than God's divine plan for the situation, this attitude becomes problematic.

A third approach is that of *no margin*—avoidance. Whether the subject is time or money there is simply nothing left to give. The schedule is so crowded that when God-directed ministry opportunities confront this person, there is no possible response other than to look the other way. As opportunities for giving arise, the response is to avoid the issue altogether.

There was a time when this attitude was predominantly that of the men in the Church. During this period, women picked up the slack with the Women's Missionary Society, etc. In today's world, there is no difference in attitude between men and women. Both live at the margin, with nothing extra—in either time or finance—to share with God or others.

With the **biblical approach** the proper attitude toward financial commitment begins with the issue of ownership: God is the Owner; we are the Federal Express delivery drivers. Cash and non-cash resources have been entrusted to us for a reason. We are to respond to the needs of the Kingdom by *giving from a heart of compassion*.

Allow for response.

What does it mean to have a heart of compassion?

Compassion is that biblical attitude of loving others unconditionally. It is the ability to see a situation from the other person's perspective. It is placing the other person's need ahead of my own. Compassion is coming to the conclusion that there never will be true peace and happiness in my life until I respond to your need as God is directing me.

Once the biblical perspective is understood, it is possible to begin to build a transformational church centered in the principles of whole-life stewardship.

Allow for response.

Where do you find yourself on this grid?

Where do you find the leaders of your church?

Where do we begin to move ourselves and our church to the biblical approach attitude?

The next two sections are the beginning of the next lesson, "Developing a Giving Church."

Lecture: Developing a Giving Environment

(10 minutes)

Refer to Resource 18-2 in the Student Guide.

Give personal examples if possible for each of the areas.

Money Problems in the Church

1. We have a giving crisis.

Is there any new word about stewardship for the Church? Probably not; however, what we need is a recasting of the basics. The church needs to be reminded that stewardship involves more than money. The church that feels its stewardship base is covered, when it has paid its budgets in full and raised sufficient money to do additional ministry projects, is neglectful of its teaching of whole-life stewardship principles.

2. We have a credibility crisis.

Questions that must be answered for the congregation include: How accessible is the financial information? Are accountability safeguards in place? What is the debt/income ratio?

3. We have a tenure problem with pastors.

Studies indicate the most stable churches in the area of stewardship have a record that reflects the stability of pastoral staff.

4. We have a limited giving base.

In many situations, the older generation of faithful givers is not replaced by the younger generation. In fact, in some churches, it takes as many as seven younger stewards to replace the giving of one senior. The stewardship story is not being told; the challenge is not being transferred to the younger generation.

5. We have a “me-ism” crisis.

Affluence has invaded the Church. We must be aware that the materialism of the world has invaded our pews. “The problem is not that we’ve tried faith and found it wanting, but that we’ve tried mammon and found it addictive, and as a result we find following Christ inconvenient.”

Art Simon

6. We have a vision problem.

Our people need to see a bigger vision. We must show them a picture of a lost and hurting world. Examples from all six of the “pockets of giving” must be presented.

We will discuss these pockets later.

7. We have a lack of giving models.

The senior generation of faithful givers must be utilized as whole-life stewardship models before they are gone. How will younger believers understand the concepts of whole-life stewardship if these principles are not modeled and talked about by the generation who has most successfully demonstrated the faithfulness of God?

Lecture: Casting a Vision for a Giving Church

(10 minutes)

Refer to Resource 18-3 in the Student Guide.

Biblical Principles for Christian Giving

Give God the First Portion—“Honor the LORD with your wealth, with the firstfruits of all your crops” (Prov 3:9).

Give Regularly—“On the first day of every week, each one of you should set aside a sum of money” (1 Cor 16:2).

Give a Percentage—“Set aside a sum of money in keeping with his income” (1 Cor 16:2).

Give Thankfully—“Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ” (Eph 5:20). “For God loves a cheerful giver” (2 Cor 9:7).

Creating a Climate for Giving

“A family that finds itself unable to make a commitment of a tenth of its resources to God should realistically examine its spending and living habits.

Larry Burkett

Perhaps that will require a crucial examination of spiritual values as well. Usually, if more funds are needed for family conveniences, the average family somehow finds the means to buy what they want."

This will be explored in Lesson 20.

Step One: Initiate a strategic program to guide families to financial freedom.

Your congregation is comprised of four different types of families in relation to financial freedom:

- Families that are not financially free, and everyone knows it; negative net worth and headed toward financial ruin.
- Families that are not financially free, but everyone does not yet know it; same as category one, but through the use of credit and other means have managed to stay one paycheck ahead of bankruptcy.
- Families that are financially free, but have yet to learn how to honor God with their freedom; using their resources in a selfish way.
- Families that are financially free, and are honoring God with their wealth.

Step 2: Establish a vital mission and compassionate ministry program for others.

God bestows His grace on a church that is generous in its living.

"The church is at its best when it is proclaiming love, forgiveness, hope, and understanding. When it gets sidetracked from these modeling proclamations, then it ceases to be the Church God envisioned and commissioned. The Church serves best when it serves unselfishly, with intent to share rather than receive."

C. Neil Strait

Step 3: Challenge Christians through a vision plan to prove God with their giving.

Encourage Christians to view themselves as channels of God's funds rather than as a human resource for the support of God's work. The vision plan must include:

- The Purpose—Why give?
- The Need—Why give now?
- The Plan—How do I give?
- The Rewards—What will be the results of my giving?

Keep straight the distinction between your specific vision plan and the general mission of the church. Mission is general; a vision plan is specific.

The vision plan provides direction and establishes specific goals to shape the strategy of your church's general mission.

You share your vision plan for whole-life stewardship in many different ways:

- A special Vision Sunday
- Annual whole-life stewardship banquet
- Stewardship Month
- Whole-life stewardship education: small groups and Sunday School
- Various communications: sermons, print, www, etc.

Lesson Close

(5 minutes)

Review

What questions or comments do you have concerning this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Prepare a sermon outline from the text of Matthew 6: 19-24.

Prepare a 21st-century version of John Wesley's Sermon on Money:

- Make all you can
- Save all you can
- Give all you can

Prepare a complete, biblical definition of the kingdom of God.

Prepare a list of suggested activities that would challenge people to move toward a biblical approach of whole-life stewardship. For example: What activity could I do that would place me in contact with marginalized persons? For most of us, this is something about which we have to become very focused; it doesn't come automatically.

Write in your journal.

- Reflect on your own attitude in each of the six categories.
- Reflect on where God wants to move you.

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Lesson 19

Developing a Giving Church

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Developing Committed Steward Leaders	Lecture	Resource 19-1 Resource 19-2
0:35	Developing an Annual Stewardship Plan	Lecture	Resources 19-3—19-7
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Toler, Stan, and Elmer Towns. *Developing a Giving Church*. Kansas City: Beacon Hill Press of Kansas City, 1999.

Lesson Introduction

(10 minutes)

Accountability

Call on a student to give his or her list that would move them toward a biblical theology of whole-life stewardship.

Call on another student to share his or her 21st-century version of Wesley's sermon.

Call on another student to read his or her definition.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: Whole-life stewardship recognizes God as the ultimate source of all things (2 Cor 9:8). Whole-life stewardship is God's method for supporting the local church (1 Cor 9:6-14).

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- develop the skills necessary to build a successful working model of a giving church
- prepare a whole-life stewardship model that is radically biblical, as well as practical, for a local congregation

Lesson Body

Lecture: Developing Committed Steward Leaders

(25 minutes)

Refer to Resource 19-1 in the Student Guide.

Definition of a Steward Leader

A caretaker, trustee, a chosen servant; an important person in a privileged, responsible position. A steward is a manager of another's belongings; the Federal Express driver with packages belonging to someone else.

A steward leader:

- Is privileged—Rom 12:1-2
- Is chosen—Mt 20:1-16
- Is important—Gen 42:6; 43:16, 19
- Is responsible—Lk 12:48
- Is accountable—Is 22:15-21; Heb 13:17; 1 Kings 4:6; 16:9
- Has a sense of dignity—Gen 1:26-28; Is 36:3, 22; 37:2
- Has a sense of belonging—1 Cor 3:21-23
- Manages another's belongings—Gen 1; Ps 24:1; 89:11; Rom 16:23
- Closely identifies with the Master—Lk 8:3
- Is a caretaker, trustee—Eph 3:2
- Is watchful—1 Cor 4:1; Heb 13:17
- Is a servant—1 Pet 4:10
- Is faithful, trustworthy—Lk 16:10; 1 Cor 4:2

A steward leader is not:

- The owner, lord, master—Ps 24:1; 50:10-12
- An "ordinary servant"—Lk 8:3
- Just "one of the others"—Mt 16:8
- To pursue power—Lk 16:1-2
- Irresponsible—Lk 12:42-48
- Lazy, greedy—1 Pet 4:10; 1 Cor 12:7
- A puppet on a string—Gen 1:28; Mt 5:13-16
- The same as the creation/creatures—Ps 19:1-4; 8:4-9

Steward leaders *acknowledge* the Lordship of Christ.

Refer to Resource 19-2 in the Student Guide.

We are:

- Created in the image of God: designed to reflect our Creator—Gen 1:27; Ps 8:5; 2 Cor 3:18
- Redeemed by God in Jesus Christ—Eph 2:8-10

- Named as God's own in holy baptism—Mt 28: 18-20
- Sent on God's mission in this world—Gen 1: 28-30; Jn 20: 21; Eph 3: 8-12
- Empowered as God's stewards, caretakers, managers, and trustees—1 Cor 12-14; Rom 12

"Our Christian calling for life, our vocation, is to be God's stewards. Our occupation is one of the ways we live out our vocation, our calling, our stewardship. It is not a matter of 'have to,' but of 'want to!' The Christian steward is a totally free person and at the same time is servant to all" (Martin Luther).

Steward leaders build winning *relationships* with:

- God—Isa 40: 30; 43: 1-3; 55: 1-3; 1 Jn 4: 19
- Self—Rom 12: 3; Phil 2: 3-5; 1 Pet 2: 9-10
- Others—Rom 12: 18; Gal 5: 13-14; Eph 4: 15-32
- Creation—Ps 24: 1; Gen 1: 26-31; Ps 8; Article I, Apostles' Creed

Steward leaders *grow, develop, and serve.*

- Growing an *attitude of giving*—Gal 6: 1-10
- Developing an *attitude of gratitude*—Ps 103
- Serving with an *attitude of love*—Lk 9

Giving to God reminds us who He is, who we are, and what our relationship should be to the things He allows us to manage in His name. Giving must be done in love with a thankful and willing heart, all the time recognizing God as the Owner of everything.

Steward leaders *worship* through giving.

Our offerings are a part of our worship of God (Rom 12: 1-2). Our offerings are not limited by "rules and regulations." Neither Old Testament laws (Lev 27: 30) nor modern IRS regulations determine our response to God! We are set free to serve (Gal 5: 1, Col 2, 1 Pet 2: 16) and to follow our Lord in trust and in loving compassion (Jn 13: 34-35) without limits! (Mt 5: 21-34). Jesus says, "Give and it will be given to you. Good measure, pressed down, shaken together and running over, will be poured into your lap" (Lk 6: 38). As God is gracious and generous, so are God's stewards (Lk 12: 48).

Also, consider 2 Cor 8 and 9.

Steward leaders think *globally* and act *locally*.

Steward leaders *model* giving to new Christians.

“Don’t let the world around you squeeze you into its mold, but let God remold your minds from within” (Rom 12: 3, Phillips).

- We celebrate life with others and value it!
- We seek a fairer use of the world’s resources!
- We share the gifts with others of God!
- We consider the long-term effects of poverty, injustice, pollution, affluence, and alienation!
- We try to supply resources and services that will meet genuine human and social need!
- We try to think corporately, remembering our human and planetary frailty!
- We examine our priorities in the light of the Word of God!
- We are people of hope and confidence in God!

Lecture: Developing an Annual Stewardship Plan

(50 minutes)

Refer to Resource 19-3 in the Student Guide.

Step 1: Build a Realistic Budget and Live Within It.

Some tips to budget building:

1. **Build your budget with your Vision Plan clearly in mind.** Always give your congregation compelling reasons for giving. The Vision Plan must be at the forefront of all invitations to give.
2. **Your church budget should reflect your ministry priorities.** Break your budget down into at least five ministry areas of the church:
 - administration
 - building and properties
 - education and equipping
 - evangelism and outreach
 - worship and planning
3. **Build a cash reserve equal to an average of one month of church income.** There will always be disruptions in the normal cash flow; for example, bad weather that cancels Sunday

services. The stress level can be greatly reduced by building a cash reserve into the budget.

4. **Build your budget based upon last year's usable income.** Too many churches are the victims of overly optimistic budgeting. One way to guard against this problem is to use last year's usable income. Exclude any pass-through moneys that you can't expect to use in local church operations.
5. **Monitor your actual budget performance monthly.** Make certain your finance team gets together monthly to talk about how the income is coming in, and to take a serious look at how the church has operated financially over the prior month.
6. **Provide monthly financial statements to your church board.** Normally, if the church board is well informed, they will be more helpful. There's no place for the Lone Ranger in church finance. This is part of the board's responsibility, during the good times and the bad.
7. **Seek church board approval for non-budget expenditures.** When something comes up that has not been budgeted, that item needs to be brought back to the board. Once again, the responsibility is a shared responsibility.
8. **Never spend more than 1/12 of your given budget without special approval.** There is a fine line between having an empowered budget—ministry action teams entrusted to make budgeted expenditures—and too much control. An empowered budget empowers people, but if any ministry action team plans to spend more than 1/12 of their budget within any one month, it needs to be approved.
9. **Give an annual written report to the congregation.** This is a summary report of how their funds were spent, not an item-by-item, detailed report. This will increase the integrity of the leadership, and get the people onboard with the Vision Plan.
10. **Celebrate by spending excess income on a pre-approved capital budget or project.** This "party" shouldn't be planned until the year-end financial status is determined. The approach is to build a list of pre-approved projects—in order of

priority—that will be done with any excess funding at the end of the year.

Good budgeting will help prevent the horror stories that result in poor planning. Wise stewardship involves sitting down and counting the cost before moving ahead.

Refer to Resource 19-4 in the Student Guide.

Step 2: Appeal to *all* six pockets of giving.

In every church there are at least six pockets of giving. This is the key to understanding designated giving. God is constantly directing persons to give to each of these designated areas. If the local church doesn't learn how to ask for these dollars, you can rest assured some other philanthropic agency will ask—and receive these gifts.

1. The Maintenance Pocket

The givers to this pocket are those interested in the general operations of the church. They are concerned about paying utilities, salaries, and other general maintenance costs.

2. The Missions Pocket

When you say “World Mission” to this person, you've said it all. They can always be counted on to raise funds for overseas ministries. These are the people most attracted to the unified giving approach of the World Evangelism Fund.

3. The Compassionate Ministries Pocket

This person is always interested in giving a cup of cold water in Jesus' name. They are motivated to help the homeless and feed the hungry. Many large, para-church ministries have been built by attracting this type of giver to their particular area of ministry.

4. The Building Pocket

This person's cause is brick and mortar. They're the first to offer a “challenge gift” when money is raised for expansion of the church facility. They enjoy Work & Witness trips involving construction projects.

5. The Education Pocket

This person sees the Christian education aspect of the church's mission as absolutely essential and is willing to provide the funding to make it happen.

6. The Evangelism Pocket

These are the individuals who have an acute sense of the world's lostness. They have a strong desire to see the world come to know Jesus Christ. When you provide the challenge, such as the *JESUS* Film to evangelize the world, this person will be right there to help fund the process.

Step 3: Distribute Numbered Offering Envelopes to all Church Attendees.

Refer to Resource 19-5 in the Student Guide.

One of the goals in developing a giving church is for givers to give regularly. Tithing envelopes help make giving a regular habit and also help in keeping accurate giving records.

Step 4: Mail Quarterly Giving Statements to All Parishioners.

Two things will happen immediately when you mail quarterly giving statements.

- You will be able to reconcile incorrect records.
- You will see an increase in giving the next Sunday.

Step 5: Make the Offering Time a Celebration.

Never "take" the offering; rather "receive" it. This is a key part of the worship experience, and the service should reflect this truth.

Before the offering use drama to illustrate the need. Use stories to support your mission. Use Scripture for moments of meditation. Use humor to reduce tension about giving. Use a giving witness to share his or her giving experience. Use your ushers to showcase excellence.

As pastor, always give your offering first.

Step 6: Teach Children the Importance of Giving.

Make certain your whole-life stewardship plan includes the children. They must be taught the privilege of giving from the beginning. A special illustrated message for children on the importance of Christian giving is very important. Make certain the children are part of the process in all aspects of giving.

Step 7: Never Ask for Money at Events Designed to Reach the Unchurched.

This diminishes the complaint by the unchurched that the Church is always asking for money. You are looking for a response from the unchurched at these events, not an offering. You should explain that the cost of the event was raised in advance.

Refer to Resource 19-6 in the Student Guide.

Step 8: Overcome the Fear of Preaching about Money.

Plan an annual stewardship message on the subject of giving.

For example: Preach on the Macedonian model of giving—2 Corinthians 8:1-9.

- They gave willingly.
- They gave beyond their ability.
- They gave enthusiastically.
- They gave their best.

Many times ministers can't preach on stewardship because their own tithing house is not in order. Pastors must be the example—period!

Other times, ministers don't preach what they practice. They are afraid to talk about money. "The reason I wasn't preaching on stewardship was cowardly. I wanted to please people more than I wanted to please God" (Robert Russell).

Church treasurers and finance committee members must also have their tithing house in order. If the tithing principle isn't practiced among the church leadership, it can't be expected among the rest of the congregation.

There will be three responses to your annual stewardship message:

1. There will be those who will give, no matter what you do.
2. There will be those who will never give, no matter what you do.
3. There will be those who will respond and start tithing. This group will come from one of these target groups:
 - Guest attendees—prospective givers
 - Occasional attendees—keep the communication channels open

- Faithful members—capture their imagination with your Vision Plan

Step 9: Plan a Stewardship Month.

You'll find an entire month of stewardship emphasis will help you in developing a giving church.

There are seven key ingredients involved in planning a stewardship month emphasis:

1. Appoint a team leader.
2. Form a ministry action team.
3. Select a theme; this should reflect your Vision Plan.
4. Send weekly letters—not from pastor, but from members of the ministry action team. Letters will emphasize the theme of the stewardship message to be preached that week.
5. Preach a series of messages on whole-life stewardship; check the SDM web site for resources (<http://stewardship.nazarene.org>).
 - The first three messages during the stewardship month should emphasize whole-life stewardship, and seldom mention money.
 - On the fourth Sunday, the money Sunday, the emphasis should be a thoroughly biblical, uncompromising, and practical message on the responsibility of Christian giving.
6. Communicate the Vision Plan—on the first Sunday.
7. Distribute the approved budget—on the fourth Sunday.

Refer to Resource 19-7 in the Student Guide.

Step 10: Build a Stewardship Planning Calendar.

1. Check items you'd like to consider doing in your church.
2. Put an "X" in the possible month(s) you want to target this item. Asterisks indicate good months to use.
3. Circle "X" if this item would be new to your church.
4. Discuss and fine-tune the calendar with your church chairpersons and/or leaders.

5. Keep this with your regular calendar so you can monitor the progress.

Lesson Close

(5 minutes)

Review

Call on each of the students to answer the first question.

What was the most helpful idea you learned from this lesson?

What idea do you personally need to work on?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete Resource 19-7. If you are not presently in a pastoral position, discuss the chart with your pastor and find out when your church does the various categories.

Design a Stewardship Month Resource Kit for your local church. Make a list of the contents for this resource kit. For example: it would need to include four sermon outlines. What would the scriptures be for the four sermons?

Prepare your own "stewardship testimony." Have you discovered the joy of becoming a "God-honoring accumulator" rather than living the life of decreasing net worth, spending more than you make? Prepare a testimony that explains how you moved from decreasing net worth to accumulating resources for God's kingdom. Or, if you are not yet a God-honoring accumulator, explain how you intend to get to that point.

Write in your journal.

- Reflect on your own attitude about tithing and giving.
- Reflect on your commitment, and history in tithing.
- Reflect on "The Big Idea."

Lesson 20

Personal Finance and Lifestyle Issues

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Loosen Your Grip	Guided Discussion	Resource 20-1
0:20	Work Diligently and Live Simply	Guided Discussion	Resource 20-2
0:35	Use Debt Cautiously	Lecture	Resource 20-3 Resource 20-4
0:50	Give Generously	Lecture	Resource 20-5 Resource 20-6
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Martin, Bill, and Wes Tracy. *The Christian's Guide to Financial Freedom*. Kansas City: Beacon Hill Press of Kansas City, 2000.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students share their stewardship testimony.

Return and collect homework.

Orientation

Prior to class write The Big Idea on a poster or overhead for all to see.

The Big Idea: The success and/or failure of individual lives, careers, and marriages has been determined by how money, and its use, has been viewed and managed.

This lesson will attempt to help each of you to take hold of your views and management skills in relation to money.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- be provided with the skills to liberate people who are bound and gagged as prisoners of money problems, materialism, and crippling debt
- clearly understand that the lifestyle of Christian simplicity is vital, and that transition is taking place from compulsive consumption habits to financial freedom

Lesson Body

Guided Discussion: Loosen Your Grip

(10 minutes)

God is the Owner of the earth, of everything and everyone in it. God is the Owner; we are merely stewards, managers of God's assets.

"So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his Kingdom and his righteousness, and all these things will be given to you as well" (Mt 6:31-33).

Allow for student response.

Do you ever worry about whether you will have enough of the things you need to live?

What is the key to not worrying about such things, according to this verse?

What is the difference between a "need" and a "want"?

How rich is God?

"And my God will meet all your needs according to his glorious riches in Christ Jesus" (Phil 4:19). Do you think this scripture is true?

Many people are under financial stress. This places their health, emotional equilibrium, even their marriages at risk. Some of the specific stress-related problems that can result include: backaches, depression, heart palpitations, ulcers, loss of sleep, and decreased productivity.

Have the students take out a piece of paper and answer the questions "yes" or "no."

Give Yourself a Stress Test

- 1. Do you find yourself in a negative net worth situation? That is, if you added up all you own and subtracted all you owe, would the result be positive or negative?*
- 2. Are you struggling to keep up with increased inflation? Income isn't keeping pace with the increased cost of living.*
- 3. Are you worried about losing your job?*

4. *Are you behind in your tithe?*
5. *Do you have unbudgeted expenses that keep you financially off-balance?*
6. *Do you argue with your spouse about money?*
7. *Are you late in the payment of one or more creditors?*
8. *Have you been contacted by a creditor because you are behind on your payments?*
9. *Have you purchased something you didn't want or need?*
10. *Have you purchased something you couldn't afford in order to make an impression?*

If you answered yes to four or more of these questions, you are likely suffering from financial stress. This often results from bad financial habits developed over some time.

Have the students respond on their own paper. Do not take long for this—1 minute.

Can you think of any such habits? Name some specific steps you can take to change your bad habits into good ones.

The purpose of this lesson is to assist you in this process. Let's begin with a ceremony of *exorcising* your possessions. This is how we begin to "loosen our grip." Some of us have been taught from an early age that if we want anything, we have to work hard to get it, and once we get it, we must work hard to hang on to it. Unfortunately, these people go through life thinking everything they possess is their own.

The problem is everything on earth is in the process of decaying, even our bodies! The things we possess will wear out. If, on the other hand, we understand all we have is a gift from God, that we are only the managers—the Federal Express drivers for God—of the things God has allowed us to have, we will find true peace of mind.

The students can start the list now but finish the task later with their family.

Refer to Resource 20-1 in the Student Guide.

Now, with this thought in mind, make a list of your most cherished belongings. Gather your family together, and read over the list. Once this is done, read the following statement:

I am here to thank God for all the wonderful things He has allowed us to have and use. While I thank God for these things, I also want to ask Him to

forgive me for those times when I forgot He is the Owner of them, and I am the manager.

Today, I formally place all of these things under God's ownership. Everything on this list is God's. If they last a long time, they are God's. If they increase in value, the increase belongs to God. If they go up in flames tomorrow, they are God's. God provided these things for me to manage on His behalf. I want to be a good steward of them, but I don't want to worry about them, because they don't belong to me; they belong to God.

Prayer: "Lord, help me to be a good manager of what You have provided. Help me to keep in mind I must never love 'things.' Things were meant to be used. People are meant to be loved. Help me to use the things I manage for Your glory. Don't let me do anything with any possession that would embarrass You. As Owner, You may take these things away as You like. Help me to be content with my relationships with You and with others, and never let me lust after material items that could hurt these relationships. And never let me put importance in things that won't last. In Jesus' name, Amen."

Scripture Memorization:

"The earth is the Lord's, and everything in it, the world, and all who live in it" (Ps 24:1).

Refer to Resource 20-2 in the Student Guide.

Encourage the students to also fill out this resource with their families and pray the same prayer.

Guided Discussion: Work Diligently and Live Simply

(15 minutes)

To obtain financial freedom, you must spend less than you earn. This means earning more and/or spending less.

"Whatever your hand finds to do, do it with all your might" (Eccl 9:10).

Work is a gift from God. Our vocation is sacred and is to be offered to God as a means of worship; therefore, there should be no such thing as a lazy Christian on the job. We work to survive. We work to accumulate resources and save for the future. We work to find personal fulfillment. But most of all, we work to minister to others.

Ask yourself these questions:

Again have the students respond to the questions on their own paper.

In what ways and under what circumstances has my work felt like an offering or gift to God?

Have I been guilty of avoiding work?

Have I made the opposite mistake of worshiping my job and not my Creator?

What is my philosophy of work?

Les Steele

Simplicity is many times a necessary step to obtain financial freedom. Simplicity is a "willingness to disentangle ourselves from too many commitments and relieve ourselves of debts and obligations that keep us anxious and burdened."

Albert E. Day

"Where there is simplicity there is no artificiality. One does not try to appear younger, or wiser, or richer than one is—or more saintly."

In order to obtain financial freedom through simplicity, we must beware of the consumptive lifestyle. Consumerism thrives on pride, envy, and greed. Many books are written on the subject. Christian simplicity begins with a commitment to avoid excessive consumerism, and embrace Christian simplicity.

Refer to Resource 20-3 in the Student Guide.

Students will need to fill in the chart at a later time.

Suggest they use last year's spending as a measure of where and how money is spent.

Begin with a complete examination of your cash flow. How much goes through your hands, and where does it go?

Where can you find ways to cut expenses? You can probably come up with a dozen or more ideas. For example:

- Selecting entertainment or recreation that costs little or nothing: walks, bike rides, free concerts, etc.
- Downsizing of housing, cars, and similar items
- Making bulk purchases of groceries
- Paying off consumer debt
- Avoid buying on credit

The objective is a positive cash flow, to earn more than you spend. If you find yourself in a negative cash flow situation, take time to examine your commitment to work, and to a lifestyle of Christian simplicity.

"Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward" (Col 3:23-24).

Lecture: Use Debt Cautiously

(15 minutes)

There are many dangers in the use of personal debt, and few positive uses.

Publius Syrus

"Debt is the slavery of the free."

Russian proverb

"Debt and misery live on the same street."

Benjamin Franklin

"Rather go to bed supperless than rise in debt."

"If one of your countrymen becomes poor and is unable to support himself . . . help him . . . so he can continue to live . . . Do not take interest . . . from him" (Lev 25: 35-36).

"The rich rule over the poor, and the borrower is servant to the lender" (Prov 22: 7).

What is debt?

Debt is anything owed to another.

There are three types of debt with which you should be concerned:

Refer to Resource 20-4 in the Student Guide.

1. Credit card

For many of us, this is the easiest form of credit to get and often the most expensive. It is the root cause of many, many personal bankruptcies.

It's a fact: if you incurred \$3,000 of debt on a credit card and paid the minimum monthly payment of only 2 percent for 19 years and 3 months, you would still owe \$2,001.69! It's perfectly legal, but it is an outrage and a costly mistake made by thousands every day.

If you use a credit card, limit your use to one card, and pay off the balance monthly. Consider using a debit card instead of a credit card. It works like a check to tap only the funds you have in your account.

2. Consumer debt

An auto loan is an example of consumer debt on a depreciating item. A wise practice is never to borrow money for items that depreciate in value.

Have you spent sufficient time researching ways to avoid consumer debt? For instance, postponing a

purchase until you have saved enough to buy what you want. Think twice before you finance the purchase of anything that will lose its value.

3. Mortgage debt

This is the amount owed on your home or home equity loan. A common mistake people make is buying more home than they can afford. It usually makes more financial sense to buy a more affordable home and invest the difference. Pay close attention to your home purchase. It is better to buy a home you can afford than to overspend because you consider your home purchase an investment. This is the biggest purchase most people make in their lifetimes. It is important to do the math ahead of time.

Becoming Debt Free

For those who are already in debt, follow these seven steps to get out of debt:

- List all you owe.
- Set a realistic goal for repayments.
- Sell all unnecessary items.
- Determine to live within your means, to spend less than you make.
- Develop a detailed monthly repayment plan.
- Add no new debt.
- Stick to your plan.

Remember this verse: "I can do everything through him who gives me strength" (Phil 4:13).

Lecture: Give Generously

(35 minutes)

Generous giving should be part of the lifestyle of every Christian. It breaks the control money has on us.

"Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life" (1 Tim 6:18-19).

There are three levels of giving.

Refer to Resource 20-5 in the Student Guide.

The first level of giving is the tithe.

God has chosen to finance His ministry by the tithe, the return of one-tenth of what we receive to Him. The

failure to tithe is considered an act of robbing God (Mal 3:8). The tithe is not a means of bribing God to secure a blessing. Rather, it is a way of acknowledging God as the Giver of every blessing. You should give your tithe to the local church where you are spiritually fed.

The Tithing Tradition

Tithing was God's idea. Abraham was the first recorded tither in the people of Israel. He gave tithes to the priest of God, Melchizedek (Gen 14:20). His grandson, Jacob, picked up the tradition, volunteering to give a tenth of all God gave him.

Later, Moses taught the people of God to tithe their increase. The people were to give a tenth of their increase from both the field and the flock every year (Deut 14:22). "The tithe is the Lord's," Moses taught them (Lev 27:30). At first, all tithes were carried to a central place of worship—Bethel or Jerusalem—and a great tithe feast of worship and praise to God was held. The remaining "tithes" were distributed to the needy and to the priests. As time went by it was seen that the tithe festival in a central place neglected the poor in the rural and small towns back home. Thus, every third year the tithe festival was held locally and the local needy were served better.

The Levites collected the tithes, and were charged with distributing them for worship ceremonies, to the needy, and last of all, to themselves. They were to tithe the tithe they received. Further, they were to give the best of the tithes of grain and flock to God for worship, then to the poor, and they got what was left over. God knew some priests would be tempted to keep the best for themselves, so God had Moses tell them that if they cheated on the tithe, the Lord would kill them!

In later times, the prophets railed at those who robbed God of tithes and offerings (Mal 3:8-11), and at those who legalistically paid tithes but lacked a heart for mercy and justice (Am 4:4). As time went by the spiritual meaning of tithing eroded and the tithe became more of a temple tax, levied and collected with vigor by the powers that be in Jerusalem.

In New Testament times Jesus said little about tithes. He once criticized the Pharisees, who carefully paid tithe on everything right down to the herbs growing in their backyards—so God couldn't claim their tithes weren't paid up and levy a judgment on them—but neglected mercy and justice.

But Jesus also said, "Think not that I have come to abolish the law and the prophets: I have not come to abolish them, but to fulfill them" (Mt 5:17, RSV).

The first-century church seems to have said little about tithing. They gave so much more than a mere tenth, that giving all rather than the Old Testament minimum was often practiced by those who risked livelihood, reputation, persecution, and even death for their faith.

The *Didache*, a second-century writing, prescribes tithes or "firstfruits" of "money, clothes, and all your possessions." Such fourth-century leaders as St. Jerome and St. Augustine clearly taught giving a tenth to God.

Throughout Europe, tithing was the traditional way of supporting the work of the church by the fifth and sixth centuries. In the eighth century the Carolingian rulers made tithing a part of secular law.

During medieval times, the tithe system was refined and made quite complicated with *predial* tithes (crops), *personal* tithes (wages), and *mixed* tithes (livestock). Some tithes were paid to the local priest and some to the vicar.

In 16th- and 17th-century England, tithes were part of the law. Collections supported the state church. The Puritans rebelled against tax-type tithe and went to war—there were other issues, too—demanding voluntary tithing for support of clergy.

Historically, when the tithe has been made a tax, its spiritual dimension has been lost. When it follows the spirit of 1 Corinthians 16:2-3, where everyone is to give, and give regularly, and give proportionately—according to one's ability—it proves to be a bountiful blessing.

But what does "proportionately" mean to us today? The Old Testament minimum was a tenth. But the New Testament says, "See that you also excel in this grace of giving" (2 Cor 8:7). Surely excelling means something different from the minimum requirement of Old Testament law. If the Jewish law-keeper gave a tenth, how could a Christian saved by grace give less? Perhaps we should think of *how much* we could give and not *how little*.

Wesley D. Tracy, "The Tithing Tradition," *The Christian's Guide to Financial Freedom* (Kansas City: Beacon Hill Press of Kansas City, 2000).

Teachings on Tithing

The Church of the Nazarene teaches:

Storehouse tithing is a scriptural and practical performance of faithfully and regularly placing the tithe into that church to which the member belongs. Therefore, the financing of the church shall be based on the plan of storehouse tithing, and the local Church of the Nazarene shall be regarded as the storehouse. All who are a part of the Church of the Nazarene are urged to contribute faithfully one tenth of all their increase as a minimal financial obligation to the Lord and freewill offerings in addition as God has prospered them for the support of the whole church, local, district, regional, and general.

Manual, 2005-2009 (Kansas City: Nazarene Publishing House, 2005), par. 38.1.

A beginning denomination with only six congregations adopted a plan after consulting with theologian Reinhold Niebuhr. Their original statement simply said, "We commit ourselves to giving 10 percent of our gross income to the work of the church." Niebuhr advised them, "I would suggest that you commit yourself not to tithing but to proportionate giving, with tithing as an economic floor beneath which you will not go unless there are some compelling reasons." Tithing as an "economic floor beneath which they would not go" became the creed for the baby denomination.

Elizabeth O'Connor, *Letters to Scattered Pilgrims* (New York: Harper and Row, 1979).

The second level of giving is offerings.

This is giving beyond the tithe. The tithe is considered the "unified gift," combined with the gifts of other faithful Christians to finance the work of the local church. The giving of offerings is considered the "designated gift." This is directed giving. It is giving in response to specific need. It is not to take the place of the tithe; rather, it is to be a supplement to the tithe. Thousands of fruitful ministries would not exist if it were not for the generous directed gifts of people giving beyond their tithe.

God wants us to give generously and cheerfully in proportion to the way He has blessed us. Or, as John Bunyan wrote in *Pilgrim's Progress*: "A man there was, though some did count him mad, The more he gave away, the more he had."

The third level of giving is sacrificial.

This level of giving is dependent upon faith. This kind of giving is often referred to as “faith promise.” This involves a person making a promise to God that he or she will give an amount based upon faith, to the work of the Lord. It is not a pledge, but rather an acknowledgment that the person will be open to God’s faithfulness to provide the means to fulfill the promise.

It is an exciting and amazing thing to see God provide such gifts when people are open to His leadership.

We don’t follow Jesus very long until we are forced to look ourselves in the wallet, which is another way of saying we have to look ourselves in the heart.

“As he looked up, Jesus saw the rich putting their gifts into the temple treasury. He also saw a poor widow put in two very small copper coins. ‘I tell you the truth,’ he said, ‘this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on” (Lk 21: 1-4).

“God has given us two hands—one to receive with and the other to give with. We are not cisterns made for hoarding; we are channels made for sharing. If we fail to fulfill this divine duty and privilege, we have missed the meaning of Christianity” (Billy Graham).

So, look yourself in the heart and pledge your best to the Lord who gave so much for you and to you:

Refer to Resource 20-6 in the Student Guide.

Giving Commitment Pledge

Lord, I recognize that giving is part of Your plan for my life. Today, I ask You to impress upon my heart the level at which You wish for my family and me to give over the next year. I pledge to be sensitive to Your leading and trust You to provide the means for my family and me to meet the level You intend for us to give.

Signature_____

Date_____

Conclusion

Refer to Resource 20-7 in the Student Guide.

This lesson is a basic introduction to the critical area of personal finance. For those who need additional help, they are encouraged to utilize the complete version of *The Christian’s Guide to Financial Freedom*, Beacon Hill Press of Kansas City, 2000.

Many other Christian resources can help:

Ron Blue: *Master Your Money; Raising Money-Smart Kids; Storm Shelter; Taming the Money Monster.*

Larry Burkett: *Caretakers of God's Blessing; The Complete Guide to Managing Your Money; Debt-Free Living; How to Manage Your Money.*

Daniel Busby: *The Christian's Guide to Worry-Free Money Management.*

Crown Ministries: *Samm Group Financial Study.*

Dave Ramsey: *Financial Peace: Restoring Financial Hope to You and Your Family.*

Lesson Close

(5 minutes)

Review

Do you have any questions or comments concerning this last lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Present your stewardship testimony to someone in your local church. Use it to encourage them to become "Whole-Life Stewards." If you are still trapped by a lifestyle of decreasing net worth, contact the Stewardship Development Ministries office in Kansas City for additional materials that will help you become a God-honoring accumulator with the resources God has entrusted to you.

Commit to being an example of Christian stewardship both in your personal life and in your ministry.

Closing

Pray for each of your students and their ministry.