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General Board of Discipleship

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References to The Book of Discipline of The United Methodist Church are from the 2008 edition.

Introduction: Guide to the Guidelines

*Guide to the Guidelines* will help you orient your church leaders (and teams) to their ministries and responsibilities in the life of the church, especially considering the *Call to Action Report*. Commissioned by the Council of Bishops, this Call to Action urges the Church toward renewal and vitalization and explains the particular “drivers of vitality” (listed below) that emerged in their research for the report. *Guidelines for Leading Your Congregation* is one set of resources that will assist local church leaders in defining and explaining what they do in their various ministries. With support from that series, this *Guide* will offer a structure for visioning, planning, and evaluating that all churches will be asked to do through the Call to Action efforts in each annual conference.

Local church ministry encompasses what our ministry is, who our ministry is for, how our ministry is organized and conducted, and the settings in which we live them out. Accordingly, you will find that the individual Guidelines will focus primarily on specific people or groups of people, ministry area, or place, but each will also include something of the other elements as well. The lines between those three elements are somewhat porous, though generally, we might place the various Guidelines according to these three main categories:

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<th>FUNCTIONAL MINISTRY</th>
<th>PLACE</th>
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<td>Advocates for Inclusiveness</td>
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<td>Worship</td>
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Later in this *Guide*, you will find a word about how these categories may affect your approach to what you do and how you measure the results of what you do.

In addition, the *Call to Action Report* (or the annual conference’s implementation of the report) uses language that may be new, such as “drivers of vitality,” “metrics,” or “dashboard.” This *Guide* will help define terms and assist you in thinking through how to comply with conference requirements for planning, reporting, and evaluating.
Call to Action

The Call to Action Team’s final report mentions that the “adaptive challenge for The United Methodist Church is to redirect the flow of attention, energy, and resources to an intense concentration on fostering and sustaining an increase in the number of vital congregations effective in making disciples of Jesus Christ for the transformation of the world.” By “adaptive challenge” we mean something thoughtful, innovative, or intuitive that also requires mutual learning, rather than a change of technique or other “fix-it” kind of approach. The Report highlighted several factors that were common among churches of all sizes that are stable, thriving, and growing. These drivers of congregational vitality are summarized as:

- Effective pastoral leadership including inspirational preaching, mentoring laity, and effective management
- Multiple small groups and programs for children and youth
- A mix of traditional and contemporary worship services
- A high percentage of spiritually engaged laity who assume leadership roles

While these drivers carry some universal weight, how they are envisioned and implemented depends on the particular context. “Multiple small groups,” for example, will look very different in a small membership church in a sparsely populated rural area than it will in the suburban church of 800 members. “A mix of traditional and contemporary worship” in a church with one worship service will differ in expression from a church that has two or more services.

Crossing Categories in the Guidelines

Churches will be expected to pay attention to all these drivers, and there is help in the Guidelines. Again, the context matters. The Worship Guideline, obviously, includes some very specific information about styles and traditions in worship and music, though other Guidelines that deal with place or person may include some word about worship as well. The Small Group Ministries Guideline will have particular help in understanding and organizing group opportunities for different purposes, but the Guidelines that deal with people acknowledge that those persons are often served in a small group setting. Clearly, you will benefit from using the Guidelines across the categories. The church council chairperson and the council members, for example, will gain greater insight and information by reading or reviewing all the Guidelines that touch their area. The children’s ministry leader who wants to help children cultivate a habit of generosity will benefit from looking through the Stewardship Guideline, and so on.

Identifying the Flow of Ministry

Just like water that begins as a trickle from melting snow in the mountains into a river that gains strength as it flows downstream toward the ocean, the disciple-making process has a flow or progression to it. We may summarize the process generally as Reach–Nurture–Equip–Send (Book of Discipline, ¶202). The local church is to (1) Reach out to both members and non-members to receive them; (2) Nurture them in the faith both with information (Bible study, and so on) and with experiences and practices that relate them to God; (3) Equip them to perceive their own call from God that lives out the gifts and strengths that God has given; and (4) Send them into the world to use those gifts for the transformation of the world, to shine as an example of the light of Christ, and to encourage others into this faith. This flow acknowledges that churches have a general process toward cultivating persons in the life of faith and discipleship. People go through various stages in their Christian growth, and the church has a responsibility to guide that growth.
The charts and samples that follow provide definitions for each stage in the process. Your definitions, or the way your specific ministries are conducted, may differ some, depending on your location, number of members, vision of discipleship, and so on. You are free to use different categories and definitions, remembering that they serve the purpose of providing a common language across your ministry areas. This common language will help each ministry area understand how they are to fulfill and support the particular plans you devise. This whole picture is your disciple-making system.

Evaluating and Measuring

The *Call to Action Report* commends all churches to assess the faithfulness and effectiveness of whatever they do. The report asks churches to “measure progress in key performance areas using statistical information to learn and adjust approaches to leadership, policies, and use of human and financial resources.” At the same time, churches understand that the “adaptive challenge” cannot be addressed by, nor be judged by, statistical information alone. Knowing how many people participated in worship or in a small group from Sunday to Sunday or from year to year is not nearly as informative as knowing what happens to those people as a result of their attendance. Are they simply showing up (the statistical, technical information) or are they also being formed and transformed as faithful disciples (the adaptive challenge)?

There is a third level of evaluation: the process of how you did what you did. We want to know if the ultimate purpose is served; that is, are our people becoming more faithful disciples? We want to know how far reaching our efforts are; that is, how many people do our ministries include? We want to know if the plans and strategies are the right plans and, even then, are those right plans being implemented in the most fruitful, effective ways?

Most of the Guidelines, particularly those dealing with people and ministry area, will include a section on measures (or “metrics” or “dashboard”). This *Guide* will provide a structure for teaching your leaders how to establish measures that provide the information you need to assess the transforming power of what you do. It is intended to supplement the similar information in the particular Guideline. There will, no doubt, be overlap in these presentations, but since measures can be hard to grasp, look on the repetition as reinforcing rather than simply redundant.

An Evaluation Structure

It is not unusual for the first evaluation questions to be “How did it go?” or “How many people came or were served?” or “Did people like it?” It’s good to know those things, because if we feel positive about outcomes, we are more inspired to keep working. These are quick indicators that suggest that our leaders’ and workers’ efforts were worth it. The wise congregation will go beyond that for other, more substantive outcomes. These easy questions show us that we naturally think in terms of both quantitative measures (how many came / were served) and also qualitative measures (did we like it), though we should strive for a bit more rigor. These measures help you assess not only if you reached your goals, but how you can tell.

To explain this more rigorous evaluation, we will first work from the back to the front (measures, plans, goals, vision) and then outline it from front to back. The end of the evaluation line is our measure of the results. No matter what we do, there will be results, so the question here is, “Did we get the results we wanted?” Of course, to know that you need to know what exactly you wanted to accomplish. What outcomes were you hoping for?
Substantive evaluation requires that we do something with purpose and intention. The church bazaar and auction may have served well as a fellowship event and fundraiser in past decades, but it gets discouraging when it is no longer raising sufficient funds, fewer people are coming, and it’s more work than fun. Ministry is not always easy, certainly, but it should feel uplifting. And when it’s hard, we particularly want to see that the effort yielded some results we wanted.

To continue this line of thought, did you want to accomplish a bazaar and auction, or did you want to have fellowship and raise money? If you are clear about your intention (have fellowship, raise money) then you will be more clear in evaluating if the plan (have a bazaar and auction) is successful. There are many ways to have fun and raise money, so regardless of your tradition, you are not locked into what was a successful plan years and years ago.

Given that there are plenty of options, the next questions are, “Why the bazaar and auction and not something else?” “What purpose has the bazaar and auction served (and is that true now)?” “Is it the right purpose?” The fact that you can do something, and want to do that something, is not always the same as engaging in a purpose that is worthy of the church.

To discern the validity of the purpose behind a decision or activity, you would assess the purpose through the lens of your church’s overall vision or the vision of a particular ministry within the church. So what is your vision? Or, first, what is vision?

Every United Methodist Church has the same mission: to make disciples of Jesus Christ for the transformation of the world. Your “vision” question is, “What does a disciple look like who is formed and nurtured in our church?” Recall the observation that the worship service will look different in a small, single-service church than it will in a large, multiple-service church. It doesn’t cease to be worship because it takes one form in one place and another form in another place. The disciple-making mission goals are the same: inviting, nurturing, equipping, and sending forth mature Christians into the world to make a difference; to transform the world. How that is done, or “what a disciple looks like” will take on the imprint of the place that does the nurturing and sending. Whatever else your church does, its disciple-making ministry has to make sense for who and where you are.

From that point, you begin to do your dreaming, planning, and implementation. The results of those plans are what you measure. As you can see, the path toward evaluation is not exactly circular; not exactly straight; and certainly not tidy. To plot it out from the beginning (front to back) might look like this:

- Mission: To make disciples of Jesus Christ for the transformation of the world
- Vision: What a disciple looks like when he or she is formed in your community of faith
- Process or Flow: The defined “pattern” of how disciple making happens in your time and place that reflects a progression of faith maturity
- Goals: What we want to accomplish through the activity of any given area of ministry, (which works toward disciple making in each of the flow categories)
- Strategies or Plans: How we will go about accomplishing those goals
- Measures: The descriptors that quantify and qualify how well those goals have been met and how fruitful the specific activities have been in accomplishing the vision and mission of the church.

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**Quantitative Measures**

The *Call to Action Report* urges conferences to collect data that indicates fruitfulness in various areas of ministry. “What we measure, receives attention. Across the denomination, we want to give attention to, and therefore we will measure: (1) disciples in worship (worship attendance), (2) disciples making new disciples (number of professions of faith), (3) disciples growing in their faith (number of small groups), (4) disciples engaged in mission (number of disciples doing outreach in the community and the world), and (5) disciples sharing their resources for mission (amount of money given to mission).” These are largely quantitative measures (which you may plug into your church or conference “dashboard”). Worship attendance, for example, does not describe what transformation is taking place in the life of the worshipper, but tracking the numbers in participation, giving, and so on provide indicators that something is happening (or not).

**Qualitative Measures**

The qualitative measures describe the changes that are taking place in the people who have been counted somehow. If the goal is to receive, nurture, equip, and send out mature disciples, there must be a way to measure “maturity.” In the life span, one’s age is a quantifiable measure. But we are well aware that growth in years does not necessarily equate with growth in maturity, so there must be some other gauge. The question is, “What does that maturity look like in the life of faith?”

The subjective nature of “maturity,” “growth,” “faithfulness,” or “fruits” makes the measures a bit harder to define. Nevertheless, we can answer the “How do you know?” question. First, a sustained presence of people in worship, the growing regularity in worship of a person who is new to the faith, the new participation in a prayer or study group, increased giving toward mission, accepting a position of leadership, all point toward transformation and growth. Second, we need to attend to the stories of the congregation and its members. What do they say about their lives? What impact do they notice and report about how they are affected by the ministries of the church? How has their language changed in the way they speak of themselves and their faith?

Scripture tells us to confirm what we discern within the community of faith (see 2 Corinthians 13:5; 1 Thessalonians 5:20-21; or 1 John 4:1-3). I may think I’m growing and report as much, but the community must also observe that growth and confirm it. (This builds a good case for accountable discipleship groups.) John Wesley developed a small group system of classes and bands that brought people together to reflect together on their progress in faith. (See *Works Of John Wesley*, Volume 9, Edited by Rupert E. Davies [Nashville: Abingdon Press, 1989], pp.77-78.) These, and the other several questions, act as a measure against which the individual and the community could discern spiritual growth. Consider as a sample questions 3, 4, and 5:

3. Have you the witness of God’s Spirit with your spirit that you are a child of God?
4. Is the love of God shed abroad in your heart?
5. Has no sin, inward or outward, dominion over you?

We might phrase these questions differently, or pose alternate questions in modern times. But whether in eighteen- or twenty-first-century expression, just having to respond honestly to ourselves and to our faith community would certainly help keep us on track. Today, we might ask of ourselves:

3. Am I actively cultivating a relationship with God through worship, prayer, and Bible study?
4. Am I more loving than I was a year ago, as demonstrated by greater generosity and compassion?
5. Am I aware of faults and shortcomings and actively working to transform poor habits into healthy ones?
These questions are all phrased as yes-or-no questions. We would, of course, need to be specific about how we know. This is where qualitative measures join quantitative ones. “Yes, I do perceive myself more loving and compassionate (qualitative). My giving is up by 2 percent from last year, and I now make at least two visits or calls a week to our homebound members (quantitative). We all feel blessed by the company and by our prayers together (qualitative).”

**The Guidelines and Measures**

The measures you establish have to relate to your area of ministry and also to support the overall mission and vision of your church. In the final analysis, all ministry relates to, nurtures, equips, and sends forth people. The “functional ministry” Guidelines refer to particular ways to be in ministry or to organize ministry with people of different ages. The “people” Guidelines help you look at different ministry possibilities focused for particular age groups. No doubt, there is plenty of overlap, and good reason for a well-connected church council that can look at a whole ministry picture for persons throughout the age span.

Remember that there is a difference between ministry categories, the goals you want to reach, and the particular strategies and plans you establish to meet those goals. By taking a “macro-level” view, you may find it easier to make plans that are cooperative and holistic rather than competing with or bumping into each other. The “macro” view concerns overall process (the categories of flow). All the ministries, for all ages, will fit somehow into the flow of one disciple-making process or system in your congregation.

**Establishing and Defining Your System**

The “flow” is another way to describe the pattern of the system your church uses in its disciple making. Every church has a system; what you do and the order in which you do it is your system. The church leaders may not be able to see the system clearly or to describe it. It may be woefully inadequate and broken. It may be elegant in its simplicity. It may be intricate and complex. It may be obvious, intentional, finely tuned, and humming along. But it’s there, in some fashion, in some degree of effectiveness, which brings us to an important point. The system is designed for the results it is getting. If the results you get are not to your liking, step back and examine the process or flow of activities and experiences that led to those results. Another way to think about this is to look at the current plans and goals you have in place, then to look into the future to imagine the results you desire. If nothing changed at all in the current plans and processes, and everything was allowed to continue without interruption on its present course, would it lead to your desired outcomes? How would you be able to tell? If your plans and process do not seem likely to get you where you want to go, change your system or alter your plans.

Earlier we outlined the elements of the primary task of the church in making disciples: reach, nurture, equip, and send. What might this look like in your church? When you talk about the process of disciple making, do you have a clearly understood common language? Have you defined what you mean when you talk about “reach” experiences or “nurture” activities? Even checking informally to see if you all mean the same thing when you use particular terms will help reduce confusion or working at cross-purposes.

These two charts will serve as examples of definitions for the larger “macro” level and then for how a specific ministry area fits that level. Details provided are an illustrative sampling, not complete for every item, nor intended to be copied as they are. The definitions, results, strategies, and measures must come from your own context and gifts.
The Local Church Level

<table>
<thead>
<tr>
<th>Reach Out</th>
<th>Nurture</th>
<th>Equip</th>
<th>Send</th>
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<tbody>
<tr>
<td><strong>DEFINITIONS</strong></td>
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</tr>
<tr>
<td>An atmosphere and activities that create and enhance a radical hospitality that welcomes and transforms the “stranger” into a friend of the congregation.</td>
<td>The attitude and activities that help persons of all ages to know and experience God, enter a relationship with God, and willingly engage the community of faith.</td>
<td>Christian formation relationships and experiences that inform, form, and transform persons of all ages in a life of discipleship and take a responsibility for their own growth.</td>
<td>Experiences and opportunities that equip and send out persons as faithful witnesses and disciples in the world who embrace their own call from God and take responsibility for nurturing the faith of others.</td>
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<tr>
<th>Results</th>
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<tbody>
<tr>
<td>Persons offer and receive a sense of welcome and hospitality that extends actively in both “come” and “go” opportunities that engage the community.</td>
<td>Persons cultivate a relationship with God, accept the saving grace of God, and enter into the practice of the means of grace</td>
<td>Persons are biblically literate, recognize how God is at work in their lives, have a sense of God’s call to them, accept responsibility for leadership, and are mature in the practice of spiritual disciplines</td>
<td>Persons actively embrace God’s call on their lives, find ways to live out that vocation in daily life, mentor others in the faith, and witness through word and action to others.</td>
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<tr>
<th>Strategies (a sampling, showing who or what group takes primary leadership)</th>
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<tbody>
<tr>
<td><strong>R1.</strong> Train greeters, ushers in radical hospitality (Worship team)</td>
<td><strong>N1.</strong> Classes and groups for all ages for Bible study (Christian Formation)</td>
<td><strong>E1.</strong> Experiential worship for devotion, education, and transformation (Worship)</td>
<td><strong>S1.</strong> Covenant Disciple Groups (Formation)</td>
</tr>
<tr>
<td><strong>R2.</strong> Assay Community (Evangelism)</td>
<td><strong>N2.</strong> Train mentors as partners in teaching, practicing prayer (Formation)</td>
<td><strong>E2.</strong> Gifts discovery retreat (Lay Leadership)</td>
<td><strong>S2.</strong> Community fair to highlight service and mission opportunities (Outreach)</td>
</tr>
<tr>
<td><strong>R3.</strong> Conduct “Inquirers Class” 3 times/yr (Pastor/Formation team)</td>
<td><strong>N3.</strong> Regular fellowship events for “mix and mingle” (Nurture)</td>
<td><strong>E3.</strong> DISCIPLE / DISCIPLE-like groups (Formation)</td>
<td><strong>S3.</strong> Mission trips out of state/US (Missions)</td>
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<td><strong>ETC.</strong></td>
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It is important to make this process something you can and will do. If it is too detailed, too complicated, too confusing, or too time-consuming, you are less likely to do it. Some attention to measures is better than none, and as you grow in confidence, you may develop this process further and more deeply across all your ministry areas.
The Specific Ministry Function: Christian Formation

You defined the stages of your process and identified the general results you desire at the local church level (R1, N1, and so on, above). At the level of the various ministry activities, you then make specific plans for how to achieve those results and decide on how you will measure or evaluate their success. The numbered items here carry over from the local church level. (The Call to Action Report recommendations focus on the effective use of small groups and classes, among other things, so they appear prominently in the sample below.)

<table>
<thead>
<tr>
<th>Reach Out</th>
<th>Nurture</th>
<th>Equip</th>
<th>Send</th>
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<tbody>
<tr>
<td><strong>SAMPLE STRATEGIES</strong></td>
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<tr>
<td><strong>R3. Inquirers Class:</strong> Held for 6 weeks each of three times during the year targeted for persons new to faith, new to UMC, new to congregation. Led by the pastor, selected lay leaders, and “fellowship friends.” Publicity in church venues and in community.</td>
<td><strong>N1. Classes-All Ages:</strong> At least one class offered for different grades (or groupings) from pre-K through high school; one class per each 40 adult members; teachers meet covenantal requirements to teach; adult offerings for all stages of faith development and method for moving people to appropriate groups.</td>
<td><strong>E4. Home Groups:</strong> At least one home group for adults in each region served by the church; one home or after-school group for elementary and for youth that teaches about prayer, devotional use of the Bible, and holy conversation; including practice of same.</td>
<td><strong>S1. CD Groups:</strong> Covenant or accountable Discipleship groups meeting biweekly for church leaders and those ready for leadership roles.</td>
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| MEASURES/METRICS FOR THESE STRATEGIES | | | |
| 1. Publicity in bulletin, website, from pulpit, and within 2-mile radius of church, for at least 3 weeks | 1. All classes have trained teaching teams | 1. Desired groups started with leaders of mature faith (recognized by congregation) | 1. At least 50% of leaders are in a group |
| 2. 90% of “friends” report for and complete training | 2. Ratio for adult classes/groups is met | 2. 70% of participants attend home group regularly | 2. 75% of group members attend at least 80% of group sessions |
| 3. 75% of inquirers attend at least 4 of 6 sessions | 3. 80% of teachers are in a midweek study or devotional group | 3. 50% of participants self-report growing holy habits or increased maturity in habits | 3. 60% of group members self-report new holy habits or increased maturity in habits |
| 4. 40% of inquirers report appreciation and benefit from their “friend’s” mentorship | 4. 20% of children and youth invite others to attend with them | 4. 50% of participants report new/better patterns of conversation in daily life | 4. 60% of group members are observed as mentoring others in faith, either formally, or informally |
| 5. 40% of inquirers who attend majority of sessions also attend worship or small group 2 times/month ETC. | 5. 50% of parents report excitement of their children from what they learn | 5. 30% of participants indicate willingness to become home group leaders ETC. | 5. 30% of group members report a sense of call for new ministry or new level of involvement in a ministry ETC. |
A Process for Establishing Your Own Measures

These charts are not perfect, just illustrative of how to plot out your system and to differentiate between the

- FLOW or PROCESS (the progressive stages in your disciple-making system)
- DEFINITIONS (what is each stage and how is it different from the others)
- RESULTS (what people will know, be, or do because of their exposure and experience)
- STRATEGIES (the action steps by which you will achieve your results)
- MEASURES or METRICS (how you know if you did what you said you would and got the results you said you wanted).

The leaders of “People” ministries will be responsible for working through the entire flow, in age appropriate ways. The “Functional Ministry” leaders may assume that their area fits neatly in only one part of the process without also seeing how it connects across the whole process. This sample suggests how to see those areas holistically across the disciple-making system. Together you will determine strategies and measures that make up the whole. (Worksheets are provided as planning/learning tools.)

Sample for “Functional Ministry” Leaders

<table>
<thead>
<tr>
<th>TRUSTEES</th>
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<tbody>
<tr>
<td>1. Maintain a hospitable, accessible physical plant (<strong>Reach Out:</strong> Visitors and members need to be able to enter, move about freely, and find what they need without difficulty.)</td>
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<td>2. Set Safe Sanctuary policy (<strong>Nurture:</strong> All policies ultimately are about ensuring that attendees have a safe, equitable place in which to experience God.)</td>
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<tr>
<td>3. Receive, approve, administer bequests (<strong>Equip:</strong> The use of bequests enhances ministry and enables or improves what gets done and how.)</td>
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<th>EVANGELISM</th>
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<tr>
<td>1. Teach the “Good News” of God's saving work (<strong>Nurture:</strong> all disciples must know the Story to be mature recipients and interpreters of the faith.)</td>
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<tr>
<td>2. Learn to share the Good News (<strong>Equip:</strong> Others hear and learn about the faith from those within a community of faith, but we need guidance on how to express it.)</td>
</tr>
<tr>
<td>3. Live out the Good News (<strong>Reach:</strong> the process of disciple making is the work of the entire congregation, dependent on each member to be an active witness of God’s love.)</td>
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<tr>
<th>NOMINATIONS AND LEADERSHIP DEVELOPMENT</th>
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<tr>
<td>1. Identify and evoke the gifts and talents of the members for ministry within (or outside) the congregation (<strong>Nurture:</strong> Helps people recognize their own gifts and abilities and place them within the context of Christian calling.)</td>
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<tr>
<td>2. Train leaders for effective ministry (<strong>Equip</strong> and <strong>Send:</strong> Helps people develop a sense of call and gain skill and confidence, so they are able to lead within the church and also to demonstrate Christian leadership in the “marketplace.”)</td>
</tr>
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</table>
Orientation / Planning Session:
Church Council and Other Church Leaders

Basic Plan
Do not be surprised that you cannot do all of this in one sitting. Use the time to help leaders think more deeply about what they do and continue with the plan until you have sufficient clarity and direction. Have copies of the 2013-2016 Guidelines for Leading Your Congregation (available in Fall 2012) for leaders.

1. Open with Introductions and Devotions
   If your participants are not well acquainted, add an ice-breaker activity.

2. Review Your Vision
   The Book of Discipline defines the mission, though you may have your own statement. If so, use yours.
   - As your church expresses and engages in its mission, what do disciples look like in your context?

3. Examine Your System of Disciple Making
   Pass out copies of the worksheets and other information that will help your participants understand how to define and describe what your system is. Be sure all leaders have their Guideline.
   - How do people know where our church is and when our worship and other events are?
   - What does a visitor encounter when he or she comes the first time? The second? Subsequently?
   - Do we have a way to know where adults are in their own journey of faith?
   - What sort of continuity do we have in formation ministries from childhood to older adulthood?
   - What do we do to help people understand their own call or how to be Christians out in the world?

4. Define the Flow of Your System
   Define the steps in your process—What you mean by “reach out, nurture, equip, and send”?

   Next, identify what activities, events, experiences, and relationships fit, generally, in which category.
   - Does any pattern emerge?
   - Are any categories overrepresented? Underrepresented? Lacking in leadership?
   - Are there ministry options for persons across the age span and the faith development span?

Notes / Other Options

Introductions
For an icebreaker, you may want to provide some points to cover in the introductions.

Vision
If you do not have a vision statement, first determine a working version of one. It doesn’t have to be perfect; just functional.

Identify the System
These questions will no doubt stimulate others about your disciple-making process. As you think about the questions, envision how they come together to make up the flow or process. Use the flow categories from the Discipline (or your own if you choose).

Being able to see the pattern or system (which will not be totally linear or tidy) is one step. Another is in identifying how (and if) the different ministry areas interact enough to create some continuity and cooperation, rather than “siloing” these ministries as if they are mutually exclusive and self-contained.

Define the Flow
This step may seem unnecessary, but just having the conversation about what you mean will be illuminating. It will help your leaders think deeply about what they do and how they do it. No doubt things will fit in more than one category; just select what seems to be the best fit.
5. **Define Results**

Be sure your results are not goals in disguise and that your strategies are not results in disguise. We are so oriented toward what we will do that it's hard to think first about terminology, system, and final results before getting to action strategies and “fix it” mode.

“Flow” suggests that one thing moves into the next and starts from the previous. While it is never tidy and linear, there is a progression of development and activity.

**Strategies**

One value of this orderly process is that it allows you to examine “what we’ve always done” and “we’ve always done it that way” to see if that still fits. A thoughtful process also allows you to make a strategic decision on whether activities are the right ones (regardless of whether they are good ones). The church needs to do what only the church can do.

**Measures**

This is the hardest part; again, be sure your measures are not actually strategies. Include measures related to quantity and quality. Think “How will we know?” Resist using measures from other churches or venues. This is your unique ministry, done in your time and place.

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## Worksheet: Church Council

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<thead>
<tr>
<th>Flow or Process Categories (From <em>Book of Discipline</em> or Your Context)</th>
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</thead>
<tbody>
<tr>
<td>[Reach]</td>
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### Definitions

### Results

### Strategies (Principle Leadership Responsibility)

### Measures (Quantitative and Qualitative)
Worksheet: “People” Ministry

<table>
<thead>
<tr>
<th>MINISTRY GROUP:</th>
<th>FLOW CATEGORIES</th>
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<tbody>
<tr>
<td></td>
<td>[REACH]</td>
</tr>
<tr>
<td></td>
<td>[NURTURE]</td>
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<td></td>
<td>[EQUIP]</td>
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<td>[SEND]</td>
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</tbody>
</table>

DEFINITIONS (PERHAPS MORE SPECIFIC TO THIS MINISTRY AREA)

RESULTS

STRATEGIES (MUST SUPPORT COUNCIL STRATEGIES)

MEASURES
Worksheet: “Functional Ministries”

<table>
<thead>
<tr>
<th>MINISTRY AREA:</th>
<th>RESPONSIBILITIES</th>
<th>PLACE IN FLOW</th>
<th>IN COOPERATION WITH</th>
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<tbody>
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Checklist: Implementing the Call to Action Drivers of Vitality

**Drivers of Vitality** (From the Call to Action Steering Team Final Report)

1. Effective pastoral leadership including inspirational preaching, mentoring laity, and effective management
2. Multiple small groups and programs for children and youth
3. A mix of traditional and contemporary worship services
4. A high percentage of spiritually engaged laity who assume leadership roles

<table>
<thead>
<tr>
<th>DRIVER</th>
<th>YOUR STRATEGIES</th>
<th>MINISTRY AREA</th>
<th>GUIDELINE(S) (ADD OTHERS)</th>
</tr>
</thead>
</table>
| Effective pastoral leadership | [FOR EXAMPLE]: 1. Ten days for paid continuing education | Pastor-Parish Relations Committee | Pastor
Pastor-Parish Relations (PPRC) |
| Inspirational Preaching    |                                              |                                      | Worship                                       |
| Contextual Worship         |                                              |                                      | Worship
Small Membership
Church                                      |
| Mentoring Laity            |                                              |                                      | PPRC
Nominations                                   |
| Effective Management       |                                              |                                      | PPRC
Church Council
Finance / Trustees                           |
| Small Groups – Children    |                                              |                                      | Children's Ministries
Scouting . . .                                 |
| Small Groups – Youth       |                                              |                                      | Young People
Scouting . . .                                 |
| Small Groups – Adults      |                                              |                                      | Adult Ministries
Men’s Ministries
Women’s Ministries
Small Group Ministry                           |
| Spiritually Engaged Laity  |                                              |                                      | Evangelism
Christian Education
Missions
Stewardship
Adv. for Inclusiveness                        |
| Lay Leadership             |                                              |                                      | All: according to ministry area and function Lay Leader/Lay Member
Nominations                                      |