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ABSTRACT

TEAMNET MINISTRIES: AN EMPOWERMENT PARADIGM
FOR EVERY-MEMBER MINISTRY IN THE HAMLET
SEVENTH-DAY ADVENTIST CHURCH
AMELIA, OHIO

by

Loren L. Fenton

Adviser: James J. North, Jr.

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: TEAMNET MINISTRIES: AN EMPOWERMENT PARADIGM FOR EVERY-MEMBER
MINISTRY IN THE HAMLET SEVENTH-DAY ADVENTIST CHURCH,
AMELIA, OHIO

Name of researcher: Loren L. Fenton

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Date completed: April 1998

Problem

The Hamlet Seventh-day Adventist Church, located near Amelia, Ohio, experienced a period of significant congregational decline during the mid-1980s to the early 1990s. Several contributing factors converged during this time frame to cause much discouragement and burn-out among the church members. Many left to join other congregations, or simply dropped out completely. Attendance dropped from the 120-150 range to an average of 35-40 at worship each Sabbath. By 1992 there was a serious leadership vacuum, coupled with a high level of mistrust, misunderstanding, and factional splintering permeating the church.

Method

In May 1992, I arrived as senior pastor for the struggling church. In April 1995, after several years of following the traditional nominat-

ing committee method of staffing church offices, I introduced the concept of a standing personnel committee to the church at a church business meeting. The authorization by the church to proceed in the new direction resulted in the emergence of the Teamnet Ministries System, a paradigm for the empowerment of every member to active ministry.

Results

A survey conducted approximately two-and-a-half years following the initial introduction of the system to the Hamlet church revealed that the system was a significant factor in the ministries of those members actually involved in ministry, but that it had little impact on those who remained inactive. Satisfaction levels were increased for the people who were working as team leaders or team members. Some who remained inactive apparently were not involved because they were confused about the Teamnet Ministries System or did not understand it.

Conclusions

The experiment met with some success, but encountered some significant resistance among the cultural gatekeepers of the congregation, due in part to the natural homeostasis inherent to any system, and also due partly to insufficient education and communication from proponents of the new Teamnet Ministries System.

Andrews University
Seventh-day Adventist Theological Seminary

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A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
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LIST OF ABBREVIATIONS

NIV	New International Version
HRC	Human Resources Committee
ARK	Authority, Resources, Knowledge
KJV	King James Version

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Most important of all, my thanks and praise go to God, the Great Creator who empowers his church with understanding, authority, and resources to accomplish his work in the world.

CHAPTER ONE

INTRODUCTION

Statement of the Task

The task of this project was to establish an every-member ministry program in the Hamlet Seventh-day Adventist Church, Amelia, Ohio, based on a paradigm of empowered, networking, self-directed ministry teams.

Definition of Terms

The following terms have particular significance in relationship to this project and should be understood with the accompanying definitions:

Active church membership: Baptized members of the church who attend worship and/or other services of the church with at least a moderate degree of frequency and regularity.

Covenant: Used both as a noun and a verb. A solemn pledge of commitment to a specific task or mission; a verb expressing the action of entering into a priority commitment with another party for a common goal, including a willingness to be held accountable by all other parties to the covenant. The emphasis in "covenant" is on relationship above performance.

Culture: "The underlying assumptions and beliefs that are shared by members of the organization and often operate unconsciously."¹

¹Edgar H. Schein, *Organizational Culture and Leadership: A Dynamic View* (San Francisco: Jossey-Bass Publishers, 1991), xi; quoted in R. Paul Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership* (Bethesda, MD: Alban Institute, 1993), 48.

Empowerment: (1) To grant decision-making, problem-solving authority to the holders (stewards) of responsibility; (2) to provide support resources to reach identified goals, including material needs and personnel; and (3) to provide training/education as needed for effective conduct of the activity.

Human Resources Committee (HRC): A permanently installed committee responsible for (1) staffing the personnel needs of the church; (2) recruiting church members for individual, intentional ministry and involvement with a ministry team; (3) assisting team leaders in the task of team building; and (4) training the member-ministers in effective methods for accomplishing the objectives of their ministries.¹

Ministry team: A grouping of persons who serve together for a common purpose in ministry, e.g., Worship Team, Music Team, Adult Education Team.

Networking: The building and nurturing of interdependent multi relationships on behalf of ministry and mission. Networking can occur with relationships between individuals, or, as in the *Teamnet Ministries System*, networking also occurs between ministry teams.

Stewardship of responsibility: The concept that a person who is assigned and/or accepts responsibility for a particular task or position becomes that activity's primary caretaker/proponent. Decisions regarding the methods and timing used to accomplish goals associated with the task are under the complete authority of the designated steward. The expectations are determined by a covenant to describe the desired outcome. The "steward" of a task/position is accountable to the group or person who oversees a specific area of ministry. The

¹For a more detailed description of the HRC, see chapter 5, "The Hamlet Experience."

"overseer" is the second party of the covenant. The steward of a responsibility may be an individual or a team.

Teamnet Ministries; Teamnet Ministry System: The terms used to label the unique approach to staffing, training, and coordinating individual church members in personal ministry, as described in this paper.

Values: The presuppositional beliefs and closely held certainties that influence outward behavior, attitudes, and organizational policies.

Vision: The future conditions of a ministry, including the purpose, goals, objectives, conditions, and foci as seen (visualized) by the ministry's leadership.

Justification for the Project

During a ten-year period from the early 1980s into the early 1990s, Hamlet Seventh-day Adventist Church experienced serious congregational trauma. An unfortunate succession of events, including pastoral unfaithfulness and warring factions within the church, left the congregation in a state of near total collapse. Since that time, a key issue for this church has been the restoration of trust.

The Need for Training in Ministry

The currently active members of the Hamlet Church (approximately fifty individuals) believe in evangelism, and most desire to be personally involved in ministry. Many were powerfully motivated and inspired by the North American Division Net '95 satellite evangelism program. The majority, however, lack vision, training, and understanding for Christian service. Thus, there is a need for training in every-member ministry.

The Hamlet Opportunity

The Hamlet Church is strategically placed geographically and demographically for significant growth during the next five years.

Amelia is located about twenty-five miles east of Cincinnati, Ohio, in west-central Clermont County, an area of current rapid economic expansion. A conservative estimate would place nearly 150,000 people within a twenty-minute driving radius of the church building. Every-member ministry will increase the church's effectiveness in reaching this territory for Christ.

Societal Changes Affecting the Hamlet Congregation

Since 1940 when the Hamlet Church was organized, communication and authority relationships have changed dramatically both inside and outside the church. Today, people and skill networks are rapidly becoming the organizational model of choice in businesses, schools, and other associations.

In recent decades a fundamental shift in modes of processing thought has occurred in Western society: Linear logic no longer dominates the way people think. Random association and global relationship thinking are now predominant. Transition to the "information age" has brought along an entirely new set of rules, including its own principles of organization and authority.¹

The church is inevitably affected by these changes in society. A basic assumption underlying this doctoral project and dissertation is that the church must recognize and be responsive to these societal changes in order to achieve its mission effectiveness. Such transitions are never easy, however, and are inevitably accompanied by much emotional stress as the values of the old and new systems conflict.

¹For a discussion of how each dominant economy in four ages of human history carries its own organizing rules, see Jessica Lipnack and Jeffrey Stamps, *The Age of the Network: Organizing Principles for the 21st Century* (Essex Junction, VT: Oliver Wight Publications, 1994), 12-17.

Jesus' statement about "new wine in old wineskins" (Mark 2:22) should be heeded.

An Opportunity for Change

In view of all the factors listed above, and in light of the spiritual renewal experienced by the church following the Net '95 meetings in March/April of 1995, the time appeared to be right for implementing a paradigm of empowerment for every-member ministry in the Hamlet Church. This opportunity to "re-engineer" for more effective church life became the catalyst for launching the Teamnet Ministries System.

Description of the Project

The population of interest in this project was the active membership of the Hamlet Seventh-day Adventist Church, located near Amelia, Ohio. The focus of the project was to interest, educate, inspire, and support each active member of the Hamlet Church in intentional, effective ministry. To accomplish this purpose, a system for ministry networking and member participation in ministry teams was created. A secondary goal was to attempt to draw non-active members, non-member friends, and new members into active Christian service as well.

In the pages to follow, each chapter presents foundational concepts upon which successive chapters can build, describing the theology and philosophy underlying the project, the process by which the concepts were implemented, and the resulting effects among the target population.

The Theological Base

Chapter 2 details the theological base upon which the project assumptions are based. This includes the development of a "Resident God" theology, as expressed in the Creation, the Old Testament

Sanctuary, the Incarnation, and in the empowerment of Christian believers via the indwelling presence of the Holy Spirit in their lives today. In this chapter, the doctrine of the priesthood of all believers will be explored.

The Effectiveness Paradigm

Chapter 3 moves from the theological base to a sociological perspective to explore relationships in the church as a social system. Four social organizational models are described and contrasted, noting their development and place in human history.¹ Chapter 3 also includes a discussion of issues surrounding various social organizational models, such as purpose, authority, control, communication, and accountability. Observations about "learning" vs. "controlling" organizations are presented, as are some thoughts concerning character ethic vs. personality ethic in organizational leadership.

The Empowerment Process

Chapter 4 deals with the process of creating an empowering environment in the church for every-member ministry. It begins with the leader's foundation for leadership, including personal integrity, vision, and spirituality. This chapter explores how to build an atmosphere of trust, the stewardship of responsibility, how to develop a shared vision and covenant of mission, and the importance of rewards, reinforcements, and feedback.

The Hamlet Experience

Chapter 5 recounts in narrative form the experience of the Hamlet Church in making the transition from a traditional, hierarchical model of organization to the Teamnet Ministries System. The pivotal concept

¹The four models are: (1) small-group model, (2) hierarchical model, (3) bureaucratic model, and (4) the networking model.

of using a "Human Resources Committee" rather than the commonly used nominating committee for the purpose of staffing church offices is discussed here, and how this idea was implemented at Hamlet. Also, the organizational relationships of networking ministry teams are demonstrated. The results of the Hamlet experience are assessed and interpreted.

Summary, Conclusions, and Recommendations

Chapter 6 summarizes the entire project, notes some conclusions, and explores several implications for church organizations.

Limitations of the Project

The Teamnet Ministries System was developed in context with the Hamlet Seventh-day Adventist Church, Amelia, Ohio. During the time the project was being conducted at Hamlet, a sister congregation in the pastoral district (Hillsboro Seventh-day Adventist Church, Hillsboro, Ohio) was also being led through a similar transition process. The needs and environment at Hillsboro were somewhat different from those at Hamlet, however, resulting in a localized form of organization for both churches. The focus of this paper is limited to the experience and culture of the Hamlet Church, without mention of Hillsboro, although a separate study comparing the two processes and final forms of church organization would be valuable.

While it is recognized that much of this paper deals with time-and-culture-specific issues, nevertheless, the project is built around a basic assumption that the principles of empowerment are universal. No attempt has been made to address the application of these principles to other cultural environments. It would be expected, however, that any highly developed culture dominated by an information economy would provide a hospitable environment for the Teamnet Ministries System.

In keeping with the spirit of the Doctor of Ministry degree focus in which research is confined to a "problem or issue in the practice of ministry,"¹ the Teamnet Ministries project was not intended to be a comprehensive study of every-member ministry. This paper is written as a report of the Hamlet experience, and as such is confined to issues and events directly related to that context.

Expectations from the Project

It is anticipated that with the implementation of the Teamnet Ministries System there will be a significant growth in member satisfaction concerning personal church involvement. It is also expected that the number of members involved in some form of personal ministry will increase.

As members become more focused on ministry, a natural fruit of this focus should be accelerated new-member accessions to the church body.

The project will provide opportunity for the author to write and publish literature for the general Christian market on the subject of lay ministry and church growth, and related magazine-length articles for professional ministerial journals.

It is expected that the Teamnet Ministries System developed for the Hamlet Church could be used as a guide for other congregations wishing to make a similar organizational/philosophical transition.

¹William R. Meyers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago, IL: Exploration Press, 1993), 3.

CHAPTER TWO

THE RESIDENT GOD: A THEOLOGY OF EMPOWERMENT

An Analysis of Power

Power is an indispensable element of reality.

The dictionary description of "power" is "the ability to do or act."¹ The physical laws of the Universe are expressions of the dynamics of power, as are the intricacies of human relationships and the mysteries of life itself. Every component of any given system has an interdependent relationship with every other part of its system, exerting some measure of power and influence on all other components. The concept of "empowerment" means to enhance the ability of the other component(s) of the system "to do or to act."

Ultimately, all power comes from God, the Creator. In the creation of the Universe, and more specifically our planet, God imbued the elements with power to function according to his design. "He spoke, and it came to be; he commanded, and it stood firm" (Ps 33:9 NIV)². By the same creative power he filled with earth with life in all its many forms. He defined each "kind" by placing unique powers within them "to do and to act" in distinct, definable, and predictable ways.

In his crowning act of Creation, to a limited degree, God gave human beings the God-like power to give other people power. He empow-

¹*Random House Dictionary* (1987), s.v. "Power."

²Unless otherwise noted, all Scripture quotations are taken from the King James Version.

ered us to empower others. In this chapter the concepts of empowerment will be explored, both in relationship to God's empowerment of human beings, and also as principles of empowerment that human beings can use to empower others.

Three dimensions of empowerment can be identified: (1) the granting of authority; (2) providing resources and raw materials; and (3) giving the education and training necessary to use the authority and resources properly and effectively.

The Granting of Authority

First, to "empower" means to grant decision-making, problem-solving authority to the holders (stewards) of responsibility. Jesus was speaking of this kind of empowerment when he said to his disciples, "All power is given unto me in heaven and in earth" (Matt 28:18 KJV). The NIV translates the word "power" in this text as "authority." It is the Greek word *exousia*.

People who are placed in positions of responsibility, but who have no authority to make decisions or execute plans are mere figureheads. They are often derisively referred to as "puppets," only acting out someone else's agenda. True empowerment grants authority commensurate with the assigned responsibility.

In his dealings with Adam's race, God's granted authority has always been true empowerment. When God gives the responsibility of stewardship to human beings, he also attaches full authority to manage the task or resource. Man's right to decide was guaranteed, and honored, from the very beginning.

The Apostle Paul wrote to the believers in Corinth, "Moreover it is required in stewards, that a man be found faithful" (1 Cor 4:2). Implicit in this statement is the concept of accountability, and that stewards must answer to someone for their care of whatever has been

entrusted to them. Judgment is made. Has the steward been faithful, or neglectful? Has the steward met the expectations of the owner?

Authority is given to stewards for one reason. It is to manage the trust in harmony with the purposes of the owner. The basis for judgment in a steward's evaluation is the intention of the owner. What goals does the owner want to reach? Has the steward been faithful to those goals? The empowerment of authority is underwritten by the purpose for which it is granted.

When Jesus called the disciples and put them in charge of his church, he did so with a definite purpose.

Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers with God for the saving of the world.¹

Jesus appointed the disciples as his co-agents for the purpose of saving the world. Having accepted the responsibility, the disciples then became accountable to Jesus for their faithfulness to the purpose. Thus it is with all stewards. They must give account of their trust.

The Supplying of Resources

Second, to "empower" also means to provide accessibility to adequate reserves of resources, including material needs and personnel, as may be needed for effective conduct of the activity or to reach identified goals. Raw materials are essential to empowerment and success. Workers who run out of spare parts on an assembly line are forced to shut down production. They have to have the right supplies or they simply can not do the job expected of them.

The story of the Israelites enslaved by the Egyptians is particularly poignant. An irritated Pharaoh instructed his foremen,

¹Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1898), 291.

"You are no longer to supply the people with straw for making bricks; let them go and gather their own straw. But require them to make the same number of bricks as before; don't reduce the quota" (Exod 5:7, 8 NIV). The heartless demands of Pharaoh created an intolerable condition for the Israelite slaves, calculated to distract them from their desire to worship their God. The effect, however, was not what Pharaoh expected or wanted. His rash requirement stirred up even greater resistance and rebellion against his evil rule in the hearts of all the Israelites. The result was the greatest mass labor walkout in history.

In stark contrast to Pharaoh's treatment of the Israelites, the empowerment received by the disciples of Jesus on the Day of Pentecost was full and complete. On the Mount of Ascension, Jesus told the disciples, "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 1:8). The word *dunamis* is used here to convey the meaning of dynamic, explosive, earth-moving power. The implication in this promise is that the Holy Spirit will supply whatever it takes to accomplish the goal of carrying the gospel message to all the world. The second chapter of Acts describes the fulfillment of this promise. The disciples were given all the resources necessary to accomplish that purpose. They were empowered by the Holy Spirit.

Education and Training

A third aspect of "empowerment" is the provision of education and training. Popular wisdom accepts the maxim that "knowledge is power." Authority in control of resources but devoid of knowledge is either totally powerless or totally dangerous. God says through the Prophet Hosea, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hos 4:6).

Conversely, authority supplied with resources and endowed with wisdom can accomplish anything. King Solomon declared, "By wisdom the Lord laid the earth's foundations, by understanding he set the heavens in place; by his knowledge the deeps were divided, and the clouds let drop the dew" (Prov 3:19, 20). It was God's knowledge that enabled him to create the earth. Similarly, in human endeavors, it is the presence of knowledge that enables authority to make effective use of resources.

In his appeal to his son, Solomon writes with the voice of Wisdom, saying, "Choose my instruction instead of silver, knowledge rather than choice gold, for wisdom is more precious than rubies, and nothing you desire can compare with her" (Prov 8:10, 11).

At birth, a human child knows nothing except body sensations of hunger, pain, warmth, cold, and other awareness of the immediate surrounding environment. Gradually, over the period of a lifetime, the child learns to think, anticipate, respond to a great variety of stimuli, and plan. Sociologically, our culture recognizes that maturity takes many years. The rules are different for children than they are for adults. Certain privileges (i.e., driving an automobile) are restricted until a child can prove adequate maturity and ability to carry that level of responsibility. Education and training make such achievements possible.

Most real learning is the result of personal direct experience. While a "sink or swim" strategy may not be the safest method of teaching a person to survive in deep water, nevertheless learning to swim without actually getting into the water is impossible. Even then, learning to swim well takes coaching. Human beings are designed to learn best when guided by a teacher or coach who already knows the skill and can guide the learner in the training process. Genuinely effective empowerment depends on good coaching. A good coach lets the student personally experience "doing" the activity.

God follows the coaching model as he teaches human beings the lessons he has for them. "I will instruct you and teach you in the way you should go; I will counsel you and watch over you" (Ps 32:8 NIV).

An Empowerment Illustration

The relationship of the three different components of empowerment (authority, resources, and knowledge) can be illustrated by a cluster of three intersecting circles. One of these circles is labeled "Authority," the second is labeled "Resources," and the third is labeled "Knowledge." It is in the central area where all three circles overlap

Fig. 1. Components of empowerment.

that true empowerment takes place (see Fig. 1). Without the overlap, nothing happens at all. In fact, if just one of the three dimensions of empowerment is removed, the result is profound disempowerment and dysfunctionality.

For example, if Authority is removed, but Resources and Knowledge remain, all that is left is a locked warehouse with no key. If Resources are absent, Authority and Knowledge are impotent. If

Knowledge is replaced by Ignorance, the result can only be ineffective blundering and mismanagement.

As it will be shown below, God's empowerment of the human caretakers of planet Earth was complete. He provided full authority, complete resources, and adequate knowledge to enable them for totally successful stewardship. Furthermore, by using the same principles, human beings who are created in the image of God can extend empowerment to other people. The "ARK" of empowerment (Authority, Resources, and Knowledge) can be transferred and shared. Empowering others with these three qualities is the key to truly effective, every-member ministry in the Christian church.

Empowerment from the Resident God

Creation

God Empowers Humans

At Creation, God empowered human beings with unique characteristics separating them from other animals. This empowerment included both the power of authority and all the natural resources of the earth. An entire planet was placed at the disposal of the human caretakers.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Gen 1:26-28)

In this text, "have dominion over" is often translated as "rule over." The Creator here was obviously giving full administrative authority "over all the earth" to Adam and Eve. In essence, what this meant was that God the Creator committed himself to abide by whatever decisions Adam and Eve made concerning the care and feeding of the

planet and all its creatures. The stewardship and well-being of Earth was entrusted entirely to Adam and Eve.

The human caretakers were ultimately accountable to the Creator, of course, as is evident by the discourse in Gen 3:8-24 when God required answers for their disobedience. The writer of Hebrews also alludes to human accountability to the Creator when he says, "Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account" (Heb 4:13 NIV). Nonetheless, the Divine Owner of Earth still took the course set by those he had placed in charge, even though the tragic consequences of their sin would cause untold anguish to all generations to follow.

In the text cited above there is also instruction.

God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Gen 1:28)

Implicit in these directives of *what* to do is the training in *how* to do it. The empowerment of Adam and Eve as stewards of Planet Earth included not only the authority (dominion) and the resources (all the earth and everything in it), but also instruction for effective accomplishment of their responsibility.

God Dwells With Humans

Even after Adam and Eve sinned, God did not abandon them. While it was necessary for the guilty pair to be banished from the Garden of Eden, it was God himself who made garments of skin for them to wear (Gen 3:21). He provided them with material resources according to their need. God empowered the exiles for survival in a hostile world. The Creator did not send Adam and Eve out to simply die of exposure in a harsh, uncaring wilderness. In every way possible, God went with them to give every advantage he could to empower them to live with their new reality.

The Wilderness Sanctuary

God As Our Neighbor

Numerous events recorded in Scripture reflect God's desire and efforts to live as our Divine, Empowering Neighbor. Genesis tells of antediluvian patriarchs such as Enoch and Noah who "walked with God." After the Flood, the stories of Abraham, Isaac, and Jacob describe encounters with an ever-persistent Creator reaching out to Adam's lost race.

God Takes Up Residence

By far, the most striking example of the divine plan to move in next door to the sinful race is found in the story of the wilderness tabernacle. God said to Moses, "Let them make me a sanctuary; that I may dwell among them" (Exod 25:8). What was the Creator's purpose in this action? Ellen White writes, "Important truths concerning . . . man's redemption were to be taught by the earthly sanctuary and its services."¹ In simple terms, it was "show and tell" by the Divine Teacher. It was opportunity for sinners to literally experience "hands on" the realities of redemption. God's design was formulated to help his people understand the infinite cost of sin and the free gift of salvation. This knowledge would empower them to live victorious, productive, fulfilling lives, and thus to become effective witnesses for the Kingdom of Heaven. His very presence was empowerment for their ministry in the world.

Incarnation

God in Human Flesh

It was not enough for the Resident God to live next door. The next step involved his actually becoming a human being. Instead of

¹Ellen G. White, *The Story of Patriarchs and Prophets* (Mountain View, CA: Pacific Press Publishing Association, 1958), 357.

merely living beside the fallen race, the Word, the Second Person of the Godhead, became flesh and lived among men (John 1:14). His purpose was twofold. He came to demonstrate obedience to God's requirements in human terms, and second, to empower those who would accept him and believe in him, to actually be able to live in obedience and harmony with God's law. "To all who received him, to those who believed in his name, he gave the right [authority] to become the children of God" (John 1:12). At the end of his earthly sojourn Jesus promised his disciples that he would empower them as his emissaries to the world. "All authority [power] in heaven and on earth has been given to me. Therefore go and make disciples of all nations . . . and I surely I am with you always, to the very end of the age" (Matt 28:18-20). Just before his ascension back to Heaven he told them, "You will receive power (resources) when the Holy Spirit comes on you" (Acts 1:8).

In the opening pages of her book *Desire of Ages*, Ellen White says, "In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven."¹ She goes on to illustrate that every part of Creation exists to minister to the needs of some other part. She states, "There is nothing, save the selfish heart of man, that lives unto itself."² Animals, birds, forest, and flowers all have the function of supporting and ministering to the needs of others. Even the angels of heaven, and God himself, live by this principle. Mrs. White calls this law of self-renouncing love the "law of life for the universe."³ It is this most fundamental law that Jesus came to demonstrate and teach to Adam's race. It is the basis of

¹White, *The Desire of Ages*, 20.

²Ibid.

³Ibid., 21.

all true Christian ministry in the world today, and it is the essence of empowerment for every-member ministry in the church.

Another principle of heaven is that love awakens and inspires love. It is by living God's love that others are filled with hope and inspired to service and ministry. Jesus demonstrated this eternal truth simply by coming to Earth to be born of a human mother, living a life of loving ministry and obedience, then sacrificing his life for the salvation of all humanity. This one act was the complete antithesis of Satan's evil methods of power grabbing, control, deception, self-serving, and force. The empowerment of love is the awakening of the most powerful force in the universe. The Apostle Paul declared, "And now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor 13:13).

Forever One With Us

It was not a light choice for the King of all Creation to become one with the fallen race. His journey with mankind was not just a temporary tour of duty. The Word of God was changed for time and all eternity. When he became flesh he took on human nature forever. "To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature."¹ Even in his resurrected, glorified state, Jesus is the prototype, the firstborn, of what every believer can and will become.

"We will not all sleep," says the Apostle Paul, "but we shall all be changed, in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed" (1 Cor 15:51-53 NIV). In Paul's second letter to the Corinthians, he indicates that the transformation begins in the life of the believer, even in this life. "We . . . are being transformed into

¹Ibid., 25.

his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor 3:18). The power to change, empowerment, comes from Jesus who is now serving as the great high priest in heavenly places (Eph 1:15-23).

The Book of Hebrews declares that Jesus is "a priest forever, in the order of Melchizedek" (Heb 7:17).¹ His ministry is declared to be better than that of the Levitical priests, because he became a priest "not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life" (Heb 7:16 NIV). Jesus, the high priest of the new covenant, can do what Levitical priests were unable to do. He can empower the believer by sending the Holy Spirit to live and dwell in the human heart.

"This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people" (Heb 8:10, 11 NIV).

God puts his laws in the hearts and minds of the people by actually moving in! "It is God who works in you to will and to act according to his good purpose" (Phil 4:13). His purpose is to empower believers for service and ministry. "The blood of Christ [will] . . . cleanse our consciences from acts that lead to death, so that we may serve the living God!" (Heb 9:14 NIV).

¹Of interest is a point of comparison between the two orders of priesthood. The Levitical priests were never kings, and the Israelite kings were never priests. In the Melchizedekian priesthood, however, whoever serves, serves as both king and priest. Jesus is both High Priest and King of kings in the Order of Melchizedek. The followers of Jesus are to serve as kings and priests (Rev 1:6). The order is also an eternal order (Heb 7:21), and members of this order are those who have accepted, by faith, God's free gift of eternal life.

Holy Spirit Empowerment

God in the Body Temple

Paul declares unequivocally that New Testament Christians constitute the temple of God on this earth.

Don't you know that you yourselves are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple. . . . Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? . . . What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people." (1 Cor 3:16-17; 6:19; 2 Cor 6:16 NIV).

The most dramatic account of God's empowerment of human beings for ministry and service is found in the Book of Acts.

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. (Acts 2:1-4 NIV)

The purpose for which God poured out the Holy Spirit on the Day of Pentecost was so the apostles could effectively communicate the message of salvation to all the people gathered in Jerusalem at that time. To accomplish this purpose of communication, the Holy Spirit empowered them to speak, giving them (1) authority to proclaim with boldness the truth about Jesus, (2) resources of energy and focus, and (3) knowledge of the many tongues represented in the crowd. It was the Resident God, taking up residence in each of their lives, who empowered them together, as his church, to accomplish the divine purposes on Earth.

Speaking to his disciples in his last words of instruction just before the crucifixion, Jesus said,

I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. . . . The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. (John 16:7, 8; 14:20 NIV)

It was Jesus who sent the Holy Spirit with his empowering, enabling gifts to the disciples gathered in the upper room at Pentecost. It is Jesus who bestows upon his church spiritual gifts of empowerment today.

But to each one of us grace has been given as Christ apportioned it. That is why it says: "When he ascended on high, he led captives in his train and gave gifts to men." . . . It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up. (Eph 4:7-8, 11-12 NIV)

Ellen White makes this comment:

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers to the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness.¹

The Holy Spirit lives in the church by dwelling in the heart of every believer. John declares: "The one who is in you is greater than the one who is in the world" (1 John 4:4 NIV). The indwelling Spirit, then, gives power for victorious, Christlike living, and for effective, fulfilling, energizing ministries of God's grace to a hurting world. This is what the Apostle Paul calls the mystery of the ages.

The Mystery of the Ages

In his letter to the Colossians, Paul makes an amazing declaration. He states that "the mystery that has been kept hidden for ages and generations . . . is Christ in you, the hope of glory" (1 Cor 1:26, 27).

To experience the indwelling of Christ in the human spirit is what all previous generations longed for! They knew God as a friend who walked with them in the garden. They knew him as a lawgiver who rumbled

¹Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press Publishing Association, 1911), 49.

and thundered from Sinai. They knew him as the Shekinah Glory, living next door to them in a wilderness tent, and later moving into the temple at Jerusalem. They knew him through the symbols and signs of the old covenant, and through the messages of the prophets. But when Jesus came in human likeness he declared, "The kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20, 21).

Paul says, "I have been crucified with Christ and I no longer live, but Christ lives in me" (Gal 2:20 NIV). In his letter to the Ephesians he says, "I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith" (Eph 3:16, 17a NIV).

The purpose of a temple is to glorify the deity dwelling within it. The temples of God constructed in Old Testament times testify to this truth. Pagan temples of every religion are also prime examples. The lavish endowments of beauty, artwork, precious stones and metals reflect the intention of the believers to glorify their god. Great care is taken that every aspect of the temple and its services promote respect and honor to the deity represented. Nothing less should be true for the New Testament temple of God, the life of every Christian believer.

The heart of God is a heart of service to others, and as his ambassadors (2 Cor 5:20) believers are called to minister and serve in his name. With Jesus as the High Priest of the Melchizedekian Order of priesthood, everyone who accepts him as Savior and Lord also accepts a role as common priest in this Order. By following Jesus in baptism believers are dedicated to enter into a lifetime of ministering God's grace, via their personal gifts and talents, to help meet the needs of the world around them. Since Jesus had no sin to be cleansed by the rite of baptism, John's baptism of Jesus served as the anointing which

signaled the beginning of his formal ministry. Baptism for Christ's followers serves as the ordination service which initiates them into the priesthood of believers.

True Christian service to the felt needs of other people is what glorifies God the most! A church member who lightens someone else's load will inspire the greatest praise for God (the Deity who dwells within the body temple) from the heart of the receiving person. Such service is a true representation of the character of the Creator, Redeemer, Resident God. It is the calling of every church member.

Ellen White states, "Everyone who has received Christ is called to work for the salvation of his fellow men."¹

And again, she says,

Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service--service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men.²

This is why a program for enlisting every member in ministry is vitally necessary if the church is to fulfill the purpose for which it was established. Holy Spirit-inspired and empowered ministry is the key to a vibrant, living, growing church.

The Resident God, living and dwelling in the hearts of the members, makes such a church possible. Nevertheless, it must also be recognized that policies and practices followed by church leaders, together with whatever organizational structure is in place, also either encourage or discourage the members in active ministry. Effective, productive, intentional ministry by church members is also the result of

¹Ibid., 110.

²Ellen G. White, *Christ's Object Lessons* (Hagerstown, MD: Review and Herald Publishing Association, 1900), 326.

focused organizational planning and purpose. These issues are addressed in chapters 3 and 4, "The Effectiveness Paradigm," and "The Empowerment Process."

CHAPTER THREE

THE EFFECTIVENESS PARADIGM

Purposeful Ministry

The subject of this paper is the empowerment of average church members for active, purposeful, Christian ministry. This chapter explores a paradigm of effectiveness in ministry, the church atmosphere most conducive to Christian service.

Effectiveness in ministry, however, can easily be confused with efficiency. There is a huge difference between the two. Popular author Steven R. Covey illustrates the difference between effectiveness and efficiency by using a clock and a compass.¹ Efficiency, says Covey, is getting as much done as possible in the least amount of time. The clock represents efficiency. A streamlined, lean process that quickly churns out high-quality products draws high praise in today's results-oriented climate. The faster things can be produced, or tasks accomplished, the happier everyone seems to be.

Covey addresses a more fundamental question, however, concerning the direction and focus of a person's, or company's, efforts. Effectiveness, symbolized by the compass, is far more important than efficiency. He illustrates the point by saying,

There's a vital difference between efficiency and effectiveness. You may be driving down the highway, enjoying great traveling weather,

¹ Steven R. Covey, Roger A Merrill and Rebecca R. Merrill, *First Things First* (New York, NY: Simon & Schuster, 1994), 15-44.

and getting terrific mileage. You may be very efficient. But if you're headed south down the California coast on Highway 101 and your destination is New York City, some three thousand miles to the east, you're not being very effective.¹

The Lesson for God's Church

This lesson must not be lost on God's church. A congregation may be ever so efficient in conducting the business and services of the church, but is it effectively accomplishing the true ministry for which that congregation was called into existence? Effective ministry stems only from specific purpose, Holy Spirit empowerment, and focused effort. Efficient conduct of the Lord's business is a good thing, but a congregation must never lose sight of the purpose for their being. They must keep their eye on the compass, as well as on the clock.

Rick Warren, senior pastor of Saddleback Valley Community Church in Orange County, California, says, "I cannot overemphasize the importance of defining your church's purposes. It is not merely a target that you aim for; it is your congregation's reason for being."²

If a church's measure of effectiveness is determined by the degree to which it accomplishes its reason for being, then the church needs to know clearly what that reason is. A congregation that has lost sight of its purposes, or has confused the purpose of the church with the methods designed to accomplish the purpose, is destined to eventually flounder and die unless it can regain a clear vision of its mission and calling. The congregation may continue to function as an efficient, but non-effective, program-producing group of believers who enjoy each other's fellowship with great warmth. The church may endure under these conditions for many years, even decades, but these members are only

¹Ibid., 26.

²Rick Warren, *The Purpose-Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan Publishing House, 1995), 109.

"playing church." They are destined for an ever-increasing weight of sadness as they watch their numbers grow smaller and smaller, until eventually the doors are closed and locked for the last time.

What a congregation needs is a clear understanding of why it exists. What is the primary calling God gives to these people? Effective, purposeful ministry grows out of a compelling sense of divine appointment. Empowerment takes place when people realize that they have been given the authority, the resources, and the knowledge to effectively accomplish the purposes of God as "salt" and "light" to their generation, literally, in their own time and in their own place among their own people.

Whatever God wants to accomplish through them, he will empower them to do. Ellen White says, "Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."¹ Paul the Apostle wrote, "I can do everything through him who gives me strength" (Phil 4:13 NIV).

Rick Warren identifies five tasks for the body of Christ specified in the New Testament. (1) Love the Lord with all your heart; (2) Love your neighbor as yourself; (3) Go and make disciples; (4) Baptizing them; and (5) Teaching them to obey.² At Saddleback Church, these tasks are translated into five words which identify core concepts for the contemporary church: magnify, mission, membership, maturity, and ministry. The mission statement for this rapidly growing church incorporates these five concepts: "To bring people to Jesus and membership in his family, develop them to Christlike maturity, and equip

¹White, *Christ's Object Lessons*, 333.

²Warren, 103-105.

them for their ministry in the church and life mission in the world, in order to magnify God's name."¹

Of course, every church must develop its own mission statement in order for it to be of any real value. It cannot simply take a statement written by some other congregation and adopt it as its own. The writing process itself contributes to the maturity and depth of understanding the people have of who they are and what they are called to do. Nevertheless, if a congregation is to experience "success," they must clearly understand what they are about.

Purpose and Success

This idea that success, in any field, begins with a clearly defined purpose or vision is underscored by virtually every author who has ever written on the subject. One of the "habits" in Stephen R. Covey's best-selling book *The Seven Habits of Highly Effective People* is: "Begin with the end in mind."² By this Covey simply means that truly effective people focus their energies toward a defined and identified goal, and that targeting a specific goal at the beginning of their journey is crucial to their success.

Another author, Aubrey Malphurs writes,

Vision [purpose] is crucial to any ministry. Ministry without vision is like a surgeon without a scalpel, a cowboy who has lost his horse, a carpenter who has broken his hammer. To attempt a ministry without a clear, well-articulated vision is to invite a 'stillbirth.' Church and parachurch ministries may grow at the very beginning, but without a vision they are destined to plateau and eventually die.³

Yet another, Peter Block, says,

¹Ibid., 107.

²Stephen R. Covey, *The Seven Habits of Highly Effective People: Powerful Lessons in Personal Change* (New York, NY: Simon & Schuster, 1989), 95.

³Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century: Six Steps to Building Vision* (Grand Rapids, MI: Baker Book House, 1992), 19.

Work is something more than paying the mortgage. Granted, we work because we have to, but if we are going to put in time, we have a goal or vision of something worthwhile. It may have to do with the product or service we deal with; it may have to do with the kind of organization we wish to create, or simply how we treat the people around us. It may take us years to know what our purpose is, but to be empowered, we have to believe it is in there somewhere.¹

Effective Ministry

Not only must a congregation learn to consciously identify its purpose for existence, it must also ask itself, "How can we most effectively accomplish our mission in the context of the times in which we live, our physical location, and the social circumstances surrounding us?"

Failure to address these issues with intelligence and sensitivity can only result in lock-step rituals and worn-out routines which quickly outlive their usefulness. A church caught in such a whirlpool will inevitably find itself, with the passage of time, more and more inwardly focused, out of touch, and irrelevant to the needs of the wider community.

Systems Thinking

Thinking in terms of the wider community, the mission of the church, and the social context of a congregation's life, it can be understood that a local church exists as part of a larger system. In fact, it is part of several larger systems, i.e., the community in which it located, the denominational system with which it is affiliated, and others. The focus of this paper, however, is not so much outward, toward the larger systems in which the church functions, but inward, toward a systemic design of internal organization for optimal effectiveness in every-member ministry.

¹Peter Block, *The Empowered Manager: Positive Political Skills at Work* (San Francisco, CA: Jossey-Bass Publishers, 1987), 70.

Before addressing this internal focus, however, it is first necessary to give thought to the nature and function of a system, and how a congregation is affected by the system governing its behavior. It will then be possible to explore the empowerment paradigm of the Teamnet Ministries System.

Systems Theory Concepts

Synergy

The basic premise of systems theory is that the whole is more than the sum of its parts. In other words, a team working together, with each member contributing individual but complementary energies, can accomplish far more than all of those same individuals each working separately toward an identical goal. The technical term for this concept is *synergism*.¹

An automobile is an excellent example of synergism. All of the parts are made of entirely inert substances. Every individual part, from bumper to bumper, is of such a nature that no one part can possibly move from one place to another along the ground by itself. It is simply impossible. Yet when all the parts are arranged in the proper order, the entire assembly can not only move, but move rapidly, and for great distances. This is synergism. The effect of the whole machine is much more than the sum of all its parts. It is a synergistic system at work.

Even more illustrative is the human body. Made up of many organs, muscles, bones, and fluids, which in turn are each composed of millions upon millions of individual cells, the body functions as a complete unit. All the body parts, arranged into complex, interlocking systems which work synergistically, make it possible for the person to think and act. The whole of the body is more than the sum of its parts.

¹Paul R. Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership* (Bethesda, MD: Alban Institute, 1993), xix.

Paul understood this principle and used it often to illustrate the nature of the Christian church.¹ The reason the metaphor works is that both the body and the church are systems. A system is made up of multiple parts which affect each other, and which, when working harmoniously together, produces an effect that could not be accomplished by any one part alone. The body parts all work together to serve the needs of the person to whom they belong. The members of the body of Christ all contribute to the net effectiveness of the church in society.

Reciprocity

In order for synergy to occur, two or more elements must be placed together in such a way within an enabling environment that they inter-react with each other in a reciprocal fashion (*reciprocity*). One builds upon the other, each stronger or more effective because of their mutual alignment than either could possibly become alone. This is the essence of a system working synergistically.

Wholism

Following this Pauline metaphor of the church as a body, it can be extrapolated that just as sickness of a particular body organ affects the entire person, so it is that when an individual member or group in the church has dysfunctional relationships it affects the entire church. Treatment is for the health of the entire body. It is the concept of *wholism*. The purpose of restoring a diseased heart or liver or stomach to health is not purely for the health of that organ alone, but for the overall health of the organism!

The same is true for the church. Spiritually healthy individual members, families, groups, and classes create a life-enhancing, wholesome spiritual atmosphere in the church. It is just such an atmosphere that can empower the members to active, intentional ministry.

¹See 1 Cor 12:12-31; Rom 12:4-5.

A systems paradigm sees the wider picture and "treats" specific problems from a viewpoint of enhancing the health of the entire organization.

Cohesion, Differentiation, and Interdependence

Beyond synergism, reciprocity, and wholism, there are some additional aspects of the nature of a system that need to be explored in relationship to the way a church functions, and, in particular, how these affect or enhance the members' involvement in ministry.

In thinking of the church as a system, the main focus is the interrelationships of the members and groups that make up the whole congregation. Because of wholism, as mentioned above, the quality of all the individual relationships within the system will affect or enhance the experience of everyone else who is part of it. Healthy relationships create the healthy atmosphere necessary for positive, intentional ministries performed by caring Christians.

Individual relationships can fall anywhere along a continuum between "cohesion" and "independence." The mid-point in this continuum is identified as the area of "interdependence." The closer a relationship comes to interdependence the better. Healthy relationships are not the product of cohesive bonds, where people are emotionally "stuck together", unable to function separately from each other, nor are they formed by "rugged individualists" who tend to "go it alone" with complete disregard for the opinions or feelings of others. An ideal relationship is between two "differentiated" individuals who stay connected but do not dominate each other in unhealthful ways. Murray Bowen, the father of social systems analysis, defines a "differentiated self" as "one who can maintain emotional objectivity, while in the midst of an emotional turmoil, yet at the same time actively relate to key

people in the system."¹ The Teamnet Ministries System is built on the ideal of differentiated church members relating interdependently with each other for the purpose of effective ministry.

Homeostasis

One final concept defining the nature of a system, and which has a large bearing on the church functioning as a system, is *homeostasis*. This is the tendency for any operational system to return to the comfortable, the tried and true, whenever change is introduced. This tendency seems to be particularly forceful when the system being changed is a church with a long history and a presence of many long-standing members. Powerful systemic forces tend to restrict or obstruct any movement away from "the way we've always done it." When changes are introduced, if they do not have the support of a concurrent shift in the dominant thinking patterns of the church, the system will inevitably force a return to the comfort zone of the familiar.

The Church as System

Some thought must now be given to the nature and meaning of the church, and of church membership, as understood in the light of perceiving the church as a system, a whole rather than simply a collection of individual believers. A particularly poignant statement from Ellen White should be noted as a baseline understanding. She says,

We should remember that the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit.²

¹Murray Bowen, quoted in Peter L. Steinke, *How Your Church Family Works: Understanding Congregations as Emotional Systems* (Bethesda, MD: Alban Institute, 1993), 69.

²Ellen G. White, *Selected Messages from the Writings of Ellen G. White*, vol. 2 (Hagarstown, MD: Review and Herald Publishing Association, 1958), 396.

This statement by Mrs. White appears to indicate that she herself thought of the church as a unit, and she portrays Christ as thinking of the church in the same way. This is an important concept that makes considerable difference in the nature and role of the church in society, and in the individual ministries of the various members.

R. Paul Stevens and Phil Collins contend, "The church is a corporate whole that finds its life in the Head, Christ; it is not merely a bouquet of believers in social relationship with one another" (emphasis theirs).¹

Koinonia Covenants

The "wholeness" of the church in this paradigm comes from the covenant of *koinonia*. In the early 1960s a Quaker by the name of Elton Trueblood described the church as "the company of the committed" in a book published under that title.² In this landmark book, Trueblood developed the concept that every Christian is called to a vocation of witnessing for Christ. The believer's primary calling is to ministry and service to the waiting world, for the purpose of bearing witness to the saving power and grace of God. The church, Trueblood contended, is thus a gathering, or fellowship, of ministers.

In a later book, *The Incendiary Fellowship*, Trueblood develops the idea further. He says,

The word 'minister' is not, in New Testament usage, the designation of a professional holy man at all, but may be applied to anyone who ministers, regardless of the secular mode of employment. . . . The

¹Stevens and Collins, 99.

²Elton Trueblood, *The Company of the Committed: A Manual of Action for Every Christian* (San Francisco, CA: Harper & Row Publishers, 1961; Harper's Paperback, 1980).

more we study the early Church the more we realize that it was a society of ministers.¹

Trueblood's view of the church is that it is a society of ministers working from a base, going out into the world to serve (minister to) the needs they find there, returning periodically to the base for rest and renewal. In this model, the entire church membership is made up of ministers whose primary focus in life is service to the needs of others, out on the front lines of daily living. The pastor's role is to be a coach, team-leader, minister for the ministers. Church gatherings offer time behind the lines where the troops find healing and gather strength.

Trueblood says,

The Church as a base must be as unlike the world as possible, in that it must be a place in which the struggle for power and prestige is rejected or transcended. There is no possibility of building up the Church unless, at each local base, we have a restoration of true fellowship. . . . *Koinonia* is not something added, but something which belongs to the very nature of the Church.²

Theology and *Koinonia*

Instead of the church gathering to focus on theology and doctrines as the primary reason for its existence, the call here is to allow theology to take its rightful and proper place as the shelter, or house, in which true Christian *koinonia* thrives. In the Old Testament the psalmist David declares, "Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps 23:6 NIV). In another psalm David exclaims, "I love the house where you live, O Lord, the place where your glory dwells" (Ps 26:8 NIV). The Apostle Paul, writing to Timothy says, "Although I hope to come to you

¹Elton Trueblood, *The Incendiary Fellowship: How the Church Can Be Set Aflame Today as It Was in the First Century of Christianity* (San Francisco, CA: Harper & Row Publishers, 1967; Harper's Paperback, 1978), 39.

²*Ibid.*, 86.

soon, I am writing you these instructions so that if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth" (1 Tim 3:14, 15 NIV). Doctrine is only one of the reasons for the church's presence in the world. A second, and equally important purpose is fellowship for the glory of God! In this environment, the collegiality and *esprit-de-corps* come from a camaraderie of purpose, namely, to glorify God (1) through service to the world that Christ loves, (2) through godly relationships with fellow member/ministers, and (3) through faithful adherence to the truths of God's Word which give identity to his people. Jesus said, "By this all men will know that you are my disciples, if you love one another" (John 13:35 NIV). As members learn to accept and love their fellow ministers (other church members) in the context of *koinonia*, they can mutually enable and empower each other to service, according to their individual ministerial calling.

An entirely different membership mentality emerges as a healing fellowship, centered in service and loyal to truth, is made the focus of church life. Ministry becomes the greatest joy. Truly serving someone else's need offers immense personal reward. Opportunities for helping others are found everywhere, everyday. Friendships are formed with other people by really, truly caring about them and their needs.

New people join the church across the bridges of friendship. They become part of the fellowship because they already are part of the social circle. As they learn the structure of theology that makes this life-giving, healing environment possible, they also hear the call to service. Baptism is the biblical rite of ordination to the member-ministry. New members are trained in service. The fellowship is enriched and enlarged. The church grows.

The Apostle John writes, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly

our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:1; 3-4).

God's church is designed to be the crucible of love, the reservoir of healing, a fellowship of ministry. Holy Spirit-driven *koinonia*, bathed in the spirit of every-member, others-centered service, is the empowering answer to the problem of a languishing church. When a congregation is dominated by this paradigm, it can become truly effective in accomplishing its destiny.

Social Organizational Models

Basic to the concept of the church being a system is the underlying assumption of some type of organization. A system presumes organization. Without organization it would not be a system. The question is, How should the church be organized for maximum effectiveness? What model can be used that will best utilize the multiple gifts God has placed within the church for ministry?

Economics and Organization Models

According to Jessica Lipnack and Jeffrey Stamps of The Networking Institute, West Newton, MA, the social organizational model prevailing in a given culture at any particular point in history is largely determined by the dominant economic forces of the moment. They see four major economies across the whole of human history, with each economy containing its own organizing principle. These four economies are (1) the campfire economy, (2) the agricultural economy, (3) the industrial economy, and (4) the information economy.¹

¹Lipnack and Stamps, 12-13.

Small-group (Campfire) Model

After the Flood, small families of people scattered over the earth in search of survival.¹ The only social organization necessary for this system was the simple internal organization of the group itself. The group needed a leader whose role was to give identity and direction for the group, plus group (family) members who each contributed to the general welfare according to their individual roles. So long as families were dominantly self-sufficient the small-group model could prevail.

Hierarchical (Agricultural) Model

An entirely different situation emerged with the development of commercial agriculture. As wider needs for food, fiber, and other agricultural products increased in society, the production capacity of the small-group system was no longer adequate, and monoculture farming arose to meet the demand. The agricultural economy required a system of delivery which involved production, harvest, preservation, storage, transportation, preparation, and distribution before the crop ever reached the consumer. Hierarchical organization provided the power to drive the system. Authority and wealth flowed upward toward the apex of the pyramid, a perfect symbol for the age. Kings and land barons became fabulously wealthy, commanding incredible power over vast territories, while slaves and serfs were reduced to unimaginable poverty and pain. Hierarchical organization of nations, armies, empires, churches, and businesses stood in complete dominance of human affairs for thousands of years.

¹Gen 9:19.

Bureaucratic (Industrial) Model

The Industrial Revolution of the eighteenth and nineteenth centuries brought yet another organizational model. Bureaucracies built on the same top-down authority system as hierarchies, but added stability, permanence, and consistency by the multiplication of rules, regulations, officials, and administrators. Bureaucratic policy became both the boon and the bane of society, enabling giant organizations to achieve unprecedented accomplishments, but at the terrible price of reducing individual human beings to obscurity and anonymity, known only by identification numbers and personnel dossiers.

The mentality of the bureaucracy is to control, regardless of the cost. The entire system is built on lack of trust and lack of goodwill. Secrets, and the control of information, are the stock in trade of bureaucratic organizations. People are controlled by manipulation through corporate policies and "red tape" procedures. Knowledge is power.

Networking (Informational) Model

The advent of the computer age, however, brought the seeds of revolution. In a matter of mere decades an entire new economy has emerged. The sharing of information has now displaced both agriculture and industry as the dominant economic factor of the modern world. The principle of sharing information now has overwhelmed the principle of hoarding information. The world has entered an unparalleled "Information Age."

The organizing principle of the information age is networking. Networking means sharing and receiving information from multiple sources. It means working together for a common purpose. It means relying on trust and openness, with mutual support in even dissimilar

activities, with the assumption that success for one means success for all.

Networking is the ideal organizational model for a Christian congregation focused on effective every-member ministry. Taking it one step further, the various ministry responsibilities of a congregation can be arranged under the umbrellas of networking teams, each of which has the stewardship of responsibility for specific ministry activities. This is the essence of the Teamnet Ministries System.

Linear vs. Random Thinking

Underscoring the mandate and utility of the networking model for today's church is another phenomenon which has become more and more dominant with the growth of the information age. Random thinking is rapidly replacing linear thinking as the prevailing mode of thought processing, particularly among the younger generations. Young people raised on television, computers, and video games simply do not think in the same way as their elders. It is more than just a difference of ideas. It is a totally different way of thinking. Other terms for random thinking are "relational" thinking, or "intuitive" thinking.

The evidences of this are found throughout the culture. The shift of popularity of certain sports among various age-grouped generations provides a good example. For instance, baseball found its peak popularity as America's "national sport" during the decades dominated by the "G.I. Generation," those who were born from 1901-1924, and the "Silent Generation" who followed them (born between 1925-1942).¹ Baseball (a decidedly linear game) enjoyed its huge popularity during the productive years of the G.I.s and the Silents because the people of those generations were almost universally linear thinkers. The game

¹William Strauss and Neil Howe, *Generations: The History of America's Future, 1584 to 2069* (New York, NY: William Morrow Publishers, 1991), 261, 279.

appealed to them because it was a perfect isomorphic match to their thinking processes. Baseball has not achieved such a devoted, singular following among later generations, and, in fact, in recent years has had serious trouble generating enough fan enthusiasm to sustain the sport in some markets. The reason for this decline is the shift-in-progress from a linear-thinking to a random-thinking society. Baseball is being replaced as the "national sport" by games such as basketball, soccer, hockey, and even figure skating, which are much more in harmony with the way random-thinking fans relate to their world.

The implications of this transition carry profound significance for how the church approaches its task of ministering to a world in need. Secular advertising geniuses and media programming wizards capitalize on techniques of niche marketing with stellar success. It would seem apparent that in a time of diverse generational cultures, networking church ministries could possibly offer the best potential for success in reaching many diverse "markets" with the message of Christ. Both linear thinkers and random thinkers are legitimate mission fields for Christian ministry. The church organized as a fellowship of dedicated, mutually supportive member-ministers can accomplish this ideal. Willing congregations must continuously learn what works best to reach any particular targeted ministry market.

"Learning" vs. "Controlling" Organizations

Connected Learners

The question is, Is the church willing to cast off its long heritage of hierarchy, bureaucracy, and control values for the singular purpose of reaching lost souls for Christ? To do so it must become a "learning organization" that recognizes its place in the larger community and responds to community needs in languages that the community understands. Peter Senge, who writes in the arena of business

management, contrasts what he calls "the learning organization" with traditional authoritarian "controlling" organizations. Senge says, "At the heart of a learning organization is a shift of mind--from seeing ourselves as separate from the world to connected to the world."¹

Need for a Paradigm Shift

Systems thinking is the heart and soul of the effectiveness paradigm for a congregational organization. To achieve an atmosphere conducive to truly effective every-member ministry calls for a radical "shift of mind" on the part of the entire congregation. The members can no longer think of their church as isolated from the wider community and themselves merely as individual believers in a top-down, hierarchical system, bound together by common doctrines and under authority of higher levels of church administrations. They must now begin to think with wider awareness of others' viewpoints, common purposes, and shared visions, followed by supportive actions which nurture and encourage their fellow member-ministers. Members must begin to think of themselves as partners in ministry rather than mere performers of ministry. If this paradigm shift can be accomplished, the church may yet become truly effective in every-member ministry.

The problem that inevitably arises is, What happens when someone fails to function according to the ideal, or does not do what is expected? How is that person held accountable? In a networking system, who reports to whom? These and other questions are addressed in chapter 4, "The Empowerment Process."

¹ Peter Senge, *The Fifth Discipline: The Art & Practice of the Learning Organization* (New York, NY: Doubleday, 1990; Currency Paperback, 1994), 12-13.

CHAPTER FOUR

THE EMPOWERMENT PROCESS

The Leader's Foundation for Leadership

The process of empowerment for every-member ministry begins with the pastor or church leader. It is a truism that a people will rise no higher than their leader. If a leader desires that every church member find the freedom of empowerment for personal ministry, the principles of empowerment must be lived and modeled by the leader. The leader must be a person of integrity, vision, and spiritual strength. It is the presence of these character qualities that entitle the leader to lead.

Character vs. Personality

An Attitude Shift Regarding Success

Steven R. Covey, author of *The Seven Habits of Highly Effective People*, reports a discovery he made while studying the success literature of the United States published since 1776. For the first approximately 150 years, authors writing about how to achieve success consistently expressed their belief that success came as a product of character. People such as Benjamin Franklin and others stressed "things like integrity, humility, fidelity, temperance, courage, justice, patience, industry, simplicity, modesty, and the Golden Rule."¹ Covey identifies this general philosophy as "the character ethic."

¹Covey, *The Seven Habits*, 18.

Contrasted with the character ethic is what Covey calls the "personality ethic." His observation is that soon after World War I the basic philosophy of success in American thought changed from character values to personality values. Covey says,

Success became more a function of personality, of public image, of attitudes and behaviors, skills and techniques, that lubricate the processes of human interaction. . . . The basic thrust was quick-fix influence techniques, power strategies, communications skills, and positive attitudes.¹

Church Responses to the Shift

Church leadership has felt the influence of this paradigm shift from the character ethic to the personality ethic. Evangelists in the 1950s, for instance, dropped long crusades, which sometimes lasted six months or more, in favor of short "reaping" series of just a few weeks. Manipulative techniques and evangelists with charismatic personalities, coupled with proof-text theology, beautiful color slides and thrilling music, influenced thousands to join the Seventh-day Adventist Church. Popular youth leaders were (and still are) those with the brightest smile, the most athletic or the most daring, and most entertaining as preachers. Campmeeting speakers are often recruited on the basis of their ability to inspire their audiences and send everyone home feeling good.

What seems to be the case is that throughout history the church has generally reflected the dominant philosophy of the age in which it exists. The modern church is no exception. Church leaders tend to measure their success by whatever fills the pews and increases tithe returns. When the personality ethic, driven by popular entertainment media, sings its siren song of apparent success in the ears of church leaders, the temptation to win attention via manipulative surface-smiles can be nearly overwhelming.

¹Ibid., 19.

Phariseeism is the scourge of true worship. Authentic Christianity emanates from the core of a believer's being. The Christian leader must of necessity be an authentic Christian and conscientiously resist the overpowering seduction of the personality ethic in an attempt to lead the church to greater exploits for God.

Utilization of popular communication tools and techniques is not wrong per se, but it becomes a problem when the values of character are supplanted by values of popularity due to a change of societal values in general. To be true to its mission, the church must remain true to the core values of character, regardless of the methods advanced to accomplish its purpose. For the church to remain true, the leader must lead from a locus of principle-centered philosophy and ethics.

Personal Integrity

Character Demands Integrity

The church leader must first and foremost be a person of personal integrity. Honesty and trustworthiness are expected for leaders of any organization, but for church leaders these qualities are of utmost importance. The church is, after all, the body of Christ, and Christ is, if anything at all, the epitome of uncompromised honesty and trustworthiness.

The Christian leader must model the principles of Christianity. Unfortunately, historically, Christian leadership has leaned more towards modeling the principles of efficiency and control rather than modeling principles of effective Christian ministry in a world of need. It is as someone is reported to have said, "The problem with Christianity is that it has never been tried."¹

¹Attributed to Bertrand Russell, quoted in Peter Block, *Stewardship: Choosing Service Over Self-Interest* (San Francisco, CA: Berrett-Koehler Publishers, 1993; paperback ed., 1996), 27.

Character Honors Others as Peers

The call for personal integrity in Christian leadership must be understood in the context of this paper as a call away from paternalism and patriarchy. A "father knows best" approach to organizational leadership is in direct opposition to the principles of the networking model. Integrity for the leader of a networking organization requires that the leader lay aside the authority of hierarchical position in exchange for a role as a servant to the minister-members of the church.

The service which the networking leader provides is a service of coaching, mentoring, encouraging, and nurturing partners in ministry. Elton Trueblood said, "The pastorate is for those who possess the peculiar gift of being able to help other men and women to practice any ministry to which they are called."¹

R. Paul Stevens and Phil Collins, in their book *The Equipping Pastor*, express a concept that church leaders are not so much leaders of people as they are leaders of process. Stevens and Collins build their concept on the biblical truth that the ultimate leader of the church is Jesus Christ who is the Head of the body. Therefore, the pastor or church leader needs to stay out of the way, except to lead the process whereby the members of the church grow into maturity in their life together in Christ. In a particularly pointed passage Stevens and Collins explain:

In the human body the head does not tell the left hand to tell the right foot to move. In the body of Christ, Christ the Head does not tell the pastors to tell the people. Rather, the Head is connected with all of the members, and the pastor's work is to strengthen that connection and to facilitate unity (1 Cor 12:25) and growth (Eph 4:13).²

¹Trueblood, *The Incendiary Fellowship*, 41.

²Stevens and Collins, 41.

The call for personal integrity in the life and ministry of the church leader (pastor) who believes in the priesthood of all believers is a call for the leader to abandon the role of director of church ministries. True Christian leadership of member-ministers requires nothing less than for the pastor to cease being the leader of the people and to focus instead on leading the process of empowering the members for ministry. The pastor cannot, and must not, take the place of Christ as the one who calls and appoints members to ministry. To do so is to act without integrity, usurping the role of Jesus as the Head of the body, and getting in the way of effective ministry.

Vision

Defining "Greatness"

The networking church leader must be a person of vision. Burt Nanus, professor of management in the School of Business Administration at the University of Southern California, defines vision as "a realistic, credible, attractive future for your organization."¹

Peter Block, the business management writer, explains that true, empowering vision springs from an entrepreneurial mind-set. He says that creating a "vision of greatness" is the first step toward empowerment.² It is the very antithesis of the bureaucratic mind-set which fosters dependence instead of empowerment. Block says,

The dependent side of ourselves wishes to take a predictable path and to choose maintenance instead of greatness. This is the bureaucratic choice. If we choose to maintain what we now have, we know that is a goal that we can probably accomplish. The dependent side of ourselves feels that leadership essentially lies with other people.

¹Burt Nanus, *Visionary Leadership: Creating a Compelling Sense of Direction for Your Organization* (San Francisco, CA: Jossey-Bass Publishers, 1992), 8.

²Block, *The Empowered Manager*, 105.

The act of leadership is fundamentally the act of articulating a vision and acting in pursuit of that vision.¹

Block's point is extremely important. In the empowerment process creating the "vision of greatness" is the first and perhaps most important step. Leadership articulates a vision and pursues it. Empowerment for every member-minister is a vision of greatness. Casting this vision of empowerment lays the foundation for everything that follows in the development of the Teamnet Ministries System.

Empowerment Through Vision

True empowerment can happen only as the fruit of visionary leadership and in the absence of bureaucratic control. The bureaucratic mind-set produces dependency. A dysfunctional, controlling, bureaucratic attitude on the part of individual church leaders or entire organizations produces stultifying, energy-depleting co-dependency that eventually ends in depression, discouragement, and spiritual death. True empowerment fosters life. True empowerment energizes. True empowerment nurtures interdependent relationships between self-differentiated parties. True empowerment is the result of vision.

Bert Nanus says,

A vision is only an idea or an image of a more desirable future for the organization, but the right vision is an idea so energizing that it in effect jump-starts the future by calling forth the skills, talents, and resources to make it happen.²

The leader of a networking church must be a person who sees the "vision of greatness" as being true empowerment for every member-minister. If the leader can successfully cast that vision for others to see, the church might yet truly become what God intended for it to be: salt and light to this generation. The church can become a

¹Ibid., 109-110.

²Nanus, 8.

great, well-trained army that will finish the work of God on Earth.

Ellen White says,

The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers.¹

The leader is the person who sets the tone for the entire church. Visionary leadership will cultivate an atmosphere that will encourage every member with true empowerment for Christian ministry.

Personal Spirituality

The Source of Character

Integrity and vision spring from deep personal spirituality. Other qualities that contribute to strong personal leadership could be explored here, but the central point of this paper is the empowerment of common church members for active Christian ministry. To achieve that end requires leadership that is based not in political strategy or organizational genius, but in the modeling power of the leader's personal walk with God. Everything else flows outward from there.

Without a doubt, every member-minister must experience a personal relationship with God on an individual basis in order to achieve success in ministering grace to a world of need. Nonetheless, the quality of the leader's spiritual life will carry an extraordinary weight of influence with the members. A pastor's example of knowing God and living in his service will either encourage the members to hunger and thirst after the things of God for themselves, or it can cause them to become relaxed and careless. Knowing this truth, Paul the Apostle wrote to Titus,

¹Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 9:116-117.

Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it (Titus 1:7-9).

To Timothy, his beloved son in the faith, Paul wrote,

The love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. (1 Tim 6:10-11)

These timeless qualities that Paul listed as priorities for Titus and Timothy are the basic elements of spiritual life, and are as applicable today as they were 2000 years ago. They are particularly important for relationships in a church organized after a networking model, as is the case with the Teamnet Ministries System.

The Influence of Spiritual Leadership

The principles of spiritual living will permeate the network only to the extent that the leader lives them and models them. In point of fact, whatever the leader's spiritual experience, it will be felt throughout the entire church, and even into the extended circles of influence through all the church families and groups. Because of the reciprocal nature of a system, the pastor's or church leader's influence touches every part of the organization, as does that of every other member. If the church is going to be a ministering church, the church leader, says Paul, must be a spiritual person who desires personal godliness. He declares to Timothy, "Godliness with contentment is great gain" (1 Tim 6:6).

Everything that Christian leaders have of life or possessions or influence derives from God. As stewards, leaders are called to responsible management of their own lives, including the wise use of

time, abilities, material resources, their physical health, and all relationships. Leaders will seek balanced living. They will give priority to personal development and to improvement of the world around them. They will live harmoniously with their neighbors, and with God's created natural world, insofar as it is possible to do so. Leaders will provide for the good of their family, their community, their country, and their church. Since all humans are sinners in rebellion against God, and as such are condemned to eternal death, Christian leaders are called to diligently work for the salvation and reconciliation of all people. They will strive faithfully to share the good news of God's forgiveness, and attempt at all times to channel the influence of their lives into the avenues of righteousness.

All the idealism expressed in the above several paragraphs notwithstanding, any would-be leader attempting to achieve such a state of personal piety by sheer determination and will power is bound for heartbreaking disappointment. It cannot be done. Human willpower can only deal with externals. It is the inner heart that must be changed in order to realize the deep spirituality needed by Christian leaders. That transformation can happen only under the re-creative power of God. Richard Foster writes in *Celebration of Discipline*,

Inner righteousness is a gift from God to be graciously received. The needed change is God's work, not ours. The demand is for an inside job, and only God can work from the inside. We cannot attain or earn this righteousness of the kingdom of God; it is a grace that is given.¹

In the wonder of God's amazing grace, sinful humans are transformed into leaders of character who live with integrity, who cast visions of greatness for their organizations, and who experience a deep, living, personal walk with God. To be such a leader is a calling worthy of a lifetime.

¹Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco, CA: Harper & Row, Publishers, 1978), 5.

Cultivating an Empowering Environment

The Need for Cultivation

Church Culture

The next step in the empowerment process is the cultivation of an empowering environment. Whatever organizational changes might be made, and whatever leadership practices and policies are put into action, nothing of a permanent nature will occur unless the environmental culture of the church is receptive to the changes. If the culture of the church is hostile or unaccepting of the networking model, either the culture must be changed, or the networking model will fail to become established simply because, "we've never done it that way before."

A church culture is determined by the base values and underlying presuppositions held in common by the core power brokers of the congregation. This group might be a very small minority of the total church membership, but they can carry an inordinate amount of weight in making decisions and setting policies. Often the "rules" of how the system functions operate completely in the background, are rarely expressed, and yet functionally control everything that happens. It is the old, familiar story that the people who are really in charge are not necessarily those who hold office or carry titles. The real power brokers of the church are those who set the standards, determine the values, and influence the entire system to follow their lead. They are the cultural gatekeepers.

Organizational Inertia

The reality is that the longer a congregation has been established, the more entrenched is its culture, and the more difficult it will be to change. If it is necessary to attempt to change the culture of a church so it becomes more receptive to the empowerment of every member for ministry via a networking model of church organization, it

must be recognized that change takes time. The cultural changes necessary for the paradigm shift cannot and will not occur quickly. Stevens and Collins cryptically comment,

Unless the fundamental assumptions of the church are understood, cultivated, and gradually changed, such equipping initiatives may be as effective as rearranging the deck chairs on the Titanic when the ship is going down. When the leader and the culture collide, the culture will probably win!¹

Ken Blanchard, author of the best-selling *One Minute Manager* book series, wrote in a recent publication, "Empowerment isn't magic. It consists of a few simple steps and a lot of persistence."² Persistence and patience are the keys to successful change for the culture. Sometimes it might be necessary to simply outlive the cultural gatekeepers in order to accomplish the necessary changes.

An Atmosphere of Trust

The Primacy of Trust

Principles and trust

It was noted earlier in this chapter that the leader must be a person of integrity, vision, and personal spirituality, someone who lives by the deep values of the character ethic rather than by the more surface values of the personality ethic. Living and working from a principle-based philosophy creates authenticity and fosters trust.

Relationships and trust

Trust is the key factor of all relationships. It is the single most important element affecting the entire process of change for an organization. The process of empowerment for every-member ministry

¹Stevens and Collins, 50.

²Ken Blanchard, John P. Carlos, and Alan Randolph, *Empowerment Takes More Than a Minute* (San Francisco, CA: Berrett-Koehler Publishers, 1996), 115.

cannot survive without the cultivation of an atmosphere of trust which permeates every aspect and every corner of church life.

When doubt and distrust prevail, discord and entrenchment soon follow. The weeds of fear and protectionism choke out the Christian graces of love, acceptance, and forgiveness. As trust dies the church dies. If the church is to revive and survive, trust must be revived and restored. The strength of trust within a system is the measure of the system's health. Trust is an absolute necessity for organizational life.

Fostering Trust

Trust is established when people do what they say they are going to do. Trust flows from trustworthiness and reliability. Trust cannot be legislated by hierarchies and bureaucracies, negotiated by contract, or established by constitutions and by-laws. Trust is the outgrowth of personal experience with individuals or organizations that prove themselves trustworthy.

Trust cannot be created, it can only be cultivated. To use the metaphor of a garden, the soil can be prepared, seeds can be planted, water and fertilizer can be applied, and the plants carefully nurtured, but the plants themselves must do the growing and producing of fruit. Only then will the garden be successful. So it is within the church, the garden of hope and trust. Church leaders may make every effort to encourage and nurture trust, but the fruit is borne only in the hearts of the people.

The atmosphere of trust in the church will thrive as pastors and other church leaders cultivate the principles of empowering ministry. These principles include believing that common church members (1) have a deep desire to make a difference; (2) can be trusted to make the right decisions; (3) have genuinely worthwhile ideas; (4) will

enthusiastically respond to the opportunity for personal involvement when they see they can also contribute to deciding the focus of ministry; (5) have the most direct knowledge of ministry needs and challenges; and (6) work best when teamed up with other member-ministers who have similar interests and passions.¹

Trust is multiplied by sharing information. Within a networking, member-empowering church all information related to whatever ministry might be at hand must be shared with everyone involved in that ministry. Openness and sharing contribute to the growth of trust. It should go without saying, of course, that information of a confidential nature involving personal matters unrelated to team effectiveness should not and must not be disclosed. Beyond those ethical considerations, however, church leaders will significantly increase the levels of trust in their organizations by fully disclosing all information relevant to a ministry team's purpose.

The empowerment process moves forward driven by the engine of trust, fueled by openness, and allowing unrestricted access by all stakeholders to all information relevant to the mission.

The Ownership of Stewardship

Two Levels of Ownership: Ownership and Trust

The concept of stewardship presupposes an owner who places a belonging in trust with another party. The first level of ownership might be identified as the relationship between a primary owner and the thing owned. A man owns a car. A woman owns a house. Either of them might own a television set or a dog. Ownership can also be extended to non-material things such as a business, a cause, or an idea. Whatever

¹This list is adapted from Robert W. Rogers, *The Psychological Contract of Trust: Trust Development in the '90s Workplace* (Pittsburgh, PA: Development Dimensions International, 1994), 24, 25.

the case, ownership at this level assumes a direct connection between an owner and a belonging.

There is a second level of ownership that must be understood for the empowerment process to be grasped and practiced. The second level of ownership comes as a result of the primary owner assigning responsibility for the care and management of a belonging to someone else. It is, specifically, this responsibility, accepted by the steward or trustee, that is the subject of the secondary level. With acceptance of the stewardship role, the steward accepts, and therefore owns, responsibility for the belonging. Owning the responsibility is the secondary level of ownership.

The ownership of stewardship on the secondary level is a vital concept of the empowerment paradigm. As noted earlier in the paper, authority is given to stewards for one reason. It is to manage a trust in harmony with the purposes of the owner. Therefore, the process of empowerment for member-ministers of a church must include transferring the stewardship of ministry from the general body of the church to specific individuals who are responsive to God's call to serve in a particular way.

The Church and Stewardship

The church, of course, must also practice stewardship. As with everything else, God is the ultimate Owner of all, and he has appointed the church, the body of Christ, the tasks of ministry. Nevertheless, ministry can only be performed by individuals. The church's role, as a corporate fellowship of member-ministers, is to coordinate, nurture, and affirm the ministries conducted under its auspices. The Teamnet Ministries System is designed for the express purpose of effectively accomplishing that task.

Peter Block says,

The practice of stewardship requires putting information, resources, and power in the hands of those people closest to making a product, designing a product or service, and contacting a customer.¹

If this statement is true in the business world, the world of Peter Block, it is doubly true for a church commissioned with the most important work in the world, that of carrying the gospel message to every nation, kindred, tongue, and people.

A Shared Vision and Covenant of Mission

Shared Vision

For members to be empowered for ministry requires that they "get the vision" of whatever their church is all about. The proverbial story of three men working on a construction site is illustrative. One man, when asked what he was doing, replied, "I'm digging a trench." A second man said, "I'm earning a living." The third man, however, proclaimed, "I'm building a temple for God!" The third man understood and personally embraced the vision of the builders. He was there not just to do the work at hand or earn wages to support his family. He was there because he believed in the project. He shared the vision.

Every church member empowered for ministry will understand and embrace the vision of the ministry as a personal value. The vision must be "owned" by the member. The purpose of the mission must become the purpose of the member. Sharing of the vision with others (not in the sense of telling others about the vision, but rather, to hold it in common with others who also "buy into" its purposes) creates a camaraderie of mission. The "shared vision" fuels the mission and gives everyone who shares the passion for the cause a profound sense of fulfillment and belonging.

¹Block, *Stewardship*, 33.

In the Teamnet Ministries System, no one "owns" a ministry in the sense of exercising exclusive control over plans, policy, and procedures such as is the case of property ownership. A networking system is built on open sharing and mutual interdependence, not control and power. For the system to work properly, there can be no dictators or power-hungry individuals trying to control everyone else. To the extent that "controllers" or "cultural gatekeepers" are allowed to exert influence in the networking system, the system will fail to be effective in accomplishing its purposes.

Covenant of Mission

Members who share a vision of ministry will find their purposes enhanced if they will work together to develop a covenant of mission. A mission statement, or statement of purpose, helps capsulize the passion, focus, and direction of the group. A statement of purpose helps bring the members together through the very act of writing. It is in the struggle, wrestling with words and ideas, that people bond with each other. The process itself provides a great opportunity for building team spirit and identity.

A covenant, however, is not the same as a mission statement or statement of purpose. A covenant is an agreement of the heart. It has to do with relationships. The mission statement may express the sentiments of the covenant, but the two are not the same. A statement of purpose is simply that: a statement. A covenant, on the other hand, is a promise of agreement between two or more parties that they will act in a certain way in relationship to each other for mutually held purposes. A covenant may be written out as an expression, but the covenant itself is not the writing or the words. The covenant exists in the relationship of the parties.

In the Teamnet Ministries System a covenant of mission is declared by each team as they discuss, focus, and organize to accomplish their purposes. A simple ceremony helps to summarize their intentions and focus their energies toward the mission at hand. Team members stand in a circle holding hands and promise each other mutual support and cooperation for accomplishing the tasks of their calling. A group prayer expresses their dedication and desires.

Rewards, Reinforcements, and Feedback

Rewards in Networking

An old folk-wisdom saying contends that if you want to encourage someone in a particular behavior you need to "catch 'em at it and let 'em know it." Volunteers especially thrive on appreciation and encouragement. Rewards, reinforcements, and feedback work somewhat differently in a networking system, however, than they do in a top-down, hierarchical system. In a hierarchy, the attitude of paternalism gives encouragement by symbolic pats on the back or other gestures of approval. As well intentioned as such acts might be, unfortunately they can be perceived as condescending to subordinates or ingratiating to superiors. The networking system avoids these problems.

The basic unit of activity in the Teamnet Ministries System is the ministry team itself. Team members can truly be "the wind beneath the wings" of other team members by their affirmations and words of appreciation. If a team member is struggling with discouragement or frustration with an assigned task, the rest of the team can help bring perspective and hope to the situation by their suggestions, encouragement, and support. The team together builds team loyalty and team spirit.

Mutual Encouragement and Reinforcement

As the teams network with each other they can provide much needed feedback for effective cooperation and support. Every team needs to know how its activity interfaces with the activities of every other team. Again, there is need for complete, objective, open sharing of all information that has any bearing at all on the relationships of the various teams. Team "A" needs to know from Team "B" that what it does is either helping or hindering the efforts of Team "B" and vice-versa. If corrections need to be made for more effective working together, there needs to be thorough, unimpassioned communication of that need. The teams, after all, are also working together for a common purpose, defined by the whole church. The teams can reward each other in affirmation and appreciation.

In a volunteer organization, such as a church, the work itself often provides its own reward. If a member sees the work at hand as ministry (i.e., "building a temple for God!") the very exertion necessary to accomplish the task provides impetus to continue. The satisfaction of knowing that "I've made a difference" is a powerful incentive for continued involvement.

Rewards, reinforcement, and feedback in a volunteer organization function to either deepen the commitment of the people involved or discourage them from further service. A system leader's task is to enhance healthy relationships between teams and team members by personally modeling, coaching, training, and mentoring system personnel in positive communications.

CHAPTER FIVE

THE HAMLET EXPERIENCE

Narration

The Early Days

During the summer of 1940, a series of evangelistic meetings was conducted in Emery Auditorium, Cincinnati, Ohio, by the Boothby-Mansell Evangelistic company. Following the Cincinnati meetings, Evangelist Robert L. Boothby and his associates pitched a tent for follow-up meetings in Hamlet, twenty-five miles east of Cincinnati. Within twelve weeks a church was organized with a charter membership of fifty-nine.

On October 17, 1940, Elder Boothby called a meeting to suggest that regular meetings be held at Hamlet. A motion was passed that the group begin conducting Sabbath School services. The home of N. A. Nelson was offered as an initial meeting place. A temporary tabernacle was built on the Nelson property for use until a permanent house of worship could be erected. The church was officially organized on November 16, 1940.

Six years later, in October of 1946, property was purchased at 3353 Lindale Pike (State Route 132) for the construction of a permanent church building. Work began October 7, 1949, and the new church was dedicated debt-free in slightly over one year, November 2, 1950.

The "little white church" became a beloved icon for the Hamlet congregation through many years of service. In the winter of 1977-78, however, the wood-frame structure became severely damaged by heavy snow,

and was condemned by the county building authorities. It was a sad day when the members were informed that the old church building would have to be torn down. The congregation met in the basement of the church-school building until another house of worship could be built.

Groundbreaking ceremonies for the new church were held on December 1, 1978. The new, contemporary church building occupies the same site as the original little white church. With welcome assistance from storm insurance money and sacrificial giving by faithful members, the new structure was dedicated debt-free on May 18, 1985.

Community Services

Since the early years of the congregation's organization, Hamlet church has conducted an active ministry of assistance to the needy of Clermont County. Beginning in about 1950, Hamlet SDA Community Services served the surrounding area from a Main Street building in nearby Amelia Village, directly across the street from the police station. In 1986, a disgruntled citizen took out her anger at the police by setting the Community Services building on fire. It was a total loss.

For about five years, the Community Services director, Virginia Weber, conducted the assistance program from her home near New Richmond, Ohio, several miles from the church. In 1991, Marlene Baker was asked to serve as the Community Services director. Since there was no home for the program, and since school enrollment in the Hamlet church school was low, it was decided that one of the classrooms and the office of the school could be used temporarily for Community Services.

This produced a difficult situation for the school, especially as it started to grow again. In the summer of 1992, a small room was built in the basement gymnasium area to house Community Services until a suitable location could be found for a permanent home. A larger storage room attached to the office was also provided for Community Services

use, plus a room for the food pantry. As of this writing (October 1997), Community Services still occupies these cramped quarters. Two afternoons each week, the clothes are brought out onto the main floor, and needy families come to receive assistance with clothing, food, and other needs. In the first three months of 1997 alone, Hamlet SDA Community Services provided assistance to a total of 1,321 people (counting all family members), delivered nearly \$19,000 worth of free food, plus clothing, blankets, household items, and other miscellaneous assistance. Support for this volume of traffic comes from many community members and businesses as well as the members of the Hamlet church. The ever-increasing demand only serves to underscore the critical need for larger, permanent quarters for the Community Services ministry.

Hamlet SDA Elementary School

Hamlet Adventist Elementary School is another Hamlet ministry of long standing. The school was started in the basement of the little white church in 1952 under the leadership of Pastor Steinman. Classes were conducted there until a school building could be built. The first term in the school building, which still stands, was in 1961-62. The forty-five years of continuous school operation have seen many students pass through these halls of learning. In recent years, second-and-third-generation students have enrolled in Hamlet School, following in the footsteps of their parents and grandparents.

Church Growth and Decline

From the time of organization in 1940, beginning with fifty-nine charter members, Hamlet Church grew to include nearly 250 members at one point, then retreated back to approximately 175 members, where it stands at present. Through its history, Hamlet has seen years of vibrancy and years of serious congregational pain. During the early 1990s, attendance had slipped to only 30-40 faithful members each Sabbath.

Pastor Loren Fenton

In May 1992, the Ohio Conference asked me to become the pastor of the Hamlet Church. At a business meeting in early 1994, I presented the need to hold a series of evangelistic meetings. It had been many years since Hamlet Church had conducted a series. The members at the business meeting considered several options in speakers and dates, but something seemed lacking. At some point in the discussion I shared information I had recently received in the mail about a plan from the North American Division to conduct an evangelistic meeting via satellite, with It Is Written-speaker Mark Finley as the evangelist. This concept caught the imagination and inspiration of the people present that evening, and they voted to proceed with obtaining the satellite equipment and preparing for the evangelistic program.

Net '95

Net '95 was by all counts a great success at Hamlet Church. We were the only church in Ohio that participated in Net '95. Those six weeks in February and March brought a vibrancy to the congregation which it had not experienced for many years. The results were sixteen precious souls for God's kingdom.

Leadership Vacuum

One of the effects of the lean years from the mid-1980s to early 1990s was the development of a severe leadership vacuum for Hamlet Church. Leaders of the church often experienced "burnout" in their responsibilities. Each year the nominating committee struggled to fill the long list of church office positions.

Teamnet Ministries System

At another church business meeting, following the success of the Net '95 meetings, I proposed that a standing personnel committee be

appointed to replace the traditional nominating committee.¹ The proposal was voted, with the provision that it would be reviewed in one year before it would be permanently accepted. A committee of five people was chosen at a church service the next Sabbath. This group became known as the "Human Resources Committee."

Our new HRC met every week from April through June of 1995. Our first task was to define a new organizational structure that would protect members from burnout, and also be more effective in conducting the ministries of the church. The result of our efforts was a plan that created the Teamnet Ministries System. Our goal was to lead every member to engage in an intentional ministry for Christ, using each individual's personal talents, spiritual gifts, and interests.

A year later, in April 1996, the Teamnet Ministries System was reviewed by the church in business session. Although there were some needs expressed, it was unanimously voted to continue with the new plan on a permanent basis instead of going back to the yearly nominating committee system.

The remainder of this chapter addresses the concept of networking with teams and how the Teamnet Ministries System works. The organization, purpose, and function of each team within the system are explained. The chapter concludes with the assessment results and some observations about the Hamlet experience.

Networking With Teams

Empowerment Organization

In the last ten years a great volume of business literature has been produced, touting the wisdom of reengineering entire organizations around autonomous, self-directed work teams, with customer satisfaction

¹See Appendix 1.

at the center focus. Business leaders with unusual leadership acumen and managerial savvy have published fascinating stories of company turn-arounds, increased employee morale, and growing profits resulting from such revolutionary practices as giving workers full authority to solve problems they encounter. Businesses as diverse as auto manufacturing, food processing, sports franchises, and entertainment theme parks report positive results from pushing authority down the hierarchy to the lowest level possible.

The common thread running through each of these various enterprises is best described as "power to the people." It is a timely phenomenon. This society-wide empowerment movement, together with its ripple-effect results, is the natural fruit of the growing dominance of the Information Age. Common people, with authority, resources, and knowledge, become powerful people.

The ripple is reaching the church. The biblical doctrine of spiritual gifts has been gaining momentum for several decades in Protestant Christianity. Several high-profile local churches (i.e., Willow Creek Community Church, South Barrington, Illinois, and Saddleback Community Church, Orange, California) are at the vanguard of organizing their ministries around the reservoir of giftedness found in their respective communities of faith. Through publications and seminars, these highly successful churches carry a powerful influence with a large portion of the Christian community. By their living example, they are showing what can be accomplished through a seeker-sensitive (read "customer") approach to doing church. Empowering their members through authority, resources, and knowledge, they empower the church to faithfully accomplish its purpose.

Networking Ministry Teams

Human Resources Committee

In the Hamlet Seventh-day Adventist Church, the heartbeat of the Teamnet Ministries System is the Human Resources Committee (HRC). The stated purpose of the HRC is "to lead every member into active, intentional ministry."¹ The HRC has the authority to plan and implement the organizational structure of Hamlet Church, and to recruit and appoint personnel to staff all ministries conducted by the church.

Membership and meetings

The HRC is a standing committee elected by the congregation. HRC members serve terms varying in length from one year to three years. The committee is made up of five members, three of whom are replaced annually, with two members remaining to provide consistency and continuity to the HRC work.

The HRC meets regularly throughout the year, with a normal schedule calling for a monthly meeting. The frequency of meetings is somewhat determined by the need of the moment, however, and by the availability of the members. Meetings held more often than once a month are often scheduled if necessary, and the HRC has met on a bi-monthly schedule on occasion.

Responsibilities

HRC responsibilities include (1) promoting spiritual-gift-based ministry involvement for each church member; (2) nominating members for the Hamlet Church Board; (3) staffing the ministries conducted by Hamlet Church; (4) recruiting and appointing team leaders for all ministry teams; (5) assisting team leaders in team building (i.e., personnel,

¹See Appendix 2, "Human Resources Team Charter."

relationships); and (6) preparing an annual budget proposal for HRC projected needs for the coming year.

Administrative Team

The purpose of the Administrative Team is to see that the church runs smoothly for the goal of effective ministry in all aspects of church life. The authority of this team is to oversee and promote the general welfare of Hamlet Church life.

Membership and meetings

The Administrative Team is composed of the church administrator, clerk, treasurer, lay ministries team leader, and pastor. The church administrator is leader of this team. The clerk is secretary.

The Administrative Team should meet weekly for optimum effectiveness. Our experience at Hamlet indicates that when the Administrative Team meets less than weekly the overall tenor of church life tends to suffer. The Administrative Team leader is a member of the church board, and reports to the board at each monthly meeting. All other members of this team are also members of the church board by reason of their respective positions.

Responsibilities

The responsibilities of the Administrative Team are to (1) monitor and coordinate team plans for effective ministry; (2) channel observed needs to an appropriate team or committee for action; (3) periodically review church membership records and make recommendations for updates in the interest of accuracy and currency; (4) oversee the activities of all Hamlet Church supporting ministries which do not have full team status; (5) submit an annual budget proposal, including supporting ministries' budget needs, to the church finance committee for each calendar year, based on projected needs for the coming year.

Adult Education Team

The authority of the Adult Education Team is to conduct and oversee all aspects of the adult Sabbath School, plus other member-focused educational/instructional type activities, including but not limited to stewardship education, religious liberty issues, and temperance.

Membership and meetings

Membership in the Adult Education Team is by appointment through the Human Resources Committee. The team leader and secretary may be chosen by the team members, but since the team leader is a member of the church board, he/she must be confirmed in this leadership position by vote of the church.

The Adult Education Team should meet on a monthly basis, but can meet more often if necessary. The team leader is a member of the church board, and reports to the board at each monthly meeting.

Responsibilities

The responsibilities of the Adult Education Team are to act in tandem with the Children and Youth Ministries team to comprise the Sabbath School Council, and to submit an annual team budget proposal to the church finance committee for each calendar year, based on planned activities for the coming year.

Additionally, the Adult Education Team may (1) conduct its own meetings; (2) establish Sabbath School programs, times, and classes; (3) supply teachers, students, and superintendents with appropriate printed material, i.e. lesson quarterly subscriptions, and training materials; (4) appoint teachers for the adult Sabbath School classes; (5) schedule programs as may be needed for education of the church in religious liberty, stewardship, and temperance issues; and (6) promote subscrip-

tion to and distribution of various denominationally produced magazines such as *Liberty* and *Listen*.

Building and Grounds Team

The purpose and authority of the Building and Grounds Team is to manage, maintain, repair, and supervise all aspects of the physical plant and campus of all church ministries, including grounds care, landscaping, physical structures, equipment, and tools.

Membership and meetings

Membership in the Building And Grounds Team is by appointment through the HRC. The team leader and secretary are chosen by the team members. The team leader appointment must be confirmed by vote of the church.

The Building and Grounds Team should meet no less than once a month, but can meet more often if necessary. The team leader is a member of the Hamlet Church Board, and reports to the board at each monthly meeting.

Caring and Service Team

The purpose of the Caring and Service Team is to intentionally care for the spiritual, social, and physical welfare needs of the Hamlet Church family and friends. The Caring and Service Team has authority and responsibility to make all arrangements for supporting the nurture and care needs of Hamlet Church members and their extended contacts.

Membership and meetings

Membership in the Caring and Service Team is by appointment through the HRC. The team leader and secretary are chosen by the team members. The team leader appointment must be confirmed by vote of the church.

The Caring and Service Team should meet no less than once a month, but can meet more often if necessary. The team leader is a member of the Hamlet church board, and reports to the board at each monthly meeting.

Responsibilities

The Caring and Service Team is responsible (1) to assure the safety and decorum of all public meetings conducted by the church; (2) to schedule appropriate individuals to help pick up the offering at each worship service and other meetings when needed; (3) to prepare the communion emblems for each quarterly service; (4) to prepare the rooms and supplies for the ordinance of humility for each quarterly service; (5) to schedule communion for shut-ins; and (6) to submit an annual Caring and Service Team budget proposal to the church finance committee for each calendar year, based on planned activities for the coming year.

Children and Youth Ministries Team

The purpose and authority of the Children and Youth Ministries Team is to conduct, oversee, and coordinate all children's Sabbath School divisions, plus other youth-oriented activities or programs such as Vacation Bible School and Pathfinders.

Membership and meetings

Membership in the Children and Youth Ministries Team is by appointment through the HRC. The team leader and secretary are chosen by the team members. The team leader must be confirmed by vote of the church.

The Children and Youth Ministries Team should meet no less than once a month, but can meet more often if necessary. The Children and Youth Ministries team leader is a member of the Hamlet church board, and reports to the board at each monthly meeting.

Responsibilities

The Children and Youth Ministries Team acts in tandem with the Adult Education Team to comprise the Sabbath School Council. The team is to submit an annual team budget to the church finance committee for each calendar year, based on planned activities for the coming year.

Day School Team

The authority vested in this team is to provide for the administration and operation of the school within the boundaries set by the Hamlet SDA Elementary School Constitution.¹ The purposes stated in the school constitution are:

(A) To make Christian education available to the children of the constituency and approximately 15% from the community from the first through the eighth grades.

(B) To provide for the spiritual and moral development of the pupils; to maintain high standards of scholastic excellence; to teach basic principles of health and physical well-being; to develop an appreciation for the fine arts, to encourage creativity; to develop the ability to think clearly and logically; to instruct in the practical skills and dignity of labor; to teach the responsibilities of good citizenship; and to prepare the pupils for the service of their God, their church, their country, their community, and their fellow man.²

Membership and membership

The Day School team is the identical body as the Hamlet SDA Elementary school board, composed of thirteen members. The school board is appointed by the HRC, except for six ex officio members who are on the board due to the positions they hold. These are (1) the pastor of the Hamlet SDA Church, (2) the principle/head teacher of the Hamlet SDA School, (3) the Ohio Conference superintendent of schools, (4) the associate superintendent of schools, (5) the president of Ohio Conference, and (6) the executive secretary of Ohio Conference.

¹ *Constitution of the Hamlet Seventh-day Adventist Elementary School* (Amelia, OH: Hamlet Seventh-day Adventist Elementary School, 1996).

² Ibid, 3.

Three of the seven regular members serve on three-year, rotating terms. The remaining four members serve for one-year terms, one of which is filled by the home and school leader. The team leader and the treasurer are chosen by the team members. The team leader serves as school board chairman, and is a member of the Hamlet church board. As such, the team leader must be confirmed by vote of the church body. The principal/head teacher serves as the team/board secretary.

The Day School team meets no less than once a month, but can meet more often if necessary.

Responsibilities

The responsibilities of the school board are outlined in the school constitution. Additionally, the Day School team should (1) inform the church office of announcements, special programs and/or needs for inclusion in the weekly church bulletin or the monthly church newsletter; (2) submit an annual school budget proposal to the church finance committee for each calendar year, based on projected needs for the coming year, and (3) network with other teams to borrow or share resources.

Lay Ministries Team

The purpose of the Lay Activities team is to be a resource group for the church family for Christian outreach, ministry, and fellowship, for the purpose of serving the felt needs of the wider community. This team has the authority to plan and conduct outreach and/or community service activities, i.e. evangelistic meetings, seminars, Bible study programs, and other programs which involve direct contact between Hamlet church members and the general public.

Membership and meetings

Membership in the Lay Activities team is by appointment through the HRC. The Lay Activities team leader is also appointed by the HRC, and must be confirmed by vote of the church since the team leader is a member of the Hamlet church board. A team secretary is chosen by the team members. The director of the Hamlet SDA Community Services Center is a member of this team.

The Lay Activities team should meet no less than once a month, but can meet more often if necessary.

Responsibilities

The Lay Activities team is to plan an annual calendar of events for team meetings and team-sponsored activities. The team is to submit an annual team budget proposal to the church finance committee for each calendar year, based on planned activities for the coming year. The Lay Activities team oversees and authorizes the activities of the Hamlet SDA Community Services Center and Free Store. The team also has responsibility for organizing, cataloging, and distributing witnessing literature, and to maintain a literature rack in the church foyer.

Music Team

The purpose of the music team is to proclaim the word of God through music, to arrange for and present quality music that will magnify the Lord, hold out a warm welcome to strangers, comfort to the broken, refreshment to the lonely, and affirmation to the discouraged. The team has the authority to conduct, coordinate, and oversee the music program of the church in all aspects.

Membership and meetings

Membership in the Music team is by appointment through the HRC. The team leader and secretary are chosen by the team members. The team

leader is a member of the Hamlet church board, and must be confirmed by vote of the church.

The Music team should meet no less than once a month, but can meet more often if necessary.

Responsibilities

The responsibilities of the Music team include (1) scheduling appropriate special-music artists for all worship services and other meetings as needed; (2) overseeing the maintenance and repair of all church-owned musical instruments; (3) organizing and maintaining the church's library of print music, including all hymnals, song books, and sheet music; (4) maintaining a current license for use of copyrighted material from Church Copyright Licensing, Inc.; (5) assuring compliance with all copyright laws, and report usage of copyrighted music to CCLI when requested; and (6) submitting an annual team budget proposal to the church finance committee for each calendar year, based on planned activities for the coming year.

Worship Team

The Worship team purpose is to provide an invitation through fellowship for all who enter to worship God in Spirit and in Truth. The team has the authority to research, plan, schedule, and initiate any activities or changes necessary to accomplish its stated purpose.

Membership and meetings

Membership in the Worship team is by appointment through the HRC. The team leader and secretary are chosen by the team members. The team leader is a member of the Hamlet church board, and must be confirmed by vote of the church.

The Worship team should meet no less than once a month, but may meet more often if necessary.

Responsibilities

The Worship team is responsible to (1) plan the worship year in consultation with the pastor; (2) schedule participants for each worship service; (3) communicate worship plans to the church office for inclusion in the weekly bulletin and monthly newsletter; (4) submit an annual team budget proposal to the church finance committee for each calendar year, based on planned worship activities for the coming year, and (5) convey assurance to every worshiper, regardless of age, gender, social class, or race that each person is important and welcome at Hamlet worship services.

Church Board

In the Teamnet Ministries System the purpose of the church board is to function as a networking center, a communications port for all the various teams and team leaders. The church board has authority to make administrative decisions for the congregation in harmony with the overall purpose of the local church as expressed by vote of the members while in business session, and supportive of denominational standards.

Membership and meetings

The church board is composed of the entire Administrative Team, plus each team leader, and other congregational leaders who are members of the board by reason of the office they hold (e.g., Community Services Director and the Principal/Head Teacher for the elementary school).

The church board meets monthly on a regular schedule, or more often if necessary.

Program Results Assessment

Assessment Survey of Congregation

Purpose of the Survey

On September 20, 1997, an assessment survey was distributed to the congregation at the morning worship service.¹ Twenty-seven completed surveys were returned. The purpose of this survey was to measure the effect of the Teamnet Ministries System on (1) the degree of involvement in personal ministry by Hamlet church members; and (2) the level of satisfaction ministry team members experience in personal ministry activities.

Membership Status

Survey respondents were first asked to indicate their membership status at Hamlet and the frequency of their attendance at Sabbath services at Hamlet Church. Twenty of the twenty-seven completed surveys collected were returned by members of the Hamlet church; seven were returned by non-members. There were twenty-six responses to the statement concerning frequency of attendance. The overwhelming majority (23) indicated that they attended three to five times a month. Two respondents indicated that they attended only once or twice a month. Only one indicated attendance of less than once a month.

Effectiveness of HRC Communication and Education

One of the underlying purposes of the survey was to measure the effectiveness of the HRC in its educational role of teaching the principles of the Teamnet Ministries System to the congregation. Survey respondents were asked to rate their level of familiarity with the Teamnet Ministries System as "Very Familiar," "Somewhat Familiar," or

¹See Appendix 3 for the complete instrument.

"Not at All Familiar." Only nine (9) people indicated that they felt "Very Familiar" with the system. Five (5) marked "Somewhat Familiar," and ten (10) responded that they were "Not at All Familiar" with the system. The responses to this item on the survey clearly indicate that much work remains for the HRC to do in the task of communicating the System to the church. An old axiom could well apply here: If people do not understand something, they probably will be against it. Undoubtedly, much of the resistance occasionally felt within the Hamlet Church to the Teamnet Ministries System can be attributed to the members' lack of familiarity with the System. During the two-and-a-half years of System development and implementation, comments revealing confusion and frustration were not uncommon, i.e., "Nobody knows what's going on here."

Personal Involvement

Question 4 on the survey asked if the respondent was currently involved as an active member of one or more ministry teams. Opportunity was given to mark either "Yes" or "No" as an answer. Ten (10) people marked "Yes." Twelve (12) marked "No."

The nearly balanced response to the involvement statement seems to be consistent with the responses concerning familiarity with the System. Of the nine (9) people who said they were "Very Familiar" with the System, eight (8) are included in the group indicating that they are currently involved in one or more of the team ministries. The remaining two (2) "currently involved" individuals were divided with one each in the "Somewhat Familiar" and "Not at All Familiar" categories.

Teamnet Ministries System as a Motivation Factor

The question must now be addressed: What effect, if any, has the Teamnet Ministries System had on the motivation of members to be

involved in personal ministry? To assess this factor, survey respondents were asked to respond to this statement: "Implementation of the Teamnet Ministries System has increased my involvement in church activities." The four possible responses were "To a Great Degree," "Quite a Bit," "A Little Bit," and "Not at All."

As with the previous statements, there was a wide range of responses across the spectrum of possible answers. Twelve (12) indicated that the System had some influence on their involvement in the church, but of these twelve only two (2) marked "To a Great Degree" as their response. Five (5) marked "Quite a Bit," and five (5) marked "A Little Bit." There were ten (10) people who indicated that the System had not increased their involvement in church activities. Not surprisingly, eight of these ten respondents are the same individuals who indicated that they were "Not at All Familiar" with the Teamnet Ministries System, and are not involved in the ministry teams. With this information in hand, therefore, it seems that *for those who are actually involved in church activities*, implementation of the Teamnet Ministries System was influential in significantly increasing their involvement.

Job Satisfaction

Merely being more involved in the church or ministry team activities, however, does not necessarily mean that the individual church member is finding satisfaction in his/her work. Statement #6 on the survey attempted to measure the effect of the Teamnet Ministries System on "job satisfaction" felt by the members. The statement said, "I am MORE SATISFIED with my involvement in church activities now than I was before the Teamnet Ministries System was implemented in Hamlet Church." Respondents were instructed to mark one of five possible answers to this statement, ranging through "Strongly Agree," "Agree," "No Opinion," "Disagree," and "Strongly Disagree."

The responses to the question on satisfaction indicate a moderate leaning toward the positive side. Two (2) people marked "Strongly Agree," eight (8) marked "Agree," ten (10) marked "No Opinion," only one (1) marked "Disagree," and no one marked "Strongly Disagree." It is insightful to note that eight (8) of those who marked "No Opinion" are also the same individuals who indicated that they are not familiar with the system, are not involved, and that the Teamnet Ministries System has not been instrumental in increasing their involvement at all. From the responses to this statement, it would seem warranted to conclude that the Teamnet Ministries System has been instrumental in increasing the personal satisfaction generally experienced by people who are actually involved in ministry, but that it has not particularly impacted the experience of those who are not involved.

Effect of Training Events

Over the course of the two-and-a-half years following the inauguration of the Teamnet Ministries System, several training events were conducted to educate and involve the team leaders and general church membership in the principles upon which the System is based. A "Connections" Discovery Class¹ was conducted for all the HRC members, then extended to team leaders and other interested church members. In addition, several attempts were made to conduct team leader training meetings, but only one of these attempts actually resulted in the team leaders coming together for instruction.

The survey attempted to identify those respondents who had participated in one or more of these training events, and to determine how effective the events were in clarifying the individual's personal call to Christian service. Only three (3) people marked on their survey

¹Bruce Bugby, Don Cousins, and Bill Hybels, *Connections: Implementing Spiritual Gifts in the Church* (Portland, OR: BBMRC, 1996).

sheets that they had attended the training events. This small number is somewhat surprising, in that twelve to fifteen people actually registered and participated at the time the various programs were conducted. Two of the three who said they attended the training marked their surveys to indicate agreement with the statement that the training events definitely improved their understanding of their personal call to Christian service. One person marked "No Opinion" as the response. No one marked "Strongly Agree," "Disagree," or "Strongly Disagree."

From the light, apparently somewhat anemic, response to Statement #8, it would seem that the training events were not particularly effective in communicating the philosophy of the Teamnet Ministries System to the people most influential to its success, the team leaders. This is an area of great importance: For the System to ever become established as the status quo of the way things are done in Hamlet Church, some means must be devised to overcome this barrier. The absence of passion and vision in the team leaders bears fruit as confusion and apathy among team members.

Teamnet Ministries System an Improvement

There is a bright note, however, that is indicated by the response to Statement #9 on the survey. Statement #9 says, "I believe the Teamnet Ministries System to be an improvement over the traditional nominating committee system for staffing church ministries." With this statement, as with several of the other statements, a five-point scale ranging from "Strongly Agree" to "Strongly Disagree" was presented for the respondents to mark indicating their answer. Eight (8) people marked the middle "No Opinion" option, with a total of thirteen (13) marking either "Strongly Agree" (5) or "Agree" (8). Only one person marked "Strongly Disagree." No one marked "Disagree."

The response to this statement indicates strong positive belief that the Teamnet Ministries System is indeed an improvement over the traditional nominating committee system, and that Teamnet Ministries is pointing the church in the right direction.

Church Satisfaction With Various Team Ministries

The tenth question on the survey asked the respondents to rate their current level of satisfaction with the apparent effectiveness of each team. A five-point scale was presented for each respondent to mark, ranging from "Very Satisfied" to "Very Dissatisfied." Each of the ten teams was listed beside a corresponding scale. The purpose of this question was to determine the overall level of happiness within the church body about how things were being done in the various arenas of ministry.

A "satisfaction quotient" was determined for each ministry team by weighting the responses with differing values according to the strength of the relative positive and negative feelings. Two (+2) points were assigned to every "Very Satisfied" mark, one (+1) point for each "Satisfied" mark, zero (0) points for "No Opinion" responses, minus one (-1) point for "Dissatisfied," and minus (-2) points for "Very Dissatisfied." Each mark was then multiplied by its appropriate value. The sum of all the marks was divided by the total number of people who responded to this question, yielding the "satisfaction quotient" with a possible range from -2 to +2, with 0 being neutral. The results are as follows:

1. Administrative, +0.76
2. Adult Education, +0.80
3. Building & Grounds, +1.11
4. Caring & Service, +0.43
5. Children & Youth, +0.35
6. Day School, +0.86

7. Human Resources, +0.55
8. Lay Activities, +0.43
9. Music, +0.80
10. Worship, +0.95

For the purposes of this study, it can be extrapolated from these data that at the time of the survey there was a general positive feeling in the congregation about how things were going on a week-to-week basis, but little outright enthusiasm and/or excitement about anything in particular.

Limited Survey Response

The relatively small number of members who completed the survey, as reflected in the above data, appears to be yet another indication of the rather "ho-hum" spirit which most of the Hamlet congregation felt concerning the Teamnet Ministries System. Several members present on the day of the survey stated they simply did not want to bother with it. Others turned in blank survey forms. A number of active families were absent on that particular Sabbath, and thus their responses were not included. While these factors must be recognized as somewhat limiting to the reliability of the survey, nevertheless it is possible to make some valid observations on the basis of the surveys which were returned, plus my personal experience in working with the Hamlet congregation.

Observations

Considering the foregoing survey results, it is apparent that the Teamnet Ministries System experienced less than anticipated success at Hamlet Church. A revisit of the project expectations stated in chapter 1 reveals hope for (1) significant growth in member satisfaction concerning personal church involvement; (2) an increase in the number of members involved in some form of personal ministry; and (3) accelerated new-member accessions to the church body.

The Teamnet Ministries System seems to have succeeded in raising the overall level of satisfaction with church life only insofar as it has been successful in increasing the level of involvement by individual members of the congregation. The actual number of people engaged in some form of ministry activity has remained about the same. The anticipated acceleration of new-member accessions was not realized during the period.

From the results of the survey, and from personal observation, it is obvious that the Teamnet Ministries System itself will not create the desired results. Satisfaction is experienced by individuals only as they are personally involved in the process of ministry, and people only become involved in ministry when they have an empowering vision unencumbered by distractions. Unfortunately, the Hamlet Church continues to be plagued by the clash of internal factions struggling for dominance. Conflicting personal agendas for control of "what happens around here" severely limit the ability of the congregation to invest the energy necessary to learn and assimilate a completely new paradigm for church life. Until these issues are settled the church will no doubt remain stalemated and ineffective in its calling to minister to the needs of the surrounding community.

The limited success of the Teamnet Ministries System also seems to stem from the fact that an important core of people (i.e., the "gatekeepers") were not part of the original brainstorming and development sessions. There is an important principle here that must not be neglected by any church body seeking change. The gatekeepers must be intentionally included from the very beginning of the project. They must sense and claim ownership. It must be entirely theirs, or the endeavor will eventually meet with opposition of such strength that the mission will become stalemated, if not completely aborted.

One final observation, as relates to the functional working of the System itself, is that for the System to succeed the Human Resources Committee must perform its duties without fail. The HRC is the heart of the Teamnet Ministries System. As long as the HRC functions well, the overall system will work well. If the HRC lapses, however, either in vision or in actual pursuit of the vision, the entire system will function at less than optimal efficiency or effectiveness. Consistent focus and sustained effort are critical elements for the success of leading a church to become an empowering agency for every-member ministry.

CHAPTER SIX

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The Need For Change

The Hamlet Seventh-day Adventist Church located near Amelia Ohio experienced a period of significant congregational decline during the mid-1980s to the early 1990s. Several contributing factors converged during this time frame to cause much discouragement and burnout among the church members. Many left to join other congregations, or simply dropped out completely. Attendance dropped from the 120-150 range to an average of 35-40 at worship each Sabbath. By 1992 there was a serious leadership vacuum, coupled with a high level of mistrust, misunderstanding, and factional splintering permeating the church.

Teamnet Ministries System

In May 1992, I arrived as senior pastor for the struggling church. In April 1995, after several years of following the traditional nominating committee method of staffing church offices, I introduced the concept of a standing personnel committee to the church at a church business meeting. The authorization by the church to proceed in the new direction resulted in the emergence of the Teamnet Ministries System, a paradigm for the empowerment of every member to active ministry.

The Teamnet Ministries System is theologically based on the twin concepts of a resident, empowering God and the priesthood of all believers. Every Christian believer is called to ministry. The same God who

calls to ministry also gives power for ministry. True empowerment occurs when the power of authority, the power of resources (presence), and the power of knowledge are combined as parallel and overlapping gifts from God.

Koinonia Fellowship

The church atmosphere most conducive to effective, powerful ministry performed by ordinary, every-day church members is an atmosphere of trust and *koinonia* fellowship. Such an atmosphere requires a clearly understood and widely held common purpose. Working together to accomplish their purpose, church members achieve synergy and healthy mutual love for each other.

Networking Teams

In today's social climate the ideal organizational model for effective ministry is the network. The Teamnet Ministries System attempts to structurally create a congregational organization which enhances the relationships of active church members by placing them in ministry teams. Each team has a specific arena of ministry as its focus, with each team networking together with other teams as needed. Networking occurs both formally, at the monthly church board meeting, and informally as team leaders and members confer with each other on a need-by-need basis.

Empowerment for Ministry

On a human level, empowerment for ministry, and for the ministry teams, is rooted in the character of the church leader. The process of empowerment begins with the "character ethic" values held by the leader and communicated to the rest of the congregation. A system leader's task is to enhance healthy relationships between teams and team members

by personally modeling, coaching, training, and mentoring system personnel in positive communications.

Teamnet Ministries System at Hamlet Church

The subject of this paper has been the development, implementation, and application of the Teamnet Ministries System in the Hamlet Church. The study involved the active membership of the Hamlet Church, with an attempt to determine the relative levels of involvement and satisfaction with personal ministry involvement before and after the System was installed.

A survey conducted approximately two-and-a-half years following the initial introduction of the system to the Hamlet church, revealed that the System was a significant factor in the ministries of those members actually involved in ministry, but that it had little impact on those who remained inactive. Satisfaction levels were increased for the people who were working as team leaders or team members. Some who remained inactive apparently were not involved because they were confused about the Teamnet Ministries System or did not understand it.

Conclusion

Teamnet Ministries System and Small-Group Principles

In his book *The Revolutionized Church of the 21st Century*¹, Russell Burrill calls for Seventh-day Adventist churches to return to the small groups and social meetings characteristic of early Adventism. Burrill also says,

Small groups were a comprehensive plan [according to Ellen White's view] that should be found in every branch of the work of the church. It is the basis upon which ministry is to be conducted in the church,

¹Russell Burrill, *The Revolutionized Church of the 21st Century: The Explosive Power of a Church Built on Relationships* (Fallbrook, CA: Hart Research Center, 1997).

in our schools, and even in the publishing work. To Ellen White, small groups were not just a program of the church, they were the major organizing principle of the work of the church. To have a church without small groups operating in it was anathema to Ellen White, for the church is to be built on small groups.¹

The Teamnet Ministries System described in this paper takes the small group principle and applies it to the actual structural organization of the congregation. Instead of using a hierarchical, bureaucratic, top-down pyramid, the Teamnet Ministries System utilizes a circle of circles, or in other words, a "team of teams," or a "group of small groups," empowered, networking, and self-directed, to do the work of ministry in the church. The small groups, or teams, in this paradigm, are not limited to relational meetings of prayer and testimonies, a la the "social meeting" of Adventist heritage. Teamnet Ministries System teams actually do the work of the church. Staffing of church offices is done in and through the teams. Teamnet Ministries is not something the church does. In this model, it is the very essence of what the church is.

The Hamlet Experiment

The Hamlet experiment was an attempt to align the local congregation with organizational principles expressed throughout the Scriptures, but in tune with the times in which we live. The experiment met with limited success, but did encounter some significant resistance among the cultural gatekeepers of the congregation, due in part to the natural homeostasis inherent to any system, and also due partly to insufficient education and communication from proponents of the new Teamnet Ministries System.

¹Ibid., 137.

Recommendations

Recommendations for Leaders of the Change Process

Include the Gatekeepers

As noted at the end of chapter 5, the entire process of change must include the cultural gatekeepers, from the very inception of the project. The gatekeepers will ultimately determine the rate of success or failure of making the new system work in the congregation. It is imperative that these true congregational leaders be identified, and their favor won, before initiating the process of change.

Constant Communication

In order for the new paradigm to become the new status quo, the values of the old must be replaced by the new. This cannot be done by a simple announcement, or by vote of the congregation. An entirely new mind-set must become the dominant philosophy in the church's corporate thinking in order for the new system to become the established way of doing things. This can only be accomplished by repeated exposure, many times over, to the principles, purposes, and practical workings of the new plan.

Pastor as a Team Member

The pastor, or process leader, should make extra effort to personally become identified as one of the team on a peer level with all other members. Much criticism can be avoided or bypassed if the pastor will, in the words of R. Paul Stevens and Phil Collins, "join the church."¹ Stevens and Collins comment, "The people must perceive that the pastor is really part of the system."² A personal report from the pastor to

¹Stevens and Collins, 3.

²Ibid.

the church board, at the time all other team leaders report their team's activities and plans, would be an ideal opportunity to convey the message from the pastor that "I am one with you in this process."

Recommendations for Further Study

Application of Empowerment Principles at Higher Denominational Levels

Beyond the local congregation, an area recommended for further study is the practical application of the Teamnet Ministries System principles at higher levels of the Seventh-day Adventist denomination, e.g., Conference, Union Conference, or General Conference Division. Obviously, there are different issues to be addressed at higher levels of the church hierarchy, but the principles of empowerment as described in this paper would apply universally.

Empowered Service in Church-Sponsored Institutions

A second area of recommended study is the application of these principles of empowered service in a church-sponsored institution other than a local church (e.g., an educational or medical facility). Of particular note would be the difference of working with employees vs. an all-volunteer labor force such as exists in most local church congregations. Much literature is available concerning the development and fostering of self-directed work teams in the marketplace which would be of immense value in such a study.

CHURCH MINISTRY APPOINTMENTS PROCESS IN THE HAMLET SDA CHURCH

AN INFORMAL PROPOSAL

By Pastor Loren Fenton

A REVIEW OF PREVIOUSLY FOLLOWED PROCEDURES

The Church Manual clearly outlines the officially recommended procedure for the election and appointment of church officers for SDA churches. This procedure has served the church well for many decades. Namely, the practice has been to elect a "large committee" from the floor of the church, which then "nominates the nominating committee." The report of the "large committee" is brought back to the church body, which then, in most cases, simply confirms the members of the new nominating committee. Once congregational approval has been given to the new nominating committee, it (the committee) then begins working to recruit various church members for the variety of offices to be filled. This process usually involves several evenings, at best, and depending on the complexity of the church situation, can stretch out to several weeks, and even months. Once the nominating committee has sufficiently filled the slots with willing(?) people, their report is presented to the congregation, who then confirms the new slate of officers.

The Hamlet Church voted in 1992 to amend this process slightly. The change was in the way the nominating committee was to be selected. Instead of a "large committee," the congregation itself selected the nominating committee by paper ballot. The names of all members of the previous year's nominating committee were posted and declared ineligible for the new committee. (The obvious purpose of this restriction is to guard against unwarranted control of the committee, and thus the church, by any individual or church faction.) Church members then wrote five names of other church members on their ballot. When tabulated, the five individuals with the most votes (assuming that these persons were both qualified and willing) became the members of the new nominating committee. Their work basically remained the same as the work of previous committees.

SOME PROBLEMS WITH THE PROCESS

1. First of all, it seems like the present general attitude toward this whole process is that it is a "necessary nuisance." The announcement that the time has once again arrived when we must elect new officers is usually met with some mixture of emotions,

ranging from dread of the impending task to relief that the current term of service is nearly over. "Somebody else can do it now. I've done my time."

2. Secondly, the official process as spelled out in the Church Manual is based on a political model of leader-selection. Such terms as "nomination," "election," "church officer," etc., tend to program our minds to think politically rather than in terms of ministry. I think it can nearly go without saying that we've already had altogether too much of church politics. It is time to focus on people and ministry.
3. The nominating committee inevitably faces frustration and deadlock in their valiant attempts to fill the church offices. Starting with the list of positions, they attempt to brainstorm possible candidates from the list of active church members, and then try to recruit individuals to shoulder the responsibilities for the coming year. Denials send them back to committee for yet another long evening searching for inspiration in an ever smaller list of available members. The task can be overwhelming and threatening to a person relatively new to the faith, and can produce disappointment and disenchantment with the entire system.
4. Filling a pre-determined list of offices, even if the task is completed smoothly and efficiently, still neglects many church members with many talents to contribute to ministry. Furthermore, if a new member joins in mid-year, or transfers from another church in mid-year, it is difficult (or at least somewhat awkward or cumbersome) to assign them any official responsibility until the nominating committee meets again next year, even in the face of vacant positions crying for help!

TOWARDS A POSSIBLE SOLUTION

1. Let's consider replacing the traditional nominating committee with a Church Ministry Personnel Committee.
2. A CMPC would function as follows:
 - Five members, consisting of two "at large" members elected each year by the church body, and three members who would have rotating three-year terms. One of the "three-year" terms would become vacant each year. The out-going member would be either re-elected or replaced. Thus, the church would have three positions to fill each year. This plan will provide stability and long-term consistency while preserving the protection against unhealthy control by factions or individuals.
 - The CMPC would be accountable to the church in business session. The committee would elect its own leadership: a chairman, and a secretary. The chairman would be a member of the church board.
 - The CMPC would meet regularly, perhaps quarterly, or monthly if necessary, throughout the year to consider vacancies in church office, development of ministry (see below), and to facilitate every-member involvement in some aspect of church life.
 - The focus of this committee would be on **ministry** built around the **spiritual gifts** God has placed in the church. Their task would be to begin with the church membership list (rather than beginning with the list of positions that need to be filled) to discover the talents and interests of the various members, then invite, or otherwise seek to encourage, the members to use/develop their strength(s) in related ministry.

- **Every arena of service** within the church should be **defined as ministry**, and those who serve as **ministers** (e.g., "Minister of Music;" "Minister of Christian Education;"). This builds on the concept of "every member a minister," after the doctrine of the priesthood of all believers.

ADVANTAGES OF THIS SYSTEM

1. It focuses on ministry based on resident spiritual gifts, rather than perpetuation of office.
2. It has the potential of involving more members in active ministry. The results should eventually produce more workers, fewer riders.
3. It de-politicizes the church leadership selection process.
4. It lends itself toward more stability and consistency for extended periods of time.
5. It significantly decreases the corporate anxiety of the yearly nominating committee marathon.
- 6.

DISADVANTAGES OF THIS SYSTEM

1. It is untried. Experimental programs inevitably have some "bugs" in them.
2. It calls for radical change, which can be traumatic for dedicated "traditionalists."
3. The actual task of matching people with jobs will initially be more difficult, in that the committee will need to learn the various strengths and spiritual gifts God has given to this body of believers.
4. Reluctance on the part of potential committee members to commit themselves to another regular meeting that will increase demands on their time and energies.
5. Potential difficulty in removing someone from office who is no longer effective, or is mis-cast in their church responsibilities, but who refuses to step aside.
- 6.
- 7.

Hamlet Church Manifesto

Teamnet Ministries
System

Hamlet Seventh-day Adventist Church
Statement of Mission

Hamlet Seventh-day Adventist Church can be described as
having a "DIVINE" mission.

Delight in Worship

Inspiration for Hope

Visionary Service

Inspirational Bible Education

New Life in Christ

Excellence in Every Ministry

Traditional Seventh-day Adventist Church Jobs

Pastor

Elders

Head Elder

Other Elders (As many as needed)

Deacons

Head Deacon

Others Deacons (As many as needed)

Deaconess's

Head Deaconess

Other Deaconess's (As many as needed)

Treasurer

Clerk

Communication Secretary

Personal Ministries Leader

Religious Liberty Leader

Bulletin Secretary

Church Organist

Church Pianist

Conference Lay Advisory Delegates
(4, with 2 alternates)

Greeters (As many as needed)

Social Committee (As many as needed)

Public Address

Audio Visual Ministries

Decorating Committee

Finance Committee

School Board

Stewardship Leader

Community Service

Director

Volunteers (As many as needed)

Sabbath School Superintendent

Assistant Superintendents

(As many as needed)

Sabbath School Teachers

(As many as needed)

SS Secretary

Children's Sabbath School

1. Cradle Roll

2. Kindergarten

3. Primary

4. Junior

5. Early teen

6. Teen

7. Young Adult

Pathfinders

Church Board

Pastor

Elders

Treasure

Church Clerk

Head Deacon

Head Deaconess

SS Superintendent

School Principle

School Board Chairman

Directors of : Community service

Pathfinders

etc.

INTRODUCTION

Hamlet Seventh-day Adventist Church has had many, many good years, and a few lean years. Since 1940, when the church was organized, however, the world around it has changed dramatically.

The year 1995 was a pivotal year for Hamlet Church. The newly elected personnel committee sensed a need to make a change from the traditional type of structure to a ministry-based organization. Year after year as the few faithful people worked hard at the task of conducting the ministries of the church, the ravages of age and exhaustion had taken their toll. A generation or two of children and grandchildren who might have helped carry the load no longer attended. Something needed to be done. A change had to take place. Thus, it was decided to "re-engineer" the church around a ministry-based model of church organization.

We believe God has planted Hamlet Church in this place as light in Clermont county, and for the sole purpose of evangelizing our community.

Peter has admonished us to serve -

Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. 1 Pet 4:10 (NIV)

Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; 1 Pet 5:2 (NIV)

Although our numbers of willing workers seem inadequate at times, Paul has told us that God will provide us with all the gifts we need in our church.

Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. 1 Cor 1:7 (NIV)

Our responsibility then, is to focus our time and energies for ministry in the church, based on our personal talents and the thing which brings us most joy. People who enjoy what they are doing do not "burn out." The Lord will send people to our church with the gifts we need to do the work He wants us to do here.

A successful church family is like a regular family. A happy family works together, and ignores most of the mistakes and weaknesses of the other family members. As the Apostle Peter says, *Above all, love each other deeply, because love covers over a multitude of sins. 1 Pet 4:8 (NIV)*. We need to love and build each other up at every opportunity. Each member should ask, "Lord, what would you have *me* to do?" As our church enters more and more fully into this experience, we will discover a joy of fellowship and service we never have had before.

In the pages which follow, there are quotations about our call to serve, a sketch of Hamlet Church's history, our focus on every member ministry, and the team structure. Let us use this net-working system to promote a combined effort which will glorify and honor God in our church and community.

A CALL TO SERVICE OUR MISSION FOR GOD

To every one work has been allotted, and no one can be a substitute for another. Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died — Review & Herald, Dec. 12, 1893

Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability. — The Acts of the Apostles, p. 111

The real character of the church is measured, not by the high profession she makes, not by the names enrolled upon the church book, but by what she is actually doing for the Master, by the number of her persevering, faithful workers. Personal interest, and vigilant, individual effort will accomplish more for the cause of Christ than can be wrought by sermons or creeds. Review & Herald, Sept. 6, 1881

The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers. — Testimonies, vol. 7, p. 19

It is by education and practice that persons are to be qualified to meet any emergency which may arise; and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility. — Testimonies, vol. 9, p. 221

Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this. — Testimonies, vol. 9, p. 116

Ministers should not do the work which belongs to the church, thus wearing themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community. — Historical Sketches, p. 291

When an effort is made to present our faith to unbelievers, the members of the church too often stand back, as if they were not an interested party, and let all the burden rest upon the minister. For this reason the labor of our most able ministers has been at times productive of little good. — Gospel Workers, p. 196.

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become labors together with God. — Testimonies, vol. 9, p. 82

The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart. — Review & Herald, Dec. 2, 1890

Hamlet Church

Teamnet Ministries
System

Background

CHARTER MEMBERS OF HAMLET SDA CHURCH

Cora Althaus
 Alice Bloomfield
 Alma Cox
 Berlin Cox
 Herbert Cox
 Inez Cox
 L.E. Cox
 Lawrence Cox
 Orville Cox
 Charles Grant
 Ruth Grant
 Walter Grant, Jr.
 Walter Grant, Sr.
 Charles Hendrixson
 Minnie Hendrixson
 Dorothy Johnson
 Louise Kirk
 H.C. Kirk
 Lillie Kraft
 Ethel Male

Martha Male
 Mrs. J.L. Marksberry
 Priscilla McNeily
 Heartha McNeily
 Raymond McNeily
 Roger McNeily
 Myrtle Mitchell
 Ida Morris
 Luella Nagel
 Amanda Nelson
 Gladys Nelson
 Nelse A. Nelson
 Vernon Nelson
 Virginia Nelson
 Christian Porter
 Harry O. Porter
 D.F. Reece
 Edith Reece
 Deborah Rose
 Glenna Rose

Grace Rose
 Shelby Rose
 Beatrice Rutherford
 E.C. Ruitherford
 Viola Schelies
 Herman Schelies
 Tressie Sims
 Lola Stewart
 Mrs. Sherman Stewart
 R.E. Swan
 Lula Swan
 Emma Weber
 Henry Weber, Sr.
 Henry Weber, Jr.
 Carrie Weimer
 Ethel Wiemer
 Marion Wilson
 Ruby Wilson
 Lucille Witt

HISTORY OF THE HAMLET SDA CHURCH

During the summer of 1940 The Boothby - Mansell Evangelistic Company conducted a series of evangelistic services in Emery Auditorium, Cincinnati, Ohio, accompanied by daily radio talks over Station U6PO. Following the Cincinnati meetings, evangelist Robert L. Boothby and his associates pitched a tent in Hamlet. Within twelve weeks a church was organized with a charter membership of 59.

October 17, 1940 Brother Boothby presented a suggestion as to holding regular meetings. A motion was made & carried that they would hold Sabbath School services at brother N.A. Nelson's home temporarily. Plans were made to erect a temporary tabernacle on property loaned by Brother Nelson, located on Ludlow Circle, for a meeting place for the winter, or until they were able to build a permanent house of worship.

The church was officially organized on November 16, 1940. Their goal was to encourage the church to push the Third Angels Message forward in the vicinity of Hamlet until a church of 100 to 150 was established.

Elder Boothby was with the Hamlet church until December 10, 1940, when the church had a farewell party for him, his family and the evangelistic team.

The Little White Church

In October of 1946, property was purchased at 3353 Lindale Pike (State Route 132) for the construction of a permanent church building. On October 7, 1949 work began on the new church building. It was dedicated free of debt on November 2, 1950.

After many years of use, in the winter of 1977-1978, the wood-frame church developed structural problems and was condemned. With sad hearts the church building had to be torn down. The congregation met in the basement of the school building until they could erect another church building.

The Enlarged Contemporary Church

A church building committee was organized, made up of Walt Weber chairman, James Conley, Louise Eillis, Dudley Heath, Charles Hendrixson, and Jack Langford. On December 1, 1978 ground-breaking took place for the enlarged contemporary church building which today occupies the same site as the original white church. Storm insurance money was able to help with funds toward the building of the new church, and to the delight of the congregation, it was dedicated debt-free on May 18, 1985 Pastor Steve Shipowick was pastor at that time.

Community Services

The Hamlet Community Services was begun about 1950 and operated in Amelia Village for many years. In 1986 it served 401 families from a building on Main street across from the police station. Rent was only \$35.00/month. In September of that year, a disgruntled citizen took out her anger at the police by setting the Community Services building on fire. Except for a table and a few dishes, it was a total loss. After the fire, Ginnie Weber discontinued the clothing part and moved the food and other services to her home.

In 1991, Marlene Baker was asked to serve as the Community Services director. Since there was no home for it, and school enrollment was low, it was decided that one of the classrooms and the office could be used temporarily for Community Services.

This produced a difficult situation for the school, especially as it started to grow again. In the summer of 1992 a small room was built in the downstairs gym area to house the Community Services office until a suitable location could be found for a permanent home. The larger storage room attached to the office was provided for Community Services to use as well, plus a room for the food pantry. At present (November, 1996), Community Services still occupies these cramped quarters. Two afternoons each week, the clothes are brought out on the main floor, and needy families come to receive assistance with, clothing, food, and other needs. The ever-increasing demand only serves to underscore the critical need for larger, permanent quarters for Community Services that can adequately meet the needs of this major ministry arm of the Hamlet Church.

In December each year Community Services has a gift wrapping party. Many volunteers wrap gift items donated by the church and community. Gift boxes of toys and food are prepared and distributed during Christmas week. There has been much community interest and banks, school classes and others have taken our community service as their project during the holiday season, supplying money and much of the items given in the holiday gift boxes each year.

Mrs. Mauch's Pantry.

Mrs. Evelyn Mauch had a vision of providing vegetarian meat analogs for the convenience of the church members and sold the products out of her home. Later a small pantry was built under the stairs at the school for Mrs. Mauch to store the food products and make them more readily available to the members. Carol Givens painted a mother mouse on the door and named it "Mrs. Mauch's Pantry."

When Sister Mauch's health no longer allowed her to manage the food pantry, Ginnie Weber was asked to become the new manager. She moved the pantry out to her home at New Richmond where she has named it "Vegetarian Food Co-op".

Hamlet Elementary School

Hamlet Adventist Elementary School was started in the basement of the little white church in 1952 under the leadership of Pastor Steinman. Classes were conducted there until a school building could be built. With many hours of hard work the two story school was erected, and the first term in the present school building was in 1961-1962. Dan Switzer was the school building committee chairman. The main floor housed two classrooms, a teacher's office, and restrooms. Downstairs was the furnace room, a store room, the kitchen and small gymnasium which could be used as a multipurpose room for the church social activities.

Over the years many students have learned their 3 "R's" in Hamlet School with dedicated Christian teachers. In recent years we have seen second and third generation students enrolled in our school, following in the footsteps of their parents and grandparents.

The Hamlet Church Body

From the time of organization in 1940 with 59 charter members, the Hamlet Church has grown as large as 250 members, and then retreated back to approximately 175 members, but at times seeing only 30-40 of the faithful in attendance. There have been happy years with vibrancy, and sad years which were witness to painful and difficult circumstances. There have been years of healing and renewal with a desire in each member's heart to see Hamlet Church grow and thrive. This is God's church and God's family and each one of us continue to pray for continued healing and growth for this congregation.

Our Satellite System

At a business meeting in early 1994, Pastor Loren Fenton presented the need to hold a series of evangelistic meetings. It had been many years since Hamlet church conducted a series. The members present considered several options in speakers and dates for the meetings, but nothing seemed quite right. During the business meeting, Pastor Fenton shared some material he had recently received in the mail about a plan for some evangelistic meetings sponsored by the North American Division which would be broadcast to all of North America via satellite. Mark Finley, Speaker for the It Is Written television broad cast was to be the speaker. An added benefit to churches that purchased the satellite equipment would be the availability of many other training and outreach programs to be produced by the Adventist Communications Network. These would include such things as cooking schools, stop smoking clinics, Sabbath School workshops, and many other types of seminars that the local church would not normally be able to enjoy..

The members in attendance at the business meeting thought this was a good idea and voted to buy the equipment and conduct the Net '95 meetings scheduled for March of 1995. At the time of the business meeting decision the source of the funding for the satellite project was uncertain, but the Lord blessed and by November of 1994 the satellite equipment was in place and debt free!

In March 1995, Hamlet Church was the only church in Ohio to participate in Net '95. It was a thrilling six weeks. There was a vibrancy in the church which had not been felt for many years. The result was 16 baptisms for God's Kingdom!

Organizational Change in the Church

From 1992-1995 Hamlet Church developed a severe leadership vacuum. Leaders of the church often experienced "burning out" in the responsibilities they were carrying. Each year the nominating committee struggled to fill the long list of church office positions.

At another church business meeting, following the Net '95 satellite evangelistic meetings, Pastor Fenton proposed that a standing personnel committee be appointed to replace the traditional nominating committee. The proposal was voted, with the provision that it would be reviewed in one year before it would be permanently accepted. A committee of 5 people was chosen at a church service the next Sabbath. This group became known as the "Human Resources Committee." The HRC was composed of Walt Weber, Jerry Van Zant, Lora May Wilson, Jeff Strunk, Ruth Fenton and Pastor Fenton.

The new HRC met every week from April - June of 1995. Their first task was to define a new organizational structure that would protect members from burnout and also be more effective in conducting the ministries of the church. The result of their efforts was a plan that created a ministry based, networking system. The goal would be for every member to engage in an intentional ministry for Christ, using their personal talents and interest.

One year later in April of 1996, the newly developed Teamnet Ministries System was reviewed by the church in business session. Although there were some needs expressed, it was unanimously voted to continue with the new plan instead of going back to the yearly nominating committee system.

At this writing there are still vacancies waiting to be staffed, but the Teamnet Ministries plan has resulted in the development of new leadership, emerging stability, and personal joy in serving the Lord through His church.

Team System Philosophy

The Purpose of Church Ministry Teams:

A. Draw people into worship

Hamlet Church

Teamnet Ministries

Sabbath
System
Worship
Service

Structure

Men return to minister in the home, work place, and community

Team System Philosophy

The Purpose of Church Ministry Teams:

A. Draw people into worship

B. Then return to minister in the home, work place, and community

CHURCH TEAMS DIAGRAM

CHURCH BOARD

Governing body for church business
Coordinating, networking, clearing-house for all church ministries

Administrative Team:

- ♦ Team Leader: Administrator/Head Elder
- ♦ Pastor:
- ♦ Treasurer:
- ♦ Clerk:
- ♦ Lay Ministries:

Adult Education Team:

- ♦ Team Leader:

Building and Grounds Team:

- ♦ Team Leader:

Caring & Services Team:

- ♦ Team Leader:

Children & Youth Ministries Team:

- ♦ Team Leader:

Day School Team:

- ♦ Team Leader: School Board Chairman:
- ♦ Principle/Head teacher:

HRC - Human Resources Team:

- ♦ Team Leader:

Lay Ministry Team:

- ♦ Team Leader:
- ♦ Community Services Director:

Music Team:

- ♦ Team Leader:

Worship Team:

- ♦ Team Leader:

Hamlet Church

Teamnet Ministries
System

Team Charters

Hamlet Seventh-day Adventist Church

Administrative Team Charter

<i>Purpose</i>	To see that the church runs smoothly for the goal of effective ministry in all aspects of church life.
<i>Duration</i>	The Administrative Team will function on a perpetual basis for continuous service to Hamlet Church.
<i>Membership and Leadership</i>	The Administrative Team is composed of the church administrator, clerk, treasurer, lay ministries team leader, and pastor. The church administrator is leader of this team. The clerk is secretary.
<i>Budget and Funding</i>	The Administrative Team can make budgetary requests to the church finance committee for inclusion in the annual church budget. If needed, the Administrative Team can submit budgetary adjustment requests to the finance committee at any quarterly meeting of the finance committee.
<i>Authority</i>	To oversee and promote the general welfare of Hamlet Church life.
<i>Meeting and Reporting Status</i>	The Administrative Team will generally meet weekly. The Administrative Team leader is a member of the Hamlet church board, and reports to the board at each monthly meeting. All other members of the administration team are also members of the church board.
<i>Selected Parameters</i>	<p>The Administrative Team may:</p> <ul style="list-style-type: none"> ♦ Conduct its own meetings ♦ Review weekly progress and/or conditions/situations in church life that may need timely attention. ♦ Assign tasks to team members for follow-up. ♦ Produce an annual master calendar of church activities
<i>Responsibilities</i>	<ul style="list-style-type: none"> ♦ Monitor/coordinate team plans for effective ministry ♦ Channel observed needs to an appropriate team or committee for action ♦ Periodically review church membership records and make recommendations for updates in the interest of accuracy and currency. ♦ Oversee the activities of all Hamlet Church supporting ministries which do not have full team status. ♦ Submit an annual Administrative Team budget proposal (including supporting ministries' budget needs) to the church finance committee for each calendar year, based on projected needs for the coming year. This budget is due no later than the October church board meeting.

Administrative Team:

- ♦ **Team Leader: Administrator**
(Could be the head Elder, not necessary)
- ♦ Pastor
- ♦ Head Elder
- ♦ Treasurer
- ♦ Clerk
- ♦ PR
- ♦ Lay Ministries

- ♦ **Board of Elders**
Pastor
Head Elder
Supporting Elders

- ♦ **Finance Committee**
Administrative team
Members at large

Hamlet Seventh-day Adventist Church

Adult Education Team Charter

Purpose

Duration

The Adult Education Team will function on a perpetual basis for continuous service to Hamlet Church.

Membership and Leadership

Membership in the Adult Education Team is by appointment through the Human Resources Committee. The team leader and secretary are chosen by the team members.

Budget and Funding

The Adult Education Team can make budgetary requests to the church finance committee for inclusion in the annual church budget. If needed, the Adult Education Team can submit budgetary adjustment requests to the finance committee at any quarterly meeting of the finance committee. The Adult Education Team may also encourage direct contributions to the church worship fund.

Authority

To conduct and oversee all aspects of the adult Sabbath School plus other member-focused educational/instructional-type activities, including but not limited to Stewardship education, Religious Liberty issues, and Temperance.

Meeting and Reporting Status

The Adult Education Team will meet no less than once a month, but can meet more often if necessary. The Adult Education Team leader is a member of the Hamlet church board, and reports to the board at each monthly meeting.

Selected Parameters

The Adult Education Team may:

- ♦ Conduct its own meetings
- ♦ Establish Sabbath School program, times, and classes
- ♦ Supply Sabbath School teachers, students, and superintendents with appropriate printed material, i.e. lesson quarterly subscriptions, training materials, etc.
- ♦ Appoint teachers for the adult Sabbath School classes.
- ♦ Schedule programs as may be needed for education of the church in Religious Liberty, Stewardship, and Temperance.
- ♦ Promote subscription to and distribution of various denominationally produced magazines, such as *Liberty* and *Listen*.

Responsibilities

- ♦ Act in tandem with the Children and Youth Ministries team to comprise the Sabbath School Council.
- ♦ Submit an annual Adult Education Team budget proposal to the church finance committee for each calendar year, based on planned activities for the coming year. This budget is due no later than the October church board meeting.

Hamlet Seventh-day Adventist Church

Children & Youth Ministries Team Charter

Purpose

Duration

The Children and Youth Ministries Team will function on a perpetual basis for continuous service to Hamlet Church.

Membership and Leadership

Membership in the Children and Youth Ministries Team is by appointment through the Human Resources Committee. The team leader and secretary are chosen by the team members.

Budget and Funding

The Children and Youth Ministries Team can make budgetary requests to the church finance committee for inclusion in the annual church budget. If needed, the Children and Youth Ministries Team can submit budgetary adjustment requests to the finance committee at any quarterly meeting of the finance committee. The Children and Youth Ministries Team may also encourage direct contributions to the church worship fund.

Authority

To conduct, oversee, and coordinate all children's Sabbath School divisions, plus other youth-oriented activities or programs such as Vacation Bible School and Pathfinders.

Meeting and Reporting Status

The Children and Youth Ministries Team will meet no less than once a month, but can meet more often if necessary. The Children and Youth Ministries Team leader is a member of the Hamlet church board, and reports to the board at each monthly meeting.

Selected Parameters

The Children and Youth Ministries Team may:

- ◆ Conduct its own meetings
- ◆

Responsibilities

- ◆ Act in tandem with the Adult Education Team to comprise the Sabbath School Council.
- ◆ Submit an annual Children and Youth Ministries Team budget proposal to the church finance committee for each calendar year, based on planned activities for the coming year. This budget is due no later than the October church board meeting.
- ◆

Hamlet Seventh-day Adventist Church

Building and Grounds Team Charter

Purpose

Duration

The Building and Grounds Team will function on a perpetual basis for continuous service to Hamlet Church.

Membership and Leadership

Membership in the Building and Grounds Team is by appointment through the Human Resources Committee. The team leader and secretary are chosen by the team members.

Budget and Funding

The Building and Grounds Team can make budgetary requests to the church finance committee for inclusion in the annual church budget. If needed, the Building and Grounds Team can submit budgetary adjustment requests to the finance committee at any quarterly meeting of the finance committee. The Building and Grounds Team may also encourage direct contributions to the church worship fund.

Authority

To manage, maintain, repair, and supervise all aspects of the physical plant and campus of all church ministries, including grounds care, landscaping, physical structures, equipment, and tools.

Meeting and Reporting Status

The Building and Grounds Team will meet no less than once a month, but can meet more often if necessary. The Building and Grounds Team leader is a member of the Hamlet church board, and reports to the board at each monthly meeting.

Selected Parameters

The Building and Grounds Team may:

- ♦ Conduct its own meetings
- ♦ Manage, maintain, replace, and/or acquire such equipment and tools as may be needed
- ♦ Schedule work-bees for large projects
- ♦ Alter or remodel existing facilities
- ♦ Erect or post signs for traffic, parking, "No Smoking," or other directions as may be appropriate.
- ♦ Enter into service contracts with appropriate vendors and/or suppliers.
- ♦ Oversee the development and/or construction of any major new facilities, or reconstruction/remodeling of existing facilities.

Hamlet Seventh-day Adventist Church

Responsibilities

- ♦ Trim and nurture all lawns, shrubbery, flowers, etc. which are part of the church and school landscape.
- ♦ Keep all buildings and attached mechanical appliances, i.e., furnaces, air conditioners, etc., in good repair.
- ♦ Care for the utility needs of all buildings, i.e. electricity, water, gas, telephone.
- ♦ Keep appropriate records of repairs, warranties, and service contracts.
- ♦ Keep parking lots and driveways clear of snow and debris at appropriate times.
- ♦ Submit an annual Building and Grounds Team budget proposal to the church finance committee for each calendar year, based on planned activities for the coming year. This budget is due no later than the October church board meeting.

Church Building & Grounds Team:

- ♦ Team Leader: [Name]

♦ Grounds Maintenance

Coordinator: [Name]

1. [Name]

2. [Name]

3. [Name]

4. [Name]

5. [Name]

6. [Name]

As many as needed

♦ Church Cleaning Group

Coordinator: [Name]

1. [Name]

2. [Name]

3. [Name]

4. [Name]

5. [Name]

6. [Name]

7. [Name]

As many people as needed

Northwest Day School

Day School Team Team: School Board

Team Leader, Chairman of the Board:

Teacher:

Pastor:

Treasurer:

Home & School Leader:

1 year term Member: (at large)

1 year term Member: (at large)

3 year term Member:

1.

2.

3.

*Day School
Team*

Hamlet Seventh-day Adventist Church

Music Team Charter

Purpose

Duration

The Music Team will function on a perpetual basis for continuous service to Hamlet Church.

Membership and Leadership

Membership in the Music Team is by appointment through the Human Resources Committee. The team leader and secretary are chosen by the team members.

Budget and Funding

The Music Team can make budgetary requests to the church finance committee for inclusion in the annual church budget. If needed, the Music Team can submit budgetary adjustment requests to the finance committee at any quarterly meeting of the finance committee. The Music Team may also encourage direct contributions to the church worship fund.

Authority

To conduct, coordinate, and oversee the music program of the church in all aspects.

Meeting and Reporting Status

The Music Team will meet no less than once a month, but can meet more often if necessary. The Music Team leader is a member of the Hamlet church board, and reports to the board at each monthly meeting.

Selected Parameters

The Music Team may:

- ◆ Conduct its own meetings
- ◆ Conduct music education activities
- ◆ Schedule and conduct special musical programs for both sacred and social occasions
- ◆ Arrange for and schedule guest artists and musical concerts
- ◆ Raise funds for and obtain new music resources from time-to-time, including but not limited to hymnals, songbooks, songsheets, etc.
- ◆ Recruit new members

Responsibilities

- ◆ Schedule appropriate special music artists for all worship services, and other meetings as needed.
- ◆ Oversee the maintenance and repair of all church-owned musical instruments
- ◆ Organize and maintain the church's library of print music, including all hymnals, song books, sheet music, etc.
- ◆ Maintain a current license for use of copyrighted material from Church Copyright Licensing, Inc. (CCLI).
- ◆ Assure compliance with all copyright laws, and report usage of copyrighted music to CCLI when requested.
- ◆ Submit an annual Music Team budget proposal to the church finance committee for each calendar year, based on planned activities for the coming year. This budget is due no later than the October church board meeting.

Hamlet Seventh-day Adventist Church

Worship Team Charter

<i>Purpose</i>	To provide an invitation through fellowship for all who enter to worship God in Spirit and in Truth
<i>Duration</i>	The Worship Team will function on a perpetual basis for continuous service to Hamlet Church.
<i>Membership and Leadership</i>	Membership in the Worship Team is by appointment through the Human Resources Committee. The team leader and secretary are chosen by the team members.
<i>Budget and Funding</i>	The Worship Team can make budgetary requests to the church finance committee for inclusion in the annual church budget. If needed, the Worship Team may submit budgetary adjustment requests to the finance committee at any quarterly meeting of the finance committee. The Worship Team may also encourage direct contributions to the church worship fund or related sub-funds.
<i>Authority</i>	To research, plan, schedule, and initiate any activities or changes necessary to accomplish the purpose stated above.
<i>Meeting and Reporting Status</i>	The Worship Team will meet no less than once a month, but may meet more often if necessary. The Worship Team leader is a member of the Hamlet church board, and reports to the board at each monthly meeting.
<i>Selected Parameters</i>	The Worship Team may ♦ Lead its own meetings ♦ Research principles of worship from the Bible and other authors. ♦ Research current worship practices in other congregations ♦ Arrange for and plan periodic special worship services ♦ Schedule visiting speakers (under Ohio Conference guidelines) ♦ Network with other teams to borrow or share resources. ♦ Counsel with Human Resources for solutions to team staffing or personnel needs ♦ Recruit additional team members
<i>Responsibilities</i>	♦ Plan the worship year (in consultation with the pastor). ♦ Schedule participants for each worship service (i.e., garden of prayer, tithes and offerings, scripture reading, etc.). ♦ Communicate worship plans to the church office for inclusion in the weekly bulletin and monthly newsletter. ♦ Submit an annual Worship Team budget proposal to the church finance committee for each calendar year, based on planned worship activities for the coming year. This budget is due no later than the October church board meeting. ♦ Convey assurance to every worshipper, regardless of age, gender, social class, or race that each person is important and welcome at Hamlet Church worship services.

Worship Team

Team Leader:

1. Pastor:
2. Music Team Leader:
3. Caring & Service Team Leader:
4. Head Elder:
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

As many as are needed

Hamlet SDA Church Mission Statement

Hamlet Seventh-day Adventist Church

Can be described as having a

"DIVINE" Mission

elight in Worship

nspiration for Hope

isionary Service

nspirational Bible Education

ew Life in Christ

xcellence in Every Ministry

Teamnet Ministries System Survey

Hamlet SDA Church - September, 1997

Introduction:

Dear friend,

Thank you for taking a few minutes today to complete this survey. Your responses will be of great value to me as I complete my doctoral work.

The purpose of this survey is to measure the effect of the Teamnet Ministries System on:

- A) The degree of involvement in personal ministry by Hamlet church members; and
- B) The level of satisfaction ministry team members experience in personal ministry activities.

The results of the survey will be used to make an objective assessment of the Teamnet Ministries System as it has been conducted here in Hamlet Church for over two years. This assessment will form an integral part of my doctoral dissertation.

The responses will be held in complete confidentiality. The surveys are intended to be anonymous, so the inclusion of your name is strictly voluntary.

Please return the completed survey to me today.

Pastor Loren L. Fenton

Teamnet Ministries System Survey

Hamlet SDA Church - September, 1997

Please circle the number of the answer you choose for each statement. If you do not understand any statement, or if a statement does not apply to you, please go on to the next statement.

1. I am a member of the Hamlet Seventh-day Adventist Church.

1. Yes 2. No

2. The approximate number of times I attend Sabbath services at Hamlet each month :

1. 3 - 5 times 2. 1 - 2 times 3. Less than once a month

3. I am familiar with the Teamnet Ministries System.

Very
Familiar	Somewhat
Familiar	Not At All
Familiar
1	2	3

4. I am currently involved as an active member of one or more ministry teams.

1. Yes 2. No

5. Implementation of the Teamnet Ministries System has increased my involvement in church activities.

To A Great
Degree	Quite A
Bit	A Little
Bit	Not
At All
1	2	3	4

6. I am MORE SATISFIED with my involvement in church activities now than I was before the Teamnet Ministries system was implemented in Hamlet Church.

Strongly
Agree	Agree	No
Opinion	Disagree	Strongly
Disagree
1	2	3	4	5

Teamnet Ministries System Survey

Hamlet SDA Church - September, 1997

- 7. I have attended one or more Teamnet Ministries System training events (i.e. "Connections" Discover class; Team Leadership training class) during the last two years.**

1. Yes 2. No

- 8. (If Statement #7 was "Yes") The training events I attended definitely improved my understanding of my personal call to Christian service.**

Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
1	2	3	4	5

- 9. I believe the Teamnet Ministries System to be an improvement over the traditional nominating committee system for staffing church ministries.**

Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
1	2	3	4	5

- 10. Please indicate your current level of satisfaction with the apparent effectiveness of each team listed below by circling the appropriate number**

	Very Satisfied	Satisfied	No Opinion	Dissatisfied	Very Dissatisfied
Administrative	1	2	3	4	5
Adult Education	1	2	3	4	5
Building & Grounds	1	2	3	4	5
Caring & Service	1	2	3	4	5
Children & Youth	1	2	3	4	5
Day School	1	2	3	4	5
Human Resources	1	2	3	4	5
Lay Activities	1	2	3	4	5
Music	1	2	3	4	5
Worship	1	2	3	4	5

Teamnet Ministries System Survey

Hamlet SDA Church - September, 1997

- 11. Please feel free to add any personal observations, suggestions, or comments you might have regarding the Teamnet Ministries System: (Use the back of the paper if you need to.)**

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Pacific Press Publishing Association, 1958.

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Pacific Press Publishing Association, 1948.

VITA

Personal and family:

Name: Loren Leland Fenton

Date and place of birth: June 5, 1945; Wapato, WA, USA

Married: June 8, 1967, Ruth Marie Christensen

First child: Benjamin C. J. Fenton; July 3, 1970, Niles, MI, USA

Second child: Kimberly S. R. Fenton; July 21, 1974, Taipei, Taiwan

Education:

1963: Sunnyside High School, Sunnyside, Washington: High School diploma.

1967: Walla Walla College, College Place, Washington: Bachelor's degree in Theology, with an academic minor in Physical Education.

1971: Andrews University, Berrien Springs, Michigan: Master of Divinity.

1998: Andrews University, Berrien Springs, Michigan: Doctor of Ministry.

Professional Experience:

1992 - Present: Ohio Conference of Seventh-day Adventists: Ordained minister.

1978 - 1989: Upper Columbia Conference of Seventh-day Adventists: Ordained minister

1971 - 1977: South China Union Mission of Seventh-day Adventists: Missionary

1967 - 1971: Oregon Conference of Seventh-day Adventists: Ministerial intern and seminary student