

**A Statement of Vision, Values, and Mission
for the Glasgow Reformed Presbyterian Church:
Conversion to a Hub and Spokes Paradigm**

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Preamble

One question which may be raised by some is, "Why is this necessary?" More specifically, the Glasgow Reformed Presbyterian Church (GRPC) is a growing dynamic congregation in a thriving suburban setting with potential to become a mega church or larger. There is great unity in the body with virtually no conflict. And, there is a warm spirit of commitment, flexibility, and creativity present throughout. Stated colloquially, "If it ain't broke, then why fix it?" Are there not significant risks in altering what has worked in the past and promises to work in the future?

This paper consists of three major headings: a statement of GRPC's vision, a statement of the biblical values driving the vision, and a missions strategy outlining specific ways in which the vision will be implemented. After reviewing this paper, the average regular worshipper and/or member of GRPC should be able to articulate with some precision what this church is structured to accomplish in the years ahead. Additionally, all newcomers should be able to quickly have a sense of the church's purpose. It is hoped that the 3:00 AM test will apply throughout the church, that is, if awakened at 3:00 AM, any church member should be able to articulate the vision of the church, preferably in a few well chosen words which speak worlds to all who hear. Why is this all necessary?

First, if a church has no statement of vision, it has no firm anchors or compass to gauge the biblical correctness of change. It will tend to drift in an ever changing and rapidly degenerating culture without well defined parameters to determine why, if, and how it should change in order to reach the communities in which the church is situated. All around us there is change. But not all change is good. Even within the structures of evangelicalism there is a massive effort toward change that is hard to justify scripturally. I refer to many (not all) of the materials which stress a pragmatic approach to success. This movement is not to be dismissed out of hand, but ought to be tempered against the reformed doctrinal distinctives we embrace. The ends (mega and meta churches with large numbers in attendance) do not always justify the means (eg. "seeker-sensitive" worship services or meeting "felt needs"). The models of ministry and the charisma/gift mixes of the pastors of these churches represent the exception and not the norm. Every church has its own gift mix and leadership dynamic. Every church has its own personality. A vision statement written with that in mind will serve as a corrective along the way. This is much easier to do against the backdrop of a well defined vision, thus

minimizing the tendency to change just for the sake of change.

Second, a well defined vision statement serves as one tool to measure the effectiveness of every staff person, lay leader, program, and ministry within the church. If the constituents of the church labor independently of each other, the tendency toward pride, self centeredness, and spiritual oneness is increased significantly. One need look no further than the Corinthian church marred by such arrogance and carnality that their body life was tainted with egotism, strife, the abuse of the gifts of the Spirit, and self serving special interests. Sadly, many churches continue to express the spirit of Corinth, a spirit rooted in their failure to struggle with the issue of what God has called and equipped them to be and do. A vision statement serves as an evaluative tool and hedge against this evil and destructive spirit. All must play by the same rules. All must serve as team players. There are no unimportant people in a church with a biblically defined vision, values, and mission statement.

Third, vision prepares the church for the excitement of what God is going to do in the future. Once the vision is cast and owned by the body, many of the minor issues upon which some churches major and which divide and destroy the unity of the church are precluded. We then become a people of faith. No vision statement should merely express the narrowness of what we can do. Vision that is God-centered is the art of seeing things that are invisible. Vision governs the life of the church. Vision determines the choices we make for staffing, program, facilities, and finances. Vision is all that is left when we peel away the infrastructures of GRPC like an onion. I desire the vision of God for GRPC to cling like glue to our spiritual rib cage. When our collective mind begins to drift into a major on minors, our vision will bring us back to center. Vision is what we will pray about, build upon, and give our time, energy, and resources to accomplish. In other words, vision is hope with a blueprint.

Having said this I hasten to add that vision which comes from God is to be extracted of ego. There is no room for a Christ honoring vision and a pastor, elder, or congregation on an ego trip. This is perhaps the greatest danger to vision casting.

Vision appeals to our ego. Once a vision is up and running pride will tend to protect it at all costs. However, God reserves the right to alter our vision and to rebuke us for drifting away from what He has called us to be. Need I point any further than the Ephesian church in Revelation 2, who were rebuked of God for leaving their first love, Him? Dietrich Bonhoeffer wrote in his book Life Together,

"He who loves his dream of a community more than the Christian

community itself becomes a destroyer of the latter even though his personal intention may be ever so honest and earnest and sacrificial. God hates visionary dreaming...that makes the dreamer proud and pretentious...the man who fashions a visionary idea of a community and demands that it be realized by God, by others, and by himself. He enters the community of Christians with his demands. He sets up his own law, and judges the brethren and God and himself accordingly...He acts as if he is the center of the Christian community, and as if his dream binds men together. When things do not go his way, he calls the effort a failure. When his ideal picture is destroyed and he sees the community going to smash...he becomes first an accuser of the brother, then an accuser of God, and finally a despairing accuser of himself."

GRPC can follow a dream and lose our identity. That is why we must guard against such pride by binding the various parts of the vision with accountability, mutual submission, and the knowledge that at any given point, God reserves the right to change, edit, or even obliterate our vision. He will make this known through the written word studied intently as the session and the multitude of counselors search for His wisdom and perspective.

A Vision Statement For GRPC

Having stated both the purpose of a vision statement and the inherent danger of pride, I humbly suggest that the vision of GRPC be as follows noting the underlined as thematic:

The Glasgow Reformed Presbyterian Church exists to glorify God by establishing a safe haven for God's people to worship and mature as disciples in order to effectively engage our culture and other cultures with the gospel of Christ.

Motto wise, this means that GRPC will be attending to the work of...

Training and Deploying Risk Taking Disciples Into Their Mission Fields.

We must now begin the work of breaking down this statement into its component parts so as to comprehend exactly what is envisioned.

Glasgow Church (as the Hub) will be considered a safe haven when its people are routinely provided with:

- . relevant worship that encounters God in His Holiness and Love
- . systematic study of the scriptures and reformed doctrine
- . fellowship rooted in significant and meaningful friendships
- . pastoral care, shepherding, and prayer directed to the needs of the whole person
- . deployment, empowerment, and accountability to do the work of the ministry

God's people will be considered mature disciples of Christ when:

- . they live consistently under the control of the Holy Spirit and the direction of the word of God and prayer...
- . they discover their spiritual gift and niche within the Body...
- . they influence the social, political, and professional segments of our society with a biblical world and life view...
- . they become accountable to the body via membership...
- . and they give evidence of loving Jesus supremely by being ...
 - . faithful and unselfish servants to God's people
 - . effective stewards of their gifts, time, and resources
 - . witnesses verbally, non-verbally or both to the lost
 - . equippers of others who are less mature in the faith

Glasgow Church (as the Spokes) will be considered effective in the engagement of the culture when:

- . house churches are fully functional in every neighborhood...

- . house churches have adopted and implemented a WYN (Win Your Neighborhood) strategy for their particular neighborhood...
- . house churches are proclaiming a biblical theology addressing the issues of the culture in which they live...
- . house churches are effectively building mature disciples and monitoring the spiritual progress of their part of the congregation...
- . house churches are continuously growing and splitting with the addition of new converts...
- . house church clusters which extend beyond a reasonable driving time to the GRPC Hub reproduce the Hub-Spokes model in conjunction with the session...
- . we influence the social, political, and professional segments of our society with a biblical world and life view...

The Values Driving the Vision

Key biblical values must drive the vision of the church. This paradigm shift is sure to raise many questions. I do not intend to answer all of those questions in this paper except to say that we are in a process, have not yet arrived, and probably never will. We will always need to reevaluate, reexamine, and retool. However, any model of ministry must be biblically based.

Value 1: The doctrinal system of GRPC is the foundation of our vision, values, and mission strategy.

. We are a reformed and presbyterian church with specific doctrines that distinguish us from other non-reformed evangelical Christians. Certainly there are fundamental doctrines which hold all evangelicals together and which are essential to believe in if one is to become a child of God. However, as the lone voice for the reformed faith in the entire greater Glasgow area, we deem it vital to enunciate and teach the reformed system as the doctrinal representation of the scriptures. We unapologetically adhere to the absolute sovereignty of God in all things, not the least of which is God's plan of salvation. What GRPC Believes is the driving force behind any vision we may embrace.

. It is of extreme importance that we never compromise on these doctrines and that we measure our plans, goals, and objectives by them. It is unacceptable to dilute these doctrines simply to make the gospel more appealing to the unregenerate masses. As the system of doctrine taught throughout the church, it's beauty and character cannot be overstated. Doctrine determines who we are as a church.

. There are four essential characteristics of a biblically based church, love, faith, integrity, and truth. Loving and serving Christ is the highest priority of life and the most satisfying experience of life (Mark 12:29-31; 1 Cor.13:1-3; John 13:34-35). Giving and serving are much richer life experiences than receiving and being served. Salvation is only by faith. Since faith is the certainty of things unseen, it pleases God when His people are willing to take faith risks to advance His kingdom (Heb.11:1,6; 1John 5:14-15; Prov.3:5-6; Phil.4:13). The believer's responsibility is to integrate truth into every aspect of life so as to live as a bond servant of Christ whether in the work world, home, social settings or the church (Psalm 25:21; Prov.19:1; 20:7). God alone is absolute. All truth emanates from Him. The single revelation of truth to man is God's Word, the Bible, being inspired, inerrant, infallible, unchangeable, and

powerful (John 8:32; 14:6; Eph.4:15; 1 Tim.3:15).

Value 2: Worship is the defining event in the church.

What happens in a church's worship service leaves its footprints all over every other aspect of ministry.

. **In the organism driven church, the barriers of worship come down, preaching is relevant and biblical as God confronts man.** Spurgeon used to say, "The secret to my preaching is that I have a church full of committed saints who pray God's powerful fullness into me every week." Corporate worship, the assembling of the body in the Hub, is important for two reasons: it promotes the integrity of the body and it insures that the purity of doctrine is preserved as it is employed within the Spokes.

. **True worship occurs as believers individually and corporately encounter the living God, are challenged in their roles as disciples, and are equipped to effectively employ God's word in their everyday living.** As such, corporate worship is an essential element in the life of the body at GRPC.

Value 3: The church is primarily an organism and as such must be unleashed to do the work of the ministry.

We read in Ephesians 4:11-16...

"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 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."

The reformation re-captured two great doctrinal distinctives of the New Testament, the priesthood of all believers and the church as an organism. But the latter never really rooted. Today we have a fresh outpouring of interest in the nature of the church and its

ministry. There are some points of light beginning to shine. The Holy Spirit is being rediscovered as the means of a direct encounter with the living God. The Christian life is Christ in me building His church as a living, vital, and pulsating organism. The church as pastor focused is more geared to the Old Testament model of the priest than the New Testament model of the priesthood of all believers. In a pastor focused ministry, the lay people passively warm the pew and tithe to create an atmosphere for the pastors and other "gifted" people to perform their ministry. But, in the church that is people focused the pastor and other leaders become equippers who draw out the hidden talents of the vastly gifted body and encourage them to discover and utilize their gifts in ministry.

. The ministry is not to be delegated to only a "gifted" few, but is to be embraced by the priests. All of God's people are ministers.

Three questions help to define organism. First, what is Christ's relationship to the Church?

1Cor.12:11-13 All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink.

. There is unity in diversity. Note Paul's cosmic statement...

Ephesians 1:22-23 And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

Second, what is the Church's relationship to Christ?

. Corporately and individually the conduit of power is Christ.

John 15:4-5 Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.

Note the life source. We are on life support. It is not little that we can do apart from Christ, it is nothing. Life flows out from the

vine and not the branches. It is His church not ours. The ownership is His, the power is His, the energy flow is from Him. How are the branches kept resilient?

. The branches are kept resilient through private and public worship. Privately speaking we read...

Psalm 139:23-24 Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting.

And publically speaking we read...

Ephesians 1:11-12 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory.

We are not to be the still point in a turning world. We are to find our proper place in orbit around Him. We are made for Him. We are the bride.

1Cor.12:3,18 Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit...But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be.

Third, what is our relationship to each other? We belong to each other, we need each other, we affect each other.

. There are no inferiors and no superiors in an organism focused church. God did not consult with you when He gave you your brothers and sisters and He will not consult you when He adopts into the Body your spiritual brothers and sisters. The only thing we may have in common with the man next to us is neither one of us deserve to be here.

Certainly, there is a place and a need for the institution. There is a place for order and structure (1 Cor. 14). Just as there are life support systems in the human body, ie. the skeleton, the frame upon which all of the vital organs hang that gives the body shape and distinction, the nervous system, the body's internal communications network that harmoniously integrates the whole to activate the parts, the digestive system, which takes the food and converts it into fuel and replenishes the body so that it can

survive, and the circulatory system , which carries nutrients in the form of oxygen to every cell and cleanses the body of waste, there is to be an harmonious relationship between the body as organism and the body as institution. The entrapment lies in the fact that, although the reformation attacked the church's hierarchy, sacramental system, and clerical separation, and the great doctrines of grace shattered the first two, the last one, the separation of the clergy from the laity, remained intact. There is a place for recognizing and honoring those who have the rule over us and their individual giftedness (eg. Hebrews 13:17; Galatians 6:6). That is why in the PCA we distinguish between a teaching and a ruling elder. But, most churches draw an unbiblical distinction between clergy and laity. The reformers were committed to order and structure which is proper in its place. However, they failed to adequately address the issue of the bottom up view of the church as an organism. This is our challenge today.

. **The church is essentially organism and secondarily institution.**

. **Dependency on a professional clergy is a counterproductive model of ministry.** Most pastors and church leaders are locked into a role that fosters dependency because there are personal expectations for the role that have become integral to their identity. Regardless of whether or not the pastor is a hands on leader or an enabler, laissez faire or authoritarian, either extreme is wrong.

. **The Body must own its vision.** From the congregation's point of view there is no room for a ubiquitous pastor ("We count ourselves fortunate because our pastor can do everything") or a resident expert("I am waiting for the pastor to visit me...teach me...counsel me...show me how...etc.") or inspirational bondage ("Give me something that will get through another week. Make me feel good to escape the world instead of showing me how to confront an evil generation and the harsh realities of sin"). The church is not his own private possession. This dependency model fosters emotionally sick pastors and spiritually weak congregations.

Value 4: The church as an organism demands an interdependency model for disciple making.

In Acts 2:42-47 we read...

They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by

the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

. **The Interdependency Model is the New Testament model for the equipping of the saints to do the work of the ministry.** In this section of scripture, we have the basis for a system of discipleship rooted in a model of interdependency. In the New Testament structure, the individual was rooted and grounded in the doctrines of the faith (Col.2:7), shared in a bond of accountability with other believers (see the "one another" passages cited below), most notably along gender lines (see Titus 2), and learned the disciplines of the Christian life. In this model, the disciples networked with their "circles of influence" (Greek word "oikos" translated "household" in Acts 16:15; 1Cor. 1:16; 2 Tim. 4:19 in the KJV means literally "the extended family") as their primary targets for effective evangelism.

. **Frequent and varied interactions among the members was expected.** One need only do a cursory study of the "one another" passages of the New Testament to discern this truth.

Rom. 14:13 Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

Rom. 14:19 Let us therefore make every effort to do what leads to peace and to mutual edification.

Rom. 15:5-7 May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God.

Rom. 15:14 I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another.

1Cor. 12:25 so that there should be no division in the body, but that its parts should have equal concern for each other.

Gal.6:2 Carry each other's burdens, and in this way you will fulfill the law of Christ.

Eph. 5:18-21 Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. Submit to one another out of reverence for Christ.

Phil.2:1-4 If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.

Col.3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

Heb.3:13 But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.

Heb.10:24 And let us consider how we may spur one another on toward love and good deeds.

James 5:16 Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.

1Peter 1:22 Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.

1John 3:23 And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

Value 5: The training and the equipping of disciples to do the work of the ministry is the work of the spiritual leadership of the

church.

In Ephesians 4:11-13 we read...

"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 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

The word used in Ephesians 4 to describe the process of equipping (KJV) is translated "prepare" in the NIV. The Old Testament LXX and the New Testament use of this same word reflect the essence of disciple making.

. Equipping involves mending and restoring (Ezra 4:12). It involves fixing what is broken, like the walls that were being repaired and rebuilt in the days of Ezra. There were large gaping holes in the walls that needed to be fixed so that they could accomplish their intended purpose. The NIV translates this word "restore."

. Equipping involves bringing someone back into proper alignment. (Psalm 68:9; 1Cor.1:10; Galatians 6:1).

. Equipping involves supplying what is lacking (2 Cor.13:9; 1Thess.3:10). This aspect of equipping, mending and restoring involves exposing the wounds and dispensing the grace to heal those wounds, to encourage people to continue when tempted or tested, empathy when needed, and discipline if necessary.

. Equipping involves laying foundations that are solid in Christ (Psalm 17:5; 74:16; Heb.13:20-21). This use of the word involves something that is fixed, immovable, solid, unbreakable, rooted, firmly planted.

. Equipping involves the systematic teaching of the scriptures. (2 Tim.3:16-17).

. Equipping involves modeling and mentoring (Luke 6:40).

Value 6: The core contributing principle by which effective discipleship happens is the small group or house church.

There were specific hub and spokes structures in the New Testament

- eg. Jerusalem (Acts 2:42-47; 5:42; 12:11-12,17;), Corinth in the home of Gaius (Romans 16:23), in the home of Chloe (1 Cor.1:11), in the home of Stephanus (1 Cor.1:16), and in the home of Priscilla and Aquila (Acts 18:1-2), Ephesus (Acts 18:24-26) in the home of Aquila and Priscilla (they had moved - 1 Cor.16:19), in the home of Titius Justus (Acts 18:7,11), the hall of Tyrannus (Acts 19:9-10), and literally from house to house throughout the entire city (Acts 20:17-20), in Rome under a unique set up by Paul (Acts 28:30-31), in the home of the ever moving Priscilla and Aquila (Rom.16:4-5), in the home of Aristobulus (Rom.16:10), in the home of Narcissus (Rom.16:11), and in two very distinct yet interrelated groups (cp. Rom.16:14 & 15), and in Colossae (Col.4:15-16; Philemon 1:1-2).

. The believers in the house church are expected to be trained to discover his or her niche within the body so as to serve their intended purpose and function in a God ordained role. Catch the spirit of this truth in 1 Cor. 12:4-14...

"There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink. Now the body is not made up of one part but of many."

The church as an organism means we are a people in whom Jesus invests His life. We are a people who remain connected and receive direct signals from the head. We are a people through whom divine life is transmitted to one another.

. The works of the believers are to be visible to the world and not hidden within the pews of the institution (Matt.5:13-16; James 2:14-16; 3 John 5-8). The believer was expected to demonstrate his faith before the world in which God had placed him. This

rightfully started in his or her own home among family members, extended family members, and friends who were still outside of the kingdom. The early church grew dramatically as the believers were disciplined in the art of a vibrant lifestyle evangelism.

. In the house church the believers are to be hospitable to each other individually and corporately (Rom.12:9-13). Hospitality meant more than just a covered dish dinner or a night over to a friend's house for a game of Trivial Pursuit. Hospitality (the word literally means "one who entertains the stranger") involved the networking of relationships for evangelistic purposes. The homes of key men and women were used in the absence of church facilities. Gifted teachers were selected and the early forms of church government began to emerge. The individual house churches gathered weekly for the purpose of corporate worship, the sacraments, and the study of the word. But it was within the context of the house church that true discipleship, strategic missions planning, and the emergence of the "one another" diaconal concerns took place.

. The house church carries out its witness and evangelism within the context of already existing relationships (1 Cor. 5:9-11; 1 Peter 3:1; 4:3-4).

. The house church is committed to developing both healthy individuals and healthy congregations (1 Cor.3:1-3; Eph.4:13-16; Heb.5:12-6:3).

. It is the responsibility of the elders to insure that these basic obligations are fulfilled (Acts 20:28; 1 Tim.5:17; Heb.13:17; 1 Pet.5:1-3).

. The house church provides a setting for unique fellowship and worship that crosses all social and ethnic barriers (Rom.16 list). In this list of names one will find that the early church practiced a social equality with slave names appearing alongside of those of the aristocrats, a gender equality with 6 of the 26 names listed being those of women, including Phoebe who was called a deaconess (probably not a reference to the office but to the function of a deacon), Junias , an apostle (ie. one called into some new form of mission work in virgin soil), and the obvious prominence of Priscilla, and racial diversity, with a Persian name (Peris), an African name (Rufus), and a Roman gentile name (Urbanus) appearing together.

. The house church models the true spiritual understanding of the church's essence as a family (Eph.2:18-19; 3:14-15). In what better context can the faith be taught than in the home which was intended

to be the base of all spiritual instruction (Deut.6:4-9)?

. The house church is a relevant model that provides an organismic freedom for the people of God to express their different gifts in varied cultural settings. In Corinth like minded people gathered in homes under the care of men like Peter, Paul, and Apollos. But the church gathered locally on the first day of the week. It was in that centralized context of the hub that Paul cautions for harmony amidst diversity. He addresses the letter to the Galatians to "the churches in Galatia." The "house Church" model was readily received under Roman law where guilds, clubs, and fraternities were widely embraced. To the Romans that is all the Christian movement was, a fraternal extension of Jewish worship. That is why early on the church experienced little persecution from Rome, except as instigated by the Jews. But in that small group context, men and women from similar backgrounds and interests gathered to study and strategize.

. The house church setting is the best place to cultivate leadership. The early house church hosts often became the elders who provided oversight for the people. Also, a succession of leadership could be nurtured as the ones gifted for certain tasks emerged. Mission and ministry was determined from common consent and internal vision as the people labored before God in prayer.

. The house church is the laboratory for analyzing genuine conversions on a personal level. The question of missions and evangelism strategy was rectified by the group as they prayerfully considered the movement of the Holy Spirit within their "circles of influence."

. There is an historical and contemporary significance to the house church system. It wasn't until the time of Constantine that we begin to see the evolution of institutions, hierarchies, and buildings. There is a place for buildings in the modern church. However, the priests, cathedrals, and rituals were established in order to appease the political powers that be. The reformation was the result of the dry hunger this system left in its wake. Luther called for three different styles of worship services - one in Latin, one in German for the unlearned and unsaved masses, and another service that would be designed only for the "house church" I am proposing is the New Testament model. He called it "ecclesioia et ecclesia", the church within the church. He hungered for this option but instead devoted most of his time working toward reform within the Catholic church and never saw it come to pass. The 16th century Anabaptists, the 17th century Quakers, and the 18th century Methodists accomplished what Luther envisioned. During this period

of history, the Catholics were governed from the top down via papal authority, the Lutherans were governed by princes and pastors, and the Calvinists were governed by the presbytery. But these others grew from an association of many small groups (the spokes) that were responsible for the equipping of the saints to do the work of the ministry. The band system of the Moravians with Count Zinzendorf in his microcommunities of Hernhut in Saxony experienced massive growth and renewal. The class meetings of the Methodists sparked great revival throughout the west. In fact, the decline of Methodism can be traced in great part to the abandonment of the class meeting and its rigid requirement of personal discipline. The 17th and 18th century pietistic movement, and Philip Spener (a Lutheran pastor) and the Brethren movement, experienced tremendous growth in the house church clusters. In fact, they grew so much they began to build buildings to accommodate the crowds. Soon the hub overshadowed the spokes and the movement died and the churches declined. In modern day house church phenomena, one can find in China 25-50 million strong in house church settings, over 1000 house churches in communist North Korea, rapid growth in North Africa, VietNam, and Cambodia under extreme hardship. And, all of this is without any buildings. John Miller says in his book Outgrowing the Ingrown Church, "The house church usually emerges at that point in history where Christians see the need of creating a missionary counterculture, a society within a society upholding values in significant conflict with the world at large." Has there ever been a day more primed for such a vision as this?

Value 7: GRPC is people oriented.

. We are committed to meeting the many and varied needs of the individual.

. We are more committed to building people than we are to building programs.

. We are committed to building strength into the home life of our people.

Value 8: GRPC is education oriented.

As such it is of extreme importance that we help each member and interested visitor to discover meaningful relationships in the small house church setting.

. We are committed to teaching the art of the Christian disciplines, how to pray, how to study and interpret the bible, how to discover and use one's spiritual gift(s), and how to share the

faith.

Value 9: GRPC is committed to being a church which remains relevant to its culture.

. **We must never become content with the status quo.** We will not focus upon numbers as the measure of our success, but instead on how well the disciple making process reproduces new converts who in turn are disciplined to do the same. Therefore we will update as needed, evaluate regularly, set goals based upon legitimate need and not personal preferences, create leadership structures which will bring in new people on a regular basis, and regularly update all of our worship, house church, educational, and disciple building ministries while holding fast to our doctrinal distinctives.

. **Healthy, growing, and relevant ministry will require significant risk.** We are committed to seeking out from within our leadership pool men and women who are committed to the principle of risk taking. Fundamentally, the church is an organism of faith. Failure to take risks will inevitably lead to stagnation and dullness of spirit.

Value 10: GRPC is committed to fulfilling our covenant responsibilities to all of our children.

As the covenant mandate so clearly states in the Shemma (Deut.6:4-9), we have a corporate responsibility to teach our children the essence of faith and the significance of God's redemption program. From the nursery through the teen years there is an ever increasing pressure upon our children and youth to abandon the faith of their fathers. In that context, we are committed to quality ministries that will aid their parents in teaching them that they are an integral part of church life, not only in some sort of futuristic sense, but presently.

. **GRPC will develop relevant, discipleship oriented, progressive, and biblically based children and youth ministries designed to supplement and complement the role of mother and father in the home.** The family must not relieve themselves of individual responsibility by consigning their children to the various covenant ministries offered by the church.

. **Parental involvement in all covenant children related ministries will be expected.**

. Members of GRPC without covenant children are expected to contribute to the overall spiritual life of the children in direct fulfillment of their corporate vows taken at every baptism. We are to order our lives in such a way that we assist the parents in Christian nurture of their children. Our covenant children should not have to look outside the church for appropriate role models and heroes of the faith. All members of GRPC will be expected to make some contribution to the work of raising our covenant children. This may mean taking a turn in the nursery, helping out in the youth program at various levels, teaching a class, or a host of other ministry opportunities. Christian education is not to be limited to one day a week in a Sunday School class. The myriad of pressures faced by today's children is so intense that unless the church makes a wholesale commitment to Shemra (Deuteronomy 6:4-6) principles, we face the real risk of losing an entire generation.

. GRPC will seek to promote the best in formal Christian education including home schooling, traditional schooling, or a creative combination of both. This must be pursued with affordability in mind so as not to eliminate the truly needy.

The Mission Strategy for the Implementation of the Vision

How will GRPC begin the work of the Hub-Spokes paradigm? There are some fundamental changes that must immediately occur before such a shift from a program oriented model (ie. traditional church programs) to a process oriented model (ie. ministry is defined by what equipped disciples do outside of the context of church life). This missions section will be broken down into four parts, preliminary change orders, streamlining the hub ministries, the house church test models, and finances.

Preliminary Change Orders

Objective: All of the below listed "Preliminary Work" should be adopted and implementation begun before January 1, 1995.

Job Description of the Senior Pastor

First, GRPC must be committed to making the primary role of the senior pastor that of a leader-equipper and vision caster. The senior pastor's job description has five primary responsibilities. First and foremost, he is to spend time with the Lord and His word in order to fulfill his primary role of preaching with clarity, relevance, and power. Second, he must spend time with the Lord discerning His leading regarding the future direction of the church. Third, the leader-equipper sets goals for the church according to the will of God. Fourth, the leader-equipper obtains goal ownership from the people. Fifth, the senior pastor as a leader equipper shepherds the rest of the pastoral staff and the elders in the pursuit and development of their leader-equipper roles with the objective that each member of the church is properly equipped to do his or her part in accomplishing those goals.

Second, GRPC must be committed to limiting the responsibilities of the senior pastor to that of shepherding the staff, the elders, those in crisis situations, and those in non-crisis situations who make their needs known and no one is equipped to minister to them. **Third, GRPC must be committed to giving decision making authority equal to the responsibility delegated.** This authority involves leadership not lordship (Mark 10:42-44), servanthood not power (Matt.23:11-12).

The Pastoral Staff's Job Description

In carrying this vision, GRPC will require other teaching elders

who have been called, professionally trained, and equipped to follow through with some specific aspect of the ministry. These leader-equipppers will be delegated the authority to carry out well articulated and carefully defined areas of responsibility. In their roles they will see that the members in their specific vision area are properly equipped to do their part in accomplishing the delegated goals. They will be responsible for the growth of the ministry under their care.

The Minister's (Layman's) Job Description

All members of GRPC are ministers. They have four primary responsibilities.

First, the member must discover his or her spiritual gifts (s) and develop his or her spiritual niche within the Body.

Second, the member must view himself or herself as a primary minister in the church.

Third, the member must spend the time needed to be equipped adequately to use his or her spiritual gifts.

Fourth, the member must commit the time necessary to use his or her spiritual gift in a spiritual niche.

The Ruling Elder's Job Description

First, a ruling elder must be committed to direct disciple making ministries within the context of both the hub and the spokes.

Therefore, it is imperative that elders have demonstrated shepherding skills, a servant's heart, and a time commitment commensurate with training disciples (defined as servant, steward, witness, and equipper) for Christ.

Second, a ruling elder must be willing to enter into ongoing training in pastoral equipping with the senior pastor or other pastoral leader-equipppers to strengthen his discipleship skills.

Third, the ruling elders must regularly identify potential ministry leaders and shepherd them, investing the time necessary to mentor them to become effective disciples.

Fourth, the ruling elder must oversee some dimension of the spoke aspect of GRPC's ministry (See below for explanation of C-L-X

structure of the house church).

Administrative Restructuring

It is clear that, in order for the elders of the church to function as disciple-makers, they must be freed from many of the necessary and vital aspects of the administration of a large church.

Streamlining the Hub Ministries

No church can do it all. GRPC must be committed to quality ministry or to no ministry at all. Therefore, GRPC will not manufacture programs simply to fill the church calendar. The church will be a center, a hub of worship, a gathering point for the people of God. The house churches (the church scattered) become the church gathered when the hub is in motion.

First, GRPC will hold regular worship services that are designed to be relevant, progressive, and balanced between a traditional and a contemporary format. Central to all worship is the systematic preaching of the scriptures.

Second, the worship style will be regularly and creatively updated by the staff as needed.

Third, since worship is intended to be for the believer, our style will not become either "seeker sensitive" nor "seeker friendly" since we find this contemporary pragmatic approach to church growth biblically at odds with the doctrines of our reformed faith.

Fourth, the atmosphere of the worship services, ie. parking (ingress and egress), ushering, facility comfort, security, and trouble shooting will be directly supervised by the deacons. They shall hold regular training and recruiting campaigns to insure that an atmosphere conducive to comfort in worship is maintained.

Fifth, we must be committed to a continued emphasis on and a financing of multiple music ministries and the staffing that goes with it.

Sixth, children, youth, and college and career ministries (nursery through approx. age 25) will be centralized under the care of staff members currently assigned to these roles.

Seventh, we will annually send out short term and long term

missionaries and cooperate with other biblically based outreaches.

The Spokes...The House Church

A Paradigm Shift

The house church forms the heart of this paradigm shift from a program to a process model. It is sure to be met along the way with different kinds of responses. At the heart of this ministry will be significant risk. That is why I have chosen the acronym D.A.R.E. (see below for detail) to underscore what these house churches are to be doing. As discussed above, the concept of the house church has biblical precedent. However, in many church settings where this model is attempted, they are fraught with failure. Although some might argue differently I know of no North American church where constituted small groups are effectively and verifiably reaching the lost for Christ. The groups usually become self contained, programmed for the faithful saints and the disenchanting from other churches. But very few conversions are taking place. A house church is different than a small group in that they are constituted with mitosis (division) expected, a specific philosophy of ministry guarding self containment, deployment into a specified mission field, and with creative empowerment to realize the house church's full potential.

. The evangelical church is playing "musical churches" with the more fashionable and exciting churches drawing the crowds of the already committed Christians. The lost man is joining the cults or the pseudo-Christian churches and continues heading into an eternal hell. THIS MUST END!!! And it can at GRPC if we catch the vision of the house church. We must D.A.R.E. to believe.

The Four Fold Purposes of the House Church (D.A.R.E)

. The purpose of each house church will be to build mature disciples (D). A mature disciple is defined by four words. First, a mature disciple is a **steward** who has discovered his or her spiritual gifts and has employed them in a specific niche. In this niche he also is discipling others. He is in the process of learning how to manage his time, resources, and talents to build the kingdom of God. We will utilize a variety of inventories that have been developed for discerning one's spiritual gift. This will be one of the primary focuses of the house church leader. He will provide hands on care and attention to the discovery and implementation of the gifts. The session thus effectively delegates to him the responsibility of the monitoring of each person's membership vows. A vital tool that must be developed for the house church leader's use is a Recruiter's Notebook listing every available opportunity to serve within the structure of both the hub

and the spokes system. To aid him in this process, we will use the book Recruiting Volunteers in the Church, by Mark Senter III as a teaching aid and resource guide. Ultimately, the full development of human resources in the church will fall under the job description of the staff director (see Appendix 2). It will be his responsibility to work with the staff and session in a soon to be created Link Ministry, which will serve as the bridge from the Inquirer's class to the house church for the purpose of one's gifts and niche discovery.

Second, a mature disciple is a witness for Christ. Not everyone has the gift of evangelism. Studies indicate that only 10% of most congregations have this gift. This 10% are gifted to confront (even "cold turkey") the lost. The sad part is that many of them do not even know they have this gift. Thus, this important dimension of effective evangelism is lost. We must find this 10% and utilize their gifts. However, many in the church have been made to live under a shroud of guilt because they do not join EE or verbally witness to the man on the airplane, or fail to speak to their neighbors about Christ. We have wrongly viewed evangelism as a confrontational event and not as a process and team effort. As the Body of Christ we are not alone. There are a variety of ways in which we can witness for Christ. All are required to be a witness. This is where the 90% must discover their roles as a part of the team. As a living organism, the church provides many opportunities for contact with the unregenerate man. We have worship services (1000 or more present). We will have Acquaintance Making Events (AME's of from 25-175 present) such as seminars, conferences, some topically oriented adult Sunday School classes designed to provide a comfortable place for the lost man to come and also to provide a pool for the house church leaders and leader apprentices (see C-pastor job description below). We will have mixers or socials (usually 25 or less present). We will have the house church units (10-15 present) geared to provide intimacy and training in discipleship, but always with the "empty chair" (house churches are designed to divide by the addition of new converts) concept in place. We will continue to explore the special needs ministries provided by the hub in the form of a host of support group and other pastoral care emphases. It is planned to utilize the very valuable resource tools of Larry Gilbert, Team Evangelism in stressing this concept in very practical and useable ways.

Third, a mature disciple is servant of Christ. There is to be a diaconal concern in every house church unit such as the visitation of the sick, financial counsel and aid, crisis and non-crisis pastoral care if equipped, prayer support, and genuine "one anothering" in a networking of relationships. In the program oriented or traditional church model, this work would be expected

of the pastor. Given the growth of GRPC (from an average attendance in 1986 of 350 to near 1000 thus far in 1994) and the potential growth in the years to come, it is not hard to see that this model is simply unworkable, not to mention unbiblical. This will mean a change in the way we think about the pastor. His job description is critical for every member to comprehend. True servanthood belongs to every believer. There must be a rewriting of the expectations of our diaconate. This should include the appointment of women care givers to aid them in hands on care as servant hosts. It is critical that we build upon the great work of service in which our diaconate is already engaged. The session must hold a series of meetings with the deacons to flesh out their roles as servants especially within the house church setting.

Fourth, a mature disciple is an equipper of other disciples. Effective discipleship is never self contained. Every believer must mature to the level whereby he or she can, in some capacity, aid in the process of discipling others. This is most effectively accomplished through a mentoring system that is age and gender based, that is, man to man, woman to woman, older man to younger man, older woman to younger woman.

. The second purpose of each house church will be to develop an effective strategy aimed (A) at the culture in which they have been placed with the gospel of Jesus Christ. This will be the purpose of the WYN (Win Your Neighborhood) ministry. The house church will meet twice a month. The leadership team will meet for VHS training once a month with the senior pastor. The fourth Sunday evening will be devoted to the WYN group joint meeting of all of the house churches in a given geographic cluster. The purpose of this meeting is to reach the unchurched of their neighborhoods. Throughout the month, the various house churches in a cluster strategize, pray for, and network with the unchurched to build the necessary bridges to invite him or her to an evangelistic bible study, a special AME, or a social with an evangelistic thrust. The intent of this meeting is to bring as many neighbors as possible to the group. If necessary, the clusters may rent facilities to accommodate the group. Flexibility is allowed and encouraged in the format. The guests are then invited back to the house church setting the next week. WYN strategies and effectiveness will be investigated at the monthly VHS training meetings.

. The third purpose of the house church is to divide so as to reproduce (R) other house churches. No house church will grow beyond 15 people. The individuals will measure success by mitosis not by self containment. House church units which fail to divide are apt to be dissolved.

. The fourth purpose of the house church is to evaluate (E) effectiveness in reaching the lost for Christ on a regular basis so as to keep a focus upon the Missionary Mandate of scripture.

Organizing the House Churches

First, we must identify a team of visionaries committed to the "Jethro Model" of large scale discipleship who will form two test groups of five house church units each under the care of two conglomerate pastors.

Exodus 18:13-26 The next day Moses took his seat to serve as judge for the people, and they stood around him from morning till evening. When his father-in-law saw all that Moses was doing for the people, he said, "What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?" Moses answered him, "Because the people come to me to seek God's will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and laws." Moses' father-in-law replied, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. Teach them the decrees and laws, and show them the way to live and the duties they are to perform. But select capable men from all the people--men who fear God, trustworthy men who hate dishonest gain--and appoint them as officials over thousands, hundreds, fifties and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied." Moses listened to his father-in-law and did everything he said. He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves.

Notice how the people were divided into manageable units and care. In our Spokes structure, the congregation will be divided into groups of 10-15 people arranged according to geography (at least initially) and /or homogeneity (eventually). A map of our entire

four-county area has been marked with the names and family units from GRPC that are in each neighborhood. Additionally, a very informative demographic study (Appendix 2) has been provided for each sectional leader's review and for the house church's strategic planning.

The leadership team will be made up of those with shepherding skills called "pastors", but not necessarily ordained. Each house church leadership team will be comprised of the following personnel:

The Senior pastor...the VHS leader (see below)

The C (100) pastor...staff with oversight of at least two L's

The L (50) pastor...the coach of five house church pastors

The X (10) pastor...the house church pastor

The L-A trainee...the apprentice to the L pastor

The X-A trainee...the apprentice to the house church pastor

The H host...the host or hostess gifted with hospitality

The I participant...the one to be discipled

The E person...an empty chair left for the unconverted man or woman

The EGR person...the "extra grace required" person who may have to be referred to special needs support groups

As you can see, the structure of any one geographic area is to serve and equip 50 people.

The Senior Pastor's (VHS Leader) Job Description

- . To cast the vision at the combined leadership team meetings
- . To huddle with the staff C's, L's, and X's
- . To provide training skills for the house church leadership teams
- . This monthly Sunday evening format will be called VHS training

The C Pastor's (full time staff) Job Description

- . To coordinate program with a master calendar
- . To assure that the L's are recruiting L-A's
- . To assure that the L's are developing L-A's
- . To assure that the L's are assisting house church division after discovering apprentices
- . Assure performance of X's by creating special events
- . To assure the proper reporting of group statistics
- . To initiate with the L and X pastors a Grand Home Visitation in the cluster semi-annually
- . Participate in VHS training with the senior pastor

The L Pastor's (part time or volunteer) Job Description

- . Work closely with the pastoral staff to provide support, advice, and training for the X pastors
- . Maintain a span of care of less than one to five by developing L-A's.
- . Maintain house church meeting sizes of approximately 10-15
- . Assure performance of X's by aiding the C pastor in creating special events
- . Support the X's performance in identifying and empowering X-A apprentices
- . Assist the X's in house church division as apprentices develop
- . Visit house church meetings and conduct feedback sessions with the X's and the X-A's
- . Participate in VHS training
- . Plan with the C and X pastors and participate in the Grand Home Visitation semi-annually
- . Substitute for X's as necessary
- . Help X's identify and refer the EGR's
- . Be alert to attitudes, teaching techniques, and doctrinal issues that might be divisive and deal with such according to Matthew 18:15-18.
- . Participate in all conflict resolution as the second step in the scriptural process

The X Pastor's (volunteer) Job Description

- . Attend all VHS training meetings
- . Make time for feedback with the L pastor
- . Watch for emergence of the assistant-apprentice pastors
- . Report group progress and individual attendance status
- . Convene group twice per month
- . Participate in the planning and implementing of the WYN meetings
- . Interface with the host to insure comfortable facilities
- . Pray for the spiritual growth of each I in the group
- . Notify the L pastor of any crisis or conflict requiring aid
- . Assure that a discipleship redemptive agenda is followed
- . Refrain from teaching any doctrine that is contrary to session
- . Maintain an atmosphere of care and love for maturity of the I's
- . Refer all EGR's to the L pastor
- . Plan and pray for new conversion growth by using the empty chair concept, TEAM Evangelism, and other effective means
- . Lead an exemplary life of mature discipleship
- . Surrender your appointment if asked by the session until issues can be resolved
- . Plan with and accompany the C and L pastors on the Grand Home

Visitation semi-annually

The I Participant's Responsibility

- . Attend the house church meetings
- . Be a "one anothering" disciple to the others present
- . Experiment to discern your gifts and niche
- . Discover the meaning of true discipleship
- . Be open for training as a potential X-A
- . Support the Hub ministries sacrificially
- . Bring friends and relatives to the meetings
- . Share in hospitality and child care
- . Pray for the WYN strategy
- . If dissatisfied with your house church, explain in love why to the X pastor, and if necessary, find another house church more suited to your needs
- . Faithfully work through the TEAM MATE materials

The H Host's Responsibility

- . Prepare your home for the house church
- . Be willing to sacrifice wear and tear without complaint
- . Create an atmosphere of comfort and joy
- . Provide a refreshments schedule for the group meetings
- . Participate in the house church as an I

The Apprentice's Responsibility

- . To learn the work of the pastor
- . To assist him in his duties as required
- . To serve as a leader when asked by the session

Conclusion

In every church there are the radicals. They are usually the source of many good ideas. But, too often they rub the leaders of the church the wrong way. Although gifted dreamers, they are prone to early burn out. In every church there are also the progressives who are tuned into anticipated growth needs and who live on the cutting edge of growth. They are risk takers who often will spearhead new directions and are also quick to spot the benefits of good planning. Additionally, there are the conservatives who see the value in the status quo and who find it difficult to jeopardize their own comfort. They are not easily moved to take risks unless they are provided with real answers as to why the change is needed in the first place. The final group in the church are the

traditionalists who are extremely resistant to any change and usually operate in an emotional climate. They rarely buy into any new idea or even a better way. This paradigm dares to take a risk, but not without biblical warrant and support. In the Spirit of Jesus Christ I offer you, the fine people of GRPC this vision statement to the glory of God.

Appendix 1: Sketchy Job Description for the Staff Director

Position Title: Staff Director

Reports To: The Senior Pastor

Position Summary: Responsible for managing the day to day operations of the church staff, administration, and facilities.

Position Requirements:

Knowledge: Church operations, GRPC's beliefs, GRPC's personnel, GRPC's policies, business management and theory.

Skills: General management (ie. planning, organizing, directing, coaching); interpersonal, including ability to operate as a managerial executive under the leadership of a strong, visionary senior pastor; computer skilled.

Position Major Responsibilities:

1. Coordinate with the senior pastor the objectives and efforts of the executive staff to accomplish the goals of the overall church.
2. Oversee the implementation of changes in the operation of the church as directed by the senior pastor.
3. Implement changes to constantly improve the total quality of church operations and facilities.
4. Run the program meetings to insure Hub effectiveness.
5. Participate in the staff meetings to insure consistent goal performance.
6. Serve as a human resources director.

Daily Position Activities:

Complexity and Diversity: All staff activities, human resources, business administration, facilities planning, capital funds campaigns, facilities usage, program trouble shooting, coordination between the senior pastor and the staff, between the session and the staff, and between ministry leaders, the session, and the staff.

Judgement and Decision Making: Prioritizing of the activities, projects, and programs competing for the same resources, including people, financial, and facility. Guiding the church to decisions regarding operating changes to accommodate and promote growth and total quality. Deciding on the best way to implement all of these.

Risk: In an effort to have a more effective ministry and to accommodate and promote growth, constantly attempting new programs,

processes, procedures, and activities not previously attempted at GRPC, in a church environment, or in some cases, in any known organization. Risk of failure is significant with the negative results being in ministry effectiveness, morale of staff and congregation, and financial loss. A primary role of this position is to evaluate and take the responsibility of these risks.